

it will shield them in their iniquity. It is seldom that such persons come to meeting. I conclude that the remarks which have been made today are designed for those persons who are disposed to do evil; but there is probably only a very few or none of that class present, and we shall have to depend upon you to tell them what has been said about them. I am thankful that it is my honest conviction that there are but a very few of that class in our community.

There are a great many people who do wrong because they have not the standard of right and wrong within them, but permit themselves to be governed by the prejudices and education they have received among the different nations and neighborhoods where they have been trained. You may find some persons who have within them the standard of right and wrong: they can tell when they do right—what is right, and judge themselves as easily as they can others; but of this class there are but a very few. And were I to say that there are none who are entirely free from the prejudices and prepossessed ideas gathered in their youthful days from their parents, teachers, and friends, I should say what is strictly true. Still, we are studying and trying to learn how to discern between the evil and the good, the right and the wrong—between that which is of God and that which is not of him.

This people are mostly gathered from what are termed the laboring and middle classes. We have not gathered into this Church men that are by the world esteemed profound in their principles, ideas, and judgment. We have none in this Church that are called by them expert statesmen. How frequently it is cast at the Elders, when they are abroad preaching, that Joseph Smith, the founder of their Church and religion, was only a poor illiterate boy. That

used to be advanced as one of the strongest arguments that could be produced against the doctrine of salvation by the wise and learned of this world, though it is no argument at all. The Lord should have revealed himself to some of the learned priests or talented men of the age, say they, who could have done some good and borne off the Gospel by their influence and learning, and not to a poor, ignorant, unlettered youth. Not many wise, not many mighty, not many noble, speaking after the manner of men, are called; but God hath chosen the foolish things of the world to confound the wise, the weak things of the world to confound the things that are mighty; and base things of the world—things which are despised by the world; hath God in his wisdom chosen; yea, and things which are not to bring to naught things that are, that no flesh should glory in his presence.

Men were too wise in the days of the Savior to receive the Gospel, and we see the same disposition exhibited in our day. The world spurn the idea of receiving truth from a person they look upon as inferior to them in the talent, learning, and cunning of the present generation. Perhaps they might bow to the requirements of Heaven were an angel to personally visit them individually, and exalt them to high places, and give them the influence, power, and glory that are of this world. We have none of those men here: we are all of the laboring and middle classes. There are but few in this Church who are not of the laboring class, and they have not had an opportunity to cultivate their minds, to search into the history of the nations of the earth, to learn the prejudices that are upon the people, their education, feelings, and customs. We have mostly come from the plough and the furrow, from the mechanic shops and the loom, from the spinning jenny, the kitchen, and washroom.