

given them by building an ark as Noah did, or building granaries and storing grain as Joseph did, they would have been grandly mistaken.

Joseph, in the land of Egypt, was called upon to perform a certain class of duties, which were made incumbent upon him. He was not called to preach the gospel without purse or scrip, but to build granaries, and to use all his influence with the king, nobles, and people of Egypt to store their grain against a day of famine. I have often thought, in reflecting upon this subject, how little proof they had of the importance of doing what Joseph required of them, when compared with the abundance of proof we possess in relation to the importance of the duties required of us. There was Pharaoh—a Gentile, making no profession of religion—he had a dream which none could interpret save Joseph, a stranger in the land, whom no one knew, who had been bought for money, and who was taken from prison into the presence of the king. No doubt the nobles and the people who heard of the interpretation of the dream believed that Joseph made that for his own benefit, glory, and exaltation, and that the king might think well of him; and when they saw him riding round in pomp and splendor, trying to establish granaries all through the country, they, no doubt, thought he was an impostor, and placed no credence in his predictions. In fact, I think I could hardly have believed it myself had I lived in those days. Many of the people placed such little faith in his words that, failing to lay up their food, when the famine overtook them, to save themselves from starvation they had to sell themselves for slaves to the King. Now, supposing that Joseph had gone to work and built an ark, he would not have been accepted of the Lord, neither

could he have saved the people of Egypt nor his father's house. When Noah was commanded to build an ark, supposing he had established granaries, he and his house could not have been saved. So in regard to ourselves, when duties are required at our hands, whether it is to go to the southern part of our Territory, to Europe, to contribute to the Perpetual Emigration Fund, or to build temples, or whatever we may be required to do within the pale of the kingdom of the Almighty, we have to walk in the spirit of these requirements, and perform them, if we would gain power and influence with our God.

I am pleased, indeed, to see the prosperity of Zion. I feel a spirit of solemnity upon me while standing here gazing upon this multitude of Saints. Seeing the difficulties through which we have passed, our present prosperity is astonishing to ourselves and equally so to the world. I feel to thank God for the prosperity of Zion as it presents itself at this time. And when we contemplate our individual position, and see the blessings God has conferred upon us in gathering us from the nations of the earth to the valleys of the mountains, where we are under the guidance of the Priesthood, we should be a contented, joyous, and happy people.

I feel to say a word or two in reference to education. There are very few people who have arrived at the age of fifty and upwards who feel like studying mathematics; they do not feel like attending school and applying their minds to the acquisition of the sciences, but there is a kind of education worthy the best attention of all, and in which all ought to engage—that is the education of the Spirit. As we advance in life we one and all ought to be less passionate, more spiritually minded. The men