

and sayings of designing men, of the priests of the day, and to the laws and customs of individuals. Were it not for this, you would find that there would be millions embracing this work where there are now but hundreds; for there is no freedom only in the Gospel of salvation.

There is not an individual upon the earth but what has within himself ability to save or to destroy himself; and such is the case with nations. Is there liberty or freedom in destruction? No. When you look at things naturally, which is as far as the natural man sees, a person who takes a course to destroy himself temporally would be considered very unwise. And to the natural man we are taking an unwise, an unnatural course, wherein our religion is obnoxious to the Christian world. Did not your friends say to many of you, before you left your homes, that you were foolish—that the world would despise you and hate you? Did they not ask you if you could not see that troubles were coming upon the Saints, and say that you were very unwise in going with them—that you had better stay where there was safety? They can see nothing more than natural things; they do not understand the ways of God; they are unacquainted with His doings, with His kingdom, and with the principles of eternity.

So far as the natural man is concerned, it appears that the Latter-day Saints are very unwise to embrace in their faith those obnoxious principles that render them so odious in the eyes of the political and Christian world—the popular world. The Latter-day Saints see further; they understand more than what pertains to this world. The Gospel of life and salvation reveals to each individual who receives it that this world is only a place of temporary duration, existence, trials, &c. Its present fashion and uses are but for a few days, while

we were created to exist eternally. The wicked can see no further than this world is concerned. We understand that when we are unclothed in this present state, then we are prepared to be clothed upon with immortality—that when we put off these bodies we put on immortality. These bodies will return to dust, but our hope and faith are that we will receive these bodies again from the elements—that we will receive the very organization that we have here, and that, if we are faithful to the principles of freedom, we shall then be prepared to endure eternally.

Can the wicked be brought forth to endure? No; they will be destroyed. Which, then, are the wise, and which are the foolish? We all naturally know—we can naturally understand that man cannot stay here always. The inhabitants of the earth are continually coming and going. This is not our abiding place. All can see naturally, if they would but observe the facts before them, that this world is but of short duration to them. They appear here infants, pass through childhood and youth to middle age, and if they live to a good old age, it is but a short time, and then they must go. But where do they go to, and what will become of them? Will this intelligence cease to be? There are but very few, if any, who really believe this. And the thought of being annihilated—of being blotted out of existence—is most horrid, even to that class called infidels.

The intelligence that is in me to cease to exist is a horrid thought; it is past enduring. This intelligence must exist; it must dwell somewhere. If I take the right course and preserve it in its organization, I will preserve to myself eternal life. This is the greatest gift that ever was bestowed on mankind, to know how to preserve their identity. Shall we forge our own fetters through our ignorance? Shall we lay the foundation to build