

practiced, is good for mankind. It is good for the living, good for the dying, good for the dead; and if we Christians would accept and embrace all truth in our lives, instead of contending so much about what are called “nonessentials,” it would be much more to our advantage, and would vastly increase peace and union in our midst.

When we take up the religion that has been revealed—the Gospel in its fullness, we find that it is simply a code of laws, ordinances, gifts and graces which are the power of God unto salvation. The laws and ordinances which the Lord has revealed in these latter days, are calculated to save all the sons and daughters of Adam and Eve who have not sinned against the Holy Ghost, for all will be saved in a kingdom of glory, though it may not be in the celestial kingdom, for there are many mansions. These ordinances reach after every one of the children of our Father in heaven, and not only them, but after all the earth, the fullness of the earth, all things that dwell upon it, to bring them back into the presence of God, or into some kingdom or place prepared for them, that they may be exalted to a higher state of intelligence than they now dwell in.

This may seem strange to many, but these are the ordinances and laws that the Lord has instituted for the salvation of the children of men; and when we compare the doctrines that we have preached to the Christian world, with the doctrines of the Christian world, we find that ours incorporate every truth, no matter what it is. If it belong to the arts and sciences of the day, all the same, for every truth in existence is embraced in that system of laws and ordinances taught by the Latter-day Saints—the Gospel that God has re-

vealed for the salvation of the human family.

We want a little proof, a little evidence, a little testimony. This is the testimony that we are in possession of this Gospel. Our witness is upon the stand, before God and the people, testifying that the Latter-day Saints have got something that no other people on earth have. What is it? The oneness which we possess, according to the prayer of the Savior.

We send an Elder from here to the East Indies; we send one or two to Africa, and to the Asiatic continent, and distribute them to the different nations, to Japan, to China, and so on. They preach the Gospel to the Pagans, say to the Chinese. We will suppose that these Elders learn the Chinese language so far as to be able to make themselves understood by the people, and they preach to them the same doctrines as are believed in by the Latter-day Saints, and they are received into the hearts of honest Chinese—God reveals and manifests to them that these doctrines and principles, this plan of salvation, is true, and these Chinese would not differ with us on any point of doctrine. They would say, “The proper mode of baptism is by immersion, the Scriptures are plain upon this point.” Here let me take the liberty of saying, that if the whole Christian world were to adopt the method of baptism by immersion, you would never hear a person raise an argument about sprinkling or pouring. But leaving my witness, I say these latter ideas are the cisterns which men hew out to themselves, which will hold no water, for somebody or other is eternally scuttling their vessels, and they are sinking. If every Christian denomination would come to the house of worship on the Sabbath, and break bread and