

JOURNAL OF DISCOURSES.

THE OBJECT OF THE GATHERING OF THE SAINTS—CONFLICT BETWEEN THE POWERS OF GOOD AND EVIL—THE WORLD GROWING WORSE—WORK OF GOD PROGRESSING—EXHORTATION TO RIGHTEOUSNESS AND THE SPIRIT OF UNION.

DISCOURSE BY PRESIDENT JOHN TAYLOR, DELIVERED AT LOGAN, ON SUNDAY
AFTERNOON, AUGUST 31, 1879.

REPORTED BY GEO. F. GIBBS.

If the congregation will try to be quiet I will endeavor to talk to them a little in my way.

It is some time since I met with the Saints in this place, not because I was not desirous to come but because circumstances have controlled and prevented me. We come here, now, more particularly to attend to a little affair associated with your Temple. There seems to have been a little misunderstanding about its construction, and as we have a Temple Committee and architects for the Church, we thought it best to have the brethren composing this committee and the architects, present, that we might confer with them, so that everything pertaining to this building might be done properly according to order and correct principles.

Elder Truman O. Angell was sustained at the General Conference as

Architect of the Church, and William H. Folsom and Truman O. Angell, Jr., as his assistants, and were therefore the proper persons to consult, in the adjustment of any matters that might be in question.

I speak of this as one of those things in connection with the holy priesthood, and with the building of this sacred edifice that we are erecting to the name of the Lord. We found that a slight change had been made from the original plan, which however is not material, and there will no difficulty arise therefrom. I thought I would mention this because people generally like to understand things as they exist. It is much better to tell things right out as they are than to hear of whisperings about this and the other thing, which in many instances are incorrect.

We are pleased to find the pro-

gress you are making in the erection of this temple, the energy and zeal that are being displayed and the liberality that has been manifested by the people of this temple district.

We are engaged, as has been mentioned by Brother Snow, in a great work; in the work that prophets and seers have gazed upon and prophesied of, namely the gathering together of the Lord's elect, the building of temples for the redemption of the living and the dead; in the establishment of the kingdom of our God. These things have been more or less understood according to the power of the spirit and the light of revelation that has rested upon his prophets ever since the world began. It is difficult, as has been remarked, for us sometimes to realize the position we occupy—the relation we sustain to our heavenly Father—the responsibility that rests upon us, and the various duties we have to perform in the fulfillment of the purposes of God; in the interest of a world lying in wickedness; in the building up of the Zion of our God, in the establishment of righteousness and in bringing to pass those great and glorious principles which have been contemplated by the Almighty "before the world rolled into existence, or the morning stars sang together for joy." It is our lot to be placed upon the earth in this time. It is our lot to have our minds enlightened by the Spirit, intelligence and revelation that flows from God. It is our lot to operate and cooperate with God our heavenly Father—and with his Son Jesus Christ—and with the ancient patriarchs, apostles and men of God who have lived before; and while they are operating behind the veil in the interests of humanity in the fulfillment of the purposes of God and in the establishment of righteousness

upon the earth, we are here to operate with them, that we and they may act conjointly under the influence and guidance of the Almighty and the power and Spirit of the living God, in carrying out the designs of the great Jehovah. This is what we are here for. And it is necessary that we should comprehend our position; for in the performance of our duties associated with this work it is not as some people seem to suppose. We have got something else to do besides folding our arms and crying, "Lullaby baby on the tree top, when the wind blows the cradle will rock." We have something to do besides "sitting and singing ourselves away to everlasting bliss." It is our duty—and God expects it of us, that we should seek unto him for wisdom, for guidance, for revelation and for a knowledge of his law, that we may be filled with the Holy Ghost and the power of God and that we may be enabled to magnify our calling and priesthood and accomplish that work which God has designed from before the foundation of the world. It is in reality a labor. We have gone forth, as many have gone forth to preach the Gospel of life and salvation to a fallen world. We have gathered in "one of a city, and two of a family;" we have combated the errors of ages and inveighed against the wickedness, corruptions and stratagems of wicked and ungodly men, who have opposed us on every hand; and we have, with the help of the Lord, succeeded in gathering out many of the honest in heart from among the different nations of the earth. And we have come here to carry out the will, purposes and designs of God. I never supposed that we were to come here to get rich, to increase in worldly possessions; but we came as I understand

it in accordance with an express command of the Most High, that we may be taught in the knowledge of God, that we might come to an understanding of his laws. We are not here to follow the devices and desires of our own hearts; we are not here to carry out any particular theory of our own; we are not here to build up any system of man's creation; but we are here simply to do the will of God in the establishment of his kingdom on the earth. In many things, however, we have not lived up to that high and glorious privilege which has been presented to us; we have been careless and indifferent, and it seems as though Satan has been permitted to try and tempt us in every possible way. For a few years past a spirit of greed and covetousness has run through the land and cursed as with a withering blight everything it has touched. It is as bad in its effects upon the mind of man as any pestilence or plague upon the human body. We have begun to run after the things of the world; our hearts, feelings and affections, in many instances, have been estranged from God. It is time that something should transpire to wake us up to a sense of the position we occupy; it is time we realized how God and angels look upon men who are absorbed in the things of this world instead of living up to their professions and the covenants they have made with him.

We have many of us, however, been doing a good work notwithstanding these grievous evils. It is true it is not always smooth sailing. Sometimes we seem when a little difficulty comes along to be struck with amazement, as though something very extraordinary had happened. There is nothing very strange about these things. "What

are you doing? What is the position of affairs? What are you going to do? etc." Those words express the kind of feelings that actuate the minds of the Latter-day Saints. There has been a war ever since the commencement of the world to the present time between the powers of light and the powers of darkness. Adam, we are told, had two sons. One was a covetous man, a wicked man who did not fear God; the other was a righteous man who feared God. The wicked son, who was instigated of the devil, said, I will kill my brother and then I will have his possessions. He did so and it seems that this kind of feeling existed until in a short time that influence had so prevailed that wickedness and corruption made such rapid strides that the world had to be swept as with a besom of destruction, and only a very few men were left. And then it seemed necessary that the same spirit and the same power should continue; and hence a part of this Canaanish seed came through the flood. Why? That there might still be the two powers—the power of light and the power of darkness; the power of God and the power of the devil—that the struggle and warfare among men might still go on, so that man might be made perfect through suffering. Hence the servants of God in the different ages of the world have had to combat with the powers of darkness. John the Revelator speaks of a great company of people whom he saw arrayed in white, singing a new song. And on his inquiring as to who they were, he was told that they were they that had washed their robes and made them white in the blood of the Lamb. They were they that had come up through much tribulation, therefore they were next the

throne. It is in consonance with the foreordained plan of the Almighty that a man should pass through certain trials and difficulties, and be tested in every possible way, in order to be prepared for an exaltation in the kingdom of God. It was so with Job. He was peculiarly situated. It seems that the devil appeared among the sons of God in heaven, as he does on earth very frequently. When the sons of God were assembled together, the devil was among them, and he went, as it appears, to instigate a feeling against Job. The Lord said to him, "Hast thou considered my servant Job?" "Yes," said he, "I have considered him." The Lord said that Job was a perfect and an upright man, etc. "Oh, yes," said he, "I know all about him. You think that Job is a very good man; but just let me have a rap at him, and I will show what Job will do." "Well," says the Lord, "you may try him." He went to work and concentrated the lightning in one focus and hurled a thunderbolt against his oldest son's house, where all his children were feasting, and destroyed them. No sooner had the messenger reported the result of this catastrophe to Job than the news came that a certain people—I was going to say "Christians"—had fallen upon his oxen and asses and killed his servants. They called them in those days Sabeans and Chaldeans and Hittites, I think; we call them nowadays Baptists, Presbyterians, Methodists, etc. They called things by different names in different ages, but they are the same class of people. They went after his camels, his asses, his goats and all his property that they could lay their hands on, leaving him helpless and destitute—and he was, it is said, the richest man of the East. Job, in looking at his changed situation,

summed the whole thing up in these few words: "Naked came I out of my mother's womb, and naked I shall return thither: the Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Well, the devil did not succeed that time; but like the lawyers who are after the executors, however, I suppose he thought he would take another shoot—serve some fresh papers. He presented himself before the Lord the second time. And addressing him the Lord said, "Well, what do you think about Job now?" He said his efforts had not succeeded very well as yet; but "Skin for skin, all that a man hath will he give for his life; let me lay my hand upon his body, and he will curse thee to thy face." "Well, I put him into your hands, but do not interfere with his life." The devil then let loose something like smallpox upon him—only it was called by a different name in those days—covering him with boils from the crown of his head to the soles of his feet, and he scraped himself with a potsherd wallowing in ashes. And while he was in this condition some of his friends came along for the purpose of sympathizing with him; and after offering a great deal of advice, they came to the conclusion that Job must have been a very wicked man, or such a calamity never could have come upon him. And then, to cap the climax, his wife came along, and in her way says, Job, you are a fool for putting up with all this; you have suffered enough, and were I you I would not stand it any longer. I would curse God and die like a man. Job replied, "You talk like one of the foolish women of old. Have we not received good at the hands of the Lord, and shall we not also receive evil? The Lord gave, and the Lord taketh away; and

blessed be the name of the Lord." And then he looked around and saw his desolation, stripped of his children and possessions, sick and weary, deserted by friends, laughed at by enemies and upbraided by his wife, afflicted with a loathsome disease, lonely, deserted and desolate, he cried out, "Though he slay me, yet will I trust in him. The lightning may destroy my offspring, the Sabeans and Chaldeans may rob me of my possessions, and Satan may be permitted to lay his hand upon me and smite with this loathsome disease, and although I may be clothed in sackcloth and have to wallow in ashes, and go down into the grave, and worms prey upon this body and crawl and revel in my brain, yet in my flesh shall I see God: I shall see him for myself, and not for another." Inspired by the spirit of revelation and the power and light of the Holy Ghost, he could say, I know in whom I have believed; and although I do not know—and it matters not—where I may go or where my resting place may be, yet I shall stand in the latter day upon the earth, and shall behold my Redeemer, whom I shall see for myself and not for another. This is the kind of religion he had. But we think it very strange sometimes that we should have a little bother; we think we ought to go along peaceably, having nothing to disturb our equanimity, that everything should move smoothly and pleasantly along until we reach the celestial abode of the Father, to associate with the gods. Some of us would make curious gods, if such were to be our lot; but we may rest satisfied that such will not be our lot. The Lord does not do things in that kind of a way.

When we were traveling abroad preaching to the world, among other things we predicted was that the

world would grow worse and worse, deceiving and being deceived. Thousands of our Elders have preached among the nations to the effect that God was having a controversy with them; that he would arise and shake terribly the earth and vex the nations sorely. Many of you Elders before me today have proclaimed these things; and you have told the people that empires would be cast down and the kingdoms overthrown and the nations wasted away, but that the work and purposes of God would grow and increase until the kingdoms of this world should become the kingdoms of our God and his Christ. Are you astonished, then, that these things should begin to be fulfilled? Quite a favorite theme has been with many of our elders, that the "little stone" spoken of in the Scriptures has been cut out of the mountain without hands, and it is destined to strike the image whose head was of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet part of iron and part of clay, upon its feet, breaking it to pieces; and that the materials, which represent the various nations of the earth, composing the image should become like the chaff of a summer's threshingfloor, carried away by the wind until there was no place found for it. This is exactly as it has been foretold many thousands of years ago, and you brethren are perfectly familiar with it from having preached it both to the world and to the Latter-day Saints. When this little stone, then, as it rolls forth, strikes the toes of the great image, are you surprised that there should be a little kicking? You don't like to have your toes trodden upon any more than anybody else. The fact is, the same great conflict is going on between the two great powers; the only dif-

ference is that we are in much better circumstances than many who lived in earlier days who had to wander about in sheep- and goatskins, seeking the dens and caves of rocks as places of retreat and safety. You, my brethren and sisters, do not look today as though you were pushed to such extremes, do you? I think it another kind of spectacle. We are an integral part of this great government of the United States, not a very large part, but a very small part; and we have assumed a species of political importance; and every now and then they get after us without knowing hardly the why or the wherefore. They talk sometimes quite loudly about our corruptions. Why, as I told them some time ago in Salt Lake City, in talking about this matter, there is more wickedness carried on in Washington, where they talk so much about purity, in one day, than there is in these valleys of the mountains in six months, the Gentiles and all thrown in. And yet it is quite important that they should call upon a number of European nations to help them to correct the morals of two hundred thousand people in these far distant mountains. What magnanimity! Well, what about it? Not much. But there is this much about it—that this nation, nor the powers of Europe, nor any other power, can overturn the Church and Kingdom of God that he has established on the earth. It will go on in spite of all the powers of earth and hell. You have heard that prophesied over and over again, and I will prophesy it again today. And every power that lift its hand against the kingdom of God will be wasted away: for God will have a controversy with the nations who oppose his work, and he will manage them in his own way; he will put a hook in their

jaws and will lead them whithersoever he will. The wrath of man shall praise him, and the remainder he has said he will restrain. Hence I feel a good deal like taking the advice of Jesus: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell."

The only fear I have for the Latter-day Saints is that they will not live their religion. And I call upon you here today to lay aside your covetousness, your greed and your avarice, and act honorably and just one with another as your brethren, humble yourselves before God and seek unto him for his guidance, and he will help you, he will bless and sustain you, and he will deliver you. And I say unto the priesthood, be one; for if you are not one you are not of God. No contention, no strife, no backbiting, no hard words; but let us have the love of God dwelling and welling up in our hearts, and extending to all men. But war against evil, corruption and iniquity of every kind, wherever found; stand firm in upholding and maintaining the principles of truth as they have been revealed to us, before high heaven, before all men. We want to be united, and, as Paul says, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Paul had to maintain the truth as he had received it in the midst of a crooked and perverse generation; and we have to do the same, and God will sustain us in our endeavors. But if we are trembly and shaky, our religion is not worth much to us.

We have a few among us who say, "Oh, don't! You'd better take it easy! Keep quiet! You may offend the devil, for what I know. We have a few dollars somewhere, and we are afraid something will disturb them, and the property we have made will go!" Well, let it go; who cares about it? "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." We ought to be governed by correct principles and act wisely and consistently, and treat all men alike. There are a great many who have the idea that there are certain classes that have rights which do not belong to others. I do not know of any such people. We are all the freeborn sons of Zion; we all partake of the holy priesthood, and we all have our rights and privileges with God. We want to act according to correct principle, and be governed by the law of God, not one law for one man and another for another man. But operating together and maintaining one another's rights upon the pure principles of truth and equity, as they exist in the bosom of God. When the things spoken of referring to the last days shall transpire, righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins, and it will be as was remarked by Brother Richards, and as the Prophet Jeremiah foretold: "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." As we adhere to the principles of law, equality, justice and right, and are governed by those principles. The man who is governed by the Spirit of God and lives in the light of revelation, has the law of God written on his heart and it is engraven in his inward parts. He feels as Jesus

did about these things. It was said to him on a certain occasion, "Behold, thy mother and thy brethren stand without, desiring to speak with thee." When he said, referring to his disciples, "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." That is the kind of feeling. We want to be united in our hearts and feelings: united to each other; united to the holy priesthood, bound together by those indissoluble ties that will unite us in time and through eternity, according to the principles of the everlasting covenant which we have entered into which reaches beyond the veil.

We have a struggle. Some of the "Amalekites and Hittites" are abroad. But who cares? Satan works for a little while, and he will work and no doubt do his utmost as long as he is permitted; and when the time comes for him to be removed, God will remove him. We may struggle as we please and do as we please in regard to these things, but we are all in the hands of God. As has been remarked, it is quite easy for the Lord to handle us in these mountains. He can send grasshoppers if he wants to; he can withhold the snows from coming on our mountains if he wants to, and thus cause drouth in the summer season and he can send the moths to destroy our fruit; all of which we have more or less already experienced. In fact he can do with us just as he pleases and we cannot help ourselves. Our only resource is in him. We want to be right ourselves in our families, every man with himself. Forsake your sins, and cleave unto God. Pay your tithings and your offerings and comply with the laws of God in every particular so that

you may feel that you are acceptable before the Almighty, and then teach your families the same thing. Humble yourselves as families before God. You sevens, high priests and elders, do the same thing as quorums and seek for the guidance and blessing of the Lord. Have you cheated or defrauded anybody? If you have, then make things right, and try forever afterwards to be governed by correct principles. And then let there be perfect union in all the various quorums and among all the people; and let us all say in our hearts and lives, whatever the Lord commands us to do, that we will observe and do; and let all Israel do the same, and the devils then may howl and all hell may boil over, but God will preserve his people, he will stand as our shield and buckler and our strong defense.

We have got this kingdom to build up; and it is not a phantom, but a reality. We have to do it, God expects it at our hands. We have got to have—now do not tell anybody for it is a great secret; we have got to have political power. What, will not that be treason? Perhaps so, but no matter; we have got to go on and progress in these things. We have got to establish a government upon the principle of righteousness, justice, truth and equality and not according to the many false notions that exist among men. And then the day is not far distant when this nation will be shaken from center to circumference. And now, you may write it down, any of you, and I will prophesy it in the name of God. And then will be fulfilled that prediction to be found in one of the revelations given through the Prophet Joseph Smith. Those who will not take up their sword to fight against their neighbor

must needs flee to Zion for safety. And they will come, saying, We do not know anything of the principles of your religion, but we perceive that you are an honest community; you administer justice and righteousness, and we want to live with you and receive the protection of your laws, but as for your religion we will talk about that some other time. Will we protect such people? Yes, all honorable men. When the people shall have torn to shreds the Constitution of the United States, the Elders of Israel will be found holding it up to the nations of the earth and proclaiming liberty and equal rights to all men, and extending the hand of fellowship to the oppressed of all nations. This is part of the program, and as long as we do what is right and fear God, he will help us and stand by us under all circumstances.

Therefore, Latter-day Saints, fear God; work the works of righteousness; live your religion; keep the commandments and humble yourselves before him; be one, and be united with the holy priesthood and with each other, and I will tell you in the name of God that Zion will rise and shine and the power of God will rest upon her; and her glory will be made manifest, and we will rejoice in the fulness of the blessings of the Gospel of peace; and the work of God will go on and increase until the kingdoms of this world shall become the kingdoms of our God and his Christ, and every creature in the heaven and on the earth and under the earth will be heard to say, Blessing, and glory, and honor and praise and power, might and majesty and dominion be ascribed to him that sits upon the throne and to the Lamb forever and ever. Amen.

**LAW OF CELESTIAL MARRIAGE—THE RESURRECTION
AND JUDGMENT—EXTENT OF THE MISSION OF THE
SAVIOR.**

DISCOURSE BY ELDER JOSEPH F. SMITH, DELIVERED AT THE FUNERAL SERVICES OVER
THE REMAINS OF ELDER WILLIAM CLAYTON, HELD IN THE 17TH WARD MEETINGHOUSE,
SALT LAKE CITY, DEC. 7, 1879.

REPORTED BY UNKNOWN.

By request of President John Taylor, I arise to make a few remarks. I deeply and sincerely sympathize with the family, the wives and children of the deceased, Bro. William Clayton, who remain to mourn the loss of the society of their husband and father for a little season. And yet, when we consider all the circumstances, we may conclude that we have not very great cause to mourn. For when a man has lived to a good old age, worn out as it were through toil, passes away, we can realize at least that he has accomplished his mission, that he has performed his work on this earth, and is ready to return to the father from whence he came; behind the veil.

Brother Clayton had reached a ripe age, after laboring unceasingly among his brethren from his first connection with the Church.

He has had a long and varied experience among this people. He was a friend and companion of the Prophet Joseph Smith, and it was to his pen to a very great extent that we are indebted for the history of the Church—that is, the history of the Prophet Joseph more particularly, during his acquaintance with

him and the time he acted for him as his private secretary, in the days of Nauvoo. We have the journals which he kept during that time, in the Historian's Office, from which—in connection with those of Elders Willard Richards and Wilford Woodruff and the *Times and Seasons*, a publication of the Church at that time—we have obtained the history of the Church during that period. It was his pen that wrote for the first time the revelation in relation to the eternity of the marriage covenant and of a plurality of wives. Although that revelation had been given to the Prophet Joseph many years before, it was not written until the 12th of July, 1843, at which time Elder William Clayton, acting as a scribe for the Prophet, wrote it from his dictation.

I am happy to say that he has left on record a statement in the shape of an affidavit, prepared by himself, in relation to this important subject, for it is a subject that is of the most vital importance, not only to the Latter-day Saints, but to the whole world; for without the knowledge contained in that revelation, we never could consummate the object of our mission to this

earth, we never could fulfill the purposes of God in this estate.

I have this paper in my possession, and have had for a number of months past. In fact, it was written at my request, and then given into my care, and I have preserved it with a view, when thought proper, to have it published. And as it is a sermon of itself, it would perhaps be more interesting than anything I could say on the present occasion, and therefore, with President Taylor's permission, I will read it to the congregation.

[The affidavit was then read by Elder Smith.]

The following statement was sworn to before John T. Caine, a notary public, in Salt Lake City, Feb. 16, 1874:

"Inasmuch as it may be interesting to future generations of the members of the Church of Jesus Christ of Latter-day Saints to learn something of the first teachings of the principle of plural marriage by President Joseph Smith, the Prophet, Seer, Revelator and Translator of said Church, I will give a short relation of facts which occurred within my personal knowledge, and also matters related to me by President Joseph Smith.

"I was employed as a clerk in President Joseph Smith's office, under Elder Willard Richards, and commenced to labor in the office on the 10th day of February, 1842. I continued to labor with Elder Richards until he went east to fetch his wife to Nauvoo.

"After Elder Richards started east I was necessarily thrown constantly into the company of President Smith, having to attend to his public and private business, receiving and recording tithings and donations, attending to land and other matters of business. During this period I necessarily became well acquainted with Emma Smith, the wife of the Prophet Joseph, and also with the children—Julia M. (an adopted daugh-

ter), Joseph, Frederick and Alexander, very much of the business being transacted at the residence of the Prophet.

"On the 7th of October, 1842, in the presence of Bishop Newel K. Whitney and his wife Elizabeth Ann, President Joseph Smith appointed me Temple Recorder, and also his private clerk, placing all records, books, papers, etc., in my care, and requiring me to take charge of and preserve them, his closing words being, 'When I have any revelations to write, you are the one to write them.'

"During this period the Prophet Joseph frequently visited my house in my company and became well acquainted with my wife Ruth, to whom I had been married five years. One day in the month of February, 1843, date not remembered, the Prophet invited me to walk with him. During our walk, he said he had learned that there was a sister back in England, to whom I was very much attached. I replied there was, but nothing further than an attachment such as a brother and sister in the Church might rightfully entertain for each other. He then said, 'Why don't you send for her?' I replied, 'In the first place, I have no authority to send for her, and if I had, I have not the means to pay expenses.' To this he answered, 'I give you authority to send for her, and I will furnish you with means,' which he did. This was the first time the Prophet Joseph talked with me on the subject of plural marriage. He informed me that the doctrine and principle was right in the sight of our Heavenly Father, and that it was a doctrine which pertained to celestial order and glory. After giving me lengthy instructions and informations concerning the doctrine of celestial or plural marriage, he concluded his remarks by the words, 'It is your privilege to have all the wives you want.' After this introduction, our conversations on the subject of plural marriage were very frequent, and he appeared to take par-

ticular pains to inform and instruct me in respect to the principle. He also informed me that he had other wives living besides his first wife Emma, and in particular gave me to understand that Eliza R. Snow, Louisa Beman, Desdemona W. Fullmer and others were his lawful wives in the sight of Heaven.

"On the 27th of April, 1843, the Prophet Joseph Smith married to me Margaret Moon, for time and eternity, at the residence of Elder Heber C. Kimball; and on the 22nd of July, 1843, he married to me, according to the order of the Church, my first wife Ruth.

"On the 1st day of May, 1843, I officiated in the office of an Elder by marrying Lucy Walker to the Prophet Joseph Smith, at his own residence.

"During this period the Prophet Joseph took several other wives. Amongst the number I well remember Eliza Partridge, Emily Partridge, Sarah Ann Whitney, Helen Kimball and Flora Woodworth. These all, he acknowledged to me, were his lawful, wedded wives, according to the celestial order. His wife Emma was cognizant of the fact of some, if not all, of these being his wives, and she generally treated them very kindly.

"On the morning of the 12th of July, 1843, Joseph and Hyrum Smith came into the office in the upper story of the 'brick store,' on the bank of the Mississippi River. They were talking on the subject of plural marriage. Hyrum said to Joseph, 'If you will write the revelation on celestial marriage, I will take and read it to Emma, and I believe I can convince her of its truth, and you will hereafter have peace.' Joseph smiled and remarked, 'You do not know Emma as well as I do.' Hyrum repeated his opinion and further remarked, 'The doctrine is so plain, I can convince any reasonable man or woman of its truth, purity or heavenly origin,' or words to their effect. Joseph then said, 'Well I will write the revelation and we will see.' He then requested

me to get paper and prepare to write. Hyrum very urgently requested Joseph to write the revelation by means of the Urim and Thummim, but Joseph, in reply, said he did not need to, for he knew the revelation perfectly from beginning to end.

"Joseph and Hyrum then sat down and Joseph commenced to dictate the revelation on celestial marriage, and I wrote it, sentence by sentence, as he dictated. After the whole was written, Joseph asked me to read it through, slowly and carefully, which I did, and he pronounced it correct. He then remarked that there was much more that he could write, on the same subject, but what was written was sufficient for the present.

"Hyrum then took the revelation to read to Emma. Joseph remained with me in the office until Hyrum returned. When he came back, Joseph asked him how he had succeeded. Hyrum replied that he had never received a more severe talking to in his life, that Emma was very bitter and full of resentment and anger.

"Joseph quietly remarked, 'I told you you did not know Emma as well as I did.' Joseph then put the revelation in his pocket, and they both left the office.

"The revelation was read to several of the authorities during the day. Towards evening Bishop Newel K. Whitney asked Joseph if he had any objections to his taking a copy of the revelation; Joseph replied that he had not, and handed it to him. It was carefully copied the following day by Joseph C. Kingsbury. Two or three days after the revelation was written Joseph related to me and several others that Emma had so teased, and urgently entreated him for the privilege of destroying it, that he became so weary of her teasing, and to get rid of her annoyance, he told her she might destroy it and she had done so, but he had consented to her wish in this matter to pacify her, realizing that he knew the revelation per-

fectly, and could rewrite it at any time if necessary.

"The copy made by Joseph C. Kingsbury is a true and correct copy of the original in every respect. The copy was carefully preserved by Bishop Whitney, and but few knew of its existence until the temporary location of the Camps of Israel at Winter Quarters, on the Missouri River, in 1846.

"After the revelation on celestial marriage was written Joseph continued his instructions, privately, on the doctrine, to myself and others, and during the last year of his life we were scarcely ever together, alone, but he was talking on the subject, and explaining that doctrine and principles connected with it. He appeared to enjoy great liberty and freedom in his teachings, and also to find great relief in having a few to whom he could unbosom his feelings on that great and glorious subject.

"From him I learned that the doctrine of plural and celestial marriage is the most holy and important doctrine ever revealed to man on the earth, and that without obedience to that principle no man can ever attain to the fulness of exaltation in celestial glory.

(Signed) WILLIAM CLAYTON.

"Salt Lake City, February 16th, 1874."

Jenson, Andrew, ed. *The Historical Record*. Salt Lake City: Andrew Jenson, 1887, vol. 6, 224-226.

He then continued:

As I before said, I felt to read this document because of the instruction it would afford, and for the further object of showing that although "he is dead, he yet speaketh." For this testimony of Brother Clayton will stand forever, though his body molds into dust. And I am, and so was the deceased when living, at the defiance of the world to dispute those statements. They are made from personal knowledge derived from personal associations with the Prophet Joseph Smith

himself, not with a view to gain notoriety, but rather to leave behind him his testimony with regard to this important principle. He has done so. And as he has here stated, as having come from the mouth of the Prophet, this doctrine of eternal union of husband and wife, and of plural marriage, is one of the most important doctrines ever revealed to man in any age of the world. Without it man would come to a full stop; without it we never could be exalted to associate with and become gods, neither could we attain to the power of eternal increase, or the blessings pronounced upon

Abraham, Isaac and Jacob, the fathers of the faithful.

There are but a few witnesses now living in relation to the coming forth of this revelation; there never were many that were intimately acquainted with the prophet and his teaching upon this subject. I look around me and see a number of persons in this assembly whose hair has grown grey in the service of God, and who had an intimate acquaintance with our martyred prophet; but few, if any of them, were so closely identified with him in this matter as Brother Clayton.

There are, however, enough witnesses to these principles to establish them upon the earth in such a manner that they never can be forgotten or stamped out. For they will live; they are destined to live, and also to grow and spread abroad upon the face of the

earth, to be received and accepted and adopted by all the virtuous, by all the pure in heart, by all who love the truth, and seek to serve Him and keep His commandments; they are bound to prevail, because they are true principles.

Now we are called upon to pay our last respects to Brother Clayton. His spirit has taken its flight; it has gone to the Father from whence it came, as is taught in the Book of Mormon. When the spirit leaves the body, it returns, says the prophet, immediately to God, to be assigned to its place, either to associate with the good and the noble ones who have lived in the Paradise of God, or to be confined in the "prison" house to await the resurrection of the body from the grave. Therefore we know that Brother Clayton has gone to God, gone to receive the partial judgment of the Almighty, which pertains to the

period intervening between the death of the body and the resurrection of the body, or the separation of the spirit from the body, and their uniting together again. This judgment is passed upon the spirit alone. But there will come a time which will be after the resurrection, when the body and spirit shall be reunited, when the final judgment will be passed on every man. This is in accordance with the vision of the Apostle John the Revelator.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

"And the sea gave up the dead which were in it; and death and hell were cast into the lake of fire. This is the second death.

"And whosoever was not found written in the book of life was cast into the lake of fire."

That is the final judgment, which we will all receive after we have performed this our earthly mission.

The Savior did not finish his work when he expired on the cross, when he cried out, "It is finished." He, in using those words, had no reference to his great mission to the earth, but merely to the agonies which he suffered. The Christian world I know say he alluded to the great work of redemption. This, however, is a great mistake, and is indicative of the extent of their knowledge of the plan of life and salvation. I say he referred merely to the agonies of death, and the sufferings He felt for the wickedness of men who would go so far as to crucify their Redeemer. It was this feeling, and this alone, that

prompted him to cry out in the agony of His soul, "It is finished," and then He expired.

But his work was not completed; it was in fact only begun. If he had stopped here instead of his being the Savior of the world, he, as well as all mankind, would have perished irredeemably, never to have come forth out of the grave; for it was designed from the beginning that he should be the firstfruits of them that slept; it was part of the great plan that he should burst the bands of death and gain the victory over the grave. If therefore his mission had ceased when he gave up the ghost, the world would have slumbered in the dust in interminable death, never to have risen to live again. It was but a small part of the mission of the Savior that was performed when he suffered death; it was indeed the lesser part; the greater had yet to be done. It was in his resurrection from the tomb, in his coming forth from death unto life, in uniting again the spirit and the body that we might become a living soul; and when this was done, then he was prepared to return to the Father. And all this was in strict accordance with the great plan of salvation. For even Christ himself, though without sin, was required to observe the outward ordinance of baptism, in order to fulfill all righteousness. So after his resurrection from the dead he could return to the Father, there to receive the welcome plaudit, "Well done, you have done your work, you have accomplished your mission; you have wrought out salvation for all the children of Adam; you have redeemed all men from the grave; and through their obedience to the ordinances of the Gospel which you have established,

they can also be redeemed from the spiritual death, again to be brought back into our presence, to partake of glory, exaltation and eternal life with us." And so it will be when we come forth out of the grave, when the trump shall sound, and these our bodies shall rise and our spirits shall enter into them again, and they shall become a living soul no more to be dissolved or separated, but to become inseparable, immortal, eternal.

Then we shall stand before the bar of God to be judged. So says the Bible, so says the Book of Mormon, and so say the revelations which have come direct to us through the Prophet Joseph Smith. And then those that have not been subject and obedient to the celestial law will not be quickened by the celestial glory. And those that have not been subject and obedient to the terrestrial law will not be quickened by the terrestrial glory. And those that have not been subject and obedient to the telestial law will not be quickened by a telestial glory; but they will have a kingdom without glory. While the sons of perdition, men who had once been in possession of the light and truth, but who turned away from it and deny the Lord, putting him to an open shame, as did the Jews when they crucified him and said, "Let his blood be upon us, and upon our children;" men who consent, against light and knowledge, to the shedding of innocent blood, it will be said unto them, "Depart ye cursed, I never knew you; depart into the second death, even banishment from the presence of God forever and ever, where the worm dieth not, and the fire is not quenched, from whence there is no redemption, neither in time nor in eternity." Herein is the difference between the second and the first death, herein

man became spiritually dead; for from the first death he may be redeemed by the blood of Christ through obedience to the laws and ordinances of the Gospel, but from the second there is no redemption at all.

We read in the Book of Doctrine and Covenants, that the devil tempted Adam and he partook of the forbidden fruit, and transgressed the commandment, wherein he became subject to the will of the devil because he yielded unto temptation, and because of this transgression he became spiritually dead, which is the first death, "even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say: Depart ye cursed!"—*Book of Doc. and Cov.*, p. 147.

But who will receive such punishment? Only those that deserve it, those that commit the unpardonable sin.

Then there is the banishment of the transgressor (not the sons of perdition), into the prison house, a place of punishment, with no exaltation, no increase, no dominion, no power, whose inhabitants after their redemption may become servants of them that have obeyed the laws of God and kept the faith. That will be the punishment of such as reject the truth, but sin not unto death.

But as touching the terrestrial kingdom, as the stars differ from each other in luster, so those who enter into the telestial kingdom differ in glory.

"Well, now, how is it with Brother Clayton? He was not without faults in the flesh?" But what were they? Were they such as partook of a deadly character? Did he ever deny the Lord? Did he ever deny the Prophet Joseph, or did he deny the truth or prove unfaithful

to his covenants or to his brethren? No, never. I can in all truthfulness before God and man bear that testimony of our departed brother, for I have known him from my youth. Yet, he was not without his failings? But then, they were of that nature that injured nobody perhaps except himself and his own family. But notwithstanding his unflinching integrity, and his long life of fidelity and usefulness, let me say to you, that for his faults, however trivial, or important, he must answer. But he will be able to pay his debt and to answer for his failings, and he will come forth and all that has been pronounced upon his head by Joseph Smith and by the Apostles, will be confirmed upon him through all eternity; and there is no power on the earth or in hell that can deprive him of them. For as it is said—and, indeed, I need not refer you to the revelation on celestial marriage; but will quote from the words of Christ, as given in the New Testament. "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. * * * neither in this world, neither in the world to come." Our departed friend and brother whose remains are now before us, has not sinned unto death. I would not have it understood for a moment, that I or any of the Elders attend funerals to smother over the weaknesses of the departed

dead, trying to make it appear that they were without faults, and therefore will not have to answer for any. We know that every man will be judged according to the deeds done in the body; and whether our sin be against our own peace and happiness alone or whether it affects that of others, as the Lord lives we will have to make satisfaction or atonement; God requires it, and it is according to his providences, and we cannot escape it. We must comply with the provisions of the law, which Brother Clayton in my belief, is abundantly able to do. And when this shall have been done, he will come forth to receive his crown, his glory, dominion and kingdom, and the blessings of Abraham, Isaac and Jacob which have been pronounced upon his head.

Then let me say to the family of our deceased brother, Follow in the footsteps of your husband and father, excepting wherein he may have manifested the weaknesses of the flesh; imitate his staunch integrity to the cause of Zion, and his fidelity to his brethren; be true as he was true, be firm as he was firm, never flinching, never swerving from the truth as God has revealed it to us; and I will promise you, in the name of the Lord, that you will rise, to meet your husband and father, in the morning of the first resurrection, clothed with glory, immortality and eternal lives. Which may God grant in the name of Jesus. Amen.

**A FUNERAL SERMON BY PRESIDENT JOHN TAYLOR,
PREACHED OVER THE REMAINS OF JOSEPH M. CAIN,
SON OF JOSEPH AND ELIZABETH CAIN.**

DISCOURSE BY PRESIDENT JOHN TAYLOR, DELIVERED IN THE 14TH WARD ASSEMBLY
ROOMS, SALT LAKE CITY, FEB. 8, 1880.

REPORTED BY GEO. F. GIBBS.

We are met here today, as we frequently have to do, to pay the last tribute of respect to the departed dead. Time with all its changes and mutations brings us face to face very frequently with the kind of thing that is now presented before us. We come into the world, we struggle a little while with the affairs incident to human nature, and by and by the struggles of the present are over. The weary wheels of life stand still and we go into another state of existence. As wise, prudent and intelligent men it behooves us really to comprehend the true position we occupy in relation to the past, in relation to the present, as well as to the future.

Speaking of the past, we all of us have had our ideas about a pre-existence. We consider that God is Father of the spirits of all flesh, not only of those that fear him, but of those who do not fear him, and who disobey His laws. He is the father of the spirits of all, and as is spoken of in the Scriptures, "We are his offspring" and emanated from him. We came into this world to attend to certain things which are designed

by the Almighty and which in the program of the Lord it was necessary that we should take our part in. We had very little to do with our coming here; all things move along naturally. But we have something to do, however, with our affairs while we are here, in a state of probation. But about our leaving, in ninety-nine cases out of a hundred, or more than that even, we have little to do with it.

There are certain inscrutable purposes associated with the divine program which men generally do not comprehend. We know a very little of the world in which we live, and of its inhabitants. But what and how little do we know in relation to the past, or in regard to anything pertaining to the future? Who can comprehend the purposes of God pertaining to the organization of the earth, say to commence with, and the peopling of it, and the maintaining of it, or in regard to the position of the nations and their destiny; or in regard to the world itself and the various changes yet to transpire upon it. And then, who of us knows anything definite pertaining to ourselves,

or about the impulses by which we are governed and actuated, or of the powers of darkness, or the powers of light, as the case may be, with which we are surrounded? How many of us comprehend these things? Very few indeed. It is the design of God, as I understand it, in our coming here, to give unto us bodies, that the spirits that were created before, might have tabernacles wherein they might live and exist, and move and act, as corporeal substances, if you please; and that according to certain inscrutable laws of God pertaining to the human family and the future destiny of man, and the world in which we live; that through the union of the body and spirit, and their obedience to certain laws which the great Eloheim has given for the guidance of His people, that they might be more exalted, more dignified, more glorious than it would be possible for them to be, had they not come here to sojourn in these tabernacles, and combat with the various evils to which the flesh is heir.

Under these circumstances, from time to time, he has made known his will to men. He has in different ages raised up men with whom he communicated, and to whom he revealed his will, and under certain circumstances to whom he committed his law, and he has made them his mouthpiece to the human family, and through them has revealed life and its principles, and has unveiled the heavens and given man a knowledge of the future, and has shown his condemnation, or evinced his hatred to evil and iniquity of every kind, and has shown through them the evil effects of pursuing this course. These men, in the different ages in which they lived, warned the people and the nations in regard to evil, and have tried to incite them

to good, and held out to them the principle of lives, eternal lives hereafter to be obtained in the celestial, terrestrial or telestial kingdoms. These men and these principles, which have been introduced by the Almighty, have had their effect more or less among the human family. But there has been associated with this a spirit of antagonism to God, to virtue, to truth, to purity, to holiness, and to those principles that were calculated to elevate and exalt humanity through time and through the eternities that are to come. Thus two influences have been at work among the nations and among the various peoples of the earth in the different ages. Sometimes it seems mysterious to the human family that things should be as they have been. They do not comprehend the meaning or the purposes or designs, or even the law of God. In fact, some of these laws have not been made known generally to mankind. Permit me to say there are eternal laws that exist with the Gods in the eternal worlds, and from which they cannot depart, and to which they are bound in all their acts, I was going to say as we are, but I will say not as we are, but as we ought to be, subject to the law of God in all our acts, and that it is absolutely necessary that men should be placed in a state of trial, in a state of probation. It was just as necessary that Satan, if you please, should exercise his power as that God should exercise his. This is a thing that is not always understood by men, and, in fact, they understand very little about it. We are told, however, that, "It must needs be, that there is an opposition in all things," good and evil, light and darkness, happiness and misery, corruption and incorruption, life and death, heaven and hell.

We talk about a futurity and about heaven, of which men have certain vague ideas. Some think heaven is beyond the bounds of time and space. It is a kind of poetic thought, which sounds very well; but where is such a place? When we reflect upon it in our sober moments, we naturally conclude that it is nowhere. But men have entertained singular notions and ideas pertaining to the future, many of which have been erratic, foolish and ignorant; and the fact is, it is impossible for man, unaided by the revelations of God, to comprehend anything about him. Job says: "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?"

We are told emphatically that no man knows the things of God but by the Spirit of God. And how are they to become acquainted with these things, unless they are in possession of that light and that spirit which is capable of imparting to them that intelligence? A knowledge of God is out of the ken of uninspired humanity. Who can draw aside the veil of the invisible world? Who can penetrate into the future and look, as some men have, through the dark vista of future ages and see the purposes of God roll on with all their majesty and glory to consummation; of which, they nor we, nor anybody can know anything about, except by and under the influence of that spirit? They cannot know it; it is out of their reach.

Well, what then in regard to the things of men? We see men bickering and quarreling over religious matters, over things really that they are just as ignorant of as babes are.

They contend about certain principles, dogmas and theories, and get up debates about them, oftentimes causing troubles in families, and neighborhoods; often persecuting one another and even putting one another to death concerning things that they knew nothing about themselves. This is all very foolish.

How does God feel towards the human family? He feels that they are his children. What, all? Yes; the white, the black, the red, the Jew, the Gentile, the heathen, the Christian and all classes and grades of men; he feels interested in all, he has done so from the beginning, and will continue to do so to the end. He will do all that lies in his power for the benefit, blessing, and exaltation of the human family, both in time and eternity, consonant with those laws and those eternal principles that I have referred to: from which he himself cannot deviate. We sometimes get up feelings about parties that do not think as we do, and do not believe as we do, and we are apt to cast aspersions upon them. Why, these are their affairs. What! Would you allow everybody to worship as they please? Certainly. What? If you knew they were in error? Certainly. I would not wish to control the human mind; I would not control the actions of men. God does not do it, he leaves them to their own agency to combat with the trials, temptations, adversities and evils of every kind that are in the world, to which humanity is, or can be incident. He put within their reach, however, certain principles and would like to lead them to himself if they would be led. If not, he then does the very best with them that he can. In some instances he has had to come out, as it is said, "in his fierce wrath," upon

the peoples and upon the nations of the earth; and many other things have been in his program; because this life, with its few years is only comparatively, as it were, a few moments in the estimation of Jehovah. It is but a span, a dream, or a tale, that is told and passed away. But in regard to the eternities that are to come, and the realities we have to do with hereafter, that is another affair. I have heard men talk about the cruelty of God, just like some foolish people talk about their fathers. Who knows anything about God? Did you ever see him? Some think it was very cruel in him to destroy the world at the flood. How do they know but that it was the greatest boon he could confer upon that wicked people? How do they know but that it was one of the richest blessings he could pour out upon their heads in sweeping them off the earth and sending them into another existence and then shutting them up in prison after that. How do you know? Certainly you do not know that it is not the case.

Let us reason for a few moments and look at things about as they are; I will tell them as they are and as they were. Satan before the days of the flood obtained the ascendancy over many men and brought them under his rule and dominion. He started in with Cain and made a murderer of him the very first thing he did and taught him many principles of evil, and he was called the great Master Mahan. Under the influence and power of Satan he operated to thwart the designs of God and to stop the purposes of Jehovah. Satan first started in the heavens, but was cast out and succeeded in obtaining a great ascendancy over the minds of the people, whom he caused to corrupt themselves, leading them into evil, folly,

vanity and corruptions of every kind, so much so we are told that the "imaginings and thoughts of their hearts were only evil and that continually." What had to be done then? There were other parties interested besides those upon the earth. There were innumerable hosts of spirits in the heavens that had to come and take tabernacles. Was it proper and righteous, was it equitable, was it according to the principles of justice that those that were pure with their Father in the heavens should come and take bodies and be forced to enter into tabernacles, that were the offspring of those corrupt beings who were then peopling the earth? If I or you had been there should we not have spoken to our Father and said, "Father, do you see the corruptions that exist upon the face of the earth?" "Yes, I know it." "Is it just that we should have to go into these corrupt, contaminated, evil, wicked bodies to receive our earthly parentage from them; and be subject to that power and iniquity in all its phases for thousands or millions of years to come?" "No," says He, "it is not, and I will sweep them away, I will destroy them; they possess the power, while living to propagate their species, but I will deprive them of that power. I will send in the floods upon them, and then I will shut them up in prison." Did he do it? He did. But before He did it, he had the Gospel preached to them as it is now being preached, and men clothed upon with the priesthood were sent forth among the peoples to proclaim to them the great principles of life, and they had the Gospel and the revelations of God and communion with their heavenly Father. Enoch was a preacher of righteousness, and numerous Elders at that time were sent forth among the peo-

ple and proclaimed the principles of eternal truth and gathered the people together so that every man who would fear God and obey his law and be governed by the principles of righteousness, might have the full blessings of the everlasting Gospel; and He gathered them together before destruction came. They were gathered unto Zion, and that Zion was caught up, by the power of God, away from the earth, and then the avenging hand of God came upon the corrupt inhabitants that were left because of their iniquities. Would it be proper to allow corruptions and wickedness to predominate, and the powers of Satan to have the presiding influence, and God to be left out of the question? No. Therefore He accomplished what He did. Did He injure them? No; they would only have lived a few years longer anyhow; but He did not want them to perpetuate that kind of folly, wickedness, and corruption that then prevailed, and said, "I will stop it," and he stopped it. Now, what about the future of such people. We may have curious ideas about them. Some think that they are going to remain in hell forever and ever. But they were in the hands of God, and He did right by them. By and by when Jesus came, what did he do? As soon as He got through with His short mission upon the earth, "He was put to death in the flesh, and was quickened by the Spirit, and went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah;" that they might be placed on the same plane and in the same position that others were; that they might obtain their proper status in the eternal worlds, and be rewarded with all that was possible for them to enjoy, according to the eternal

laws and inscrutable justice of Jehovah. Thus justice was satisfied, the law vindicated, the wicked punished, the unborn and pure protected and provided for, and finally, the imprisoned released from their bondage and salvation extended to the prisoners. Was there anything wrong in that. "Yes," says the ignoramus who does not know anything about it, "it was very cruel." Well, the greatest cruelty there is about such men is that they are cruelly ignorant and do not know what they are talking about.

Now in regard to other things. The Gospel has been sent from time to time among the people. And what does it do? It brings life and immortality to light. Has God ever given up his idea in relation to the inhabitants of the earth? No; but He has in the different ages given certain laws and principles to certain classes of individuals. It is said that God has made of one blood all nations of the earth, yet there are certain classes of men among the nations just as much as there are certain classes of metals. Everything is not gold, everything is not silver, everything is not brass, everything is not iron; all hold their proper position and have their relative value. So in regard to the heavens. There are bodies celestial, there are bodies terrestrial, there are bodies telestial. We are told there is one glory of the sun, another glory of the moon, another glory of the stars, and that as one star differs from another star in glory. So also shall it be in the resurrection. This distinction arises from the acts of men, as it is said, "Ye are servants to whom you yield yourselves servants to obey."

Now what are we here for? What are the things we profess to do? I will ask, What did Jesus seek to do when he was here? Did he come to

curse mankind? No, but to bless them; he came to seek and to save those that were lost; He came to unfold the principles of eternal truth, to bring life and immortality to light by the Gospel. He came, according to the eternal decree of the Almighty, to offer his life as a sacrifice, as an atonement for the sins of the human family. He came to introduce principles that emanated from God, to organize his church upon the earth, and to endow his disciples with authority that they might go forth as His messengers to proclaim the principles of eternal truth to the human family. Hence says he, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This is one of those eternal decrees that you cannot get away from. And then we talk about the damnation of hell; and people have as strange notions about that as they have about other things. I have read statements from men which were really terrible when depicting the state of the damned. It is bad enough, but it is not the kind of thing they represent. I remember, too, reading a piece of poetry, which ran something like this:

"Infinite years in torment must I spend, And never, never, never have an end. Ah! must I lie, in ruinous despair, As many years as atoms in the air; When these are past as many thousand more, As grains of sand upon the ocean shore. When all these doleful years are spent in pain, And multiplied by millions yet again, Till numbers drown the thought, could I suppose That then my dismal years would have a close, This would afford a hope; but ah! I shiver To ponder on this dreadful word, forever; I in this burning gulf blaspheming lie, Time is no more, but vast eternity."

This may be poetic. It is certainly grim and terrible; but it is not true. Is there justice? Yes. Eternal justice? Yes. These men that I have referred to suffered eternal justice; they were destroyed by the Almighty, and at last were saved again by the Almighty. Have we eternal punishment? Yes. What is it? It is God's punishment. Are there everlasting prisons? Yes. What are they? God's prisons. Do people stay in them forever? No. Not in all of them. We have prisons upon the earth, penitentiaries, in which to confine people for one, five, ten or twenty years, as the case may be; and when their time expires they come out; but the prison is there still. Is it an everlasting prison? You may call it so if you please; but people do not stay in it always. Has God a way to manage his affairs? Certainly; the Judge of all the earth ought to be at least as capable in the management of his affairs, as mortal men are in theirs.

We have come upon this stage of action, and are called to preach. And God has revealed his will, and some people seem to be very angry about it. Joseph Smith had revelations from God. Do I know it? Yes, I do. Could he help it? Suppose the Lord were to speak to any of you, could you help it? Or if an angel were to come to you, could you help it? No, you could not. Now, you might do what they tell you, or not; that is optional. If you did what they told you, however, the world and the devil would say you were a fool; and they have always said so in every age of the world; and the devil and the world have always been opposed to God and his law, and they would persecute you as they persecuted him. Very well, do we have need to fight? I do not. I thank God for the light

and intelligence he has revealed unto us, through the medium of the everlasting Gospel. Could we have it if God had not revealed it? No. Who knew that God lived? Nobody until Joseph Smith came, and the Lord spoke to him pointing out to him his son, saying, "This is My Beloved Son. Hear Him!" Who knew anything about it? Nobody on the wide earth. Could he have helped it if he wanted to? I do not think he wanted to much; I do not think anybody need want to much, if God would condescend to reveal his will; I do not think they would be very desirous for him to hold his peace. It is true a number of the children of Israel did when they heard the thunderings on Mount Sinai. They said to Moses, speak to us; but do not let the Lord speak to us, lest we die. The fact is, they were not prepared for it.

Now then, this Gospel is introduced for what? To spread life and salvation to the world. God blessed Abraham in the same way. What for? In thee and thy seed shall all the families of the earth be blessed. I will give unto you my law, I will reveal unto you the principles of eternal truth; I will open the mysteries of heaven to your view, and you shall gaze upon me and upon my purposes. I will instruct you in the principles of life and salvation, and I will tell you what to do with those principles when I shall have committed them to you. As he spake unto Moses, he told him to select a man to be his mouthpiece; and said, Moses shall be a God unto you, and I will speak through him. That is it. Now, he has done the same in this day, and restored the same principles, and has sent forth a message to the nations of the earth, and gathered together men who had

the manhood, integrity and desire to carry out the purposes of God, and who would be valiant for those principles which he had revealed; and he prepared them for his purpose; and if he had not sustained them they would not be here today. Are these men enemies to the world? If teaching men the truth is enmity, they have done that; if going without purse or scrip, traveling among the nations to proclaim to them the glad tidings of salvation is enmity, they may possess it. But impelled by the spirit of eternal truth and enlightened by the spirit of the Almighty and comprehending the position they occupied, they have gone forth among the people of the earth and proclaimed to them the glad tidings of salvation, and God has taken care of them. Very well. Anything great about this? No; it is simply performing a duty. I have traveled hundreds and thousands of miles in this way myself, trusting in God. Was I ever forsaken? No. Did I ever need anything? No, not that I did not get. Did I ever have to go hungry, naked or destitute? No, the Lord always provided and raised up means in every kind of way, and I did not beg either. I would like anybody to tell me when I ever begged anything from them either here or anywhere else. But I have begged of the Lord, for my religion teaches me to go to him.

Now then, we have a work to do. Do we wish to vilify anybody in our midst? No. Do we see wicked, corrupt and abominable men among us? Yes. What will we do with them? Leave them in the hands of God, he will manage them; it is for us to do right, to work righteousness and pursue a course right before the Lord.

I see that time is passing. My mind has been led rather discursively on some of these matters, arising partly from circumstances with which we are surrounded. How is it with this young man here? Well, I wish it were otherwise; I wish he had lived a very good Saint, which, however, he did not do. We have not come here to indulge in any kind of false sentimentality. He was a drunkard; that is a truth and many of you know it. When you have said that, can you say anything worse? That is bad enough, but I do not know anything evil about the young man further than that. I knew his father. I baptized him thousands of miles away from here, in the neighborhood of 40 years of ago, when he was a much younger man than he (his son) is now. His father lived up to the Gospel, and died strong in the faith; and his mother has been a very good woman, so far as I know; I have never known anything against her. This boy has caused her a great deal of trouble; and I have been sorry for him. Well, should we tell things? Yes, always; that day is not far distant when the coverings will be taken from the face of all people, and we shall all stand naked, as it were, before God—both you and I and this young man. Well this boy—I call him a boy, he is a young man, and is a nephew of mine by marriage; and I would not want to say anything about him on that account, neither would I falsify the young man on that account; but let us tell things and understand them as they are. Let me call the attention of the youth present. Would you like to be lying in this position, under these circumstances? You would not? Then let us look at things as they are. What next? We will

do the best we can; and what is it? There is a curious saying that Paul made on a certain occasion, in speaking about the Jews and the Gentiles:

"What advantage hath the Jew? or what profit is there of circumcision?"

"Much every way: chiefly, that unto them were committed the oracles of God.

"Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever," etc.

Is it a sorrowful thing to see our youth pass away as he has done? Yes. He did not die drunk? No, but that was the cause of it. We may as well talk honestly about him. What next? He has gone. Has he hurt anybody? No, only by his example. Has he hurt his mother? Yes. I do not think he did sin while his father was living; but since then he has caused his mother many a sorrowful hour. Did I feel sorry when he died? No. Why? Because I knew it was much better for him to leave the earth than to be in the position he has been.

Now, what about the future in relation to these things! What advantage has the Jew over the Gentile? Much every way. Their's were the fathers; and unto that people were committed the oracles of God. Their's were the fathers—we have fathers that are living in the eternal worlds; fathers that are interested in our welfare; fathers that are associated with the beings that exist behind the veil; fathers who are operating with us in trying to bring about the great purposes of God and the salvation of the human family. Can anything be done? Yes, and all that can be done will be done, but the future has got to be left with the Almighty in regard

to these matters. But we can do a great deal according to principles that God has revealed to us, and these things will be done, as far as they can be.

I would say, I do not utter these things to cause any unpleasant feeling in the bosom of the family; they cannot help it. If I could have helped it, I would; if the mother could have helped it, she would; if the sister could have helped it, she would; if the friends could have helped it, they would. But we cannot control circumstances.

We are now talking not to the dead, but to the living. I would say, Let us avoid these evils, they lead down to death; let us seek to live our religion, to obey the laws of God and keep his commandments. And in regard to the future, we leave that in the hands of the

Almighty who doeth all things well; and we will do all we can to promote the comfort of the living and the dead. We are doing a great deal for the accomplishment of this object; we are building temples and administering in them, and we are doing it in obedience to the law of God, and in consonance with the feeling of the patriarchs and apostles and men of God who have lived before. And we will try to go on and live our religion and keep the commandments of God that we may rejoice together hereafter. And I would say to the mother, Let your heart be comforted for you shall be blessed both in time and in eternity. And I say unto all of you, Live your religion, keep the commandments of God, for in that only there is safety. God bless you in time and in eternity. Amen.

**REST SIGNIFIES CHANGE—TIME AS RELATED TO
ETERNITY—WONDERFUL MECHANISM OF THE HUMAN
BODY—INTEGRITY IN THE FACE OF OPPOSITION.**

DISCOURSE BY ELDER ERASTUS SNOW, DELIVERED AT BRIGHAM CITY, ON SUNDAY
MORNING, OCTOBER, 1879.

REPORTED BY GEO. F. GIBBS.

I feel somewhat weary in body from the effects of labor and infirmities; and were I to consult my own feelings I would be inclined to waive this privilege, and sit and listen to

my brethren. Indeed, I may say I rather counted upon a rest in coming to Brigham City; yet I never allow myself to shrink from bearing that portion that properly attaches

me in life to the calling and duties devolving upon me. I feel that we are all here in a school, that we have a work to perform; and if when we shall have done that work we shall be satisfied with it, we will not regret having worn ourselves out in accomplishing it. But on the contrary we shall rejoice at our success in having got safely through and entered into the "rest" which is prepared for the people of God in the future state. This is a scriptural phrase, implying that there is a rest beyond for the people of God. But I have sometimes thought that strictly speaking rest was only a change, and that a change was rest; because to be absolutely at rest, to be entirely free from labor and care would be inconsistent with our existence; in such a condition our being would be a blank, a nonentity. The course of God, we are told by the prophet Nephi, is one eternal round; that like eternity, it has neither beginning nor end, and is illustrated in the Book of Abraham by the hieroglyphic of the circle. You may start upon this ring at any given point, and in traversing it you will come to the same point—it is without beginning, without end.

We sometimes speak of eternity in contradistinction to time; and often say, "through time and into eternity;" and again "from eternity to eternity," which is simply another form of expressing the same idea, and "pass through time into eternity." In other words, time is a short period allotted to man in his probationary state—and we use the word time in contradistinction to the word eternity, merely for the accommodation of man in his finite sphere, that we may comprehend and learn to measure periods. And for this purpose the Lord gave unto Adam his reckoning after the move-

ments of the planets, which would appear to him stationary, or at least comparatively so, making a suitable standard by which man in his mortal state may measure periods and count out the days and the months and the years and the cycles.

The Scriptures speak of a time "when time shall be no more." And the Apostle John in his visions, while banished to the Isle of Patmos, heard the angel say, "time shall be no more." We may not fully comprehend the meaning and the purport of this expression. All phrases or expressions whether used by men, angels or God have a relative meaning, as one thing is compared with another; and to understand the full force of them, we must understand that to which it has reference by comparison. I simply understand by this, that so far as we are concerned, time will be no more when we shall be merged into eternity, and we cease to reckon our periods by the diurnal revolutions of the earth, and the changes of the moon, etc.; when we shall enter into a sphere where we can mingle with the gods and become acquainted with their reckoning, and the eternal periods or cycles of revolutions of numberless creations in space, which today the most profound astronomers of the earth are unable to fathom or mark their place of beginning. And this is called eternity by man, and, as far as man is concerned, is in contradistinction to other periods and modes of reckoning known and in use among the Gods. For they have their periods and reckoning as well as we, only on a vast and, to us, incomprehensible scale. We are in a state of progression, very small beginnings, but onward and upward for a more exalted sphere, in which they move. But I conceive of no stopping place; I

conceive of no absolute resting place, but only, as before remarked, a change, a change in our circumstances and conditions, and consequently a change in our labors.

I speak now of man as an immortal being, having no reference to this earthly house of our tabernacles; for this mortal house which we occupy for the period of a few short years upon the earth, will not be associated with the immortal man—the god in embryo. The clothing we wear covers the nakedness of the body; it answers a good purpose for a little season—until it becomes worn out, when it is cast aside as of no further use for that purpose. So with the outer house of our tabernacles. This mortality serves the purposes intended for a few short years until it is worn out with use, like the farmer's agricultural implements, like the machinist's or mechanic's tools, or any other piece of machinery—for the human body is one of the finest and most perfect pieces of machinery known upon the earth; there is none superior. Indeed, most of the mechanism employed by men in various branches of industry is founded on the anatomical structure of the human body; the angles, the joints, the tendrils, the cords by which they are bound together; the wonderful construction not only of the outer portions of the body, but the very fine mechanism of the nervous system, and also that of the eye, the ear, and of the means of sensation, and that by which knowledge is communicated from one part of the body to the other. If the finger be abused or injured, a telegraphic communication is made to the seat of knowledge—the government of the body; conveying the information that a finger is in danger; and wherever pain is felt, in whatever part of the body, it is

but the ringing of the bell of alarm, living notice of a hostile attack, and to make preparations for defense, lest the enemy making the assault take possession of the citadel and destroy it. The wonderful mechanism of the nervous system, through which the spirit makes its impressions upon the body, is, as it were, an intermediate organism between the fine spiritual body and the coarser elements of our tabernacles. And those who have given the most time and study to this wonderful machine are led to fully appreciate and endorse the saying of the Psalmist, "I am fearfully and wonderfully made." Its adaptability to the uses and purposes intended, with its remarkable endurance when suitably guarded and protected against disease and what we term accident, is in itself sufficient to call forth the admiration of all intelligent beings. We look upon an aged person, say, 70, 80, 90 or 100 years old, and realize that there is a machine, a mechanical structure—shall we call it a model representing perpetual motion? Not exactly, but a machine that has been in motion say, 100 years; a double action pump that has been constantly going, distributing the fluids of the system by way of keeping up a constant circulation of the blood; sometimes working very hard to remove obstructions arising from colds and other causes to keep the channels from becoming stopped up, and at other times working slowly. And the functions of the body are oftentimes kept in such constant use for such a period of time without the touch of the mechanic to repair a break unless it may, perchance, be the surgeon's saw to remove a disabled limb that threatens to encumber the whole body, or the tying up of a broken artery to prevent the escape of the vital fluid. But

otherwise the most skillful physician is unable to make a single repair or improve any part or portion of it; and the most he can do is to give something to be taken into the stomach to effect a chemical change on the fluids of the system, to neutralize perhaps an excess of the acids, thus working a change in the quality of the blood, and consequently a change in the deposits that are being made in all parts of the system by the circulation of this fluid. But this wonderful machine is kept in motion by what power? We say it is the power of God; we say it is in Him we live and move and have our being. And, yet, He always works through means, all His wonderful works being performed by agents; but He is not confined to one agent nor any special method in performing His works. But there is a spirit in this earthly tabernacle of ours that is relative to our Father and God, and who is the owner of this tabernacle, and for whom the tabernacle is organized as his dwelling house. It is this spirit that keeps the functions of this tabernacle in motion; when this spirit leaves the body, it is either because the Father calls it away, wishing to use it in another sphere, considering the time it has spent in this tabernacle sufficient for the purposes required, and therefore takes it to a higher school, through special design to do a special work; or it may be, it has used its tabernacle until it is so worn out that it has become like a bow which has been long and constantly bent—it has lost its elasticity; its bones impaired in strength, its muscles stiffened, and the whole frame ready, like our old clothes, to be thrown aside; and the spirit comes to the conclusion that it has had its run with this old tabernacle and that it

is time this old garment were laid aside for a new one. Our Father comes to this conclusion and gives the spirit a ticket of leave, and removes it into another sphere. But this is all necessary as a school for us. The various pains and sorrows to be endured in life are all necessary in their time and place; the trials as we term them, are all necessary in their place, they are all a part of the scheme of education or training to prepare us for the future. One of the sacred writers, in speaking of Jesus, said: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." And again: "For God giveth not the Spirit by measure unto him." It is measured out to you and me in the providence of the Lord; but for him there was a storehouse to draw upon, as it were, without measure. He could continue to heal the sick and raise the dead and perform great and marvelous things, and yet the supply of vitality was not in the least abated. Mortals less gifted and less favored who should be the means of healing many sick by the power of God, would feel that in taking their infirmities upon them, they were sinking under the weight, and would want to hie themselves away to rest and recuperate their exhausted frames. Jesus was an exception in this respect; he took upon himself our infirmities and bore our sickness, as had been predicted by Isaiah the prophet. He truly did heal the sick wherever he went; and some found that if they could even touch the hem of his garment the disease from which they suffered could be rebuked; and one instance is given where this was done, in which case we are told, virtue went out of him. But notwithstanding

the great burden that he bore, together with the vast amount of vitality that was at various times communicated from him to others, he did not faint under the load; his mortality did not give way. But no man, unsupported as he was, could have done it without sinking under this weight; none other could have grappled with devils and cast them out of individuals and held them at bay, as he did, without suffering from bodily exhaustion, and therefore had to seek retirement and rest. He, however, waged war constantly, and was well prepared for this work, having an inexhaustible source of strength to draw from, the Spirit having been given to him without measure. But at length the time came when the Father said, You must succumb, you must be made the offering. And at this dark hour the power of the Father withdrew itself measurably from him, and he was left to be taken by his enemies, and, like a lamb, was led to the slaughter, but he opened not his mouth, because his hour had come. And when he was led to exclaim in his last agony upon the cross, My God, my God, why hast thou forsaken me? The Father did not deign to answer; the time had not yet come to explain it and tell him. But after a little, when he passed the ordeal, made the sacrifice, and by the power of God was raised from the dead, then all was clear, all was explained and comprehended fully. It was necessary that the Father should thus measurably forsake his Son, leaving him to his enemies, otherwise they never could have fulfilled what had been prophesied concerning him. So we may say with others, it is only a sample for us to reflect upon, that may be equally applicable to us all in our times and seasons.

