

evidence at present on which to found such a belief." You go down south here among some of our native Indian tribes, where some of the very best of blankets are made, and you will find them twisting their yarn with their fingers and little sticks, and their loom attached to the limbs of trees for weaving purposes. Show them a loom such as white people use, and it would be a perfect mystery to them. Sixty or seventy years ago a loom worked by water power would have been a mystery to an American, but there is no mystery in that today, because the process is understood. So it is with the East Indians and ice, for the chemist now, by a chemical process, will congeal the water and make ice of it before their eyes, and it is in this way, by testimony, evidence, and demonstration that ignorance and prejudice are removed, faith implanted and knowledge acquired. It is so with regard to all the facts in existence that we do not understand.

We differ very much with Christendom in regard to the sciences of religion. Our religion embraces all truth and every fact in existence, no matter whether in heaven, earth, or hell. A fact is a fact, all truth issues forth from the Fountain of truth, and the sciences are facts as far as men have proved them. In talking to a gentleman not long ago, I said, "The Lord is one of the most scientific men that ever lived; you have no idea of the knowledge that he has with regard to the sciences. If you did but know it, every truth that you and all men have acquired a knowledge of through study and research, has come from him—he is the fountain whence all truth and wisdom flow; he is the fountain of all knowledge, and of every true principle that exists in heaven or on earth." The gentleman said that such ideas conflicted with his traditions; but said he, "I

like to hear such talk and such principles taught, for we do know, from scientific research and investigation, that certain facts exist in nature which those called Christians discard or throw away; they do not want anything to do with them; they say this has nothing to do with religion; but you talk very different to this."

Yes, we do differ in these respects from the Christian world; with them it is "Glory, hallelujah," shouting "Praise the Lord," singing, praying and preaching; and when they are out of meeting they are too apt to enter into the spirit of the world. The religion that we have embraced must last a man from Monday morning until Monday morning, and from Saturday night until Saturday night, and from one new year until another; it must be in all our thoughts and words, in all our ways and dealings. We come here to tell the people how to be saved; we know how, consequently we can tell others. Suppose our calling, tomorrow, is to conduct a railroad, to go into some philosophical business, or no matter what, our minds, our faith or religion, our God and his Spirit are with us; and if we should happen to be found in a room dedicated for purposes of amusement and an accident should occur, and an Elder engaged in the dance is called upon to go and lay hands on the sick, if he is not prepared to exercise his calling and his faith in God as much there as at any other time and in any other place, he never should be found there, for none have a legal right to the amusements which the Lord has ordained for his children except those who acknowledge his hand in all things and keep his commandments. You see from this that our religion differs very much from others.

A gentleman said to me not long since, "You 'Mormons' don't seem