

inasmuch as we have embraced it with honest hearts, it has been salvation to us: and what is there besides this that we should rejoice in, or that should make us rejoice? For my part, I feel, as has been expressed by some of the brethren who have spoken from this stand, that this Gospel contains all that I desire; consequently, I have no feelings nor desires to go outside of it, simply because it bestows upon you and me everything that will do us good and that will save us. All that is outside of it will damn us in time and in eternity; consequently, we have no need of that which is outside of this kingdom.

If we understand the principles of truth as we should, we shall have no desires to go after anything but what is right, simply because it would do us an injury; therefore, it will be well for us to examine ourselves, and know whether the principles that are in our bosoms are of God. If they are, they will bless us in time and exalt us in all eternity. If they are not, they will be an evil to us in time, and as long as we have them in our bosoms; consequently, it would be well for us to know something about ourselves, and what we have in our bosoms, and the principles that we practice from day to day continually.

We profess to be Saints—to have received the Gospel of salvation; and if we have embraced it with pure motives, it is salvation to us—and that, too, at the present time. When we look at the world we find them talking about being saved; but all the salvation they are looking for is a long way from this, which I think will be the case. But we receive the Gospel for the purpose of being saved. It proposes salvation to us on the onset, at the commencement, and from that day to all eternity.

If we do not embrace the principles of life and live by them, we do not partake of the principles of salvation

at the time we receive them; but if we live by them, they continue to save us from that time onward.

For instance, when we heard the sound of the Gospel, it proposed to us that we should have the same Spirit that was poured out upon the ancient Saints—upon Christ's disciples. This was the doctrine that his servants declared to us. When we received their testimony, we went forward and were baptized for the remission of sins; and what followed? I will tell you what followed: we were enabled to bear testimony that we had received the truth, and we obtained thereby a knowledge that our Father in heaven lived—that his son Jesus Christ had been crucified for the sins of the world.

But did we not discover that we were saved—saved from ignorance that had beclouded our minds? We had received something that we did not before know. We could then rejoice in the truth when the whole world were in darkness on this subject; and what further? Why, there was one truth after another made manifest to us—one truth after another revealed. Well, if we have embraced those truths that have been made manifest, we have received the blessings that are given from time to time—yes, from the time that we embraced them up to the present; and they have saved us.

The Gospel requires to be honest to our God, to ourselves, to our brethren. We should not steal, we should not commit adultery, and there are a great many things that we should not do and that the principles of eternal truth would forbid. If we had not among us any who commit any of these sins, those evils would not be in our midst. If the principles that dwell in the bosom of our God are in us, we will do nothing under any circumstances that we know to be wrong.

When some men's evil deeds are discovered, they will say that they did