

I know of on the face of the earth. We profess to serve God. We profess to have received from him blessings as the result of our obedience to his commandments. We profess to live by every word that proceedeth from the mouth of God, and we believe that this is a time when God speaks in various ways to his children, manifesting his mind and will to them, and that it is not with us as with other people who are dependent upon that which is written, dependent upon the Bible for the food and nutriment necessary to strengthen them. We depend upon the revelations of God to us. In this respect our position is different from that of every other people which I am acquainted with, and of course, this being our position, it is of the utmost importance to carry out the principles which we believe in, that we should live in such a manner as to have the mind and will of the Lord made manifest to us. How is this mind and will communicated? By what means is the mind and will of the Father made manifest unto the children of men? There are various ways. One is—he has placed in his Church officers whose duty it is to instruct the Church. Yet this does not relieve the members of the Church from their responsibility. It is for the members of the Church also to so live that when they are taught and counseled, when instruction is given unto them, that they shall be able to know whether that instruction and counsel be from God or not. This is the privilege of every individual, and there is no person, however humble, who is a member of the Church, who should be destitute of this spirit of which I speak, this light and this intelligence. God our Eternal Father is the Father of us all. The relationship which exists between us and

him is not confined to a small portion of the human family, but it is the same with all of us; every individual who is within the walls of this house tonight, occupies I may say precisely the same relationship to our Father in one sense. Not that all have the same responsibility, not that all are required to perform the same duties; but all occupy the same position of children, and our Father in heaven is our father, the Being whom we worship. As God is the father of us all, we trace our descent from him, our children trace their descent from him, they are as much his children as we are his children, and I often think in my association with my own children that I would just as soon hurt the feelings of a grown person as I would one of my children. I think in one respect they are my equal, though I occupy the relationship of father to them; and so I feel towards all. Now, the Gospel produces this sense of equality. There could be no slavery where the Gospel is taught in its fullness and in its perfection. There could be no distinction where the Gospel is practiced. You read here—or rather I have read for you—in this record which has come down to us, that when the principles of the Gospel were practiced among the people of this land, they were equal to a very great extent; but when they began to violate the principles of the Gospel, their inequality manifested itself. Some were lifted up in pride, some looked with scorn upon their poor brethren and sisters. Classifications arose in society which had their origin not in virtue, not in holiness, not in purity, not in any superiority arising from intelligence, but because some were richer than others, some could dress better than others, some could have