

The Lord poured His Spirit upon us, and gave us some little idea of the law of anointing, and conferred upon us some blessings. He taught us how to shout hosannah, gave Joseph the keys of the gathering together of Israel, and revealed to us, what? Why the fact of it was, He dare not yet trust us with the first key of the Priesthood. He told us to wash ourselves, and *that* almost made the women mad, and they said, as they were not admitted into the Temple while this washing was being performed, that some mischief was going on, and some of them were right huffy about it.

We were instructed to wash each other's feet, as an evidence that we had borne testimony of the truth of the Gospel to the world. We were taught to anoint each other's head with oil in the name of the Lord, as an ordinance of anointing. All these things were to be done in their time, place, and season. All this was plain and simple, yet some apostatized because there was not more of it, and others because there was too much.

On the evening after the dedication of the Temple, hundreds of the brethren received the ministering of angels, saw the light and personages of angels, and bore testimony of it. They spake in new tongues, and had a greater manifestation of the power of God than that described by Luke on the day of Pentecost. Yet a great portion of the persons who saw these manifestations, in a few years, and some of them in a few weeks, apostatized. If the Lord had on that occasion revealed one single sentiment more, or went one step further to reveal more fully the law of redemption, I believe He would have upset the whole of us. The fact was, He dare not, on that very account, reveal to us a single principle farther than He had done, for He had tried, over and over again, to do it. He tried at Je-

rusalem; He tried away back before the flood; He tried in the days of Moses; and He had tried, from time to time, to find a people to whom He could reveal the law of salvation, and He never could fully accomplish it; and He was determined this time to be so careful, and advance the idea so slowly, to communicate them to the children of men with such great caution that, at all hazards, a few of them might be able to understand and obey. For, says the Lord, my ways are not as your ways, nor my thoughts as your thoughts; for as the heavens are higher than the earth, so are my ways than your ways, and my thoughts than your thoughts.

For instance, you tell a man he must be baptized for the remission of his sins; then the query arises, "What use is it to dip a man in water?" You tell a man he should repent of his sins, cease to do evil, and learn to do well, and the answer is, "Well, and what is the reason of all that?" Tell him that he should receive the imposition of hands on his head for the reception of the Holy Ghost, and he will feel some as the old woman did where I was preaching and baptizing in England. An old lady came to be baptized; we accordingly baptized her. When the time came to attend to the ordinance of confirmation, I began to confirm the company of new disciples. I had noticed that she lacked soap and water, things that evidently were scarce about her house. When I came up to lay my hands upon her, says she, "Don't you lay your filthy paws upon my head." The fact of it was, she had received all the law of redemption she could receive, and the law of laying on of hands looked so foolish to her that she would not have anything to do with it.

This serves to illustrate the saying, that our ways are not as the ways of the Lord, nor our thoughts as His; neither do the plans which the Lord