

partake of the bread and wine in testimony of their faith in Jesus Christ, there would be no differences, contentions or arguments, and no person could sink their vessel; but now, comparatively speaking, they are sinking each other's vessels continually. But again to my testimony, to my witness.

When the Chinese receives the Gospel he is one with us. He does not want six months' teaching or trial; he does not need to go to an academy or a seminary five or seven years to learn that this mode of baptism is correct; but taking the Bible he reads it, and, says he, "The Holy Ghost bears witness to me that baptism by immersion is the correct mode, and that it is right to break bread and drink wine in remembrance of, and to testify our faith in him whose body was broken and whose blood was shed for the salvation of the human family." There is no contention, and though only one Elder may have gone there, and he has baptized but one, or ten, a hundred, a thousand, or thousands, they are all of one heart and one mind; and if we were to charge this Elder not to tell these Chinese that they must gather to America, for that was the land of Zion—and America is the land of Zion—the first this Elder would know, somebody or other would be up in a meeting and telling that Zion was in America, and they had got to emigrate there. The Elder might inquire why, and he would be told, "It is revealed to me, and I do know by the manifestations of the Spirit within me, through your preaching, that we are to assemble on the continent of America, for that is the land of Zion." And if they come here, they will not ask how many methods of baptism we have, or how many of administering the Sacrament, or of dispensing the

ordinances of the house of God, for the Spirit makes them of one heart and one mind with those on this continent, and from whatever nation they come, they all see alike in reference to the ordinances of the house of God.

From China let us go directly to the Cape of Good Hope, and there an Elder is preaching and baptizing people into the kingdom of God, and when they get into this kingdom they begin to read and understand, and to prophesy, and if they are not checked in the gifts, you will hear them speak in tongues. Let me say here, to the Latter-day Saints, it is frequently asked by our brethren, "Why do not the people speak with tongues?" We do, and we speak with tongues that you can understand, and Paul says he would rather speak five or ten words in a language that can be understood, than many in a language that cannot be. This is what he conveyed. We speak with tongues that can be understood; but the reason that we do not encourage this little, particular, peculiar gift, which is for the edifying of some few in the Church, I have not time to explain. But to my witness again, who is on the stand.

You take men, women and families from the Cape of Good Hope, from the northern seas, China, the East Indies, or the islands of the sea, and let them receive the Gospel and come here, and, just as long as they live so as to enjoy the Spirit of the holy Gospel they have obeyed, there are no questions asked with regard to doctrine. We will now go a step further.

Here is a great bone of contention with regard to political affairs. The world say, "Why do not these Latter-day Saints get up their mass meetings, and sustain this, that or the other one, and be like other peo-