It is not necessary, in the providence of God, that we should all be martyrs; it is not necessary that all should suffer death upon the cross, because it was the will of the Father that Jesus should so suffer, neither is it necessary that all the Saints of this last dispensation should perish because our prophet perished, but yet it may be necessary that some should, that a sufficient number of faithful witnesses of God and of his Christ should suffer, and even perish by the hands of their enemies, to prove and show unto the world—the unbelieving and unthinking—that their testimony is true, and that they are ready not only to bear testimony in word, but in deed, to sustain and honor their testimony through their lives; and also in their death; and greater love than this no man can have for his friend or for his bosom companion, not even David and Jonathan, whose love for each other is said to have surpassed the love of woman. No one can give a stronger assurance of his devotion to the principles he has received and which he teaches to his fellow man, than to patiently endure suffering, for their sake, and, if need be, to continue that suffering and endurance even unto death.

In the economy of heaven, it has been deemed necessary, at various periods of the world's history, that such witnesses of Christ should suffer death for their testimony's sake, and that others may yet have to suffer in our own time is probable. Nay, the Scriptures give us clearly to understand that such will be the case, that more or less will suffer, but to what extent the servants of the Lord may be called upon to thus suffer is not given us to know, nor is it necessary we should. For what difference does it make when we

have performed a good work or so far completed it that the Lord accepts of it and is willing for us to pass behind the veil, and perhaps gives his consent whether we go by a bullet or through violence at the hands of our enemies, or whether it be by a lingering sickness? In most cases the former would be preferable, so far as we are personally concerned, for in such the pain and suffering would be slight, although it would be calculated to shock the sensibilities of living friends who would mourn over us.

In philosophizing upon these things, I scarcely have a tremor or thought or care in relation to the death I may suffer, or when it shall come, or how it shall come. It matters not when or where or under what circumstances it may be, my feeling is as it always has been—it will be all right. I take no more thought or care of this matter that the infant child does about the preparation of its food. The Lord cares for us and such matters, and will order them in their time and season.

But there is a principle involved. When a man is faced by his enemies, when the wicked conspire against the righteous, threatening death and destruction if he does not turn truant and deny our God and obey their behests; all this is calculated to try the faith of the people and put them to the test, as to whether they have more confidence in God and his promises, than in his Satanic majesty and the host of his servants upon the earth, who in many instances offer them what they have not power to give. They remind me of the devil when he took the Savior into a high mountain and showed him all the riches of the earth, promising to give him all he could see if he would only fall down and worship him. The Savior re-

plied: "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." He did not revile him by telling the poor devil that he did not own anything, that he had not the power to give what he proposed to; but merely quoted the Scripture referred to, which was applicable and suitable for the occasion. And I for one propose to obey the command; and this is all we need say to our enemies when they place us in similar circumstances. They may say, "you are a very great people in your way; you are a very economical and frugal people in your way, and are predisposed to be peaceful. You have redeemed the desert from sterility, and built up fine homes, and made roads, railroads, and telegraph lines, and you possess all the elements and natural advantages calculated to make a people prosperous and happy, and a nation great; and there are many good things to commend in you. But then, you have one evil existing and encouraged among you which we deplore and which we are desirous and determined to eradicate. Now, if you will renounce that and cast it from you, we will give you the right hand of fellowship and be friends, and all the fullness of the earth is yours; and we will welcome your delegate, your representatives and your senators to Congress, and we will give them a seat by our side, and we will even call off our dogs of war, and withdraw our governor, and judges and marshals and attorneys whom we send to harass you, and also the little cur dogs that follow along barking at your heels; we will call them off, and let you possess the earth in peace if you will only deny your principles and lay aside those which we pronounce to be evil, and fall down and worship God as we do." Whether we will

be true in all these things; whether we have the same confidence in God, the God we serve, who has led us all our lives and been true to us in all conditions and circumstances, and to the promises made to us up to the present time; whether we will still trust in him, and face the cannon's mouth, if need be, or face death in any form it may come, or imprisonment, if that form of treatment is preferred, or anything that they have power to inflict upon us, rather than deny our God. "How far will they go," says one? I answer, just as far as our Father permits them, and no farther. He has set bounds to the waves of the ocean, and he has also set bounds to the wrath of the wicked. He controls the elements that war in the heavens—the fearful thunderstorm—that darkens the firmament and that shakes the earth with its roar, the vivid lightnings that add terror to the scene, the tumultuous waves that leap and dash in the fury of the gale, and the earthquake that bellows forth its lurid flames, which make men tremble at the gaze. But He speaks, and all is still; the thunders are hushed, the clouds dispersed, the lightnings cease and the belching of the earthquake is heard no more; all is peace and quiet. So with the wrath of man and of nations that may be heard raging in the midst of the wicked, under the control of the prince and power of the air, who works and controls in the midst of discordant kings and rulers who array themselves against each other. Nations are at loggerheads, and war is proclaimed; the energies of war are set in array, and misery and death stalk in their wake. And again by some slight means, the Lord changes the fate of nations and turns the fortunes of war, and

changes the tide of events, and all human calculations fail. He causes some angel of his to put some obstruction in the way of the march of some general and his army so that he arrives, perhaps, at the scene of battle five minutes too late; he causes a chariot wheel to fall off or some slight accident to happen to an engine of destruction, and the best calculations of the shrewdest officer and the proudest king fail and their works come to nought. He sets up and pulls down men and nations at his pleasure. He did this in the case of the first great and proud monarch of the world—the King of Babylon who swayed universal scepter upon the earth. He was a strong-minded, and strong-willed and haughty monarch; but God taught him by an extraordinary and humiliating experience to know that the Lord, the Most High God rules in the heavens and also controls the affairs of men as it pleases him. And his bitter experience God caused to be written as a warning to kings and rulers and the great ones of the earth; and they are lessons of warning equally appropriate to every human soul.

I have occupied more time than I intended or thought I could. I pray God to bless us in all our labors, that union, peace and love may abide in your midst and in your habitations, and that prosperity may attend you in your business, that the difficulties which annoy you and impede your progress may be removed and the dark clouds that today seem to hang over your heads, be dispersed and the genial warmth of the sun's rays again be felt among you, that the hearts of the Saints may be cheered, and those who feel the weight and responsibility of carrying on the work you have so nobly

undertaken, be encouraged and relieved from any apprehensions they might have felt in consequence of the misfortunes and losses you have recently sustained, which may God grant, in the name of Jesus. Amen.

**ALL TEMPORAL CONCERNS NEED THE ATTENTION OF
THE SAINTS—WE SHOULD PREPARE FOR THE EVILS
COMING UPON THE EARTH—COOPERATION AND THE
UNITED ORDER—FUNCTIONS OF THE TWO
PRIESTHOODS—HOME MANUFACTURES.**

DISCOURSE BY PRESIDENT JOHN TAYLOR, DELIVERED AT THE SEMI-ANNUAL
CONFERENCE, HELD IN THE TABERNACLE, SALT LAKE CITY, APRIL 9, 1879.

REPORTED BY GEO. F. GIBBS.

It has been very properly remarked that we are becoming a great people, and there are a great many interests of a temporal, as well as spiritual nature, that must necessarily be attended to—in fact it had been so contemplated from the beginning. We talk sometimes of earthly things: at other times we speak of heavenly things. Sometimes we speak of things pertaining to time, and at other times of things pertaining to eternity. We have to do with both or we could not have been here. And being here it is proper we should come to a right understanding in regard to the position we occupy; and especially that we should comprehend our duties relating to our temporal affairs and by acting truthfully, honorably and conscientiously avoid so much annoyance, trouble, litigation and difficulty that so frequently exists. In relation to the Gospel of the Son of God, it gives us information pertaining to our existence and to our general relationship to God and to each other, pointing out our various duties and responsibilities. Associated with it is a priesthood which among other things is to promulgate the will of God to the ends of the earth; it has taught us principles pertaining to our future, both in relation to the living and the dead, relative to the present, past and future. We talk a great deal about our Gospel, about our spiritual affairs; we have our church organized according to certain principles associated therewith. We

have a priesthood organization, embracing our Stake organization; we have organizations pertaining to spiritual things, if you may so call them, and also for temporal things, for we have to do both with time and with eternity, both with earthly and with heavenly things, and consequently it is necessary we should be interested in all. When we reflect upon our position, there is something peculiar associated with it. At first the Elders of this Church were told to go forth and preach the Gospel to every creature; then they were instructed to gather together those who believed. According to the Scriptures, "I will take you one of a city, and two of a family, and I will bring you to Zion: And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." We are gathered together; but being gathered together there is something more than spirituality associated with our existence. We brought our bodies with us when we came, and we necessarily have to eat and drink and to have houses to live in, etc.; in fact, we require the common necessities of life just as much as any other people. And then, if we have children, as Bishop Hunter says, "there are none of them born with shoes and stockings;" but these things have to be provided. Furthermore, being gathered together, we necessarily form a body politic, if you please, and we cannot help ourselves if we would; but we do not want to. We frame laws according to the usage of the nation we are associated with; for being here and finding ourselves in the territory of the United States, we necessarily have had to organize a government which has assumed a territorial form; and that means a legislature with its enactments and

all the various adjuncts of a government. Laws have to be made, officers must be created to execute those laws; and we necessarily become an integral part of these United States, and have to perform all the political functions associated therewith.

These things naturally flow unto us, and they will continue to grow and increase, if it be true what the Scriptures say, and if it be true what many of our brethren have preached to you since the assembling of this Conference. Then it becomes a matter for us to reflect upon that we understand our true position, how we can best sustain ourselves religiously, socially, politically and financially, and among other lessons learn to produce at home those articles we stand in need of.

We have been brought up in the world, and have imbibed many ideas in common with mankind generally pertaining to commerce, trade and manufactures. But we need the inspiration of the Almighty in all of the affairs of life; for we profess emphatically to be the people of God, and as it is with us in our religion so it ought to be with our politics, our trade and manufactures. They ought, in all things, to be subservient to one grand principle, and that is the acknowledgment of God and his laws. Permit me here to state that before the revelations of God to man in these last days, there were no people that had a correct knowledge of God, that we have any knowledge of, anywhere upon the earth. All were without prophecy, without revelation, without a knowledge of the doctrine or ordinances of the Gospel. And to whom are we indebted for a knowledge of these things? Certainly not to ourselves, and as assuredly not to any earthly body or system in existence. We are indebted alone to God for a

knowledge of these things; through His revelations made first by himself and by his well beloved Son, and then by the ministering of holy angels, by communication from the heavens to the earth. We are indebted to him for all the light and intelligence we possess in relation to these things. What did we know about the first principles of the Gospel? Nothing. What did we know about the gathering, or about Zion, or about the ordinances of the Gospel or about the holy priesthood? Nothing at all. Nor did we know anything about the building of Temples, or about the mode of administering in them until directed by the Almighty; it was He who revealed the necessity of the construction of those sacred edifices and the mode of administering therein. What does the outside world know about these things? Nothing. And if they had our Temples they could not administer therein. We are indebted to God alone for the light and intelligence we have received.

Again in regard to political matters, where is there a nation today, under the face of the whole heavens that is under the guidance and direction of the Lord in the management of their public affairs? You cannot find one. It is true that the founders of this nation, as a preliminary step for the introduction of more correct principles and that liberty and the rights of man might be recognized, and that all men might become equal before the law of the land, had that great palladium of liberty, the Constitution of the United States, framed. This was the entering wedge for the introduction of a new era, and in it were introduced principles for the birth and organization of a new world. The Prophet Joseph Smith said that

"The Constitution of the United States was given by the inspiration of God." But good, virtuous and holy principles may be perverted by corrupt and wicked men. The Lord was opposed by Satan, Jesus had his Judas, and this nation abounds with traitors who ignore that sacred palladium of liberty and seek to trample it under foot. Joseph Smith said they would do so, and that when deserted by all, the Elders of Israel would rally around its shattered fragments and save and preserve it inviolate. But even this, good as it was, was not a perfect instrument; it was one of those stepping stones to a future development in the progress of a man to the intelligence and light, the power and union that God alone can impart to the human family. And while we acknowledge, as citizens of the United States, the laws and institutions thereof (which by the way are very easily complied with), we have a higher law, more noble principles, ideas that are more elevated and expansive; principles that reach to the whole human family, and which he will continue to reveal to us. Does that prevent us from obeying the laws of the land? Certainly not. But then, is that a perfect system? I do not think that many of you will say it is, nor do I think that the people of the United States of any political party will tell you it is. I do not wish to cast any reflections or refer to any events that have taken place; I am merely speaking on religious principles, and principles too in which we as Latter-day Saints are interested. We are united, then, as a body politic, as an integral part of this Government, and it becomes our duty to submit to the laws and institutions of that Government—to all that are constitutional, framed

and based upon correct principles, and not in violation of what the fathers of the country instituted.

But have we any higher aim than this? We have. Do any object? If so why should they? Do we in anywise interfere with any man's rights, Government, or make war upon any parties? No, but we are interested in the preservation of justice, equality and the rights of man in the development of peace, the further establishment of correct, more elevated, refined and exalted principles, in placing ourselves in a position more in accordance with things as they exist in the heavens, for the welfare and happiness of the human family. God has given unto us certain principles which we feel bound to observe. Is there anything wrong in this? I think not. We have all kinds of institutions here in the United States and in other nations, such as Odd Fellows, Free Masons, and others; and they have a right to their ideas and manner of doing things as long as they observe the laws, and so have we, and have a right to be protected also in those rights. But to say we must stand still is a thing not connected with our creed. If others do not desire to accompany or keep pace with us, we must still go on under the guidance of the Lord. As was said of ancient Israel, "The Lord is our God, the Lord is our king, the Lord is our judge; and he shall rule over us," so we say. We need information and revelation in regard to our religious matters; we also need information, intelligence and revelation in regard to our political, social and all temporal matters. If we humble ourselves and purify ourselves, and magnify our callings as the Elders of Israel, according to the Scriptures, we will yet teach the princes of this world wisdom and their kings know-

ledge and understanding; for these things that are spoken of will assuredly come to pass when "out of Zion shall go forth the law, and the word of the Lord from Jerusalem." The purposes of God shall yet be fulfilled in relation to these matters; God's work will most assuredly progress, until "The kingdoms of this world shall become the kingdoms of our God, and his Christ; and he will rule for ever and ever," not in war, not in confusion and strife and discussions, not in evil and corruption; but in the interests of humanity, according to the laws of life and in accordance with the intelligence that dwells in the bosoms of the Gods, and in the interests of a fallen world.

Now we come to other matters pertaining to our mercantile associations. I might talk further about our social relations, etc., however, these are subjects we hear a good deal about; we are pretty well informed in relation to them. The information we have pertaining to our associations with our wives, and wives with their husbands has been revealed to us by God, and we are striving to carry out those eternal principles—principles that will exalt us, our progenitors and our posterity in the celestial kingdom, where we can enjoy the presence of God and that of the celestial hosts who have gone before.

We come again to our temporal interests. Has the world been our exemplar with regard to any of these things that I have mentioned? No, the Lord has been our teacher, He has been our guide and director; without him we could have accomplished nothing, for we knew no more naturally than anybody else did.

In relation to temporal things. Are we capable, as Latter-day Saints, of

fulfilling our destiny on the earth, and procuring a full temporal salvation and sustaining ourselves, on temporal principles without the interposition of the Almighty? I tell you no, we are not, no more than we are in regard to any other things. We read in the Scriptures of a time that is coming when there will be a howling among the merchants in Babylon, for men will not be found to buy their merchandise. This is in accordance with the prediction of John the Revelator. And the gold and the silver and the fine linen, etc., in Babylon will be of no avail. But before that time comes, we as a people must prepare for those events, that we may be able to live and sustain ourselves when in the midst of convulsions that by and by will overtake the nations of the earth, and among others, this nation. The time that is spoken of is not very far distant. "He that will not take up his sword against his neighbor must needs flee to Zion for safety." And Zion herself must flee to the God of Israel and hide herself in the shadow of his wing, seeking for his guidance and direction to lead her in the right path, both as regards spiritual and temporal affairs; things social and things political, and everything pertaining to human existence. We are not prepared as a people today for the accomplishment of this object; we need the interposition and guidance of the Almighty. It is just as necessary that we be under his guidance in relation to these matters, as it is in regard to any other matters. Who made the earth? The same being that made the heavens. Who made our bodies? The same being that made our souls; and it takes the "body and the spirit to make the soul of man." We need not arrogate to ourselves any particular intelligence,

whether of mercantile, manufacturing, chemical or scientific nature, for if there is anything good or intelligent, it is the Lord who has imparted it, whether man acknowledge it or not. We want to acknowledge the Lord in all things, temporal as well as spiritual.

I wish now more directly to touch upon some other principles associated therewith. Some of us seem to be very much confused in our minds as to how we shall operate in regard to temporal affairs. We have brought with us the feelings, views and ideas of the people from whence we came, which are conflicting, and which tend to disintegration and division, and lead to covetousness and fraud, which ought not to have an existence among the Saints of God. We have advertisements published in our newspapers by the Latter-day Saints too, things that are infamous, that are untrue, that are a shame and a disgrace among honorable people, and stand as a living lie. The community at large should not countenance such things as we see daily in our papers to attract the attention of the unwary and bring what they call grists to their mill, in the interest of the individual. We as a people are not called together to act in individual interests; we are called together as Saints of God to operate in the interests of the Zion of God, for the welfare of Israel, and not let ourselves float along with the balance, and all swim together, or all sink together. We ought to be governed by principles of union, fellowship and right feeling, carrying out honorable and upright principles that should be acknowledged before God, the holy angels and all honorable men.

Now after speaking so much upon general principles, let me touch upon some things referred to here about

these reports, etc. We have long talked about the United Order and about cooperation; and we have started in a good deal like some of our little boys when they begin to run—we have made a great many stumbles in this matter. Little Willie and Annie often think they can manage things better than Daddy and Mammy; and we, like them, have assumed to ourselves strength, and the first thing we know are pulling this way, that way and the other. Then, have the Institutions been exactly right? No, all kinds of foolishness and all kinds of blunderings have occurred in their administration. But shall we quit? I think not; that is just what the devil would like, just what many of our merchants want, and it would be the very thing that would suit the world, and the devil would laugh at us. What we want to do is to purge out the things that are wrong, and correct them and place them upon a correct basis, and then adhere to them as we would any other part of our religion. In the Church, if a man lies or swears, or commits adultery, or does anything wrong, we deal with him according to the laws of the Church. But because men do wrong, we do not abandon our principles, nor leave the Church, but we turn such individuals out that will not be righted, and we aim to adjust all things and place them on a proper basis. Why not do the same in temporal things? We have, for instance, Zion's Cooperative Mercantile Institution; it is called the Parent Institution, and it ought to be the parent of all these Institutions and act as a father and protector and benefactor, doing all it can to promote the welfare and prosperity of the people. And then the people, on the other hand, ought to protect it and sustain it by doing their busi-

ness through that Institution and act prudently, wisely, orderly and unitedly in regard to these matters, that we may be one; for our revelations tell us, If we are not one, we are not the Lord's. And if we are not the Lord's, whose are we?

We talk sometimes about the United Order. I do not propose to read to you on this occasion from any of the revelations bearing on this subject, but will quote to you in substance from one of them. The Lord has told us that those who would not comply with the requirements connected with this order should have their names erased from the book of the law of God, and their genealogies must not be found on any church records or history, their names shall not be found nor the names of the fathers, nor the names of the children written in the book of the Law of God. These words are to us, Latter-day Saints; they are true and are binding upon us.

Another thing; what did we do when President Young was among us, urging these things upon us? Did we not enter into covenant by rebaptism to be subject to the Priesthood in temporal as well as spiritual things, when we took upon ourselves the obligations of the United Order? Let me ask you, what do we mean by doing this? Is it a mere form, a farce, or do we intend to carry out the covenants we made? I tell you in the name of Israel's God they will be carried out, and no man can plow around these things, for God has decreed that they shall be accomplished; and any man who sets himself in opposition to these principles which God has established, he will root him out; but the principle itself will not be rooted out, for God will see that it is accomplished. And in

the name of Israel's God we will help him to do it; and all who feel to do it, say, "Amen." (The large congregation responded with a loud, "Amen.")

We have started Cooperative Institutions, and I will touch on a principle now, showing how they ought to be governed. God has ordained two priesthoods upon the earth—the Melchizedek and the Aaronic. The Melchizedek presides more especially over the spiritual affairs of the Church, and has done in all ages when it has existed upon the earth. You will find this provided for in the Doctrine and Covenants; you can hunt it up at your leisure, I do not wish to stop to make the quotation now. The Aaronic priesthood is presided over by the presiding bishop. If we had a literal descendant of Aaron he would have a right to preside over the bishopric, and to operate and manage and direct these things without the aid of counselors. In the absence of such men the Lord has directed us to take men from the high priesthood and set them apart to be bishops to administer in temporal things. This Aaronic priesthood is an appendage to the Melchizedek priesthood, and its province is to administer in temporal affairs. One reason why we want men of this class to administer in temporal things is because there is a special provision made for it. Nevertheless, a High Priest that is after the order of Melchizedek may be set apart to administer in temporal things, *having a knowledge of them by the Spirit of truth*. And before a man attempts to administer in Zion in temporal things, he ought to obtain a knowledge of that Spirit of truth to administer according to the intelligence which that Spirit of truth imparts. Thus we have the Aaronic priest-

hood in its place; the Melchizedek priesthood in its place. And in all the various functions it is necessary to enter into all the various organizations. It is on one or two particular points that I wish to speak now.

In the first place the Lord requires certain things to be done to meet his approbation; and everything has to be done under the direction of the presidency of the Twelve, both temporal things and spiritual things. The bishops and the presidents of Stakes and all the officers in the Church of God are subject to this authority and they cannot get around it. And when any officer of this Church who by virtue of his calling does things without counseling with the proper authorities of the Church, he takes upon himself things that he has no right to do, and such a course cannot be acceptable before God and the Priesthood.

Now then, we come to the bishopric. Ought the bishops to be consulted in regard to temporal things? Yes, they ought. And as an example, let me tell you that for the last year Bishop Hunter has associated with the Council of the Twelve whenever they have met to consider temporal matters. And I may say we have been pleased to have his company, because it was his place to understand the position of temporal things, that we may know his feelings, and counsel with him and he with us, that everything may be done according to the order and laws of God, that there may be perfect unanimity. With this view he was placed as one of the counselors to the Trustee-in-Trust—because the Trustee-in-Trust thought it belonged to him to hold that position, and thinks so today. But then, does he preside over the Melchizedek Priesthood? No, he does not. Who

and what is he? A high priest ordained and set apart to the bishopric. By whom? The Presidency. Does he control the Presidency? No, he is set apart by them; as bishop he is an appendage to the higher priesthood, and does not control it. No man controls it. I remember a remark made on one occasion by Joseph Smith, in speaking with Bishop Partridge, who was then Bishop. He was a splendid good man, as Bishop Hunter is. But he got some crooked ideas into his head; he thought he ought to manage some things irrespective of Joseph, which caused Joseph to speak rather sharply to him. Joseph said, I wish you to understand that I am President of this Church, and I am your president, and I preside over you and all your affairs. Is that correct doctrine? Yes. It was true then and it is true today.

Well, it is necessary that we should have an understanding of these things, that we may make no mistakes in our administration. I want, then, in all our operations to confer with our bishops. And if this Institution of ours is "Zion's Cooperative," then it should be under the direction of Zion, under the direction of the Priesthood; and if it is not "Zion's Cooperative," then it is a living lie. But do we wish to interfere with them? No, we do not. Do we wish to interrupt them in any of their operations? No, we want to help them; we want to unite them and all the people into one, with God at our head, governed by the holy priesthood. Have they rights? Yes. Do we respect them? Yes. Have the people rights? Yes. Shall the people be respected in their rights? Yes, they shall, all the people in all the Stakes; and while we sustain them they must sustain us; and if

they expect to have our support, they must give us theirs.

Having said so much, I will tell you that I believe sincerely that the men managing our Cooperative Institution are doing just as well as they know how. And I will state further, that I don't know of any persons in this community who know how better than they do. And I have been now for some time associated with them, and am acquainted with their proceedings.

There are other principles besides this; we want to learn to manufacture our own goods. And while on the one hand we use the best talent and financial ability we can get to attend to our Mercantile Institutions; on the other hand, we need to cherish a spirit to encourage home manufactures of every kind, and we want to get this Institution to help us do it. If we manufacture clothes and boots and shoes or anything else, we want the Institution to dispose of our goods. If we need encouragement in regard to the introduction of any manufactures of any kind, we want them to help us, and we have a right to expect this of them so far as is wise, prudent and legitimate. I will state that the directors of Z.C.M.I. feel interested in the very things that I am talking about, and I say it to their credit and for your satisfaction. I do not think there is an institution in the United States in a better condition than that is today; and it is improving all the time, not after any fictitious manner, but on a solid, firm, reliable basis. Now then, I have proposed to these brethren, which they quite coincide with, that when they shall be able to pay a certain amount as dividends on the means invested, after reserving a sufficient amount to preserve the Institution *intact* against any sudden emergency that

may arise, which is proper among all wise and intelligent men, that then the profits of the Institution outside of this, should be appropriated for the development of the home manufactures, the making of machinery, the introduction of self-sustaining principles and the building up of the Territory generally, and they acquiesced in this feeling; and I say it to their honor and credit. And I will tell you again that the Church has got a large interest in that Institution, consequently we wish to see everything go aright, not on any wild erratic principle, but on a solid, firm, reliable basis, that can be carried out and that will elicit the admiration and confidence of all good and honorable men.

Sometimes little difficulties have arisen outside through interested individuals who have resorted to a good deal of trickery; other times perhaps from just causes. And I will say too that complaints have been made that we have not sufficiently sustained our home manufactures. I will say however that the Institution has stood in a very delicate position. We have been struggling with the financial crisis that has cast a gloom over all this nation for the last number of years—since 1873. But we are now getting into a solid, firm position, and when we declared 3 percent for the six months dividend, it was because the Institution was able to do so. And when we are able to extend this a little farther we will be quite willing to do so.

Some of the complaints that have been made against the Institution we have heard; and we have thought best to have a board and refer to that board any complaints that might be made from any part of the Territory. This board that has been temporarily organized has given us

these various reports which have been read in your hearing, which indicate their views and feelings in regard to these things. We wish a board of that kind to be organized upon a correct basis according to the order of this Church and Kingdom of God; and then as the people throughout the Territory send to purchase their goods from them, let the people that make these purchases be represented; and if there is anything not straight in their operations let them be made straight. And this is what this committee is for, that the people may be protected as well as the Institution.

Then Stake organizations are recommended, with a representative from each Stake at the general or central board, and it will make it much more pleasant for the management of that Institution to have a criticism of that kind. And it will also tend to allay many of these foolish things which are frequently put in circulation in different parts of the Territory. The object then, of this Board is that the people may be represented, and that Zion's Cooperative may also be properly represented, that it may serve as a balance wheel to adjust and correct any matters of difficulty that may arise.

I am happy to say that in many parts of the Territory they are introducing the manufacture of leather and boots and shoes and a variety of other articles. And suffice it to say that, according to these reports, the Parent Institution has sustained the manufacturers of these homemade articles quite liberally; and we want it to be in that position that everything we use can be bought there. This is, too, the feeling in relation to this matter. And when we get things into a proper fix we will pull with a long pull and a strong pull

and a pull altogether. We will strive to be one; and if we cannot go so far as to sustain cooperation in regard to these things, how in the name of common sense are we ever going into the United Order? But we will begin with this, and then cooperate in all the different Stakes, not only in your merchandising, but in your manufacturing affairs and in your producing affairs; and in everything it will be the duty of this general Board of Trade to regulate the interests of the whole community, honestly and faithfully, at least we will do it according to

the best ability we have; and if there should any mistakes arise, we will try to correct them; if they are on the part of the people, we will talk to them about it, if on the part of the Institution, we will talk to its management about it. And we will keep working and operating until we succeed in introducing and establishing these things that God has desired, and until Zion shall be a united people and the glory of all the earth.

God bless you and lead you in the path of life, in the name of Jesus. Amen.

**SALVATION DEPENDENT UPON EFFORT AND
PROGRESS—WE SHOULD NOT BE DISCOURAGED BY
DIFFICULTY.**

DISCOURSE BY ELDER HENRY W. NAISBITT, DELIVERED IN THE 13TH WARD
MEETINGHOUSE, SALT LAKE CITY, NOVEMBER 23, 1879.

REPORTED BY JOHN IRVINE.

My brethren and sisters: I can say that I have had some very pleasant and interesting reflections while listening to Brother Fowler's remarks, and think the purpose for which we have met this evening has been a success. I have felt that I have been fed, that I have been blessed, and that I shall carry with me more or less of the influence and spirit of those remarks, and upon re-

flection we all understand that this is really the purpose for which we come together.

Mormonism, in a sense, is opposed to formality. All that there is associated with it is meant for use, and there are results expected to accrue from all the practices of the Church that have been established by revelation, and everything is intended to aid in the great work

which we call salvation. To be sure, that is a very common word, it is a word that we are all familiar with, it is something that we have heard from the time that we were children, from the time that we went to Sabbath school, and before we went there, and after we attained to youth and manhood. But in the light of the Gospel how narrow and contracted and how offensive the word in its sectarian sense becomes to us, so much so that many of us scarcely like to use it; we would prefer to use another expression which more thoroughly carries with it all the ideas associated with the reception and practice of the Gospel.

Our memory has been cited to the fact that during the history of this Church, and during the history of the primitive church, there were those who possessed the spirit of unbelief, there were those who became more or less indifferent and negligent in regard to that which they received, and we have been referred to the history of those who have fallen from this Church—men who have seen great things, men who have had wonderful experiences, men whom we might have considered as stable as the eternal hills by virtue of that experience. Now what is the difficulty in such cases? What is the difficulty in any cases, in your case, and in my case, when we lose an interest in the things pertaining to the kingdom of God? Is it a healthy sign? Or is it not rather, if continued, a sign of approximating death? Is the man or the woman who are alive to their duties—are they those who apostatize? Is it the faithful man or the active, stirring woman, who are laboring earnestly, following the practice and principles of the Gospel, that leave the Church? No, it is not, but it is those who, from some cause or

other, become cold, heartless, indifferent, and neglectful of their duties.

Salvation, in its largest aspect, consists in the proportion of truth received; men and women only are saved in proportion to the truth which they appropriate. An ignorant man will only obtain the salvation which belongs to the ignorant. The idler will only obtain that salvation which belongs to an idle man. Is it not "the hand of the diligent that maketh rich?" And there are parallels running through all the actions of the Saints in a religious sense similar to those which run through the actions of men in a social sense, even down to the lowest details of human life, into every avenue of life, in every direction in which human happiness is involved, constituting as they do in their entirety that which is spoken by the Apostle Paul, "How shall we escape, if we neglect so great salvation?" I presume, if I am to judge by my experience, that every man and every woman realizes that it is just in proportion to our experience, our use of the opportunities of life, our understanding of the principles involved, that we are successful. If you find a man who essays to be a merchant, who desires the accumulation of wealth, you will find a man who points his energies in that direction. He is a man who not only looks at things in general but at things in detail; he not only looks at his business as a whole but he looks at it in its parts; and if he were to abstain or refrain from a consideration of the details which insure success the probability is that he would find himself in the courts of liquidation. Many a man, fortunate in a mercantile sense, has gone to the wall through carelessness in regard to little things as boxes, paper, time, etc., through trivial waste that every

prudent man would be disposed to notice; but the successful merchant in almost any instance—and these instances are the exception and not the rule, is the man who is economical, prudent and careful of the details of his business. If you go into our houses, and you take our girls that are grown up, and they are unable to bake bread, unable to cook a potato, unable to wash and attend to all the duties which belong to domestic life, how much of a domestic salvation will they receive? What attraction will there be for the husband, working away in the battle of life, when he comes home to find that rest which is so desirable? Our domestic salvation depends upon attention to the details which lie at the foundation of domestic happiness, and there can be no peace in the domestic circle where there is a lack of intelligence, there can be no success only where the good housewife masters the details of her daily life.

As it is in these two everyday yet diverse instances of life, so also it is in all other directions, and the same principle is just as prominent and just as applicable to the details of our most holy faith. You go out into the missionary field and preach the Gospel of our Lord and Savior Jesus Christ. After you have finished your discourse someone may come up to you and say, "My friend, I believe the doctrine which you teach, I acknowledge the existence of the Deity, I believe in the message of his son, I understand the necessity of obedience to the first principles—including baptism." But mark when a man has been baptized if he becomes careless and indifferent and says, "Well, I am a member of the Church of Jesus Christ of Latter-day Saints to this extent." In your estimation now, what would be the

amount of salvation that man would receive? Why, he might receive the remission of his sins and that is all he is entitled to, but the salvation which belongs to the ordinance of the "laying on of hands" would form no part of his blessings. But supposing he advances a step further and says: "Having done so well I would like to enjoy a little more of the blessings," and he goes and receives the laying on of hands. He feels the promptings of the spirit of intelligence from above, he rejoices in its influence; it suggests, persuades, counsels, and advises. Supposing that under the operations of this spirit he should turn a deaf ear to its promptings—suppose that it prompts him to go in one direction and he feels to run the other, suppose that he should resist this influence, how much of a salvation in that respect would he receive? For instance, you are all aware of the power of the spirit, or rather the impulse it gives to gathering. We have all felt this. It has been a part of our experience when we have been under the influence of that spirit; we desired to associate with the Saints in a local capacity in their general assemblies, and in a larger sense we have been desirous of gathering with them to the great gathering place wherever that may be. Suppose that spirit of gathering is resisted, and a man says, "Well, I have got a good situation here, a nice little home, I enjoy the society in which I mingle"—and he continues in that course, how on earth or heaven or anywhere else, can that man get the special and particular salvation which belongs to gathering? It cannot be done; it is not in the nature of things. If he would enjoy that salvation he must absorb the principle of gathering until it grows and blossoms into life. And there are those even in

this Territory who, when they get among the Saints believe that all the purposes of their holy religion have been served in their experience, and they set themselves down and say, "Well now, I will endeavor to get for myself a good home; I will try to make myself comfortable; I will spread out on the right hand and on the left; and as for some duties which pertain to my religion—well, I have not time to attend to them, they absorb too much of my attention, and I will give my life to making myself and family comfortable." They think that because they have been baptized, because they enjoy the spirit of the Lord through the laying on of hands, because they have forsaken fatherland and come to the mountains, that, therefore, they are sure of "the great salvation" which the Gospel brings. Why, it is all a mistake. They will get the salvation which is necessary consequent upon the truth which they have absorbed and put into practice; no more and no less.

Again, we find that some of our people when Christmas comes round will begin to make excuses in regard to their tithing. Now, tithing is one of the eternal principles which pertains to the order of God. But a man goes up to his Bishop and says, "Well now, it's all I can do to make both ends meet; the necessities of my family, the responsibilities and cares that belong to the position in which I move, compel me to use all the income I receive, and it scarcely suffices to serve my wants." Do you believe that that man will ever enjoy that particular portion of salvation which belongs to those who promptly pay their tithes to the Lord? No, it cannot be done; that man never can enjoy the special and peculiar blessing that belongs to all those who pay their tithing.

You go into a man's house and you find there disorder, children disputing, the wives—two or three as the case may be—at loggerheads (to use a rather vulgar expression), in fact the spirit of peace has fled from the hearthstone, what salvation in a domestic sense does that man enjoy? Is that the outcome of the order of family government, or rather was it not instituted to promote peace and harmony, so that we might have a type of the great heaven which we desire to enjoy in the not far distant future? The man who would have domestic salvation has got to work for it. He must understand the nature of the element with which he deals, he must so manipulate that it will bring forth the domestic salvation which he earnestly seeks. But supposing a man has got the peace he desires in this respect, yet in the morning as in the evening the song of prayer or praise is never heard in his house. Now there is a certain position of domestic salvation which pertains to the carrying out of these ideas and principles which we have received that cannot be secured by any other process, and the man who neglects to have family prayers, and to induce and persuade his family to join in, has lost one of the great elements which operate and secure for him and his, domestic salvation.

Well, now, there are some who attend to all these duties; but still there are a great many other principles that require to be observed. A man, for instance, has got the wife of his youth and a little family growing up, yet there is a principle in the Church of Christ called patriarchal marriage, and many a woman in regard to this will say to her husband, "Now let *us* be satisfied to leave well enough alone. If your family circle is enlarged, you will increase your responsibility, and

there is great risk connected with the introduction of a foreign element in your family. It is true there may be peace, but it is far more likely that there will be contention or division." Now, is there any advantage in the practice of the patriarchal order? That is the question. If there is—and I know there is, in spite of any difficulty connected therewith—how can you expect to enjoy any benefit which accrues from the practice of this eternal principle and yet remain in neglect or disobedience of that principle. It cannot be done. A great many think that it can, and they will employ all manner of subterfuge to back up their position. They will read the revelation on the subject, and they will construe and misconstrue all that it says, in order to justify themselves in the position which they have assumed; but every man and every woman may rest satisfied that the blessings which flow from this order of the Church of Christ cannot be secured by any other process than the one pointed out by Divine authority. "But," says one, "I have known in my experience where difficulties have originated through the practice of this principle." Very true. Have you never known of difficulties originating in any other direction or arising from the practice of any other principle? Were there no difficulties set before you when you were baptized? Were there no difficulties presented before you when you thought of gathering? Were there no difficulties in your way when you endeavored to make your feet fast in the valleys of the mountains? Is it not difficulties that make the man? Is it not difficulties that make the woman? Is it not those circumstances and changes of life that call forth every energy and arouse us to continued action so

that we may ensure success? In the common walks of life we are accustomed to notice men and women who pride themselves in the assurance that where others have failed they have brought forth success. The same idea is applicable to many in the direction of the patriarchal order. Where a man has failed in one or some other given direction, that failure should be an impetus to his neighbor, requiring and stirring him to use all his ability so as to secure success.

Now when I was in the old world I met a great many of the brethren there who were engaged like myself in the work of the ministry, and whenever I met a man of the character I have described I invariably found that he was shorn of power, that he did not carry with him that full influence which a missionary of the Gospel should carry; at all events he had not that influence which practice and experience gives in this direction and I have imagined a case to myself sometimes. In going into any small town or country village, into the midst of those peculiar influences which exist in England, you will find an audience congregated on the village green or elsewhere listening to the missionary. After he is through with his discourse a man steps up and says, "I have heard the remarks you have made; I believe in the principles that you advocate; but I am at the mercy of the squire, or of the 'Lord of the Manor' here, or the owner of this coal pit, or the one who runs this factory, and if I should embrace the doctrine that you preach I should be turned out of my cottage; I should lose the opportunity of earning my bread, my boys and girls would be thrown out of employment, and I should soon be all astray in a financial and industrial sense."

What does the elder say in a case of that kind? He says, "My friend I hear all your argument. It is very good, that is so far as it goes, but the Lord has promised to take care of his Saints; he has promised that when one door shuts another shall open; and he has declared by revelation that it is his business to provide for his Saints; and now if you will go down in humility and be baptized and associate yourselves with the church and kingdom of God upon the earth your way will be opened before you." The elder believes what he is advocating. The man goes down and is baptized, and sure enough directly it comes to his employer's ears, he receives a week's notice to quit his work, or quit his cottage, as the case may be. He pulls a long face when the elder comes round again, but the elder says, "never mind, all will come out right; exercise your faith; trust in Providence; do what is right and let the consequence follow." Soon after this the man gets a good situation and an advance of a few shillings per week probably; the Lord has blessed him, he has opened up his way before him, and the words of the servant of God have been fulfilled. By and by through this increase he gets to Zion, and arriving there he goes to visit the house of this missionary and be introduced to his family. After awhile he takes the elder to one side and says, "How long have you been in Utah?" And the answer is ten, fifteen, or twenty years, as the case may be. "You are pretty comfortable, nice little house well furnished." "Oh yes, first-rate." "Is this all the family you have got?" "Yes, this is all I have got; never had but one wife; I could not maintain anymore families." "But," says the man, "did you not tell me when I got baptized to keep all the

commandments of God; did you not tell me it was the Lord's business to provide for the Saints; did you not make the assertion that the path of duty was the path of safety?" "Yes," says the elder, "that may do very well for Babylon, but it won't do here in Zion." Now there is something not right here; there is surely a weak point somewhere. If the principle is good in the midst of the nations, it is good at home, and if men are honest and honorable in the practice of that which they know to be right in the valleys of the mountains, the path of success will as surely open before them as it did to the man who received the Gospel in a foreign land. A great many of the brethren think they cannot afford to keep any more families. I remember when I was a lad I used to think and say I should not be able to keep myself, and on remarking this to my landlady she replied: "I have often found that a man who thinks he cannot keep himself can keep a wife and five or six children." Why? Because the responsibility called forth his energies; he became speculative and energetic in order to secure success. There is a blessing, there is an element of salvation, there is something which tends to progress in the obedience to every principle that has been received, so far, in connection with the church and kingdom of God, and every man and every woman will receive only that amount of salvation for which they work. Our measure of salvation, then, consists in the absorption of the truth we hear. Truth neglected, truth unemployed, truth unappropriated, is as valueless as the snows of ten winters ago are for the irrigation of our fields in the coming summer. But where the spirit of life is, where the spirit of vitality exists, where

throughout the whole organization of a man there burns the spirit of intelligence, the spirit of advancement, he will lead out continually in the right direction, and his wives and children will follow after him, they will catch his spirit, his neighbors will feel his influence, the ward to which he belongs will feel after and emulate his example, and society generally will be the better for his presence; but when this coldness, this indifference, this negligence comes in, why, the blessings that belong to obedience will not be received any more than the blessings that belong to our attending meeting on a Sunday can be received if we stay at home. I recollect a person saying to me once, "Well, who preached today?" "Oh brother so and so." "Well, I know all he can say; and besides when such and such persons preach I can stay at home and read the Bible"—and not much of that I think—"I can read the Book of Mormon, Doctrine and Covenants, DESERET NEWS, and any of the books published by the Church

and I enjoy myself better than I do in going to meeting." Now is that a fact? A man may think so; but is it a fact that a man can increase in the knowledge of the things of God if he absents himself from the services of the sanctuary as established by divine appointment? I say, no. The meetinghouse is the place where the table is spread, where the food is prepared by the eternal spirit, and when we go there and hear men speak to us under the influence of that spirit, and we are in possession of the same spirit—we are fed, we grow and increase, and the roots and fibers of our being run deeper, and so enable us to "bring forth more fruit."

I presume the time is exhausted. I desire to continue faithful to the appropriation of truth, wheresoever it may originate: no matter where, for all truth is divine. It is my privilege to enjoy the spirit of inspiration, to feel the flow of revelation from above; and that God may grant us peace and wisdom and save us in his kingdom is my prayer, through Jesus Christ. Amen.

**THE WORD OF THE LORD TO THE CHURCH GIVEN
THROUGH THE AUTHORITIES—AUTHORITIES SHOULD
BE SUSTAINED—POWERS OF THE PRIESTHOOD—SPHERE
OF WOMAN.**

DISCOURSE BY ELDER CHARLES W. PENROSE, DELIVERED IN THE TABERNACLE, PROVO,
SATURDAY MORNING, NOVEMBER 29, 1879.

REPORTED BY GEO. F. GIBBS.

I feel thankful to meet with the Latter-day Saints in this house to participate in the enjoyment of this Conference; for it is really enjoyment to me to listen to the instructions imparted to the Saints by the power of the Holy Ghost through the covenants of God. It is not supposed that when we come together as we do this morning, that we wish to be treated to the views and opinions of men. The Lord has instructed his servants to speak as they are moved upon by the Holy Ghost, and it has been shown to us that it is our privilege when we assemble on such occasions to receive instructions, not in the enticing words of man's wisdom, but in the demonstration and power of the Holy Ghost; and this will be the case when we assemble in the right way and unite our faith and our attention and our spiritual energy so as to call down upon us the blessings of the Almighty, and to have the presence of those influences, those ministering spirits who are sent forth to minister to the heirs of salvation. It is our privilege in these public gatherings appointed for the worship of God, to have the presence

of these holy ones in our midst, and to have the power of the Almighty to rest upon both speaker and hearer, that we may be fed and nourished by the bread of life that comes down from heaven, and that when we part and go to our respective callings and places of abode we may each carry with us "a live coal from the altar."

We meet here today to manifest that we are willing to sustain the brethren appointed of God in their several callings and offices of the holy priesthood. It may seem rather a dry and formal matter to some of the people to come together and lift up their hands to sustain the authorities of the Church, but it is a necessary duty and, if we look at it properly, we shall take pleasure therein. It may seem a little monotonous, but, as I have said, it is necessary, for it was designed by the Almighty in the organization of this Church, that the voice of the people should respond to the voice of the Lord. It is the voice of the Lord and the voice of the people together in this Church that sanctions all things therein. In the rise of the Church the Lord

gave a revelation which said that, "all things shall be done by common consent." And the Lord designs that every individual member shall take an interest therein, shall bear a part of the responsibility, and shall take upon him or her the spirit of the Church, and be an active living member of the body. It is designed that this Church shall be alive in its parts; that every individual particle shall be influenced by the spirit thereof. When the human body is in a healthy condition, the spirit that dwells therein animates every portion; but when the body gets into an unhealthy condition, there are parts of it through which the spirit does not circulate. So with the Church that the Lord has established upon the earth. There are plenty of dead forms in the world; religious institutions that are not alive, but are forms without the power. The Lord is building up a society, a kingdom, if you will, which he designs to animate by his power in every part of it. And this is necessary for the good of the whole that every individual member of the Church may be inspired by the spirit that dwells in the body, and that the inspiration thereof may not only rest upon the twelve apostles, upon the various presidents of Stakes and the bishops who take charge of the various wards, and upon the teachers who minister among the people, but that it may go to every individual member of the Church, that the whole body may be filled with life, and all be in unison with the highest powers. Therefore, we are called together from time to time to manifest our willingness to sustain the men presiding over us, through whom comes the word of the Lord to us in an organized capacity. It is our privilege individually to receive the word of the Lord direct. The twelve

apostles stand to communicate the word of the Lord to the Church as a whole. The word of the Lord to the Church comes through its presidency. In the various stakes it comes through the authorities appointed there, and is given to the wards through the bishops. But it is our privilege also to receive the word of the Lord direct to ourselves, each in our individual sphere and capacity, for we hold a relationship to God as individuals, as well as a community. It is our privilege if we live aright, each one for himself to receive direct from the fountain of life, intelligence, wisdom and knowledge for our individual guidance, inspiration to direct us in all things that we are called upon to perform. The father of a family has a right to receive the inspiration of the Holy Ghost to direct him in all things pertaining to his household, to give words of wisdom and counsel to his wives and his children and all within the sphere of his authority and influence. It is the privilege of every mother to have the spirit of the Lord to direct her in the course she shall take with her children. And it is the privilege of every boy and girl, who has been baptized into the Church, to receive the Holy Ghost for their guidance, so that the whole Church may be quickened, bodily and spiritually, with that life that comes from above; so that God may be able to impress us as individuals with desires and intelligence for the accomplishment of his purposes. And we should so live as to be in harmony with the authorities of the Church; in harmony with those who preside over us, that we may be able to see as they see, and act as they desire us to act when they give us the word of the Lord. But we cannot do that unless we possess this spirit. And not only should we be in harmony

with those men, but with the powers behind the veil; and we should be so tuned that our whole natures will be in perfect accord with the influences that come from on high, and be sensitive to the impressions God intends to make upon us.

We sustain our brethren of the twelve, as prophets, seers, and revelators; and I have heard it remarked by some brethren, that they could not see any need of doing so, and that holding up their hands does not make those men prophets, seers and revelators. That is true enough as far as it goes. But by sustaining these brethren in our customary way, we manifest to God and the powers behind the veil, who work with the brethren in the flesh, that we are willing to receive any revelation that the higher powers may see fit to communicate through them in that capacity. We have a great deal of principle and doctrine given to us through the means of the Bible, the Book of Mormon, the Doctrine and Covenants, etc., with which we ought to make ourselves thoroughly familiar. At the same time we have men presiding over us in this Church through whom the word of the Lord will come in our present circumstances for our guidance and for the guidance of the whole Church in its onward march, as the exigencies of the case may require. And when we lift up our hands to heaven to sustain them, we manifest that we hold ourselves in readiness to receive the word of the Lord whenever he sees fit to impart it to us. They are the legal channels; they are the appointed receptacles to receive the words of the Lord for us as an organized body; and by lifting up our hands to heaven in this way, we show to God and to angels, that we are ready at any time, if the Lord

has a word of revelation to communicate to us, to receive it, no matter how it may come; whether by the inspiration of the Holy Ghost, or otherwise; by means of the Urim and Thummim, if he sees fit to restore it to the Church, which he will do as sure as we are gathered here today, and a man will stand up like unto Moses, who will communicate the word of the Lord unto us, line upon line and precept upon precept, until God brings forth everything needed for the building up of his work; and the things kept hidden from the foundation of the world will be brought forth, and all the ancient records that have been lost will be brought to light, by men through whom God shall operate by means of the Urim and Thummim as well as by the inspiration of the Holy Ghost. We manifest to him by our uplifted hands that we will receive his word by inspiration, by the Urim and Thummim, or by revelation, or the ministration of angels, or in any way he may be pleased to communicate. It is fitting then that we should do this. We do not know when the Lord may have some new word for us. I am sorry to say we do not all know what is placed on record, for we do not often read it. Nevertheless the Lord may see fit to impart to us something not placed on record, and we should be ready and willing to receive every word of counsel, or instruction, or command, or rebuke that he may see fit to impart. It is necessary also that we should show to our brethren who are called to these various offices that we are willing to sustain them. For they have not called themselves, neither do they run for office; we are not office seekers in this Church. It is very generally the case that a man who seeks an office is not a fit and proper person to occupy it. But

we are willing to receive any appointment or calling the Lord may see fit to place us in; we are on hand, we are ready; but we are not office seekers. As I have said the men whom we voted to sustain this morning, the presidency of the stake, bishops, home missionaries, etc., did not call themselves, but have been called to act in those positions; and they are not paid for it either, that is in worldly wealth. Of course they are blessed and paid, as every man is paid when doing good, in the blessings pertaining to his calling. For every man called to occupy any position can, if he seeks aright, obtain the spirit of that calling, and in that there is peace and joy and satisfaction, so that he is paid in his labors in any office which he may be called to fill. But our brethren do not thrust themselves forward to seek for position. Somebody else calls them, and we, today, manifest our willingness to sustain them in those callings, and to give them the benefit of our faith and prayers, and to assure them that so far as we are placed under their counsel we will accept it and act upon it. So this is a good work we do. It does not take a great deal of time or labor; and it is a fitting duty for Latter-day Saints to perform, and I feel that we are privileged in so doing.

As the children of God, we need to rally around our brethren who are acting in the various offices in this Church, and be one with them; and not only manifest this by lifting up our hands, but by really sustaining them in the positions they are called to fill, so far as lies within our power, each one taking an interest in these things, each one feeling that he has a part in this matter. For this work does not rest altogether upon those required to act in official positions, but upon every individual

called by the name of Latter-day Saint. Some people think that the sphere of labor they are called to occupy, is not a great one, that if they were called to occupy some office in the Church they could accomplish more good and have something more to live for. But I think we shall discover that if we are all anxious to fill our sphere of action, we can find ample opportunity for the exercise of those powers with which God has endowed us; every man and woman can find a sphere of usefulness if they are desirous; each one can find his or her own place, and we will all come to it by and by. I believe it to be one of the powers and authorities of this priesthood that God has revealed from heaven, to find out the place for which every individual in the church is adapted, and to get them into place.

"A place for everything, and Everything in its place."

And the time will come when the Lord shall have established his Church perfectly upon the earth, and all things move in their proper course, that God will find a place adapted to every person, in which each will have more joy than in any other place and be able to do more good to the community than in any other. And we can find this measurably today if we are desirous to do so. For there is an ample sphere of labor for every man, and also for every woman, in this Church. Every man in this house, this morning, whether bishop, teacher, or missionary to preach the Gospel, can find something to do for the exercise of the powers with which he is endowed, magnifying his office or calling in the priesthood—for we nearly all have some portion of the priesthood. If we seek for the spirit of that calling, we shall

find plenty of opportunity for the exercise of its duties. But the great difficulty is, many of us are content simply to be ordained to the priesthood. "I am a high priest, or seventy, or an elder, as the case may be, and am satisfied with my calling; and do not seek for anything further." Now, my brethren, there are privileges and powers pertaining to these callings—and we can read about them here in this book (Doctrine and Covenants), and what the various duties are of these different callings in the priesthood. The powers of the Aaronic priesthood reach out a great way, for we are told that that priesthood holds the keys of the ministration of angels. I wonder how many there are who obtain such a blessing as this? I do not know whether we are fit for communion with the higher powers, the beings sent forth to "minister unto the heirs of salvation." But we read that the Melchizedek priesthood contains greater powers than that. It not only holds the keys of the ministration of angels, but of communion with the heavenly Jerusalem, the general assembly and Church of the First-born, with Jesus Christ the Mediator of the new covenant, and God the highest and holiest of all. And the time will come when under this priesthood to those who hold this authority and calling, and have the spirit of it and minister in that spirit and obtain the power thereof, the Lord will unveil his face and they shall gaze upon his glory. That time will come, for there is no word of the Lord revealed but what will come to pass. It may not come in the time and season we expect it, or when we are looking for it; but we may be assured that everything that God has promised by the power of the Holy Ghost through his servants will

come to pass in his due time. The time will come when the servants of the living God will purify themselves before him until they will be fit to receive these blessings. When that holy temple is built in Zion God will take away the veil from the eyes of his servants; and the day is yet to dawn when the sons of Moses and Aaron, having become sanctified to the renewing of their bodies, will administer in that holy house, and the veil will be taken away, and they will gaze upon the glories of that world now unseen, and upon the faces of beings now to them invisible; but it will be when they have purified themselves from the evils of this world, and are really the servants of the living God, and temples of the Holy Ghost.

We can get a measure of the spirit of this calling today, and by the power thereof we can have communion with our Father. Not only through the living oracles in a Church capacity, but as individual members of the Church we can come near unto the Lord, so that there will be no barrier between us and him, and so that his Spirit can come upon us freely, and the light of God can illuminate our souls and so direct us that we may have the life and strength of this eternal priesthood. For this priesthood is a reality and not a mere name; it is not a mere calling in word, but an office which confers upon us power and influence that comes from the Almighty. I know that men holding the priesthood, and who magnify it and receive the spirit and power of it, are different from other men, their influence and motives are different, their feelings are different and the spirit and influence they carry with them are different. Such men can go forth in the midst of the wicked, enwrapped in the power and

influence of their priesthood, like the garments they wear, and be separate from the world, and they can carry an influence in the world which other men cannot carry. There is force in it, there is power and salvation in it; and every man called to hold this priesthood should be a minister of salvation in the midst of the earth. If he is not called to minister abroad in the world, he can be a minister of peace and righteousness at home; he can strengthen the weak hands and confirm the feeble knees, and drive away doubt from the skeptical mind; bear testimony to the truth which he has received and understands, and wherever he goes he can carry the Spirit and blessing of God that will build the people together, and thus help to build up the kingdom of God. And he will not spread contention or encourage any spirit which would prompt men to speak evil of each other; he will not encourage anything that savors of contention and strife and disunion, but, on the contrary, will encourage all that tends to unite the people together. And any man holding the priesthood has power to do that much in the sphere which he is called to occupy. And also of speaking a word in due season, and of standing in his calling and of being a representative of the Most High God.

And the sisters, too, have also a good, wide sphere. I was pleased to see that the presidency of the Relief Society was presented and sustained at this Conference. The sisters are one with the brethren in their labors, and have duties peculiar to themselves, in carrying on the work which God has given them to do. It has been well said, that "Man is not without the woman, nor the woman without the man, in the Lord."

And we shall find that through all eternity the sexes go together, and that the female portion of God's children have a part and a lot in this matter as well as the male. These Relief Societies give opportunity for our sisters to do much good, and even those who do not belong to the society have frequent opportunities for doing good. Every mother has a field of usefulness at home among her own children; this is her peculiar sphere. Do not let me be understood to mean that woman should be a fixture in the house, to be tied up to a table leg, or to a wash-tub. I think many of our sisters stay at home too much. If they would make it their business to take more outdoor exercise they would find it a relief to the monotony of household work. I do not believe that women should be tied up at home; but I say that home is woman's peculiar sphere. She reigns there as queen; she can make that home comfortable, peaceful and pleasant for the husband, so that he would rather come there than any other place on earth; and that woman is foolish, I think, who does not do this. Women should make their homes as comfortable as they can, with the means at their command, that the husband, the children and all that belong to the family may be glad to come home to enjoy the society of the family circle. Right there is where a woman can exercise the great power God has given unto her. What a blessing it is when the Lord gives to a woman children, boys and girls born heirs to the covenant, heirs to the holy priesthood, that they may grow up with natural rights to the blessings of the priesthood; to become servants of the Most High; to become vessels for the Holy Spirit to dwell in; to become representatives of the

Lord upon the earth; to become ministers of salvation for the living and the dead! What a sphere for the labors of these sisters, to train up the minds of their children in the fear of the Lord; to teach the boys good principles; to teach them as well as the girls to be virtuous, pure, chaste, and holy, for those that are unholy cannot receive the fullness of the blessing and power of God, that is, like those who keep themselves pure before him. And the brethren can plant these ideas in the minds of their boys, and if not fully at first, by and by they will be enabled to comprehend their full meaning. Fathers should take all the time they can in instructing their children, but the mothers are with them so much more and have so much greater influence over them in a certain direction, and therefore they should seek to exercise their powers by training up their children in the way they should go. And we are not required to train them up by word and precept alone, but by example. If we do not want our children to use strong drink, it will not do for us to use it. Try therefore to set our children examples which we would feel perfectly willing that they should imitate. Our sisters can work in this way both by precept and example, and above all things by the spirit they carry; they can impress the minds of the young and rising generation so that they may grow up with a natural tendency to that which is holy. Let girls be brought up by a mother who is full of kindness and love and charity—which are much more beautiful adornments than the glittering show of jewelry; earthly jewels are nothing in comparison to those precious jewels of eternity, and all the finery that woman could put on is nothing to the adornment of the

mind which peculiarly shines out in the mothers and daughters of Israel—let a mother be imbued with this good, kind, teachable spirit and she can surround her children with it, she can have that spirit in the home where she resides. And although she may have a great many cares and tribulations and trials which may tempt her to anger, yet, she can conquer all the passions that will rise up in her nature and subdue them, and can train up her children in the midst of these adverse circumstances, in the fear of God, and her tribulations will be turned to her good, and it will be easy for her children to walk in the way of God, and they will grow up with a natural repugnance for the things which are evil, and a natural desire to receive in their hearts everything that is good. The Lord is saying to the north, "Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth." He has brought us to this place from the nations of the earth that we may become a chosen generation, a royal priesthood, a holy nation, a peculiar people zealous of good works. This is why he has given unto us laws with regard to the marriage relations, that Israel shall not marry Gentiles; that Israel shall wed Israel; that the daughters of God shall marry the sons of God, etc., in order that our children may be heirs to the blessings pertaining to the everlasting covenant, that by and by there may be a race of men and women upon the earth who will be holy unto the Lord, born with natural desires in them to do right, which they have inherited from their parents, who shall train them up in the way they should go, with that holy atmosphere surrounding them, that they may be thoroughly under the influence of the spirit that

comes from on high, that their whole natures may be sensitive to the whisperings of Almighty God, that they may grow up, his sons and daughters, and that it may be a mark of honor that such and such men were "born in Zion." The Lord will give honor unto such people. And their sons will go to nations afar off and the earth will tremble under their voice, and evil spirits that are deceiving the sons of men will flee before them, for the power of the priesthood will be with them. And they will search out the seed of Israel wherever they preach to them the Gospel in their own tongue by the power of the Almighty—for this the gift of tongues was designed—and they will gather in the seed of Israel to the Zion of our God. And he will be their strength; he will go before them and be round about them. And our daughters will grow up pure and virtuous, and the angels of God will be round about them. And the Lord will multiply his people upon the earth until all things are fulfilled, his kingdom will be built up, the Lord Jesus Christ will come, and all that has been spoken by the prophets will be brought to pass.

