

along and commenced to reason with her. "That is very fine fruit: I understand the Lord says you must not partake of it." "Yes, for in the day we eat of it he says we shall die." "Well," says he, "that is not so. You must not believe all that is told you, but think for yourself. Now I will tell you something. If you eat of that fruit your eyes will be opened, and you will see as the Gods." He hands her a little of the fruit, just to try—no matter whether it was an apple, a grape, or what it was—she tastes of it, and does not die, and likes it so well that when Adam comes along she says, "Husband, this fruit is delightful; I have tasted it, and it is desirable to make one wise; take some." "No," says he, "I shall not, the Lord has commanded us not to eat of it." But just as it is with other husbands, she coaxes and persuades, and finally he gives way and partakes of the forbidden fruit. Now do you see how unbelief entered into the world in the beginning? We have to reason with mankind to persuade them to receive the truth of God. A declaratory statement is sufficient for those who are prepared to receive the spirit of revelation for themselves, but with the most of the human family we have to reason and explain. A really pure person is very scarce; but when the heart is truly pure, the Lord can write upon it, and the truth is received without argument, or doubt, or disputation. If we talk with the Latter-day Saints, we have to reason with them, particularly on temporal matters. Now I could show, by sound argument and logic, the necessity for the people to live and labor for the good of all. Anybody ought to be able to see that when one member of a family is pulling away from the others, and living for self alone, it injures himself or her-

self as well as the whole family. The necessity and beauty of union cannot be better illustrated than by the example of the chief who called his sons together just previous to his death, and, taking a bundle of arrows, asked them each to break it. This they were unable to do. "Now," said he, "unloose the bundle." They did so, and could take the arrows singly, one by one, and break them with ease. This will give us as good a proof as we can desire, that when we are bound together as a unit, we are strong and powerful, but when we are divided we are weak, and our enemies can obtain power over us. Take our financial affairs, and they will show the same principle. But we are prone to unbelief, and have to learn by the childish principle—a little today and a little more tomorrow, and after a while perhaps we will become truly Latter-day Saints. We profess to be so now. But to be a Saint in the full sense of the word, is to be something very nearly perfect. If, however, we are striving to the utmost of the ability God has given us to prove that we are willing to serve him and perform our duties, we are justified. We have the kingdom of God to build up, Zion to redeem; we have to sanctify ourselves so that we may be prepared to be caught up with the Church of the Firstborn, and if we improve every day and hour, then if we die we shall be found justified. But if we continue to live, we must become Saints in very deed, or come short of the fullness of the glory of God that is to be revealed. To lead the Saints in this direction we have to reason with them, and show the necessity for their observing this precept and that law, this doctrine and that principle, that they may be persuaded to do the will of God.

When Joseph Smith first learned