

in the arts and sciences of the day—how extensively he may be taught in regard to various branches of learning; it matters not how much natural wisdom he may be qualified with; it matters not whether he has occupied a high station in the eyes of the world, or a low one; it matters not what his prior condition may have been, when he repents before God and enters into a covenant with the Father and the Son and with his brethren, and manifests before them, and the whole world that he forsakes the world and the wisdom thereof (that is, that which is called wisdom by the world)—that he is willing to forsake all things which are of the world that are inconsistent with the character of God, his attributes, his word, and his kingdom—that very moment he comes to that point and goes forward in baptism he becomes subject to a different power from what he had before been subject to. He becomes subject to a certain authority that is different; he becomes subject to an authority which has come from heaven—not an authority ordained of man—not an authority which has been originated by human wisdom or by the learning of mankind—not by inspired or uninspired books, for books never yet bestowed authority, whether inspired or uninspired.

The authority of Jesus Christ sent down from heaven, conferred upon man by his holy angels, or by those that may have previously received Divine authority, is the true and only standard here upon the face of our earth; and to this standard all people, nations, and tongues must come, or be eventually taken from the earth; for this is the only standard which will endure, and this is the only authority which is everlasting and eternal, and which will endure in time and throughout all eternity.

This brings to my mind a revelation which was given in a General

Conference on the 2nd day of January, 1831, the Church then having been organized about nine months. All the Saints were gathered together from various little Branches that had been established in the house of Father Whitmer, whose sons became conspicuous in this last dispensation as being witnesses of the Book of Mormon—whose house also became conspicuous as the place where the Prophet Joseph Smith received many revelations and communications from heaven. In one small room of a log house, nearly all the Latter-day Saints (east of Ohio) were collected together. They desired the Prophet of the Lord to inquire of God and receive a revelation to guide and instruct the Church that were then present. Brother Joseph seated himself at the table. Brother Sidney Rigdon, who was at that time a member of the Church, having just arrived from the West, where he embraced the Gospel through the administration of some of the Elders, was requested to act as scribe in writing the revelation from the mouth of the Prophet Joseph. I will read a portion of this revelation—"And again I say unto you, let every man esteem his brother as himself. For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there—and looketh upon his sons and saith I am just? Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be one; and if ye are not one ye are not mine."

This I consider is a very important item—Behold, "I say unto you, be one; and if ye are not one, ye are not mine."

This is very pointed, plain, and definite language, that no man can misunderstand.