

ALL NATIONALITIES MERGED IN THE KINGDOM OF GOD.  
THE UNITY AND HAPPINESS OF THE SAINTS.

*Remarks by Elder ORSON HYDE, made at the Bowery, Great Salt Lake City,  
October 7, 1862.*

REPORTED BY J. V. LONG.

I do not wish to monopolize the time to the exclusion of my brethren, and I do not design to detain you long, still a few remarks, perhaps may not be unacceptable. I thank my Heavenly Father for the privilege and blessing of meeting with the Saints, and for allowing my spirit to mingle with yours, to increase each other's joy.

The words of edification and instruction we have had from our brethren are truly cheering to all of us, and I trust that the spirit of the living God may continue to abide with us, that wherein we have received an increase of light and truth we may carry it to our homes, and revive the work of the Lord in our towns and villages, and in short carry this feeling and influence to every quarter and part of the kingdom of God. Truly the remarks made this morning were cheering and good. The spirit of the Lord is calculated to remove everything that may be in the heart which is opposed to that which is good, to Godliness and peace.

Much is said about the tribes of Israel from which most of us are supposed to have descended. With some there is quite a feeling of choice in regard to the tribe from which they sprang, but let me say that whether we sprang from Judah, Ephraim, Manasseh or from a family of gentile origin, that of all these tribes and

classes, whoever receive the Gospel and are moulded and fashioned by the spirit of the living God, will be entitled to a place in the kingdom of our Heavenly Father. Hence it is written "For by him were all things created, that are in Heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: All things were created by him, and for him." And again it is written, "And have put on the new man, which is renewed in knowledge after the image of Him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all."—Col. i. 16 and iii. 10. 11.

I feel that in these two particulars we are distinguished from the world, while we are made one by being baptized into one spirit and all embracing the one faith, becoming members of one body, having one common father, even the King of Heaven. And by submitting to be guided by his spirit, and obeying the precepts that are given by him in our daily deportment we are transported into the image of that lovely being of whom it is said, that at his name every knee shall bow and every tongue confess.

Brethren, I feel happy and child-like in your presence to-day, and I

intend to continue in well doing that I may ever have the Spirit of the Lord to guide me aright. If, by my labors, I can make others feel as well as I feel myself, it is the joy of my heart, it is that for which I labor and toil. I feel at many times that I would rather sit down and muse in silence than to speak.

When I think of our friends in the east I feel sorrowful; their condition is deplorable. I have no enmity towards any one, but my general feeling is, Heaven bless the Saints and

may Heaven destroy every influence that is arraigned against Zion. And the Lord will do this; and I will prophesy in the name of the Lord God of Hosts that if we continue to walk in the light of truth, to labor to build up Zion, that cup of trembling spoken of by the Prophet Isaiah shall never return to your lips nor to our habitations, but we will float along increasing in power and strength from day to day, continually rejoicing in the truths of our holy religion.

God bless you all for ever: Amen.

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## REFLECTIONS ON THE SACRAMENT, THE ATONEMENT AND THE SECOND COMING OF JESUS.

*Discourse by Elder JOHN TAYLOR, delivered in the Tabernacle, Great Salt Lake City, February 22, 1863.*

REPORTED BY G. D. WATT.

“And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you, this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament of my blood, which is shed for you.” There is nothing very peculiar in this ordinance, though it is rather a strange institution when we reflect upon it. This ceremony has been attended to throughout generations that are past, and still it is attended to. Jesus said also, “Do this until I come again.” Notwithstanding the great falling off—the great apostacy since the days of Christ and his Apostles, this ordinance has generally been adopted

by the Christian churches, so called, however they may err in many other principles of faith and doctrine. This ordinance has been renewed to us, and is part and parcel of the new covenant God has made with his people in the latter days. It was practised among the ancient Saints who resided upon this Continent, long before it was discovered by Columbus, as well as upon the Continent of Asia among the Saints that lived there. When we attend to this ordinance we do it upon the same principle that they did anciently, whether among the Saints of God on the Asiatic Continent or among the Saints on the American Continent.