

tions of God, the gospel of Jesus Christ, the principles of eternal truth, which you have received, from the God of truth, through the medium of that priesthood which He has organized on the earth; and this you know, realize, and understand for yourselves. You understood it years ago, and you understand it today. It is the same gospel, the same priesthood, the same principles of truth; it imparts the same hope, fills the bosom with the same joy, disperses that uncertainty and doubt that dwell in the bosoms of unbelievers, and opens to the view of the believer visions of "glory, honor, immortality and eternal lives." And there is nothing in this world that can change these feelings—no vain philosophy, no political influence, no combinations of any kind that can root out of the mind these principles of eternal truth which are inspired and implanted there by the spirit of the living God. They are written on the tablets of the heart in characters of living fire, and they will burn and extend while time exists or eternity endures. So far then we feel comforted and blessed. If others are satisfied with their views, all right. If a man wants to be a Methodist, Presbyterian, Roman Catholic, Shaker, or Quaker, all right, he can be what he pleases; but let me have my religion. Let me have principles that will draw aside the curtain of futurity and introduce me to those scenes that exist behind the veil. Let me, as an immortal being, know my destiny pertaining to time and eternity, and the destiny of my brethren and friends, and of the earth that I live upon; let me have a religion that will lead me to God, and others may take what they please, it is immaterial to me. I have no quarrel with them. They can have their own ideas and carry out their own views, so far as I am concerned,

untrammelled, if they will let me have mine. Let me be surrounded with the panoply of truth, let me have the favor of Jehovah, let me associate with angels and the heavens, and eternity be opened to my view, and be placed in such a relationship with God that He can communicate His will to me, and I ask no more of this world. I have no complaint to make about anybody, I don't even complain of the devil. I know that he was sent here for a certain purpose—to carry out the purposes of God, and God did not even banish him from His presence when the sons of God met together, for the devil was also among them, and we need not be surprised at anything of that kind now. When the Lord asked him where he came from, said he, "I came from wandering to and fro in the earth." What did he do in the earth? Not much good, and, I presume, all the evil he could. And I presume it was absolutely necessary that there should be devils, or there would not have been any.

Years and years ago, I preached abroad among the nations of the earth, and I see around me here many of my brethren, the elders, whose heads are now as grey as mine, who did the same. We preached to many of you who are here, and told you that the world would wax worse and worse, deceiving and being deceived. Did we not preach this doctrine? I think we did, ten, twenty, thirty, and forty years ago. We told you then that in consequence of the wickedness that would exist upon the earth, thrones would be cast down, empires be demoralized, and that wars and bloodshed would exist upon the face of the earth, and that God would arise and vex the nations and bring them to judgment, because of their iniquities. Is it anything astonishing that these words should be fulfilled? Why,