Now, these things are right before us. God expects us to be a different kind of people from those in the world. He does not expect us to be of the world, worldly. We have come here to be separate from the world, that we may purge ourselves from the spirit of Babylon. We must have different motives from the world, we must not have the same desires as the Gentiles, for their hearts are set upon the things of this life. They worship the wealth of the world. I hope to see the time when every Latter-day Saint will have plenty, and the time will come when God will give unto

his people all the wealth they desire, but that will be when they know how to use it aright, and when their hearts are right and set upon the law of the Lord and upon the counsel of his will, and when they will be willing to use it for his glory and the blessing of their race. We must remember we are Latter-day Saints, having come here to serve the Lord, to learn his ways and walk in his paths, and to unite ourselves together, that we may be a solid, compact body, a living body filled with the spirit of life and light that comes from God, ready at any moment, as individuals or as an organized church community to move forward in any direction required, that the word of God may be proclaimed, that Israel may be gathered and the Kingdom of God built up, and the power taken out of the hands of the wicked and vested in the hands of the servants of God, who will rule in righteousness in the midst of the earth.

I bear my testimony to this congregation, many of whom are strangers to me, and some of whom I have met, conversed with and labored with in foreign lands; I can say to you all that I know this work is true. I know by the revelation of the Holy Spirit that the Lord has commenced the great work of the latter days spoken of by the prophets. I know it will remain, and will prevail; though all the world rise up against it—as they will do some day, not only this nation, but others—and will say, "Let her be defiled." But they know not the Lord, neither do they understand the counsels of his will. For he will say unto Zion, "Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thine hoofs brass: and thou shalt beat in pieces many people: and I

will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." Though all nations oppose, this work will roll onward to completion; for the power of God will be in our midst and we shall be able to accomplish with greater ease and facility everything we are directed to do. This kingdom will prevail, and this work will roll on and accomplish everything predicted. And the time will come when the pure and good of every clime will gather up to Zion; and the Temple will be built in the center city of Zion, the New Jerusalem, and the glory of God will

rest upon it, and the purposes of God will be developed and his kingdom roll on, while the kingdoms of this world, with all their pomp and splendor, will be brought low; and God through his priesthood, will rule from the rivers to the ends of the earth. And Christ our Redeemer will come and bring his reward with him.

May God help us to be faithful in this work, so that when he shall come, we may as individuals and a church be purified and prepared to enter into the joy of our Lord to receive the fullness of the blessings of the Gospel of peace. Amen.

**COOPERATION AND THE UNITED ORDER—THE SAINTS
SHOULD BE GOVERNED BY THE LAW AND WILL OF
GOD—THE APPROACHING CALAMITIES UPON THE
WORLD—SHOULD BE WILLING TO FORSAKE EARTHLY
INTERESTS FOR THE GOSPEL'S SAKE.**

DISCOURSE BY PRESIDENT JOHN TAYLOR, DELIVERED AT THE REGULAR PRIESTHOOD
MEETING OF THE WEBER STAKE OF ZION, HELD AT OGDEN, SEPTEMBER 21, 1878.

REPORTED BY GEO. F. GIBBS.

I have been desirous to meet with the priesthood of this Stake, and I have invited a number of the presidents of Stakes within this district of country to be present at this meeting, for the consideration of certain questions that have been pressing themselves upon my mind for some time, that I want to lay before the people here.

We have met here in a capacity of the holy priesthood, and all of us profess to be elders in Israel, and to be disposed at least to walk according to the order of God, and to seek to establish the principles of righteousness as far as lies in our power, and to try to build up his kingdom on the earth. That, at least, is our profession, and I believe

is the sentiment of the hearts of most of the brethren now assembled. At the same time we have different ideas about many things, particularly things of a temporal nature, so called. We go in a good deal for what is called "free trade and sailor's rights"—we want to enjoy a large amount of liberty. All these things are very popular and very correct. But in our acts and doings it is necessary that we be governed by certain laws and principles which have been given unto us by the Lord. We all concede to this. But there are some things we seem to be very much confused about, in regard to our temporal matters. During the lifetime of President Young—several years ago, it seemed as though he was wrought upon to introduce cooperation and the United Order, to quite an extent. He told us at the time that it was the word and the will of God to us. I believed it then; and I believe it now. And yet, at the same time, every kind of idea, feeling and spirit has been manifested. In many places cooperation and the United Order have been started under various forms; in some they have succeeded very well, and in other places people have acted foolishly and covetously, seeking their own personal, individual interests under the pretense of serving God and carrying out his designs. Others have been visionary and have undertaken things which were impracticable, while others have not acted in good faith at all. There has been every kind of feeling among us as a people, that is possible to exist anywhere. And I have thought sometimes in regard to our cooperative institutions, that some of those who are engaged in them and sustained by them are as much opposed to cooperation and United Order as any other class of people we have.

At least, I have noticed feelings of that kind. I do not say they are general. But there are certain reflections in relation to these matters that have been pressing upon my mind for some time. And let me here ask myself a question—a question not of a personal nature; I have not come here to talk about any personal matters at all, but upon principle and upon some of those principles that we as Latter-day Saints, and as elders in Israel, profess to believe in. The question would be and my text would be today, if I wanted to take a text: Shall we sustain cooperation and the United Order, and work with that end in view in all of our operations, or shall we give it up as a bad thing unworthy of our attention? That is where the thing comes to, in my mind. At any rate, we wish to act honestly and honorably in this matter. If we believe that these principles are true, let us be governed by them; if we do not, let us abandon them at once, conclude that we have made a mistake and have no more to do with them. For we, all of us, profess to be at least honest men, and to act conscientiously. If there is anything wrong in these things, let us know the wrong; and if it is not a command of God, and not binding upon us, let us quit it. And then the question naturally arises, Are we prepared to do this? And, on the other hand, if we believe that these are principles that are inculcated by the Lord, then let us be governed by them. In fact, whichever way we decide let us carry out our decisions in good faith, and not have our sign painted on one side in white and on the other black or some other color. But let us feel as the prophet Elijah did on a certain occasion, "If the Lord be God, follow him: but if Baal, then follow him." There was

a disposition in ancient Israel to have a part of God and a part of the devil or Baal—an idolatrous god which was worshipped by them. I sometimes think that in some respects we are a good deal like them. Do we believe our religion? Yes. Do we believe in the holy priesthood and that God has restored it to the earth? Yes. Do we believe that God has established his kingdom? Yes. And do we believe that the holy priesthood is under the guidance of the Lord? O, yes; but still we would like a good deal of our own way. If we must introduce something that the Lord has commanded, we would like to put it off just as far as we can, and if we cannot do it any other way we will fight against it, according to circumstances, and how things move and operate. We often wish the Lord would not exact certain things of us; we would rather have our own way. But let us look at things calmly and dispassionately. As I understand it, the Lord has gathered us together to do his will, to observe his laws and keep his commandments. And we have certain obligations devolving upon us in the holy priesthood which God requires at our hands. He requires, for instance, of the Twelve to go, when called upon, to the nations of the earth and preach the Gospel to those nations. If they were not to do it, would they be justified? No, they would not; God would require the blood of the people at their hands. That is the way I figure up these things. I do not know of any halfway house. As one of the Twelve, I do not want to dodge any of these questions, but meet them fairly and squarely. And I think I have done it; and I think the Twelve generally have. They have always been on hand to go anywhere when the Lord has re-

quired them to go, whether in sickness or health, in poverty or abounding in means; no matter what their circumstances, or what individualism would have to be sacrificed, their object has ever been to do the will of God. And so it has been with a great many of the seventies, high priests and also with a great many of the elders. Their feelings have been: Let the Lord speak, and here am I, ready to do his will and carry out his designs. And this feeling exists today in the hearts of a great many; but there are also a great many who do not feel so, who want to dodge these questions. Here is Brother Eldredge, who is one of the presidents of the seventies; he knows how extremely difficult it is to get men, as we used in former years—"at the drop of the hat," as it was termed, to go on missions. However, I do not wish to dwell upon that; I merely refer to it in passing along.

We are here, as I understand it, as Jesus was, "Not to do our own will, but the will of our Father who sent us." If God had not felt after you, and his spirit operated upon you, you would not be here in these mountains today. What does Jesus say about these things in speaking of them? "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." You have been in the same situation; you have seen the elect of God gathered together through the medium of the holy priesthood, by the opening of the heavens and the revelation of the will of God to man and the restoration of the holy Gospel. You have been gathered together in this way, and we all have. What to do? Is it, as they used to say in the Church of England, to follow the devices and desires of our own hearts? Is

it to follow out some petty scheme of our own? I do not so understand it; I understand that it is to build up the Church and kingdom of God upon the earth, and to prepare the earth and the people of the earth for the things that are coming on the earth; and to prepare ourselves, as a people, to receive further intelligence, wisdom and knowledge from God, that he may have a people in whom he can place confidence, and whom he can bless, and through them confer blessings on mankind. He expects us to build up his kingdom, and that is the first consideration with us. And this is what he told his disciples in former days, "Seek ye first the kingdom of God, and his righteousness; and all these things"—referring to our temporal concerns, which comparatively are like so many chips and whetstones—"shall be added unto you." But these things, too, enter into our daily life and our intercourse one with another, and into the purposes of God associated with the gathering of his people together, that they may be one, that through them he can communicate his will to the human family, that there may be a nucleus formed around which the honest in heart from all the world may rally; and be in possession of the word and will of the Lord, and the light, intelligence and revelations of God our Father; that the secret of the Lord might be with those who fear him, and that they might fear him and understand the things which are approaching, and prepare the earth for those things that are coming. We appear here, as it were, in a normal school, to prepare ourselves to carry out the purposes of God upon the earth. Can you find a people anywhere on the earth that will listen to the word of God? No, you cannot; neither can you find

anybody to whom God could communicate his will. We talk a good deal, and often preach a good deal, about the judgments which are to come upon the earth: wars, pestilence, famine, and distress of nations, and testify that calamity will follow so continuously that by and by it will be a vexation to hear the report thereof. We have talked about these things for years. I have myself for upwards of forty years; and as I have said before, so I repeat, that these things which await the world, are forty years nearer than they were forty years ago. God did not mock us when he told us of these things; but all that he has said concerning them through ancient prophets and through Joseph Smith are true, and as sure as God lives they will take place. I will prophesy that they will take place as sure as God lives, and they are approaching very rapidly upon us. We are told that the day will come when he that will not take up his sword against his neighbor must needs flee to Zion for safety. And is that true? Yes, it is. If that should take place today, are we prepared for it? I think not. If we should go on for years as we are now going on shall we be prepared for it? We are not, today, all of us, preparing for these things. We can hardly manage a few miserable apostates and a few Gentiles, and we feel very creepy sometimes about anything that transpires, not knowing how or what may be the result; instead of being clothed upon with the spirit of God and being filled with the Holy Ghost, the light of revelation and the power of God. But we do not have this kind of feeling, and we are divided up in our interest, one man pulling against another, so much so, that we have today all kinds of Gentilism among us. Even our newspapers give

circulation to certain classes of advertisements which are a living lie, and it is a shame and disgrace that such things should be seen in Zion. Some call it Gentile trickery, the tricks of trade, etc., but I call it chicanery and falsehood, and it is so in regard to many other things. Does this comport with the position we occupy as men holding the holy priesthood? I do not think it does. I think we ought to occupy a more elevated and honorable position; I think we ought to be governed by other influences, and be actuated by other motives. I think that our lives, our desires, our feelings and our acts ought to be to try to build up Zion and establish the kingdom of God upon the earth; that we should be united in our temporal as well as in our spiritual affairs, for God says: "If you are not one you are not mine." Do you believe it? You elders of Israel, do you believe that saying? And if we are not the Lord's then whose are we? We have our own plans, our own notions and our own theories; and as one of old expressed it, we are seeking for gain, every one from his own quarter. And we are governed to a very great extent by selfishness, and too much by our own personal feelings, and allow these things to influence us instead of being governed by those high, noble, dignified and glorious principles that dwell in the bosom of God, which emanated from him, and which dwell also in the bosoms of those who in sincerity fear God and keep his commandments.

Now, I know what many of you will say, in speaking of cooperation: "there has been a great many abuses." Yes, I admit it—numbers of them. "What, and under the name of the United Order also?" Yes, any quantity of them. Joseph Smith in his day said it was ex-

tremely difficult to introduce these things because of the greed, covetousness, selfishness and wickedness of the people. I wish here to refer to one or two things connected with this subject. I spoke about the Twelve, the seventies, the elders and the high priests; and stated that a great many of them had been out preaching the Gospel, and that some of them felt as though it is hard work. It is, no doubt, very uphill business for a man to be a Saint if he is not one; and if he has not the principles of the Gospel in his heart, it must be very hard work, I may say an eternal struggle, for him to preach. But if a man has got the pure principles of the Gospel in his heart, it is quite easy for him to expound the truth. Well, now, I will take the words of Jesus: "Except a man can forsake father or mother, wife and children, houses and lands, for my sake, he cannot be my disciple." And let me say to you, my brethren, that that Gospel is just as true today as it was then, that except a man is prepared to forsake his earthly interests for the sake of the Gospel of the Son of God, he is unworthy of it, and cannot be a true Saint. Now, this is where the hardship comes in and it also accounts for this eternal rubbing and bumping. "How much can't I do, and how little can I do to retain fellowship with the Church; and how much can I act selfishly and yet be counted a disciple of Christ?" Did you never feel as Paul describes it—the spirit striving against the flesh? I guess you have, and you doubtless know all about it; for these are plain matters of fact. This is the position the Gospel has placed us in; and it is a very difficult thing to serve two masters, in fact it is useless for any man to attempt to do it, "for (as the Savior says)

either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." And therefore Jesus said: "Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

But to return to the principles of cooperation and United Order. Supposing a man had come to you elders, when you were out on missions, requesting baptism at your hands, without having repented of his sins, would you have baptized him? No, you would not. But supposing he claimed to believe in the Lord Jesus Christ, but not in baptism; would you receive him into the Church? No, you dare not do such things. But supposing again that he believed in baptism and in the Lord Jesus Christ, and had repented of his sins, but did not believe in the laying on of hands for the reception of the Holy Ghost; would you baptize him? No. And further supposing he had complied with all these requirements, and he had the opportunity to gather to Zion but did not improve the opportunity, would you consider him a very good Saint? No. Now, beside all these, the Lord has given us a law pertaining to tithing; and if he did not comply with that would you consider him a good Saint? No. And we are told to build temples, and the man who would refuse to do this work, you would consider him a very poor specimen of a Latter-day Saint. Referring to the United Order, the Lord has given us to understand that whosoever refuses to comply with the requirements of that law, his name shall not be known in the records of the Church, but shall be blotted out; neither shall his children

have an inheritance in Zion. Are these the words of the Lord to us? I suppose there are none here today but would say, Yes. How, then, can I or you treat lightly that which God has given us? It is the word of God to me; it is the word of God to you. And if we do not fulfil this requirement what is the result? We are told what the result will be. These things have not taken place now; but we have been wandering about from place to place, and the Lord has blessed us in a remarkable degree. And we are gathered together, as I have said, for the purpose of building up Zion, and we are supposed to be the servants of God having engaged to perform this work; and individually, I would say, I do not want to profess to be a Saint, if I am not one, nor if the work we are engaged in is not of the Lord; if the principles we believe in are false, I do not want anything to do with them; on the other hand, if they are true then I want to be governed by them, and so do you. We must carry out the word and will of God, for we cannot afford to ignore it nor any part of it. If faith, repentance and baptism and laying on of hands is right and true and demands our obedience, so does cooperation and the United Order. Some may say, here is such and such a man has been connected with the United Order, and how foolishly he has acted, and others have gone into cooperation and made a failure of it. Yes, that may be all very true, but who is to blame? Shall we stop baptizing people and make no further efforts to establish the kingdom of God upon the earth, because certain ones have acted foolishly and perhaps wickedly? Do the actions of such people render the principles of the Gospel without effect or the doctrines we teach untrue? I think

you would not say so. What do we do with such cases? We purge them out, we cut them off according to the laws God has laid down; but we do not stop the operations of the Gospel, such a thought never enters our minds, for we know the work already commenced is onward and upward. Shall we then think of putting an end to these other principles because men have acted foolishly and selfishly and done wrong? No, I think not; I do not think we can choose one principle and reject another to suit ourselves. I think that all of these things, as we have received them, one after another are equally binding upon us. Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out from the mouth of God." This is as true today as it was when spoken.

I have seen a disposition among many of the brethren to pull off in every kind of way, and this spirit and tendency is spreading and growing in every part of our Territory. We have cooperative stores started, and we have the eye of God painted over the doors, with the words "Holiness to the Lord" written overhead. Do we act according to that? In a great many instances I am afraid not. But what of that? Shall we depart from these principles? I think not. What was the principle of cooperation intended for? Simply as a stepping stone for the United Order, that is all, that we might be united and operate together in the interest of building up Zion. Well, having started, what do we see? One pulling one way, another pulling another way; everyone taking his own course. One man says: Such a one takes his own course, and I will take mine. Using the same line of argument, because one man commits a wrong unworthy

the calling of a Latter-day Saint, his doing so is to be an excuse for my doing the same thing. As I understand it, I am called to fear God, whether anybody else does it or not; and this is your calling just as much as it is mine. We may indeed shirk it and violate the covenants we have made. The Lord has blessed us with endowments and covenants of which the world know nothing, neither can they know anything about it. And he has given unto us these things that we might be brought into closer union with God, that we might know how to save ourselves, our wives and children, as well as our fathers and progenitors who have gone before us. Having done this, what next? God has revealed certain things to the children of men now as he formerly revealed the Gospel to the children of Israel. But could they stand it? No, they could not. Moses succeeded in leading seventy of the elders of Israel to the presence of God; he would have led all Israel into his presence, but they would not be led; they turned to idolatry, to evil and corruption, and hence they became disobedient and unmanageable. And when the Lord spake to them they became terrified and said, "Let not God speak unto us, lest we die." God wants to bring us near to him, for this purpose he has introduced the Gospel with all its ordinances. Has he been true to us? Yes. And when you elders have been out preaching and baptizing people for the remission of their sins, and when confirming them members of this Church, you have said, Receive ye the Holy Ghost, have they received it? They have, God bearing witness of the truth of your words and of his ministry conferred upon you.

Now then, he calls upon us to be one. What for? Because we are

associated with his kingdom. With what? With his kingdom. What is his kingdom? It is his government, rule, authority, dominion, power, etc. God has introduced *his* kingdom after *his* order, and it is for him to guide that kingdom and direct it, and manage it, and manipulate it in the interest of the honest in heart, and of all nations. He has commenced it among us that he might have a little nucleus where he could communicate and reveal his will, composed of such as would carry that will out, and do his bidding and obey his behests. That is what we are here for, and not to do our own will, any more than Jesus came to do his will, but the will of his Father. What do we know about building up the kingdom of God? What do we know about the calamities that are to come? I can tell you that while we have peace today and everything runs smoothly and quietly on, the day is not far distant before the Lord will arise to shake terribly the earth, and it will be felt in this nation more keenly and more severely than any of you have seen it by a great deal, and I know it, and I bear testimony to it. We have no time to experiment in following our own notions and ideas; we have something else to do, we have got to build up the kingdom of God; and in order to do this we must of necessity unite ourselves together, and seek to know the mind of God to carry it out. And all that we do should be done with this object in view. We have all kinds of individual interests and enterprises among us; some men are operating quite considerably one way and another, and some are not. Brother Jennings, for instance, who is present with us today, besides owning stock to the extent of \$90,000 in Z.C.M.I., is, with others,

engaged with other pursuits of a manufacturing nature, which are very laudable. Such enterprises tend to give employment to the people, and this is what we want, and what we must have sooner or later. There is one thing, however, I would here say about forming unions and partnerships in any line of manufacture: Let them be formed with the understanding that when the proper time shall arrive they can merge into cooperation, or the United Order. It is very important that in all of our undertakings we should have at heart this feeling and work to this end, and then we may reasonably expect that it can be but a question of time to bring out a grand consolidation of all individual interests. I have been impressed in my feelings upon these subjects for some time, therefore I speak about them as I do. How many years is it since this was started, and how little we have done! I tell you if we go a little further in our drawing off, and each taking his own course, God will leave us to ourselves. But he will not leave us as long as we manifest a desire to do right; and I am pleased to say there is a feeling generally among the brethren to listen to counsel, yet at the same time we are apt to get confused, forgetting the object we have in view, amidst the variety of things that present themselves. Shall we, my brethren, give up cooperation? Or shall we consider men in good fellowship who are pulling off in either direction, or shall we not? What shall we do? Shall we be true to our religion, true to our faith, true to the principles that God has commanded; or shall we forsake them? We will not forsake them, and the brethren generally do not feel like doing it; but there are a few now and then who get off the track. We

want to get together and unite our hearts and sympathies into one, placing ourselves under proper direction, holding ourselves in readiness to perform any work required by God at our hands. I will tell you in the name of Israel's God that if you keep his commandments you will be the richest of all people, for God will pour wealth upon you; but if you do not, you will have to struggle a good deal more than you have done, for the Spirit and blessings of God will be withdrawn from us, just in proportion as we withdraw ourselves from God. We are living in an eventful age, an age in which many wonderful changes are to be wrought. We are told many other

things of a similar nature, that he who will not take up his sword against his neighbor, must needs flee to Zion for safety. The Latter-day Saints will see the day when people will flock to Zion, and many of them will say, we do not know anything about your religion, but you are an honorable, just, industrious and virtuous people, you administer justice and equity, and the rights of man are protected and maintained. You maintain good government, extending protection to everybody, and we want to live with you and be one with you. We want to prepare ourselves for these things, for they are coming as sure as God lives. Amen.

**COMPREHENSIVENESS OF THE LORD'S PRAYER—THE
RULE AND GOVERNMENT OF GOD—THE REVELATION OF
THE FATHER AND SON TO JOSEPH SMITH, AND THE
BESTOWAL UPON HIM OF THE
PRIESTHOOD—DEVELOPMENT OF THEOCRATIC LAWS
AND PRINCIPLES—OBJECT OF GATHERING—RELIGIOUS
FREEDOM—OUR RELATIONS WITH THE GENERAL
GOVERNMENT.**

DISCOURSE BY PRESIDENT JOHN TAYLOR, DELIVERED IN THE SALT LAKE ASSEMBLY
HALL, AT THE QUARTERLY CONFERENCE, SUNDAY AFTERNOON, JANUARY 4, 1880.

REPORTED BY JOHN IRVINE.

I have been very much pleased and interested in the proceedings of this conference and in the teachings that we have had from those

who have addressed us, and I take very great pleasure in performing my part in these exercises in which we are now engaged. It would seem

that this building is rather too small for us at present; I do not know that we can stretch it any; consequently we will put up with things as they are. However it will only be on extraordinary occasions that we shall have the amount of people in it that there is today. By and by the storms will be over and the winter past, and we have got a larger building close by, that we can go to. I am very much pleased, however, with the exertions that have been made in preparing this building so far, it is true that it is in an unfinished condition for the assembling of the Saints at this conference; but I suppose that it will be quite gratifying to the priesthood and to all who have assembled together on this occasion, to possess the privilege we now enjoy.

There are a few thoughts that have passed through my mind in hearing the remarks of some of my brethren. I was much pleased this morning in listening to the remarks made by Brother Pratt and the brethren who succeeded him, particularly in regard to the subject that they seemed to have their minds upon, that is in relation to the observance of the word of wisdom; and although, like Brother Pratt, I should have to make an acknowledgement that I have not fulfilled that always, yet, I heartily sustain and coincide with every principle that God has revealed for the temporal or spiritual salvation of his people. There were some remarks associated with those made by some of the brethren that also bore a little on my mind, namely, that our religion did not consist simply in one principle but in many, agreeable to what has been spoken in ancient days that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." But we are none

of us justified in repudiating or ignoring any one of those principles which God has given unto us, and if we have been negligent in these or other matters the proper way for us to do is to reform, to begin anew, or, at least if we have let down any stitches, as the sisters sometimes say when they are knitting, gather them up again and put things in proper position that we may be able, not only in that but in everything else, to honor our God in all sincerity, fidelity and integrity; that we may be able to present ourselves before the Lord in a manner which shall always have his acceptance.

We need teaching continually, line upon line, precept upon precept, here a little and there a little. Hence we have our various organizations of the priesthood, calculated to oversee, to manipulate, to regulate, to teach, to instruct, and to enter into all the ramifications of life whether they pertain to this world or the world to come. We need continually not only the guidance and the teachings of the apostles, the presidents, the bishops, priests, teachers, deacons and the various organizations of the priesthood; but we need individually to look unto the Lord for wisdom to direct us in all the affairs of life, that we may speak aright, that we may think aright, that we may act aright, and we may perform the various duties devolving upon us to attend to in all of the avocations of life, and in our prayers, in our various devotions in a family capacity, in a church capacity and in every position that we occupy, we need the guidance and direction of the Almighty. And it is with individuals as it is with families and branches and portions of families, we need to seek unto the Lord and obtain wisdom from him. There is one fact, and that is

a great many people—scarcely any of us—know what is good for us. We may have our ideas about that; but we need continually the guidance and direction of the Almighty. The disciples, that is the apostles of old, understood this principle and they asked the Lord to teach them how to pray and in a very few words he uttered one of the most comprehensive forms that has ever been penned or spoken. He said when you pray say, "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is done in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, the power, and the glory, forever and ever. Amen." That is a most comprehensive prayer. In the first place the God of the universe is recognized, our Father who is in the heavens, the God and the Father of Jesus Christ. And what else? The God and Father of the spirits of all flesh. We recognize and reverence him as "Our Father which art in heaven," we bow before him and seek unto him for his guidance and direction. We hallow and reverence his name. And then what next? "Thy kingdom come." What kingdom? All those things branch out into great and important principles, that can only be understood by revelations from the Most High. "Thy kingdom come." Why? That "thy will may be done on earth, as it is done in heaven."

I wish to refer a little to some of these things, those ideas and principles that are developed in this saying, in part, because these things can only be done in part. We talk a good deal about the church and kingdom of God. I sometimes think

we understand very little about either. The kingdom of God means the government of God. That means power, authority, rule, dominion, and a people to rule over; but that principle will not be fulfilled, cannot be entirely fulfilled, until, as we are told in the Scriptures, the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he will rule over them. And when unto him every knee shall bow and every tongue confess that he is Christ, to the glory of God, the Father. That time has not yet come, but there are certain principles associated therewith that have come, namely, the introduction of that kingdom, and the introduction of that kingdom could only be made by that being who is the king and ruler, and the head of that government, first communicating his ideas, his principles, his laws, his government to the people; otherwise we should not know what his laws were. The world has been governed in every kind of form; we have had every species of government. Sometimes we have had patriarchal government, at other times we have had unlimited monarchies or what may be called despotic governments, where the power to rule is in the hands of one individual. At other times we have had limited monarchies such as exist in many places now upon the face of the earth. In other places and at different ages we have had what is termed republican governments where the voice of the people has ruled and governed and managed the people's affairs. There have been various forms independent of these, which I do not wish to enter into at present, but nowhere have we had the government of God. It is true that for a limited period among a very small people in early days, among the Jews, they profess-

ed to be under the guidance of God for a certain length of time. But they were continually departing therefrom. They had their priesthood, they had their prophets, they had their Urim and Thummim, and through these mediums they sought the wisdom and guidance of God in regard to many of the prominent enterprises in which they engaged. The law given by Moses was one of those things that emanated from God. Moses received from the Lord the ten commandments written upon tables of stone—written by the finger of God—and this people, who were then quite a small people comparatively speaking, received the commands of God and professed, at least, to be governed thereby. The Lord gave them commands and they were proclaimed to the people, and when proclaimed it was usual for all the people to say "Amen. These laws we will observe and do." But this was among a very limited people. Very soon they desired to have a king to rule over them, but the idea that was then considered proper among them was: "The Lord is our king, the Lord is our judge, the Lord is our lawgiver, and he shall rule over us." We see the feeling which they had and entertained as a people, but they departed from it and they sought a king and were led astray from correct principles—led into folly, darkness, ignorance—until they were scattered abroad to the four winds of heaven.

There has been a time spoken of by all the holy prophets since the world was, when God should govern his people, and the Jews, when the Messiah came, expected that he was come to reign over Israel as a temporal king, that he was going to take possession of his kingdom to overthrow all other kingdoms, empires, dynasties and powers, and

declare himself the king of Israel and of the world. But they did not understand many things associated therewith, and they do not now; and the world does not, and we ourselves understand very little about them. But the Scriptures say that, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Now then, if the kingdoms of this world have never yet become the kingdoms of our God and his Christ they will be, and it is necessary that there should be a commencement to this as well as to every other thing. This is a matter that has been looked forward to by prophets and apostles, patriarchs, and men of God in the various dispensations of time. It is called "the dispensation of the fulness of times" when God will gather together all things in one whether they be things on the earth or things in the heavens. Now there must of necessity be a starting point for this, and the question is, How is it to originate? Who among the nations of the earth knew or comprehended anything about the government of God? None did; nowhere; no king, no emperor, no potentate, no president, no power upon the face of the earth; no divine or theologian, no scientist, no philosopher, understood anything about this matter. It is indeed the kingdom of God, and being his kingdom, it must originate with him, it must receive from him its teachings, its forms, its principles, its laws, its ordinances, its institutions, and everything connected therewith must emanate from God, and as it was necessary that it should originate with him, it is also necessary that it should be upheld and sustained by him and that those who should operate in this kingdom should be governed by the same

spirit that you heard Brother Pratt talk about this morning. It became necessary also that a medium should be introduced whereby man might be placed in communion with God; that they might comprehend him, that they might understand his laws when he gave them, that they might be acquainted with the principles which he had to develop; for there is one great principle that men very little understand, viz.: "The things of God knoweth no man, but the Spirit of God," and if they don't know only through his wisdom, it would be in vain for God to communicate with a people who could not comprehend him, who had not the capacity to receive these principles which he had to communicate. The same principle holds good everywhere among all the principles with which we are acquainted or know anything about. You cannot teach a child algebra, nor arithmetic, until it has gone through a certain system of training. You cannot teach the arts and sciences without necessary preparation for their introduction, nor can you teach people in the government of God without they are placed in communication with him, and hence comes the Church of God, and what is meant by that? A school, if you please, wherein men are taught certain principles, wherein we can receive a certain spirit through obedience to certain ordinances. And we, having received this spirit through those ordinances, were then prepared to take the initiatory steps in relation to other matters, and hence as a commencement the Lord appeared unto Joseph Smith, both the Father and the Son, the Father pointing to the Son said, "This is My Beloved Son in whom I am well pleased. Hear ye Him!" Here, then, was a communication from the heavens made known unto

man on the earth, and he at that time came into possession of a fact that no man knew in the world but he, and that is that God lived, for he had seen him, and that his Son Jesus Christ lived, for he also had seen him. What next? Now says the Father, "This is My Beloved Son. Hear Him!" The manner, the mode, the why, and the wherefore, he designed to introduce through him were not explained; but he, the Son of God, the Savior of the world, the Redeemer of man, he was the one pointed out to be the guide, the director, the instructor, and the leader in the development of the great principles of that kingdom and that government which he then commenced to institute. What next? The next step was that men having held the priesthood, that had ministered in time and eternity and that held the keys of the priesthood came and conferred them upon Joseph Smith. John the Baptist conferred upon him the Aaronic priesthood, and Peter, James and John the Melchizedek priesthood; and then others who had operated in the various ages of the world, such as Moses and Enoch, appeared and conferred upon him the authority that they held pertaining to these matters. Why? Because it was "the dispensation of the fullness of times," not of one time only but of all the times; it was the initiatory step for the development of all the principles that ever existed, or would exist pertaining to this world, or the world to come. What next? He was commanded to set apart other men, to baptize them that believed, that had faith in God and in his kingdom, and in his revelations and in his government. After they were put in possession of these principles, they were commanded to baptize those who believed on the Lord Jesus

Christ, who repented of their sins, that they were to be baptized for a remission of their sins and to have hands laid upon them for the reception of the Holy Ghost. What then? There was a priesthood organized, a First Presidency, the Twelve, a High Council, Patriarchs, quorums of High Priests, Seventies, Elders, Bishops, Priests, Teachers and Deacons, to carry on the purposes of God, and to instruct men in the laws pertaining to his kingdom, even the laws of life. Men were sent forth in the name of God to preach the principles of truth which had been revealed, and a great many believed and were baptized and were initiated into the Church of God, and we may say into the initiatory or preparatory steps necessary for the establishment of the kingdom of God. They then received the Spirit of God, which is "no cunningly devised fable;" it did not originate with man, it was the gift of God to man. The Elders, for instance, were told to go forth and call upon men to repent, to be baptized, and they were to lay their hands upon them that they should receive the Holy Ghost. And what should that do? Take of the things of God and shew them unto the people. This is one of the greatest developments of power that ever existed among men. You Elders, hundreds of you that are now listening to me, have gone forth to preach this Gospel. You have called upon men to believe in the Lord Jesus Christ and they have done it. You have called upon men to repent, and they have done it. You have told them to be baptized and you have baptized them. You have then laid your hands upon their heads and said, "Receive ye the Holy Ghost," and they have received it. And you know, and this congregation knows, that what I say is true, and

by that principle, through obedience to the law of God that he had introduced in his Gospel. What for? To prepare men to be placed in communion with God. To prepare them to be members not only of his Church but of his Kingdom, and to prepare them to take part in this great event that had to transpire in the last days. Now these are facts that you cannot controvert, nor anybody else. You know that these things are true. What does it prove? That it is God's kingdom, he has introduced it, and as it was said in former times, "Ye are my witnesses," as well as the Holy Ghost that beareth witness of us. Now, then, could you have received this without the interposition of the Almighty and his Son Jesus Christ? No, you could not. Could you have received it without the keys of the priesthood being restored and which some men affect to despise so much? No, you could not. Hence we trace out the order of these institutions as they dwelt in the mind of God, and as they were made manifest among men. Have those elders that perform these ceremonies their weaknesses? Yes, just as much as Elder Pratt and I have our weaknesses. Have they their infirmities? Yes. Was it a rich treasure that was conferred upon us? Yes, but we received it in earthen vessels, surrounded with the infirmities of man. But God knew these infirmities; he was acquainted with all our weaknesses. Nevertheless, he conferred upon us this priesthood, this power, and this authority, and when we went forth in his name and by his authority, God sanctioned our acts. Is God with us while these things take place? I think so. What do you think about it? It is a principle that is clear, and plain and demonstrable.

Well, what next? Then we began to gather together. And why do we gather together? Some of us can hardly tell why, and I am often surprised when I read letters importuning us in regard to this matter. I get letters time and again praying that some means may be devised that the Saints may be delivered and gathered to Zion, and be enabled to live with the Saints of God. What is the reason of it? Why do they want to gather? Because there was a spirit and influence associated with this Church and this kingdom which led and propelled them to this action, and you who hear me have felt this influence; you felt a desire to gather, and you came, and those that are not here now feel as strong a desire to gather as you did. And when you have gathered, many of you think it is a curious kind of Zion, don't you? It is; for while the net gathers in the good, it brings all kinds as well, good and bad. We have some very good fish, and some very bad ones, and some a kind of half and half, and some feel like saying, "Good Lord and good devil," as they do not know into whose hands they may fall. Nevertheless, this is the order, and the wheat and tares, I suppose, have got to grow together until the harvest comes, and that is not quite here yet, and hence we are jostling one against another, and some of us hardly know whether it is us or somebody else. Difficulties and trials beset us, and we are amazed. But we are here, and we are here according to the command of God and according to the operation of the Spirit of God that rests upon us, and did rest upon us, and led us here, and I was going to say, we are here because we could not help it.

Well, what next? Who are we, and what are we when we are here?

Some good Latter-day Saints, and some, as I have said, half and half, some one thing and some another. But how do we stand in the position we occupy as a Church and as other people stand? We believe in God. We believe in the Lord Jesus Christ. We believe in virtue, purity, holiness, integrity, honesty. We believe in good citizens and good Saints. We believe in keeping the commandments of God, and carrying out his purposes. We believe in spreading the Gospel to the ends of the earth. We believe in gathering together the honest in heart. We believe in building temples and administering therein for the living and for the dead, and we believe in acting as saviors upon Mount Zion according to the word of the Lord. All these things and a great many more are leading principles which we as Saints profess to believe in. Well, we have a right to do that, although there are others who do not believe in those things. They have just as much right not to believe in our principles as we have to believe in them. And we sometimes feel angry and out of sorts with others because they do not believe as we do. Well, we do not believe as they do. Some of them think we are very foolish, very enthusiastic, very superstitious, and very wicked. Those that know us do not think we are so bad after all. We have our weaknesses and imperfections, yet we are quite as good as the balance of them, and a little better, and we ought to be, for we make great pretensions. But they think these things about us. They think we are deluded. Now the only difference between us and them is that we *know* they are superstitious and corrupt, and that they violate those laws they profess to believe in and those principles which they profess to be governed and

guided by. But we have no right to expect everybody to submit to our doctrines, our views, our principles, it is a matter of free will with them, and as I said they have just as much right to believe as they think proper and to worship as they choose as we have. These are some principles that are really correct. Well, they try to prevent us from worshipping as we believe? Now that is—what shall I call it? A doctrine of devils, it does not come from God, he is more free and generous in his feelings than that. He does not control the consciences of men nor force them to obey his behests; it is a matter of free grace, it is a matter of free will. Well, though they think they have a right to interfere with us, we do not think we have a right to interfere with them. And I do not think we do. There is a number of institutions here in this city, Catholics, Episcopalians, Presbyterians, Methodists, Baptists, etc., and I do not know how many more, quite a pile of them. If they think they are right I am quite willing they should think so. I do not wish to interfere with them. Who interferes with their building meeting-houses? Who interferes with their worship? If there is anything of this sort I do not know of it; I hope I shall not know of it; I hope never to hear of such things. I believe that all men have the privilege of worshipping God according to the dictates of their own consciences and then I think we possess just the same right; and when they depart from this principle and wish to curtail us of our rights they are violating the spirit and genius of the institutions of our common country, and also those of the kingdom of heaven with which we are associated. They are also violating those good feelings that ought to exist between man and

man, brother and brother, and they are interfering with things that in no wise belong to them.

Now then, here is the ground that we stand on in a religious capacity. If I can find a way and you can find a way, whereby we can approach our God and have him for our guide, our teacher and instructor, if they cannot do it, it is none of their business what we do. They have nothing to do with it, it is none of their business in any way whatever, and any interference is an interference with the legitimate rights and inherent principles that belong to humanity.

Well, so far as they stand on their platform and we on ours, they may be Methodists, they may be Presbyterians; all right. They may get up their revival meetings and think they are doing a great deal of good; all right, and so far as they teach good moral principles, and do not depart from truth, all right. So far as they obey the laws of the land, all right; we have nothing to do with them. Have you? Has the city? Has the Territory? No.

Well then, we will go a little further. By being here we become an integral part of the government of the United States, as a Territory. Very well. Here is another thing we are talking about. Is that the government of God? Not quite, but it is the government we are living under, and if they treat us right and extend to us any kindness we appreciate that. If they treat us wrong, we think it is not according to correct principles. We think as American citizens we ought to receive all the privileges equally with other people; we think we ought to be allowed to worship God according to the dictates of our consciences and be protected in our worship. So far, then, as I have said before, we are on a

level. Now then, we are on the same ground in regard to political circumstances. We are under the United States, but the United States is not the kingdom of God. It does not profess to be under his rule, nor his government, nor his authority. Yet we are expected as citizens of the United States to keep the laws of the United States, and hence we are, as I said before, an integral part of the government. Very well, what is expected of us? That we observe its laws, that we conform to its usages, that we are governed by good and wholesome principles, that we maintain the laws in their integrity and that we sustain the government, and we ought to do it. But there is a principle here that I wish to speak about. God dictates in a great measure the affairs of the nations of the earth, their kingdoms and governments and rulers and those that hold dominion. He sets up one and pulls down another, according to his will. That is an old doctrine, but it is true today. Have we governors? Have we a president of the United States? Have we men in authority? Yes. Is it right to traduce their characters? No, it is not. Is it right for us to oppose them? No, it is not. Is it right for them to traduce us? No, it is not. Is it right for them to oppress us in any way? No, it is not. We ought to pray for these people, for those that are in authority, that they may be led in the right way, that they may be preserved from evil, that they may administer the government in righteousness, and that they may pursue a course that will receive the approbation of heaven. Well, what else? Then we ought to pray for ourselves that when any plans or contrivances or opposition to the law of God, to the Church and kingdom of God, or

to his people, are introduced, and whenever we are sought to be made the victims of tyranny and oppression, that the hand of God may be over us and over them to paralyze their acts and protect us, for as it is written, the wrath of man shall praise him, the remainder of wrath shall he restrain.

Now, we in Utah here are under the government of the United States; we are a very little portion of it. It is true we have our legislators, we have our probate judges, we have our marshals, constables, etc., we have our city charters, etc., etc., and certain immunities and privileges of this kind. Well, shall we be governed by them? Yes. Shall we obey the law? Yes. Shall I as a citizen of this city obey the laws of this city? Yes. Shall I cause trouble or speak evil of the mayor or city council or any of the administrators of the law? No, I ought to pray for them that they may lead aright and administer justice equitably and act for the welfare and interest of the community wherein they live and for whom they operate. Am I a citizen of the United States? Yes, and I ought to feel the same toward them.

Well, now, there are some important points come in here. As I have said, we are a very small portion of this government. Now, do we wish to overthrow the government. I think not. I think we do not. Do we wish to cause them trouble? Not that I know of. I know we are accused of that; but it is not true. These statements are not correct. Our religion, however, differs from the religion of many others, and as I have said before, while they look for liberty to worship God as they please, they do not want us to possess the same privileges. There is nothing new in this; but because of this

have they a right to interfere with the institutions of which we have become a part? Do not our legislators, our governors, and all men here swear fealty not only to the Territory, but to the United States, and say they will support the Constitution, laws, and institutions thereof? They do. This is the position we occupy. But we are placed in a peculiar position in some things. They—I was going to say in their wisdom, but I will say in their folly, and I hope they will excuse me, for I look upon it in that way—have passed certain laws trying to interfere with us in our operations in religious affairs. Well, we cannot help that. I told you a while ago—you believe me, this congregation believes me with very few exceptions—that God had introduced and instituted this Church, that he was the founder of it, that it emanated from him, the doctrines, ordinances, principles, government, priesthood, authority, and all that pertain to it emanated from him; we had nothing to do with it. Joseph Smith had nothing to do with it, only as a passive worker in the hands of the Lord. Brigham Young had nothing to do with it, only acting in that capacity. I have nothing to do with it, nor my brethren of the Twelve. God revealed it. I cannot help it. Can you? Can anyone? Now, then, this people have been received into this Church in the way that I have spoken of, and have actually received communication from God by the laying on of hands, received the Holy Ghost, and have a hope within them blooming with immortality and eternal lives, and are in possession of a hope that enters within the veil whither Christ has gone. Can you uproot that from the minds of this people? No, no power on earth, no power in heaven,

nor all the combined nations of the earth can do it; God planted it there, man cannot take it away, and men are foolish in trying to attempt it. Very well. But they do try to interfere with us under a pretence that we are very wicked here. Well, it is enough to make a person laugh sometimes, when we think about these things, and enough to make us sorry when we know of the hypocrisy, lasciviousness, crime, murder, bloodshed that prevail in this nation and other nations, to hear them talk to us about our morality. We know when they talk in that way that they are hypocrites. We know that they know better when they tell these things to the world.

Now, then, the United States pass a law that a man shall not marry wives according to the order that God has revealed. Now it is a fact that we should like to obey the laws of the United States, if we could do it. If they could only tell us how to get out of the dilemma they have placed us in we should be very much obliged to them, we really should like to get out of it. But we have had no hand in either of these things. We had no hand in making the commandment that God has given to his people, and we have had no hand in making the law of the United States pertaining to these things. We feel very desirous of keeping the laws of the land if they would only let us; but we should pray our Father in heaven that he might preserve them from making laws that we cannot conscientiously keep without violating our consciences and transgressing the law of God. And if they do we shall be under the necessity of leaving them in the hands of God for him to deal with them as he may deem proper, and we will put our trust in the living God and risk the consequences let

them be what they may.

Now, these are our feelings on this point. Is it well to tell these feelings? Yes. We want to be frank and open and candid and free from hypocrisy of every kind, and feel as though we were the children of our Father in heaven without guilt, without treachery, without fraud of any kind. Let us be sincere worshippers of God and believers in him and in his law. But do we propose to govern, interfere with, or rebel against the Government of the United States? No, we do not. That is not in the program. Has God given us a law? Yes. All right we will get along and do the best we can, but we won't forsake our God. All who are willing to abide by the laws of God signify it by raising the right hand (unanimous vote). Now try and keep them. But will we fight against the United States? No, we will not. Well, how will these things be brought about? Don't you expect that the kingdoms of this world will become the kingdoms of our God

and his Christ? Yes, I do, as much as I believe I am speaking to you and you are hearing me, and I not only believe it but know it. Well, now, how will that be brought about if you do not pitch in? We need not do this. There is plenty that will pitch in; there will be plenty of trouble by and by without our interference, when men begin to tear away one plank after another out of the platform of constitutional liberty; there will not be much to tie to. And how will you get along with them? We will leave them to get along with themselves. And how will that be? We are told the wicked shall slay the wicked, but says the Lord: "It is my business to take care of the saints." God will stand by Israel, and Zion shall triumph and this work will go on until the kingdom is established and all nations bow to its standard.

May God bless you, may he lead you in the path of light, is my prayer in the name of Jesus Christ. Amen.

**SPIRITUAL GIFTS ATTAINABLE—UNCHANGEABLENESS
OF GOD—UNIVERSALITY OF THE RIGHT TO
REVELATION—THE SAINTS GLORIFY THE GOD OF
REVELATION—NECESSITY OF SELF-GOVERNMENT.**

DISCOURSE BY ELDER GEORGE Q. CANNON, DELIVERED IN THE TABERNACLE, SALT
LAKE CITY, OCTOBER 5, 1879.

REPORTED BY GEO. F. GIBBS.

In standing up to address this congregation there is one feeling that rests upon me, and that is, my inability to instruct so numerous a people unless God shall pour out his Holy Spirit upon me and upon you.

We have come together today according to our custom to be instructed in those duties that devolve upon us and also in the principles of our holy religion. These meetings are to me exceedingly precious; they are seasons of great rejoicing. And having the opportunity as we have today of assembling in peace and quietness without any to molest or make afraid, we should feel thankful, to that God who has brought us here; who has preserved and protected us since we came.

The instructions which we have had today since we have assembled together, if fully obeyed by us and carried out in our lives, will make us a people who shall be worthy the name we bear, the name of Latter-day Saints. And as was remarked this morning the great object in teaching the people and impressing upon them the counsels that are given from time to time, is to have us carry out practically in our lives the principles of that religion which we have espoused. This is the great

labor devolving upon us. It is not to be theoretical alone; it is not to dwell with great interest and with great eloquence upon those heavenly doctrines that God has revealed and to become enraptured over them while listening to them, but it is to make a practical application of them to our thoughts, to our words and to all the actions of our lives. And in this way alone can we acceptably serve the Lord our God, whose name we bear and whose people we profess to be. There is no reason why this people called Latter-day Saints should not have all the powers and all the gifts and all the graces that ever characterized the Church of God upon the earth at any time; there is no reason, I say, why they should not have all these if they themselves are true to the principles which have been revealed, and seek to carry them out. Who is there of this congregation, who is there that belongs to this Church in any part of this Territory, who does not have a desire in his or her heart for those blessings and those gifts and qualifications that were promised to the ancient Saints and which have been renewed in our day to those who embrace the Gospel with all their hearts? The Lord is the same yesterday, today and forever. This

is the cornerstone, it may be said, of our faith. It is upon this foundation we have built; that he is an unchangeable God; that he does not manifest his mind and his will in plainness and simplicity to one people, and hide the same from a succeeding people who are equally faithful. But the great truth has been impressed upon us; the great truth that runs through all the writings of every man of God concerning whom we have any account from the beginning down to the last revelation that has been given, that God is no respecter of persons, that he is today as he was yesterday and as he ever was, and that he will continue to be the same being as long as time endures or eternity continues. And we have been impressed with this as I have said, by every man who has spoken concerning God and spoken by authority from him. I say, therefore, there is no reason why the Latter-day Saints today should not obtain and enjoy the gifts and graces and blessings of the Gospel the same as they were enjoyed in ancient days by the ancient servants and people of God.

Has God grown old? Have God's ears become heavy? Has his sight become dim? Has his arm become shortened? Has age affected him or the lapse of time detracted from his powers? Has it had the same effect upon him as upon mortal beings who are subject to decay and death? Is this the kind of being we worship? Is this the kind of being concerning whom the prophets and apostles have spoken and written? Certainly not. We worship him, we adore him, we lift up our eyes to him, we rely upon him as the Supreme Being, the Creator of the heavens and the earth, the founder of the universe, the builder of the planet which we inhabit and which we

tread, the being over whom centuries have passed without making any change to his injury; eternity has rolled and continues to roll and will continue to roll without in the least affecting his power or his capacity for good, his eye does not grow dim by the lapse of ages; his ear does not become heavy by the passage of time, neither does his arm become short or feeble. He is the God whom we worship. When we call upon him, though he may be remote from us, dwelling in his holy habitation in the midst of the eternities, the very thoughts of our hearts, the very conceptions of our minds, the feeble whisperings of our voices, they ascend to him, are carried to him, his ear comprehends them; his bowels of compassion are moved towards us his children, his all-piercing eye penetrates eternity, and the glance of his vision reaches us.

There is not a single thought of our hearts which he does not comprehend; there is nothing connected with us he does not know. We may hide ourselves in the bowels of the earth, but we cannot conceal ourselves from his all-piercing sight. We may climb the highest mountains or descend into the deepest valleys or we may go to the uttermost parts of the earth, but wherever we may go he is there, his power is there, his vision is there to hear and to comprehend the desires and the wishes of our hearts.

This being the case, why should we not approach him in faith? What reason is there that men and women living in this the 19th century should not approach him with the confidence of those who lived in the 15th century of the world, or the 20th or the 4,000th year of the world? If he could hear their cries, if he could answer their prayers and

if he could grant to them the desires of their hearts; if he could open the heavens to them and reveal his mind and will unto them when they called upon him in faith, believing that he would do so, is there any reason why we should not have that same faith and exercise it and obtain those same blessings and receive them at his hands? Who is there that can stand up and say there are reasons why this should be the case? If we admit, as we must do, that he is this being which I have attempted so feebly to describe; if we admit that he is the God of gods, the Lord of lords, the creator of all, the father of all, the sustainer of all; if we believe this, why cannot we believe that if he bestowed his blessings upon other generations and other people, he will do so to us, also that he will hear our prayers, that he will grant unto us the desires of our hearts?

Now, my brethren and sisters, I look upon these conferences and these assemblages as having for their object the enforcement of these great truths upon us and upon our attention; the object of them as I understand them, is to make us Latter-day Saints not in name alone but in word and in deed; to be men and women of God; to place us in communion with God; to receive communication from him; to have our false tradition, our improper ideas, our unbelief, our hardness of heart, and those feelings that surround us, that grow up with us, to have them removed from us. Is there any reason why this should not be the case? No reason except that which may be found in ourselves. There is no reason outside of this. God is willing, he has made promises, and he has fulfilled his promises so far as we have placed ourselves in circumstances to receive

them. When we have complied with the conditions he has never from the beginning up to the present time failed in his part, he is incapable of failing. If there be failure it is due to us, the fault is our own, we are the guilty ones. Let me ask of you, when did you ever, anyone of you, humble yourselves before God, when did you in secret call upon him in the name of Jesus and ask him for his Holy Spirit and the blessings thereof, and fail to receive an answer to your prayers? If there are any Latter-day Saints in this condition then there is something wrong with them. God has made promises unto us that if we will do certain things, if we will obey certain commandments and ordinances, he will bestow his blessing and he will answer the prayers of those who take this course. But how many are there of us who go on from day to day and from week to week and from month to month careless upon these points, failing to live so as to receive the blessings that he has promised, until it would seem when they bow down to call upon him that their prayers scarcely ascend higher than the tops of their heads.

As I have said, God in ancient days was a God of revelation; God in our day is a God of revelation, and he communicates his mind and his will unto those who seek after it, not to the President of the Church alone; not to the apostles of the Church alone; not to the high priests or seventies or any of the officers or all of them alone, but he communicates his mind and his will to all who seek after him in humility and meekness and lowliness of heart, obeying his commandments. To the Latter-day Saints alone? No, not even to them alone for there is no human being that is born of woman,

there is no son or daughter of Adam that has ever lived upon the face of the earth who has not the right and who has not obtained at some time or other in his or her life, revelations from God, but who may not have understood what those revelations were. The Latter-day Saints are not so cramped in their feelings as to imagine that they are the only and peculiar people above all others who have, in this sense received revelation. They believe themselves to be the people of God and the only people who have obeyed the commandments of God; but they do not think that, of all the children of God, they are the only recipients of his blessings.

God has revealed himself at various times and in various ways to many people. The heathen have had communication from him. All the light that exists; all the truths that are taught and all the correct principles and knowledge that have been communicated and existed among the children of men, have come from God; he is the author of all. Socrates, Plato, Confucius, the heathen philosophers who knew nothing about Jesus Christ and the plan of salvation, received important truths from him, and so did many other people to a greater or lesser extent, according to their abilities in improving upon the knowledge communicated to them. But the difficulty has been concerning these matters that mankind have not recognized God in all this. A man has a dream. It is most wonderfully fulfilled. He has a presentiment; his presentiment is fulfilled, and he relates it to his friends as a most remarkable thing. A man has a truth communicated to him after study and research. He communicates it to his friends as a wonderful discovery. Does he acknowledge

God in it? Sometimes; but in many instances he does not acknowledge God; but, on the contrary, he thinks it is the product of his own thought, of his own mind. If it be a dream or some remarkable manifestation that partakes of the supernatural, instead of giving God the glory and praising God for having made the communication, some other principle is glorified or some other thing is talked about, the remarkable character of it is dwelt upon without the person thinking that God has anything to do with it.

Well, there is, as I have said, no human being but that has, at some time or other, had communication from the Almighty Father. Some have recognized God and have given the glory to him for it; others have not done so. The remarkable discoveries that are being made in the world of science; in fact, all the remarkable discoveries that have been made from time to time are produced by the operations of an unseen influence upon the mind of the children of men. For instance, it has frequently happened in astronomy and other branches of science that when an important discovery has been made, two or three men about the same time, widely separated from each other, have received the communication; and disputes have arisen as to which of them was entitled to the credit. This was the case as to the application of steam and the principles of telegraphy and also many discoveries in astronomy and other sciences. Disputes have arisen in various nations upon these points; whereas the truth is that God is the Author; it is God that moved upon the minds of those individuals. It was God that inspired them to do as they did; it was he who led on from step to step until they achieved the

results which have made them famous, and sometimes quite unexpectedly to themselves.

What is this which has led these famous men in the path of discovery? The Latter-day Saints call it the spirit of revelation; the spirit of revelation resting down upon the children of men. Some men possess it to a greater extent than others. Some have the gift in one direction and they are capable of receiving communication from God in a direction that others are not; their minds are better prepared to receive revelation upon a given subject, than are the minds of others. Some will receive great moral truths, and these men differ in their organisms; but the light they receive all comes from our heavenly Father; it is he who gives the inspiration. And so man has progressed from one degree of knowledge to another, from the rude canoe of the Indian, with which he navigates the stream, to those mighty steamships whose keels plough every sea and circumnavigate the globe.

Now, in what respect do the Latter-day Saints differ from the rest of mankind in relation to these matters? In this: We acknowledge God as supreme, the fountain of all knowledge, the fountain of all power, the fountain of all intelligence, the fountain of everything that is good. Who are men? The creatures of his workmanship, if you please, his descendants, his own children begotten by him, descended by lineal descent from the God we worship. The same being whom we worship is our God, is our Creator, is our Father. When I worship him I worship him as my Father. That which I possess, if there be anything godlike in it, I attribute it to him, as having come from him by lineal descent. Every aspiration, every

noble thought, every pure desire, everything that is good and holy and pure, elevating, ennobling and godlike comes from our Father, the God of the universe, the Father of all the children of men. In him we move, in him we have our being. He can extinguish life; he can create life; he can perpetuate life. There is no power that human beings can conceive of which he does not possess. The light that now shines comes from him. The revelation we may get, imperfect at times because of our fallen condition and because of our failure to comprehend the nature of it, comes from God. The Latter-day Saints glorify him for it. If there is anything good or great or noble, if there is anything to be admired it comes from God, not man. Man is but the medium, but the instrument, is but the conduit through which it flows. God is to be worshipped; God is to be adored; God is to be glorified, and he will be. And when we are saved, when we are delivered from death, hell and the grave, we will glorify God, not man. Man will receive no glory; it will be the eternal Father, through Jesus Christ, who will receive it all.

This is the position occupied by the Latter-day Saints. We believe in revelation. It may come dim; it may come indistinct, it may come sometimes with a degree of vagueness which we do not like. Why? Because of our imperfection; because we are not prepared to receive it as it comes in its purity; in its fullness from God. He is not to blame for this. It is our duty though to contend for more faith, for greater power, for clearer revelations, for better understanding concerning his great truths as he communicates them to us. That is our duty; that is the object of our lives as Latter-

day Saints—to live so near unto him that nothing can happen to us but that we will be prepared for it beforehand. And I know many, many Latter-day Saints who are in this condition, who do live so that there is nothing of any importance that can occur for which they are not prepared, and the mind and will of God is made known to them, and they walk according to it, and seek earnestly and humbly to have it revealed to them; and in taking any important step they seek to know the will of God concerning it. Are they perfect? Far from it. They are mortal, full of weaknesses, and nobody is better aware of the character of earthly weaknesses than the man or woman who thus lives.

It is the duty of all to live in this manner, and if the inhabitants of the earth could comprehend it as they should do they would seek to know the mind and will of God concerning themselves. But what is the spirit of the world today? Let a preacher in the world deliver a fine discourse and who thinks about giving God the glory for it? Who thinks of the Holy Ghost under such circumstances? God is removed far from them, he does not exist in their thoughts, the preachers who attempt to preach Christ and him crucified, *they* are glorified. Who gives glory to God for Henry Ward Beecher's discourses? Who gives glory for Dr. Fotheringham's or Mr. Talmage's or any of the popular preachers of today? Do men glorify God for Spurgeon's? No, he himself is glorified. Beecher himself is glorified, and Fotheringham is glorified. Is God glorified? No, he is not thought about. Morse discovered the principle of telegraphy. Who gave the glory to God? I was in the hall of the House of Representatives when a grand meeting

was held. What for? To glorify Morse, the discoverer of that great principle and who practically applied it and made it useful. Now, I do not mean to say that there are none who have God in their thoughts. I am speaking now of the general feeling that prevails, of the general course that is taken. Inventions, no matter how grand they may be, are not attributed to the Father of them all, the Creator and Fountain of all knowledge. But man, whom he has chosen to be his instrument, he has blessed with knowledge concerning all these things, as the result of his earnest, study and his untiring efforts to obtain knowledge. The Being who does this is very seldom thought about by man.

Latter-day Saints, is this the course for us to take? Shall we glorify the creature at the expense of the Creator? As a people, I believe we are tolerably free from this. But we have to make a degree of progress much greater than we have in these things. We have got to seek after God with an earnestness, a fervor and devotion that we at the present time cannot comprehend. It is our duty as Latter-day Saints to seek for knowledge. Will God bestow it upon us if we do not seek for it? He may in his condescension at times do this. Brother Rich said this morning that he believed some people were too lazy to think. It is a truth plainly expressed. There are too many too lazy or too indifferent—it may be indifference and not laziness in every instance, to think, to feel after, to seek for and receive the blessing of God, although they make the profession of being Latter-day Saints.

Now, I do not think a man's religion amounts to anything if he only makes a profession of it and

does not practice it. I would rather have an intelligent heathen, if he is honest and determined to do the best he can, living up to the light he has, than a Latter-day Saint who is careless and indifferent, who does not seek to enjoy the spirit of his religion.

I am in hopes that after awhile we will begin to realize as we never have yet, that there are practical duties resting on us Latter-day Saints; that there is something more than being members of the Church required of us. How is it with a great many? Why, every evil thought, every wrong speech that comes in their hearts, either to think or to utter, they entertain and express, and then take credit to themselves for not being hypocrites. Is not this great folly? Men and women think evil thoughts, they give place to angry feelings; and they think it a meritorious act, and pride themselves upon their conduct because they give them utterance instead of quenching them! Is not this extraordinary? Lacerate the feelings of their brethren and sisters and friends, because they think they would be hypocrites if they did not utter their evil thoughts, however unfounded or repulsive they might be! What right have I to do this? If my heart is wicked does that justify me in giving utterances to its foul conceptions? Certainly not. If my heart were such that I could not think good thoughts nor entertain good feelings; if I were possessed of anger and could not contain myself, then it were better for me to sew up my mouth and stop my utterance. It is no merit in a man or woman because he or she thinks an evil thought or indulges in an angry spirit to give utterance to it; and they are not hypocrites because they do not do it either. It is not

hypocrisy to quench the evil thoughts that arise in our minds. Our hearts are evil in consequence of the fall. As the prophet Jeremiah says: "The heart is deceitful above all things, and desperately wicked: who can know it?" There are a great many things that are conceived in our hearts that it would be well for us to stifle before they received shape. What is frequently the result of these evil conceptions? Innocent people suffer wrongfully; injury is done; slanders are circulated; while those who start them justify themselves, because forsooth they concerned them. Just as well might the counterfeiter, the bogus-maker, say that because he makes a bogus bill he has the right to circulate it. There is not any of the Spirit of God connected with such conduct.

It is my duty and your duty to think pure thoughts, to have holy desires, to be charitable, to be kind, to be long-suffering, to be full of love, and not any of those evil influences. Why, the devil would have no power on the earth if it were not for some people who allow him to use their tabernacles. I have often thought of this valley when we first came here. There were a few Indians; but who witnessed the devil or his power here? If there were no wicked men nor women here how could the devil manifest his power here? Who heard tattling? Who heard backbiting? Who heard of litigation? Who heard of fighting? Such things were never heard of. But no sooner did men come and the adversary obtain power over them, than all the evils we now witness throughout this land and in this city, which grieves us so, began to manifest themselves. And the more there are who will yield to the influences of the evil one, the more there are who will be guided by

him, and the worse the conditions become. There are those who would have here gambling houses and liquor saloons and houses of ill fame and other deplorable evils which abound in the earth. Why? Because they are willing to yield themselves to the devil. I speak it plainly, it is the truth. If such people who practice these and kindred evils would not lend themselves to the devil he would have no power here. What is our duty? It is not to lend ourselves in any particular to the devil, but it is to obey God; to let the fruits of righteousness be manifested in our lives. If we are Latter-day Saints, let us live up to the profession and be that in truth and in deed, and not think that we have no labor to perform in the controlling of our thoughts and our evil desires; neither to allow ourselves to imagine that because we have become members of the Church, God will do it all without any efforts on our part.

