

first seemingly strange, we saw that everything was plain, fair and honorable. In doing what they required, we should only do, in fact, what, as true-hearted believers in the ancient Gospel, we ought to do; and if we failed to receive the promised blessing, and thereby proved the Elders' testimony false, our religious condition would, nevertheless, be *then* as good as other Christians, and a little better, perhaps, because we should have approached a little nearer to the doctrine of the Scriptures, so far as their true forms and ceremonies were concerned. Of course, in this case, having proven to our satisfaction, that there was no Holy Ghost, no supernatural manifestations, no knowledge, no revelations accompanying the Elders' administrations of the Gospel; no human persuasion, no cunning sophistry could have induced us to leave our homes and friends to embark in a scheme which our common sense taught us would eventuate in bitter disappointment and inevitable ruin; but, like other Christians, we should have continued in the enjoyment of friends and home, still groping our way through religious darkness, expecting nothing, hoping nothing, and receiving nothing.

But the fact that I am now speaking to assembled thousands of intelligent and enlightened people, who received this Gospel with the aforementioned fond considerations and lively expectations, gathered here by their own free will and choice, out of almost every nation, demonstrates most clearly, most forcibly and most solemnly, that this system of life, this Gospel as proclaimed by Joseph Smith, has been made known to us by the revelations of the Almighty—that it is undeniably His will, His word and His message: not only this, but we

find within ourselves a fixed purpose, an unalterable resolution to do, if need be, what many of us have already done, viz: show the sincerity of our convictions of these solemn truths, through sacrificing all we possess—not even holding ourselves so dear to us as this religion.

There was yet another prominent feature embraced in this order of things, viz: where it found the people in poverty, misery, in a condition but a little above starvation; it spoke in positive terms of future relief, and effectual deliverance. It did not simply say: "Be ye warmed, and be ye clothed," but it declared plainly, and in distinct terms, that the Lord had seen their bondage and oppression, and heard their cries of sorrow and affliction, and now had sent His Gospel for their deliverance, and would lead them into circumstances of independence. There, again, was something consistent, and worthy of admiration, and characteristic of our Great Parent, discoverable in all His dispensations, when in actual working order, as they were in the case of Noah, and in the calling of Israel, making them an independent people; likewise in calling Lehi to establish a people upon this continent, as well as in many other instances.

A religious system is of but little account when it possesses no virtue nor power to better the condition of people, spiritually, intellectually, morally and physically. Enoch's order of the Gospel, did for his people all this, and it has done the same in every instance when preached in its purity, and obeyed in sincerity. Many thousands of the persons in these beautiful valleys, who formerly were compelled, with their wives and children, to subsist in a half-starved condition—not owning a