

upon the earth as the sons and daughters of God, the representatives of heaven. We feel that God has revealed to us an everlasting Gospel, and that associated with that are everlasting covenants and relationships. The Gospel, in the incipient stages of its operations, begins, as the Prophet said it should, to "turn the hearts of the fathers to the children, and the hearts of the children to the fathers." We no longer have to ask, as in former times, "Who am I?" "Where did I come from?" "What am I doing here?" or "What is the object of my existence?" for we have a certainty in relation to these things. It is made plain to us by the fruits of the Gospel—by the truths which God has revealed through the medium of revelation by the inspiration of the Almighty, that we are "saviors on mount Zion; and that the kingdom is the Lord's." We know that this is not merely a nominal matter, but that it is what the French sometimes call an *Actua ite*—a thing that positively exists. We know that God our Father lives, we know that Jesus Christ our Savior lives, and that he is our Great High Priest; and that, "though dead, he ever lives to make intercession for us." We know that God has revealed unto us the everlasting Gospel in all its fullness, richness, glory and power. We know something about the world we live in, and the relation that we sustain to it, and it to us. We know something about our progenitors, and God has taught us how to be saviors for them by being baptized for them in the flesh, that they may live according to God in the spirit. We know that when our wives are sealed to us for eternity we shall have a claim upon them. This is no phantom, but a reality; it is not only a principle of our faith, but it is a principle of knowledge, and we expect

to renew our associations in the eternal worlds, just as much as we expect, when we lay ourselves down to rest at night, to rise in the morning refreshed and invigorated. We know that while we are mortal beings, and subject to decay, we are also immortal beings and shall live forever. We know that the priesthood with which we are associated in this world is also an everlasting priesthood and will administer in this world and the world to come—in time and in eternity. As rational beings we are seeking to act, in all our operations in life, with reference not only to time but to eternity; and we know, as others have known, that after the "earthly house of this tabernacle is dissolved, we have a building of God, a house not made with hands, eternal in the heavens; which the Lord, the righteous judge, will give to us: and not to us only, but to all who love the appearing of our Lord and Savior Jesus Christ." It is the knowledge of these things and of many more of a similar nature that leads us to pursue the course that we do. It is this which prevents us from bowing to the notions, caprices, ideas and follies of men. Having been enlightened by the spirit of eternal truth, having partaken of the Holy Ghost, and our hope having entered within the veil, whither Christ, our forerunner, has gone, and knowing that we are the children of God and that we are acting in all things with reference to eternity, we pursue the even tenor of our way independent of the smiles and careless of the frowns of men. There is nothing associated with our religion that we can barter away, no principle that we have to dispose of—there is nothing in this world that can purchase it; its price is above rubies, it is more valuable than fine gold. It contains principles that lay hold of