we go down to the grave, if the Lord de-
mand it. If he require an Elder or Elders
to take their valise and travel and preach
the Gospel until the day of their death,
they should do it; and if they are not
happy in so doing, it would prove that
they do not possess the spirit of their re-
ligion.

This gentleman to whom I was speak-
ning on Friday was tenacious with re-
gard to the Sabbath; that was his whole
theme. He commenced about our run-
ning cars here on the Sabbath Day. I told
him in as few words as I could, that my
feelings were not to do it, and if I had the
management of railroads I would stop it.
Why? Because the Lord has said that
it is not good for us to work the seven
days; it is good to work six and rest the
seventh. Our system requires rest after
six days' labor, and consequently he has
set the seventh apart for that purpose.
But I told him I could not control that
matter; the people want to run from Salt
Lake to Ogden and back again to Salt
Lake on Sundays, and consequently, as
it is a matter of necessity, we run the
cars on the Sabbath. Said he, "How can
you reconcile this?" Said I, "It ought to
be done, that is how I reconcile it." Know
whether you ought to do a thing or not,
and if you ought to do it, do it; and if
you ought not, let it alone. That is the
way to live. You cannot read anything in
the Bible about a railroad from Salt Lake
City to Ogden, nor from the Atlantic to
the Pacific; you cannot read anything
about telegraph wires, nor whether they
should work on a Sunday or lie still; nor
anything about running a railroad, or
a stage, or about the labor of the peo-
ple who live now. By reading the Bible
we can learn something about the way
the ancients regulated their labors as far
as the Lord told them what to do. It
is one of the most simple things in the
world for people to understand what
course they should take; what a pity they
do not all understand it! If men would
live and humble themselves like chil-
dren God could dwell within them and
could dictate every heart. But to en-
joy this we must live before the Lord, so
that our minds would be like a sheet of
white paper such as our reporters here
are writing on, then the Lord could and
would dictate all our movements. Live
with a conscience void of offense towards
God and man and the spirit of inspira-
tion would indite matter on every such
well regulated conscience. But our con-
sciences are made by our parents and
teachers; and just as we are taught by
others are our consciences dictated. But
we should all live so that the spirit of
revelation could dictate and write on the
heart and tell us what we should do, in-
stead of the traditions of our parents and
teachers. But to do this we must become
like little children; and Jesus says if we
do not we cannot enter the kingdom of
heaven. How simple it is! Live free from
envy, malice, wrath, strife, bitter feel-
ings, and evil speaking in our families
and about our neighbors and friends, and
all the inhabitants of the earth, wher-
ever we meet them. Live so that our con-
sciences are free, clean and clear. This is
as simple as anything can be, and yet it
is one of the hardest things to get people
to understand, or rather to practice; for
you may get them to understand it, but
the great difficulty is to get them to prac-
tice it. If we, both priest and people, will
practice this, the Spirit of the Lord can
dictate and tell us our duty, and when
that is presented before us we will go and
do it.

But, instead of such principles as
these occupying people's minds now-a-
days, it is, "How many wives have
you, Mr. Young? Oh, I do want to