There is a work devolving upon every son and daughter of Adam; there is a fight that we have to fight against—the evils of our own natures, for the heart of man is deceitful and desperately wicked. The natural man is at enmity with Christ and with God; and unless he seeks to conquer his nature by bringing it into subjection to the mind of God, he is not a son, or she is not a daughter of God. This is the labor that devolves upon us. This is why we meet together at conference; it is to impress upon the people the character and the magnitude of this work that rests upon each individual man and woman. As I have said once before in this Tabernacle, we may be heralded through the earth as famous; but unless we conquer ourselves it is in vain that our names are known and that our deeds

resound through the earth. I care not how famous a man in this Church may be—he may be an apostle, he may be a high priest, a bishop, or hold any other important office or position; but unless that man conquers himself and carries on the work within himself of self-improvement, and brings himself and all there is within him in subjection to the mind and will of God, I tell you his fame is as empty as the sound of a trumpet when it passes away. We hear it; it strikes the ear, but it presently dies away, and that is the end of it. So it is with fame of this character. Therefore I say to you that that which is applicable to the individual is applicable to us as a people. Our fame may go forth for great works and mighty things that we have done; but unless we ourselves bring forth the fruits of righteousness in our lives; unless we conquer our evil passions, our evil habits, our evil inclinations, our evil desires, and bring them under complete subjection to the Spirit of God our labor is comparatively profitless, for that is the object of preaching the Gospel to us.

I would like to have the power to impress upon your minds the importance of this great truth. There is nothing so important to me as an individual, as my own salvation. This is the most important thing to me that can be—that I myself shall be saved; that I myself shall so live as to be counted worthy by the Almighty to receive an exaltation in his kingdom. This is of the utmost importance to me individually. As Brother Rich said, if all the rest did certain things, and he did not, he could not receive the blessing, the reward of such works; or if he did, and all the others did not, they could not have the blessing. That

is a great truth; and it should be impressed upon us.

You may think it a grand thing for men to go on missions. I remember the time, and probably the feeling still exists—I hope it does—when it was deemed a great honor for a man to go upon a mission, especially a foreign mission. It is right that we should value these labors. It is a great thing to preside as a bishop or president of a stake, or to act in the calling of an apostle. All these things are great in and of themselves, and they reflect honor upon those who bear these offices, and especially when they seek to magnify them. But after all, the great labor, the most honorable labor that any person can perform, is to do that which I have attempted to describe to you—to improve ourselves; to be Latter-day Saints in deed and in truth, to live our holy religion. When we arise in the morning, to examine ourselves, to

see if there is anything that is in opposition to the mind and will of God within ourselves; and through the day to pursue the same course of self-examination. And at night before we retire to rest, to bow ourselves before our Father and God in secret, and pour out our souls in prayer before him, supplicating him to show unto us wherein we have done wrong during the day, wherein we have come short in thought, word and deed; and then repent of the same before we lie down to rest, and to obtain from him a forgiveness of our sins. And then, going on day after day, week after week, and year after year until the end shall come. If we do this, the promises of God are sure, and they cannot fail.

That it may be our happy lot to attain to an exaltation with our Father, is my prayer, in the name of Jesus. Amen.

**INSUFFICIENCY OF MERE BELIEF IN CHRIST—EXTENT
AND APPLICATION OF THE ATONEMENT—NECESSITY OF
DIVINE AUTHORITY TO ENABLE MAN TO ADMINISTER
THE GOSPEL—JOSEPH SMITH CALLED OF GOD.**

DISCOURSE BY ELDER CHARLES W. PENROSE, DELIVERED IN THE SALT LAKE ASSEMBLY
HALL, SUNDAY AFTERNOON, APRIL 25, 1880.

REPORTED BY JOHN IRVINE.

The Latter-day Saints are often accused by the people in the Christian world of being very much deluded. Our religion is counted a delusion and a snare. I was thinking, however, during the meeting

this afternoon about the great number of Christian preachers who today are standing up in various parts of the world informing the people who listen to them that simple belief on the Lord Jesus, who died on Calvary, is all that is necessary to save them and exalt them in the presence of God the Father. And it seems to me that if there is one delusion more pernicious than another it is that very doctrine, which seems to be a fundamental principle of all the various Christian sects. You will find, go where you will in the Christian world and listen to any of the great preachers of the day, that this is the common topic of discourse. Jesus Christ is preached—which is quite right, I am very glad that he is—as the Savior of the world. So we testify as Latter-day Saints. In connection, however, with this great truth which is proclaimed to the inhabitants of the earth by men professing to be sent of God, is preached the great error that mere belief in the work which Jesus Christ wrought out is sufficient for the salvation of the people. The inhabitants of the earth are informed that it is not by any works of righteousness which they may perform that they can gain any favor whatever in the sight of God, but it is the righteousness of Christ alone which is acceptable to the Father and which they can gain the benefit of if they simply believe in him.

When we search the Scriptures and read the sayings of Jesus Christ, and of his servants whom he sent forth to preach the Gospel, we do not find any such statement as this. We find, it is true, that the apostles of the Lord Jesus preached Christ and him crucified to the world wherever they had an opportunity; they directed the attention of the

people, Jew and Gentile, wherever they went, to Jesus of Nazareth who was slain on Calvary as the Redeemer of the world, and faith in him was declared to be absolutely necessary. But we do not find that in proclaiming faith in the Lord Jesus Christ to that generation they informed the people that a mere belief in Christ was all that was needful; we find that, in addition to teaching the principle of faith in God and in his Son Jesus Christ, they taught the people it was necessary to observe certain rules, and commandments, to obey certain forms and ordinances, to comply with certain conditions that they might obtain the benefit of the shedding of Christ's blood. We find by searching the New Testament, which contains some of the teachings of the apostles and some of their letters to the churches, that the doctrine was held forth by them that "the blood of Christ cleanseth us from all sin." We find that this applied, as they taught it, not only to what is called original sin, but also to actual sin. The sin which our first parents committed in the Garden of Eden is called original sin; and the sins committed individually by the inhabitants of the earth, are called actual sin, for "all have sinned, and come short of the glory of God." The apostles sent forth to preach the Gospel by our Savior himself, taught the people that through the shedding of Christ's blood remission of sin might come to all and that mankind might be redeemed from sin, original and actual. But we find this distinction in their teaching in regard to original sin, and their teaching in regard to individual sin; that the blood of Christ redeems mankind from the effects of the fall and will eventually bring up all who

died in Adam—"For as in Adam all die, even so in Christ shall all be made alive"—but that while people had nothing whatever to do with the sin which Adam committed and therefore have nothing whatever to do with the work of atonement for that sin, yet for their own sins there is some action required on their part that they may obtain redemption therefrom, inasmuch as the blood of Christ was shed for original sin unconditionally, but for the remission of actual sin conditionally.

God, when he placed our first parents in the Garden of Eden put before them a certain tree, the fruit of which he said, "they should not partake of, if they did they should surely die." They partook of that tree in disobedience to the divine commandment, and planted the seeds of death in their bodies, and that death has passed upon all their posterity. "It is appointed unto men once to die." This act of our first parents introduced death into the world. Death came by sin, and death has passed upon all the posterity of Adam and Eve. Jesus came in the meridian of time as "the Lamb of God, which taketh away the sin of the world," to bring mankind up from the effects of the transgression of our first parents. Hence he is called "the Second Adam," and we are told that as in the first Adam all die, even so in Christ, the second Adam, shall all be made alive again. And he himself proclaimed that the time should come, "in the which all that are in the graves shall hear the voice of the Son of God, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation," or in the words of the inspired translation, "they that have done good, in the

resurrection of the just, and they that have done evil, in the resurrection of the unjust." It is through the transgression of Adam that we have to suffer what is called the temporal death. Through that transgression our spirits have become separated from our bodies; our immortal spirits held by these mortal tabernacles must be taken out, and our bodies must return to the ground and crumble into dust; but by the atonement wrought out by the Lord Jesus Christ the time is to come when all who lived in the body shall live in the body again. Christ was raised from the dead and became "the firstfruits of them that slept;" afterwards they that are Christ's at his coming will be brought forth. This is the first resurrection. "Blessed and holy," says the Apostle John in his vision, "are they that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of his Christ, and shall reign with him a thousand years." After that John saw, that "the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to his works."

The atonement wrought out by the Lord Jesus Christ for original sin will apply just as far as the effects of the sin are felt. As all the posterity of Adam died through that sin, even so all the posterity of Adam will be raised up again through the atonement. "But every man in his own order," says the apostle, "Christ the firstfruits; afterward they that are Christ's at his coming;" and then after the thousand years have passed away, the rest of the dead, as John said, will be brought forth and judged each one according to the deeds

done in the flesh. All must give an account unto the great eternal Father. We are responsible for the acts done in the flesh, for like as it was in the case of our first parents, good and evil, truth and error, are placed before us, and every individual is left free to choose the good and refuse the evil, or to choose the evil, and refuse the good, as he pleases. Both are set before us and, if we yield to either, it will lead us in either direction. There is, however, a spirit in man, born in him, which comes from God, the fountain of light and truth. This light is planted in the breast of every man and every woman who breathes the breath of life. It is the true light that lighteth every man that cometh into the world, and if people would listen to the whispering of that still small voice, be led by that natural light and natural inspiration, they would be led up to God. By this natural light, by this general inspiration, if people would listen to its whisperings, and be guided thereby, they would be led up to the fountain of light. "Every good gift," says the Apostle James, "and every perfect gift is from above, and cometh down from the Father of lights, in whom there is no variableness, neither shadow of turning." But on the other hand there must be, as the Book of Mormon says, "an opposition in all things," and there is a spirit of evil, a spirit of darkness, which draws downward to death, and a spirit of light which leads upward to life; the one leads to Satan and his works, the other to God and to righteousness. But the inhabitants of the earth generally have been more prone to listen to the inspiration of the spirit of darkness as did our first parents, than to listen to the still small voice of light and life in their souls.

All people must give an account of the deeds done in the body according to the measure of light they have received, and the opportunities they have had of obtaining that light, while they dwelt in the flesh. Some people have lived on the earth when God has sent his servants inspired of him to make plain his ways, while others have tabernacled in the flesh when no inspired voice was heard, when no communication was open between the heavens and the earth. And he who is just, who is the embodiment of the eternal principles of justice, will deal out to all according to their light and according to the opportunities they have had of obtaining that light, but all must be judged, all must appear before the judgment seat of Christ and give an account for their individual works.

Now, we will take the case of an individual who has broken all the laws of God and perhaps all the laws of man, and finally has shed the blood of a fellow creature, and is condemned by the laws of man to die; he is, in fact, unfit to live, unfit to associate with mortal beings, therefore, they must needs thrust him out of the world that he may mingle with immortal beings. Where do they send him to? A minister will come and preach to him, and tell him that all he has to do is to cast his soul on Jesus; that he has just to believe that Christ died for him, and the righteousness of the pure, immaculate, sinless, Christ will be grafted into that rotten branch, so that he will have the fruits of righteousness and peace. That is according to the modern Gospel. The man believes this, he confesses Christ with his lips and acknowledges him with his tongue, and straightway is strung up between the heavens and the earth,

and choked to death; his spirit is forced out of his body, and ushered into the presence of the eternal Father to stand before his spotless throne, and is deemed fit to dwell in the society of the pure and holy ones on high. That is according to the modern Gospel, but not according to the ancient Gospel of Jesus Christ, the everlasting Gospel which says, "no murderer hath eternal life abiding in him."

But someone may ask, "Is there no efficacy, for actual sin, in the atonement wrought out by Jesus Christ? Is there no method by which people can obtain a forgiveness of their individual sins?" Yes, there is a way, and that is the plan of the true Gospel, but it does not consist in mere belief in the righteousness of another; mere belief in the righteousness of somebody else will not make us any better ourselves. What is to be done then? Here the Gospel is very plain and simple, when pointed out by one who understands it. But "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent?" It is men who are *not* sent who preach the nonsense we hear in the world. It is men who are *not* sent who deceive mankind with their strong delusions, and then turn round and call the Latter-day Saints deluded. If they were sent of God they would not preach such nonsense, they would not deceive mankind and thus become the cause of so much sin and evil in the world. For while people believe that at the last moment, at the last gasp of their existence, they may cast their souls on Jesus, and by believing in his virtue escape the penalty of their

sins, they will continue to sin on, like many of these false teachers who revel in sin up to their very eyes, and will die in their sins and go down into the pit where they must wait until they are released, in the time and way of the Lord. The doctrine of belief without works is a strong delusion. There is more to do, according to the Gospel, than merely to believe in the Lord Jesus Christ. Belief in the Lord Jesus Christ is necessary. That is the foundation, it is the root of the matter, but it is not all the matter. "Believe on the Lord Jesus Christ, and thou shalt be saved." Why? Because if you have true faith in Christ, if you really believe on him, you will believe in his sayings and keep his commandments. Hear him: "If ye love me, keep my commandments." "Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

When Jesus Christ sent his apostles unto all the world after he had risen from the dead, he commanded them to "teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost: Teaching them to

observe all things whatsoever I have commanded you." They were to go out and preach to all the world, baptizing those that believed, and then proceed to teach all things whatsoever he had commanded them. Christ taught his disciples many principles while he tarried with them in the flesh, and after he had risen from the dead he continued his instructions from time to time. He also told them that when he went away the Comforter should come to reveal unto them the things of the Father and the Son, and to guide them unto all truth; for it is only by receiving truth and living it that people can be saved and exalted. "Sanctify them through thy truth," prayed the Savior, "thy word is truth." The Holy Ghost, the Comforter, was to come, therefore, to make plain the truth, and to reveal things past, present, and to come. It is necessary, however, to have faith in Christ. Why? Because every blessing that flows to the inhabitants of the earth from God the eternal Father comes through Jesus Christ. We must first of all believe in God, then believe in Jesus Christ, and if we really do believe in God and in Jesus Christ we will find out in ourselves that we have broken the commandments of God and of his Son Jesus Christ, and the desire will enter our hearts to turn away from sin. Thus it is said, "whosoever heareth these sayings, and doeth them, I will liken unto a wise man, which built his house upon a rock." It is taught by some that repentance is the first principle of religion, but if a man does not believe in God, will he pray unto him? What has a man to repent of except the breaking of the commandments of God? And how shall he feel anything to repent of if he does not believe in God?

It is necessary therefore to have faith first, and then comes repentance, a determination to forsake evil, and this is what the ancient apostles taught.

What next? We find that wherever the apostles went, whenever they found a people who believed in Jesus and repented of their sins they baptized them. By sprinkling a little water in their face? Or by making the sign of the cross upon their foreheads? No. They were taken down into the water and buried there in the likeness of Christ's death and burial and raised up in the likeness of his resurrection, that henceforth, having "put off the old man with his deeds" they might walk in newness of life, observe his laws and keep his commandments, and follow his footsteps, for he "left us an example, that we should follow in his steps." Then the apostles laid their hands upon those that were baptized, and we read that they received the Holy Ghost, the Comforter, the spirit of truth, which opened up a communication between each individual soul and the fountain of light and eternal truth, which testified that they had been washed clean from their sins. How washed? By water? Yes, and no. Water does not wash away sin, but if people desire remission of their actual sins they must be baptized. Thus it must be, "to fulfil all righteousness." Even Christ himself had to be baptized to fulfil that commandment, and if he had not obeyed it there would have been no manifestation of the Holy Ghost resting upon him in the sign of a dove, and a voice from heaven declaring, "This is my beloved Son, in whom I am well pleased." Christ left us this example, and his apostles followed in his footsteps, baptizing according to the commandment for the remis-

sion of sins. John the Baptist also taught this same doctrine when he went out to preach in Judea, and when the people came to him confessing their sins he baptized them in Jordan for the remission of sins. "I indeed baptize you," says John, "with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire."

Baptism for the remission of sins! "Why," says one, "I thought the blood of Christ redeemed us from our sins." And so it does. Water itself will not wash away guilt. If a person has no faith in Christ, and has not repented of his sins, baptism will be of no avail. But baptism properly administered by one who has a right to administer in the name of the Father, and of the Son, and of the Holy Ghost, will avail. The person to be baptized must go down into the water and therein be buried for a remission of sins, having repented, and having faith in the Lord Jesus Christ and in his atoning blood, for the blood of Christ was shed, "for the sins of the whole world." But the "whole world" will not receive the benefit of the atonement unless they comply with the conditions laid down, namely: faith, repentance, and baptism. They who do not receive this ordinance cannot enter into the presence of the Father, for "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." So said Jesus. This is a little different from the teachings of modern divines, is it not? Yes, but it is according to the teachings of Christ and his apostles.

Now, then, in regard to the administration of this ordinance. Men must have a right to administer before they do anything in the name

of the Father, and of the Son, and of the Holy Ghost. I ask who has that right? There are a great many ministers standing up in the various chapels and churches today administering in the name of this holy trinity. You can see men in the Christian world stand up before a congregation and sprinkle a little water upon an unconscious babe, and call it baptism, and actually do it in the name of the Father, Son, and Holy Ghost! Who sent them? Who told them to do this sprinkling? Did God the Father, or the Son, or the Holy Ghost? No. Did any person to whom God has spoken, having authority from God to ordain, appoint them to that office? No. Why! Because for hundreds of years communication with the eternal world has been shut off, inasmuch as the people who profess the Christian religion have not even believed in the doctrine of present communication with God. They have been contented with the old revelations contained in the book we call the Bible, which contains a few of the things that God revealed hundreds of years ago. They do not believe in having communication with the heavens. How did they get this authority, then? When did a man ever get authority from God to sprinkle and call it baptism, or to baptize an infant in any form? It is not to be found in the Bible. "He that believeth and is baptized shall be saved," so Christ said. And you will find that wherever the apostles went, faith was the first principle they taught. "If thou believest with all thine heart, thou mayest," said Philip to the eunuch who sought to be baptized. Baptism without faith and repentance is valueless, it is void; and baptism administered by one who has not the right to attend to that ordinance in

the name of the holy trinity is also void. Supposing men were to come to us with as groundless claims in temporal things as they do in spiritual. Supposing a man came from Germany to this country and professed to be a minister from the German court. We would ask to see his credentials, and if he had been sent as an ambassador for that people, he would be able to show his authority. Supposing all that he had to prove his right to represent the German Empire was, he felt called in his heart to do so. We should consider him a fit subject for a lunatic asylum. But there are men administering in these sacred things (administering in the name of the Father, and of the Son, and of the Holy Ghost), ordinances to which God never appointed them, for they say there is no communication between them and God, nor has there been among the inhabitants of the earth for hundreds and hundreds of years. They say the canon of scripture is full; God talks no more with the inhabitants of the earth. Where, then, do they get the right to administer in the name of the Lord? I tell you as sure as they do this they will be called to account and held guilty of taking the name of the Lord in vain. How did the apostles of the Lord Jesus Christ get the authority to baptize? Christ gave it to them. How did Christ get the authority? Did he assume it himself? No. Jesus said, "I come not to do my own will, but the will of the Father which hath sent me." It was his Father in heaven who called him to be a high priest after the order of Melchizedek, and Moses and Elias who had previously held that priesthood, administered to him in the mount. Thus Christ received that holy priesthood, after the order

of Melchizedek, which embraced all the higher powers and comprehended the lesser or Aaronic priesthood (for the greater includes the lesser), and he ordained his apostles to that priesthood. "As my Father hath sent me," said he, "even so send I you." They obtained their ordination from Christ, and therefore had a right to baptize and also to call others as the Holy Ghost directed.

"But," says one, "there are many people who have felt called in their hearts, they have had the spirit of the Gospel. Have they not a right, seeing they believe in Christ, to administer in these ordinances?" Certainly not, not a particle of right. Let us look at Paul and his history, related by himself, Saul, of Tarsus, who went to persecute the Saints and was smitten to the earth by the light from the glorious presence of the lately risen Jesus. He was led blind into the city to which he carried letters intended to be used in the persecution and annoyance of the saints. Says Paul: "And one Ananias, Came unto me, and said, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Saul attended to the ordinance and was baptized. "Well, now," says one, "surely Saul had a right to preach the Gospel. He had seen Jesus and heard his voice. A miracle had been wrought upon him and he was told that he should be a witness unto all men." No, he had not yet the right. The hands of the

servants of the Lord had not yet been laid upon him. But we read in the thirteenth chapter of Acts, that while certain prophets and teachers were waiting before the Lord, "the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." It is written, "No man taketh this honor unto himself, but he that is called of God, as was Aaron." Aaron was called by Moses, who received divine authority by direct communication from God. Aaron, it appears, could talk better than Moses, but Moses was the man called to hold the keys of the ministry. If any man desires to act in the holy ministry he must first be baptized for a remission of his sins and receive the gift of the Holy Ghost, otherwise he cannot be a teacher unto others. And even then, although he may have had visions, although he may have seen the Lord and had the glories of heaven opened unto his view, though the curtain that hides the future may have rolled up before him like a scroll, so that he could gaze into the glories of the eternities, all this would give him no authority whatever to administer in the name of the Father, and of the Son, and of the Holy Ghost. He must be called, he must be ordained, he must receive the authority of the holy priesthood.

Well, what condition has the Christian world been in for centuries? Just the same in a great many respects as the heathen world. The people have been in the depths of error. Darkness has covered the earth and gross darkness the people. "Stay yourselves, and wonder," says the Prophet Isaiah, speaking of the latter times, "cry ye out, and cry:

they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered." And the Lord said that in that very time, when the people should be in this condition, when they should draw near unto him with their mouth, and honor him with their lips, while their hearts were far from him, "I will proceed to do a marvelous work among the people, even a marvelous work and a wonder: for the wisdom of the wise men shall perish, and the understanding of their prudent men shall be hid. * * * And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." Just as the prophet predicted so it has been in the age in which we live. Out of darkness has come forth light. God, from his holy dwelling place, looked down upon the world and beheld that all had gone astray, that none were doing good, no not one. They were divided and contentious, jangling and quarrelling about creeds. Men were crying lo! here, and lo! there; in fact the blind were leading the blind and both were falling into the ditch together. The Lord beheld this from his holy habitation and again restored the truth from the eternal world. He sent his holy angels and revealed anew the everlasting Gospel. Truth came out of the earth, and righteousness looked down from heaven and both joined in one, gave joy to the meek, and became a power among men in the earth.

God called Joseph Smith to the great work of ushering in the last dispensation. He made manifest to him the truth, sent angels to him, enlightened his mind and gave him the gift and power of the Holy Ghost, and as Moses and Elias came to Christ in the Mount, so also did Peter, James and John ordain Joseph Smith to the Melchizedek priesthood. The authority of that priesthood is here now, and the servants of God who are called by that authority go forth and preach the Gospel to every creature, for a witness unto all nations, declaring that the end is near, and that the second advent of the Lord is close at hand. People are called upon everywhere to repent of their sins; to be baptized for the remission of sins, and to receive the gift of the Holy Ghost by the laying on of hands, and whenever people have received the Gospel and obeyed its ordinances his blessings have come to them. The Holy Ghost, the Comforter, which speaks direct to their souls, has borne witness that their sins are remitted, that they are raised to a newness of life, and that if faithful unto the end they will be received back into the presence of the Father, to dwell in his society and glory. This is a privilege offered to all the inhabitants of the earth who will believe in this Gospel of the latter days. Yet it is no new thing. It is the old Gospel restored. Not a doctrine, not a principle, not a precept therein, but what may be found in the old Scriptures. And this is what people call delusion! The Gospel came to us in the various nations of the earth, some belonging to the various religious sects, and some belonging to no sect whatever, and when we received and obeyed it a power took hold of us superior to

anything we have ever experienced before, and witnessed to us in an unmistakable manner the truth of this work. It is not a phantom. It is not something imaginary, but it is a solemn fact, as certain as the fact of our existence. No one can reason us out of it, or force us out of it. Why? Because it is stamped upon our spiritual nature, it is a part of our very being. God Almighty has revealed this truth to our souls, and we know it as we know we live. That is why we are here.

Now, our business is to live this religion, to learn further of the ways of God, and to do his will in all things. The matters I have been speaking of are only the A B C of the Gospel. We must learn "line upon line, and precept upon precept," and continue to grow and increase in a knowledge of the truth, living by "every word that proceedeth out of the mouth of God." Now I would ask whether this is the case? Having been redeemed, or having had our individual transgressions remitted, are we walking in the straight and narrow way? Are we learning of God? Are we seeking to understand more distinctly and clearly the things that pertain to our salvation? Are we performing the task allotted to us? For we are living in an important day. The day of the second coming of the Savior is nigh at hand, and when he comes shall we be found, as in the parable, among the wise or among the foolish virgins? How is it with us this afternoon? Have we oil in our lamps to guide us on our path? There is no need for us to do anything in the dark. We should be the children of the light. We are accused of following our leaders in "blind obedience." There is no

such thing in the Gospel. We have in our midst those who give us the word of the Lord in a church capacity, "for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ," but it is our privilege to have the same light. "The manifestations of the Spirit are given to every one to profit withal." The Holy Ghost is conferred upon each individual and it is our privilege to see our way. When the true Saints hear the word of life, there is an echo within their hearts and a spirit which testifies to its truthfulness. When the word comes through our inspired leaders it proceeds from the spirit of light which guides us unto all truth. It is the privilege of every Saint to have this light for themselves, the light of God, the light of truth, "The light that is in all things, and through all things, and round about all things; and is the law by which all things are governed." It is our privilege to be in possession of that faith that we may ask and receive, that we may seek and find, that we may knock and have the door opened unto us. Well, are we doing this? If so, then we rejoice in our religion. The world compared therewith is as nothing; all things are as dross compared with the excellency of the knowledge of Christ. If we are living our religion it is everything with us. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Earthly things perish with the using and when we pass away we must leave them behind, but we will carry with us the Gospel, and every one of its truths we have made our own. We will carry with us the holy priesthood and its gifts and powers, if we have been faithful, and will be permitted to mingle with the

spirits of just men made perfect, and rejoice in the hope of a glorious resurrection.

Now let us strive to walk in this path that we may gain this great glory. Let us attend to the duties we are required to perform. There is nothing in the Gospel that is nonessential. Every principle that has been revealed unto us is necessary for the salvation of man, for I tell you before we are fit to dwell in the presence of God and enjoy the fullness of his glory we must become like him. Latter-day Saints, the ordinances of the Gospel will not save you, they are only aids to salvation. What, then, will save us? A knowledge of truth and the practice thereof, nothing else. We must learn the ways of God. We must walk in his paths. We must be Saints in very deed, and walk in the footsteps of our Lord and Savior Jesus Christ, and then, by-and-by, where he is we will be also. If we turn our backs upon the truth we will go down to death; we will be beaten with many stripes, we must suffer the consequence of our guilt, and after we have gone through the depths of suffering and sorrow in the due time of the Lord we may get some kind of a salvation and glory, but where God and Christ are we cannot come, worlds without end.

I would say to my friends who are here this afternoon, that I know this work is true. God Almighty has made it known to me. I bear this testimony to you, and I am willing to meet it before the great judgment seat. God has spoken from the heavens in this our day. He has restored the Gospel of Christ and the authority to preach it. It will go forth to every nation, kindred, tongue and people. The wise and the prudent will not receive it,

but "the poor among men shall rejoice in the Holy One of Israel." This work will go on to this end and purpose. Zion will be built up, Jerusalem will be redeemed, and the time will come when Jesus, our Redeemer, shall descend in power and great glory to reign upon the earth. I bear my testimony that this is the work of God, that he requires our whole heart, and that we should love our neighbors as ourselves. Let us put away our follies and our errors. Let us not drink into the spirit of the world. Let us not pat-

tern after the wickedness that is creeping into our midst. Come out from among them and be ye separate, and touch not the unclean thing! Be ye clean that bear the vessels of the Lord. It is only by the practice of righteousness and personal purity, that we will be made fit to dwell in the presence of the Lord. A doctrine contrary to this is the worst kind of delusion.

May God help us to live the life of a Saint and finally save us in his kingdom, is my prayer, in the name of Jesus Christ. Amen.

**EFFECTS OF THE PREACHING OF THE GOSPEL—OBJECT
OF THE GATHERING—MANIFESTATIONS OF THE
ANCIENTS TO JOSEPH SMITH—THE GOSPEL TO
DEPARTED SPIRITS—DUTIES OF THE SAINTS TO EACH
OTHER—THE KIND OF MEN WANTED TO GO ON
MISSIONS.**

DISCOURSE BY PRESIDENT JOHN TAYLOR, DELIVERED AT EPHRAIM, SANPETE COUNTY,
ON SUNDAY MORNING, APRIL 13, 1879.

REPORTED BY GEO. F. GIBBS.

I am pleased to have the opportunity of meeting with the brethren and sisters of this place, and of looking at your faces; and I would like to hear more of the brethren speak to you, but I know you want me to

talk awhile; and as I have to leave this afternoon I will occupy the time now, and we will leave some of the brethren to preach to you then. I desire your faith and prayers, for we are all dependent upon the Lord;

none of us can do or say anything that is good or useful or beneficial to society unless we are under the aid, guidance and control of the Lord. A man cannot speak aright unless he speaks under the inspiration of the Almighty; and then the people cannot hear aright, nor understand aright unless they have a portion of the same Spirit. And hence there was something peculiar in the expression made by Jesus upon this subject. He understood this principle very well, and in speaking on it, says, "My sheep hear my voice, and know me, and follow me; but a stranger they will not follow, for they know not the voice of a stranger." And hence when the elders were sent out to preach the Gospel at first, they were told to go forth and God would go with them, and his Spirit would accompany them and his angels should go before them. The Lord had his sheep scattered all over the face of the earth; and those sheep, when they heard the sound of the Gospel, understood it; there was something that bore testimony to their hearts, which they could not well describe, and that something directed you, my brethren and sisters, to those who brought the everlasting Gospel; and when you heard it you said, "That is true." And people might say what they pleased, still you believed and felt that it was true. You experienced this feeling, but you could hardly account for it. This was the Spirit that Jesus alluded to when he said, "If I be lifted up from the earth, I will draw all men unto me." He has his own way of accomplishing that object, and it takes time, a great deal of time to do that. But he was not going to drive them nor force them, nor in any way to coerce them; but he would present to their minds

such beautiful principles, such lovely sentiments and develop such glorious things among them, that they could not but see and appreciate them, nor could they find them anywhere else. And then when those principles were confirmed by the influence of the holy priesthood through the revelations of God to the people, it produced the effect upon them that we have seen. And hence you have gathered here, left your homes in the old world—the major part of you from Scandinavia. I was one of those brethren that started out in an early day with this message of glad tidings; and Brother Erastus Snow found his way to you folks, while I went to others in a different part of the world, and still others of the brethren hunted up other sheep in other places. What was the result of our preaching? We see it here today; the result is that you have been brought to a knowledge of the truth, and through obedience to the ordinances of the Lord, you have received the Holy Spirit of God, which has led you into the truth, so that you, as did the ancient Saints before you, sit in heavenly places in Christ Jesus. You no longer experience the kind of uncertainty you used to be afflicted with, but you have a certainty, an abiding reality. You do not care to die; that is a matter of very little importance. Jesus said to a woman on a certain occasion, whom he had asked to give him water to drink, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water." We have drunk of that stream which makes glad the city of our God. And we want to realize and appreciate the position we occupy before God, and the great blessings and

privileges that are within our reach. We have just commenced, as it were, in the great work. We have received a great many precious principles, and have seen and experienced a great many things. But how was it? Simply through a glass, darkly; and we yet, in many instances, see them through a glass, darkly—at least very many of them; and sometimes we can scarcely perceive the difference between ourselves and the rest of mankind, or between the religion we have embraced and that which other people have. If we could only reflect upon it, there is as much difference as there is between light and darkness. But we do not always comprehend these things, and hence we labor under difficulties pertaining to this matter; because we do not see, we do not comprehend the position and relationship that subsists between us and our God. God is our Father; we are his children. He has brought us into his covenant, and it is our privilege to go on from wisdom to wisdom, from intelligence to intelligence, from understanding of one principle to that of another, to go forward and progress in the development of truth until we can comprehend God. For we are his children, we are his sons and daughters, and he is our Father. He has organized this Church in order that we may be educated in the principles of life, that we may comprehend those principles that exist in the bosom of God, that we may be able to teach our children correct principles, in order that we may be placed in a position whereby we can be assimilated into the likeness of our heavenly Father, and have a communication opened between angels and us, that we may feel that we are of the family of God and of the household of faith, and that we can operate with them; and

that while part of his family who have lived upon the earth and who live again in another state of existence behind the veil, are operating with him and with the angels of God and with the whole of the Holy Priesthood in developing his purposes in the heavens, that we may be prepared to operate with him on the earth in carrying out his purposes here; that his people may be preserved from the powers of darkness, that the light, intelligence and revelations of God may be upon us, that we may comprehend our true position to him, to each other, to his Church and kingdom, and to the living and the dead; that we may realize the position we occupy in relation to all the various duties and the responsibilities of life. And then after realizing them, magnify our callings, unite ourselves together as the heart of one man under the influences of the Spirit of eternal truth as the family of God upon the earth, and purge out everything from us that is evil, corrupt, low and degrading, and elevate our minds and feelings to a higher standard of intelligence, morality and obedience to his laws, and thus prepare ourselves to carry out the things of God in relation to the earth whereon we dwell, and each of us take a part in bringing to pass his purposes here upon the earth, not by any intelligence we may have; but by the wisdom and intelligence that God shall impart from time to time, until we shall progress in every principle that is calculated to elevate and ennoble mankind, until finally we shall see as we are seen and know as we are known.

We are now gathered together to Zion. For what? To build up Zion, and to accomplish the purposes of the Lord pertaining to the human family upon the earth. And being

gathered together we are organized with apostles and prophets, with presidents and their counselors, with bishops and their counselors, with elders, priests, teachers and deacons. We are organized according to the order of God, and these very principles that look small to us emanate from God. We have seventies and high priests, and all these men hold certain positions which it is expected of them that they will fulfill and magnify, here in the flesh, in the interests of truth and righteousness; in the interests of the kingdom of God and in the establishment of correct principles among the Saints of the Most High. We are here to cooperate with God in the salvation of the living, in the redemption of the dead, in the blessings of our ancestors, in the pouring out blessings upon our children; we are here for the purpose of redeeming and regenerating the earth on which we live, and God has placed his authority and his counsels here upon the earth for that purpose, that men may learn to do the will of God on the earth as it is done in heaven. This is the object of our existence; and it is for us to comprehend the position.

For instance, Joseph Smith in the first place was set apart by the Almighty according to the counsels of the gods in the eternal worlds, to introduce the principles of life among the people, of which the Gospel is the grand power and influence, and through which salvation can extend to all peoples, all nations, all kindreds, all tongues and all worlds. It is the principle that brings life and immortality to light, and places us in communication with God. God selected him for that purpose, and he fulfilled his mission and lived honorably and died honorably. I know of what I speak for I was very

well acquainted with him and was with him a great deal during his life, and was with him when he died. The principles which he had, placed him in communication with the Lord, and not only with the Lord, but with the ancient apostles and prophets; such men, for instance, as Abraham, Isaac, Jacob, Noah, Adam, Seth, Enoch, and Jesus and the Father, and the apostles that lived on this continent as well as those who lived on the Asiatic continent. He seemed to be as familiar with these people as we are with one another. Why? Because he had to introduce a dispensation which was called the dispensation of the fulness of times, and it was known as such by the ancient servants of God. What is meant by the dispensation of the fulness of times? It is a dispensation in which all other dispensations are merged or concentrated. It embraces and embodies all the other dispensations that have existed upon the earth wherein God communicated himself to the human family. Did they have the Aaronic priesthood in former times? Yes. So have we. Did they have the Melchizedek priesthood in former times? Yes. So have we. Did they have a gathering dispensation in former times, when Moses led the children of Israel out of Egypt? Yes. So have we, just as it was predicted by the prophet Jeremiah: "I will take you one of a city and two of a family, and I will bring you to Zion." And what will you do with them when you get them there? "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." We have that dispensation. Moses, when he appeared to Joseph Smith, committed to him "the keys of the dispensation of the gathering of Israel from the four quarters of the

earth, and the restitution of the ten tribes." Read it in the Doctrine and Covenants: it is there plainly written. Why are you here today, from Scandinavia and other parts of the world? Because God has, among other dispensations, restored the dispensation of the gathering.

In relation to other matters. Was there a time to transpire that Elijah should come to "turn the hearts of the fathers to the children, and the hearts of the children to their fathers?" That Elias has come, and has introduced that dispensation; and in that are associated the very things you are engaged in and which we have come to attend to, namely the laying of the foundation stone of the Temple. Now, I will ask, whoever thought of building Temples until God revealed it? Did you? If you did, I wish you would tell us of it. And did you know how to build them? No. And did you know how to administer in them after they were built? No, you did not. We are indebted to the Lord for these things. And when Elijah the prophet appeared to Joseph Smith he committed to him the keys of this dispensation; and hence we are at work building Temples; but some of us hardly know why. We go at it the same as we follow plowing, sowing, planting, reaping and such kinds of pursuits. There are other things behind that. There are ordinances associated behind these things that go back into eternity; and forward unto eternity; that are the offspring of God, that are intended for the welfare, the happiness and exaltation of mankind; for those who are living and those that are dead and for those that will live hereafter, pertaining both to our progenitors and our posterity. And that is one of those keys that have been turned.

Do you think that the elders who brought the Gospel to you in far off lands could have gathered you here if they were not the bearers of the Gospel of the Lord Jesus Christ, and if this had not been a gathering dispensation? I think not. As I have said, the elders went to different parts of the earth, for we have preached a great deal. I, myself, have traveled hundreds of thousands of miles preaching the Gospel; and without purse or scrip, trusting in the Lord. Did he ever forsake me? Never, no never. I always was provided for, for which I feel to praise God my heavenly Father. I was engaged in his work and he told me that he would sustain me in it; he has been true to his trust, and if I have not been true to mine I hope he will forgive me and help me to do better. But the Lord has been true and faithful, and I have never needed anything to eat or drink or wear, and was never prevented for want of means of traveling where I pleased.

Well, to return. After you received the Gospel and the spirit of the same, the great desire of your hearts was to go to Zion. And in order to accomplish this you put away your little savings and you began to contrive how to dispose of your little properties, and many of you were almost ready to sell yourselves to get to Zion. You could not tell why you had such feelings, but you did have them, and you could not get rid of them until you were brought here. You would not have come here had it not been for that, would you? I have no idea that you would. When you were told to build Temples, what made you build them? Because you had received the Gospel in your hearts, associated with which was the mission of Elijah which was to turn the

hearts of the children to the fathers, and the hearts of the fathers to the children. I wish I could tell it to you as I understand some of these things, and I wish you could understand those principles. Suffice it to say that Satan has tried from the beginning of the world to overturn the works of God, and in some instances he has apparently succeeded admirably. He was the cause at one time of all the people of the earth being destroyed except a little seed which was saved to propagate the human species. Probably the devil would laugh pretty heartily over that, thinking that he had accomplished his purposes. However that was not the end. It is true that the judgments of God overtook them; it is true they were destroyed by a flood in the flesh, and were shut up in prison in the spirit; but it is also true that the same Savior who is our Savior, when he was put to death in the flesh, was quickened by the spirit, and that he visited those spirits in prison, opening up the door of salvation to them, that they might be redeemed and come forth and accomplish certain purposes which God had designed; and hence we find the Savior operating among all that body of people that the devil thought were destroyed, but through this visitation were placed within the reach of deliverance. But has Satan prevailed to a great extent? He has. Has darkness spread itself over the earth? Yes. Have people wandered away from God and forsaken him and his laws? They have. But then the Lord will be merciful towards them, they not having received the light that we have, hence he feels towards them as a father feels towards his children, being desirous to promote their happiness as far as it lays in his power; and if he could not save

them while in the flesh, he understands certain eternal laws and principles whereby they may hereafter be redeemed. The Judge of all the earth will do right. And while the priesthood behind the veil are operating and preaching to the spirits that are in prison that have been there from the different ages, he called upon us to build temples that we may administer for the bodies of these people that have died without the Gospel, that they may be judged according to men in the flesh and live after God in the spirit. At the commencement of the dispensations he sends out his elders generally to all the world to preach the Gospel to every creature. In this dispensation he not only does this; but as we live in a gathering dispensation, he also gathers in the people, and when they learn a little of his law, there are many ordained to the priesthood and sent out as messengers, and we keep sending them out to preach the Gospel and to gather in the elect; and we send them to their own people to tell them what God has done and is doing. And they keep coming and going. And whom do we send? If we send to England we send Englishmen, or men who can speak the English language; if to Scandinavia, we send Scandinavians: we send generally their own people, accompanied with men of experience, after the Gospel has been introduced to them. Why? That they may go and teach their own people the way of life and salvation. What then? They come back again and build Temples. And what then? They and their people from the various nations of the earth go into these Temples and administer for their fathers, and grandfathers, their uncles and aunts, their friends and relatives, and thus reach back, back into distant times to redeem and

save others. And who are these men? Just such as the ancient prophets talked about. They are saviors upon Mount Zion, are they not, saving and redeeming their people—and those men who are quarrying and hauling the rock, and those who are engaged in laying up these terrace and temple walls, and those who are otherwise engaged in making the necessary preparation for the building of the temple are all laboring in the same direction. The Lord requires this work at our hands in order to test us, to see whether we will carry out his laws or not. And when we build our temples and he accepts of them, we will then enter into them and administer in the name of God; and administering in them we become saviors upon Mount Zion, as it is written, "And saviors shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's." Don't your Bible read so? The one I have does. Who shall they save? These men become saviors of their own nations; they administer and operate in their interests and in the interests of their fathers and their friends and associates. Hence this is one thing we are engaged in, and is part of the dispensation of the fulness of times.

Then what does one of the prophets say? "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." And what shall he do? "And he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse." And what shall be done? Saviors shall come up on Mount Zion; and the kingdom shall be the Lord's. It is written, they shall all be taught of God, but the kingdom shall be

the Lord's, not man's. We do not want to lean upon man nor put our trust in man. While we are obedient to every ordinance of man that is proper and right, and which does not conflict with the law of God, while we are obedient to these things we do not want to sell ourselves to the wicked and ungodly. We do not care much about their ways or their theories or ideas. "The Lord," says one, "shall be our judge, the Lord shall be our king, the Lord shall be our lawgiver, and he shall rule over us." And we, under the inspiration of the Almighty, will introduce the laws of God that exist in the heavens and upon the earth, and form a nucleus of truth, of virtue and intelligence, of law and order, of principles pertaining to morals, to philosophy, to politics, to religion and to everything that is pure, exalting and ennobling, and the kingdom will be the Lord's. And we will operate together, we will try to frustrate the works of darkness and the powers of the adversary, to save the living and redeem the dead, have our hearts turned towards our fathers who have lived before us who have been ignorant of the principles of life and salvation which God has been pleased to confer upon us, while the brethren behind the veil are feeling after us who are their children. The Lord will turn the hearts of the fathers to the children, and the hearts of the children to the fathers through Elias who was to come, which if not accomplished, it is written, "the earth would be smitten with a curse."

Hence we are operating with the ancient patriarchs, apostles, prophets and men of God who lived on the continent of Asia and America, and we will gather together all things in one according to the word of God,

gather his Israel in one from the four quarters of the earth and also the ten tribes before we get through; and Judah will listen to the words of life, and the principles of eternal truth will go forth and spread and grow, "until the kingdoms of this world become the kingdoms of our God, and his Christ; and to him every knee will bow, and every tongue confess that Christ is God, to the glory of God the Father." And we are here for that purpose. Do you think we are going to fail? Do you think the Lord is going to back down? I think not. Men may combine against us ignorantly, for many of them are very ignorant. I do not cherish the least feeling of wrath in my heart when I see the courts, legislators or Congress take steps inimical to us. They do not know what they do, hence we should feel charitably disposed to those who seek our injury. David prayed that God would send his enemies to hell quickly. Jesus, when he was being crucified, suffering the pain of a cruel death, said, "Father, forgive them; for they know not what they do." I like that prayer much better than the other one. Father, forgive them, for they know not what they do. They are thy children, though in the dark. Thou hast enlightened our minds, for which we feel thankful; but, O Lord, forgive them and lead them, if thou canst, in the way of life. This is the feeling we ought to have. We ought to have it one towards another, and treat one another with kindness and not get up hard feelings. Talking about people giving away to passion and giving expression to hard words; such things do not belong to the Gospel, to no part of it; they come from beneath. This has been pointed out and made very plain to us. Every spirit, says one,

that tends to good is of God; and every spirit that tends to evil is of the wicked one, and comes from beneath. I hear a man say sometimes, "I hate such a man." Why, I do not know of a person that I hate in the world. The command is to love one another. When Jesus was about to leave his disciples, the burden of his prayer was, "Father, I pray for these whom thou hast given me; thine they were, and thou gavest them me. I pray for them, Father, that they may be one, even as I and thou art one, that they may be one in us." What, a sister or a brother, a citizen of the kingdom of God, a member of the Church of Jesus Christ of Latter-day Saints, one who has received peradventure of the ordinances of the house of God, and who expects to associate with the Saints of God, quarrels with his brother about peanuts and baby toys and then talk about your honor being infringed upon! I tell you if you take care of yourselves, your honor will take care of itself and you need not be concerned about it. Treat one another aright. Have you sinned one against another? Then go and make restitution. Have you defrauded one another? Go and make it right. Have you spoken unkindly to your brother or sister? Then go and acknowledge your wrong and ask to be forgiven, promising to do better in the future. And then he or she might say, on the other hand, "Yes, and I said so and so the other day, won't you please forgive me?" How much better and how much more in keeping with the calling of a Saint of God such a course would be than to harbor hard feelings in the heart. And you parents, get your families in the morning and evening and call upon the Lord, and ask his blessing upon your families, your flocks and

herds, and upon everything that you have, and do not be quarreling one with another because you are scarce of water. I tell you in the name of the Lord God that if you will do your duties, God will do his, and furnish you with what water is necessary. Try me, "and prove me herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Husbands, treat your wives right; treat them with kindness and with sympathy; try to make them comfortable, and make their houses and surroundings comfortable and do all you can to make them happy. And you wives, treat your husbands right; try to make their homes a little heaven, and seek earnestly that the blessings of the Lord may abide in your dwellings. And parents, treat your children aright; train them up in the fear of the Lord, they are of more importance to you than many things that you give your attention to. And you, children, obey your parents; respect your fathers and mothers. Your mothers have watched over you, and your fathers are desirous for your welfare, and their hearts and feelings and affections are drawn out towards you. Do not give them pain by departing from correct principles; but walk in the paths of life. And parents, and children, husbands and wives and all people, fear God and put your trust in him and carry out the principles of your holy religion which God has revealed to us.

I would speak a few words of praise of many of our brethren; I think it would apply to many of you here. I have no disposition to find fault, but I have a disposition to speak kindly of many of my brethren and sisters in many of their opera-

tions. In the tithing operations, for instance, I think that during the last year there has been paid some 50,000 dollars more than the year before. This speaks well for the Latter-day Saints; not but what the Lord could get along very well without these things, but he wants to test his people. This, however, proves that there is an increase in the right direction, and a proper feeling that ought to exist among the Saints. Hence, says the Lord, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." The Lord wants to prove his people and he will have a tried and proven people, and this is one of the ways he has chosen to do it. In addition to this tithing, there has been expended on this Temple and the Temple in Logan in the neighborhood of 250,000 dollars; this is very creditable, besides a very fair tithing on the back of that. I think I can speak good in the name of the Lord to a people that will do that, that is, if we will lay aside all evil things. Let us keep doing good. You have done about as much here as they have done in Logan, and they expect to get their Temple up to the square this summer. But then they did not have to make the foundation you have had to make here. They made some mistake in fixing up the mountains here; they do not seem to be in a right shape; but then we can put them in a right shape, you know. The scriptures talk about the mountains being thrown down. Well, you have done considerable towards leveling this down. God is pleased with you, and everything is going on right, and I speak this for your encouragement.

I am pleased to see the sisters take the part they do in their Relief Societies. They are doing a good work and their labors are a credit to them. And then there are our Young Men's and our Young Ladies' Mutual Improvement Associations; they are going on very well. And then your educational interests are doing pretty well. Do I not so understand you, Brother Petersen? [President Canute Petersen—Yes, Sir; pretty well.] We do not want outside folks to teach our children, do we? I think not. We do not want them to teach us how to get to heaven, do we? If we did, it would be of no use, for they do not know the way. Well, then, we do not want them to tamper with the minds of our little ones. You will see the day that Zion will be as far ahead of the outside world in everything pertaining to learning of every kind as we are today in regard to religious matters. You mark my words, and write them down, and see if they do not come to pass. We are not dependent upon them, but we are upon the Lord. We did not get our priesthood nor our information in regard to his law from them; it came from God. The world profess to know a little about what they call science, literature and the arts. Where did they get their knowledge of these things from? And what is it they really do know? They know something about the laws of Nature. Who made those laws? God made them; and he knows how to govern them; and it is by his almighty power that they are governed.

I remember talking with some celebrated scientists from Europe some time ago, and I explained to them some of the principles relative to the heavenly bodies that were revealed through the Prophet Joseph

Smith. They were astonished to know that ideas so grand could be developed through one that was comparatively unlearned. One of them remarked that they were the most magnificent principles he had ever heard of; another one said that he had read and studied a great deal, but he had a good deal more yet to learn. We are, as the French would say, *en rapport*, with God; that is in communication with God. Let us live so that we can keep that up, so that angels can minister to us and the Holy Spirit dwell with us. We have received his guidance and instruction. It is for us now to go on from truth to truth, from intelligence to intelligence and from wisdom to wisdom. And while nations shall crumble and thrones be cast down, and the God of heaven arise and shake terribly the earth, while the elements melt with fervent heat in fulfillment of ancient as well as modern prophecy; while these things are going on he will whisper, peace to Zion. But the judgments will begin at the house of God. We have to pass through some of these things, but it will only be a very little compared with the terrible destruction, the misery and suffering that will overtake the world who are doomed to suffer the wrath of God. It behooves us, as the Saints of God, to stand firm and faithful in the observance of his laws, that we may be worthy of his preserving care and blessing.

Now a word about other things. We want elders to go and preach the Gospel. But some people will say, "Here is such a young man who is a little wild; if he were to go abroad perhaps he would reform." Brother Peterson, we do not want such folks to go as representatives of the Gospel of Jesus Christ. And I say to you, Presidents of Stakes, we

do not want such an order of things; we want men that have got within them the gift of the Holy Ghost, men who have the gift and power of God in them. We do not want men to go abroad to be reformed. They are not fit to live in Zion if they cannot reform themselves at home. We must have men filled with faith and the Holy Ghost. And you sevens and high priests, wake up to a sense of the responsibility of your callings, and purge away your follies and nonsense and feel that you are indeed the servants of the living God; for God will hold you responsible for the priesthood you bear. Then honor the Lord and magnify the priesthood, and when you go forth to the nations bearing precious seed, angels will go with you and the gift of the Holy Ghost will accompany

you in your administrations and though you may go weeping, bearing the precious seed of the Gospel, you will return rejoicing, bringing your sheaves with you.

I do not know but what I have talked enough. Brethren and sisters, God bless you. And God bless the relief societies and the young men's and the young ladies' societies, and God bless your president and his counselors, and your bishops and their counselors, and all that fear God, and work righteousness. And the Lord God put a hook in the jaws of our enemies that seek our injury and overthrow, that they may not have power against the Israel of God. And God bless all Israel, that Zion may arise and shine and the glory of God rest upon her. I ask it in the name of Jesus. Amen.

**THE PRINCIPLE OF REVELATION AND ITS APPLICATION
TO THE SEVERAL PHASES OF LIFE—HOW THE
BROTHERHOOD OF MAN SHALL BE EVOLVED.**

DISCOURSE BY ELDER HENRY W. NAISBITT, DELIVERED IN THE 16TH WARD
MEETINGHOUSE, SUNDAY AFTERNOON, MARCH 7, 1880.

REPORTED BY JOHN IRVINE.

I presume we all understand that the Spirit of the Lord is in the congregation of the Saints. If we do not understand it and if there is any

one that does not realize the necessity of enjoying it, it would be a good thing perhaps for him to get up here a while.

When a person is called upon to address a congregation and notices the upturned faces before him, waiting, wishing, very likely praying, for the blessings which they particularly desire, I think that no man can look upon such a sight unmoved, he must feel his own ignorance and weakness, and dependence, and when he does this I believe that all public administrations will be an advantage and blessing both to the speaker and hearers, and I am sure that is my object this afternoon. I have no personal ambition to serve, but I do want to bless and I do know that I need to be blessed. And this is the place appointed (so far as this ward is concerned) for the reception of those blessings which pertain to the public services of the Church of Jesus Christ of Latter-day Saints. Here is the place where there should be intelligence. Here is the place where there should be wisdom. Here is the place to expect revelation, and that not in any vague, misty, half understood sense—not lost or covered up by a multitude of words, but divested of everything that will deprive us of knowledge as to the essential principles which belong really to revelation. The world, however, holds very peculiar ideas in regard to this. Every elder in Israel who will look back upon his experience, if it reaches even to the early history of this Church, will comprehend how odd and mythical the ideas in regard to revelation were as then held by mankind. It is true that the masses of the people as well as the teachers believed that in the ancient times there had been some communication with the intelligences who dwell behind the veil. They all agreed—all Christians did at all events—that the Spirit was made manifest and its utterances recorded in a book. They

believed that without that book the world was in a lost condition, that men were left to grope in darkness and to wander in ignorance, but with that book it was believed that every man and every woman could understand themselves; they could understand something of their origin and the purpose for which they were dwelling upon the earth, the destiny which belonged to the human family, and also the process by which that destiny could be best secured. But it is astonishing what a little light will do for a man. It is astonishing how our minds expand when we receive the key to the situation. And when we look at the vast difference there is between the community who inhabit these mountains and the communities of the nations from which we have been gathered—probably most can see and are aware that between the two there exists a great and ever-widening gulf. Men who reject the principle of revelation in any direction must inevitably become stunted, they must inevitably cease to live, because revelation is the element of life, it is the secret of growth, it is the power of increase, and it is only in proportion to the receptive ability of a man, or woman, or child, that they can increase in intelligence. Now, divested of all extraneous or outside ideas, divested of all the mystery that has been thrown around the idea of revelation by manmade teachers, divested of all traditions and thoughts that have been written in regard to it, what is the essential idea involved in revelation in its significant simplicity? What is there that is difficult of comprehension? What is there that it should need men of classical education to explain it; what is there that there should be these large colleges and this immense army of ministers in order that the world

may be enlightened in regard to the principle of revelation? Why, when you come to probe and to reach the foundation of the idea it is nothing more nor less than the communication of intelligence possessed by one to another who in regard to that subject remains in ignorance. That is all there is involved in revelation, and whenever you find a human being who is ignorant of any subject pertaining to any direction of human thought, or in regard to any useful field of human experience, there revelation is an absolute necessity.

Now, then, revelation may vary in degree; it may vary in character, according to the necessities of the case, according to the intelligence of individuals. The mother who guides the destiny of a family and endows it with all the comforts of domestic and social life finds herself surrounded by a few crude men and women, or, as we call them, boys or girls. You consider the character of this offspring. When they were born they were helpless, and in infancy they possessed no intelligence save those animal instincts which lead only to the preservation of life. But in a few weeks or months the spirit of intelligence begins to dawn. The mother watches the growing spark and seeks to fan it to a flame; to point out the remedy where difficulty occurs in early experience; to explain the educational process through which the child must pass from man or womanhood; and to show that when the first efforts are made, and even when they are comparative failures, that these only stand as sentinels or pointsmen in the great highway of success—prompters to ultimate and final success. The probability is that every young woman who has learned to make bread has had an experience of this character. And it is true

that many of the first trials, unless the mother watched very closely, would not be successful, the bread might be heavy, or it become sour. Now it is the mother's duty to reveal, to give from her intelligence to one comparatively ignorant, a solution or remedy for the difficulty. The young girl is expected to listen to the mother. She has the faculty to receive the intelligence that is communicated, and to put that intelligence into practice. And when the bread was heavy the mother showed the cause which brought about that condition. If the bread was sour, a little neutralizing element had to be put into the dough, in order that the acidity might be removed, a little soda or something of that kind; and this is a revelatory process from the mother to the child. If you take one of our good mothers in Israel who has grown grey under the weight of experience, you will find that she possesses a vast fund of information, and in every direction in domestic or social life she is the great standard of appeal, and even when the daughter has become a married woman, when she passes into the responsibility of motherhood, when sickness takes hold of the darling that God has given her, she instantly appeals to the higher or wider intelligence and experience of the mother, and that which the mother, by the advantage of years, by the experience through which she has passed, has gained, she communicates unto the daughter, and thus the daughter becomes the recipient of revelation. And as it is with the mother and the daughter, so also it is with the father and the son; so also it is with those who are learning a trade, so also it is with those who attend our daily or our Sabbath schools, and the very fact that we

are so constituted that we can receive revelation in these channels is a revelation in and of itself, written in the fundamental organization of the human character, that revelation is not only possible and desirable, but that it is also a necessary and inevitable element pertaining to the highest welfare and the grand destiny and future of those who submit to its varied processes from day to day! Now, this character of intelligence may be said to mark the very lowest phases of human life; but while man is an animal, while he has his physical necessities, while he is surrounded with domestic life, while he is subject to and is a member of the social arena of life, there are also attributes of character which are beyond this physical, this animal, and this social caste. There is something in every man and in every woman which savors of the divine, in all the circumstances of life there is a reaching out after something which is beyond the grasp; there is a soaring of the spirit, a seeking after something to which the present surroundings gave no clue. Man feels that he is. He not only feels that he is, but thousands and millions of the human family have an inkling of the great fact that they have been, and millions and millions more have an inkling of the other great fact that when they leave this stage of existence they will continue to be. And it is the realization of such things which establishes the idea outside of any other special revelation that our origin is divine as well as human. When we sense these ideas, when they become interwoven into the fabric of our lives, when we instinctively feel that we do possess this characteristic, there must be certain elements and certain principles which will minister to the growth of such ideas; just as there

are elements of and in nature which minister to the welfare of the lower, so there are elements which minister to the higher, and fitted for the cultivation of every attribute of the human character, no matter how low we may esteem it to be, or how lofty we may conceive it to be, there are resources in the economy of God for the development and growth and glory of that characteristic. Hence when a man realizes that he had a pre-existence, when he realizes that the present existence is but a transitory condition, when he realizes that there is a vast and illimitable future before him, he desires to comprehend how he shall best minister to his individual welfare in that future. And here steps in the necessity of revelation based upon philosophy, based upon human necessities and human needs. The only way that we can be educated in this direction is by revelation coming to us from outside sources, from higher intelligences; from those who have passed through the self-same experience as we ourselves have and will forever pass.

Now, then, as a fundamental process for our education in this respect we have given unto us the Gospel. That Gospel is just as systematic and just as orderly as are the details of education in a school. It is just as orderly and systematic as are the methods by which our boys are taught and trained in the various branches of education or trade. It is just as orderly and systematic as the education our wives give to their daughters, or that mothers give to their married girls. You never find a mother, in training her children for domestic life, begin to tell them in the first place how to make one of those very rich cakes that we sometimes make ourselves sick with at Christmas. You would scarcely

find a man who took an apprentice, begin to teach him in the first place some higher branches of his trade. You would scarcely find a teacher begin to teach his pupils the advanced principles pertaining to a classical education. There is an order; there are steps and processes in every educational direction, which we take in their order and in their time and place. Now one of the most startling revelations that has been given to the human family in the day and age in which we live, by the elders of Israel, to a dark and benighted world, is the great fundamental idea of "the fatherhood of God." Now, this may not appear so startling to the American citizen whose mind is impregnated with the idea that the human family are equal—that one man is as good as another, but in the Old World there exists conditions of class and of caste. You who have come from England or from any European nation, will realize what I mean by class and caste. There is the charmed circle of the royal blood, into which the plebeian never enters. There is the larger circle of the aristocracy, or, as we call them, the "upper ten," and into the precincts of that circle, jealously guarded as they are, a stranger scarcely ever enters. Then you were surrounded in England by what is called the middle classes, and even they look upon the lower classes as being made of some material distinct and different from themselves; but when the elders of Israel landed in Old England and proclaimed "the fatherhood of God," and laid the axe at the root of caste and class, they were preparing for the foundation of a kingdom that should recognize the essential unity of the human family and of necessity the brotherhood of man. It is quite

true that under some social, religious or political circumstances, *we hear* of a certain unity and equality among the human family; but if you attempt to put that unity and equality into practice, what are the results that inevitably flow from such a course? You are surrounded with obstacles on every hand, and it is only perhaps after the lapse of two or three generations that a man in his posterity is able to make his way from the ranks and associate with the higher class. It is true there are those here and there who do this, and they do it by virtue of inherent genius or some chance legacy, and when they are accepted into this higher class, it is by virtue of this chance, etc., but as a rule they are looked upon as intruders. Take the Prime Minister of England, Lord Beaconsfield. There is a man who has made himself a necessity to the government of the country, to Her Majesty, to the higher classes; he has done this by virtue of the inspiration of the Almighty, and yet with all his grand attainments, that man is looked upon more or less as an intruder because he was not nobly born! And so I might multiply illustrations which would be familiar to you all. But the Gospel sets out in the first place with these two ideas, twin ideas, that never can be put asunder, the fatherhood of God and the brotherhood of the human family.

Now, then, if we are one in our origin, if we are really one in destiny, we must all reach that destiny by the selfsame process, and that process is to be found in the ordinances of the Gospel, in the power of inspiration and revelation resting upon those who initiate men and women into that order. And in connection with this, wherever and whenever you comprehend this

higher intelligence that bears rule in the eternities, controlling the destinies of these great orbs that we see from time to time in the midnight heavens—wherever you find those that have graded from a fallen world you will find those who graded up and through the instrumentality of the selfsame Gospel that is given to you and me. There is no other Gospel. There is no other way to that exaltation which pertains to the Gods only through the revelation of the Gospel of Jesus Christ. So that there is "no royal road" to heaven; no matter what a man's condition, no matter what the class to which he may have been known in social life on earth by virtue of birth or by virtue of wealth; no matter what position he may occupy because of his ignorance or lack of information; no matter whether he may live in a hovel or dwell in a palace, or though he may have but a crust to eat or his table be laden with all the good things of the earth, he must submit to the selfsame ordinances, be controlled by the selfsame spirit of revelation, and reach the final issue through the selfsame channel.

Now, then, what is it that we expect through the Gospel? Why, that it may develop in you and me, from our crude, ignorant, unlovable condition—the results of many a fearful fall—the appearance and the characteristics of the eternal Father. This selfsame idea animated the Saints in ancient times. They had faith that by obedience to righteous laws there would be evolved in and from them, through the attributes which they already possessed, measurably dormant or measurably active as the case may be—that they would be able to produce the likeness of God the eternal Father. Now, at first view this may appear sur-

prising, but suppose we reason upon it for a moment or two.

