

reasons for taking this course. I never preach such sermons as, "Well, Mr. C., or D., have you heard any of our Elders preach? Do you know anything about Mormonism?" "No." "Why, our Gospel is the Gospel of life and salvation, it is the only true plan of salvation for the people; and you must be a 'Mormon;' if you are not a 'Mormon,' you must expect to be damned." If a person wishes to know my religion, I am willing that he should know the whole of it. There is nothing secret or hidden in it; the whole plan of salvation is for the human family, and is as free as the waters that flow from our mountains into the valleys. If you thirst, drink until you are satisfied, for you are truly welcome. This is the nature of the Gospel, and the character of Him who has sent it. It is free for all. But I am not disposed to compel any person to partake of that which they dislike, or have an aversion for.

This may not be right in every case. Why it is right with me is, that, if a person urges upon me that which I am not disposed to receive, it creates in me an alienation of feeling toward that person. I am naturally opposed to being crowded, and am opposed to any person who undertakes to force me to do this, or not do that. In my youth I was supposed to be an infidel, and perhaps in one respect I was, though I would have freely given all the gold and silver I ever could possess, to have met with one individual who could show me anything about God, heaven, or the plan of salvation, so that I could pursue the path that leads to the kingdom of heaven; but I did not want to be urged, and I am so inclined to this day. Yet I am convinced that it would not do for every man to pursue this course in every circumstance. We can guide, direct, and prune a tender sprout, and it inclines to our direction, if it is wisely

and skillfully applied. So, if we surround a child with healthy and salutary influences, give him suitable instructions, and store his mind with truthful traditions, maybe that will direct his feet in the way of life.

There are persons of twenty, forty, and sixty years of age, who never saw a day in which they knew their own minds. They seem to be undecided in all their actions, like a child a few years old, and need some person to direct them. I am somewhat different from this class of persons. Should I be told that it is time to wash my face and eat my breakfast, I should be strongly inclined to notify my informant that I knew that as well as he did. So some of our Elders who preach in the world, will go into this or that house, begin to converse with the members of the family, and tell them they must be baptized or be damned. This will turn some persons against them and the truth, simply because they will not be compelled to do anything; while there are others in the world who would not embrace the truth, unless they were ordered to do it; probably they are those who will be compelled to come in.

There is a class of people that will not move to do themselves good, only as they are urged and commanded. There is a wide difference in people in this respect. There are instances in this community that if a wife does not urge her husband to pray in his family, he would never do so. And again, there are men in this city and throughout the settlements as good men as need be, who are driven from this duty by the teasing of a wife. "Now, pa, come, do let us have prayers; I have got all the children here and the Bible, and I do want to have prayers." He cannot bow to that kind of compulsion, to save him; and if he should be damned he will not be made to pray in such a manner,