

of his spirit, governed by the laws of the Gospel, and they had all things common among them, and we are informed that there never was a more united, happy and prosperous people upon the face of the earth.

These are some of the changes that have taken place here. And now, we are living in another age and under other circumstances. The world is waxing old; myriads of people have lived upon it, generation after generation have come and gone, some good, some bad, some very wicked, some very righteous; some pure and holy, others to the contrary, embracing every kind, and all the peculiar phases that have been developed by the human family. They have come into existence and they have died, and what of them? What of the good and what of the bad? What of the righteous and what of the unrighteous? What of their standing before God, and what of the nations that have existed, that do exist and that will exist? These are things, which, as intelligent, immortal beings, demand our consideration. And what of us as part of them? We need to reflect, and it is proper that we should understand something in relation to these things. We have our part to perform. We find ourselves in the world in this day and age, which is that which was spoken of by Paul—"the dispensation of the fulness of times, when God would gather together all things in one, whether they be things in the heavens or things on the earth." There is something very remarkable, very peculiar in that expression. What the gathering is in the heavens it is not for us to say at the present time; what the gathering is on the earth we have some little idea of from the things with which we are associated. There is a peculiarity

about it. As I said before, we find ourselves living in this day, and we are called upon to perform a certain work in connection with the economy and designs of God pertaining to the earth we live on, pertaining to ourselves, to our progenitors and to the whole human family that have existed upon the face of the earth. We are here to do a certain work which God has set us to do, and, as I have said, we have had very little to do in bringing about the matter. We did not originate it. We talk sometimes about Joseph Smith, he did not originate it. He told us about a great many things that we talk about, and unfolded many principles unto us. But how did he know them? God called him and set him apart as he called Noah in his day, and as he called Enoch, Abraham and Moses in their day, and as he called the Prophets and Jesus in their day, as he called Nephi, Lehi, Moroni and Alma in their day upon this continent. He has called us, and has introduced to our view certain principles, and we have been learning these principles gradually. The first thing was to get baptized, a very simple affair, a very little thing, nevertheless it was an ordinance of God, he appointed it, and we went and were baptized. Then we had hands laid upon us for the reception of the Holy Ghost, and we partook more or less of its influence, according to our faithfulness and diligence in keeping the commandments of God.

We had not anything to do with originating this work; neither had Joseph Smith, neither had Oliver Cowdery, nor Brigham Young, nor any of the Twelve, nor the first Council, nor the Bishops, nor any other man living. God has his work to perform, and at the proper time and in his own way he will fulfill his