

ter). Would not the devil laugh at such foolishness? Yes, and the angels would, and everybody else who had good common sense, for such kind of foolishness is incompatible with the plan, ordinances, order and law of God, and with the Gospel of the Son of God.

In our Temples we expect to receive certain ordinances revealed to us from God through His servants. And would not the world like to know what they consisted of? They will have to go to their God to find out. But I am afraid that he would be a good deal like the gods we read of. It reminds me of a story told of Abraham. It is said Abraham's father was an idolater, and that he had a number of gods in his house. This grieved Abraham, whilst his father wanted his son to believe and worship as he himself did; but Abraham knew better than to do such a thing. Abraham at last thought he would teach his father a lesson by making a clean sweep of his gods. So he got a club, or some other weapon, and knocked off the heads of some, the arms and legs of others, and made a general wreck among the idols, but left the biggest untouched. When Abraham's father learned what had happened, he of course was greatly exercised; he inquired of Abraham who had done it. Abraham told him that the gods had had a quarrel among themselves, "and," said he, "here is the fellow, (pointing to the big one he had spared) that did it." Said the father: "My son, why do you tell me such a thing. My gods cannot fight; they have legs, but they cannot walk; they have arms, but they cannot use them; they have eyes and ears but they cannot see nor hear." "Why, father," said Abraham, "is it possible that you worship a god

that cannot hear or see, walk or use himself at all?" The god of the Christians, according to their own description of him, being a god without body, parts or passions, would be as unlikely to hear them: when they called upon him, as were the gods of Terah, Abraham's father, when he called upon them.

In speaking further on this matter, I will tell you what we are doing. We are building three Temples, besides the one that is built in St. George. Two or three weeks ago we were in Logan; and we were on the roof of the Temple at that place. Brother Woodruff was at Sanpete; he says the Temple being built there is progressing finely. And then we are moving along with ours at Salt Lake City. A gentleman who called on us lately asked me when we expected to finish our Temple. I told him that I could not tell him. "I suppose," said he, "it will depend upon the means at your disposal to carry on the work." "O no," said I, "money has nothing to do with it; we go at it, and work at it, and intend to work at it until it is done." To show the kind of feeling that existed in Cache Valley, I will say they were a few thousands of dollars behind, and they applied to me, as Trustee-in-Trust, to help them. "O yes, I said, we cannot only help you, but finish the building. But we would not do that. Why? Because we would be doing you an injustice. When you build it yourselves, you have a right there. You are called to be Saviors upon Mount Zion, and it is one of your privileges, of which we would not deprive you, to build a Temple to the Lord, in order that people may be saved therein." And it is not the men that wear the best clothes that are doing the work. I said to the people in Logan, the man