

benefiting man. It is written in this book (the Bible), that the Sabbath was made for man, and not man for the Sabbath. It is a blessing to him. As little labor as possible should be done upon that day: it should be set apart as a day of rest, to assemble together in the place appointed, according to the revelation, confessing our sins, bringing our tithes and offerings, and presenting ourselves before the Lord, there to commemorate the death and sufferings of our Lord Jesus Christ.

These are institutions expressly for the benefit of man—not imposed upon him as by a taskmaster, in the form of a rigid discipline; but they are bestowed upon him as a blessing, a favor, and a mercy, for his express benefit. I trust I shall yet see the day when we shall be so situated, and attain to that knowledge and understanding, that every man and woman will observe and do their duty strictly—do that that is required of them—do no evil—when all will be peace and joy, and the earth be lighted up with the spirit of intelligence. You trust and hope for the same things; and if we are faithful, that time is near at hand.

It is true, most of the doctrine we believe comes in contact with all the prejudices and prepossessed feelings of the Christian world. In the practical part of our religion we do not differ from them in many respects. They pray, and so do we; they keep the Sabbath pretty tolerably well, and so do we; they say they believe in the Lord Jesus Christ; so do we, and keep his commandments; and they call upon the Lord, probably, as faithfully. In some of the plain, practical duties of the Gospel, the religious world are very diligent; but to the doctrinal parts of the Gospel of salvation they are entire strangers.

In the commencement of the career of brother Joseph Smith, he had all

the influence and talent of the sectarian world that were acquainted with his doings to cope with; he had them to contend with day and night. He labored faithfully, though in his youth, and almost entirely destitute of literary knowledge, with not many advantages of an earthly nature; yet the truth he revealed triumphed; the principles he put forth actually circumscribed the religious knowledge of all the Christian world. Almost every principle and every idea taught in the Gospel, that the world had preached and written so much about, he proved they were ignorant of. He taught the people how to have faith in the Lord Jesus Christ. He also taught them how to repent. This was new to the world—to be informed that they did not know even how to repent. He taught them how to embrace the Gospel of salvation, what it was, and that these doctrines are essentially necessary for the salvation of the children of men.

There was no person, previous to this, to step forth and say it was absolutely necessary to observe these doctrines in order to be saved, and actually substantiate that doctrine from the Bible. No person could substantiate the doctrine, so as to place the truth of it beyond doubt and controversy, that it was necessary for a person to believe on the Lord Jesus Christ.

It is well known to this congregation that the whole Christian world were baffled, and not only baffled, but actually put to shame, upon true philosophy, and their mouths were closed in silence, by the infidel so called. It is well known to this congregation that those who did not believe the Bible—who did not believe in the Lord Jesus Christ, by good reasoning would overcome and triumph over the whole Christian world, set them at naught, and hold them in derision.

The case is different now. Do they