over in your hearing. Take into consider-
ation this people, and the position they
occupy. What is it? And who are we?
Why, we profess to be the people of God,
and we are the people of God. We profess
to be Saints of the Most High, and this
is what we are in reality, or should be.
This does not, of course, apply to those
who are not Saints. We profess that this
is the work of God in which we are en-
gaged, and our profession is strictly cor-
rect. When we say this is the Church
and kingdom of God, we believe it and
so it is; and it is the only Church and
the only kingdom that he has on this
earth in this generation that we know
anything about. We profess to know that
God has revealed his law, that he has re-
stored the holy Priesthood, and that he
is communicating his will to the human
family. We profess to believe that the
kingdom of God will overrule and prevail
over every other power and every other
form of government and that it will go on
from strength to strength, from power to
power, from intelligence to intelligence,
from knowledge to knowledge; and that
in the due course of events, it will rule
over the whole earth, until every crea-
ture upon the earth and under the earth
and on the sea will be subject to the law
of God, to the kingdom of God, to the do-
minion of God, and to the rule of the holy
Priesthood.

This is our profession. We believe
it: at any rate we profess to believe it;
and if we do not we are hypocrites. We
profess, further, to be the elect of God—
set apart, elected, chosen by him to be
his servants to accomplish his work upon
the earth—in the first place, to establish
correct principles among ourselves, and
then to teach these principles to others,
no matter what they relate to, whether
to family matters, to the state, to a
town, a corporation, or a government—
no matter whether they relate to the
Government of our own country, our own
family, or a world. We profess to be un-
der that Government. And further, all
our opinions, all our movements, and in-
tercourse with each other and with the
nations of the earth, we believe to be gov-
erned and regulated by the law of God.
These are some of our views and feelings
respecting our religion and its influence
upon our actions.

If these things are correct—and they
most assuredly are—we are God's peo-
ple, and he is bound by everything that
is calculated to bind either man or God.
He is bound to take care of his people,
if they take care of themselves. If they
honor their calling and priesthood—if
they magnify and do credit to the power
and authority that is conferred upon
them—if they do not deviate from cor-
rect principles, God is bound to fulfil all
things according to the obligations that
he is under—one of which is to provide
for his Saints. Now, where does the mat-
ter rest taking it in connection with the
first part of our text? Where does it nec-
essarily rest? Does it not rest with God?
It does, and he is faithful in his part.
Who has ever known God to depart from
correct principles? Come, let me stand
up in his defense, if you please. I never
have, and I am well satisfied that you
never did.

There is not a man upon the earth
that has put his trust in God, I do not
care what part of the world he has been
in, but what can say that he delivered
him. I know that has been the case
with me, emphatically so. I have been
satisfied, when in foreign lands and in
strange countries, where I had no access
but to the Almighty, that he was on my
side, and I know that he has answered
my prayers.

We know that God lives, because
we have the things that we ask at his
hands. Taking it then, in this point