

were placed in battle array against him.

I have mentioned these circumstances to show you that there is power in the ordinances of the Almighty, when administered by authority. There are a great many other circumstances, but I name these few to illustrate the question under consideration.

Well, was there power in the ordinances of the kingdom, when administered by Joseph Smith? We say there was power in all that he did.

Well, he ordained men to be Apostles, and Prophets, and Elders, and they went forth to administer in the sacred ordinances of the house of God; and I ask, is there power in their administration?

If not, how came these Americans here, and Britons, and Irishmen, and Scotchmen, and Danes, and French, and more nations than my memory will serve to name, coming together as a unit, scarcely anything occurring to mar their happiness?

You do not hear a man say that he is a Dane, or an Englishman, or of any peculiar nation, but losing his nationality, and all blending into one mass, with a united heart to build up the kingdom of our God, and to become one great nation, Americans to be sure, if you wish to call it so, as it is in that country.

How came this to be, if there is no power in the modern Priesthood and in the modern ordinances? As I said before, if anybody disputes this power being with us, will they set us a similar example?

Leave out their nationalities, and the variety of jarring politics, and our political predispositions and prejudices; leave that out of consideration, and I just come to the advantages and disadvantages in our traditions that have come down from our fathers, and are now held sacred by us, so much so, that I heard a person who

was brought up in New Hampshire say that he grew up in the world among all the jarring of politics, and to use his own language, "I was brought up to believe that my father was right in both religion and politics." "What was he," said I? "O, he was a Whig in politics, and a Congregationalist in religion;" and, says he, "I was so glad that my father was so lucky in both as to be right." "What is the proof," says I, "that your father was right in both?" "Why, the proof is, he was my father, and therefore he must be right, in both his religion and politics, for my father could not be wrong!"

Well, fortunately or unfortunately, we have all had fathers; and, of course, because they are our fathers, they must be right in politics and religion, no matter which it is. Such has been our strong prejudice with reference to our fathers.

Well, now, how do we stand now: have we got rid of all this? How came we to have one faith, one Lord, and one baptism, and one Holy Spirit, as it is in a great measure this day? Probably there may be few exceptions, persons who have got the opposite spirit; like Saul when the Lord rejected him through rebellion. How came this to be, as I said before, when we turn from our errors and sins as well as we can? How is this? We came forward, when we see our sins, with honest hearts, determined to do right, believing in Jesus Christ; then some Apostle or Elder that had received the Priesthood through the ministration of Joseph Smith, or that grew out of his administration, took us and buried us in the waters of baptism in the name of Jesus Christ, for the remission of sins, and we then resolved to lead a new life.

It expresses a covenant, whether they said it in so many words or not—they promised to lead a new life. Then just as soon as they could re-