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 advan-
tage, and would vastly increase peace
and union in our midst.

When we take up the religion that
has been revealed—the Gospel in its full-
ness, 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 calcu-
lated 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 or-
dinances 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 intelli-
gence 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 salva-
tion 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 evi-
dence, 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, testi-
fying 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 dis-
tribute them to the different nations, to
Japan, to China, and so on. They preach
the Gospel to the Pagans, say to the Chi-
nese. We will suppose that these El-
ders learn the Chinese language so far
as to be able to make themselves un-
derstood by the people, and they preach
to them the same doctrines as are be-
lieved in by the Latter-day Saints, and
they are received into the hearts of hon-
est Chinese—God reveals and manifests
to them that these doctrines and prin-
ciples, 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 im-
mersion, the Scriptures are plain upon
this point.” Here let me take the lib-
erty of saying, that if the whole Chris-
tian world were to adopt the method
of baptism by immersion, you would
never hear a person raise an argument
about sprinkling or pouring. But leav-
ing 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 scut-
tling their vessels, and they are sink-
ing. If every Christian denomination
would come to the house of worship
on the Sabbath, and break bread and