Here are some of you good brethren; you go to work this spring and you set out an orchard of apple trees, and by and by the time for fruit arrives and you go and look for pears, or plums, or cherries upon the apple trees! Now, what would be thought of your intelligence? Why everybody would say you have certainly made a mistake; they were apple trees that you planted, and apples are the fruit; if you want pears you must plant pear trees. Men don't gather grapes of thorns, nor figs of thistles. Then, if we are the children of our Father you can see at a glance by that illustration that if we submit to the process of education which he had pointed out and laid down, we must become like him. Well, now, this may seem incredible to some that a human being, defiled and deformed as he is by sin and transgression, the result of ages—I say it may seem almost incredible that a human being should be able to rise to the characteristics and attributes and appearance of the Father; but it is not only possible but it is inevitable, and all the ancient Saints had this idea. One of the old prophets, for instance, when under the inspiration of the Almighty, has said, "I shall be satisfied, when I awake, with thy likeness;" and in the New Testament, one of the apostles said, looking forward to the time of the resurrection, that, "When he shall appear, we shall be like him; for we shall see him as he is." We shall have an opportunity of demonstrating our likeness. We shall be able to make the contrast, "We shall be like him; for we shall see him as he is." And of Jesus it was said that, "He was the brightness of his Father's glory, and the express image of his person." He was like his

Father, and this likeness was in him by virtue of the fact that he lived in possession of the inspiration of revelation; his course was marked out by that spirit. It animated every faculty, controlled every action, prompted every motive, and because that spirit was poured upon him "without measure," he became the glory of his Father and exhibited in himself the "express image of his person," and he, in speaking to his disciples, declared that they should become "like unto him, even as he was like his Father;" by the reception of "line upon line, and precept upon precept; here a little, and there a little." Now, probably I might illustrate this from the facts of everyday life, the possibility, I mean, of a change in the features of those with whom we are familiar. Did you ever notice a man and wife who had lived happily together, whose thoughts were one, who had become assimilated to each other in their tastes and feelings so far and to such an extent that when you see them white with the snow of years you would say of them, "I never saw a couple so much alike; they are positively like brother and sister." Did that ever come under your observation? It has come under mine many and many a time. Now, what was the secret of that? Why the wife had become assimilated to the husband and the husband to the wife; they were actuated upon in a great measure by the selfsame impulses, until they had become similar in their habits of life, so thoroughly one that they were like each other even in their facial expression, and when death claimed one or the other, but a few hours or days would pass before they were again and forevermore united. And this is a characteristic in which we glory. But to illustrate this in another direction.

Here is a mother, now, or a young wife. Her heart overflows with affection for the husband of her youth. God has blessed the union that was made by the authority of the priesthood. She passes along until she attains to the condition of motherhood, and in the fulness of her heart she brings the babe to the assembly of the Saints that by the authority of the priesthood it may be dedicated to the service of God and to the building up of this kingdom. The mother's heart is full. It bursts almost with gratitude for the great boon she has received. She breathes many a prayer for the child that God has given, and by and by, even when the cup seems full to the very brim, some of her sisters come along and say, "What a beautiful baby you have got; how very like its father;" and that is the last drop needful to make the mother's soul and ambition full to overflowing. To say that the babe was like herself would perhaps have been quite as correct; but when it was pronounced to be like his father, more especially if its father was a good husband, if he was everything that he should be in regard to character—there was no limit to the love and affection she could bear for her husband and their child. * * * * *

There is an illustration we can apply in another direction. We have all come down from the eternities of the past to this period of probation. I think the probabilities are that while we dwelt there we were in possession of a good deal of intelligence. There were many facilities, I expect, for the acquisition of such intelligence as was adapted to our condition. I believe that we were there taught the necessity and advantage of taking a probation upon the earth. I believe that there

we exhibited a great many of the attributes of our Father, the Father of our spirits; but we came down here and we took upon us tabernacles; these tabernacles are given to us by our earthly father and by our mother. And they came to us corrupted, they came to us contaminated by the vast variety of evils with which our fathers have afflicted themselves during many generations. When we consider the exalted character of our first father, when we consider the position that he occupies, and when we consider his offspring on the earth subject to the infirmities of the flesh, it is not unlikely that many are led to say, "How can we be the children of our father who art in heaven? And if we are his children how can we renew or be restored to his image and likeness, how can we develop the attributes which he possesses, how can we become like him in our spirits and more or less in our tabernacles?" Why we shall have to do this by the reception of his spirit, and by cultivating the principles of life that come through revelation. When we come to look at each other as we are, we see stamped in our countenances selfishness, we see exhibitions of sensuality, we see the evidences of a thousand and one conditions to which we have been subjected and our fathers before us. Now, the Gospel has been given us to do away with sin and death; it has been given to develop in us the attributes and characteristics of our Father in heaven from faculties we already possess. Well, now, we will suppose that one of those angels of intelligence surrounding the throne of God comes down to the streets of Salt Lake City. He goes up one of the principal thoroughfares and peers into the face of everyone that passes. He marks

our plainness, or, in some instances, ugliness. He can detect at a glance where the faculties are perverted, and where they are in their normal condition. He can see in a moment how we have been beclouded by sin, how we have been subjected to evil influences, how we have given way to temptation, and how we are the subjects of the conditions which surround us. But as he passes along he meets one of a little different stamp. A man may be dwelling in a hovel on the bench or in the low wards of the city, and he steps up to such a one and says, "How do you do." "Why," says the person addressed, "you have the advantage of me, I do not know that I ever saw you before." "Well, now, probably you never did, but," says he, "I know you although I never saw you." "Well, how do you know me." "Why, I am from the eternities that are beyond the veil. I am come from where your Father dwells and I can see in the luster of your eye, I can feel by the *aura* or influence which surrounds you as you move from place to place, that you are animated by the spirit of your Father's house, I can discern in your physiognomy the lineage of your progenitors." Well, what is the secret? Simply that there is a man living his religion. He is filled with the Spirit and power of God. It is a lamp to his feet and a light to his path. It actuates him in all the circumstances of life; as a father, as a member of the Church to which he belongs and as a citizen. It is this which gives luster to the eye and elasticity to the step, even when the body is bent with weight of years, and the stranger who has come direct from the eternal worlds can see that there is a man who has been with Jesus and has learned of him. Will it glorify a man and woman in this respect

while they are in the flesh? Yes, it will, and when men and women in general come in contact with them, they will be prepared to bear testimony that they are in the enjoyment of a good, or as we may say, right spirit. While they are tabernacling in the flesh they are preparing for the more exalted condition and state which belongs to them in the future, and many and many a man and woman have exhibited some of the characteristics which were exhibited by the individual who came to the Apostle John on the Isle of Patmos. John fell at his feet to worship him, "See thou do it not (said he): I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God." John thought from the glory surrounding him that he must be God himself, and he began to bow the knee to him. "See thou do it not." And when we see a man whom we recognize as faithful in all the conditions of life, as "a man whom we can tie to"—to use a common expression, a man who is on hand all the time, who is living his religion, we feel involuntarily to lift our hats to such a one, and this intuitive reverence which we pay to human character, is testimony of God within the veil of flesh, and also an evidence of the spirit of revelation and inspiration.

Now, this is the purpose of our religion, and although our receptive faculties may be comparatively dormant, yet they can become enlarged. You and I have a right to enjoy revelation and inspiration. It is not confined to officials or to the ordained elders of Israel, it is not confined to the first presidency, to the twelve apostles, to the seventies or the high priests, but it is within the reach of every man and woman in Israel, and we can bring that spirit of revelation to bear upon our duty, in our social

as well as our religious life. Now, I know there are a great many who think that the spirit of revelation and inspiration is of no use in the details of everyday life. This, however, is a mistake, for the selfsame inspiration and revelation can qualify a man in business, it can help his faculties, enlarge his reason, and make him more noble and godlike and intelligent in all the directions he may be called upon to act in. To be sure there are those who say that our religion has nothing to do with our business. I recollect one of our leading men asserting that President Young might direct in spiritual things, he might direct in matters pertaining to the Gospel, "but, when it came to business, he knew what business was!" Now, that is a mistake because the object of this Gospel is to minister to our spiritual and also to our temporal wants and interests. Take our bishops as an illustration. Are they not called to administer in the temporal affairs of the kingdom? What is their office? They are fathers to the people. They are to see that every man becomes self-sustaining. They are called upon to open up industries for the growing youth of our Territory. We sustain them in that office. Thus our religion enters into temporal things and they are ordained and set apart for this. When Brother George Q. Cannon goes to represent us in Congress he is set apart for that office, and the priesthood lay their hands upon him in order that he may be blessed in that capacity. When Brother Staines goes down to New York, he goes there to attend to those duties which are temporal, but he is set apart by the Authorities of this Church to officiate in that character. The Gospel therefore interferes in our temporal arrangements. And this is no new theory. It is as

old as the everlasting hills; it pertains to eternity, it will exist throughout all the eternities of the future. If you turn back in the old book to the history of the tabernacle in the wilderness, you find that under the jurisdiction of Moses, there were certain men who labored on that building that were inspired of God. He caused his Spirit to rest upon them, and you will notice it in a greater degree when you come to the building of the temple of Solomon. You will find there were men inspired to work in that direction. And that which was good in the years of the past is good in the day and age in which we live, and the day will yet come in Israel when men will be set apart to act in more temporal capacities than many in Israel dare to think of now. When a man shows that he has received a gift from God, no matter about its character, whether it is a gift of wisdom, or whether it is a gift leading into mechanics, science or literature—whenever that man exhibits these attainments, and he is taken and set apart by the servants of God, you will see that spirit enlarge his faculties, increase his judgment, and when that day comes, you will see a good spirit in the midst of Israel. It will glow and grow and increase in every direction that will minister to the welfare of the kingdom as a whole. Why, even now, in the building of our Temples, Brother T. O. Angell and others are sustained as architects. Now, what has religion to do with building a house? Much. Has it to do with teaching a school? Yes. Has it to do with domestic economy? Yes, I know it has; and wherever you find men and women who will cultivate that spirit and follow its counsel, you will find that they will become famous in the direction in

which they act. They are inspired of God, led by his spirit, and have access to the intelligence that lies behind the veil, and those who have had experience there will minister to our wants, so that when Zion begins to grow, she will fairly shine. She will support everything that will contribute to the welfare and glory of the greatest kingdom that was yet set up upon the earth, until men shall say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." Now, this is the purpose for which you and I have come from the Old World, from the different States in the New World, and from the different parts of Europe and the islands of the sea, to be taught of God, to enjoy his Spirit, to be educated in his Church, to be subject to his authority, and to grow and increase in the knowledge of the Lord Jesus Christ. Now that is something worth having, something that is worth living for, something that outshines and outdistances all the organizations and systems which men may have introduced. It is the Gospel of the living God. It is the Spirit of the living God burning in the hearts of the Saints. But far too many of us neglect this Spirit, we grieve it, we do not listen to its admonitions. How many in Israel have bartered their homes and sunk their means in a "hole in the ground," because they would not listen to the counsels of God through his servants? How many failures in life, because of our ignorance, notwithstanding the fountains of intelligence are open at which we can drink? How many of us lose our children because we fail to apply to these great fountains, so that all could operate and under-

stand how to resist adverse influences, while we are in the flesh. Now, if we would cultivate this spirit, if we would listen to its teachings, it would come to us in many ways, in visions, in dreams and manifestations of the power of God. We could have the ministration of angels, and many of us probably the ministration of the Son—as some have done in the history and experience of this Church—and this is the position to which we will all arrive if we are faithful to the great trust that is laid upon us; we shall not only enjoy the society of "an innumerable company of angels," not only come "to the general assembly

and church of the firstborn," but we shall also be privileged to go to Jesus, and to God the Father of us all and there bask in his presence and be educated in his ways and sit down to the glory which awaits the just.

Now, may God bless us with his Spirit, may he lift us from the groveling condition in which we find ourselves placed; may he infuse into and surround us with the influence of his Spirit, that we may live indeed a new life, and so glorify God "in our bodies, and spirits, which are his," is my prayer in the name of Jesus. Amen.

**ETERNAL NATURE OF THE GOSPEL—THE PRINCIPLE OF
LIFE AND INCREASE—THE SOURCE OF ALL
INTELLIGENCE—RIGHT OF THE CREATOR TO GOVERN
THE CREATURE—DUTIES OF THE SAINTS.**

DISCOURSE BY PRESIDENT JOHN TAYLOR, DELIVERED AT AMERICAN FORK, FRIDAY,
NOVEMBER 28, 1879.

REPORTED BY GEO. F. GIBBS.

I have been much interested in the remarks made by Brother Joseph F. Smith this morning. They are true and are a part of the Gospel of life and salvation which embraces all truth. While he was speaking this passage of Scripture occurred to my

mind. Jesus said, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell

not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

There is not a principle associated with the Gospel of the Son of God but what is eternal in its nature and consequences, and we cannot with impunity trample upon any principle that is correct without having to suffer the penalty thereof before God and the holy angels, and in many instances before men. The principles of the Gospel being eternal, they were framed and originated with the Almighty in eternity before the world was, according to certain eternal laws, and hence the Gospel is called the everlasting Gospel. It is like God, without beginning of days or end of years, and, as the Lord says, "I am the Lord, and I change not." The Gospel is eternal and does not change; it is eternal in its principles and consequences.

And the angel who was to come in the last days flying in the midst of heaven was to proclaim the everlasting Gospel—the same Gospel that Adam had, the same Gospel that Noah had, the same Gospel that Abraham had, the same Gospel that the prophets had, the same Gospel that Jesus had, also the same Gospel that the Nephites had here upon this continent, and which Jesus revealed to them, and that they had indeed before he was in the flesh. It is the everlasting Gospel which brings life and immortality to light, and which enters into all the ramifications of human existence and to the existence of the Gods, and to the existence of this world and of all other worlds.

As Brother Joseph F. Smith has justly said, the first command given was, "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth."

There is a principle of life associated with the Gospel—life temporal, life spiritual and life eternal. Hence men are called to be fathers of lives and women are called to be mothers of lives. We are fathers and mothers of lives. And there is something different associated with the order of God from any order of men that exists upon the earth.

When God created the earth and placed man upon it, and the fishes of the sea and the fowls of the air, and the grasses and plants and trees, etc., he placed in them the principle of life, or, in other words, the power of propagating their own species. And if it were not for that, what would you farmers do? Men can accomplish a great many things. They can build houses, railroads and steamboats, and can do a great many clever things whereby they can command, to a certain extent, the forces of nature; but they cannot give vitality to any of them. They cannot even furnish material to make a grain of sand, the wisest of them. But God has ordained that this principle of vitality exists within themselves. You take a single grain of wheat, for instance, and put it into the earth and you will see the principle of life begin to manifest itself, it is very small apparently, but contains within itself the power of increase. The same is also true with regard to the grasses, shrubs, plants and flowers, and the various things that exist in creation. They spread, they extend, and they have spread

over the face of the earth as man has spread, and the rain descends and the sun shines and nature, as we term it, operates; but I would call it the power of God which operates according to eternal laws and principles that he has ordained. He gives vitality to all creation and sets life into motion and controls it, in the heavens as well as in the earth; not only among men, but among the beasts of the field, the fowls of the air, the fishes of the sea, and all the grasses, plants, and flowers and herbs, etc., everything possessing the principle of life within itself. You farmers know that, and hence you store up your different seeds and in the proper season take them and plant them and they grow and increase and spread; these things look very small. It is very little to look at a grain of wheat, but then if you don't have it you never could raise wheat. Can you farmers make one solitary grain of wheat without the seed? It is apparently a small thing but you can't do it. You can try it if you please, but you will not succeed. You cannot make a peppergrass seed; but if you take one of those seeds or a grain of wheat and sow it and water it you may by its increase spread it over all the face of the earth; but if you did not have the seed you could not accomplish anything. I do not care how smart you are or what rules of philosophy or science you may have come across, all I ask of you is to make a grain of oats or wheat. But then, we will stop at the wheat. If we cannot do that, we are not so very important, are we? There needs a superior power to give this vitality. You look at it. You see today the trees are leafless, there are no flowers in bloom, everything is seared and withered and apparently gone to decay. By and by

according to the principles of nature, or the laws of God, spring comes along, and the birds begin to sing and feel happy, the grass begins to shoot forth, the flowers begin to bud, the trees begin to blossom. And who gives this vitality and maintains it? God. Could you do much without him? No. Why, you cannot even make your grain to grow after it is provided for you without water. You try it sometimes but you make a poor out of it, and withal we need the revivifying heat of the sun. The grass begins to shoot up and by and by we have the wheat and corn, first the blade and ear, and then full corn in the ear. We have apple trees, plum trees, and the various fruit trees budding, blossoming and bearing fruit; all these things are provided by whom? By the omnipotent, omniscient hand of the Almighty according to certain eternal laws that he has provided for man and for every creature that exist upon the face of the earth.

But we will come back to the things spoken of by Joseph F. Smith. This principle of life is the origin of our world, not only of this world, but of others; and this propagating and multiplying is ordained of the Almighty for the peopling of these worlds. And this production of life that I have briefly alluded to is another principle that exists to supply the want of another kind of life that exists here upon the earth. And without this there could be no world; all would be chaos, all would be darkness, all would be death, and the works of God would amount to nothing if it were not for this life and vitality.

Now, I want to speak further on a principle associated with this subject, that is, that in the providence of God, or according to the eternal laws of God and the eternal fitness

of things as they exist with him in the eternal worlds and as they exist here upon the earth, all of us are or should be as much under the guidance and direction of God, and are as much obligated to listen to his law and be governed by his counsels and advice—and I should think a little more so—than we would be in making that grain of wheat to grow or ten thousand million of them to grow, for we could not do it without being governed by those laws requisite to produce the increase. Furthermore, we all are the offspring of God, are we not? I think the Scriptures read that, "We are all his offspring; that he is the God and Father of the spirits of all flesh;" and being the God and Father of the spirits of all flesh, and having made a world for all flesh to inhabit, and having made provision for the sustenance of that flesh, for their food, clothing, comfort, convenience and happiness, and given them intelligence and told them to go forth and manipulate the abundance of nature to their use, has he not a right to lead and direct us, to ask obedience to his law? Would not that be a legitimate right, when we reflect upon it? The world says, No, he has no right; I am my own master, etc. Some of the Latter-day Saints almost say the same thing; not quite, but they would like to get near it. "I am a free man; I will be damned if I don't do as I please," etc. Well, I will tell you another part of that story. You will be damned if you do act as you please unless you please to do and to keep the laws of God. We cannot violate his laws with impunity nor trample under foot these eternal principles which exist in all nature. If all nature is compelled to be governed by law or suffer loss, why not man?

Now, then, he has revealed unto us the Gospel. He has gathered us together from among the nations of the earth for the accomplishment of his purposes. For this he has used higher measures and more exalted principles than are associated with some of the lower orders of nature, some of these things that exist in nature. But who can comprehend them? The world with all its wisdom knows very little about them. The world with all its wisdom knows nothing about God. What is the acme of the perfection of knowledge that exists anywhere today? What is the highest step of the ladder they can reach? To discover some principles or laws of nature and become acquainted with them and then they make terrible blunders at that. But this is the acme of perfection that any philosopher or scientist or intelligent man professes to reach—to understand some of the laws of nature. But how much of these do they know? Why, in my time, in order to show how much they know and how little, I will mention some things that have not existed in my day. They did not know of the oil we burn in this room. I can remember that in some of the large cities of the earth all they had to light then was tallow or wax candles or whale oil, which was just about enough to make darkness visible. And after all the thousands of years that men have existed upon the earth they cannot even make the oil you burn today, and they did not have it when I was young. But did that principle that exists in the oil always exist? Yes. Why didn't they find it out? Because they only understood a few of the principles of nature notwithstanding all their philosophy and intelligence. Again, who knew anything about gas in those days? I can remember

the time when the streets and shops were first lighted up with gas. What did they have before? Tallow candles; those in common use we used to call dips. You old people know about this and whale oil, but you did not know anything about gas; but did not gas always exist? Yes. Why did they not know it? Because they were like us, didn't know much. Again, what did they know about the power of steam? I can remember the time when there was no such thing as steamboats, when we who lived in England had to come to America in sailing vessels. They had, it is true, some small vessels that were used on the rivers propelled by steam, which they could not trust in the ocean, and a little time before that they had no steamers of any kind. And then what about our railroads? Did they know how to apply steam to locomotives? No. I remember riding on the first railroad that was built, and here is Brother Robinson, who was one of the conductors of that same railroad that ran between Liverpool and Manchester. I think he is now nearly the first railroad conductor, and the oldest living. Why didn't men find out these things? We have had intelligent men and philosophers in all ages to the present time, but none could understand these things. Yet the principles are eternal in their nature and always existed, and all it needed was to bring them out. And when men discovered them they thought they were some great beings. And what did they discover? Simply something that God had already made long ago, only they didn't know it. In talking about these things I am reminded of a little baby. You sisters have your babies, and you are aware how little they know at first, and we ourselves do not know very

much; we are only babies of a bigger growth. One of the first things they find out is that they have a foot, and they try to put it in their mouth. They look at it in astonishment. Why, they always had that foot since their birth. Why didn't they know it before? Another thing they find out they have a hand and they think what a curious thing it is, and they look at it and the motion of their fingers with astonishment, and they think they have made a great discovery. But there is not much difference between the world of mankind and the babies when we come to look at it. The child had nothing to do with the making of its hands, neither have we had anything to do with originating any of these principles. God made them, and we have simply discovered some of the powers of what is termed nature, and when we have found out a little of these things we take the glory to ourselves; we feel very much like the king of Babylon when he said, "Is not this Great Babylon that I have built?" The Lord, however, started him off to eat grass like an ox. He had to live on it until seven years had passed over him, when the Lord restored him to his natural state, and he then knew that there was a God who lived and ruled in the heavens and on the earth. It is for us to learn this lesson and to find out that there is a God who rules in heaven, and that he manages, directs and controls the affairs of the human family. We are not our own rulers; we are all the children of God; he is our Father and has a right to direct us, not only us, but has a perfect right to direct and control the affairs of all the human family that exists upon the face of the earth, for they are all his offspring. Now, he feels kindly towards them and knows what kind

of people they are, and also what we are, and he would do everything he could for them even if in his almighty wisdom he has to kill them off in order to save them. He destroyed the antediluvian world on that account, because they were not filling the measure of their creation. They had corrupted themselves to such an extent that it would have been an injustice to the spirits in the eternal worlds if they had to come through such a corrupt lineage to be subject to all the trouble, incident thereunto, and therefore God destroyed them. He cut off the cities of Sodom and Gomorrah in consequence of their corruptions, and by and by he will shake all the inhabitants of the earth, he will shake thrones and will overturn empires and desolate the land and lay millions of the human family in the dust. Plagues and pestilence will stalk through the earth because of the iniquities of men, because of some of these corruptions that Brother Joseph F. Smith has briefly hinted at, namely, the perversion of the laws of nature between the sexes, and the damnable murders that exist among men.

Not long ago, I was called upon by some intelligent, or those who profess to be intelligent men, who asked me something about polygamy. "How is it with you," said I; "do you know that in this land of yours you are murdering hundreds of thousands of infants every year? Do you know that you have among you people who are considered the most fashionable and honorable that are murderers, who destroy the life that God has given before and after birth, and interfere with the laws of the Almighty? Do you know that they are doing that?" "Yes, we believe they are doing it." "Do you know that you are wallowing in corruption

and degradation, and that your social evils and other damnable corruptions that exist are spreading and permeating through all your society?" "Yes." "Well, you please go and attend to your own affairs. It certainly does not look well for you who hail from these sinks of infamy and degradation to preach morality to us. Please attend to your own affairs first and get them straightened out before you come to correct us." Yet these very people, these lascivious men sitting upon the bench and pleading in the courts will arraign honorable men for obeying a law of God. Will we obey it? In the name of Israel's God we will. (The congregation said, "Amen.") We will carry out his purposes, we will obey his behests, we will, with his help, abide his law, and our persecutors cannot help themselves, for God will put a hook into their jaws and he will lead them whithersoever he will and put a stop to their career by and by. But he will look in kindness upon Zion and honor those who honor and obey his law.

Now these are my feelings in relation to these things. We ought to observe the laws of God. The Lord has taken a great deal of pains to bring us where we are and to give us the information we have. He came himself, accompanied by his Son Jesus, to the Prophet Joseph Smith. He didn't send anybody but came himself, and introducing his Son, said: "This is My Beloved Son. Hear Him!" And he permitted the ancient prophets, apostles and men of God that existed in different ages to come and confer the keys of their several dispensations upon the prophet of the Lord, in order that he should be endowed and imbued with the power and Spirit of God, with the light of revelation and the eter-

nal principles of the everlasting Gospel, and that the keys committed to him, might, through him, be conferred upon others, and that the principles of eternal truth as they exist in the heavens, might extend to the nations of the earth, that these degrading, loathsome, damning principles might cease, that his people might be gathered to Zion from the four corners of the earth, and learn his laws. Says Jesus in his parable of the good shepherd, "and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice." Now, he has brought us together here. Whose sheep are we? Says Jesus, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. * * * Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." He has gathered us together here for what? To teach us his law through the medium of the Holy Priesthood. Jesus, in sending forth his disciples in former times said unto them, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me."

Now, God has ordained his Holy Priesthood upon the earth with presidents, apostles, bishops, high councils, seventies, high priests, and the order and organization of the Church and kingdom of God in its fulness and completeness, more complete perhaps, than it ever was since the world was framed. Why? Because it is the

dispensation of the fulness of times, embracing all other times that have ever existed since the world was, and he has gathered us together for that purpose. Is it to sow and plant and try to make ourselves comfortable and to follow the customs of the world in their corruptions and to wallow in infamy and rob and plunder one another, acting deceitfully and impurely without any regard to virtue or any of the laws that govern the Church and kingdom of God? No. But that we might be a peculiar people full of the light of truth and intelligence and revelations of God; that we might be a people having no longer need of the oral law or the written law, but a people upon whose hearts the law of God shall be written and engraven as in characters of living fire, being under the inspiration and guidance of the Almighty, walking according to the principles of eternal truth, and being led in the paths of life; being united with God and his Son Jesus Christ and with the ancient patriarchs and apostles and men of God, operating with them in the building up of Zion, in establishing the kingdom of God upon the earth, and in spreading salvation to the ends of the earth. This is what he has brought us here for. And also that we might build temples to officiate in them for the living and the dead, and that we might go forth to the nations of the earth, carrying the glad tidings of peace; and that we might be as a city set upon a hill that cannot be hid; and that being in unison with God and the patriarchs and apostles, we might draw down the light and intelligence of heaven upon the earth to enable us to operate with them according to the principles of justice and equity and the laws of life and every principle connected with the salvation of

the human family, and that we might go on from strength to strength, from intelligence to intelligence, until we shall be capable of enjoying a celestial glory and shall be prepared to enter therein; and until all that shall be prepared to have a celestial glory shall enjoy that, and those who are prepared for the terrestrial glory to have that, and also the telestial to enjoy what belongs to them, and that we may cooperate with God in the eternal worlds and the intelligences of heaven for the accomplishment of this object. And that while they operate in the heavens, we may operate for them upon the earth. This is what we are here for as I understand it.

What else? Make settlements; break loose. Some of you are crying, "Give us room." There is plenty of room, and in making these settlements we want to carry with us the principles of the Gospel and plant them in different places. We are sending out persons into the north-east of this Territory, and we want them to go filled with the Holy Ghost and the spirit of the living God. And we are sending some to Arizona, Colorado, Idaho and other places, and we will stretch out further and further. Zion's cords shall be lengthened and her stakes shall be strengthened until her armies shall become mighty and numerous and until God shall say to the Gentiles, it is enough, and then God will give the government into our hands.

We have come to see you and to talk with you. We want to see you at your own homes. These railroads whisk us by at such a rapid rate that many times we have not time to stop and visit with you. But we thought this time we would come with our own carriages and visit the

people in their own homes and talk with them and see how they feel and that they may judge of our feelings with regard to the building up of the kingdom of God upon the earth. You elders of Israel—and there are many in this congregation—let me ask you—Do you have prayers in your family? (Turning round and addressing Bishop Harrington, the speaker said): May I act as teacher for a little while?

The Bishop—Yes, we will be glad to have you.

The speaker—Well, then, I will repeat the question—Do you have prayers in your family? (A voice in the congregation. Yes.) And when you do, do you go through the operation like the guiding of a piece of machinery, or do you bow in meekness and with a sincere desire to seek the blessing of God upon you and your household? That is the way that we ought to do, and cultivate a spirit of devotion and trust in God, dedicating ourselves to him, and seeking his blessings.

Here is one brother says he does. But how is it with the balance of us? I am talking to all of you. Husbands, do you love your wives and treat them right, or do you think that you yourselves are some great Moguls who have a right to crowd upon them? They are given to you as a part of yourself, and you ought to treat them with all kindness, with mercy and long-suffering, and not be harsh and bitter, or in any way desirous to display your authority. Then, you wives, treat your husbands right, and try to make them happy and comfortable. Endeavor to make your homes a little heaven, and try to cherish the good Spirit of God. Then let us as parents train up our children in the fear of God and teach them the laws of life. If you do, we will have peace in our

bosoms, peace in our families and peace in our surroundings. Have we any difficulty with our neighbors? Why, Gentiles strive to avoid that. Cannot we pass by some of these hard words, as the old man used to say when a child would come to a big word, "Pass it by, my dear, and call it a hard word." When you come across a hard word, pass it by; don't utter it.

Nay, speak no ill; A kindly word can never leave a sting behind.

Let us treat one another with kindness and one another's reputation with respect, and feel after one another's welfare, treating everybody as we would like God to treat us. And then, when we come to the Lord, we can say, "Father, forgive us our trespasses, as we forgive them that trespass against us;" for if we do not forgive our brother, how can we expect our heavenly Father to forgive us? If we have had any difficulty with our neighbor, let us endeavor to make it right. Say, "Brother or sister so and so, my conscience rather troubles me about something I said about you or did to you, or some deal I had in which I got the advantage of you, and I have come to make it right, for I am determined to do right, no matter what other people do." And let us all seek after one another's welfare. If we can help one another, let us do it—financially or socially—and don't betray one another. Some people, some poor, miserable—I don't care to say a hard word—I will call them sneaks, they will try, because a man has married a wife according to the laws of God, to bring an accusation against him. Such men will be damned and such women will be damned. Do you know that, when these miserable sneaks come into your house on every kind of pretence,

perhaps to sell wagons or machinery of some kind, in the midst of their conversation they are known to ask such questions as, "How many wives has your husband got?" Poor, low miserable sneaks. Kick them out of your house, have nothing to do with such low, infernal trash. While we treat good men aright, kick such villains out of your house, they have no business among decent people. We do not want them. Tell them to attend to their own affairs and let our business alone. Tell them to go back where they came from, we do not want them among decent people. These are my feelings. That's saying a pretty hard word. It is such a word, though, as suits such people, for there is no decent word that's appropriate for such contemptible beings.

Be true to one another, respect another's reputation. And then, you elders, treat one another as gentlemen with courtesy and kindness. And you ladies treat one another as ladies, and, old gentlemen, treat ladies as ladies, and you, old ladies, treat the gentlemen as gentlemen.

I feel to tell a little story about Bishop Hunter. Most of you know Dr. Sprague. He was sent by President Young to see brother Hunter, when on the frontier many years ago. The doctor had a squeaky kind of a voice. He says (imitating the doctor), "Does Brother Hunter live here?" Bishop Hunter replied (the speaker imitating the Bishop's voice), "My name is Hunter." Doctor Sprague: "President Young has sent me to see if you were sick, and if so he wanted me to administer to you." Bishop Hunter: "Physician, heal thyself." Doctor Sprague: "Well, sir, I feel just like two clap boards stuck together." Then he says, "Is this your old woman, Brother

Hunter." Bishop Hunter: "This is Mrs. Hunter. Mrs. Hunter is a lady, she is not an old woman, sir." When you meet with women, treat them as ladies, and have everybody else do the same. We can afford to treat everybody right, that is, every decent body, but these sneaks we do not want anything to do with—poor miserable beings who go around pretending to do business, but whose real purpose is to obtain information that they may inform upon you, to whom? To men who are as wicked, treacherous, lascivious and degraded as the devil in hell. What for? To destroy you. Will you receive such miserable sneaks in your midst? Tell them to go about their business.

Let us live our religion, keep the commandments of God, pursue a right course, and God will bless us. I ask God the eternal Father to bless you and lead you in the paths of life. I say to you, respect the counsels of those over you; Brother Smoot as your president; listen to him, listen to the counsels of the bishop and pray for him. And then

your president and bishops should pray for the people. Treat one another with kindness and courtesy, and let us all feel we are the sons and daughters of God, living our religion and obeying his commandments, following the counsels of the holy priesthood, and seek for the blessings of God upon us and upon our posterity. Never mind what other people do. We will go on and take a course in everything calculated to promote the happiness of the human family, and Zion will grow and spread until the kingdoms of this world become the kingdoms of our Lord and his Christ, and the laws that God has introduced will prevail and his will be done upon the earth as it is done in heaven, and every creature be heard to say, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever," and we will join in the universal chorus. God help us to be faithful in the name of Jesus Christ. Amen.

**NO MAN CAN BUILD UP THE CHURCH OF CHRIST
WITHOUT THE PRIESTHOOD—RESPONSIBILITY OF THE
PRIESTHOOD—CHRIST COMING IN THIS
GENERATION—GREAT CHANGES AND JUDGMENTS
APPROACHING—EXHORTATION TO RIGHTEOUSNESS.**

DISCOURSE BY ELDER WILFORD WOODRUFF, DELIVERED IN THE TABERNACLE, SALT
LAKE CITY, SUNDAY AFTERNOON, JUNE 6, 1880.

REPORTED BY JOHN IRVINE.

I have a desire to be heard in what I say to this assembly. I know the difficulties there are in speaking here. It requires not only attention, but quietude among the people.

I feel disposed to read a few verses from the good old book the Bible—some of the sayings of Isaiah and Ezekiel. [The speaker then read from the 12th chapter of Ezekiel, from the 21st to the end of the chapter.] I have (the speaker continued) a few reflections upon my mind that I would like to lay before the Latter-day Saints, especially those who bear the holy priesthood. Among the lessons which we are learning in our day and time is this one truth: that we all of us need the spirit of revelation in order that we may teach mankind of the things of God. I do not believe myself there ever was a man lived in the flesh on the earth, in any day or age of the world, no matter what his position, calling, name, or age might be—I do not believe any man ever had the power to do the work of God, to build up his kingdom or to edify the souls of men, without inspiration and revelation; for the Lord has never called any man in any age of

the world to do any of this kind of work, whether to preach the Gospel, to prophesy, or to declare the word of the Lord to the inhabitants of the earth, or to administer in any ordinance in any temple or in any tabernacle, without the holy priesthood. There are no ordinances acceptable in the sight of God of any force after death or in the eternal worlds except those ordinances that are performed by men bearing the holy priesthood. Our heavenly Father himself has officiated by this principle in the creation of all worlds, in the redemption of all worlds, and in all the work which he has performed; it has all been done by the power of the Godhead and the holy priesthood, which is without beginning of days or end of years. This priesthood has power with the heavens. It has association with the heavens. The heavens are connected with this priesthood, let it rest upon the shoulders or head of any man, whether it be Jesus Christ, or those fishermen, or the ancient patriarchs or prophets or Joseph Smith, or any other man who is called of God as was Aaron, by revelation, and prophecy to bear record of the name of

God in any age of the world. Therefore, I occupy the same position myself. I know I need the Spirit of God. I know you do. I know any man does who rises on this stand, and attempts to teach the people. You give a man the inspiration of Almighty God and the eternal truths of heaven and he can instruct and edify the children of men upon the principles of life and salvation; without this he cannot do it. And in order to present to my brethren and sisters and friends the subject that I have on my mind, I will just refer a little further to some words of the Lord to the Prophet Ezekiel, [The speaker again referred to the Book of Ezekiel, and quoted from the 9th, 14th and 33rd chapters, all of parts quoted having reference to the dealings of God with the wicked.] Continuing, Elder Woodruff said: Now, having quoted all these passages of Scripture, I want to say to my brethren the apostles, the high priests, the seventies, the elders of Israel, who bear the holy priesthood, upon whose shoulders the God of heaven, in this day and generation has placed the responsibility of the Melchizedek and Aaronic priesthood; has placed the responsibility of this great and last dispensation, the fulness of times, and the building up of the great kingdom of God which Daniel saw by revelation, vision and inspiration in his day and generation as proclaimed by all the prophets and apostles who have written in this book, in the stick of Judah as well as in the stick of Joseph and other revelations given to us through the mouth of the prophets and apostles in our day and generation—I want to ask in the face of all this—and I take it home to myself—what position are we in before high heaven, before God the Father, before his Son Jesus

Christ, before the heavenly hosts, before all justified spirits made perfect from the creation of the world to this day? What condition are we in as the servants of the living God, men holding the holy priesthood into whose hands the God of Israel has given this kingdom. Are we disseminating the mighty flood of revelation and prophecy in these records and these books which are now to rest upon the generation as in the days of Noah and Lot? In this respect are we justified in the sight of God, in the sight of heaven, in the sight of angels, and in the sight of men? Can we fold our arms in peace and cry, "all is peace in Zion," when, so far as we have the power of the priesthood resting upon us, we can see the condition of the world? Can we imagine that our garments will be clean without lifting our voice before our fellow men and warning them of the things that are at their doors? No, we cannot. There never was a set of men since God made the world under a stronger responsibility to warn this generation, to lift up our voices long and loud, day and night so far as we have the opportunity and declare the words of God unto this generation. We are required to do this. This is our calling. It is our duty. It is our business. We have had to perform this work for the last 50 years of our lives. When the Lord called Joseph Smith to lay the foundation of the Church he called him in fulfillment of many revelations given in other dispensations to men. He was preserved by the hand of God to come forth in the last days, even in the dispensation of the fulness of times. He was a prophet of the living God. He was a prophet, seer and revelator. The Lord called upon him to do the work for which he was

ordained before the foundation of this world. He did all that was required of him, and he was surrounded with thousands of men who were acquainted with his life, and with the Spirit and power of God which rested upon him, and who sustained him in life and in death. We know he was a prophet of God, and we know he brought forth the stick of Joseph, the Book of Mormon, which was given unto him by the angel of God. This Church and kingdom has been organized by the command of God and by the revelations of heaven. It has continued to grow and increase, and has been upheld by the Lord Almighty, from its organization until the present hour. And when I look at this Tabernacle and think of the words of the prophet Isaiah, "that the mountain of the Lord's house shall be established in the tops of the mountains;" when I look at these everlasting hills and the land given by promise to Father Jacob and his posterity; when I see this barren desert peopled by 150,000 Saints of the living God who have been gathered from nearly every nation under heaven through the proclamation of the Gospel of Jesus Christ—what can I say about it? Can I say it is a dream? Can I say that it is all a vision? Can I say that this work is of man and not of God? Can I say these are revelations and prophecies which belong to some other generation? I tell you no. This is the kingdom of God. Here are the Saints of God. These mountains are being filled with the Latter-day Saints from every nation under heaven, and with these things before me I know that it is my duty to preach the Gospel, to warn Saints and sinners wherever I have the opportunity. The Lord told Joseph Smith that he would prove us in all

things, whether we would abide in his covenant even unto death, that we might be found worthy. The prophet sealed his testimony with his blood. That testimony is in force upon all the world and has been from the day of his death. Not one word of the Lord shall pass away unfulfilled. The unbelief in this generation will make no difference with regard to the building up of the kingdom of God. As it was in the days of Noah so shall also the coming of the Son of Man be. Therefore, I desire to ask my brethren, the elders of Israel—and I ask myself at the same time—do we understand our position before the Lord? Ezekiel has passed away. He is in the spirit world. He has received his resurrected body and stands at the right hand of God with other prophets and apostles who lived in days gone by. They had their day and generation. All these patriarchs and prophets and apostles had a time to prophesy, to preach, to labor, and to administer in the ordinances of life and salvation. Now, in this last dispensation, ye elders of Israel, this work has been put into your hands. Therefore what shall we say, and what shall we do? Are we acting as watchmen upon the walls of Zion? If we are, are we justified in closing our mouths, in closing our ears, or in setting our hearts upon anything else excepting the building up of the kingdom of God? I do not think we are. In my view our responsibility is very great. We should live our religion. We should practice ourselves what we preach. We should treasure up the words of life. We should search the records of divine truth. We should seek to comprehend the day and age in which we live. This is the way I look upon our situation today. I

do not look upon the revelations recorded in these books, touching the dispensation of the fulness of times, as something that will pass away unfulfilled. We live in a generation when great changes are about to take place. We live in a time when darkness covers the whole earth and gross darkness the people. The world are a great way from the truth. Infidelity overwhelms the earth, in fact it is a hard matter today to get either priest or people, sect or party, of any name or denomination under heaven to believe in the literal fulfillment of the Bible, as translated in the days of King James, which contains the revelations given from the days of Father Adam down to our own time, and which point out to us the signs of heaven and earth indicating the coming of the Son of Man. We live in the generation itself when Jesus Christ will come in the clouds of heaven with power and great glory. We live in the generation when the Gospel of Jesus Christ has been revealed in its fulness to the Gentiles, and when the Gospel of Christ will go to the House of Israel, to the descendants of Lehi, in fulfillment of that which is recorded in their records in the 9th, 10th and 11th chapters of the last book of Nephi. These prophets spake by the power of God and the inspiration of the Holy Ghost, and as the apostle says, "No prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." I feel therefore to say to my brethren who bear the holy priesthood, and I say it to myself and to all—I do not think we have much time to lie down and slumber. We have no time to speculate in trying to get rich, in try-

ing to accumulate gold and silver. What we have got to do is to build up the kingdom of God. As apostles, high priests, elders, seventies and the lesser priesthood, we are bound together by this new and everlasting Gospel and covenant; we are called to perform the great and mighty work of building up Zion, of building temples wherein we may labor for the living and the dead, and we should live in that way and manner that we may be governed and controlled at all times by the Holy Spirit.

I know very well how the world look at these things. As I said before, the world is far from the Lord. We ourselves are too far from the Lord as a people. We ought to draw near to the Lord, and labor to obtain the Holy Spirit, so that when we read the revelations of God we may read them by the same Spirit by which they were given. Then we can understand their purport when given to the children of men.

The Lord has said by the mouth of the Prophet Isaiah, that he would proceed to do a marvelous work and a wonder; and when I look at the rise and progress of this Church, when I behold the great work the Lord has performed, it was a marvelous work and a wonder indeed. There never has been, in my view, any generation in which the same amount of prophecies and important events have to be fulfilled as in the generation in which we live. Joseph Smith, an illiterate boy, was raised up by the power of God. His teachers were the angels of heaven. He was administered unto by the Son of God. He received the Aaronic priesthood of John the Baptist, who was beheaded for the testimony of Jesus Christ. He received the apostleship and Melchizedek Priesthood under the hands of

Peter, James and John, who were also put to death for the word and testimony of Jesus Christ. He made use of these ordinances by the commandment of God. He organized the Church and kingdom of God; he did that which all the wisdom of the sectarian world could never have comprehended. He established the only church on the face of the earth according to the ancient order of the Church of Jesus Christ, with apostles, prophets, teachers, gifts, helps, governments, baptism for the remission of sins, the laying of hands for the reception of the Holy Ghost—an organization which has not existed on the earth from the day the ancient apostles were put to death, and the holy priesthood taken from the earth, until the present. This Church has continued to rise. It is the only true church upon the face of the whole earth. Its history is before the world. It has continued to grow and increase from the day it was organized until the present time. This is the Zion of God. We see an embryo of it in these valleys of the mountains, and it is designed by the Most High God to stand on the earth in power and glory and dominion, as the prophets of God saw it in their day and generation. This is the kingdom that Daniel saw, and it will continue to roll forth until it fills the whole earth. These are eternal truths, whether the world believe or disbelieve them, it matters not, the truths cannot be made of non-effect. This is certainly a strange work and a wonder. There has been every exertion made to stay it. Armies have been sent forth to destroy this people, but we have been upheld and sustained by the hand of the Lord until today.

And now I desire to bear my testimony. I have no fears, my brethren

and sisters—and I say the same to our nation, to all kings, queens, emperors, presidents and governments of this world—I have no fears with regard to "Mormonism," and the ultimate triumph of the kingdom of God; because the Lord Almighty has said that the nation and kingdom that will not serve him shall perish and be utterly wasted away. If this had not been the Zion of God it would not have stood so long as it has done. This kingdom, however, has not been organized by the power of man but by the power of God, and whatever God undertakes to do he will carry out. I have therefore no fear of this kingdom. It was ordained to come forth before the world was made; and the Lord never undertook a dispensation of this kind without due preparation before he commenced. He had material in the spirit world who would in time be raised up to carry on this kingdom. I have no fears about this work being accomplished, but I have fears about many of the Latter-day Saints; because if we have the holy priesthood upon our heads and do not live our religion, of all men we are under the greatest condemnation. We have baptized a great many into this Church and kingdom—not many, certainly, when compared to the twelve hundred million inhabitants of the earth—but a great many have apostatized. What! Latter-day Saints apostatize? Yes. I tell you people will apostatize who have received the holy priesthood and Gospel of Jesus Christ, if they do not honor God, if they do not keep his commandments, obey his laws and humble themselves before the Lord; they are in danger every day of their lives. Look at the number of devils we have, round about us! We have I should say, one hundred to every

man, woman and child. One-third part of the heavenly host was cast down to the earth with Lucifer, son of the morning, to war against us—which I suppose will number one hundred million devils—and they labor to overthrow all the Saints and the kingdom of God. They even tried to overthrow Jesus Christ; they overthrew Judas, and they have succeeded in overthrowing a good many Latter-day Saints, who had a name and standing among us, who undertook to build themselves up instead of the Kingdom of God. And when men having this priesthood—I do not care whether it was in the days of Adam, in the days of Moses, in the days of Joseph Smith, or in the days of Brigham Young, I care not in what day they lived—if they bore this priesthood and undertook to use it for any other purpose than the building up of the Kingdom of God, then amen to the power and priesthood of such men.

The Lord will have a people to carry on his purposes who will obey and serve him. He has a good many people in this day and age of the world, who will be faithful unto death, whether called to seal their testimony with their blood or not. He has a people who will maintain his work while they are here. But here is the danger, ye Latter-day Saints, and the Savior saw it very plainly, and has left it on record in the earth: He compared the Kingdom of God unto ten virgins, which took their lamps and went forth to meet the bridegroom. "And five of them were wise, and five were foolish. They that were foolish took their lamps and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bride-

groom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not." Now, those who have got oil in their lamps, are men who live their religion, pay their tithing, pay their debts, keep the commandments of God, and do not blaspheme his name; men and women who will not sell their birthright for a mess a pottage or for a little gold or silver; these are those that will be valiant in the testimony of Jesus Christ.

This is the way I feel today. I feel to warn my brethren and sisters, the Latter-day Saints, to live their religion, to trim their lamps, because as the Lord lives, his word will be fulfilled. The coming of Jesus is nigh at the door. These judgments that I have read will come to pass, and though Brigham, Joseph, Noah, Daniel and Job, or anybody else were in the land, they could not do more than deliver their own souls by their righteousness. The man that is righteous cannot save the wicked. We have got to live our own righteousness, that is keep the commandments of God.

We are approaching changes. There are judgments at our door. There are judgments at the door of this nation, and at the door of Great Babylon. How do the world feel today? How does our nation feel?

Something similar to Belshazzar, the king. On the night that he drank out of the golden and silver vessels, with his princes and his wives, he thought, "Well, I made this country. I made this city. I am the god of this country;" but when the Lord Almighty manifested his displeasure by the writing on the wall, the scene was changed. His kingdom was broken up and given to the Medes and Persians. His greatness, his gold and silver did not save him. In the same way the Lord in ancient days swept away great cities when they were ripened in iniquity. Jerusalem was overthrown in fulfillment of the words of the Lord. Jeremiah and Isaiah prophesied what would come to pass, and it was fulfilled to the very letter. So I say to the Gentiles, so I say to the Latter-day Saints. What the Lord has spoken concerning our nation, and concerning the nations of the earth, notwithstanding that the unbelief of the world may be great, notwithstanding that they may reject the word of God and seek to put the servants of God to death—will all be fulfilled. War, pestilence, famine, earthquakes and storms await this generation. These calamities will overtake the world as God lives, and no power can prevent them. Therefore I say to the elders of Israel, be faithful. We have had the priesthood given to us, and if we fail to use it right, we shall be brought under condemnation. Therefore, let us round up our shoulders and bear off the kingdom. Let us labor to obtain the Holy Spirit—and power of the Gospel of Jesus Christ—which has been put into our hands, and inasmuch as we do this, the blessing of God will

attend our efforts.

We have been here a number of years. We have preached the Gospel and labored to build up this kingdom. Many have been associated with this Church almost from the beginning. Many have been taken away. Joseph and Hyrum sealed their testimony with their blood. Many have passed to the other side of the veil, and many others of us will soon follow them; but I do not want when I get there to have it said, "When you were in the flesh you had the priesthood, you had the power to rebuke sin, but you were not man enough to chastise the ungodly." Neither do I want my relatives to rise up and say, "You had the power to do a work for the redemption of the dead, but you have neglected these things." I do not want these things to rise up against me. As for gold and silver, they are of very little account compared with eternal life. When we die we must leave the riches of this world behind. We were born naked and we will go out of the world in the same condition. We cannot take with us houses, gold, silver, or any of this world's goods. We will even leave our tabernacles for somebody to bury. Our spirits must appear in the presence of God, and there receive our reward for the deeds done in the body.

Therefore, I pray God my heavenly Father to enable us to live our religion, to labor for light and truth that we may not work in the dark; to live nearer and nearer the Lord and be prepared for that which is to come, and eventually gain eternal life, is my prayer in the name of Jesus Christ. Amen.

ON THE BOOK OF MORMON—DESTINY OF THE KINGDOM OF GOD AND THE SAINTS.

DISCOURSE BY ELDER ORSON PRATT, DELIVERED IN THE TABERNACLE, SALT LAKE CITY,
SEPTEMBER 7, 1879.

REPORTED BY JOHN IRVINE.

It is with feelings of thanksgiving to my Father who is in heaven, that I stand before you this afternoon, after having been absent from this place for some nine months that are past.

I suppose that the Latter-day Saints who are congregated here, understand the object of the mission which was given to me, to go to Great Britain, and there get the pages of the Book of Mormon, and the Book of Doctrine and Covenants, electrotyped, with double sets of plates, for the purpose of spreading forth copies of these works, among the inhabitants of the earth by hundreds of thousands. I therefore, feel very much pleased to have the privilege of bearing testimony to you, that I have, through the blessing of the Lord, been enabled to finish or complete the work that was given me to do, in relation to these two standard works of our Church.

Had it not been for the Book of Mormon this territory would not be occupied by a people called the Latter-day Saints. That lies at the foundation of the work of the last days, in which we are engaged. All of you are acquainted, if you have endeavored to exercise your judgment and your capacities as intelligent beings, with the nature of that

book. If you are not acquainted with it you certainly ought to be. We all ought to inform ourselves concerning every principle that is contained in that record. We ought to make ourselves very familiar also, with the Book that is called the Book of Doctrine and Covenants, given by divine revelation in the generation in which we are permitted to live. These two books, we as a people, esteem to be as sacred as any other revelations which were ever given to the human family. We look upon the Book of Mormon as a very precious record—a precious blessing to the people who live in this dispensation, a divine work—a divine revelation. It has now been before the world almost 50 years, being published over 49 years; and the whole world, if they had seen proper to inform themselves, concerning the nature of the work, could have been blessed with the privilege. It is a work which the Lord our God has commenced by his own power. The book was not written by the wisdom of man, by the inspiration of man, but it was written by the commandment of the Most High God. It was written as revealed to a young man, the founder of this Church, under the divine influence of the Holy Spirit.

This young man being inspired of God, and having revelations granted to him from heaven, had the privilege of bringing forth this sacred record to this generation. The record was translated, as the Latter-day Saints understand, and as the world generally have been informed, by revelation, by the inspiration of the Holy Ghost, through the aid of an instrument that was used anciently and called the Urim and Thummim. The Lord did not, in revealing this work to us, require us to receive it blindly and enthusiastically, but to receive it on good, substantial, sound evidence, such as we cannot controvert, such as we cannot contradict—evidence that no reasonable person, having the common reasoning faculties of man, can consistently reject. The Lord did not raise up this Church—did not commence its foundation, until he revealed this Book; and in the revelation of this Book, he fulfilled many predictions, made in ancient days, by the mouth of the Jewish prophets, and also the apostles that succeeded the Jewish prophets. They spake as they were moved upon by the Holy Ghost; and they predicted that such a work would come forth in the latter times; and if this is not the work, as the world say it is not, then we are to look forward to the day when a similar work will be brought forth by the power of Almighty God; for the events predicted by the mouth of the prophets, recorded in the Jewish Bible, never can be fulfilled, never can be brought to pass, unless a work of a similar description, to the one that has been presented to the people of the nineteenth century shall come forth.

The Book of Mormon, we say, is just as sacred as the Bible—the Old and New Testaments. We cannot

see any reason why we should exclude all other books from the compiled books of the Jewish Bible. We have nothing in the compiled works of the Bible (King James' translation), we have no declarations in this Book, that the canon of Scripture should be full at the close of the fourth century of the Christian era. We have no declarations in this Book, that about 400 years after Christ there should be a church or people on the earth that should collect together manuscript books and call them the Bible, and that that should be a complete revelation of God's will; or that there were no other sacred books in existence, only what the Catholic church, at the close of the fourth century, happened to collect together.

We believe that God is the God of all nations, as well as the God of the Jews. We believe that he did not confine his divine power and the inspiration of his Spirit to one little spot of our globe; although he did work wonderfully, and in a marvelous manner, in the land of Palestine among the Jews, and did shew forth his power by raising up prophets, and revelators, and apostles. Yet we cannot, in our views, limit the Almighty, as the Christian nations do, and say that he has never spoken to any other people. We cannot, with the intelligence and light that God has given to us, say that the Bible is the only revelation of God to man. We believe that he made all nations, and all the inhabitants of the earth. We believe that he had as much regard for the ten tribes, after they revolted from the house of Judah and separated themselves into a distinct nation—when they wrought righteousness, as he had for the Jews who dwelt in Jerusalem, and in the vicinity of that great capital city. Indeed the Lord

has shown to us that he was no respecter of persons. So far as the ten tribes were concerned, he had revealed himself to them. Some of the greatest prophets that were raised up in days of old, before the coming of the Messiah, were prophets that lived among the ten tribes, who were not Jews: not included in the house of Judah, or the two years and a half. For instance, Elijah, who had such great power given him from God, that he could call upon His name and the heavens would be shut up so that there would be no rain fall upon the earth, according to his prayer, for three and a half years. A man with such faith, that after three and a half years of great famine, he prayed for the Lord to send rain, and rain was given immediately. A man with such power that when a captain of fifty with his fifty came to take him—who mockingly called him a man of God—he said to the captain, "If I be a man of God, let fire come down from heaven, and consume thee and thy fifty," and it was done, according to his word. He was not a Jewish prophet; he was a prophet of the ten tribes. A man also that had such great faith in God, that he was taken away from the earth, in a chariot of fire, and wafted to the abodes of immortality, among the immortal beings. Here then was a prophet raised up among another branch of the house of Israel. Here was also Elisha, another prophet, not of the Jews but of the ten tribes. Were not their revelations just as sacred as the revelations of the prophets of Judah? They certainly were; and were incorporated in the Jewish Bible. Were there any other branches of Israel besides those ten tribes, who dwelt in the northern parts of the Land of Palestine, and the Jews? Yes, we read in various

parts of this Bible, that many of the house of Israel were taken away from the main body who dwelt in Palestine, and scattered to the four quarters of the earth. Did God forget them and their generations after them, after they were thus scattered? I think not. He did not forget them; and in the days of their righteousness, he revealed himself to them and to his prophets. And this great and choice American continent was once peopled by the seed of Israel, not the ten tribes or Jewish nation especially, but a small remnant of one tribe, namely the descendants of Joseph who was carried into Egypt. These American Indians scattered over this great continent of ours, are the literal descendants of the chosen seed. Now, do you suppose that the Almighty, who desires the salvation of the children of men, would take a company, however great or small it might be, and locate them upon such a great and vast continent as ours, and leave them without any guidance by revelation from him? Leave them from generation to generation without prophets and without revelators? Such an event is inconsistent to my mind. God, who is no respecter of persons, who loves all people of all nations, of all kindreds and tongues, surely would not thus lead away the chosen seed, and plant them upon such a vast continent as ours and obscure or withdraw himself, leaving them in total ignorance, without any revelation from heaven. What is the Book of Mormon? It is their record, their Bible, their revelations, their predictions, their doctrines, their manifestations and visions, and their history, the same as the Bible is the record and history of the Jews. Why then should it be thought inconsistent with the character of God that he should bring forth

records, so sacred, so great, so important to join with the testimony of the Jewish record that the nations of the last days might have the testimony of two hemispheres that God is the same God, that his doctrines are everlasting, the same unchangeable Gospel and plan of salvation, and that his people Israel were as precious to him on the western hemisphere as they were on the eastern, and that the great atonement which we are now celebrating in this house, should not be shut out from the minds of the people in the western hemisphere? Is it consistent that this should be the case? There is not a man living, who will free himself from the traditions of false doctrines that have prevailed for many generations, but what will say it is godlike, it is consistent with the character of the Almighty to reveal himself to the western hemisphere as well as to the great eastern hemisphere, and if he did this would there be anything inconsistent that these records should be brought to light in the last days? Is God limited in his power? I appeal to the whole of Christendom, do we as Christians believe in the Lord Jesus Christ and in his Father, as being limited in their power, and that people should be left without divine knowledge, without information from heaven, when it is so easy for them to reveal? Is not the knowledge of God to cover the earth, according to the prediction of Isaiah the prophet, as the waters cover the great deep, before the end shall come? Are not many, in the last days, to run to and fro, and knowledge be increased, and when I speak of knowledge I mean that knowledge which is of God, the knowledge revealed from heaven, concerning the great plan of salvation. It is reasonable, it is consistent, it is in

accordance with the Jewish Bible, that God should reveal himself and the plan of salvation to the people of the latter days, that the knowledge of God may truly cover the earth as the waters cover the great deep. In revealing this additional knowledge, will it do any harm? Is there any church on the face of the whole earth that is in the least degree harmed by the additional revelations sent from heaven? I think not. What harm is there in the Lord's making manifest to the people in this western hemisphere, that the same Gospel was preached to the inhabitants of this land as was preached to the Jews and the people of the eastern continent in ancient days? Who is harmed among all the religious denominations of Christendom, the four hundred millions of Christians, so called, by the addition of further revelation? Did it harm any of the branches of the church that were anciently Christian, after they had the Book of Matthew revealed to them, to be permitted to have a testimony from another inspired man, called the Book of Mark? I think there was no harm in Mark's writing his Gospel, after Matthew had written his. It did no harm to the ancient Christians that Luke should write his testimony of the Gospel; that John should write his, that John should be permitted to receive great prophecy and revelation on the isle of Patmos. Did that close revelation from God? No, because we find that the Lord inspired John to write his testimony of the Gospel, showing that the canon of Scripture was not closed up when John left Patmos. What harm is there for another nation to know about the Prophet Moses, the Lord Jesus Christ, and the atonement that he made by his own suffering and death? Would it not

be a privilege and blessing for the ancient inhabitants of America to be informed concerning the only way by which they could be saved in the kingdom of God? The Book of Mormon records the fact that Jesus did appear on this American continent, after his resurrection from the dead; that he did administer in person, in his immortal body, after his resurrection, for several days, in the midst of this remnant of Israel, the forefathers of these American Indians. What Gospel did he teach? Did he teach one Gospel in Asia and another in ancient America? No. If the same Gospel then is taught, who is harmed among the four hundred millions of Christians, by having the information concerning it? It seems to me as if I could imagine the feeling of the strangers that may be present this afternoon. I can imagine someone saying, "Oh, it would be a very beautiful theory, if we could only believe it; if we only had testimony sufficient to believe what you Latter-day Saints declare, that the Book of Mormon is actually a divine revelation of the Gospel as it was preached in ancient America; if we knew this fact we could not denounce it as something that was calculated in its nature to destroy the peace and happiness of Christendom, but we should consider it a great blessing to the human family if we only had the evidence and testimony that the facts are as you state them." Now I expect these thoughts are running through the minds of some individuals here. Well, now, what must be the evidence? What would you naturally suppose would be the kind of evidence that the Lord Almighty would give to substantiate the divinity of a book that is almost two-thirds as voluminous as the

Jewish Bible? Can you imagine any testimony that ought to be given to convince the children of men? "Well," says one, "if we could only have it confirmed by the ministration of angels, that would be an evidence, a great evidence or testimony." The inhabitants of this generation, for nearly fifty years, have had the testimony of three men, besides the boy that translated the Book of Mormon—the testimony of three witnesses. The Lord would not suffer his Church to be organized, would not suffer his servants to build up this kingdom on the earth—this ecclesiastical kingdom, until he gave sufficient evidence unto three chosen witnesses, as well as the boy that translated the work. Their testimony is given, in connection with the book, and there is no man living that can contradict their testimony or can prove it to be untrue. The witnesses themselves have never denied their testimony; and not only three other witnesses who saw the angel, heard the words of his mouth, saw the glory of his countenance, and saw the plates—the original plates from which the Book of Mormon was translated, but also eight other witnesses who saw the plates, but did not see the angel; they saw the plates at another time; saw the engravings upon the plates, handled them with their hands, and have recorded their testimony. Hence we have the testimony of the young man that was called by the angel to translate and bring forth the book, and then the testimony of eleven other witnesses besides. In the mouth of two or three witnesses, we are told in the Jewish record, every word shall be established. But God saw fit to give twelve witnesses before the Church of the Latter-day Saints ever had an existence on this earth. That certainly

ought to be sufficient to begin the work with, to begin to enlighten the minds of the children of men, concerning what God was about to do upon the face of the earth. But are we confined to these twelve men and their testimony? Are there no other means by which we may for ourselves come to a knowledge that this work is divine? I will tell you how the Lord has provided in a godlike manner, just as we would naturally expect he would do—that the children of men, however weak, frail, and imperfect in their judgment, if they have the common sense and common attainments that the children of men generally have, may not only have a faith concerning the truth of this work, founded on the evidence of others, but also a knowledge for themselves. And how is this? How can people get a real knowledge that this Book is divine? Says one: "I should like to embrace it, but then you are so unpopular. Still if I knew it to be true," perhaps some stranger may say in his heart, "if I knew that God was the author of it, I would not mind anything about the contumely, or anything about the unpopularity of the people called Latter-day Saints." There is a way to know whether this work be true, if you will follow the conditions. And what are the conditions that God has pointed out, by which we may receive a knowledge now as well as they received a knowledge in ancient times, concerning similar doctrines and principles? It is by obedience to the Gospel of the Son of God. The Lord, before he suffered this Church to be organized gave authority to his servants to preach the Gospel and to organize his kingdom on the earth in fulfillment of the ancient prophecies. In connection with this authority, he

gave them authority to administer the ordinances of the Gospel to those that would repent of their sins and believe on the Lord Jesus Christ. He gave them not only power and authority to baptize—that is divine authority to baptize—for the remission of sins, but also to lay their hands upon the heads of baptized believers and pronounce upon them the blessings of the Holy Ghost as they did in ancient days. This was placing the people of this generation in a condition to prove whether this work was divine or not. The elders were sent forth in the early rise of this Church, saying unto the people, "If you will repent of your sins—if you will turn from everything that is evil, if you will with all your hearts enter into a covenant with the Almighty to obey the Lord of righteousness, to keep his commandments, to do right all your future days, and will be baptized by the authority that God has given from heaven, and also be confirmed by the laying on of hands, God will give you the Holy Ghost, and by this gift of the Holy Ghost you shall *know* that the Book of Mormon is a divine revelation, and that this is the Church and the kingdom of the living God." Very many honest-hearted people in the American Union, in the nation of Great Britain, in the various nations of Europe, and upon the islands of the Sea, have tested the truth of this commandment of God given unto his servant in the first rise and beginning of this Church. Did they receive the Holy Ghost? They testify that they did. They say, that "by obeying that message which you brought to us, which you testified that God had sent you to preach, the promises you made to us are fulfilled. You stated that we should receive the Holy Ghost.

