

celestial kingdom of God and sit down with the Father and the Son, and with the Prophets and Apostles who have gone before. I am sensible of the fact that this feeling is general. And I believe there is no people of the same number who are entitled to this feeling, than the Latter-day Saints are. I say this because there is no people who have endured so much for their religion; and they have witnessed to the heavens and the earth their willingness to forsake all things for its sake. They have taken no thought of their lives; they have taken no thought in times past as to what they should eat, as to what they should drink, or as to what they should wear and they have held themselves ready to sacrifice their all for the Gospel of the Son of God. But there are other duties, there are other obligations resting upon us as a people besides these to which I have referred. And it is necessary we should live a Godly life after we have done all these things. After we have prophesied, after we have done many wonderful works, after we have received the Holy Ghost and cast out devils, it is essentially necessary we should do other things, and that is to carry out in our lives the principles of our Lord and Master. And upon these points we need continued instruction and reproof; we need continued warning lest we should be overcome by the spirit of the world and become self-deluded by imagining that our case is a good one, our condition is a sure one, and that we are secure of eternal life. We should always remember that which the Apostle Paul says—"Wherefore let him that thinketh he standeth take heed lest he fall." There are none of us in so secure a position but what we may do things that may displease the Father.

It is necessary, as the world have

been taught by the Elders of this Church from the beginning, that men should have faith in God; and it is as true today as it was anciently that faith without works is dead. It is necessary that men should repent of their sins, and it is not only necessary to repent of, but to forsake those sins and be baptized for the remission of them, and that they should receive the laying on of hands, according to the apostolic pattern, for the reception of the Holy Ghost, and without which no man can see God, nor dwell in his presence, nor prepare himself to dwell there. Man needs it all the time to be with him to assist, to guide him, acting as a monitor to him. The Elders of this Church have testified that these things are necessary and essential to salvation in the kingdom of God. It is just as necessary now as in ancient days that men should take a certain course in order to receive certain blessings, and this is the great cause of the disunion and the variety of opinions which exist in the religious world today. It is because men have departed from the truth as it was originally; it is because they have changed the ordinances of the Gospel and broken the everlasting covenant as foretold by Isaiah. And hence, when you travel through the world of Christendom today, you find every variety of religious belief. You can scarcely conceive of a doctrine that is not entertained. There is but one Christ, and Christ is believed in, or at least men profess to believe in him. But they have some three different kinds of baptism, and I have heard of more. There are as many methods of approaching the Savior and obtaining remission of sins, almost, as there are sects and denominations; and all professing to be followers of the Lord Jesus Christ, as though the Lord were the author of confusion, as though