

of the First Presidency of this Church.

As brother Grant has just remarked, and as others have often taught, brother Brigham has understanding, through the power and influence of the Spirit, sufficient for teaching the Saints their duty, and if they do not perform it, if this people do not save themselves by obeying his counsels, they are bound to go to hell. I know this perfectly well, and so does everyone who has the Spirit of the Lord dwelling within him.

Compared with the hosts upon the earth, only now and then one will receive the Gospel, and after that, only now and then one of those who do receive the truth will be saved by it, and obtain celestial glory. If all the Saints would obey counsel, doing as they are directed, is there any difficulty in their being saved? No, no more than there is raising a crop of grain. We have only to take a wise, judicious course, listen to counsel, and obey those instructions which we receive from this stand, from day to day, from Sabbath to Sabbath, and from year to year. Can I save you? No, I can only advise a righteous course, and encourage and aid in walking therein, it then remains for them to take the course which I advise, and I always advise people to adopt that policy which Joseph taught and advocated, and which brother Brigham now lays before us, from day to day. This is what will save you, and you cannot be saved upon any other principle. I have power to save myself, and if I do not save myself, who will save me? All have that privilege, and naught can save us but obedience to the commandments of God. You say, that you have repented and been baptized for the remission of sins, that you have received the gift of the Holy Ghost by the laying on of hands, that you pray, pay your tithing, and day by day, fulfil all the duties required at

your hands; such a course is saving in its nature. The most of those present have received their endowments, their washings, and anointings, and have made covenants to their God and their brethren, before witnesses, that they would be faithful, that they would be true, that they would listen to the counsels of the Lord's servants, and cease to do evil. All who have done this have been pronounced clean, and will they then go and pollute themselves with the wicked? I am sorry to say that a few are unwise enough to do so.

Both men and women have also covenanted that they will have no unlawful intercourse with each other. After all this, do any of you make a practice of speaking evil one of another, of cheating one another, of lying and deceiving? Yes, some who are under the covenants just named, actually indulge in those evil practices, and I say to all such, that if they do not repent of their follies and sins, their washings and anointings will prove a curse instead of a blessing, and will expedite their condemnation.

If a man sins to that degree that he is cut off from the Church, he forfeits the blessings promised on condition of keeping his covenants. When a man loses his membership in this Church, he also loses his Priesthood, and of course the blessings of his endowments. Do not flatter yourselves that you can retain the blessings of the Gospel, and at the same time pursue a wicked course, for you cannot do it.

I feel the importance of these truths, and my mind is often exercised and profited by contemplating upon them. The other night, as I lay in my bed, so weary that I could not sleep, I reflected much upon the principle of obedience, and the government of God in this Church. I then, in my reflections, applied the