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 in-
fluence with the king, nobles, and peo-
ple of Egypt to store their grain against
a day of famine. I have often thought,
in reflecting upon this subject, how lit-
tle 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 im-
portance of the duties required of us.
There was Pharaoh—a Gentile, mak-
ing 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 ben-
fit, 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 my-
self 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 Perpet-
ual Emigration Fund, or to build tem-
ples, 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 pros-
perity of Zion. I feel a spirit of solem-
nity upon me while standing here gaz-
ing upon this multitude of Saints. Seeing
the difficulties through which we have
passed, our present prosperity is aston-
ishing to ourselves and equally so to the
world. I feel to thank God for the pros-
perity of Zion as it presents itself at this
time. And when we contemplate our in-
dividual 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 refer-
ence to education. There are very few
people who have arrived at the age of
fifty and upwards who feel like study-
ing mathematics; they do not feel like at-
tending 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 passion-
ate, more spiritually minded. The men