We have received it because we have humbled ourselves before God. We have been baptized by you. You stated you held authority. We believed it from testimony that you gave us, that such was the case, but we did not *know* it. We went forth and acted upon our faith, and now we can testify we *know* you are the servants of God; for God has fulfilled the promise which he has given to us through your word." Thus scores of thousands have proved the divinity of this work. You marvel that this people are so well united. You marvel that we come out from the nations of the earth and assemble ourselves in one. You marvel what it is that prompts this people called Latter-day Saints to come from the lands of their forefathers, from the islands of the Sea, from distant nations, and assemble themselves here in this great basin of North America. It is not man that has accomplished this work. It is because you have received the Holy Ghost that you are here in these valleys. It is because God witnessed unto you in your own lands, before you started upon your journey that he had again spoken to the inhabitants of the earth as in ancient days. You there learned that this was his true Church, his true kingdom established upon the earth as he predicted by the mouth of his servants, and you felt anxious to be gathered with the rest of the Saints that had the same testimony with you. Hence you gather not only from choice, but by actual commandment. We do not gather here merely for the sake of being together, but it is because the same God who revealed the Book of Mormon by his servant Joseph, the youth of whom I have spoken—that same boy received another revelation which is published in the Book of

Doctrine and Covenants, which I now hold in my hand, commanding the Latter-day Saints to gather out of all nations of the earth, to this American continent. Hence you came here because you had received the Holy Ghost. You have come here because you knew this work was true. You have come here that you might fulfil the commandment which God gave near the time of the rise of this Church in relation to the gathering of his Saints from among all the nations and kingdoms of the earth. Has God fulfilled that which he spoke when we were but a little handful of people, not numbering one hundred souls? He told us that his people should be gathered from all quarters of the earth into one place upon the face of this great continent. Has he fulfilled it? The testimony is before the eyes not only of the Latter-day Saints, but the eyes of all people, nations and tongues, and among the most distant nations of the earth concerning the gathering of the people called Latter-day Saints. God has fulfilled his word—this word, which was given nearly fifty years ago, as to the gathering of his people from the four quarters of the earth. Now this great work of the last days never could be accomplished without this gathering together of the Saints. There are no other people fulfilling it. For instance, take the Roman Catholics; they were not gathering from all parts of the earth. Take the Greek Church; they do not come out from the nations from which they receive their doctrine. Take all the Protestant denominations, and who among them all are assembling themselves together in one? If they should issue a proclamation by human wisdom and by human commandment, requiring their members to gather together,

they could not accomplish it. Why? Because there is not enough unity amongst them; the Holy Ghost has not been given to them in its fulness, as given to the ancient Saints; hence they could not gather the people together. But the Lord has done it through this people. And what will he yet do? Permit me to prophesy, not in my own name nor by my own wisdom, but on the strength of that which God has revealed to this Church since the year 1830, and that also which is given in the Book of Mormon—I prophesy that this is only just the beginning, as it were of the great work of the gathering of the Latter-day Saints.

[I would say that some of our friends that have called in this afternoon are obliged, in consequence of the cars leaving, to retire. May the Lord bless them, pour out his Spirit upon them, may he manifest the truth unto them that they may be blessed in common with all those who keep the commandments of God.]

The Lord our God has therefore fulfilled that which he spoke; and as I said this work, instead of being nearly accomplished, nearly fulfilled, and all things brought about according to the purposes of the Almighty, only the foundation, as it were, is now laid, and instead of being gathered in a little company of 150,000, by and by we shall be gathered in hundreds of thousands and even millions. Now, do you believe it? I not only believe it but know it will come to pass just as much as a great many other things which have already been fulfilled since the promises were uttered and published in this book. I knew they would come to pass, for God has revealed these things to me, and given me a knowledge of them, and

I also know concerning the future of this people, as also do a great many of our brethren that have received testimonies concerning these matters. Is God limited to this little narrow spot, called the great basin of North America? Why, no. It is only for the present, for the time being that we dwell here. Where will we dwell in the future? What is our future destiny? It is not on the Sandwich islands, it is not in New Zealand, it is not in Australia, it is not in any of the islands of the sea, but I will tell you the future destiny of this people in a very few words. Not many years hence—I do not say the number of years—you will look forth to the western counties of the State of Missouri, and to the eastern counties of the State of Kansas, and in all that region round about you will see a thickly populated country, inhabited by a peaceful people, having their orchards, their fruit trees, their fields of grain, their beautiful houses and shade trees, their cities and towns and villages. And you may ask—Who are all these people? And the answer will be—Latter-day Saints! Where have they come from? They have come from the nations of the earth! They have come from the mountains of Utah, from Arizona, from Idaho, and from the mountainous territories of the North American Continent, they have come down here, and are quietly cultivating the lands of these States! Now, this will all come to pass, just as sure to come to pass as there is a God that reigns in yonder heavens, and not many years hence either. Thus you see that for some time to come, our future destiny is not to build up this kingdom upon any of the islands of the sea, but to be located where God has decreed, by his own power that his people

shall dwell. "Oh, but," says one, "you have to get the land first." But I would ask is there any breaking of the Constitution—is there anything calculated to take away the rights of American citizenship by emigrants going from one part of this nation to another, peacefully and quietly, purchasing the land and locating upon it? I think not. "But," says one, "perhaps they will not allow you to purchase the land." The Lord will take care of that; that is in the hands of the Lord. That same being who will assist in the building of a great city on the western boundaries of the State of Missouri, has all power; and when we purchase the land, and go and take possession of it, I do not think we will be driven from our own lands, if we mind our own business and do not meddle with our neighbors' business, and do not undertake to injure them in their rights and privileges, guaranteed to them by the Constitution of our country. If we conduct ourselves in a peaceable manner, I do not see why we may not dwell there as well as other citizens. We have the strongest assurance that such will be the case. These were promises made to us, before there were a hundred persons in this Church. It was promised that we should have a land as an inheritance; but we were commanded of God, to purchase the land. Now, when the time comes for purchasing this land, we will have means. How this means will be brought about it is

not for me to say. Perhaps the Lord will open up mines containing gold and silver, or in some other way as seemeth to him best, wealth will be poured into the laps of the Latter-day Saints till they will scarcely know what to do with it. I will here again prophesy on the strength of former revelation that there are no people on the face of the whole globe, not even excepting London, Paris, New York, or any of the great mercantile cities of the globe—there are no people now upon the face of the earth, so rich as the Latter-day Saints will be in a few years to come. Having their millions; therefore they will purchase the land, build up cities, towns and villages, build a great capital city at headquarters, in Jackson County, Missouri. Will we have a temple there? Yes. Will we have a beautiful city? Yes, one of the most beautiful cities that will ever be erected on the continent of America will be built up by the Latter-day Saints in Jackson County, Missouri. Consequently, when congressmen and statesmen, and the great men of our nation, want to know what the future destiny of the Latter-day Saints will be, let them remember the words of your humble servant, who has addressed you this afternoon; for they will come to pass—they will be fulfilled. We have seen too many revelations fulfilled, already, to be mistaken in regard to these matters. Amen.

DIFFERENCE BETWEEN THE LATTER-DAY SAINTS AND ALL OTHER PROFESSING CHRISTIANS.

DISCOURSE BY ELDER CHARLES W. PENROSE, DELIVERED IN THE SALT LAKE ASSEMBLY HALL, SUNDAY AFTERNOON, APRIL 11, 1880.

REPORTED BY JOHN IRVINE.

I am thankful today for this opportunity of meeting with my brethren and sisters in this fine hall to worship God and spend a little time in reflecting upon the principles of the Gospel of Jesus Christ, and I am thankful also for this opportunity of bearing my testimony to the truth of the work in which we are engaged. I trust that during the short time I shall stand before you I may be led by the Holy Spirit to say something which will edify and instruct the people.

It was remarked by Brother N. H. Felt, who has just addressed us, that it would be a difficult matter to answer the question—wherein do the Latter-day Saints, or "Mormons," differ in their views from the rest of the people who profess the Christian religion. True this would be a difficult question to answer in a few minutes satisfactorily. There are a great many points of difference between our doctrines and the doctrines of the so-called Christian world, but if I were to attempt to answer the question in brief I would say the chief difference consists in this—That the religion which we have received has come down from God out of heaven direct, by revelation, in the day and age in which

we live, while the religions which are believed in by the various Christian denominations who meet today in different parts of the world to worship God, most of which have been in existence for a long time have been in every case arranged by men. The people who belong to the various Christian sects all profess to believe in one Book—the Bible, and in one God; but their ideas in regard to religion and in regard to the manner in which God shall be worshipped and served are very different, and when we trace up the origin of their religion we find that in every case, with perhaps one exception, they have been started by men; by individuals who, no doubt, in the first place, believed they were enlightened of God and had come to the conclusion that such and such doctrines were the doctrines of Christ, and that it was their duty to preach these doctrines. They convinced others of the truth of the ideas which they had adopted, and together they formed a religious society. Now, we shall find that this is the case with all those different sects and parties, that compose modern Christendom with the exception perhaps of the Church which is called the Church of Rome, the

Roman Catholic church. That church professes to be a continuation of the Church which Jesus Christ established. It professes to have the same authority, handed down from generation to generation, which was exercised by the ancient apostles. It professes to have the keys that Peter held. The Pope of Rome professes to be the successor of St. Peter, and the priesthood of the church of Rome profess to have the same authority, or similar authority, or a succession of the authority, which was held in the primitive Christian Church. They say there has been no interruption of this line of priesthood in the church which Jesus Christ established, to build up which the ancient apostles lost their lives—that this priesthood has been continued down through the stream of time to our own period. All the rest of the denominations called Christian have sprung from that body directly or indirectly, and their organization was started in the way that I have briefly described.

You see then there is a great difference between our professions and the professions of all the rest of the Christian world in this particular. We testify that in the day and age in which we live, God, who spoke in ancient times to the prophets, and in the meridian of time by his Only Begotten Son, has uttered his voice again out of heaven; that Jesus who died on Calvary, that we might live, has manifested himself in this day and age of the world; that the angels of God, who were men that ministered in the name of the Lord, in the flesh, in times of old, who died in the truth and live in God, have come to the earth in this age of the world and revealed the things of God; and that this Church of Jesus Christ of Latter-day Saints has been organized, not by the wis-

dom of man, not by persons who have reflected and studied and come to certain conclusions in their own minds and then founded a church, but that it has been organized and established and carried on and directed under the immediate revelations of the Most High God. You see this is quite a difference. There is quite a distinction between us and all the rest of the people called Christians. I do not know, however, whether the great body of people called Christians will allow us to adopt that name. They dispute our right to the title of Christians. They call us "Mormons"—rather a foolish title to give us. Mormon is the name of a man, a servant of God, a prophet of the Most High, who lived anciently on this continent and wrote some of the things revealed to him in a book called the Book of Mormon; and because we believe in that book, our "Christian" friends call us "Mormons." We might just as well call them Peters, because they believe in Peter; we might just as well call them Pauls, Jeremiahs, Isaiahs, or Lukes, because they believe in the sayings of these men written in the book called the Bible.

But the stranger might say, "It is very well for you to make such a statement as you have made, that your Church has been organized by the commandment of God and by divine revelation from him in the present day, but how can you prove that to the world?" There is a very simple way by which this can be found out, by which the truth or falsity of what I have said can be established. The people who live here in Utah, who have been gathered here from a great many different parts of the earth, are here because they know that what I have spoken of this afternoon is true. This is

what brought them here. They have not come up to the heights of these mountains to dig for gold or silver, to make themselves rich with the fruits and products of the earth, or to unite together to establish some socialistic system for the mere bettering of their temporal circumstances. They have come here from the east, from the west, from the north and from the south, from the different continents and from the islands of the sea, because in their own souls they have received a testimony similar to that which I have borne this afternoon. They have investigated the subject; they took the course pointed out to them by which they could find out the truth or falsity of this work for themselves, and having received a testimony that it is true they have come up here to these mountains; they have left their homes in various lands, they have turned their backs on their former homes and relationships, broken up their business affairs, many of them having left friends and family and have come up here to these mountains that they may learn more of this important work, having first of all received a testimony from God that it is true. Well, someone may say, "How did they find it out? Did they find it out because somebody told them? Did they receive their testimony from some other man or woman?" No; they received it direct from the Lord, direct from the heavens, for "God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted of him." He is just as willing to manifest himself to an Englishman, an American, a Scotchman, an Irishman, a Dutchman, a Scandinavian, a South Sea Islander or anybody else, as to a Jew. How did they obtain this testimony? The Apostle James,

some of whose writings we have in this book called the New Testament, told the people in his day, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." Now when the elders of this Church went out with this testimony that God had again spoken from the heavens, that communication between the heavens and the earth, which was once enjoyed by men of old had again been opened up, they told the people who heard their words that if they would believe in the true and living God, if they would believe in the Lord Jesus Christ, if they would repent of their sins and be baptized in water for the remission of sins, they should receive the Holy Ghost, and by this Spirit they should obtain a testimony direct from the Almighty to their own souls, that God had in very deed commenced the great work of the latter days, spoken of by all the holy prophets since the world began. What was the result of this teaching? Why, in every place, in every part of the world, among any people, no matter what their former customs or religion might have been, no matter what condition they might be in, no matter how they had been educated, no matter of what race they might be, wherever they heard the sound of this Gospel and obeyed it, they received a testimony of the truth of this work and therefore have gathered up to these mountains.

This is my testimony to this congregation this afternoon: that, having received this Gospel and obeyed it in the way that I have pointed out,

I received a testimony to my own soul, from the Almighty, by which I have no longer any doubt as to its truth; no longer to depend upon the testimony of man. I can say for myself, before God, before the heavenly hosts, before all nations wherever I may be sent, that I know this work is true. I know that God lives. I know that God hears and answers prayers. I know that Jesus is the Christ. I know that angels have come down from the heavens in these the last times and restored the ancient Gospel. I know that the holy priesthood, the power of God, the authority to administer in the name of the Lord, held by men, in ancient times, has been restored to men in these the latter days, and that it is here upon the earth, never to be taken away again until the work has been accomplished for which it was sent; until every nation shall hear the sound of the Gospel; until every nation, kindred, tongue and people, shall hear of the purposes of the Great Jehovah; until all people shall be warned, and the honest and upright, and the truth-loving in every clime shall be gathered unto the fold of Christ; until the way shall be prepared for the coming of the Lord Jesus Christ—to reign in Mount Zion and Jerusalem, and before his ancients gloriously; until the earth is redeemed from the curse; until Satan and his hosts are bound; until the great work of God is accomplished and all his children brought up from death and hell and the grave, and placed in a position where they can glorify God throughout the countless ages of eternity.

It is popularly supposed that when our elders go out as missionaries to the different countries of the earth, they go for the purpose of inducing people to gather here to these

peaceful valleys, that they might be made subservient to our leaders. That is the popular idea. There cannot, however, be anything more false and ridiculous than this. What object could men have in taking the trouble to go, as our elders do, to face the frowns of the world, to be scoffed at and despised, to travel "without purse or scrip," as did the ancient servants of God, suffering contumely, persecution, privation, and even hunger and thirst, traveling footsore and weary, among a people who, generally speaking, do not desire to hear their testimony? Their object is to preach the Gospel of Christ, and to bear witness of this great work. It is not merely to gather people to these mountains. When people do come here they come just as I have said—because they have received the Gospel, and know it to be true. They come up here that they may learn more of the ways of the Lord. And this is the testimony that our elders bear wherever they may be sent: That God has restored the ancient Gospel and that he is building up his Church on the earth again for the last time; that the hour of God's judgment is nigh; that the angel, to whom Brother Felt referred, and about whom he quoted from the revelations of St. John, has come to the earth with "the everlasting gospel to preach to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." This is our testimony, this is why we go forth, and when the people hear our testimony and believe it, and call upon the Lord for a witness, they receive it, and then they are willing to forego everything for the sake of the Gospel.

There is another great difference between our religion and the reli-

gions of the world, and that consists in the power and authority of the priesthood to which I have briefly referred. Now, it is true that the church called the Church of Rome, professes to have the priesthood. That church professes to have the same authority which was in the ancient church, and that it has been handed down from generation to generation to our own times. The Church of England—or the Episcopal Church as it is called here—professes to have a portion of that same authority. The Greek Church also professes to have a portion of that authority. They are branches or offshoots from this Roman Catholic Church; but the rest of the Christian denominations repudiate any idea of a priesthood. They think there is no need for any priesthood. They say that Jesus was the Great High Priest, and that there is no need for any more priests; that is the prevalent idea among the rest of the Christian sects. But we do believe in the necessity of this priesthood, and say that it has been restored from heaven in this our own times. In what way? In the first place John the Baptist, who went before Jesus to prepare the way for him as the prophets predicted, who held the priesthood of Aaron, or the Levitical priesthood—that same person who baptized Jesus in the river Jordan, and who was beheaded for preaching the word of the Lord, has come to the earth in this day and age of the world, and ordained man to the same authority and priesthood that he held while he was in the flesh. Now, I do not know that there is another people on the face of the earth that possess any such thing as that, so that in that respect there is a great difference between our religion and the religions of the world. Further, we testify

that not only this lesser priesthood which was held by John the Baptist has been restored, but that Peter, James and John, who held the Apostleship, the same priesthood which Christ held, have come in this our own time and restored the authority which they held. "As my Father hath sent me, even so send I you," said Jesus to his disciples. They were ordained to the same authority that He held. What authority was that? We are told that Christ was called to be a priest forever after the order of Melchizedek, an unchangeable priesthood, everlasting, without beginning of days or end of years. He conferred the same priesthood upon His apostles, and Peter, James and John were left to take charge of the Church when He departed; they had the keys of the kingdom; whatsoever they should bind on earth was to be bound in heaven, and whatever they should loose on earth was to be loosed in heaven. Now, we testify that these three individuals holding the keys of that Apostleship, the higher priesthood, have come down to the earth as ministering beings in our own times, and ordained the Prophet Joseph Smith to the same Apostleship and priesthood and authority which they held, and through him it has been conferred upon others, so that the ancient authority and priesthood held by men of God in times of old, is here on the earth in this Church of Jesus Christ of Latter-day Saints.

Then there is another difference between us and the rest of the people called Christian, who profess to believe in the Christian religion. This lesser priesthood holds the power to baptize for the remission of sins among other things, but it does not hold the power to confer

the Holy Ghost upon the people. When John the Baptist baptized for the remission of sins he said, "There cometh after me one mightier than I, the latchet of whose shoes I am not worthy to unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost." And we read in the New Testament, in the Acts of the Apostles, that on a certain occasion when the apostles were passing through the upper coasts of Ephesus, they found certain disciples who had simply been baptized with the baptism of John, who did nothing but baptize for the remission of sins, he having no authority to lay his hands upon the people; they had not received the Holy Ghost. But the apostles had received that power and authority from Jesus Christ which He himself held, and they laid their hands upon these people, and they received the Holy Ghost. Here is the difference, or one point of difference, between those two priesthods. Now this priesthood has not remained upon the earth, hence the necessity of restoring it. The only person in Christendom who professes to have the keys of the apostolic priesthood is the Pope of Rome. What is the Pope of Rome? Is he an apostle? No; he does not profess to be an apostle. Then how came he to be the successor of Peter? Peter was an apostle. He held the keys that Christ gave to him. Christ ordained him. Does the Pope of Rome profess to have the keys of revelation? No, he does not profess to receive any new revelation. He, with others, sometimes meet in holy Convocation, as it is called; they meet in council, they enunciate certain dogmas, but he does not profess to receive any revelation from God. What was the great power of

the ancient apostleship? The power to commune with the Highest. The form of the apostleship was nothing; the power was everything. That power departed from the earth. The people in ancient times were unworthy of it. They put out the lights of God which He had placed in the world, and left themselves in darkness. They cut short the apostles' lives, and the world was left in the gloom. They would not have the power and authority of that apostleship in their midst, and instead of the ancient Church of Christ with the power of God, with the ministration of angels, with the gifts and blessings we read about in the New Testament, we find arising a church of a different form, a church that has persecuted the Saints, a church that is stained with the blood of the innocent, a church that put people to death for their religious belief (which the Church of Christ never did), and yet that church, including all the various contending denominations and sects extant upon the earth, is called "Christian!"

Now, our testimony to the world is that God has restored these two ancient priesthods—that is, the power to administer in the name of the Lord by authority, and that the power of God accompanies that authority. Here are men who profess to have the right to administer the ordinance of baptism for the remission of sins, who profess to have the authority to lay hands upon the people for the gift of the Holy Ghost. Now, an impostor might profess to have this power. Having read about it in the New Testament, and seeing that the ancient servants of God possessed such power, a man might profess to have authority to lay hands upon people for the bestowal of the Holy Ghost. But an

impostor cannot really confer the Holy Ghost. That comes from God. No man can bestow the gift of the Holy Ghost upon anyone; that is the gift of God. We read about a man who thought he could purchase this power. He offered the apostles money for it. But Peter said unto him, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."

Now, here we have in Utah about 150,000 people. A great many of them came to these mountains under very adverse circumstances. They left their various homes in different parts of the world to gather out here with the Saints. Why? Because they knew that this was the work of God by the gift and power of the Holy Ghost. How did they receive it? They received it by the laying on of hands of men who professed to have the authority to do so. Now, the fact that they received the gift of the Holy Ghost is a proof that the power of God accompanies the administration. The same fruits that were made manifest in days of old are made manifest today. We read in the New Testament that certain gifts existed in the ancient Church. The sick were healed and the lame made to walk. Some had the gift of tongues, others the interpretation of tongues, others the gift of prophecy, etc. What was the effect of the existence of these gifts? Union, concord, brotherly love, all seeing eye to eye. Now, inasmuch as we find the same gifts among the Latter-day Saints—although of different nationalities, formerly of different religions, brought up in different ways—it is evidence clear and plain that the power of God is in the midst of this people; that the Holy Ghost has been conferred upon them, and this is their united testimony. This

is clear to me, but it may not be clear to everybody else. I do not believe it possible for others to see things as I do, unless they take the same course as I have done, and test the matter for themselves.

If a man believes in God, and in his Son Jesus Christ, and in the Scriptures, he will manifest his faith by receiving the doctrines laid down and the commandments given; and if he will ask of God he will receive a testimony. I can make bold to promise this blessing to every man and woman in this house—and I do it in the name of the Lord Jesus Christ—if they will obey this Gospel which God has sent from heaven for the salvation of mankind. My friends, if you will turn away from your evil deeds, if you will turn unto the Lord God, obey the ordinances and ask for a testimony of the truth of this work; if you will do this in sincerity, I promise you in the name of the Lord you shall receive the testimony you seek. Is there any minister upon the face of the whole earth, amongst the so-called Christian sects, who can make you a similar promise? No. Why? Because they have not been called to this work. This is another point of difference between our religion and that of the world. Our elders go forth with boldness, because they are not sent by men. They are not called to preach for hire. They are called of God to bear the holy priesthood and carry forth this message of glad tidings wherever they may be sent. It is their duty to proclaim this Gospel to the uttermost bounds of the earth, and their testimony is similar to that I have borne here today, and our witnesses are the Latter-day Saints—gathered from the nations—who dwell in the valleys of the mountains.

There are a great many other

points of difference between us and the so-called Christian world, that I have not time to refer to. For instance, we believe in the doctrine of gathering to this land from all parts of the world. When we go out to preach this Gospel, we do not advise the people to stay and erect great churches in the countries where they receive the Gospel. We bear testimony to them that this is the time of God's judgments. We say, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." We testify that the time is near at hand when great Babylon shall fall; when God shall smite terribly all the nations of the earth; when he will turn and overturn; when nation shall rise against nation and kingdom against kingdom; people against people and family against family; when there shall be wars and rumors of wars; plagues, famines and pestilence; such a time as has never been known upon the earth from the beginning even unto the present day. Therefore we call upon the elect of God to come out from the nations of the earth, and they come from the east and from the west, from the north and from the south, to this chosen land, to serve the Lord, to learn of his ways and to walk in his paths, and prepare themselves for the great events that are about to transpire on the earth.

Another great point of difference is the building of Temples. The different Christian denominations build houses and call them St. Paul's church, St. Peter's church, St. Mark's church, etc. They build churches to these various saints, but they know nothing about building a house to the name of the Most High God—a temple in which the Lord may come and place his feet; for this is the day spoken of by the

prophets, when "the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiners's fire," etc. We call upon the people to come out and help build temples in which ordinances can be administered for the benefit of the living and the redemption of the dead. The redemption of the dead! Can the living do anything for the dead? When people pass away from the earth, is not their condition settled? When the tree falls, does it not lie there? Yes, it does, till it is moved. In connection with the Gospel we have received glad tidings of salvation which is preached to the living and to the dead. The Lord has revealed to us the glorious doctrine of redemption for the dead—a plan by which the living may aid the dead. Not by saying mass over the soul of the departed, but by attending to certain ordinances for them which belong to the Gospel. Are all the thousands and millions of people who have passed away without a knowledge of the Gospel to perish? No. There is no name under heaven but the name of Jesus whereby man shall be saved. Ask our Christian friends if the millions of heathens who have passed away from this world have ever heard the name of Jesus. If not, what is to become of them? Millions of people who dwell upon the earth even in so-called Christian countries know nothing about the true Gospel. The so-called Christian churches lack this knowledge and light. By the confession of the Episcopal Church, in its homily of the perils of idolatry, the whole of Christendom, "clergy

and laity, men, women and children of all ages, sexes and degrees, have been at the time the homily was written, buried in the most abominable idolatry for the space of 800 years or more." According to the testimony of the Apostle in the Apocalypse, the whole world, Christian as well as heathen, has gone astray, all nations have become drunk with the wine of the wrath of the fornication of Babylon the great, the mother of harlots; and there has been no voice from heaven, no revelation from God, no communication with the eternal world for many centuries. Although a great many people have tried to do the best they could—and so far being accepted of God—yet they have not received the Gospel by which they can enter into the presence of the eternal Father; they have not entered in at the straight and narrow gate which leadeth to lives eternal.

By this Gospel which has been revealed to us, the servants of God who depart from this mortal sphere, take with them the authority and priesthood they hold, as Christ did, when he went to preach to the spirits in prison. So the servants of God, bearing the same priesthood, go and minister to the spirits behind the veil whether Christian, heathen or pagan. No matter what clime or race they belong to, all must hear the same Gospel and be judged by it on the great day of judgment. They have therefore an opportunity of repenting in the spirit, if they did not hear the Gospel in the flesh. The Spirit can believe, can be informed and instructed in the ways of God, but the Spirit beyond the veil cannot attend to ordinances pertaining to the flesh. To this end, therefore, we are building temples so that, when they are sanctified and accepted of God, the holy priesthood

may administer both for the living and the dead. For this is the great dispensation of the fulness of times in which Christ will gather together in one, all things that are in him, both which are in heaven and which are on earth. This is the last dispensation of God's mercy to man. The work has been commenced and it will roll on until the Gospel has been preached to every nation, kindred, tongue and people, and the honest in heart have been gathered out from among the Gentiles. Then the Lord will send his servants unto the Jews and the House of Israel, and thus fully accomplish all he has spoken by the holy prophets. We will therefore work while we dwell in the flesh, and when we have finished the work we will pass behind the veil to sweet rest. Rest from our trials and sufferings, from our sorrows and tribulations, from our persecutions and misrepresentations, but not to cease from our labors of love, but to minister in the power, in the strength, in the might and majesty of the eternal priesthood among the hosts behind the veil, and those that dwell upon the earth will continue to build temples and minister therein, that the dead may be redeemed.

I have not time to continue further on this subject. I have briefly pointed out some of the differences between us and the "Christian" world. And now I will bear my testimony to this congregation in the name of the Lord Jesus Christ that this is not the work of man; that "Mormonism" is the work of the Great God, and no power can overturn it. And I testify further, that every nation and kingdom that shall rise against this work shall perish and be utterly wasted away. The Lord will have a reckoning with that nation, no matter where it is,

for all the nations of the earth are in the hands of God, and every human government that will not serve him shall be brought low, until his kingdom spreads forth and is established upon the whole earth with Christ the Redeemer, as King,

whose right it is to rule.

May the peace of God, which passeth all understanding, rest in the hearts of the Saints, and also guide all people who desire the truth, in the way of life eternal, through Jesus Christ. Amen.

PROGRESS OF THE SAINTS TO UNION IN FAITH AND PRACTICE—THE UNITED ORDER.

DISCOURSE BY ELDER ORSON PRATT, DELIVERED IN THE TABERNACLE, LOGAN CITY,
SATURDAY AFTERNOON, NOVEMBER 1, 1879.

REPORTED BY GEO. F. GIBBS.

I will read a few passages from the Book of Jacob, one of the sacred compilations of the Book of Mormon.

"And it came to pass that the servants did go and labor with their mights; and the Lord of the vineyard labored also with them; and they did obey the commandments of the Lord of the vineyard in all things. And there began to be the natural fruit again in the vineyard; and the natural branches began to grow and thrive exceedingly; and the wild branches began to be plucked off, and to be cast away; and they did keep the root and the top thereof equal, according to the

strength thereof. And thus they labored, with all diligence, according to the commandments of the Lord of the vineyard, even until the bad had been cast away out of the vineyard, and the Lord preserved unto himself that the trees had become again the natural fruit; and they became like unto one body; and the fruits were equal; and the Lord of the vineyard had preserved unto himself the natural fruit, which was most precious unto him from the beginning."

These words occurred to me this forenoon, while Brother Snow was speaking upon the subject of the Order laid down in the Doctrine and

Covenants. We have here a clear and plain prediction, in the form of a parable, that was recorded upon plates of gold, almost 600 years before Christ, in relation to the great work in which we, as the servants of the Lord, and the Latter-day Saints, are engaged. Perhaps there may be some persons, numbered among this community, who may have a feeling something like this; "that we are not living according to the law that is given in the Doctrine and Covenants, in all respects." And they have drawn the conclusion, that perhaps the Lord would forsake us in consequence of our not carrying out the laws so clearly defined and explained in that record. These things were clearly set forth before the people, this forenoon, in regard to wherein we have not entered into all the fulness and perfection of that order of things. But the question is, can we do much better, under the present circumstances? This is a great question to be considered. And in the consideration of it, we have to enquire into a number of other things, such as can we lay aside the present order of things that is not consistent with the Doctrine and Covenants; and can we begin anew here in these valleys, and carry out the law of the Lord in all its perfection? I do not know but what there may be a bare possibility of our doing it; but whether the Lord requires this at our hands under the present circumstances is another thing. We are very imperfect, and yet we try to do right. We want to keep the commandments of the Lord; we desire to be members of his Church; we desire to have his Holy Spirit resting upon us, and we desire to be guided by it. We wish to know what the counsel of the servants of God is concerning us; and yet,

hardly know which way to turn. We see a united order established in one place, according to one principle; we go to another part of the land, and we find an order established on a little different principle; and we hear of another, all differing somewhat. And so on until we visit nearly all the settlements of these mountains. And as was stated this forenoon, they differ as do the elders themselves in their views.

Now what has the Lord said in this parable of the vineyard? "And they did keep the root and the top thereof equal." In what respect were they made equal? The next part of that same sentence declares that they were made equal "according to the strength thereof." Now there is a great deal expressed in those few words. They were not made equal all at once, as the inhabitants of a celestial world are, without any improvements being introduced; but they were to keep the root and the top of the great tree equal, *according to the strength thereof*; that is according to the condition and circumstances in which the people are placed. Now I consider, that notwithstanding all our deviations from the perfect law that God has given, notwithstanding the condition of things pointed out so clearly in the Doctrine and Covenants in regard to holding stewardships and inheritances, and giving an account of those stewardships and inheritances, according to the perfect order—I consider we are doing pretty well, in a great many respects. We have progressed; we have made improvements; we are in a more united condition than we were 45 years ago. Hence there has been an improvement among the Latter-day Saints; and this improvement has been for the better; it has been pointing all the time towards equa-

lity, though we have not succeeded, according to the perfect law. But we have succeeded according to the strength of the people—according to the circumstances with which they are surrounded. We have succeeded in a great measure to instill into their minds the great principle of unity and oneness, not only in spiritual things, but in temporal things also. The day will come when this will be fulfilled to the very letter, in accordance with words which say, "they became like unto one body; and the fruits were equal." That is the destination of the Latter-day Saints in the future. The fruit is to be equal; the roots and the branches are all to be kept in their perfect order, and the whole tree kept in a thriving condition. Then we shall have learned the great principle of the celestial order, that must be carried out among the children of men. During that long period called the Millennium, this people will see the importance of attending to that perfect order when our strength shall warrant. At present we have no perfect example before us. Where has there been either in this Territory or in Arizona an instance where the perfect law of God has been carried out, as laid down in the Doctrine and Covenants? I know of no such instance. I know of a great many improvements upon the old condition of things which has existed among our fathers—the Gentile notion and idea of each one holding separate and individual interests, without being accountable to anyone. That is the old system. We have made many improvements, but we have not carried out in any one solitary instance in any settlement I am acquainted with, the order of things laid down in the revelations, contained in the Book of Covenants.

There has been a great deal said at different times upon the subject of families being united as one—eating at the same table, for instance, and having one large field, where their farming operations might be carried on, all who are farmers going forth into the same field to labor; and the same principle carried out in regard to other branches, all taking hold unitedly, having the common interest at heart. Is there anything in the revelations given in these latter days requiring this order of things, or is it something we ourselves have considered as being a little ahead of what our fathers have been practicing? I do not know anything laid down in the revelations, requiring us to take this particular method. Yet, is it right? Yes. Why it is right according to the circumstances with which they are surrounded; it points forward to unity and tends to instruct us in the preliminary ideas of being united together. And hence, those that can enter into this order, who are willing to unite in this way, are doing well and will be blessed for it. But let no person set any stakes, in regard to this matter, that because he may have entered into a special order, introduced in one settlement, that all others are wrong, because they do not do likewise; they should not find fault with their brethren, neither be discouraged in well-doing.

There are a great many different ideas among the Latter-day Saints, in relation to these matters. But then, we have a standard given in the Book of Covenants, by which we should be governed. By and by, I expect we will be in different circumstances, in which stewardships or inheritances can be issued, for all families of the Saints, some in one kind or branch of business, and some in another; and the full law of

consecration will take place.

I am, and I presume a great many others who are acquainted with the revelations of God, as contained in the Doctrine and Covenants, are looking for the period of time to come, in the history of the Latter-day Saints, when we as a people shall possess a very different country from the one we are now inhabiting. We do not expect to go to the Sandwich Islands, neither to the Society Islands, neither to any of the islands of the oceans, nor into South America, nor Central America, to carry out the order of things which we expect to enter into in all its fulness. But we expect, just as much as we expect the sun will shine, when it arises on a clear morning, that the Lord will, by and by, take us back to the land referred to by Brother Snow, this forenoon. We do not expect that when that time shall come, that all Latter-day Saints, who now occupy the mountain Valleys, will go in one consolidated body, leaving this land totally without inhabitants. We do not expect any such thing. But we do expect, that there will be a period in the future history of the Church when many hundreds of this people—our youth, for instance, who will grow up in those days, when they will be consolidated as a body, and will go to the eastern portions of the state of Kansas, and also to the western portions of the state of Missouri to settle. And when that time shall come, if it be needful to carry out the commandments which Brother Snow read this morning, referring to the purchase of lands, we will have property and means sufficient to accomplish this work. It was necessary some 47 years ago to purchase lands, and also for several years afterwards. But we did not do it then. It may be necessary for us in

times to come, and probably will be necessary for us to purchase that whole region of country. Why so? Because if there be prior occupants to it, should we not be willing to give them an equivalent, such as will satisfy them, for its possession, including the improvements attached thereto? Certainly. Consequently it may be necessary for us to carry out the fulness of all these revelations, notwithstanding all the abuses and persecutions that have been heaped upon the Latter-day Saints. But whether this be the case or not there is one thing certain—something that you and I may depend upon, with as much certainty as we expect to get our daily food, and that is, that the Lord our God will take this people back, and will select from among this people, a sufficient number, to make the army of Israel very great. And when that day comes, he will guide the forces of those who emigrate to their possessions in those two states, that I have mentioned. And the land thus purchased will be no doubt, as far as possible, located in one district of country, which will be settled very differently from the way we now settle up these mountain regions. You may ask, in what respect we shall differ in settling up those countries when we go there to fulfil the commandments of the Lord? I will tell you. No man in those localities will be permitted to receive a stewardship on those lands, unless he is willing to consecrate all his properties to the Lord. That will be among the first teachings given. When this shall be done, the people will be, as the parable says, like unto one body—all equally poor, or all equally rich; in other words, they will be persons that can claim no property as their own, everything being consecrated. And the land

being purchased, will be held on a different principle, from what it is now. Today fifty thousand dollars worth of real estate property is the most that can be held by a religious organization; but in that day the whole of our properties, amounting a very much larger sum, will be held in trust. For whom? For the Church of Jesus Christ of Latter-day Saints, and for all this great company that will be gathered together. And there will be such a change in governmental affairs, that the trustee, whoever he may be, will only act as such as long as he is faithful; and if he becomes unfaithful it will be transferred to another. Neither in case of death will the heirs of such trustee have any claim whatever on the property; the power regulating such matters will then be vested in the proper authority who will mete out even justice to all parties.

These persons, therefore, will be in the same condition that all the rest of the people are in. The properties they hold will not be their own, although it may be called so, as far as that is concerned. And when it shall be ascertained that an individual has consecrated everything he has, inquiries will be made as to the size of his family, and land will be apportioned to him accordingly—not to deed him the property, according to the Gentile practice; but rather that the extent of his stewardship may be determined. When this is done, he takes his stewardship, each man having his own table, without being necessitated at all to eat at his neighbor's. People will build their own houses, etc., when needful, provided they are able to do so, if not, what assistance they require will be rendered them. And then they and all the others will be required to keep an account

of their proceedings and present the same to the bishops at the end of the year, or as often as may be required. These bishops, if they do their duty, will say these things: "Brother, you have been unwise in such and such things, but in other particulars you have done well." In this way each man will give an account of his stewardship, as the revelation says, both in time and eternity. And he that proves himself a faithful and wise steward in time, will be counted worthy to receive not only a stewardship, but an inheritance in eternity. What is the object of the stewardship? Is it not to prepare us for that still higher order of things that shall exist when we shall receive an inheritance? And when that time comes, and we shall still be found faithful to our trust, the Lord will be pleased to say, "I can trust that man, he has proved himself in the days of his probation: he is a wise man; he has done right in all things with which he has been entrusted. Now let him have not merely a stewardship, but let it be given to him as an everlasting possession, for him and his seed after him forever and ever, both for time and eternity."

You may perhaps ask when this time will come for the Saints to receive bona fide inheritances? The time will come for the Saints to receive their stewardships, when they shall return to the lands from whence they have been driven; but the inheritances will not be given, until the Lord shall first appoint to the righteous dead their inheritances, and afterwards the righteous living will receive theirs. This you will find recorded in the Doctrine and Covenants; and in the same Book it is predicted that there is to be one "mighty and strong," as well as to be an immortal personage—one that is clothed upon with light

as with a garment—one whose bowels are a fountain of truth. His mission will be to divide, by lot, to the Saints their inheritances, according to their faithfulness in their stewardships. This too agrees with another revelation, given on the 27th Dec. 1832, which says, in great plainness, that when the Saints are resurrected and caught up into heaven, and the living Saints are also caught up, and that when the seventh angel shall have sounded his trump, then the Saints shall receive their inheritances. The time then is there specified, concerning the period that the Lord has in his own mind, when inheritances shall be given. Finally after the Saints have been resurrected and caught up, in connection with all the then living Saints, into heaven; and after the seventh angel sounds his trump, the earth will be given to the Saints of the Most High for an inheritance to be divided out to them. This land, about which I have been speaking, is called in some places in the revelations of God to the Prophet Joseph, the land of our inheritance; and in other places it is referred to in the form of stewardships. In one sense it may be considered our inheritance, because the Lord designs, in his own wisdom, that the Latter-day Saints shall possess that land as such, and their dead with them. And having decreed this, even before we ever saw it, he will fulfil it. I will refer you to a part of the revelation given on the 2nd Jan., 1831, at the house of Father Whitmer: "And I hold forth and deign to give unto you greater riches, even a land of promise, a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh; And I will give it unto you for the land of your inheritance"—not only

stewardship, but inheritance; "And this shall be my covenant with you," says the Lord further, "ye shall have it for the land of your inheritance, and for the inheritance of your children forever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away." In this sense it is called the land of our inheritance. But when we come to speak definitely, we will have to be proven as stewards first. If we shall be unwise in the disposition of this trust, then it will be very doubtful, whether we get an inheritance in this world or in the world to come.

What is it then we look for? We expect—I was about to quote from the prediction of Isaiah regardless of consequences; I trust, however, there is no one present who will look upon that great and good man of God as a traitor against the government of the United States—that, "A little one shall become a thousand, and a small one a strong nation." I expect that this people, if they do not become a "strong nation" in one sense of the word, they will be a great and strong and powerful people upon the face of this land. This is one of the things your humble servant is looking for. And I expect that when we go from these mountains, by hundreds of thousands, down to that land to purchase it and to occupy it, that we will take with us a great deal of gold and silver—for the Lord will in those days make his people very rich, in fulfillment of another promise made in the same revelation, in which he says, that we shall become the richest of all people. If this is to be the case, the Lord will probably fulfil that prediction by Isaiah, contained in the 60th chapter of his book—"For brass I will bring gold, and for iron I will bring silver, and

for wood brass, and for stones iron;" and he will bestow upon his people riches that they will not know what to do with them, unless directed by the counsels of the servants of the living God. With this we will purchase the land, and go down and inherit it, as a strong and powerful people, receiving our stewardships. And we will not spread forth in that land three or four miles apart, and think we are crowded when people come and settle within a mile of us; but we will settle in such a manner as to make a very dense population. It is a country that is susceptible, almost every foot of it, to agricultural purposes; and we can settle with a very large population upon every square mile of country. And we will extend our borders around about the great central city, not stake, of Zion. You have heard of the Center Stake of Zion, but did you ever read in the revelations of God that the place where the New Jerusalem is to be built is called a stake? There are other places, called Stakes of Zion, but they will be round about the city. And we will be multiplied by hundreds and thousands; and we will build, throughout the region of country, our meetinghouses, our schoolhouses, our academies and universities; and we will see to it, that all of our children have equal advantages, as far as possible, of becoming acquainted with all necessary and useful learning. Not as it is now: some obtain great learning; while others are obliged from their childhood, from the time they are six or eight years of age, to work to that extent that they cannot devote any time to acquire an education. This order of things will be remedied; and the youth of God's people will have equal opportunities, to develop themselves; not that they will all gain

the same ideas exactly; not that they will all advance in the same direction in education, and to the same extent. One perhaps may follow a certain branch, calculated to prepare him to act in a certain position in his future life; while another may adopt an entirely different course of study, by which he could be of benefit to Zion. But there will be equal privileges and blessings bestowed upon the Latter-day Saints.

Now about these stewards. They have to be accountable; and if they gain anything in their stewardships over and above that which may be necessary to conduct the business of stewardships, and also to support themselves, if there be a surplus of means, what will be said? Will it be said by bishops, "Here, brother you must give up all this surplus to the storehouse of the Lord?" It might be said to one to unite him to the stewardship, without having any greater means to extend his operations, for the time being; and again, it might be deemed wisdom to assist another to the amount of five, ten, twenty thousand dollars or so, by way of extending his branch of business, because in doing so it would be the means of not only benefiting himself and family but the people of Zion generally.

The revelation says: "They shall give into the storehouse all that is not needed for the support of the needy families." In this way the Lord's storehouse will be full and in great abundance; and these means will be used for public purposes, and also by way of providing farming implements, books, etc., for the remnants of Joseph who will come into the covenant in those days, that they may also have their stewardships in the midst of the people of God. There will be a

portion of the avails of these stewardships, that will be consecrated to the Lord's storehouse, and which will be used for the building of Temples, and for beautifying public places in the city of the New Jerusalem, and making that a city of perfection as near as we possibly can.

Now, there will be this difference between that city and the cities and Temples which are being built. The cities and Temples which we are now engaged in building, we expect to decay; we expect the rock and the various building materials will in time waste away, according to natural laws. But when we build that great central city, the New Jerusalem, there will be no such thing as the word decay associated with it; it will not decay any more than the pot of manna which was gathered by the children of Israel and put into a sacred place in the ark of the covenant. It was preserved from year to year by the power of God; so will he preserve the city of the New Jerusalem, the dwelling houses, the tabernacles, the Temples, etc., from the effects of storms and time. It is intended that it will be taken up to heaven, when the earth passes away. It is intended to be one of those choice and holy places, where the Lord will dwell, when he shall visit from time to time, in the midst of the great latter-day Zion, after it shall be connected with the city of Enoch. That then is the difference.

The Lord our God will command his servants to build that Temple, in the most perfect order, differing very much from the Temples that are now being built. You are engaged in building Temples after a certain order, approximating only to a celestial order; you are doing this in Salt Lake City. One already has

been erected in St. George, after a pattern in part, of a celestial order. But by and by, when we build a Temple that is never to be destroyed, it will be constructed, after the most perfect order of the celestial worlds. And when God shall take it up into heaven it will be found to be just as perfect as the cities of more ancient, celestial worlds which have been made pure and holy and immortal. So it will be with other Temples. And we, in order to build a Temple, after a celestial order in the fullness of perfection, will need revelators and prophets in our midst, who will receive the word of the Lord; who will have the whole pattern thereof given by revelation, just as much as everything was given by revelation pertaining to the tabernacle erected in the wilderness by Moses. Indeed, before we can go back to inherit this land in all its fulness of perfection, God has promised that he would raise up a man like unto Moses. Who this man will be I do not know; it may be a person with whom we are entirely unacquainted; it may be one of our infant children; it may be some person not yet born; it may be someone of middle age. But suffice it to say, that God will raise up such a man, and he will show forth his power through him, and through the people that he will lead forth to inherit that country, as he did through our fathers in the wilderness. Did he then display his power by dividing the waters? Yes. Did the mountains and land shake under his power? Yes. Did he speak to the people by his own voice? Yes. Did he converse with Moses face to face? Yes. Did he show him his glory? Yes. Did he unfold to him in one moment more than all our schools and academies, and universities could give us in ten

thousand years? Yes. God will assuredly raise up a man like unto Moses, and redeem his people, with an outstretched arm, as their fathers were redeemed, at the first, going before them with his own presence, and will also surround them by his angels. I expect, when that time comes, that man will understand all the particulars in regard to the Temple to be built in Jackson County. Indeed, we have already a part of the plan revealed, and also the plat explaining how the city of Zion is to be laid off, which may be found commencing on page 438, Volume 14 of the MILLENNIAL STAR. From what has been revealed of this Temple to be erected we can readily perceive that it will differ from anything that we have had. It will differ in regard to the number of rooms; it will differ very much in its outward and also its inward form; and it will differ in regard to the duties to be performed in each of its rooms to be occupied by the respective departments of priesthood. This house will be reared, then, according to a certain plan, which God is to make known to his servant whom he will, in his own due time, raise up. And he will have to give more revelation on other things equally as important, for we shall need instructions how to build up Zion; how to establish the center city; how to lay off the streets; the kind of ornamental trees to adorn the sidewalks, as well as everything else by way of beautifying it, and making it a city of perfection, as David prophetically calls it.

And then God will come and visit it; it will be a place where he

will have his throne, where he will sit occasionally as King of Kings and Lord of Lords, and reign over his people who will occupy this great western continent; the same as he will have his throne at Jerusalem. "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King."

And again he says:

"Out of Zion, the perfection of beauty, God hath shined."

Does the Psalmist mean that God will shine literally out of Zion? Yes, shine with light that will be seen by the righteous and the wicked also.

For fear of taking up too much of the time, I will bring my remarks to a close. I will say, however, I desire greatly that the Lord will bless the Latter-day Saints, and bless his servants that some, at least, may have the pleasure of entering into all the perfection of this glory, here in this temporal life; while the more aged, the grayhaired and graybearded like myself, will perhaps pass away, if the Lord requires it. And that our sons may rise up after us, being filled with the power and Spirit of God, to carry out his great and righteous purposes, even to completion.

I pray God to bless the inhabitants of Logan and those of the towns round about in this valley, and throughout all our mountain regions; and that his peculiar blessings and favor may continue to attend us while we sojourn in these mountains, and go with us when Zion shall be redeemed in all its fulness. Amen.

**HOW A KNOWLEDGE OF GOD IS OBTAINED—THE GOSPEL
TO THE DEAD—VARIOUS DISPENSATIONS OF THE MOST
HIGH TO MANKIND—POWER OF THE
PRIESTHOOD—RESTORATION OF THE GOSPEL
THROUGH JOSEPH SMITH—FAILINGS OF THE
SAINTS—CORRUPTIONS OF THE WICKED.**

DISCOURSE BY PRESIDENT JOHN TAYLOR, DELIVERED IN THE 14TH WARD
MEETINGHOUSE, SUNDAY EVENING, DECEMBER 7, 1879.

REPORTED BY JOHN IRVINE.

We meet together from time to time to speak, to hear, to reflect, to converse, and to exchange views in regard to the worship of Almighty God. There is something associated with these matters that has generally attracted the attention of the human family in all ages, among all peoples, and under almost all circumstances. There is and always has been a feeling of reverence existing among the human family for a Divine Being of some kind and of some form, even amongst the most low and debased people of the earth. The position that we occupy in the world, our ideas of the mutability of affairs of time and sense, the continuous departure of one after another from this stage of existence to another, leads us, as well as other portions of the human family generally, more or less to reflect upon those things pertaining to the future. Various ideas and theories have existed amongst different peoples. Some have worshipped a great variety of Gods of their own making, while others have followed the notions and theories of men in regard to certain doctrines, formulas, theories and ideas that have been

promulgated among what would be termed the wise, the prudent, and the intelligent of the earth. But in relation to religious matters there is no one can have any true or correct conception of a hereafter unless it has been revealed by the Almighty, who alone is able to comprehend the end from the beginning and is acquainted with the position and destinies of men and of the world.

We have had revealed to us from time to time, as manifested in the Scriptures, developed therein, many ideas pertaining to God and to futurity; but any intelligence in regard to these matters was generally obtained directly from the Lord, or through the ministering of angels, or by the Spirit of prophecy and revelation given to them by the Almighty. And it is emphatically stated in the Scriptures that, "the things of God knoweth no man, but by the Spirit of God," and hence when men assume to comprehend principles pertaining to futurity, predicated upon the learning, the wisdom, the intelligence or the science of the world, they are always very much at fault. Who can comprehend the Almighty or under-

stand his designs? As one of old said, "It is high as heaven." What can'st thou know? "Deeper than hell." Who can penetrate its mysteries? What really do we know? To commence with, who can understand the designs of God in relation to the organization of this world, or in relation to the position of man and his destiny? His past operations, his present dealings with the nations and his designs in the future, to the uninspired, are all a profound enigma. Who knows anything about it? We find all kinds of theories, notions and opinions in existence at the present day, but what do they amount to? What would my unsupported opinion be worth, or what would anybody's opinion be in relation to these matters? It would amount to nothing. In regard to other principles, of a more material nature that we are intimately associated with, there are certain facts that scientists and men of intelligence always wish to be demonstrated, and unless they are, they pay very little attention to any unsupported hypothesis. If this be true in regard to the known sciences, how much more particular should we be in regard to more important matters. Theories, hypotheses, notions, dogmas and opinions amount to very little when associated with the great and eternal principles connected with the welfare of mankind, and the salvation of a world. And hence we need something higher, something of more intelligence than anything that man possesses to give unto us information pertaining to these matters.

When God created the world and placed man upon it he had certain ideas and designs that were fixed, immutable, and eternal, they were based or predicated, in the most consummate wisdom; the most profound

intelligence; the wisdom and intelligence, if you please, that dwells with the Gods. The organization of the heavens and the earth, the creation of the world as we understand it, and also the creation of man and beast, fowl, fish and insect, and everything that exists upon the face of this earth. There was an object and design in relation to all these matters. We could know nothing about that, however, unless it had been revealed unto us, unless it had been communicated by the being who knows the end from the beginning, and who comprehends all things pertaining to the present condition as well as the past and the future destiny of the human family and of the world.

Certain men in different ages have told us, so it is recorded here in the Bible, about certain communications which they had from the Almighty. They seemed to have a mode and manner of approaching him, and he in the various dispensations made choice of and selected individuals through whom and to whom he communicated his will to the human family. There is something very remarkable in regard to these things. There are many remarkable things in the old antediluvian history of the world, that we have only very imperfectly related to us in the Bible. We read, for instance, of a man by the name of Enoch—we are told in the Bible that, "Enoch walked with God: and he was not; for God took him." That is about all that is said about him except that he was a man that feared God. But Enoch, when we come to know more of his history from the revelations that have been given, we find, was a man that had communication with God from time to time. The Bible says he walked with God and was not, for God took

him, but in other revelations which we have received, we have an account of the kind of ministry that he had, the labors that he performed, the preaching that he did, the manifestation of the power of God on his behalf, and finally of his gathering together a large number of people. That he built a city; that in that city they were under the guidance, direction and control of the Almighty; and that he and his city and people, or many of them, were translated, and hence as the Bible says, "he was not; for God took him," and he also took the people that were with him, those that feared him and worked righteousness.

There are other events associated with these matters which are very interesting when we come to examine them. The people had corrupted themselves very much, departed from the law of God, violated his ordinances, and committed all kinds of iniquity, so that, as the Bible tells us, all the thoughts of their hearts were only evil and that continually, and it repented the Lord that he had made man because of the wickedness and corruption that then existed. We have a very short account of this in the Scriptures, but through other means that have been communicated to us we have received a further knowledge of these matters; for other men that embraced the Gospel in former ages became preachers of righteousness as well as Enoch. They had the Spirit of the Gospel as Moses had it, as Jesus had it, and as we have it. They held communion with God and were under the inspiration of the Almighty, in their administration, and when they came together—those that feared God and worked righteousness—they had visions and revelations and prophesied of events

that should transpire. There were many prophets in those days and they prophesied of a prison house that God had prepared, told the people of the destruction that was coming upon the earth: that they should be swept off the face of the earth by the waters of the flood and that none should be spared except a few to perpetuate the name and fame of the Almighty and again propagate their species. This is a thing that has seemed very singular to some men who do not comprehend the designs of God, and they suppose that there was a degree of cruelty attached to the Almighty in sweeping off the whole people of the land, with the exception of a very few. They assume to say there was a degree of injustice, cruelty and tyranny associated with it. However, that is for want of an understanding of correct principle, and the designs of the Almighty, and many conclusions that people arrive at, predicated upon the same ground—arise from a lack of understanding the principle that they talk about.

There are some principles connected with these things which put matters in a very different light. When we understand the nature of man, when we consider that he is a dual being, that he is possessed of a body and spirit, that he is associated with time and with eternity, that according to the Scriptures the spirits of all men were created before this world was made, and that God is the God and Father of the spirits of all flesh; and being God and Father of the spirits of all flesh, it was his right and his prerogative to dictate what should be done for the benefit of those spirits and his children that he had created here upon the earth. It was not a matter of theory, according to the opinions of men, but an immutable

plan, according to the eternal wisdom of God as it existed in his bosom before the world was, or "before the morning stars sang together, and all the sons of God shouted for joy." These spirits, that he was the father of, had their rights and privileges and immunities; and as he had created man upon the earth or prepared a tabernacle, or a body, if you please, for these spirits to inhabit, it became his interest, as the Father of the human family, to look after their welfare. They had been led aside by the influence of Satan and had corrupted themselves and departed from correct principles, and violated the law of God, and became degraded and sunken in iniquity and infamy. Now, suppose we take ourselves back into the presence of our Father, and looking down upon these degraded wretches that inhabited the earth at that time, would we not turn to our Father as a just God and say, "Father, do you see the corruption, the degradation, the infamy and the evil that exists and permeates the world of mankind?" "Yes, yes, of course I see it." "Is it just that our spirits should be condemned to go and inhabit the bodies of these men, or of their seed, that are so fallen, so degraded and so corrupt, and whose actions and operations are so at variance with thee and thy laws? Is it just and equitable that we should go and be mixed up with these infamies and be led astray like them into the paths of vice and suffer for things that we have not done and could not help ourselves in: is it just?" "Why, no it is not, and I will cut them off; and as they possess the power of propagating their species upon the earth, I will stop that power by a flood and raise up another people, that justice may be done you, my sons

and daughters, and that the judge of all the earth may do right." When we look at things in that point of view, it places them in another position from what they would appear otherwise, and justifies the ways of God with man.

Now, when this event took place, people were cast into the pit, into the prisons, as it had before been said that they should be. Well, what about that? Trace things forward to the time that Jesus appears upon the earth, and we see something then pertaining to these very individuals, in the acts of the Almighty, as they transpired at that time. When Jesus accomplished his work, when he had fulfilled the mission that he had to do here upon the earth, and when he was put to death in the flesh and quickened by the Spirit, he went and preached to the spirits in prison "that sometime were disobedient, when once the long-suffering of God waited in the days of Noah;" and although they had suffered the wrath of Almighty God, he who had come to proclaim deliverance to the captive, to open the prison doors to those that were bound, to release them and to proclaim the acceptable time of the Lord, he went to them as their Savior, in common with others, and preached the Gospel unto them. Hence we find the acts of God justified in relation to these matters, and while he had power to destroy, while he had power to send them to prison, he also had power to conceive a plan for their deliverance therefrom, when the time should come that they should be delivered after they had suffered sufficiently for the crimes, evils and iniquities that they had committed upon the earth. There are many singular things associated with these matters that men do not really comprehend.

We come again to another prominent character, that is Abraham, a very remarkable man in his day and age; although at the present time men look upon him as a kind of an old shepherd, a man that attended flocks and herds and sheep, a sort of herdsman and a shepherd; and there was very little of him known except that he lived in his day almost as a barbarian. That is the opinion that many men have formed of him—that he was something like our backwoodsmen, some of our farmers who have not mixed up with the elite of society, or made themselves familiar with the intelligence that pervades the world. I look upon him as another character entirely, and from information that we can gather from revelations that have been referred to, we find that there was something very peculiar about him. We read his history and we find that he was a man that sought after righteousness, that he desired to obtain more righteousness, that he examined the records of his fathers, that he found in examining the records, tracing them back through the flood, clear away back unto Adam's day, he found many circumstances that were connected with mankind, not only to Adam's day, but before the world was. In doing this, among other things, he found he had a right to the priesthood. I need not stop to tell you what that is, you Latter-day Saints. You understand it is the rule and government of God, whether in the heavens or on the earth, and when we talk of the kingdom of God we talk of something that pertains to rule, government, authority and dominion; and that priesthood is the ruling principle that exists in the heavens or on the earth, associated with the affairs of God. Hence, we are told in the Scriptures that Christ

was a priest forever after the order of Melchizedek. Then of what order was Melchizedek? A priest forever after the order of the Son of God, for if Christ was after the order of Melchizedek, Melchizedek must have been after the order of Christ, as a necessary consequence. Very well. Now, then, in relation to that priesthood it was something that ministered in time and through eternity; it was a principle that held the keys of the mysteries of the revelations of God, and was intimately associated with the Gospel, and the Gospel, wherever it existed, was in possession of this priesthood; and it could not exist without it. It always "brought life and immortality to light." The notions and opinions and religions of man generally are altogether devoid of a principle of that kind, they know nothing about it. Whenever men are placed in communication with God and are in possession of the Gospel of the Son of God, it brings life and immortality to light, and places them in relationship with God that other men know nothing about.

They were spoken of in former times as the "sons of God." "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." It was this priesthood that would be the means of introducing him into the presence of God that Abraham found that he was a rightful inheritor of, according to his lineage and descent, and he applied for an ordination, which he received, according to the revelation given unto us, and with that ordination the powers, the blessings, the light, intelligence and revelation associated with the Gospel of the Son of God. And what then? The next that we read of is that he had the

Urim and Thummim, and thus he sought unto God for himself, and while searching unto him, God revealed himself unto Abraham and said: "I will bless them that bless thee, and curse them that curseth thee: and in thee shall all families of the earth be blessed." There is something very remarkable about this when we reflect upon it, and when we examine the position that he occupied, and that his seed occupied, we can see the fulfillment of these things. Afterwards, the Lord revealed himself to him from time to time, communicated his will to him, and he was made acquainted with the designs of the Almighty. The Lord showed unto him the order of the creation of this earth on which we stand, and revealed unto him some of the greatest and most sublime truths that ever were made known to man. He got these through revelation from God and through the medium of the Gospel of the Son of God.

Well, let us look a little at the fulfillment of some of these things. "I will bless them that bless thee: and in thee shall all families of the earth be blessed." We read sometime afterwards of Isaac and Jacob. Jacob had communication with God. The Lord appeared unto him from time to time, and revealed his purposes and designs unto him. Abraham prophesied that the children of Israel should be in bondage in Egypt for 400 years, that after that time they should be delivered; and Moses was raised up as a deliverer and he conversed with God. He saw a bush that burned with fire, and the bush was not consumed. He afterwards conversed with the Lord upon mount Sinai, and received tables of stone written upon by the finger of God, which were the commandments of the Lord to the children of Israel.

And who was Moses? A descendant of Abraham.

