

that is in prospect is to decide the question: it does not seem to be who will prevail; it does not seem to be asked at all who will conquer; but the matter is all settled, that Israel will prevail.

This has been written a long time ago; and we are happy if we can see it and understand it—if we can appreciate it so as to inspire within us that confidence that would be requisite to our salvation.

Now, is it because we all understand—is it because we all comprehend the truth, that we are in this position? What will be the sequel of our history? We may as well read it today as to wait for the future to reveal it. What will it be, if the confidence and quietude that we enjoy today, that pervades our souls today, is the result of our comprehension of the truth? It will be the same ever and always: the history of the future will never reveal that we have departed from the truth—that we have professed to know, to understand, to comprehend, and feel the blessings of the truth, and then have at a subsequent period of our lives departed from it.

I do not know altogether what may inspire your hearts or what may have an influence upon your minds; but I believe that I know—I feel satisfied in my own mind that I know why it is that I have no fears as to the issue of matters that we are interested in. To sum it all up and tell what it is, in the shortest possible way, would be simply to say that I cannot see any place for a failure; I cannot see any place, nor conceive of the existence of a possibility of a failure. "Why," says one, "there is no room for a failure. The truth upon which is predicated—upon which is based the declarations of the servants of God in ancient times, that when God should set his hand to build up his kingdom, that he would build it up, that it should be established, that it should triumph

over every other kingdom and stand forever, that truth is so broad, so extensive, that there is no room for a failure—there is nothing on which to hang a doubt, or on which to ground a single exception."

I am not preaching now of what may be my fate, but I am speaking about the fate of the work we are interested in, that we are engaged in, that has brought us together, that holds us together, and that at the present moment is influencing us.

I may apostatize—I may leave. What! Could I really leave the truth? It is generally implied that if we leave anything, we get away from it; but, for my part, I do not know where to go to get away from it. I might stand still, shut up my ears, harden my heart, and say that I would not have it; but I could not get away from it.

I suppose there is no such fate for me: I hope not. But for the work of God there is nothing but victory—the triumph that has been spoken of and written about by many of the ancients.

Have we found the time when that triumph is to take place? I think we have good reason to believe that we have, if for no other reason than that we have searched for and found the place.

If Abraham went to seek a country that he knew not of, so have we been seeking a country. I do not care whether we were in the company of the pioneers who came to Salt Lake Valley first, or whether our pioneering has been in other places, preaching and calling upon the inhabitants of the earth to embrace the Gospel and trying to induce them to gather together. We have all been pioneering—we have all been exploring under the direction of our Father—for what? For a place on which to build up his kingdom upon the earth. What else have we been doing? Why, we have been doing some other things that are