

much said about the revelation touching the privilege of the living being baptized for the dead. A High Priest, who had just come from America, thinking that he could enlighten the Twelve upon the subject, said, "Brother Brigham, I heard Joseph say that baptism for the dead was one of the first principles of the Gospel, and that even the Twelve did not understand it." His feeling was, "I am a High Priest, and the Twelve do not understand the matter." I said to him, "My dear sir, do you understand all of the first principles of the Gospel?" When I hear such expressions from men, I know that they are very limited in their understandings about the Priesthood.

A man who has had his mind opened to the operation of the Priesthood of the Son of God—who understands anything of the government of heaven, must understand that finite beings are not capable of receiving and abiding the celestial law in its fulness. When can you abide a celestial law? When you become a celestial being, and never until then. When you hear men and women talk about living a celestial law, you may know that they are ignorant of the fact that no finite being is living in its fulness, or can. As it is written, we have line upon line, precept upon precept, here a little and there a little, and it is something that accords with the capacity of finite beings, and you improve upon this, and the Lord will open your minds to receive more, and let you see the order of the eternal Priesthood; but if you do not live your religion, you cannot receive more.

Are the Latter-day Saints ready to receive Zion from above? Have they wisdom and knowledge to receive and conduct themselves properly in the society of angels? I think not. While I was in Far West, and the mob began to gather there, determined

to kill Joseph, he preached to the people and said, "If you had faith and would live your religion, you would prove the revelation to be true where the Lord says, 'I will fight your battles, and, if necessary, send down angels to save you from the wicked grasp of your enemies.'" There was an armed mob of some 3,500 arrayed against some 300 of us. They sent in a deputation, saying they wanted about three persons out of the town, for they were calculating to destroy the people and the place. Some of those self-glorious stars of "Mormonism"—stars that fell in that crisis, looked round for the angels. They did not see them, and straightway turned their backs upon their God and their religion, and joined the enemy.

I was glad that they went. I felt then as I feel now. I felt and still feel that I would rather have ten righteous men with whom to contend with the wicked of the whole earth, than to have at my command the corrupt of all creation. When I am brought to the test to fight for my religion, which I trust I never will be, I will call men who are full of the power of God for such an emergency.

Brother Pratt wishes that the miserable, dissatisfied spirits would leave; but they will not all go. The question might be asked, "Why do you wish them to go from this Territory?" We do not particularly care whether they go or stay: they are at perfect liberty to please themselves in that matter, because it is their constitutional right to stay here, if they do not infringe upon the rights of others, and observe the laws of the land as strictly as we do. The principal reason why I do not wish them to go is because they will be constantly troubling me to assist them back again. I had rather help somebody else, for we have not means to