

however, how to be saved; but we know how to save ourselves, for the Lord has revealed to us a plan by which we may be saved both here and hereafter. God has done everything we could ask, and more than we could ask. The errand of Jesus to earth was to bring his brethren and sisters back into the presence of the Father; he has done his part of the work, and it remains for us to do ours. There is not one thing that the Lord could do for the salvation of the human family that He has neglected to do; and it remains for the children of men to receive the truth or reject it; all that can be accomplished for their salvation, independent of them, has been accomplished in and by the Savior. It has been justly remarked this afternoon that "Jesus paid the debt; he atoned for the original sin; he came and suffered and died on the cross." He is now King of kings and Lord of lords, and the time will come when every knee will bow and every tongue confess, to the glory of God the Father, that Jesus is the Christ. That very character that was looked upon, not as the Savior, but as an outcast, who was crucified between two thieves and treated with scorn and derision, will be greeted by all men as the only Being through whom they can obtain salvation.

We differ from our Christian brethren, and have long been separated from them; but we are here in these mountains through necessity—because we were not permitted to live with them. But we were never hated, despised and derided as Christ was; we have never been crucified and been such outcasts as Jesus, though our prophet and patriarch were slain; but not in such an ignominious manner as Jesus. Who will believe our testimony? "If our Gospel be hid, it is hid to them that are lost." Who

will believe our testimony? Who will believe the testimony that has been delivered here this afternoon? I believe and know it is true; and that, too, by the revelations of that very character who was lifted up on the cross. How are we to blame for believing so much? Why, the Scriptures say we are to "prove all things and hold fast that which is good." I frequently think that the only way for a man to prove any fact in the world is by experience. We go, for instance, into an orchard and someone says there is a sweet apple tree, and he may say the same of other trees, but without tasting how shall I know they are sweet? Unless I taste of them I cannot know it. I may take the testimony of others who have tasted them, as to whether they are sweet, sour or bitter, but without tasting it cannot be proved to my senses that they are so. Now, as I understand it, it is the same with all facts that have come to the knowledge of all beings in Heaven, or on earth—all facts are proved and made manifest by their opposite. Sin has come into the world, and death by sin. I frequently ask myself the question: Was there any necessity for sin to enter the world? Most assuredly there was, according to my understanding and reasoning powers. Did I not know the evil I could never know the good; had I not seen the light I should never be able to comprehend what darkness is. Had I never tried to see and behold a thing in darkness I could not understand the beauty and glory of the light. If I had never tasted the bitter or the sour how could I define or describe the sweet? Consequently, I let all these things pass, being according to the wisdom of Him who has done all things for the benefit and salvation of His children here on the earth. And when we contem-