

though every man and every woman, every soul that exists upon face of the whole earth, should refuse to believe save the one to whom it was sent, yet it is binding upon them so far as the proclamation reaches them. Believe it or not, it still remains a fact, a principle of truth; and when man, vain man, stands up and tells what he believes; what difference does that make? None whatever, with all due respect to their belief whatever that may be; we as a people today know for ourselves that the authority to baptize for the remission of sins has been restored to the earth by the return of the proper personage, and the Latter-day Saints are well versed in regard to these matters. "How do you know these things; how do you obtain this knowledge." I have had men ask me in coming in contact with strangers to our belief. In replying to that question let us turn back to the sayings of the Savior. Said he, "If any man," (he did not bind it to a dozen, a hundred, a thousand or ten million) "will do his (the father's) will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." The Latter-day Saints have gone into the waters of baptism, have received the laying on of hands, and they know for themselves that these principles that I have been speaking to you about this afternoon are true, and I have often looked on the matter in this way: would it not be a very unheard of and peculiar proceeding for say fifty, or 100, or 500 wise men from the east to come here and try and convince us there was no Lake out there, never had been, that it was all a mistake and a myth, that we were deceived in regard to it, and when they had pushed their argument, to such a length as almost to be offen-

sive, unpleasant and disagreeable, without convincing us; it would be an unheard of proceeding if they were to say, "Well, we will put you in prison and fine you if you do not acknowledge that there is no lake." But just as unheard of is the proceeding made against us today, and for years gone by, in regard to these principles we advocate; we know as a people, as well as we know that Salt Lake exists, that God has spoken from the heavens in these the last days. Talk about convincing men to the contrary in regard to these matters! I am sometimes led to marvel at the folly of men in regard to these things, and it looks like presumption on their part to talk and act as they do. I am willing to talk kindly, courteously, and agreeably with any man in regard to these principles, and when he tells me there is such a place as Omaha, and says, "I have passed through it, I know there is such a place, or that there are certain stations on the railroad here," I am willing to believe him; I do not contradict him and when I tell him that I know for myself of the truth of my religion, I expect he will treat me courteously in regard to that matter. But our expectations in that respect are not always realized. We are often answered very peculiarly; we are often met with very peculiar arguments. I take it for granted, however, that it is no argument to disprove a principle to libel the character of believers in that principle. The after character of Judas did not prove that his evidence of Christ was incorrect. The denial of Peter did not prove that Jesus was not the Christ. The character of a man has nothing to do with the principle that may be advanced. I do not care where truth comes from; I do not care