We also read of prophets who, by the spirit of inspiration, could draw aside the dark veil of futurity and penetrate into the invisible world, and contemplate the purposes of God as they should roll forth in after ages in all their majesty and power and glory. And who were they? They were the seed of Abraham. We read that Jesus, also, who was the Son of God, was born of the seed of Abraham according to the flesh. Who were His apostles? The seed of Abraham. Then there were Nephi, Lehi, Ishmael and others who came from the land of Jerusalem to this continent according to the Book of Mormon. Who were they? The seed of Abraham. There were also the Twelve Apostles called and set apart upon this continent, who went forth by the power and Spirit of God, aided by intelligence and revelation such as they never had on the other continent. Who were they? The seed of Abraham. "In thee shall all the families of the earth be blessed"—not cursed; that was not what the priesthood of God was introduced for, but to spread light, truth, and intelligence, to unfold unto mankind the ways, purposes and designs of God, to make man acquainted with his origin, his position in life and his future destiny; and to make him acquainted, as an eternal, intelligent being, with things past, with things present, and with things to come. This is what Jesus taught them on the continent of America. "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you;" which is the Spirit of God. And what shall it do? It shall bring things past to your remembrance. You shall be made acquainted with the actions

of the ancient principles and of God in ages that have preceded you. It shall lead unto all truth. You shall comprehend all matters that are necessary for you to know by the light, intelligence, and revelation which flows from God. And what else shall it do? It shall show you of things to come. It shall draw aside the veil of the invisible world. It shall make you acquainted with the things pertaining to eternity, and you will be enabled to square your lives according to the eternal principles of intelligence as it dwells in the bosom of God, and as the Holy Ghost will make known and reveal unto you. It is this priceless treasure that is spoken of that we possess in earthen vessels "that ye are come," says Paul in his epistle to the Hebrews, "unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to the innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." This is what the Gospel does for you, it brings life and immortality to light.

These are some of the leading, prominent principles as they have existed heretofore, along with thousands of others that we have not time to mention or touch upon this evening.

Now, we will come to other events, of later date; events with which we are associated—I refer now to the time that Joseph Smith came among men. What was his position? And how was he situated? I can tell you what he told me about it. He said that he was very ignorant of

the ways, designs and purposes of God, and knew nothing about them; he was a youth unacquainted with religious matters or the systems and theories of the day. He went to the Lord, having read James' statement, that, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." He believed that statement and went to the Lord and asked him, and the Lord revealed himself to him together with his Son Jesus, and, pointing to the latter, said: "This is My Beloved Son. Hear Him!" He then asked in regard to the various religions with which he was surrounded. He enquired which of them was right for he wanted to know the right way and to walk in it. He was told that none of them was right, that they had all departed from the right way, that they had forsaken God the fountain of living waters, and hewed them out cisterns, broken cisterns, that could hold no water. Afterwards the Angel Moroni came to him and revealed to him the Book of Mormon, with the history of which you are generally familiar, and also with the statements that I am now making pertaining to these things. And then came Nephi, one of the ancient prophets, that had lived upon this continent, who had an interest in the welfare of the people that he had lived amongst in those days.

But how is it in relation to these people and in regard to some of these matters? Why and how should these men that have lived here upon the earth have anything to do with the people that now live upon it? You Latter-day Saints ought to be acquainted with these matters, and I suppose you are; but I will show one or two princi-

ples here in case, peradventure, there may be those present who have not thought or reflected properly upon the subject. The Melchizedek Priesthood, we are told by Paul, is without beginning of days or end of years. He speaks of Melchizedek as a man, "Without father, without mother, without descent." Now, he would be a very singular man, according to our idea of things, without father or mother, without beginning of days or end of years, but it was the priesthood of which he spake in contradistinction to the priesthood of Aaron. He was then among the Jews. The Jews believed in the Aaronic priesthood; but they knew very little or nothing about the Melchizedek priesthood, and a man to be a priest of Aaron must be a literal descendant of Aaron, and of the tribe of Levi, and he must be able to prove his lineage from the records. But in contradistinction to this priesthood there was the priesthood of Melchizedek, hence we come to account for some of these things of which I have been speaking. And now I will go a little further in regard to this matter. I find, for instance, a man by the name of Moses who lived at a certain time to whom I have referred. I find another man by the name of Elijah, who was a great prophet and who had great power with God, among other things in controlling the elements, in shutting up the heavens and in again opening them by his prayer of faith under certain circumstances, which it is not necessary for us now to enter into. We find that when Jesus was here upon the earth he ascended a mount with his disciples, Peter, James and John, and there appeared unto them Moses and Elias, in great glory. Peter, turning to Jesus, said, "Lord, it is good for us to be here: if thou wilt, let us

make here three tabernacles; one for thee, and one for Moses, and one for Elias." Now then, the question arises, What was Moses doing here? What was Elias doing here? Where had they come from? Why, they had the Gospel. The Gospel is an everlasting Gospel as spoken of in the Scriptures, and associated with that Gospel is the priesthood that administers in time and in eternity. And Moses, who had led the children of Israel out of the land of Egypt, and had conversed with God and given the law of the Lord unto the people, with Elias the prophet, who was also a man of God—the Melchizedek priesthood, which held the keys of the mysteries of God, and it ministers in time and in eternity. Both of these men had ministered on the earth, and, holding that priesthood in the heavens they came to minister to Jesus, and to Peter, James and John, upon the earth. There is nothing very remarkable about that.

We come again to John on the Isle of Patmos, where he had been banished because of his religion. I do not know whether he was a practical polygamist or not; but his religion was very much opposed to the ideas and theories of the people in that day. He was a Christian and he dared to fear God and keep his commandments, and they banished him to the Isle of Patmos, that he might labor amongst the slaves there in the lead mines. But while there, being in possession of the light, the truth, the intelligence and revelation that proceeded from God, he gazed upon the purposes of God as they should roll forth in a subsequent period of time, and he contemplated the position of man in the various ages of the world unto the time that the heavens and the earth should pass away; when there

should "be a new heaven and a new earth whereon dwelt righteousness." He gazed upon all these things and fell down at the feet of the angel to worship him, whereupon the angel said, "See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." In other words: "I was like you once, on the earth, persecuted, cast out, condemned, despised, had every kind of opprobrium and approach cast upon me; wandered about in sheepskins and goatskins, destitute, afflicted, tormented; wandered in deserts and mountains, and dwelt in dens and caves of the earth. I am one of thy fellowservants the prophets, I have fought the good fight, finished my course, I have kept the faith, I was true to my covenants, my God, and my priesthood, and I come now to minister to you." Again who more likely than Mormon and Nephi, and some of those prophets who had ministered to the people upon this continent, under the influence of the same Gospel, to operate again as its representatives? Who more likely than those who had officiated in the holy Melchizedek priesthood to administer to Joseph Smith and reveal unto him the great principles which were developed?

Now, then, what has he revealed? Anything new? Why, yes; a new Gospel; but an everlasting Gospel. What is it that John said he saw? "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." Did John see that among

other things? Has it come to pass? Yes, it has, "And in thee shall all the families of the earth be blessed." Who was Joseph Smith? The Book of Mormon tells us he was of the seed of Joseph that was sold into Egypt, and hence he was selected as Abraham was to fulfil a work upon the earth. God chose this young man. He was ignorant of letters as the world has it, but the most profoundly learned and intelligent man that I ever met in my life, and I have traveled hundreds of thousands of miles, been on different continents and mingled among all classes and creeds of people, yet I have never met a man so intelligent as he was. And where did he get his intelligence from? Not from books; not from the logic or science or philosophy of the day, but he obtained it through the revelation of God made known to him through the medium of the everlasting Gospel. Now people who are ignorant of these things are ready to point the finger of scorn, and heap contumely and reproach upon him and upon others who dare have the hardihood, as they say, to express the same kind of sentiments that he did. I dare do it! I have done it among the nations of the earth, and dare do it to-day before any man or any set of men that the world can produce, and I defy them to successfully controvert or overturn any principle that God has revealed through the Gospel of the Son of God in these last days!

But could Joseph Smith help being selected of God? There is, to say the least of it, an intelligence displayed that the world knows nothing of. Is that to be despised? Is that to be regretted? Was he the enemy of man? No; no more than Abraham was; no more than the prophets were; no more than Jesus was; but could Abraham, or the pro-

phets know what God was going to demand of them? No, they could not. And if they could not, if they were to tell a truth that God has revealed to them, would their telling it make it a falsehood? I think not. It was an unpleasant thing for a man to rise up and tell the people they were wrong. To go to our divines—our right reverend divines—and their followers and tell them they were all out of the way! I expect they would be no more satisfied with such a message than the same class were with the teachings of Jesus when he spoke of the Scribes and Pharisees and called them hypocrites, like unto whited sepulchres which appeared fair on the outside to men, but inwardly they were nothing but rottenness and dead men's bones. This was not very palatable for some of the wise of the Jews and some of the leading men of that day who professed such a great amount of piety. But he came to tell them the truth, not to speak his own words but the words of his Father who sent him and to communicate those great principles which God had revealed to him.

Well, now, do I believe that Joseph Smith saw the several angels alleged to have been seen by him as described, one after another? Yes, I do. Why do I believe it? Because I obeyed this Gospel. And what was there connected with the obeying of it? What was the Gospel that he taught? Precisely the same as that that Jesus and his disciples taught both on the continent of Asia and on this continent. What did he do? Why, says he to his disciples: "Go ye into all the world and preach the gospel to every creature." Was he an enemy of mankind? I think not. Go unto all the world and tell them of

the love of God to man, preach the Gospel to every creature, and, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." What else? "And these signs shall follow them that believe; In my name they shall cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them: they shall lay hands on the sick, and they shall recover." Here was something practicable, something real, something intelligent, something that was worthy of a God, communicated by the Son of God for the welfare of the human family.

What have we now? Ideas, notions, theories, opinions, hypotheses, and all the various confusion of ideas and notions, but no man to say, "thus saith the Lord." They used to say, "thus saith the Lord;" they had the word of God for the people, and not the opinions and creeds and notions and fancies of men.

The Lord has restored the same Spirit by which we know of the truth of the principles declared by Joseph Smith and by others. I know it and so do you, many of you, who hear me. Was it an injury to the world in the days of Jesus for his disciples to go and proclaim salvation? I think not. Is it an injury to the people today for us to proclaim the same Gospel to the world? I think not. You can find very few people who will do what thousands of our elders have done—go out without purse or scrip to proclaim the glad tidings of salvation, things that they not only believe in but know for themselves before God that they are true—go out as the friends of mankind to publish the same Gospel under the same authority that others had in former

ages. Did they prosecute and persecute men in former ages? They did. Why? Was it because they were wicked and corrupt? No; it was because they dared to tell a corrupt world that God had spoken, that light and truth had been revealed from heaven, that the Son of God had appeared and that if they would repent of their sins and be baptized for the remission of them, they should receive the Holy Ghost, that should take of the things of God and show them unto them. That was the doctrine they taught; that is the doctrine that we teach. Is there anything very remarkable about it? Yes, very remarkable. Is there a people that dare say what the Elders of the Latter-day Saints dare say to the world? I think not. What have these elders done, many of whom are here? Gone to the ends of the earth without purse or scrip proclaiming the Gospel of the Son of God. And what did they tell the people to do? To repent and be baptized for the remission of their sins and to have hands laid upon them for the reception of the Holy Ghost; and you do the same; you baptize them when they believe in the name of the Father, and of the Son and of the Holy Ghost. And what does a name mean? Power and authority. Supposing a man was to come here as Governor or Secretary, or holding any other office under the government of the United States; he comes in the name of the United States, or by the power or authority of the United States, does he not? Yes. But supposing some of you were to set up here as Governor, they would want to see your credentials and know by what authority you came here and whether you were appointed by the legitimate authorities of the United States or not. If not,

they would pay no attention to you; they would look upon you as a very commonplace, foolish individual, and moreover, they would also look upon you as a fraud. Well, then, if God does not send men, of course they cannot act under the authority of God; if they do, they act fraudulently. Now, how can men go in the name of God when they tell you that God has never spoken for the last eighteen hundred years, and that he does not now reveal himself? That being the case, how then can they go forth in the name of God? I do not know; it is a mystery to me; these people possess some mysteries which I cannot fathom, and that is one of them. I know of only three ways of obtaining authority of that kind—one is by lineal descent, another by writing, and a third by speaking. Now, then, if we can find no record among the people who profess to teach in the name of God, and they do not profess to have a lineal descent, and they even hold that God has not spoken for eighteen hundred years—they place themselves in a very awkward position. But when you come to understand, to fully comprehend the priesthood held by our forefathers, you can see by what authority the Holy priesthood is conferred upon you. Well, then, where did you get this authority from—from the world? No, the world did not have it to give, and consequently you could not get it from them; and if God has not spoken, if the angel of God has not appeared to Joseph Smith, and if these things are not true of which we speak, then the whole thing is an imposture from beginning to end. There is no half-way house, no middle path about the matter; it is either one thing or the other. Now you go forth to the nations of the

earth in the name of the Lord, I appeal to you elders, you contradict me if you can—and when people believe and have been baptized, you lay your hands upon them in the name of the Lord, and you say unto them, "Receive ye the Holy Ghost," and they receive it, do they not? They do, and you are my witnesses of that. And what does the Holy Ghost do? It takes of the things of God and shews them unto us. Can we conceive of a greater principle, of one more majestic, and grand, and noble, and exalted? What is man? A poor feeble worm of the earth, going forth in the name of God to call upon the human family to repent and be baptized for a remission of their sins, and after the name of God, he lays his hands upon their head, for the reception of the Holy Ghost. Who gives it? God, and it is the greatest evidence that exists upon the face of the whole earth; no men anywhere have an evidence like that which is given from the Almighty. It did not come from us, it did not come from Joseph Smith, though he was the medium through which those things were communicated; it did not come from Brigham Young, it did not come from me or any other individual; it comes as the free gift of God according to the eternal laws of the everlasting Gospel.

Now, then, here we are. We find ourselves in this position, having entered into these principles, we believe in them and are willing to be governed by them.

The Lord, however, has revealed many other great and important principles to us, and among these the eternal covenant between man and woman. Did Joseph reveal that principle? Yes, he did. Do you know it? Yes, I do know it; if nobody else knows it, I do. Did

he tell you of it? Yes, he did; but I have had other manifestations besides that, and therefore I know of what I speak, and I know the principle is of God. Now there are some people who tell us we are very wicked. Are we? Why, yes, in many respects we are. But not in that! Not in that! Not in that! Are we careless? Are we indifferent? Are we covetous? Do we love the world more than we ought to do, and allow our minds, our feelings and affections to be carried away by the transitory things of time and sense? Yes, yes, to our shame, in many instances, be it spoken; this is true. Do we violate in many instances the great principles that God has revealed? We do, to our shame be it spoken, many of us; but we do not violate the law of God nor the laws of chastity in that thing. Well, what are we to do? God has revealed a principle to us; do we know it? Yes. Do I know it? Yes. Do you? Yes, yes, a very great many of you that are here and hear me speak know it. But does the Congress of the United States know it? No. Does the Supreme Court know it? No; they cannot know of the things of God, but by the Spirit of God. Do they know anything about eternal relationships and perpetuity in the eternal world? No, they do not, they are ignorant of the principle, they know nothing about it, and we did not until it was revealed to us. Now, then, what is to be done? They place us in a position like this; God says this is an eternal law associated with the eternal perpetuity of lives in time and throughout the eternities that are to come; that a man having a wife must have her sealed to him for time and for all eternity. Why, long ago we have heard of a religion to live by but none to die

by; none that could reach to the other side of the veil and prepare us for eternal associations and eternal lives in the eternal world, or eternities that are to come. But this principle involves that thing and places us in this position: God says, "Go and obey my law." Congress says, "No, you shall not do it." Now the question is—who shall we obey? We would like to be in accord with Congress. We would like to submit ourselves to every ordinance of man. We would like to be good and peaceable citizens, which we are. We don't wish, however, to follow their corruptions—don't we know enough of them? Yes, we do. We know a good deal more about them than they know about us. We know their crimes, we know their licentiousness, we know of the millions of murders that are perpetrated by mothers and fathers of children and they know it. Many of these murders are committed while the children are prenatal; they kill them either before or after they are born, just as it happens. We also know of this horrible social evil that exists among them, and of the corruption, degradation and rottenness that exist in their midst. And as I have said to some of them sometimes, "You come from these dens of infamy, reeking with corruption and rottenness, steeped in crime and bloodshed and you will come here, will you, and teach morality to us? Go home, attend to your own business, cleanse yourselves from your corruptions, for they are a stink in the nostrils of Jehovah, and of all honest men, and don't come to set us right in regard to things that God has given us to do, and which

with the help of the Lord we will carry out."

Now, these are our feelings in relation to these matters. This Gospel reveals to us, as it did in former days, the light and intelligence of God. It opens up the visions of eternity; it places us in communication with the Lord. It prepares us for life and for death and for exaltation, and we are going to go on with our temples and administer in them in the name of the Lord. We shall enter therein and be baptized for the living and the dead and stand as saviors upon Mount Zion, and let the world wallow in corruption and follow the evil desires of their hearts, let them pursue their own course, fighting, if they please, against the Zion of our God, but the Lord will be after them and they will know before they get through that there is a God that rules in the heavens and he will say to them as he did to the waves of the mighty deep, "Hitherto thou shall come, but no further: and here shall thy proud waves be stayed."

What, then, shall we do? Fear God, be faithful, be honest and upright and full of integrity and truthfulness; shun evil of every kind, preserve our bodies and spirits pure, maintain our covenants before God, and he will smile upon us, he will be on the side of right, and his kingdom will grow and increase and spread until the kingdoms of this world shall become the kingdoms of our God and his Christ, whose right it is to rule forever and ever.

May God help us to be faithful in keeping his commandments that we may be saved in his kingdom, is my prayer, in the name of Jesus. Amen.

THE BOOK OF MORMON AN AUTHENTIC RECORD.

DISCOURSE BY ELDER ORSON PRATT, DELIVERED IN THE TABERNACLE, SALT LAKE CITY,
SUNDAY AFTERNOON, SEPTEMBER 21, 1879.

REPORTED BY JOHN IRVINE.

If the congregation will give their attention, I will read a portion of the word of God, given in these last days, dated March, 1829—a portion of revelation—through the Prophet, and Seer, and Revelator, Joseph Smith, in Harmony, Susquehanna County, Pennsylvania, a little over one year before the rise of this Church, commencing with the 10th verse:

"But this generation shall have my word through you; And in addition to your testimony, the testimony of three of my servants, whom I shall call and ordain, unto whom I will show these things, and they shall go forth with my words that are given through you. Yea, they shall know of a surety that these things are true, for from heaven will I declare it unto them. I will give them power that they may behold and view these things as they are; And to none else will I grant this power, to receive this same testimony among this generation, in this the beginning of the rising up and the coming forth of my church out of the wilderness—clear as the moon, and fair as the sun, and terrible as an army with banners. And the testimony of three witnesses will I send forth of my word. And behold,

whosoever believeth on my words, them will I visit with the manifestation of my Spirit; and they shall be born of me, even of water and of the Spirit—And you must wait yet a little while, for ye are not yet ordained—And their testimony shall also go forth unto the condemnation of this generation if they harden their hearts against them; For a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming. Behold, I tell you these things, even as I also told the people of the destruction of Jerusalem; and my word shall be verified at this time as it hath hitherto been verified."

Fifty-two years shall have passed tomorrow since the Lord permitted his holy angel to descend from heaven and commit into the care and charge of Joseph Smith, a young man, plates which had the appearance of gold, filled with engravings. He obtained these plates on the 22nd day of September in the year 1827, being then not quite twenty-two years of age. This young man was not learned, like those educated in

colleges and theological institutions; indeed, he was a farmer's boy, unacquainted with the arguments, and the tenets, and the creeds, and the institutions of religion that existed around him, except what he had heard from time to time, in the neighborhood where his father resided; a young man not versed in the Scriptures any more than most of the common lads of that age. And we all know that there are but a very few among farmers that have the opportunity of informing their minds at so early a period—at the age of twenty-one—in regard to the doctrines and prophecies contained in the Scriptures.

You may, some of you, wonder, perhaps, why the Lord should select an instrument of this kind; why he did not take a person more qualified by education, more experienced in the doctrines taught among the human family, more conversant with the Bible. You perhaps, may think in your own mind that if you had had the selection of the individual to begin the work of the establishment of the kingdom of God on the earth in the last days, and you had followed the best wisdom you had on the subject, that you certainly would have selected a person well trained and skilled in the different doctrines of the day. But the Lord does not see as man sees, his thoughts are not like our thoughts, neither are his ways like our ways. Hence he chose a man unconnected with any of the religious societies of the day—untaught in the Scriptures and doctrines of the different religious denominations—he selected a man of his own choice, as he had frequently done in former ages of the world.

We all recollect the selection that the Lord made in relation to David, when he was called to be king of the House of Israel, and anointed for

that purpose. There were, I think, seven brethren older than David—men of fair appearance, men of experience—men that probably their neighbors, their acquaintances, would have selected either one of them in preference to the youth that was tending the sheep. But Samuel, being a prophet of the Lord, when these certain brethren came up before him, said: "The Lord hath not chosen him," and continued to say so until all the seven had passed by, and then the inquiry was made, "Is there not another?" "Why, yes, there is a boy; but he is keeping his father's sheep." "Send and fetch him," said the Prophet Samuel. He was brought in—he was goodly to look upon, but he was simply a youth, untrammelled with the traditions around him, but yet an honest-hearted boy. The Lord chose him, the anointing oil was poured upon his head, and he was appointed to be the future king of Israel.

Now, the Lord did not have any prophets in the year 1827 on all the face of the earth. There was no Samuel existing, no person who had the spirit of prophecy; consequently the Lord, instead of sending a Samuel, sent an angel to make the selection. This angel committed, as I have always said, the plates of the Book of Mormon, together with the Urim and Thummim, into the hands of this youth, and also gave him many instructions informing him that he must be very strict in keeping the commandments of God, and that he must do with these plates as he was counseled from time to time, not to shew them to everybody that might wish to see them, but was strictly forbidden, by the angel, to shew them unto any person until the Lord should give him commandment so to do. He translated these plates unlearned as he was. And now let me

ask, would you naturally expect that if he—this unlearned youth—did this by his own wisdom, that it would agree with the Jewish record in all the doctrines taught, or said to be taught in the translation of this record? Would it be reasonable to expect that this unlearned, inexperienced youth could be able to sit down and in a very short period of time translate a book two-thirds as long as the Old Testament, without contradicting himself in some way? Would it be reasonable to suppose or to conclude that he would get all the doctrines, contained in that book of nearly 600 pages to agree in every respect with the ancient Gospel as it was taught in the New Testament, especially when there were several thousand different notions in regard to that doctrine? We could not expect any such thing. The more inexperienced a man is the less qualified he is to write, by his own human wisdom, and get into proper shape, a history said to extend over a thousand years or a little more—a history commencing with the colony that came from Jerusalem to this continent, down until the records were sealed and hid in the earth—a thousand years' history of a nation, of two nations that were opposed to each other, of their wars and their travels to and fro upon a large continent, like ours—we would naturally expect that a young man, so inexperienced, would, by his own human wisdom, get that country awfully muddled up as regards places, as regards the location of cities, and location of countries. We would naturally expect, I say, such contradiction to occur in the writings of an unlearned youth.

But what is still more marvelous, is the prophetic portions of this record, called the Book of Mormon. It is full of prophecies from the open-

ing of the record unto the closing thereof. Predictions, not only concerning events that took place after this colony left Jerusalem, during 600 years before Christ, predictions that were to take place down to the coming of Christ in the flesh, but predictions that were to be fulfilled after the first coming of Christ down until the end of time. The book is full of these predictions. Would you not naturally expect therefore, could you look for any other thing than that an inexperienced, unlettered young man, unread in prophetic history, should contradict himself in different parts of the record; speak of an event on one occasion and forget and speak of something quite different on another? Then again, where did you find a young man, unacquainted with the Jewish record, that could make all these predictions and prophecies coincide with the ancient prophecies of the Jews? Would it be likely that he could do so by his own wisdom? I think not. All these things, therefore, so far as the history is concerned in the Book of Mormon, so far as the prophetic writings are concerned in this late record, so far as the doctrinal parts of that Book are concerned, it is a marvel in the age in which we live; it is a marvel in my eyes; but perhaps my eyes are not constituted as the eyes of others. To me, however, it is one of the greatest marvels of the age. I am familiar with this; and I have read it, perhaps, more carefully than any other man that has ever lived in this generation, and probably ten or fifteen times more than any other man has done. Why, when I was a boy, 21 years of age, I had, for the two years during my first acquaintance with the book, read it so much that I could repeat over chapter after chapter, page

after page, of many portions of the Book of Mormon, and could do it just as well, with the Book closed or laid to one side, as I could with the Book open; and I have continued to read it from that day down to the present, without finding one contradiction in the book. I have read the comments, I have read the writings of our greatest opposers who have undertaken to examine the book from the beginning to the end. I have tried to follow their arguments, in relation to the contents of this book, but I have never unto the present day—and it is forty-nine years since I became acquainted therewith—been able to find one contradiction in the whole work.

Can we say as much concerning the Jewish Bible in the present state of its existence? What is the great fault found by the opposers to the Jewish Bible? The infidel says, "We do not believe it, because it apparently contradicts itself in doctrine, in history, and in many other portions." And the Christian undertakes to read it, he undertakes to show that these are not contradictions; but with the arguments of the Christian on the one side, and the infidels on the other, in relation to the Bible, it is confessed by the generality of mankind that there are many contradictions, not original contradictions, but contradictions that have been introduced into the record since it was originally given—introduced by the wisdom of man, or rather by the wickedness of man. But does the Book of Mormon contradict the teachings of the present day? Yes. There is a great difference between the Book of Mormon and modern Christian religion; but there is no difference between that book and ancient Christianity. We may hunt the wide world over, amongst some 400 millions of Chris-

tians, so called, and search deeply for a complete, and good, and thorough understanding of their doctrines, and when we have made ourselves thoroughly acquainted with them, take up the Book of Mormon, compare their doctrines with this Bible of ancient America, and there is a great difference, a fundamental difference, not a trifling difference, but a difference that lies at the foundation. It is the same when we come to compare these modern doctrines of Christendom with the doctrine taught in the New Testament. Where can we find a man who can reconcile the two? Or the thousand if you please? Who is able to show that the New Testament proves and sets forth clearly the ancient doctrine of the Gospel? There may be now and then an item which each denomination has in accordance with the New Testament; but where is the authority which lies at the foundation of Christianity? Where is the man among all these 400 millions of Christians that is a revelator, that is a prophet, or is inspired of God? He cannot be found and yet the ancient Christianity, recorded in the Bible advocates that great gift as one that lies at the foundation of Christianity. Christianity is built upon it, built upon Jesus, who was the great revelator of the Church, and built upon apostles who were also revelators, as well as Jesus, and who received their revelations by the gift and power of the Holy Ghost, by inspiration as men of God. Can you find such an order of things in Christendom? Do any profess to have these gifts? They say that they are unnecessary; they say that these gifts were intended for the first age of Christianity, but when Christianity was once established these high gifts were no longer

necessary. This is their argument almost as one. They seemed to be agreed, however much they may be opposed in other points of doctrine—they all, almost without an exception, seem to be agreed that there is no need of these high gifts of inspiration, and prophecy, and new revelation that accompanied the preaching of the Gospel in ancient times. "The Gospel is established," say they; "we have no need of it." As much as to say that these gifts are no part of the Gospel; that the Gospel is one thing and the gifts are another; that the Gospel was established by the evidence of the gifts, but the gifts are no part of the Gospel. They are as much a part of it as faith; just as much a part of the Gospel as repentance, as baptism for the remission of sins, or as the laying on of hands for the gift of the Holy Ghost; and to undertake to separate the blessings of the Gospel, and then call something else the Gospel, does seem very absurd, very inconsistent, and is something that cannot be proved from the divine record. Now, here is something that is of minor importance, something that is not particularly necessary, that might be called nonessential, but something that lies at the very foundation of Christianity. These gifts are a portion of Christianity. Revelation, inspiration and the gift of prophecy, are part and portion of the Gospel as taught by the ancient apostles and men of God, and by our Savior; and to do away with these gifts destroys the fundamental principles of Christianity.

What does the Book of Mormon advocate? It comes directly in contact with all modern Christendom, and goes back to the old Gospel as it was taught nearly 1,800 years ago, and maintains that there must be in the kingdom and Church of God, in

every age of the world, these gifts as well as outward forms and ceremonies—maintains that these gifts are a part of the ancient Gospel and must exist wherever the Gospel exists—and when they cease the Gospel ceases to be preached, and true believers, in a scriptural sense, cease to exist with them.

Now, it does not seem likely to me, that a young man whose beard had scarcely grown—a youth untutored, untaught in the sectarian notions of the day, brought up to labor hard on his farmer's farm, should be able to make these great distinctions, to come out in opposition to all modern systems of religion, and establish the very fundamental principles that are necessary to the very existence of Christianity in the last days. But God was with that young man. He was not his own teacher, he was not left to his own judgment in regard to what Christianity should be and what it should not be. The angel that came from heaven and revealed himself to the youth understood his mission. He understood what the Gospel was and should be; he understood the revelations of St. John; he understood that these revelations never could be fulfilled unless an angel were sent from heaven in the last days, with the message of the Gospel to be proclaimed unto the inhabitants of the earth, not to a sectional portion of it, not to some corner of it, or to some obscure people, but to commit the everlasting Gospel unto the inhabitants of the earth, to be proclaimed to every nation, kindred, tongue and people. He understood the difference between modern Christianity and ancient Christianity. And when the Urim and Thummim was lighted up by the power of God, and magnified before the eyes of this youth, those ancient characters upon

the plates of the Book of Mormon, the distinction was clearly made, between the purity of the Gospel as it was taught in ancient days, and the doctrines and innovations of man as have been taught during many long centuries of apostasy.

How I have rejoiced, since I was a youth of nineteen, in this record! Why I esteem it—I was going to bring up some earthly comparison, but I will not compare great and glorious and heavenly things—so great, so pure and so important, as that of the plan of salvation, with anything of an earthly nature, as there cannot really be any comparison. When I look at all the earthly riches and grandeur of this world, and then look at the Book of Mormon and the Bible, with power to select, which should I choose? Why, the grandeur of this world, the riches of this world, the glories of this world, would be nothing; they would be like the dream of a night vision when a person is disturbed, not by the Spirit of God, but by his own cogitations in the night. I would look upon them as nothing, as vanity and foolishness, as unworthiness of the love or approbation of any man of God, were they to be set before me and contrasted with the glory of this book. It is a record given to this generation as one of the choicest gifts of heaven! No other books exist upon the face of our globe so choice as the books which God has given in different ages of the world: the Bible for one, the Book of Mormon for another, and the book called the Book of Doctrine and Covenants, containing the revelations which God gave through his servant the prophet, during some seventeen of the last years of his existence here upon the earth. These revelations, these books are more precious than the riches, and kingdoms, and glories,

and honors of this present life, so far as I am concerned. Do I esteem them more than I do my own life? I would be unworthy of my Father and my God in the eternal worlds if I would refuse to lay down my life, if it were required of me of the Lord. If I should save it for a moment, and deny the Book of Mormon; if I were to deny the gifts of the Gospel, or any of the revelations that God has given that are published in the Book of Doctrine and Covenants—if I were to do such a thing, could I look upon my Father's face without blushing? Could I think upon God without blushing? Could I think upon anything that was pure and holy, without being, in my own mind, in perfect torment? If I were to be so ungrateful as to deny anything that God has given me, I should be unworthy of the kingdom of God. I do most sincerely and humbly hope and trust that the Lord will not call me and try me in this respect, for I know the weakness of man; I know that man has been weak in all ages, and I do not wish to be thus tried, I do not covet this trial, I do not pray for it; but if ever I should be brought to this condition, with my present feelings, with the feelings I have had for a great many years, I would say: "Come martyrdom, come burnings at the stake, come any calamity and affliction of the body, that may be devised by wicked and ungodly men—let me choose that, and have eternal life beyond the grave; but let me not deny the work of God." Why do I thus feel? If I had not a knowledge that the Book of Mormon was true, I should not have these feelings. Then I should probably say, if I only had faith that the Book of Mormon is true, "My life is precious, let me save my life, let me deny something which I do

not know is true." But when a person has a knowledge, as I have, of the divinity of this work—having this revealed to me when I was but a beardless boy—I hope never to be brought in that condition, where the trial will be upon me, but should it come I hope to be able to lift up my hands to high heaven, and say, "Oh Lord enable me to endure the trials and afflictions that may come, that I may be faithful unto death."

Am I the only one that feels in this way, among the Latter-day Saints? Are there no other persons that have this knowledge, excepting your humble servant? Yes, there are scores of thousands, if they testify the truth, and I have no reason to think that they would falsify their word; scores of thousands who know as well as they know they have an existence, that the Book of Mormon is a divine record; that the Bible is a divine record; that the revelations given through the Prophet Joseph Smith, published in the Book of Doctrine and Covenants, are divine; they know it. Would they be willing to suffer martyrdom? I think they would. There might be individual cases, as in ancient times, where they might reject the truth, lose their hopes of salvation, to save their temporal lives; but take the great mass of this people, they would be willing to lay down their lives, or be burned at the stake before they would reject their religion.

How kind, how good was our Heavenly Father, before the rise of this Church, after he had inspired this boy to translate these records; how good it was to send an angel from heaven to three other persons, namely: David Whitmer, Martin Harris and Oliver Cowdery, Joseph Smith being with them on the occasion. The angel descended

from heaven, clothed with light and glory, and, taking these records in his hands, turned them over leaf after leaf, showing to these three other men, besides the translator, the engravings on the plates. How kind this was. A Church was to be raised up. The Lord was willing that they should have all the evidence that they could reasonably ask for, before even the first branch of the Church was organized. Did he condescend, in many of the past ages of the world, to do so much for the different generations that have lived, as he has done for the present generation? Look at the days of Noah. He had a message to deliver—a message that affected the human family. He had to tell the people that were living around him that God had spoken. "And what has God said?" He has told me that because of your wickedness he will send the floods upon you. He will break up the foundations of the great deep, he will open the windows from on high and he will pour out the floods upon these nations and they will be swept away root and branch, except a few that will believe in my message, and come into the ark that I am building. How many witnesses did God raise up then? I expect he must have revealed himself to the sons of Noah, as well as to Noah. That would be but four witnesses; but we have no account that the Lord revealed himself to these three sons. They, however, believed the testimony of their father; whether they knew it or not we do not know. At any rate their faith was sufficiently strong to cause them to labor with the old man, and they labored along year after year, weary no doubt, in forming the timbers of this huge ark or vessel. Finally they got it fixed together, and the beasts of the field—that

appeared to have more inspiration than the men and the women of that age, began to come from the forests towards the ark, and finally the door was closed. They must have been prophetic beasts, beasts that had revelations, beasts that were able to judge far better than the world of mankind in that age. The rains descended, and the earth was covered with the flood, and we read that Noah by his testimony condemned the whole world. What! One witness? One witness alone condemned the whole world, and they perished from off the face of the earth, because one witness was sent unto them! The Lord has done a little better with this generation. He sent four witnesses before he organized the Church, and that was not all. There were other men that had great testimony and evidence given to them; but they did not see the angel; they did not see the plates in the hands of the angel; but what did they see? They saw this boy have these plates. They took the plates and handled them themselves. They saw the engravings upon these plates—eight other men, besides the four I have mentioned—and they testify to what they saw. They bear witness in words of soberness, that they did handle the plates with their own hands, that they did feel the weight of the plates, that they did observe the engravings thereon, that they had the appearance of ancient work and of curious workmanship, and they bear testimony to what their eyes saw and to what they handled with their hands. Their names, as also the names of the four that saw the angel, were attached to this record, when the first edition of that book was issued from the press. Twelve witnesses then did God condescend to raise up immediately

before he organized this Church. Are not twelve witnesses sufficient to condemn the world in this age, if one witness condemned the world in the days of Noah? I think that God has been very lenient, very kind and very merciful in beginning the work with so many witnesses.

But there seem to be other witnesses and evidences concerning the correctness and divinity of this book that are far greater than those I have named. There is a promise to all the human family, that is far better than the ministrations of angels to others. What knowledge does it give to me, to you, to any other person, among all the nations and kindreds of the earth, concerning the divinity of the Book of Mormon, because four witnesses, that lived in some portion of our globe, state that an angel had come from heaven? Does that give me a knowledge? No. Did that impart a knowledge to any other creature on the face of the globe? No. Did we not need a knowledge as well as they? Yes. I have a soul as well as these four men that must be saved or must be lost. If that be the case, ought I not also to have a knowledge concerning my safety as well as they? I think so. Has the Lord made it impossible for me to obtain this knowledge? No. The very message itself in the book, and in the New Testament, and in the modern revelations that are given through the prophet, told me, told you, told all the people upon the face of this earth, how they also might obtain a knowledge of the truth of the Book of Mormon and of this work. How? By getting a vision or manifestation from that same God? No. That we should all have the ministration of angels? No. To some is given one gift, and to some are given other gifts. To some it is given to know in one way,

and to some it is given to know in some other way. The Lord has promised that if I will repent, if you will repent, if the people of the United States will repent, if the people of all the nations of the earth will repent, turn unto him and obey his commandments that they should receive the Holy Ghost. Will that give us a knowledge as clear, as definite, as pointed as could be revealed by the ministration of angels? Yes.

Supposing now that I were a natural man, never had received the Holy Ghost. Supposing that a person should come and testify to me that he had received the Holy Ghost, that he had received Heavenly visions that the Lord had sent angels to him, what would I know about it? What would I know about the Holy Spirit, if I never had received it? No man can discern the things of God, but by the Spirit of God; so says the Apostle Paul to the Corinthians. It is impossible for the natural man to know the things of God, and if I were a natural man, and had never partaken of the Holy Ghost I might hear a cloud of witnesses testifying to what they had received. I might say, "Well you seem a sincere people, you seem to be honest in your declarations, you say you have had the visitation of angels, you say you had heavenly visions, you say the Holy Ghost has been poured out upon you, but I have never received these things as a natural man." Now what reason would there be to condemn me on the great judgment day, if I rejected their testimony? They would tell me that I might be put in communication with the heavens the same as they. They might tell me that on certain conditions, I might obtain the Holy Ghost, as well as they, if I would only exercise

sufficient faith, to repent of my sins and to be baptized for a remission of them, and to have the servants of God lay their hands upon my head for the reception of the Holy Ghost; that if I would enter into a covenant with the Most High God, to obey his commandments and to call upon his name in faith, and to exercise faith before him—I expect if I did not do all these things, that all this cloud of witnesses that I have named, would stand up on the day of judgment and would condemn me. But if I would exercise faith though I had no knowledge, and would obey the commandments, would be obedient to the principles, and then I received for myself the testimony, I should then be dependent neither upon David Whitmer, Martin Harris nor Oliver Cowdery, Joseph Smith, nor any of the twelve witnesses that saw the plates, nor any other man living on the whole earth. I could then say, "Oh Lord, my God, thou hast fulfilled thy promise which thou hast made. Thou hast said if I would repent and be baptized I would receive such and such blessings. They have been given unto me, and now I know that thy word is true." And from that forth I could be a witness myself, but before that I could not be a witness.

Are the ministers of the different denominations of this day, who have never had the spirit of revelation upon them—are they competent witnesses of God to stand before this generation and declare the things of God? No. Can they stand up in the great judgment day and condemn any of this generation to whom they have preached? No. Why not? From the very fact that they are not witnesses. They can tell what the ancients say, how the ancients became witnesses, but they themselves have not an experience in

these things, and therefore, God has not made them witnesses. They cannot condemn any man living on the face of the earth, by their preaching and their testimony.

We are living, then, in the great and last dispensation, in which God has provided a way that he might raise up scores of thousands of witnesses, a way that all might know as Peter did. Peter did not get his knowledge from seeing miracles wrought. He did not obtain his knowledge because some other man had received a knowledge. The Savior blessed him and said, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The Lord had revealed this knowledge unto Peter, consequently Peter was constituted a witness. And so the Lord, by having given revelation from the heavens to scores of thousands of the Latter-day Saints, has made them witnesses of the divinity of this work.

O, how the Latter-day Saints ought to rejoice! How faithful we all ought to be! How frivolous are the things of this present life, compared with the knowledge of God, which you have received! Do you appreciate this, Latter-day Saints? Do you realize it as you ought to, or are your minds swayed to and fro by the frivolities and vanities of this present life? Do they absorb the greater portion of your attention? Do you forget your God, the greatness of your calling, and the knowledge which you have received? I have not.

I believe that the Latter-day Saints are the very best people on the face of our globe. Why? Because they have been willing to endure hardships, persecutions all the day long. They have been willing

to leave their houses, their lands, their possessions, have been willing to see all fall into the hands of their enemies and flee to a desert country for the sake of their religion. Has God forgotten all these things? O, ye children of Zion! Do you suppose that the Lord has forgotten, because many years have passed away, your tribulation, your sacrifices if they can be called such—your mobbings and persecutions in times that are past? No. They are written as it were on the palms of his hands, they are printed indelibly upon the thoughts of his heart. He has all these things in remembrance, and a day of controversy is coming, and it is not far in the future—a controversy for Zion; a controversy with all the nations of the earth that fight against Mount Zion—the Lord has all these things in his mind, and he will fulfil them in his own due time and season. But now is the day of our tribulation and has been for some forty years and upwards that are past. Are there better days to come? Yes. How far in the future I am not prophet enough to know. All that I do know is that they are nigh, near at the very door, when the Lord will rise up and come forth out of his hiding place and fulfil that which he has spoken concerning Zion and the inhabitants of this land. Zion is not destined to be crushed down forever into the dust. Zion is not destined to be overcome by the kingdoms of this world forever. The turning point will come, and that is nigh at hand. The days are coming—I know they are close at hand—when the young and rising generation that are now sitting in this congregation, and who are spread forth upon the face of the land, throughout these mountains and valleys, will see the turning point for Zion.

What will they see? They will see a man raised up like unto Moses in days of old—a man to whom the Lord will reveal himself, as he did to his servant Moses, by angels, by visions, by revelation from the heavens, and will give unto him commandments, and make him an instrument in his hands, to redeem the people and to establish them in their everlasting inheritance upon the face of this American continent. Will he show forth his power in that day as he did unto his servant Moses and to Israel? Yes, only more abundantly, more extensively than in the days of Moses, for there is a larger continent than the land of Egypt, in which the Lord will make manifest his power—a greater people than the Egyptians, among whom he will work. Consequently he will show forth his power unto all the inhabitants of this land. He will fulfil the plain predictions of the Prophet Isaiah that the Lord shall make bare his arm in the eyes of all the nations, until all the ends of the earth shall see the salvation of God. What will be said then concerning this people and Zion? It will then be said by those that are spared in the midst of the terrible judgments that will fall upon these nations, "Surely the people

called Latter-day Saints, the people of Zion, are the people of our God. God is there, his power is there, it is his power that delivers that people; it is his power that is over them as a cloud by day and the shining of a flaming fire by night. It is his power that protects their congregations, protects their settlements, protects their holy temple. Let us no longer fight against Zion or the people of God, let us enter into the everlasting covenant which has been revealed anew. We will join ourselves with the people of God." In that day will be fulfilled that which has been spoken by Isaiah in the second chapter, by the prophet Micah, in the fourth chapter, that in the last days many nations shall say: "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

May God bless—not the wicked, not the ungodly, not those that blaspheme the name of the Lord, not those that fight against Zion—but all the true, pure-hearted Latter-day Saints, is my prayer, in the name of Jesus. Amen.

SOUTHERN STATES MISSION.

DISCOURSE BY ELDER JOHN MORGAN, DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, MAY 23, 1880.

REPORTED BY JOHN IRVINE.

I am pleased to have once more the privilege of meeting with the Latter-day Saints, and I trust that while I shall endeavor to address you I shall have an interest in your faith and prayers, that what I may say may be in accordance with the mind and will of our Father in heaven and for our mutual good and benefit.

To an elder returning home from missionary labors the privilege of meeting with the assemblies of the Saints in their Sabbath day meetings is one that is very highly prized. We feel to rejoice in the privilege of returning to these peaceful valleys of the mountains, and of listening to the voice of the servants of God teaching the principles of the kingdom of God, and explaining the mind and will of our common Father and God in the heavens. I have often thought and meditated in regard to this privilege when away from home traveling in the midst of strangers, that when here we scarcely prize and realize the value of it. And doubtless this is true in regard to very many of the great and glorious principles of the Gospel. We must see the opposite, come in contact with the opposite; we have

to taste the bitter before we can appreciate the sweet; we have to see and experience the condition in which the world is today to appreciate the situation the Latter-day Saints are in.

During the past year, since last I had the privilege of meeting with you here, I have been engaged in preaching the principles of the Gospel in the United States, more particularly in the Southern States. Our labors there have, to a greater or less extent, been crowned with success. The Lord has opened up our way. We have been enabled to reach many of the honest in heart, and the principles of the Gospel have been spread by the preaching of the elders, and by the distribution of books and pamphlets, until many thousands of people in that section of the country today are becoming acquainted with the principles of the Gospel, who, twelve months ago, although possibly aware that there were such a people as the Latter-day Saints in the valleys of the mountains, were ignorant in regard to the doctrines that they professed to believe in. I find that within the past twelve months quite a change has taken place in the senti-

ments and minds of the people in the Southern States relative to the principles that we promulgate. I form my judgment in regard to this from their actions, and it is said they speak louder than words. Something like twelve months ago a spirit of persecution and mobocracy was prevalent throughout a great portion of the South, brought about, to a great extent, by inflammatory articles in the newspapers, misrepresenting us and our objects, and the denunciations hurled at us from the pulpit and from almost all directions, which resulted in the mobbing of a number of the elders and the driving from their homes of quite a number of families who had embraced the Gospel in their native land. In one particular instance an entire branch of the Church was driven from their homes, lost their property and their means and were forced to rely upon the generosity of the Latter-day Saints already gathered to the valleys of the mountains here to enable them to emigrate to where they could live in peace and safety. This character of opposition was very violent, very unpleasant to meet with, very unpleasant to have to deal with, but by the blessing of God and the perseverance of the elders, the obstacles were overcome, our work was pushed forward, and very many right-thinking, honorable men and women, while not conceding with us in a religious sense, came out and refused to endorse the action of men who were using violence, came out in the press, in private conversation, in public speech, and stated that while the Latter-day Saints might be wrong, the course that was being taken was undoubtedly wrong, that whatever the nature and character of their doctrines might be, mob violence, persecution, and unauthorized, ille-

gal prosecution was not a proper means of overcoming the difficulty. Even the editors of many of the Southern papers conceded that the course that was being pursued was most unwise, and would have a tendency to bring dozens of converts to the "Mormon" doctrines where there had been one before, which proved true, as our labors have continually increased and grown, our numbers have been added to, and the spirit of emigration to gather out to where they could be protected in their religious belief has grown stronger day by day, until we scarcely need to preach in the Southern States the principle of emigration, so anxious are the people to escape from their surroundings.

The elders who have been engaged in the Southern States Mission have, almost without exception, proven themselves worthy of the trust that was reposed in them. They have endeavored to perform the duties devolving upon them as men and as the servants of God, not counting privation, slander, exposure, contumely as anything in comparison to the great work in which they were engaged.

The Southern people are naturally a kindhearted, hospitable, noble class of people, with the finer instincts of nature more fully developed than possibly among some other classes of people. They recognize the labors of our elders, and while they may not coincide with our views, yet they give us credit for the determination with which we press forward, and the earnestness and zeal displayed by our young elders in preaching the principles of the Gospel. Especially was this noteworthy in connection with the very many young elders who had never been upon missions before—

young men who had been called from the various mutual improvement associations, unlearned in regard to the condition of the world, unacquainted with its customs, manners and habits—especially with this class was a deep impression made upon the minds of the people. That feeling of kindness, which is characteristic of the people there, seemed to feel after those boys, beardless boys as they were, as they stood up in their places, where they could obtain a church or a schoolhouse, to preach, and where they could not obtain a place, in the open air, by the road side, or wherever they found a man ready to stop and listen to them in proclaiming the things they had been sent to declare. It made a deep impression on the minds of the people, and, in a number of instances, while the violent feelings of men were raised against them, there were those who said, "We have boys of our own, and if our boys were in the place of these, separated from their homes and their kindred by thousands of miles, and there were those seeking to do them violence, we would feel to bless the hand that protected them." And, as a general thing, there came a division, and the two contending parties were left to get through the struggle as best they could.

The Southern States Mission at the present time is divided into conferences, with a president over each conference, and traveling elders at appointed places laboring in the districts. Yet, with all that we can do, there are localities in the Southern States today, that have been asking for elders for some considerable length of time, which we have not yet been able to supply, owing to a deficiency in our numbers. I discover, in coming in contact with

the people of the United States, that, notwithstanding the nation numbers forty millions of people—a vast innumerable multitude almost, compared to the Latter-day Saints who dwell in these distant valleys of the mountains—yet, if a company of eight, ten, twelve or fifteen elders should happen to pass through any of the large cities, *en route* to their fields of labor, they are visited by reporters, they are interviewed, and the interview is published far and near, causing considerable excitement in regard to this small company of elders going to their fields of labor; in fact two elders, going into a locality where the people are unacquainted with the teachings of the Latter-day Saints, and announcing themselves as Mormon elders, will create a really more genuine sensation than almost any other incident that could happen, and it is, doubtless, well that some of us, who are possibly a little more zealous than wise, should be restrained in regard to our anxiety to push the work forward. There is, however, an abundance of room for elders to labor throughout the entire Southern States. We scarcely ever preached in a place where we could not obtain a hearing. We scarcely ever visited a neighborhood—I do not recollect of any now—in the Southern States where I desired a hearing, but what I could both obtain a place to preach in and a good sized audience to hear what I had to say.

Many of the leading men of the Southern States, having visited Salt Lake City and been treated kindly by our people—having observed the thrift, enterprise and peacefulness of our homes, extended to us many kindnesses and many courtesies, notwithstanding that, with the mass of the people, it was quite unpopular to do so. The Governor of one of

the leading States of the South, offered the use of the Senate Chamber—the representative hall of his State—to preach in, if I was prepared to use it, extending any courtesy I desired. Their leading papers freely noticed our meetings and published thousands of handbills to be distributed among the people, refusing any compensation whatever. Many of these incidents that come to my mind in regard to the courtesy and kindness of the people that we have been preaching the Gospel to, warms our hearts as elders of Israel, and we feel to do them good, to bless them, and benefit them all that we can.

During the past year, a little over 400 Saints have been gathered from the Southern States Mission. The principal part of these have emigrated to the neighboring State of Colorado, in San Luis Valley, 250 miles south and a little to the west of Denver, where the Saints have found a good valley, most excellent land and timber, water, grass, and all that is necessary to enable them to build up a settlement and locate themselves. I had the privilege of visiting them in their homes a number of times, and while they have had the privations that are incidental to the formation of a new settlement everywhere, yet they have been blessed and prospered. The people of the State of Colorado have, as a rule, treated them kindly, have welcomed them to their borders, have endeavored to benefit them, and assisted them in forming their settlements all they could. The railroad, that has been in process of construction for the past two years, runs down the center of the valley, within three to five miles of our line of settlement, so that we have easy railroad communication. Our rates for emigration are exceedingly low. The rail-

road companies have extended to us many courtesies and kindnesses, and have sought to do what they could—apparently being moved upon by the right Spirit—to enable us to gather those who were unable to gather themselves, and to assist those who were but little able to gather. In the location of the settlement in the State of Colorado, there are now, I believe, 500 Latter-day Saints from the Southern States, which will possibly be augmented by 300 more this season, if deemed prudent to do so. In the first town that was located, all the lots have been taken up. Another location of similar dimensions is being occupied, while still another will be occupied some few miles distant from the first two in the course of the next two or three months.

The health of the Saints has not been as good as could have been desired, principally owing to the fact that in emigrating from the Southern States—a malarious district to those great, dry altitudes—the changes thus brought to bear upon them were calculated to produce sickness to a greater or less extent. The scourge of measles passed through the settlement in the month of April; some 160 cases. Our neighbors, at a railroad town nearby, where there were about an equal number of inhabitants that we had, with all the appliances of physicians and drug stores, lost quite a large percentage of their cases of sickness. In the town of Alamosa, some twenty miles distant from our settlement, where there were almost an equal number of cases, there was quite a large percentage of deaths. In about 165 to 170 cases that occurred in our settlement, I think there were but three or four deaths from measles. When I was talking to the Mayor of Alamosa, he called my attention to

the disparity of deaths in that town in comparison with those that had occurred in our settlement, and asked me if I thought the location of the town of Alamosa unhealthy. I replied I thought not, that it was equally healthy with our settlement. He asked me to what I attributed the number of deaths. I replied that I believed they were attributable to the number of drug stores and physicians they had in it, that that was the cause, as I earnestly believed, to a greater or less extent, of the disparity of the number of deaths. With some 500 inhabitants in our settlement with quite a number of cases, some of them very serious, there has never been a physician called to prescribe one single prescription to any of these people, and I have an idea that if we were to look at them today we would find them equally healthy with those of the adjacent town where there are several physicians with two drug stores to draw their supplies from.

The people in the settlements are satisfied with their location. I heard but very little complaint, and what complaints I did hear were, I thought, almost entirely due to the inconvenience incident to emigration, to breaking up their homes, to disposing of their property, to riding distances upon railroads, landing at their destination wearied, to not being so carefully housed and protected for a limited length of time after their arrival, and to their being unacquainted with the country. I believe, however, that out of the 500 souls emigrated there have been but four turned back from the work and returned to their former homes. I heard no expression of a desire to return on the part of anyone when I was there. Wishing to test this as I was returning back to the States, I publicly made the offer

that if there were any persons who desired to return back to their old homes, to lay down the principles of the Gospel and forego the gathering, I would see and accompany them back, and if there were any unable to go back with their own means, a fund would be raised for the purpose if desired. I received no applications, hence I was led to believe that the people as a rule were satisfied with their situation and surroundings.

Adjacent to our settlement there is a large number of Mexicans who live in plazas, as they term them, which are capable of accommodating from ten to fifty families in a plaza. These people have had rather an unpleasant and checkered history in the Territory of New Mexico and the State of Colorado. They have been looked upon to a certain extent as legal and lawful prey by the Christians surrounding, who have, to a greater or less degree, taken advantage of their innocence and of their ignorance in regard to the rules of business. To illustrate this, one man, a merchant with whom we deal, a man that I have always looked upon as in every sense trustworthy, made this statement to me. In speaking of the Mexican people, said he: "We cannot trade with them as we do with other people. They have been deceived and cheated until they come here and ask how many pounds of sugar we give for a dollar. We would not dare to tell them the exact number of pounds. If it is six, we have to tell them ten." "Well," I said "do you weigh out the ten pounds?" "Not much; we weigh them six or five and a half pounds as the case might be." Such is the character of the dealings the Mexican people have had to contend with until today they have no confidence whatever in

the white people by whom they are surrounded, and it is something almost unknown in their history, it is something strange for them to be placed in a position whereby they would be dealt with honorably and uprightly by white people. Said one of their leading citizens to me, Mr. Valdez, who was formerly a Judge in Old Mexico, a leading citizen in the State of Colorado, a Representative in the Legislature, and a man of considerable ability—said he to me, "The white people we have come in contact with heretofore, have endeavored to take every advantage of us, and when your people came here we expected they would treat us the same way. Last season we could have furnished you land to plow, teams and seed; but we were afraid that you would repeat the history of some other portions of our possessions, where we have furnished seed, land, teams and plows, and rented these things upon shares to people who came into our midst, and when the fall season came they not only claimed the land and crops, but our teams and plows, and we have failed to obtain any redress whatever; consequently we were afraid of your people." But after some short acquaintance with us, after coming in contact with us a limited length of time, they learned to think better of us, and by their votes elected one of our brethren magistrate over a considerable portion of the county of Conejas, in which they lived. This brother told me he had been magistrate for eight months, had gained the confidence of the people, until today people outside of the precinct where he lives will bring their cases to him to arbitrate and adjudicate upon, and the people almost universally are willing to submit to his decisions. There is a kindly feeling between

them and the Latter-day Saints. They are naturally a kind-hearted people. I noticed when our people were living in their plazas, as some of them did for a season, that when any of them took sick, the Mexicans were on hand to nurse them and to do what they could for their comfort. The Saints rejoice at the privilege of gathering where they can live in peace and quietness, and receive the instructions of the elders, and have their children taught. I believe about the first thing they did in the first town they started was to build a comfortable schoolhouse, and during the past winter they have had a school in session the entire winter, expecting that as soon as circumstances would permit a summer school would be commenced. A Sabbath School is in session regularly each Sabbath, and some six home missionaries visit the surrounding country where the Latter-day Saints are located, and instruct the Mexicans who desire to hear the principles of the Gospel.

In laboring in the States, we can see that there is a rapid change taking place. It may not be observable by the masses of the people. However, this change can be seen on the right hand and on the left. We hear men remark in regard to the change that is occurring politically, religiously and socially. We cannot blind our eyes to the fact that affairs in the United States are traveling at a rapid rate. We sometimes hear an elder, on returning home from his mission, ask one of the brethren, "How is everything moving?" His reply is, "very slowly." He does not see with the eyes of the elder who is abroad preaching the Gospel. To my mind, the seeds of dissolution have been sown in the midst of the people, and they are springing up to an abundant growth.

Men are fulfilling the Scriptures—"their hearts are failing them for fear of the things that are coming upon them." The people of the United States are in doubt in regard to what is in store for our government. We hear quite loud expressions every hour of the day by men of all classes—governors, senators, congressmen and clergymen. I think one of the most eloquent sermons—eloquent for the sound of its words, not particularly for the principle it contained, but more particularly for its sound of words—I ever heard, was one in which the minister portrayed the condition of the United States, the fearful condition in which the government was today, the condition in which political affairs were, and strange as it may seem, after telling the people that there was not a political party in the United States that would receive Jesus of Nazareth. After telling the people of St. Louis (the city in which this sermon was preached) that if Jesus were to come to one of their wards and run for Alderman, they would outvote him by a large majority—after telling them all these things, he then commenced upon the other hand to portray the glorious spread of Christianity! It sounded strange to my ears, for one was a direct contradiction of the other; if one was true the other was false. Certainly Christianity could not grow and increase and spread and be engrafted into the minds of the people, and at the same time he who stood at the head of Christianity be rejected from the head to the foot of the whole body.

The situation to my mind as I have observed it—and I have tried to do so calmly and deliberately and without prejudice—is anything but agreeable. Men have ceased to try to hide this; and the present poli-

tical contest that is waged so hotly even for the nomination of the man who shall fill the presidential chair is stirring up the people as I have never seen an election stir them up before. It seems as though they are not content with dividing into parties, but these parties are divided into fragments, the one contending against the other. A few years ago it was the Democratic party on the one side and the Republican party on the other. Today it has changed and materially altered in the Republican party. It is the anti-third term men, the Blaine men, Sherman men, etc., struggling one against the other in their own party until it seems as if the shadow is cast, of the time when every man's hand shall be raised against his neighbor. Certainly these are indications of it—and we see the fulfillment of prophecy in these things. It is a most unpleasant report for a person to make of the situation of their country. We are not aliens to our kind. We love and revere and respect the constitution of our common country. We have a love for the old flag that floats over it, and it is with feelings of mortification, chagrin, and pain that we have to report back to the Saints here in the valleys of the mountains the fearful condition in which matters are today. One instance comes to my mind in connection with a matter in which the Latter-day Saints are interested. During the trial of the men—or one of them at least—who assassinated Elder Joseph Standing, I was astonished and surprised to listen to the testimony of the witnesses. The court would commence its session at eight o'clock and run till twelve and then adjourn for an hour and run till candle light, and when night came we would hear the bells ringing across the street calling the peo-

ple to a revival meeting. I noticed that those men who had been upon the witness stand would pass over to the meeting, and for two weeks the revival was kept up calling men and women to Jesus after dark, and in the daytime came into that court and testified to things they knew were utterly false, and that they knew the people in the courtroom were satisfied were false. The thing was a talk and a laughingstock on the streets of Dalton. It seemed strange to me, and after I had had several days experience I asked the Attorney General, a man that I looked upon as an honorable man, a man who sought to do his duty in that trial to the best of his ability—I asked, "How many men are there that came upon this stand that you can rely upon to testify to the truth?" His reply was, "If I get one in ten I am doing very well." I thought that a strange comment indeed upon this boasted land of freedom, of free schools, churches, libraries, lecture associations and yet hold ourselves up before the world as a representative government for all other governments to copy after, for all civilization to follow, and for all Christians to model themselves from. It looks strange to me, and I scarcely could have believed it had not mine own ears heard and mine own eyes beheld it.

The sentiment and feeling of the better class of people in the South, and I may say the people of the United States are in favor of letting the Latter-day Saints alone, of letting them work out their own problem, and but for the religious influence that is brought to bear there would be but little said in relation to the work the Latter-day Saints are doing. But this religious influence has not changed in the least.

The same influence that fought and contended against the Latter-day Saints in the State of Missouri, and that drove them to the valleys of the mountains; the same influence that cried out nearly 2,000 years ago, "Crucify him, crucify him," is still abroad in the land, and I think the worst treatment I have ever received at the hands of any class of men has been from men who can pray the longest prayers, preach the loudest sermons, and wear the longest face, and who profess to be going back to Abraham's bosom. This class of men have always contended against the elders. They have sought to bring persecution upon them, and to vilify them upon every hand, and if we have difficulties they are to a greater or less extent caused by those who profess to believe in this Bible, and who preach, "Glory to God in the highest, and on earth peace, and good will towards men." But this, perchance, is but history repeating itself. Notwithstanding the difficulties and obstacles the elders have had to contend with in this and other directions, they have been blessed and prospered. They rejoice in the privilege of going forth to proclaim the principles of the Gospel, to bring Israel to a knowledge of the truth, and to gather the honest in heart home, that Zion may be built up and the kingdom of God established on the earth. The elders rejoice in this privilege. Our young elders who go abroad with fear and trembling in regard to their own ability are willing to pass through all kinds of difficulties, are willing to endure anything and everything that they may be instruments in the hands of God in proclaiming the principles of the Gospel. I heard but very few complaints from the elders. It is true that sometimes they are not situated as

pleasantly as they would desire to be, but I heard very few complaints. They express very great surprise at the situation of affairs abroad. They say, "Why, we did not dream that matters were as bad as they are. We did not dream that the world was so corrupt as it is both politically, religiously, and socially." They seemed surprised, when walking through the streets of the religious St. Louis—whose editors, you know, write long homilies in the shape of editorials in regard to the terrible situation of affairs in Utah—to see, on a Sunday, just close by where these articles are published, saloons open, men and women drinking, and business going on just as though it were any other day in the week. "Why," say these young elders, "in reading these articles back in Utah we were led to believe that these places here were really religious. But we find that such is not the case. We find they are allowing their charity to play leapfrog over their own wrongdoings, and in place of looking to the affairs of Utah, they had better attend to their own." These things look strange to the young elders when they first come in contact with the world. In speaking with one of the officers of the State of Colorado, said he to me, "We trust that you people will assimilate with our people, that they will adopt our habits and customs and become one with us." I told him we did not wish to make any rash promises about that, for, said I, "We would not wish to have drinking saloons on the corner of each block." We would not like to have all kind of wrongdoings in our midst, and certainly here in this city of Denver, we would not wish to copy after the morals of this or your adjoining city of Leadville.

