

thinker, and does not believe in God or in a life hereafter; and they all feel that it is their special mission to undermine what we have been doing during the last twenty years to establish in the minds of the rising generation the truth of the principles which we have espoused, and which we know to be true.

Now, if it has taken all the knowledge that we have, all the testimony that we have received from the Almighty, to carry us through to the present moment; if it has taken the power of the Holy Ghost and the Spirit of God to enable us to stand and resist the various opposing influences by which we have been assailed since we obeyed the Gospel, it will take the same testimony and the same understanding to enable the rising generation to carry off this kingdom triumphantly in spite of all the combined opposition that may be brought against it. Hence the necessity, my brethren and sisters, of being exercised about the young, and hence the reason that they should have a knowledge of the principles of truth that we have received, that when we are departing this life we can lay our hands upon them and bless them, and set them apart for the work that we have about closed. Then the fathers in Israel can say—"Here are our sons, who will carry out what we have begun;" and the mothers can say—"Here are our daughters, who will carry out what we have commenced." Under such circumstances the feelings of the dying will be those of joy and pleasure, for they will know that they are leaving behind them a multitude upon whose hearts is ineffaceably impressed the conviction of the divinity of this work.

I am pleased when I hear a young man or young woman testify that they know this is the kingdom of

God; but I should not be pleased to hear them testify that they did know if they did not; I should not be pleased to hear them say they believed if they did not believe. It might cost me sorrow to hear my son or my daughter, or your son or your daughter, say, "I do not know that 'Mormonism' is true," or "I do not believe it is true," or to see them in a kind of betwixt and between state of mind, not knowing what to believe; but at the same time I would rather they would honestly say just what is the fact, than to have them hypocritically say one thing and mean another. I would not like to see this among children or among men and women. But if a person is really sick and we can find out what the disease is, then we can apply the remedy; if, however, the patient insists that he is not sick, and that nothing is the matter with him, we cannot touch him. Hence I say, if we know the circumstances in which we are placed, we know what remedy to apply. A young man or young woman will ask this question, for instance, which is very natural—"Father, I hear you say that all the sects in the Christian world are wrong except the 'Mormons;' but yet I find, when I attend the Episcopal, Roman Catholic or Methodist church, that they quote from the very same Bible which you quote from. How is it that they are wrong?" Do you recollect, brethren and sisters, how we were when first the Gospel reached our ears? One of the first questions that we asked of the Elder who preached to us was—"You say that 'Mormonism' only is right, but how is it that all these other sects and parties, who say they believe in God, the Bible and Jesus Christ, are wrong and you only are right?" This was a