

tures, which, to my mind, is folly, and absurd in the extreme. If I were a divine, and had all the learning which could be bestowed upon a mortal being, and considered that the Bible is translated incorrectly, I should hold myself accountable and responsible to give a correct translation as quickly as time and opportunity would permit, that all people might know the truth. So I hold every divine, and especially those who preach for hire and divine for money, for they have nothing else to do. I have to raise my own potatoes; but yet I would find time to do this. I say it is an absurdity in the very nature of good sound argument and reason to refer to the dead languages for the true interpretation of the Scriptures. Take the Bible, then, as it is. If it is not translated correctly, wait until it is. It will do for us as it is, consequently we teach the principles it contains to each other and to our children, and endeavor to avoid giving them false ideas with regard to the faith of the Gospel that we believe in.

We believe in our Father, and do not apply this term to a nonentity—to a fancied something that never existed; the application would not be correct. We do not so use language. We use this term to a being, and we claim this title as children. He is our Father; He is our God, the Father of our spirits; He is the framer of our bodies, and set the machine in successful operation to bring forth these tabernacles that I now look upon in this building, and all that ever did or ever will live on the face of the whole earth.

This is the doctrine taught by the ancients, taught by the prophets, taught by Jesus, taught by his Apostles, taught by Joseph Smith, taught by those who believe the same doctrine that Joseph Smith believed in

—the revelations that God has given in modern times, who believe in that Being after whose image and in whose likeness man was formed, framed and made, precisely like Him that made him. This is the doctrine. To believe that He lives; He is a Being of place, of habitation. He dwells at home; His influence fills immensity to us; His eye is upon all His works, and He sends forth His ministers to administer here and there according to His will and pleasure. He has given His son, according to His good pleasure, to redeem the earth, and all intelligent beings thereon, and all inanimate matter, if there is any such thing; to redeem the whole earth and all pertaining to it, and it is His good pleasure to do it. The reasons why He did it are plain and obvious, though we may not say anything about them to-day; yet there are reasons for all this, and that that we may call eternal philosophy, God's philosophy, the philosophy of angels—natural philosophy, reasonable philosophy, that that commends itself to the human mind, to the intelligence that man possesses, will explain it. If men understood the religion that we believe in they would receive it; it naturally commends itself to the conscience of every just and righteous person, and none such would refuse it if they understood it.

Well, then, we ought, in the first place, to train ourselves to believe correctly, to think correctly, and to practice correctly, and instil correct principles into the minds of the rising generation, so that when they are old they will not depart from them. This is the idea, and not bring up the children as we bring them up. You recollect the wise man said, "Train up a child in the way he should go, and when he is old he will not depart from it." That is, teach them correct principles. If we