

that I am in possession of from the same source that they obtained theirs, and which I attribute to the Author of our existence. But they cannot tell from whence those principles came. They are searching and researching with an inherent principle that never can be satisfied without true knowledge; and that true knowledge flows through the Priesthood, to enable us to know how to order our lives, to overcome every principle that tends to the death, and to embrace every principle that tends to the life, that we may preserve our identity to all eternity, which is the greatest blessing bestowed upon man, and which we now have the privilege to place ourselves in the way to secure.

The laws given by the Almighty to the children of men, by which we can preserve our spirits and our bodies to all eternity, are what the world call "Mormonism." Those laws are what this people believe and are in possession of. And are we obliged to falter here and falter there? If I am presented with unwholesome food, or with poison that would destroy my life, am I obliged to eat it? No, though I may be obliged to have it presented to me. If a man hands you a dose of arsenic, saying that you need it and that it will do you good, are you obliged to swallow it? Or if those who prefer sin, and roll it under their tongues as a sweet morsel, present to you principles that tend to the death, are you obliged to receive them—to join in and commit sin? Some who profess to be Latter-day Saints do so, and continue to do so.

What a pity it is! How strange it is that mankind do not better understand and conduct themselves! True, as is written, sin was introduced to the human family by the transgression of our first parents, and thereby the Adversary of all righteousness gained great power over our bodies, as we

can daily see exhibited—the flesh, as the Apostle has written, warring against the spirit. So in a garden, the weeds spring up spontaneously; and if you wish to produce certain fruits and vegetables, you must carefully till the soil, because the ground is cursed to produce thorns and thistles and obnoxious weeds. The original transgression subjected the flesh to weakness and infirmities, but not the spirit; which explains how much easier it is for a person to sin than to work righteousness, by the power sin has obtained over earthly tabernacles, notwithstanding the promptings to do right, and that a person feels better in doing right than wrong.

We must have our day of trial—an opportunity to become acquainted with the bitter and the sweet. We are so organized as to be able to choose or to refuse. We can take the downward road that leads to destruction, or the road that leads to life. We can constantly act upon the principles that tend to death, or refuse them and act upon the principles that pertain to life and salvation. This is a day of trial; our faith and patience can now be tried: now is the time for your fortitude and integrity to be tried. Let the trials come; for if we should be so unspeakably happy as to obtain a crown of eternal life, we shall be like gold tried seven times in the fire. Let the fiery furnace burn, and the afflictions come, and the temptations be presented—if we wish to be crowned with crowns of glory and exalted to dwell with our elder brother Jesus Christ, we must choose the good and refuse the evil.

According to our faith, we must strive to live our religion when in the canyons getting wood and lumber, when laboring in our fields, and wherever we may be. We have to learn and practice eternal principles, to obtain eternal life; and they are