

of mankind cannot impeach, neither the testimony which it imparts. Take people from China, India, Africa, Europe, the North Pole or the South Pole, give them the Gospel and they are one. It was not Joseph Smith, neither is it Brigham Young that makes them one; it is neither the high council nor the First Presidency that makes them one, but it is the power of God unto salvation that makes the Latter-day Saints one in heart, in spirit, in action, in their religious faith and ordinances, and in their dealings, where they are honest and live their religion. That makes them one, no matter who they are, where they are, or upon what subject, if it be a subject worthy the attention of the people. Our religion descends to the whole life of man, although some, sometimes, say, there is divine law, there is human law, and there are principles which pertain to our religion and there are principles which pertain to the philosophy of the world. But let me here say to you, that the philosophy of the religion of heaven incorporates every truth that there is in heaven, on earth, or in hell.

Now, we wish to be one and to understand the Gospel. Receive the Gospel and the spirit of it and we will be one. All Christendom would say, "Come go with us, come go with us and we will do you good." We can say the same—"Come go with us, and we will do you good." We will tell you how to be saved. How far does the Christian religion go? Let every man look at it, read, pray, meditate, call upon the Lord, and judge for himself. I say that that which is commonly called the Christian religion is far from civilizing the world, and far from making the Christian world one, far from bringing the disciples to be of one heart and one mind. They say that

there are a great many of these nonessentials that we differ about. Very true, they are nonessentials, and they are pretty much all of them nonessentials. Believing in the Lord Jesus Christ is very essential; believing in God, his Father, and our Father, is very essential; having faith in the name of Jesus is very essential. On these points they all agree, and we agree with them, and they with us; but it is very different when we come to the laws and ordinances of the kingdom of God.

It has been read to you here what Jesus said to his disciples—"I will drink no more with you of this wine—the juice of the vine—until I drink with you anew in my Father's kingdom." Jesus undertook to establish the kingdom of God upon the earth. He introduced the laws and ordinances of the kingdom. What was the result? After killing the Son of God, they could not even let the Apostles live; they could not let Paul live, who was not a believer in the days of Jesus, but an opposer, and who, after the death of the Savior, hunted and sought all who believed on him, for the purpose of imprisoning and punishing them, and he was the very man who held the clothes of the young men who stoned Stephen to death.

What did they do with the rest of them? Crucified them, stoned them, mangled them, and so on, with the exception, I suppose, of John. As long as any of the disciples of the Savior was on the earth they were hunted and persecuted, and the cry of their enemies was, "Do not leave their track until they are exterminated," just as it is now with regard to the Latter-day Saints—"Do not leave their track, go where they go, introduce every iniquity you can, and do as they did in ancient days." How did they do then? You can