

the remission of them, and have our names written upon the Church records, does not prepare us for the presence of our Father, and elder brother. What will? A continuation of faithfulness to the doctrines of Christ; nothing short of this will do it. The Latter-day Saints should understand this. Do they? Yes. Do they live to it? A great many of them do not. All ought to live their religion every day, and there are a great many who do. But there are a great many who do not, who are overcome with evil, get out of the true path of righteousness, and do those things which are wrong. They contend with each other, quarrel, have broils and difficulties in families, and in neighborhoods, law with each other touching property, one saying, "This is mine," and another saying, "It is not yours, but it is mine." One says, "You have wronged me," the other says, "I have not." Thus there are thousands of plans which the enemy of all righteousness employs to decoy the hearts of the people away from righteousness.

If this people would live their religion, and continue year after year to live their religion, it would not be many years before we would see eye to eye; there would be no difference of opinion, no difference of sentiment, and the veil that now hangs over our minds would become so thin that we should actually see and discern things as they are.

True we labor under many embarrassments with regard to our progress in Christian life, and it is right we should be situated just as we are. We wish to save the world of mankind, and difficulties, embarrassments, and obstacles are thrown in our way continually. If this congregation could live twenty years without communion and intercourse with any other people, if we did not preach any more to the world, and no more Saints were gathered

from abroad, we might, perhaps, train ourselves so as to see eye to eye, and that too before we had lived as many years to come as this Church has been organized.

But no, if we are instructed now, and understand all it is our privilege to understand, another year we must have another batch of clay thrown in the mill, as brother Kimball calls it, and this new supply spoils more or less of the clay that is already well tempered, and it is right that it should be so. Though this is a good comparison—the making of vessels out of clay, and the grinding up of clay, still, is it in every respect correct? We might carry it out perhaps, but I argue, and believe with all my soul, that if there were 10,000 Saints to emigrate to this point yearly from England, or any other country, and though thousands of the wicked should gather with them, it would not prove, for one moment, that any Saint would be obliged to sin thereby; it would not prove, for one moment, that this congregation before me would be obliged to do wrong.

Though we may be mingled together, and our interchanges are as they are, still if a stranger should look upon us as a community, who have been here many years, and see but few of the newcomers do wrong, and then judge us off and say, we are all evil, that none of us are righteous, that there is no good fruit here, that would be an unrighteous judgment and decision.

It is our privilege, for you and me to live, from this day, so that our consciences will be void of offense towards God and man; it is in our power to do so, then why don't we? What is the matter? I will tell you what the difficulties and troubles are, by relating brother John Young's dream. He dreamed that he saw the devil with a looking glass in his hand, and the devil held it to the faces of the