

thus and so in Utah. What can they tell about Utah? To begin with, they do not know any evil of this people; the sins of this people are with themselves and their God. I defy all hell and all the devils in and about the inhabitants of the earth to substantiate permanent acts of wickedness against the Elders of this people.

Suppose that men came to brother Benjamin in Texas, and told him that I was the biggest scoundrel in the world, do not this people know better about that than they? And even Benjamin himself knows it to be a falsehood. We know that is falsehood, and I should have taken the liberty of telling them so.

I never preached in Texas, but I have preached in places as wicked; and when a man told me that which was not true about this people or about the leaders of this people, I would take the liberty of telling him that he was not telling the truth. I preached during twenty-four or twenty-five years among the wicked, and I never yet saw a man that I was afraid to tell that he was saying that which was not so, when I knew better; frequently they would turn and say to me, "You had better tell me that I lie," and my prompt reply would be, you do, sir, and that before God.

What fault could the world justly find with this people? Some have passed through here to California to dig gold, but they have received nothing at the hands of this people but kindness. What do they know about us? They cannot charge us with one evil. Suppose there are wicked men here, I say the kingdom of heaven is like unto a net that gathers fish both good and bad, and I say this because it is true.

We have in our community the worst creatures that the world can produce; the Gospel net must gather them of necessity, or the saying of

Jesus, and what he knew of the kingdom in the last day would not come to pass. There are as bad men and women within the pales of this Church as there are upon this earth, and the Gospel being preached to them prepares them to become devils. As you have frequently been told, that is the only way men can become devils; they must have the knowledge to sin against the Holy Ghost, or yet the day of redemption awaits them, one or the other.

Suppose I was preaching in the world, and they should allege that some of the people in Utah swore, stole, and were wicked in many ways, I would acknowledge it to be the case. They might then inquire, "Why do you say that you have got the Gospel of salvation? And why do you come to us to preach, seeing that your own people do wickedly?" I would reply that the kingdom of heaven is like unto a net that gathers fish of all kinds, therefore we must have the good and the bad in Utah, or else it cannot be the kingdom of heaven.

We have some of the bad, and those who pass through our settlements, or sojourn in our midst for a brief period, become familiar with those who are wicked, but do not become acquainted with the righteous. The great majority of this people are righteous, but the worldlings seek out and mingle with the few wicked here, because both those classes love the spirit of the world.

As to the great argument against the kingdom of God, because there are some evildoers in the Church, I will take the principles and doctrines taught by Jesus and his Apostles, and show that these go to prove and substantiate the fact that this is the kingdom of God. Why? Because we can produce the meanest curses there are on the earth, those who take all the revelations given by the Almighty, and every influence