

of very little importance to us. It is sufficient for us to know the principles which God has revealed. The world has no means of knowing this, and the Saints only know by obedience to the Gospel. Brother Staines referred to the time when it first became a matter of concern to him to know whether the principles of the Gospel were true or not. This same feeling has been experienced by many of the Latter-day Saints, and they solved the question by a doctrine of Christ, which the world never seem to reflect upon. Jesus said, "If any man will do his will, he shall know of the doctrine, whether it is of God, or whether I speak of myself." There is something so broad and comprehensive, yet so individually personal, in the principle here involved, that though this mode of knowing is open to all, yet each individual must feel and realize for himself. There is another scripture bearing on this point, "He that believeth hath the witness in himself," and another says, "The Spirit of God takes of the things of the Father, and shows them unto us." Again, another says, We have a hope that enters behind the veil, where Christ, our forerunner, has gone. Another, "*We know*," not we think we know, "if the earthly house of this tabernacle be destroyed, we have a building of God, a house not made with hands, eternal in the heavens." There is something so definite to all men who are in possession of these principles of the Gospel, that it may well be said, "Life and immortality are brought to light by the gospel."

I might go on quoting Scripture, but this is the Gospel Jesus taught his disciples, and when he was on this continent he taught the same doctrines and principles and put the believers in possession of the same certainty. There is something very

satisfying in relation to these matters. It is not with the faithful Saint a matter of any importance what man may think about him; his religion is to him a personal matter in which he is individually interested. No philosophy, no worldly wisdom can impart a knowledge of the plan of salvation. This knowledge is not to be obtained except through obedience to the principles which God has revealed. But having partaken of the light and intelligence communicated by the Almighty through obedience to the Gospel of the Son of God, the result is the same now as in former times. Such a man has the witness planted in himself, as Paul said, "Now we are sons of God, but it doth not yet appear what we shall be: but, when he who is our life shall appear, then we shall be like unto him; for we shall see him as he is." We shall "be transformed to his glorious image." This, then, is the hope and certainty of the Gospel, the reward of every true believer, and hence it is a personal thing. It is no use presenting to men of this kind the nonsense comprising the religions of the day; it is lost labor to try and turn a body of men from principles like those, such as God revealed personally to them, their souls have been lit up and fired by eternal intelligence, and it is impossible to eradicate this evidence and certainty from a body of men thus led and directed. God knew this when he commenced this work.

Men have had their varied social communities, religious and other theories; but they do not know the secret springs of the human heart. They do not know the operations of the spirit of the living God. They cannot bind a conglomerate mass of men sufficiently together, they will not where they cannot amalgamate them. Nothing less