

a house and the people receive us not, then we should go away and return not again to that house, and wash our feet with pure water, as a testimony against them in the day of judgment, and thus bear witness unto the Lord that we have offered them salvation, that we have sought to preach to them the principles of everlasting life, that we have offered to them the Gospel of peace and desired to administer unto them a blessing. The same is applicable to a town, village or city that rejects you. In this way you do your duty and leave them in the hands of the Lord. You are not called upon to contend with anybody in public congregations, or to do anything that would stir up wrath and indignation. The Savior simply told his disciples to wash their feet as a testimony against such people. But the generous, charitable feeling of our Elders prompts them not to do a thing against anybody; they would rather pour out a blessing upon the whole people. Consequently, it is a very rare thing that this ordinance is attended to by the Elders of this last dispensation—speaking from my own experience, and conversation had with the brethren. But when it comes to this, that we are persecuted and our lives taken, it would seem as if this was a duty depending upon those Elders who are thrust out, and warned away from their fields of labor. These things have happened of late, and it seems a duty devolving upon the Elders to do that which the law requires and leave the responsibility of its reception or rejection with the people and their God. We have no quarrel with anybody. We simply preach the Gospel to the inhabitants of the earth. If they receive it, well and good; if they will not, then it is a matter between them and

their God; but the Lord requires this duty at the hands of his servants.

Again, we go abroad and gather in many people to this place, and they desire to find work. One of the brethren has referred to this matter and likened it unto a man going into a field and working diligently to plow the field, sow the grain, harrow it in, harvest it, and then leave it to waste. It is too much so in bringing home our brethren and our sisters to this country and not furnishing them labor. It is a very pleasing thought that occasionally companies of 400 or 500 people, or even 1,000, are delivered here from abroad. Why is it pleasing? Because it shows the work of God is progressing; it shows that God is gathering home His Saints, and soon after their arrival, the newcomers are taken home by their friends and relatives, and provided for, made comfortable until another spring, or until they look around and find or make a home. And it is a blessed thought that, notwithstanding hundreds and thousands of people are brought here yearly and cared for, so great a proportion of them live in their own homes, raise their own cows, pigs, chickens, etc.

Frequently when we go to the Seventies and ask some of them if they are willing to go on a mission to preach the Gospel, one replies: "I am no preacher at all; I could not preach a sermon if I were to try:" and wind up by saying: "If I can't go out myself and preach, I am willing to help support the families of missionaries while they are gone." Many have said this, and many more of them have thought it.

The Seventies are a numerous course of men who are called in connection with the Twelve to see