

neous traditions from us. At the same time, all the morality, and good works, and good thoughts and words that tend to good, that are in the world, are of the Lord. Honest hearts, the world over, desire to know the right way. They have sought for it, and still seek it. There have been people upon the earth all the time who sought diligently with all their hearts to know the ways of the Lord. These individuals have produced good, inasmuch as they had the ability. And to believe that there has been no virtue, no truth, no good upon the earth for centuries, until the Lord revealed the Priesthood through Joseph the Prophet, I should say is wrong. There has been more or less virtue and righteousness upon the earth at all times, from the days of Adam until now. That we all believe. Men who have lived without the Priesthood will be judged according to their works, as well as those who have had the privilege of it. That is our doctrine. That is what the Lord has told us, through his servants, from the beginning. No matter where they have lived, or to what nation they have belonged, all people will be judged according to the works or deeds done in the body.

Honest hearts produce honest actions—holy desires produce corresponding outward works. That is what we understand and believe; yet the traditions of the fathers are so diverse from the holy Priesthood, that it is hard for people to learn even the smaller things pertaining to the kingdom of God—one of the smallest items pertaining to life. If we should have ability to sustain ourselves here on the earth, we certainly should have to live; for if we have not the ability to live, we certainly should pass behind the veil. In that case, we could not be capable of doing good in our present organization. As you have often been told, and as we believe, good men and good women ought to live

the longest on the earth and set good examples, teach good doctrines, and produce righteousness.

Individuals or a community that have not the ability to preserve themselves in this life have no power to perform works to be judged by; consequently, there is no judgment passed upon them for deeds done in this probation. The duty of a good people is to know how to preserve themselves in this life. The first revelation given to Adam was of a temporal nature. Most of the revelations he received pertained to his life here. That was also the case in the revelations to Noah. We have but very few of the instructions the Lord gave to Enoch concerning his city; but, doubtless, most of the revelations he received pertained to a temporal nature and condition. And certainly the revelations Noah received, so far as in our possession, almost exclusively pertained to this life. The same principle was carried out in the days of Moses, and in the days of his fathers, Abraham, Isaac, and Jacob. We may say that eight or nine-tenths of the doctrines and principles set forth in the revelations given to those men were of a temporal nature.

As soon as Moses was called upon to go and deliver Israel, the revelations the Lord gave to him were of a temporal nature, pertaining to the temporal life of the children of Israel—instructing Moses how to deliver them from bondage and lead them from the servile state in which they then were. He taught them in the same manner while they were traveling through the wilderness; and so it continued down to the days of the judges, and then to Saul, whom the Lord permitted them to make a king, and then through the teachings of the Prophets. The greatest recorded digression from that course was when the Savior came. He repeatedly alluded to a spiritual kingdom, in his