

and exertions, to tell everything, even if they should know it, and communicate all that may be communicated for the benefit of the people. I believe that the servants of God, in their efforts generally, reveal to the people the workings of their own minds, under the influences of the Spirit of God, and are able to bestow upon them for their comfort, encouragement, and aid in the great work in which they are engaged, the results of their experience, of their reflection and thought. The Gospel that we have received is something that, as I view it, bears a direct relationship to our condition here and hereafter, and that it proposes to so direct our actions and our conduct in life, that they may all be made to assume a proper character. When our actions are right they have the character of virtues, and virtues commend us to God and to one another. Virtue, when practiced by us, is the surest and best foundation that we can have for confidence, not only in God, but in ourselves, and in one another, a degree of which is necessary to our happiness, to our comfort and joy. It appears to me that the man or woman, whose course of life is such that he or she has no confidence in his or herself, properly can have but very little in God. As brother Hyde has remarked, the time is near when we are to encounter the realities of our religion. I believe it is so. We have professed to receive the Gospel and have adopted our faith years ago. We have received more or less of a series of lessons that have been given to the Saints, from time to time, through the revelations of God, as they have been communicated to His people.

There is a feature in our religion that I have thought was but little understood; it is like many other things that would be of much more value to us if they were well under-

stood; our understanding of it is limited as a people, and about that very feature in our religion I feel disposed to make a few suggestions, as the results of my own thoughts and reflections, and of all that has been opened up of the matter in my mind with regard to it. As this feature of our religion is now receiving considerable attention from the people of the United States, who have become deeply concerned in regard to it, probably it would be well if we talk a little about it ourselves, that they may not be the first to learn, the first to know that which we ought to know.

The question arises here, what is it that they have become concerned about? Not about our sins; but they have given us credit for a great many good things. They can but acknowledge that we have been brave in conquering the dangers of pioneering our way into an untried land and country; a land that was barren of comfort, barren of these things that were necessary to the sustaining of human life. They will compliment us today for our persevering industry, for the toil that we have endured, and for the perseverance that we have evinced in working our way, not to where we expected to find hidden treasures of gold and silver, but to the desert, to find a place so poor, so barren, and so forbidding in its aspect that none others would desire it, but that we might, in its desolation and isolation from the rest of the world, enjoy the poor privilege of living there without having our right questioned. They say we were brave. So we were: we had good reason to be so; we could not well be anything else. We encountered the desert with all its worthlessness and with all its unproductiveness, and we not only made bridges and roads, but we actually conquered the desert.

"Why do you not say that the Lord