

ciate together, whether they live in cities, of what the houses are built, what kind of architecture prevails there, how the cities are laid out, and how the heaven of heavens is built, who dwells there, where the inhabitants came from, their stature and complexion, whether God is a personage of tabernacle or not, what means for locomotion he uses when he visits his friends, what he eats for breakfast, how often he changes his clothes, what style of clothing he wears, of what kind of material it is made, whether they have winter and summer in heaven, seed time and harvest, etc., etc. But no, my brethren, this is not what you have come here for; the Lord has called the people together expressly to teach them the things which pertain to this world and to this life, that they may know how to honor the life he has given them here.

The inhabitants of the earth are ignorant with regard to the design of their being; they are as ignorant in this respect as the wild animals that roam over the plains. They may be very religious, but the religion that is popular in the world now is entirely another thing from the ways of the Lord. Many of their traditions are good, and many of the people possess much good moral religion; I may say, so far as morality goes, that they are just as good as people can be, but they are not taught how to govern and control themselves, they are not taught the worth of their present life. The whole drift, labor, and exertions of the priests of the day among the people are to prepare them to die. I never had such a mission given to me, nor received such a calling from the heavens; I have been called to preach life, and not death. It is my business to teach mankind how to live, how to honor their present existence, how to treat their bodies so as to live to a good

old age on the earth, and have power to do good and not evil all their days, and be ready to enter into the rest prepared for the Saints.

Almost any Elder in this Church can preach the Gospel, if he is humble before God; he can tell all that the wicked would need to hear from the Old and New Testament. Many of the Elders are scholars, and when they preach we expect to hear almost a Bible and a half preached before they get through; they can carry you through the historical portions, repeat the sayings of the old prophets, dilate largely upon the doctrinal portions of the New Testament, gauge the morality of the present age by repeating verbatim the moral lessons of the Savior, are at home among the beasts of the Apocalypse and the prophetic heads and horns of Daniel, are thoroughly posted in the time, times, and half-a-time, know the contents of all the vials, when they will be poured out, can delineate to a nicety the different parts of Daniel's metal image—in a word, they are paragons in Bible lore, but if you ask them whether they know how to raise potatoes to feed their wives and children, their answer is "No." Do you know how to raise grain for your bread? "No." Do you know how to raise watermelons? "No." Do you know how to raise pigs for your meat? "No." Do you know how to raise chickens? "No." Do you love to eat them? "Yes." Do you know how to raise calves? "No." You may give them a cow and calf, and two years will not pass before they have neither cow nor calf. Do you know how to improve your fruit? "No." and thus they live without trying to produce for themselves these necessities and comforts of life. Finally, what do you know? "Why, we know that we must prepare to die." There are people who have been in this city twelve years, and