whole truth; and we look forward with
gladness to the time when we can say
we have nothing but the truth. We can-
not say that now; we have an immense
amount of error, and we are very far from
being perfect; but we hope to see the
time that we can say that we have truth
only, the whole truth and nothing but the
truth.

I want to say a few words for the ben-
efit of my brethren the Elders, and of all
the Latter-day Saints, male and female,
old and young; and then for the benefit
of strangers, Christians and ministers of
the different religious sects, if they could
all hear me today. I can tell you the dif-
ference in one grand principle, between
your religion and ours. It is this: we
would not make everybody bow down to
our religion, if we had the power; for this
would not be Godlike; but other religion-
ists would. It is not discovered by the
world, and it is not perceived enough by
the Elders of Israel. The reasons why we
do not prosper and travel faster and fur-
ther than we do, we have not time to talk
about, perhaps, today; but I will say this:
our religion, the religion of heaven, dif-
fers very much from man's religion. It
has just been told us that the divines are
in the habit of taking a text from the
Scriptures, but when they do so they al-
most invariably preach from it. I hardly
ever heard a man in my life, when in the
Christian world, preach to his text, but
directly from it. This makes confusion.

Now, suppose that we were to is-
sue our edicts to the whole world of
mankind for them to obey the Gospel
we preach, and had the power to com-
pel them to obey, could we do it ac-
cording to the dictates of our religion?
We could not. We could invite them,
and could tell them how, but we could
not say, and maintain the faith that we
have embraced, you must bow down and
profess our religion and submit to the or-
dinances of the kingdom of God. I will
give you a reason for this. If this were
our duty, and it were legitimate, if we
had the power, for us to make every per-
son on the earth submit to the code of
laws and ordinances that we have sub-
mitted to, it would prove that God is in
fault in not making them do so. But
if we become Godlike we will be just as
full of charity as he is. We would let
pagans worship as they please, and to
the Christians and Mahomedans, and
all sects and parties in the world we
would say, "Do just as you please, for
your volition is free, and you must act
upon it for yourselves before the heav-
ens." Our religion will not permit us to
command or force any man or woman to
obey the Gospel we have embraced. And
we are under no obligation to do this,
for every creature has as good a right,
according to his organization, to choose
for himself as the Gods. To use a com-
parison, all have a right to eat bread
or let it alone; they may make and eat
unleavened cakes as the people did an-
ciently, if they choose; and no person
has a right to say to another, "Why do
you eat wheat bread, corn bread, or no
bread at all? Why do you eat potatoes, or
why do you not eat them? Why do you
walk, or why do you sit down? Why do
you read this or that book? Or why do
you go to the right or the left?" For ev-
everyone has a right to do as he likes in
these respects, all being independent in
their capacity and choice. Here is life
for you, here is salvation for you, choose
ye this day whom ye will serve. If the
Lord be God, serve him, or you may serve
Baal, just at your pleasure. If the El-
ders of Israel could understand this a lit-
tle better, we would like it, for the sim-
ple reason that if they had power given