Some people seem to have an idea that the Latter-day Saints gathered here in the valleys of the mountains are samples of all that is wrong, all that is iniquitous, and I have sometimes been amazed at the situation we have been placed in. In one neighborhood where we stopped overnight, and had some talk with the folks in regard to the social conditions with which they were surrounded, one sanctimonious person, the next day, refused us the privilege of meeting in a log cabin schoolhouse, for fear we should corrupt the morals of the people! In another instance, a large number of people had gathered together in a meetinghouse to hear one of the elders preach. When he got through preaching he asked a gentleman who had been induced to come to the stand to tell the people what he thought of the doctrine that had been advanced. He very reluctantly did so in about these words: "I have listened with great attention to my young friend. I believe he is honest. I believe he has tried to tell the truth, and in fact he has told you the truth. He has read from the Scriptures;" but at this stage he drew up (evidently realizing that he had gone too far to please his friends) and concluded by saying: "but my dear, dying friends, I do not believe one word of it." Notwithstanding that he had just told the people that the young man had told them the truth, and that he had preached according to the Bible. It sounded strange, even to his own people. Yet there is a class of people who, when we come down to the real facts of the case, will not, do not believe in the Bible, however much they pretend to do so. They believe certain parts of it, and disbelieve other parts. This spirit of unbelief is growing in the

minds of the people, until in the United States today there are thousands of people who openly repudiate their belief in the Bible. Ingersoll, and various men of that stamp who are lecturing throughout the United States, take for texts the mistakes found in the books of Moses, and otherwise ridicule the word of Scripture. By this means they are undermining the faith and belief of the people in the Bible, and are creating infidels by thousands. We meet them on the railroads, we hear them from the lecture stand, we find them among all classes of people, lawyers, doctors, etc., and as I told one of them, a leading citizen

of St. Louis, with whom I traveled a couple of days, I can understand opposition to preaching and praying from those who do not believe in this book, but it savors of hypocrisy coming from those who profess to believe in the teachings of Jesus and his apostles.

Well, these are some of the reflections that pass through our minds as elders in preaching the Gospel. We pray that the blessing of Israel's God may rest upon his work, and upon the elders who are abroad preaching the Gospel, that they also may be permitted to return in peace, in the name of Jesus. Amen.

**DUTIES AND RESPONSIBILITIES OF THE PRIESTHOOD
AND SAINTS GENERALLY—ZION SHALL NOT BE
OVERCOME—THE WICKED SHALL SLAY THE
WICKED—THE END NEAR.**

DISCOURSE BY ELDER WILFORD WOODRUFF, DELIVERED IN THE SALT LAKE ASSEMBLY
HALL, AT THE SEMI-ANNUAL CONFERENCE, OF THE SALT LAKE STAKE OF ZION,
SATURDAY AFTERNOON, JULY 3, 1880.

REPORTED BY JOHN IRVINE.

I have listened to the instructions given here this afternoon by my brethren, as well as the remarks of Brother Cannon, this forenoon, with feelings of a great deal of interest. When we talk of our duties as Latter-day Saints, I think many times some of us, perhaps all of us, more or less, fall short of comprehending and understanding the responsibilities which we are under to God. I believe there never was a dispensation or a generation of men in any age of the world that ever had a greater work to perform, or ever were under greater responsibility to God, than the Latter-day Saints. The kingdom of God has been put into our hands. We have been raised up as sons and daughters of the Lord to take this kingdom, to lay the foundation of it, to build upon it, to carry it out in its various branches until it becomes perfected before the heavens and before the earth as God has foreordained it should be. And those principles which have been referred to by the brethren in regard to our duties, we cannot safely ignore

them nor turn aside from them. I will say as one of the quorum of the Twelve Apostles, from the time I was first acquainted with this organization until today, we have never felt ourselves at liberty to stay away from our meetings unless we were sick or circumstances hindered us in some way or other. I can say that for myself, and I believe I can say the same for my brethren. We have always felt duty bound to attend our meetings, and if we do not attend the question might arise, what has become of the Twelve Apostles? Where are they that they do not attend their meetings? It would be a very proper question to ask. And if this responsibility rests upon us in the capacity which we occupy, does it not rest upon other men? I think it does. I do not believe the Lord ever required Joseph Smith or Brigham Young or any of their counselors to undertake to build up this kingdom alone. He never required them to build these Temples alone. They were required to perform their duties, that is true.

Joseph Smith was called of God, inspired of God, raised up of the Lord, ordained of God long before he was born, to stand in the flesh, as much as Jeremiah or any of the ancient prophets, to lay the foundation of this Church and kingdom. He performed his work faithfully. He labored faithfully while he tabernacled in the flesh, and sealed his testimony with his blood. Other men were called also to build upon the foundation which he laid.

We have in days that are past and gone been under the necessity of going forth to preach the Gospel in the world. We have had this to do. We have been called to do it. We have been ordained to do it. We have been commanded of God to do it, and so have hundreds of thousands of the elders of this Church and kingdom. We have all some responsibility, more or less, resting upon us, whether as regards going on missions or anything else. I remember Brother Joseph Smith visited myself, Brother Taylor, Brother Brigham Young and several other missionaries, when we were about to take our mission to England. We were sick and afflicted many of us. At the same time we felt to go. The Prophet blessed us as also our wives and families; and I was reading a day or two ago his instructions from my journal. He taught us some very important principles, some of which I here name. Brother Taylor, myself, George A. Smith, John E. Page and others had been called to fill the place of those who had fallen away. Brother Joseph laid before us the cause of those men's turning away from the commandments of God. He hoped we would learn wisdom by what we saw with the eye and heard with the ear, and that we would be able to discern the spirits of other men without

being compelled to learn by sad experience. He then remarked that any man, any elder in this Church and kingdom—who pursued a course whereby he would ignore or in other words refuse to obey any known law or commandment or duty—whenever a man did this, neglected any duty God required at his hand in attending meetings, filling missions, or obeying counsel, he laid a foundation to lead him to apostasy and this was the reason those men had fallen. They had misused the priesthood sealed upon their heads. They had neglected to magnify their callings as apostles, as elders. They had used that priesthood to attempt to build themselves up and to perform some other work besides the building up of the kingdom of God. And not only did he give us the counsel, but the same is given in the revelation of God to us. I have ever read with a great deal of interest that revelation given to Joseph Smith in answer to his prayer in Liberty jail. I have ever looked upon that revelation of God to that man, considering the few sentences it includes, as containing as much principle as any revelation God ever gave to man. He gave Joseph to understand that he held the priesthood, which priesthood was after the order of God, after the order of Melchizedek, the same priesthood by which God himself performed all his works in the heavens and in the earth, and any man who bore that priesthood had the same power. That priesthood had communication with the heavens, power to move the heavens, power to perform the work of the heavens, and wherever any man magnified that calling, God gave his angels charge concerning him and his ministrations were of power and force both in this world and the world to come; but let that man use

that priesthood for any other purpose than the building up of the kingdom of God, for which purpose it was given, and the heavens withdraw themselves, the power of the priesthood departs, and he is left to walk in darkness and not in light, and this is the key to apostasy of all men whether in this generation or any other.

Our responsibilities before the Lord are great. We have no right to break any law that God has given unto us. The more we do so the less power we have before God, before heaven and before the earth, and the nearer we live to God, the closer we obey his laws and keep his commandments, the more power we will have, and the greater will be our desire for the building up of the kingdom of God while we dwell here in the flesh.

We have no right to break the Sabbath. We have no right to neglect our meetings to attend to our labors. I do not believe that any man, who has ever belonged to this Church and kingdom, since its organization, has made anything by attending to his farm on the Sabbath: but if your ox falls into a pit get him out; to work in that way is all just and right, but for us to go farming to the neglect of our meetings and other duties devolving upon us, is something we have no right to do. The Spirit of God does not like it, it withdraws itself from us, and we make no money by it. We should keep the Sabbath holy. We should attend our meetings.

This kingdom is advancing. It has got to advance, and somebody has got to build it up. Somebody has got to labor in it. The God of heaven has had a people prepared before the world was made for this dispensation. He had a people prepared to stand in the flesh to take

this kingdom and bear it off; and the very spirit of the prophets and apostles, who have gone before us, has been manifested in the lives of faithful men and women from the organization of this Church until today, and will continue until the coming of the Lord, as there are a great many men and women who will live their religion and carry out the purposes of God on the earth.

It is our duty as apostles, as elders and as Latter-day Saints, to contemplate, to reflect, to read the word of God, and to try to comprehend our condition, our position, and our responsibility before the Lord. If our eyes were opened, if the veil were lifted, and we could see our condition, our responsibility, and could comprehend the feelings of God our heavenly Father, and the heavenly hosts, and the justified spirits made perfect, in their watchcare over us, in their anxiety about us in our labors here in the flesh; we would all feel that we have no time to waste in folly or anything else which brings to pass no good. All of us, as elders of Israel and as Latter-day Saints, bear some portion of the holy priesthood, either the Melchizedek or Aaronic. It is a kingdom of priests, and there is work enough for this people to magnify their calling. The Lord has agreed to sustain us, and to break every weapon that is formed against us. He has promised to sustain Zion, and when the Prophet saw this Zion of God in the mountains, his soul was filled with joy and he cried, "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted." Again the prophet says, "Can a woman forget her suckling child, that she should not have compassion on the son of her womb? yea, they

may forget, yet will I not forget thee." Zion has been before the face of the Lord since the creation of the world! Our heavenly Father has protected this people. We have been favored from the day we set our feet in the valleys of the mountains, notwithstanding the tribulation and opposition we have had to contend with. All the designs of the wicked and ungodly to stop this work have been thwarted. The hand of God is over Zion. He is our Comforter. He sustains us, and we have every encouragement on the face of the earth, as Latter-day Saints, to be true and faithful unto him the little time we spend in the flesh.

Our responsibilities are great; our work is great. We not only have the Gospel to preach to the nations of the earth, but we have to fill these valleys, towns, cities, etc., and we have, among other important things, to rear temples unto the name of the Lord before the coming of Christ. We have got to enter into those temples and redeem our dead—not only the dead of our own family, but the dead of the whole spirit world. This is part of the great work of the Latter-day Saints. We shall build these temples and, if we do our duty, there is no power that can hinder this work, because the Lord is with us; and certainly our aim is high! As a people we aim at celestial glory; we aim at the establishment of the kingdom of God. We have been raised up for the purpose of warning the world; to preach the Gospel; to go to the meek of the earth and bring them to these valleys of the mountains, that they may be delivered from the power of sin and Satan. Our numbers are many compared with former dispensations. Nevertheless, our numbers are few when compared with the twelve or fourteen hundred millions of inhab-

itants who dwell in the flesh. Still, with the help of God, we have power to redeem the world. This is our work. We are obliged to labor and to continue to while we are here, and when we have finished our work, our sons, the rising generation, have got to take this kingdom and bear it off.

Eight of the Quorum of the Twelve Apostles are in the spirit world today who were in the flesh when we came here, and so they pass away, one after another, when they finish their work. Do you suppose that in their minds and feelings they realized they had done too much? I think not. Just so with those who remain in the flesh. There is no time to throw away, and I would to God that the elders of Israel could fully realize and comprehend the great work that God has put upon their shoulders—the building up of his kingdom.

This kingdom has continued to increase and spread. When we came here thirty-three years ago we found this place a barren desert. There was no mark of the white man here. It was a desert indeed, hardly a green thing to meet the eye. You can see today for yourselves. The inhabitants of Zion are a marvel and a wonder to the world. They occupy these valleys of the mountains from Idaho to Arizona. The valleys, as it were, are filled with Latter-day Saints. And who are these Latter-day Saints? They are the people whom the God of heaven has raised up in fulfillment of promise and revelation. He has carefully gathered them together by the power of the Gospel, by the power of revelation, and placed them here in the valleys of the mountains. Has there ever been any power formed against this people that has been successful? Nay;

and this people will never see the day when our enemies shall prevail, for the very reason that God had decreed that Zion shall be built up; the kingdom that Daniel saw shall roll forth, until the little stone cut out of the mountain without hands shall fill the whole earth. The people of God shall be prepared in the latter days to carry out the great program of the Almighty, and all the powers of the earth and hell combined cannot prevent them. When I see the view that the world takes in regard to this great latter-day work; when I hear it questioned as to whether God has anything to do with it; when I see the feeling of hatred that is manifested towards us, to me it is the strongest evidence that this is the work of God. Why? Because we have been chosen out of the world and therefore the world hates us. This is a testimony that Jew and Gentile and the whole world look at. Then if this is the work of God, what is the world going to do about it? What can this nation or the combined nations of the earth do about it? Can any power beneath the heavens stay the progress of the work of God? I tell you nay, it cannot be done. I do not boast of these things as the work of man; it is the work of the Almighty; it is not the work of man. The Lord has called men to labor in his kingdom, and I wish the elders would look upon this subject as it is and realize our position before the Lord. Here we are a handful of people chosen out of some twelve or fourteen hundred millions of people; and my faith in regard to this matter is that before we were born, before Joseph Smith was born, before Brigham was born—my faith is that we were chosen to come forth in this day and generation and do the work which God has designed

should be done. That is my view in regard to the Latter-day Saints, and that is the reason why the apostles and elders in the early days of this Church had power to go forth without purse or scrip and preach the Gospel of Christ and bear record of his kingdom. Had it not been for that power we could not have performed the work. We have had to be sustained by the hand of God until today, and we shall be sustained until we get through, if we keep the commandments of God, and, if we do not, we shall fall, and the Lord will raise up other men to take our place. Therefore, I look upon it that we had a work assigned to us before we were born. With regard to the faithful leaders of this Church and kingdom, beginning with Joseph Smith, how many times have I heard men say in my travels—Why did God choose Joseph Smith, why did he choose that boy to open up this dispensation and lay the foundation of this Church? Why didn't he choose some great man, such as Henry Ward Beecher? I have had but one answer in my life to give to such a question, namely, that the Lord Almighty could not do anything with them, he could not humble them. They were not the class of men that were chosen for a work of this kind in any age of the world. The Lord Almighty chose the weak things of this world. He could handle them. He therefore chose Joseph Smith because he was weak, and he had sense enough to know it. He had the ministration of angels out of heaven. He had also the ministration of the Father and the Son and of the holy men who once dwelt in the flesh.

We have been obliged to acknowledge the hand of God. From out of the pit have we been dug. We have been taken from the plough,

the bench, the various occupations of life, having limited knowledge of what the world calls learning. The Lord has called this class of men as elders, and inspired by the power of God they have gone forth and warned the world, and those of this generation who reject the testimony of these elders will be under condemnation, for the elders will rise up in judgment and condemn them. The building up of this kingdom rests upon our shoulders—not upon the shoulders of Brother Taylor and the Twelve Apostles alone, but every man and every woman who has heard this Gospel and gone into the waters of baptism will be held responsible for the light and knowledge they received.

This is my testimony to you today. You have got the kingdom of God here. It has grown and increased, and will continue to grow and increase. I look at this building; I look at the tabernacle here; I look at the temples that are being built; I see what is going on in the mountains of Israel, and I ask what is it? It is the work of God. I acknowledge his hand in it. This is the reason why we are inspired to build these temples. Why we labor to build them is because the day has come when they are needed. Joseph Smith went into the spirit world to unlock the prison doors in this dispensation or generation. He stayed here long enough to lay the foundation of this kingdom and obtain the keys belonging to it. The last time he ever met with the quorum of the Twelve was when he gave them their endowments, and when they left him he had a presentiment that it was the last time they would ever meet. He had something to do on the other side of the veil. He had a thousand to preach to there, where you and I have one in the flesh.

And this is the great work of the last dispensation—the redemption of the living and the dead.

We ought not, as elders of Israel, to treat lightly the blessings we enjoy. We ought not to treat lightly the holy priesthood, or attempt to use it for any other purpose under the whole heavens other than to build up the Zion of God. The counsel that has been given this forenoon upon this matter we should lay to heart. The eyes of all the heavenly hosts are over this people. They are watching us with the deepest anxiety. They understand things better than we do, for our veil is our bodies, and when our spirits leave them we will not have a great way to get into the spirit world. They know the warfare we have with wicked spirits and with a wicked world, but what encouragement we have when we read the revelations! We live in a generation when the Lord has decreed that his kingdom shall be preserved. The prophets of every other dispensation have been called to seal their testimony with their blood. My faith is that those of this dispensation will not be called to do this. Joseph and Hyrum, it is true, were called to lay down their lives. Why? I believe myself it was necessary to seal a dispensation of this almighty magnitude with the blood of the testator for one thing, and for another thing the people were worthy that put him to death, and will have the bill to pay as the Jews had to pay for the blood of the Messiah; but as far as the leaders of this people and the people generally are concerned, I think the Lord intends we should live at peace. With regard to Brigham Young, we all know the disposition there was on the part of his enemies to take his life. I never believed, however,

that he would die a violent death. Neither do I believe that we shall be required to go forth and stain our swords in the blood of our fellow men in our defense. It has been decreed that the wicked shall slay the wicked. Now, I give you my views regarding these things. I speak the sentiments of my own heart and what I believe. The judgments of our God will be poured forth, but the elders of Israel will not be called upon to slay the wicked. The wicked will slay the wicked. When I read the Bible, the Book of Mormon and the Book of Doctrine and Covenants, I feel that it is with us as with the generation that lived in the days of Ezekiel. In those days the Lord told the prophet to tell the people that what he said he meant to fulfil. And so it is in the day and age in which we live. All things will be fulfilled. The judgments of Almighty God will be poured out upon the wicked. The harvest is ripe, and I know the farmer has got to cut his crops when they are ripe, otherwise they will go back into the ground and rot.

When I see the wickedness and abomination that prevail in Babylon, covering the earth, as it were, like a mighty sea—when I see these things I feel to ask myself the question, how long can these things rise up in the sight of heaven and not have their reward? In my own mind I can see a change at our door. In the face of the revelations I cannot see how it can be otherwise. The signs of heaven and earth all indicate the near coming of the Son of Man. You read the 9th, 10th and 11th chapters of the last Book of Nephi, and see what the Lord has said will take place in this generation, when the Gospel of Christ has again been offered to the inhabitants of the earth. The Lord did not

reveal the day of the coming of the Son of Man, but he revealed the generation. That generation is upon us. The signs of heaven and earth predict the fulfillment of these things, and they will come to pass.

Therefore, let us try to live our religion. We have the kingdom of God. There is no question about this. There was none with Joseph Smith when the angels of God ministered unto him, and we had a living testimony of this work from that day to this. What is the greatest testimony any man or woman can have as to this being the work of God? I will tell you what is the greatest testimony I have ever had, the most sure testimony, that is the testimony of the Holy Ghost, the testimony of the Father and the Son. We may have the ministration of angels; we may be wrapt in the visions of heaven—these things as testimonies are very good, but when you receive the Holy Ghost, when you receive the testimony of the Father and the Son, it is a true principle to every man on earth, it deceives no man, and by that principle you can learn and understand the mind of God. Revelation has been looked upon by this Church, as well as by the world, as something very marvelous. What is revelation? The testimony of the Father and Son. How many of you have had revelation? How many of you have had the Spirit of God whisper unto you—the still small voice. I would have been in the spirit world a great many years ago, if I had not followed the promptings of the still small voice. These were the revelations of Jesus Christ, the strongest testimony a man or a woman can have. I have had many testimonies since I have been connected with this Church and kingdom. I have been blessed at times with certain

gifts and graces, certain revelations and ministrations; but with them all I have never found anything that I could place more dependence upon than the still small voice of the Holy Ghost.

I know this is the work of God. I know God is with this people. I am anxious for them. I am anxious for the rising generation, for the young men and young women, for I know this kingdom has got to rest upon their shoulders. When I see the evils that exist in Salt Lake City, I realize they are in danger. Our responsibilities as parents are great. We have not only to set an example ourselves, but we must pray for them, and counsel them, and I am satisfied that the Lord will prepare our young men and young maidens, the sons and daughters of this people, so that they will take this kingdom and bear it off. The kingdom will never be thrown down or given to another people.

I thank God I live in this day and age of the world. I thank God that I heard the Gospel. I thank the Lord I have been made partaker of the holy priesthood in connection with the Gospel, and all the fears I have had have been about myself and friends. I never had any fears about the kingdom of God. I do not have any today. I realize and understand, as well as I know any-

thing, that this kingdom is ordained to stand. It will grow and increase. Zion will arise and put on her beautiful garments. The only fears that I have are with regard to myself, my family, my wives and my children. We are surrounded with temptations which have a tendency to lead us away. We have got to guard against them; we have got to increase our faith and live nearer and nearer to the Lord.

I pray God to bless you and bless this people, and bless those who are called to watch over us. We have to watch as well as pray. We have to guard the Church and kingdom of God. By and by our mission will close. We will soon pass away and shall reap our reward. We are living in the last dispensation. Joseph Smith, I expect, will sound the sixth trumpet. He will be at the head of this dispensation; or, if he does not blow the trumpet of this dispensation, I do not know who will. Somebody has got to do it, and it must be somebody holding the keys of the various dispensations of the world. No other angels are coming from any other world to administer in this dispensation; those men will minister who dwelt here in the flesh.

May God bless us and help us to keep his commandments, for Jesus' sake. Amen.

**PRE-EXISTENCE, IN SPIRITUAL FORM, OF MAN, THE
LOWER ANIMALS AND THE EARTH—THE TEMPORAL
PROBATIONARY STATE—THE MILLENNIUM—THE FINAL
CHANGE.**

DISCOURSE BY ELDER ORSON PRATT, DELIVERED AT MOUNT PLEASANT, NOVEMBER 12,
1879.

REPORTED BY GEO. F. GIBBS.

Through the kind providence of our heavenly Father we are permitted, on this pleasant day, to assemble here in this comfortable house, for the purpose of worshiping God, and hearing instruction as the Lord may see proper, in his kindness and wisdom, to pour out his spirit, and make manifest the truth to us. It is a pleasing thing for the human mind, to contemplate that it has some object to worship; that there is a being, far exalted above us, who dwells in the heavens, who is worthy of all adoration and praise; and that we are his children, in possession of a portion of his attributes.

The world which we inhabit is a fallen creation, a fallen world, shut out from the presence of our Father, the being whom we worship, so that we cannot behold his face, nor the glory of his presence. It is for a wise purpose, that we are placed here, in this fallen condition. It seems to be so, as far as we have been made acquainted with the purposes of the great Jehovah. It seems to be the ordeal, through which all intelligent beings must pass, in order to gain that fullness of exaltation, in the presence of God, which is promised in his word.

We were not always in the condition we are now in. We are only placed here for a few years, and are adapted to our present condition. A long time before you and I came here upon this stage of action, we had an intelligent existence; we dwelt in a better world than this, and a world that had been redeemed, a world that had been sanctified and glorified; in other words, a world that had been made celestial, just as we are in hopes that our present world will, at some future period, be exalted to the celestial glory, and become the habitation of celestial beings. That world we occupied, before we came here, was celestial; our Father had his dwelling place there, or, at least, one of his dwelling places; and we were surrounded by our Father's glory, we were familiar with his countenance, familiar with the beautiful mansions that were there—familiar with all the glory that existed there, so far as we were capable of comprehending. There was no veil drawn between us and our Father, no veil drawn between us and the associates of our Father, who were also celestial beings, many of them having been redeemed from a world more ancient

than ours. We had a long experience, I suppose, in that world; at least, we know from that which our Father has revealed to us, that we were born there; that this intelligent being that has power to discern, power to reflect, power to reason—that this intelligent being was born in that previous estate.

These were some of the first revelations given in this last dispensation. The Lord did not wait several years, before he revealed unto us, in some measure, concerning our condition before we came here. Hence, it was away back in the year 1830, that this doctrine of the pre-existence of man was revealed, in greater fullness, than it was given in the Book of Mormon. There are two or three places in the Book of Mormon that reveal the pre-existence of man; but not in such great plainness, as was given soon after the publication of that Book, through the Prophet Joseph Smith, before the Saints began to gather, informing us that we were in reality the children of our Father and God; that we had a pre-existence in which we had learned many very important principles, connected with spiritual existence, before taking bodies of flesh and bones, which was also necessary to afford us a still greater experience. Now, in this plan that God has devised for the advancement of these intelligent beings—by passing them through various stages of existence, under different circumstances, and in different conditions—he gives them experience that they never could have gained, had they remained in the presence of the Father, in that world which was celestial; in other words, we were his offspring in that world, our spiritual bodies not having flesh and bones, but being in the image of the Father and Son—his own sons and daughters. He

had a great desire that we should be educated and taught. He could teach us a great many things in that world as we teach our children; he could impart to us a great many things—for there were as many truths in existence in that day as are in existence now; but truths were taught to us, as we were capable of understanding them. The Lord felt anxious that we might come up and eventually be made like him, as it is written in the New Testament, "Who shall change our vile body, that it may be fashioned like unto his glorious body." I have no doubt before we came into this world, we had a great anxiety, that we might be brought up in the same way he was instructed and taught, and led along, passing through different conditions of existence, that we finally might be counted worthy to be exalted at his right hand, and receive the fullness of his celestial glory the same that he is in possession of and that we might have all his attributes, dwelling within us, as separate individuals and personages, that he might exalt us like unto himself. Now, there is a great deal to be comprehended, when we are told that we are children who will become like our Father; that we were like him in our first stage and condition of existence. We were there, as it were, children without a fullness of knowledge; many experiences had not yet been given to us; but we were like him in our general outline—the outline of our persons; our general form was like him, "after his image" etc. It is thus written in the Book of Mormon, in that great vision to the brother of Jared, in which the Lord condescended to take the veil off his eyes. The brother of Jared had gone up into the mountain, and had moulden out of a rock sixteen small stones,

which he carried up into the top of the mount. He went there with an object in view; the object was to get the Lord to touch the stones that they might shine forth in darkness in the eight vessels (which had been built to convey him and his brother across the great waters), one to be placed at each end of each of the vessels. It would naturally increase the faith of the brother of Jared, to believe it possible that he might see the finger of the Lord. He was going to pray that God would touch the stones, the same as we pray for the Lord to put forth his finger and touch the particles of oil, when we dedicate it, for sacred purposes. If we pray in faith, we must suppose that the finger touches the oil. And Jared prayed in faith. He did not know but what it might be his privilege to see his finger. He did see it; it appeared to him like the finger of a man, like unto flesh and blood. But his faith was too great for his nervous system; for when he saw the finger of the Lord, he fell to the earth through fear. And the Lord looked unto him and asked him why he had fallen. He answered and said, "I saw the finger of the Lord, and I feared lest he should smite me; for I knew not that the Lord had flesh and blood." He did not know but what his imperfections were so great, that the Lord would smite him; but he was commanded to arise. The Lord then asked him, "Sawest thou more than this?" And he answered: "Nay; Lord, show thyself unto me." Here was a prayer that extended a little further. The Lord wanted to see what amount of faith he had, and he put another question to him, "Believest thou the words which I shall speak?" And he answered, "Yea, Lord, I know that thou speakest the truth, for thou art a

God of truth, and canst not lie." And when the brother of Jared had manifested his faith, the Lord condescended to show his whole personage to him, and said, "Seest thou that ye are created after mine own image? Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit."

Here the pre-existence of man was taught in the Book of Mormon. All men in the beginning were created after the image of this body which he was then shewing. All the human family that then existed, and that would exist in future time upon the earth, were created in the beginning, after the image of that body; that is, that body which he showed was not a body of flesh and bones, but a pure spiritual body, organized out of pure spiritual substance, filled with light and truth. He informed this great man of God, that he was prepared, from before the foundation of the world, to redeem his people. "Behold," says he, "I am Jesus Christ. I am the Father and the Son. In me shall all mankind have life, and that eternally, even they who shall believe on my name."

Here, then, was a great deal of information given to us, concerning the formation of the human spirit, the formation of men—the formation of their persons, and their individualities, before the foundation of this world.

It was after this was given, and the Book of Mormon was published, that the Church of Jesus Christ of Latter-day Saints arose. But the Lord, thinking that we had not sufficient understanding of this pre-existence, began to tell us (in the month of June, 1830, only a few months after the organization of the Church) more about these things.

He told us about the spiritual creation, something we did not comprehend before. We used to read the first and second chapters of Genesis which give an account of the works of the Almighty, but did not distinguish between the spiritual work and the temporal work of Christ. Although there are some things in King James' translation that give us a little distinction between the two creations, yet we did not comprehend it. The light shone, in some measure, in darkness, but so dark were our minds, through tradition, that we did not comprehend the light—or the few feeble glimmerings of light, contained in these first and second chapters, of the uninspired translation. But our heavenly Father inspired his servant Joseph Smith, to translate several chapters more in the Book of Genesis, in December 1830, which gave a more full account, down to the days of the flood. He told us a great many important principles, principles that he did not give, so far as the historical matter was concerned, in the Book of Mormon. They were an addition in some respects, and therefore, they were new to us, who lived in the early rise of the Church, and calculated to give us great joy.

In these two creations that took place in the beginning, represented as the beginning of this creation—not absolutely the beginning of all the creations of God; for his works are without beginning and without end, they never cease, nor does his word cease; he speaks to us, so far as this creation is concerned, according to our natural ideas and understanding. He says, "all things I have created by the word of my power, which is the power of my Spirit—I created them firstly spiritual, and secondly temporal, which is the beginning of my work; and

again, firstly temporal, and secondly spiritual, which is the last of my work—speaking unto you that you may naturally understand; but unto myself my works have no end, neither beginning."

We learn, therefore, when speaking of this spiritual creation, that not only all the children of men, of all generations, and of all ages, were created spiritually in heaven, but that fish and fowls, and beasts, and all animated things, having life, were first made spiritual in heaven, on the fifth and sixth days, before bodies of flesh were prepared for them on the earth; and that there was no flesh upon the earth until the morning of the seventh day. On that morning God made the first fleshly tabernacle and took man's spirit and put within it, and man became a living soul—the first flesh upon the earth—the first man also. Though it was the seventh day, no flesh but this one tabernacle was yet formed. No fish, fowl and beast was as yet permitted to have a body of flesh. The second chapter of Genesis (new translation), informs us that the spirits of fowls were created in heaven, the spirits of fish and cattle, and all things that dwell upon the earth, had their pre-existence. They were created in heaven, the spiritual part of them; not their flesh and bones. We are also told in this inspired translation, that these living trees which we behold—for God has given life unto all things—had their spiritual existence in heaven before their temporal existence; every herb and every tree, before it was planted out on the earth, that is, the spiritual part of it, the life of it, that which, in other words, animates, that which gives power to the vegetable to bring forth fruit after its likeness—the spiritual part existed in heaven. It

was a spiritual creation first. We are also told that the earth was organized in a spiritual form, that is, that portion that gives life to the earth. We read about the earth's dying, and that it shall be quickened again. What is it that will make the earth die? It will be the withdrawing of the spiritual portion from it, that which gives it life—that which animates it, and causes it to bring forth fruit; that which quickens the earth is the Spirit of God. That spiritual creation existed before the temporal was formed. This was the beginning of the first part of his work, pertaining to this creation. On the seventh day he began the temporal portion. There was not yet a man to till the ground, "And the Gods formed man from the dust of the ground, and took his spirit (that is, the man's spirit), and put it into him; and breathed into his nostrils the breath of life, and man became a living soul." This we read in the 2nd chapter of Genesis, and you will find it recorded on the 6th and 35th pages of the new edition of the Pearl of Great Price.

Abraham also obtained a knowledge of the spiritual creation, as well as the temporal. In giving a history of the creation, he speaks of the formation of man out of the ground, how he took man's spirit that was created in heaven and put it within the body of man, and man became a living soul—the first flesh upon the earth, as recorded in the second of Genesis. Now, we have been in the habit of thinking that the various kinds of animals that have lived, according to geologists, were the first flesh on the earth, and we go away back millions of ages to see that these lower formations of life existed before man. But the Lord gives us different information from this. He

shows us that among all the animated creatures of flesh, man was the first that was ever placed upon the earth in this temporal condition, contradicting the theories of geologists—that is, so far as placing man on the earth in this present probation is concerned. What may have taken place millions of ages before the world was organized temporally for man to inhabit is not revealed; but, so far as this present change is concerned, that took place about six thousand years ago, man was the first being that came upon the earth and inhabited a body of flesh and bones. Afterwards, on the seventh day, out of the ground the Lord God created the beasts of the field. Go back to the first chapter of Genesis, and you will find that the beasts, etc., were formed on the sixth day or period, and that on the seventh there was no flesh on the earth, and having created man as the first flesh upon the earth, God then created, out of the ground, the beasts of the field.

Here is the second part of the beginning of his work: firstly, spiritual—the beasts created in heaven; then, secondly, temporal—their bodies formed out of the ground, their spirits being put within these bodies, and the beasts became living souls. As it was with the birds of the air, so with the fish of the sea, and so with all animated creatures pertaining to this world. This is the history of the generations of the heavens and the earth, on the day that the Lord God created them; and the Lord has seen proper to reveal this great information in the first of Genesis, and in the Book of Abraham.

Now, let us consider the condition of the temporal work, for it is needful for us to understand these things, that we may advance in the know-

ledge of God, in the knowledge of truth, in this great school of experience. Let us try to understand, then, the nature of the temporal work; for it was formed in the manner specified in this revelation. Was there any death in this creation after the temporal was formed, before the fall? No. Were any birds of the air subject to death? No. Were any of the fishes of the sea? No. Were there any animals placed on the earth in their temporal condition their bodies being formed and adapted to the spirit that came from heaven—were any subject to death? No. Were they ferocious? No. To every animal that God had granted life he had given every green herb of the field for meat, whether it was the lion, the leopard, the wolf, or whatever animal may have existed upon the face of the earth. There was no such thing as one animal destroying another—fighting and quarrelling were unknown among the beasts of the field. A little child, if there had been any, could have played, so far as any danger was concerned, with these animals, and they feasted upon the green herbs which were given to the beasts for their sustenance. By and by, a Garden was made eastward in Eden, in which the Lord planted a great many beautiful trees. This was purely a temporal work, and that Garden would have existed until today if death had not come into the world through the fall of our first parents.

How different was the second or temporal work, that existed in the beginning of the great work of creation, from the present order of things! Now we see, and according to history we learn, that all creation are at enmity one with another in their natural state. Hence we find the lions with teeth, probably con-

structed since the fall, and adapted to devour their prey. I do not believe they had such teeth in the beginning. They had teeth with which they ate "straw like the ox." But everything was changed in a great measure, in this beautiful temporal creation; and the beasts began to fight, and quarrel, and devour each other; and man began to be ferocious, like the beasts, desirous to kill his fellow man. We see him at this early stage in our race, seeking the blood of his fellows, and entering into secret combinations to kill, and destroy, and rob one another of their position and property, and to be at enmity one against another. The Lord in the midst of this fallen condition of his temporal work, has permitted it to continue for about 6,000 years. But mankind have been devising a multitude of measures, by which they reform one another; but after they get pretty well reformed they rise up again and devour one another by wholesale. While they are engaged in reforming each other, they are making weapons of destruction to destroy one another. Enmity prevails, and has prevailed, for the last 6,000 years, with the exception of now and then a dispensation, being introduced, wherein this fallen nature of ours becomes, in a great measure, changed through obedience to the plan of salvation which God has revealed; and then we begin to love our fellow men, are filled with love and kindness like, in some measure, our heavenly Father, going forth and proclaiming to them the Gospel of peace, and trying to do them good, and redeem them, and reclaim them; and we succeed, now and then, in bringing some to a higher state; they are born of God, and become new creatures in Christ, being filled with that superior power, that exists

in that celestial world, where we formerly resided. It comes down from the Father, and from the Son, and enters into the hearts of the sons and daughters of God, and they are made new creatures; they begin to love that which is good, and hate that which is evil, and begin to perfect themselves in their various dispensations, according to the light and knowledge sent down from heaven for their perfection.

Notwithstanding so many dispensations, and the world has continued so long under the power of Satan, now is the time when the Lord our God has begun to send forth a proclamation of redemption, to lift us up out of this low fallen condition in which we have been placed, and our fathers before us, for so long a time; and it so happens that we are living very near the period when the earth will be restored from its fallen condition to that same temporal condition in which it existed before the fall, when there was no enmity existing between mankind. I say, the day is now almost at hand when the Lord is going to begin the last of his work, which will be to make this earth again temporal—or in other words, to remove, in some measure, the curse—to restore it back to the temporal condition in which it was when he first organized it and before sin contaminated it.

In order to accomplish this work, he is working, according to his own will and pleasure, among the nations, raising up a kingdom, a nucleus, by taking them "one of a city, and two of a family," gathering them out from every nation to the land of Zion and planting the truth in their hearts; they become more and more instructed and learn more and more of the ways of the Lord, preparatory to the organization of this world again in its temporal beauty and

perfection as it was when it first issued forth in its temporal form from the hands of the Almighty.

There is one thing connected with the temporal form of the earth which I did not mention; I will refer to it now. While this earth existed in its more perfect temporal form, Adam and Eve were placed upon it, and they were immortal, just like all the beasts and just like the fishes of the sea; death had not yet come upon any of them; all things were immortal so far as this creation was concerned. The first pairs, the beginning of his temporal work, were not subject to death. And another thing, they were not to be shut out from the presence of the Almighty. They could behold his countenance, they could hear his voice. Those who then existed—could converse with him freely. There was no veil between them and the Lord. Now, when the more perfect temporal condition shall be restored again, in the last of his work, and the Lord shall begin to remodel this earth, to transfigure it, and get it prepared for the righteous, the veil will be taken away, in a measure; we shall behold the face of the Lord again; we shall be able to associate with immortal beings again; and we shall be able to enjoy a great many blessings that were introduced in the beginning, which were lost through the fall. The Lord Jesus Christ will be here, a part of the time, to instruct us, and those ancient patriarchs, Adam included, will come down out of their ancient celestial world, where they were first made spiritual. They are coming upon this creation; and they will have their homesteads here; and they will frequently, no doubt, take great joy in gathering together their faithful children, from the day of their own probation

to the one hundredth generation. It will be some pleasure for one of our ancestors that was born a hundred generations ago to say, "Come, my children, you that are here in the flesh that have not as yet become immortal, you that dwell upon the face of this earth, partially redeemed—come, I have some glorious tidings to communicate to you. I have something that you are not in possession of, knowledge you have not gained, because we have been up in yonder celestial world; we have been dwelling in the presence of our Father and God. We were restored there in the dispensation in which we died and in which we were translated, and we have learned a great many things that the children of mortality do not know anything about. Come, gather yourselves together, that you may behold your former fathers, your fathers' fathers and so on, until you extend back for a hundred generations. Hear the instructions that they shall impart to you. They will tell you about the celestial kingdom, and the higher glory thereof, and the blessings that are to be enjoyed by those that attain to the fulness of that kingdom." Will not this be encouraging to those that are yet mortal, during the millennium? I think it will. Then will the knowledge of the fathers, the knowledge of the earth, and of the things of God, and the knowledge of that which is celestial, and great, and glorious, and far beyond the comprehension of imperfect beings as we now are in our fallen state—then that knowledge will be opened up to the minds of the children of men, during their respective generations here upon the earth, during the great sabbath of creation. What is all this for? It is to prepare their children, during the millennium that

they may have this earth made celestial, like unto the more ancient one, that they, with this creation, may be crowned with the presence of God the Father, and his Son Jesus Christ. We gain this knowledge and information by degrees. Our children are educated and taught, until the heavens become familiar with them; the Lord becomes familiar with them; his countenance becomes familiar to all the righteous of the earth. Before we can fully understand the nature of a still greater change than that which has been wrought upon the temporal creation, during the millennium, we begin to expect it, and look for it, and by and by, when evil fruit again appears in the Lord's vineyard, and the earth is corrupted by the sons of perdition, and some of his people begin to reject the heavenly light, and deny their God—when this period of time shall come the earth will be spared only for a little season, and the end will come, and the great white throne will appear, and God will sit upon the throne, and utter forth his voice and our temporal heaven will flee away; and this earth although it will be so greatly blessed, although it is so far redeemed, although it is inhabited by the righteous for a thousand years, yet, because it will become contaminated, and because it has been so corrupted in the past, in consequence of the fall of man, it will have to die and undergo a greater change, than all these changes of which I have spoken.

But what says the revelation, called the "Olive Leaf," given Dec. 27th, 1832, on this subject? We are told in this that the earth shall die, and pass away, but it shall be quickened again, for God shall quicken the earth upon which we live. It will become a new earth;

but will be prepared more perfectly than it was under the three other conditions in which it was placed; first its spiritual creation, secondly its temporal, in which its spiritual and temporal were combined. The next condition is that of restoring it from the fall back to a temporal condition, and then a still greater change, like unto the death of our bodies, when our bodies crumble back to mother earth and pass themselves among the elements. So it will be with this earth. It will crumble, or in other words, the elements will be separated asunder, and the world will pass away from his presence. What next? Another great change to be wrought. The same elements, constituting the earth, and the atmosphere will be brought together again, in such a manner and way, that the new earth will look like unto a sea of glass, and those who are worthy of the celestial glory will inhabit it forever. What will be the condition of the people who dwell upon that glorious celestial world? They will have the presence of God the Father with them. They will be permitted to dwell where he is. He will light up that world; they will have no need of the rays of the sun, as we now have, neither of the moon, nor stars, so far as light is concerned, for the Lord God will be their light and their glory from that time henceforth and forever. In this new creation the tree of life will flourish and grow. All beings that partake of the fruit of the tree of life will be constituted, so that they will live forever and ever.

These are the different conditions of this creation given in a general outline. We are now living near the close of 6,000 years during which time evil and wickedness have prevailed. The devil has had great

power and dominion over the generations of the earth; and the earth itself has groaned under the load of sin and corruption which has been upon its face. Enoch when enveloped in the vision of the Almighty, beheld and heard the earth groan under this load of wickedness, crying out to the Lord, saying—"When will my Creator sanctify me, that righteousness may abide upon my face. When shall I rest from all the wickedness that has gone out of me." He was informed that there was a day of rest coming for old mother earth—for he was grieved in his heart for the earth itself, as well as the inhabitants thereof; for he saw how the earth was afflicted, until she groaned to be relieved. But the time will come, when it will be sanctified. We are living near that period of time. It is for this purpose you have come to these mountains. It is for this purpose you have received the spirit of truth, the Holy Ghost, the Comforter, to sanctify you, and prepare you to take part in this great work of the latter days, which God has decreed from the beginning should come to pass in its time and season.

You have come from the nations abroad, to be instructed in the ways of the Lord, to be taught in the ordinances that pertain to the great and last dispensation of the fullness of times—ordinances that did not pertain to any former dispensation—ordinances that were not made known to any former people, but ordinances and principles that pertain to the exaltation and glory of the world which we inhabit.

This being then the present condition of our earth, the present condition of the Latter-day Saints, and the work that is before them, to prepare them for the coming of the Lord, and for the redemption of the

earth, what manner of persons ought you and I to be, to prepare for so great a change which is to come, over the face of this creation? How ought we to act and conduct ourselves? How careful we ought to be in our doings, in all our conversations, in all our ways, to sanctify the Lord God in our hearts, to have an eye single to his glory, to keep his commandments in all things, to obey him with full purpose of heart, that we may be visited with more and more of that heavenly divine spirit, the Comforter, the Holy Ghost which we had confirmed upon us, by authority, through the laying on of hands. That Comforter should be nourished and cherished in our hearts. We should not grieve it. We should listen to its whisperings, and we should seek after more light, and knowledge, and truth. We must not expect the Holy Spirit to impart the future knowledge that will be necessary for the advancement of Latter-day Saints without any exertion of the mind on our part. In all things the Lord requires man as an agent to exert his faculties in order to obtain any blessing, of whatever nature it may be, whether it be the spirit of vision or the spirit of translating, or any other gift. We cannot let our minds remain dormant, taking no thought, expecting to be filled with the spirit of translation, or the spirit of inspiration, or revelation, or vision; but there must be an exertion of the mind, there must be an exercise of the agency of man and woman, in order that we may reach out after these great and glorious gifts, promised to us. And by and by, we will, after a school of ex-

perience has been given to us, find ourselves advanced to that degree, that the Lord will condescend to visit us by his angels—visit us by heavenly communications—visit us by visions—visit us more fully by the spirit of revelation that the words of Isaiah may be fulfilled to the very letter. When speaking of the latter-day Zion, he says, "thy children shall all be taught of the Lord"—not being under the necessity of being taught by man, but all shall know the Lord from the least of them unto the greatest of them. This is the promise. All the children will be taught from on high, like the Nephite children in ancient days. We know how it was with them. The power of the Holy Ghost descended upon them, filling them, and encircling them round about, by a pillar of fire, and their tongues were loosed, even the tongues of babes and sucklings uttered forth great and marvelous things far greater than that which Jesus had taught to them. The Lord operated upon them, to utter forth his knowledge, so that their fathers marveled exceedingly. So great was the power and intelligence of Almighty God, manifested through these little babes, that no man was permitted to write the words they spoke, no man was permitted to utter them, no man was permitted to hand down these things to future generations; they were things too great, too glorious, too holy, too far advanced for the children of this world. Hence they were hidden up from the world.

May God assist us, and pour out his Holy Spirit upon us is my prayer in the name of Jesus. Amen.

SUSTAINING THE AUTHORITIES—POWER OF THE PRIESTHOOD—FAITHFULNESS REQUIRED, ETC.

DISCOURSE BY PRESIDENT JOHN TAYLOR, DELIVERED AT KAYSVILLE, ON SUNDAY
AFTERNOON, MARCH 1, 1880.

REPORTED BY GEO. F. GIBBS.

We have been voting for our officers and for those holding places in the Church and kingdom of God in this stake of Zion. And it is well for us sometimes to understand what we do in relation to these matters. We hold up our right hand when voting in token before God that we will sustain those for whom we vote; and if we cannot feel to sustain them we ought not to hold up our hands, because to do this, would be to act the part of hypocrites. And the question naturally arises, how far shall we sustain them? Or in other words, how far are we at liberty to depart from this covenant which we make before each other and before our God? For when we lift up our hands in this way, it is in token to God that we are sincere in what we do, and that we will sustain the parties we vote for. This is the way I look at these things. How far then should we sustain them, and how far should we not? This is a matter of serious importance to us; if we agree to do a thing and do not do it, we become covenant breakers and violators of our obligations, which are, perhaps, as solemn and binding as anything we can enter into.

We frequently pass by many of those important things which we have engaged to abide by, and sometimes begin to whisper by way of complaining or finding fault one with another after we have entered into solemn obligations that we will not do it. What is meant by sustaining a person? Do we understand it? It is a very simple thing to me; I do not know how it is with you. For instance, if a man be a teacher, and I vote that I will sustain him in his position, when he visits me in an official capacity I will welcome him and treat him with consideration, kindness and respect, and if I need counsel I will ask it at his hand, and I will do everything I can to sustain him. That would be proper and a principle of righteousness, and I would not say anything derogatory to his character. If that is not correct I have it yet to learn. And then if anybody in my presence were to whisper something about him disparaging to his reputation, I would say, Look here! Are you a Saint? Yes. Did you not hold up your hand to sustain him? Yes. Then why do you not do it? Now, I would call an action of that kind sustaining him.

If any man make an attack upon his reputation—for all men's reputations are of importance to them—I would defend him in some such way. When we vote for men in the solemn way in which we do, shall we abide by our covenants? Or shall we violate them? If we violate them we become covenant breakers. We break our faith before God and our brethren, in regard to the acts of men whom we have covenanted to sustain. But supposing he should do something wrong, supposing he should be found lying or cheating, or defrauding somebody; or stealing or anything else, or even become impure in his habits, would you still sustain him? It would be my duty then to talk with him as I would with anybody else, and tell him that I had understood that things were thus and so, and that under these circumstances I could not sustain him; and if I found that I had been misinformed I would withdraw the charge; but if not it would then be my duty to see that justice was administered to him, that he was brought before the proper tribunal to answer for the things he had done; and in the absence of that I would have no business to talk about him.

It is well for us to get at some of these little things; they are matters, however, of a good deal of importance. What I have said with regard to a teacher, would apply to the priest and the deacon.

Then, again, we have bishops. We vote for them; and they hold a portion of the priesthood which renders their duties many times very unpleasant; that is naturally they would be unpleasant; but no duty ought to be unpleasant to the servants of God. Now, supposing the bishop should do something that is wrong, what would be our duty?

It would be to go to him and say, "Bishop, I have reason to believe that things are thus and so, evidence having been presented to me, and it is of such a character that I am inclined to think that you have been taking a wrong course, and therefore I have come to talk to you, yourself, about the matter." Who ought to do this? Anybody. What, would not his position deprive us of that right of approaching him? No. Supposing you had been injured by him, or somebody else had been injured by him, or something had occurred that caused you to entertain feelings against him it would be much better to probe the thing to the bottom and have it straightened out than to foster it and allow it to corrode and interfere with your peace and happiness, because you have covenanted to sustain him; on the other hand, we cannot sustain anything that is unrighteous, impure or unholy. We go to him and say, Bishop so-and-so, I have come to see you on unpleasant business—you may be polite about it or you may not—but people can always afford to be polite; I have learned thus and so; I hope I am misinformed, can you explain that to me? If the matter could be explained to your satisfaction you would be glad of it; but whether it could be or not you would have the satisfaction of knowing that you had performed your duty. If not, however, and the matter be of such a character as to call for an investigation, it would be proper that it be inquired into by the proper authorities. Then you are free, and you have not violated any covenant. If any covenants have been violated, it is he that is guilty, and it is for him to account for his acts to the Lord and his brethren; and if no wrong shall

be found in him, there is no good man but what would be pleased to see such a man acquitted. But while we seek equity and justice on the one hand, on the other we must not interfere with the rights of anybody; no matter who it is that indulges in iniquity, their iniquity will find them out sooner or later. And it is better for us instead of talking to this one and the other, if wrong exists, to go direct to the persons themselves and have it adjusted, then bring it up according to the rules laid down governing such matters. Then the doer of the wrong is accountable for the wrong, not somebody else. Then when he is dealt with by the Church, whether he be a teacher, priest, deacon, bishop or anybody else, you are free from all responsibility afterwards of sustaining that man. And until the proper course has been taken with such a person, we should be very careful what course we pursue in relation to this kind of thing, so that we do not violate our covenants.

There is an uneasy feeling existing among some people: they can see plenty of wrong all around if they have a mind to; and some will apostatize because somebody else has done wrong. What a foolish course that is to pursue! If we follow God's plan we can bring the sin right home to the man who has done the wrong; and if he did not repent of it, he would have to be cut off. But the devil would say, "I would not stop in a church where there were such folks." He would first influence a number of the people to do wrong, and then he would try to get the others to leave the Church because some of the members were doing wrong. That however would be foolish, and contrary to the order of God.

The Lord has placed in his Church Apostles and Prophets, High Priests, Seventies, Elders, etc., what for? For the perfecting of the Saints. Are we all perfect to begin with? No. These various officers are for perfecting of the Saints. What else? For the work of the ministry; that men might be qualified and informed and be full of intelligence, wisdom and light, and learn to proclaim the principles of eternal truth and to bring out from the treasury of God things new and old, things calculated to promote the welfare of the people. Now, then, these offices having been placed in the Church, every man ought to be respected in his office. I know some of you think we can respect some, and some we cannot respect; we can respect some of the prominent authorities—I do not know who they are, do you? You remember when Jesus was upon the earth, some of his followers were contending, as to who was the greatest: and he took a little child and placed it in their midst, he said, "he that can be most like this little child, is the greatest in the kingdom of heaven." And I will tell you more than that, that the teacher, or deacon that fulfills his duties is a great deal more honorable than a president or any of the twelve that does not. And there are duties and responsibilities devolving on all of us pertaining to these matters; and we ought to be very careful in all our acts that we do not transgress the laws of God.

In a few remarks yesterday I referred to the various officers of the Church, and to some of the leading duties that devolve upon them to attend to. There are duties devolving upon all of us which we cannot ignore. Duties as Apostles, duties as presidents of stakes, duties as bishops, duties as high councilors,

duties pertaining to all the various officers in the Church. Well, can any man that has received the holy priesthood, and who comprehends the position he occupies before God—which very few of us can do—can he afford to neglect any of those duties? I think not. We call this organization that we are associated with, the church and kingdom of God. Is it the Church of God? Yes. Then it is God's church is it not? Yes. Who is at the head of it? The Lord ought to be, and we ought to be subject to him. Who? Why every one of us; myself, say, and all the Twelve, the presidents of stakes, the bishops, the high priests, the elders, the seventies, the high councilors, and all men in the Church ought to feel that we are the Church of God, in the Church of God and subject to the law of God. We talk about a priesthood; who are the Priesthood, and what is it? As I understand it, it is the rule and the government of God, whether it exists in the heavens or on the earth; whether we refer to the things of time or to the things of eternity; whether we refer to spiritual things or to temporal things, they are, or ought to be, under the guidance and dominion of God. How and from whom did we receive our authority? Let us go back for awhile, and who could we find anywhere upon the earth that had authority even to proclaim the Gospel, or to administer in the ordinances of the Gospel? Could we find anybody? No, we could not. I could not in my younger days—and I sought diligently for it, but I could not find anybody who possessed it. What, not among the religious professors of the world? Nowhere among the learned, the intelligent, the scientific? No, nowhere. Very well, how did we come at a know-

ledge of this? God revealed it to his servant Joseph Smith. And when he did so, he did not say much about it himself. The first thing he did when he appeared to Joseph was to introduce his Son; pointing unto him, he said: "This is My Beloved Son. Hear Him!" And what did the Son say? We have his teachings in the Gospel, in his communications with the Nephites and others. Then there were others who held the priesthood with him; who held it on the earth and who now hold it in eternity, and who held the keys of this priesthood; and those several parties came and conferred the keys which they held upon him, but not until the Lord had come and given them permission to do so. Hence we got our Aaronic priesthood through that means, and we got our Melchizedek priesthood through that means, and any office or ordinance that any of you have received, you received it through that medium, or you have received none at all. Very well, what does it lead us to? To those whom we call sons of God. Just as it was said on former occasions, "Now are we sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Very well, we are the sons of God then, the chosen of God, the elect of God, called by him, set apart by him, through the medium of this holy priesthood of which I have spoken. And if we have received any office, or calling, or authority, or any power to administer in any of the ordinances, we have received that from the hand of God, and we can only perform these ordinances according to the priesthood we are permitted to possess. For instance, an elder cannot perform the labor of an apostle; a bishop

cannot perform the labor of an apostle; and a bishop, as a bishop, outside of other things, has not authority to lay on hands to impart the gift of the Holy Ghost; whatever he may do in that capacity it is through the Melchizedek priesthood which he holds, and he could not do it without. Can a priest lay hands upon people and say, "Receive ye the Holy Ghost?" No, it does not belong to him to do it. Well, then, men are necessarily confined to operate within the limits and authority of the various offices of the priesthood to which they are called and ordained—an elder to perform the office of an elder, a priest to perform the office of a priest. In early days it was quite common for a priest to go out and preach the Gospel and baptize people for the remission of sins, and then call upon an elder to lay hands upon them to confirm them members of the Church, for the priest did not have the power to do it. And while the priest could baptize, a teacher or a deacon could not, not having the authority to do it; if they were to do it, it would not amount to anything. There is strict order about these things associated with the Church and kingdom of God. Well, then, on the other hand, if we perform our duties, each one of us in our proper position, God gives us power to accomplish the object we have in view, no matter what it is, or what priesthood we hold; no matter whether it is the president of the Church, or the president of the stake, a bishop, a high councilor, a high priest, a seventy, or an elder, priest, teacher or deacon; no matter what, if they perform duties with an eye single to the glory of God, he will sustain them in their operations and administrations.

Now, I will refer to a principle which is perhaps one of the greatest

manifestations of the power and goodness of God that exists in this Church, and at the same time one that is as little noticed; but one wherein God does manifest himself in a most remarkable manner in the view of all reflecting, intelligent men. For instance, the elders go forth to preach the Gospel; they call upon people to repent and to be baptized in the name of Jesus for the remission of their sins. Did you ever think what the name meant? If a man go in the name of another person, he goes by the authority of that person. If an agent, say of Z.C.M.I., or any other firm, go in the name of this firm, it is expected that he has credentials from the firm he represents. Or, if a governor comes here, he is first appointed by the proper authorities—nominated by the President and confirmed by the Senate of the United States, and he comes with proper credentials to act as governor of this Territory; he comes in the name or by the authority of the United States; and the government of the United States feels itself bound to back up his acts, the same as a mercantile firm would feel obligated to acknowledge the acts of its agents.

Now, then, the Lord has commenced his Church here upon the earth. He has conferred upon men his holy Melchizedek priesthood; he has told them to go forth and preach and call upon the people to repent and be baptized in the name of Jesus, for the remission of sins, and they should receive the Holy Ghost. You all know about these things, it is not necessary to talk much about them.

Very well; now, then, this elder goes forth in the name of God, does he not? That is the way I understand it—by the authority of the Lord, and in the name of the Lord

Jesus Christ, he preaches this doctrine to the people. "Now," says he, "Repent, and be baptized every one of you in the name of Jesus for the remission of your sins, and you shall receive the Holy Ghost." A priest could not say, You shall receive the Holy Ghost; a teacher or a deacon could not say it, neither could a bishop say it by virtue of his bishopric, but he could by virtue of the high priesthood he holds. Now, then, let any of these men go to work and lay hands on anybody for the gift of the Holy Ghost, and they might as well do anything else, it would not amount to anything. But an elder, or anyone holding the proper authority, comes along, and takes the candidate for baptism and, after baptizing him, he lays his hands upon his head and says: "In the name of the Lord Jesus Christ, and by virtue of the holy priesthood conferred upon me, I lay my hands upon your head and confirm you a member of the Church of Jesus Christ of Latter-day Saints; and I say unto you, receive ye the Holy Ghost." Did you ever think of that? It is quite a significant thing, is it not? And you do it in the name of Jesus Christ and by authority which God has given you. You lay your hands upon the individual who has been baptized for the remission of sins, and say, "Receive ye the Holy Ghost," and he receives it. If that is not so, tell me, will you, you that have had hands laid upon your heads by the elders of this Church. You know what I say is true. Now, I propose to show a certain principle, namely, that God is true to the covenants which he makes with us, and that there is no violation of the law or promises on his part. God will bless a teacher of this Church when he goes forth in the performance of his duties

among the people; he will bless a bishop in his administration, and others in the discharge of their several duties, no matter what their priesthood may be. But here is an important item: there are some of these things which I have referred to that some cannot do—they cannot lay hands upon them to impart unto them the Holy Ghost. If an elder can, he does it by and through the authority of Jesus Christ, through the medium of the holy priesthood conferred upon him by those holding authority. And when he performs this act, the recipients having complied with the requirements—faith, repentance and baptism—when he lays his hands upon their heads, God sanctions his action by imparting the Holy Ghost. Thus proving that God is true to his agreement; and through that means we become the sons of God and belong to the household of faith, and to us properly belong the covenants and blessings associated therewith. These are the initiatory steps. And we have a witness within ourselves, each one of us, in regard to those great principles that God has revealed to the human family. Now, then, are we the sons of God? Is he our Father? Yes. Have we received his Spirit, whereby we are enabled to cry, "Abba, Father," or "my Father?" Yes. What have we done since we received it? We do not like to look at some of our acts when we think of these things; we would rather we could blot them out from our memories, but we cannot; they are there. And when we reflect upon our follies, our imperfections and our iniquities of various kinds, how do we feel? We do not feel pleasant about it. God has conferred upon us the greatest treasure and the greatest boon he could bestow upon the human family, but we have

received the treasure in earthen vessels. We often do things we ought not to do, and leave undone things we ought to do; and how often have we grieved the Spirit of God within us! He has done more for us than this. He has placed us here in his Church and kingdom; he has gathered us together; he has organized us according to the laws and order of the holy priesthood. He has united us to our wives, and our wives to their husbands, with an everlasting covenant that cannot be broken. But we break it sometimes, don't we? He has shown us how and in what way our wives may be united with us in the eternities to come, and how we may have our children sealed to us and be one with us in time and in eternity, and has poured blessings upon many of our heads that will exist while time shall last and eternity endure. It was said of Jesus, that to his government and dominion there should be no end. And the same has been said of a great many more; and yet we will allow little things to separate us from our God, and from our brethren, and from our wives and then our wives from their husbands, and break up, and rant and rear and destroy, until we hardly know whether it is us or somebody else. Sometimes we hardly know whether we are in the Church and kingdom of God or not, until in many instances the light within us becomes darkness, and then, oh, how great is that darkness! It is necessary that we should study well and watch well the path of our feet. We are here laying the foundation for eternity, and for no other purpose. We are here that we may receive bodies, that in our bodies and spirits, and through them and through the powers of the priesthood and the everlasting Gospel, we may gain a

position by and by, among the Gods in the eternal worlds, and with them possess a glory and dominion and authority, power and exaltation that has hardly entered into our hearts to conceive of. And yet, we will fritter away our privileges, treat lightly the things of God, disregard the counsels of God and the priesthood of God, and wander in by and forbidden paths, and lose sight of these great and glorious principles that God has revealed for the salvation of the human family.

Referring to the principle of union, we ought to be one. We have things come up quite frequently, say, in a legislative capacity and otherwise, and our legislators and others enter into certain measures, but the people will not be sufficiently united to carry them out. And there seems to be a spirit, more or less among the people like this: some will brusquely and thoughtlessly say, "I will be damned if I don't have my own way." All right. I will tell you another thing: you will be damned if you do, unless your way is the way that God will sanction.

Let me speak of some other things associated with this. If we had perfect union, what is there we could not accomplish? And yet God has done a great deal for us. We have for instance, one man in Congress to represent our interests; only one man, and he has not a vote at that. And in a great many instances the combined powers of the United States have been plotting against us, and it is today seeking our overthrow. And why? Because we dare believe in God, and because we dare keep his commandments, miserably as we do it, and the little we do of it. We do not do much, but the little we do, produces this kind of feeling; because this world is opposed to God and to his laws and

to his church and kingdom. And what have they done hitherto? You could not get a man anywhere in the United States that knows anything of the workings of government or affairs brought in operation against us, but what believed that we would have been destroyed and swept off the earth long ago. But we are still here. Why? Not because you and I had fulfilled all our covenants and observed the laws of God; but it is because God knows and remembers that we are but flesh, but weak, fallen humanity; he remembers we are but dust; it is because he feels kindly and graciously toward us, and has said that it is his business to take care of his Saints, and to fight our battles for us. It is not because of what we have done, for we have not done much. And if God had not sustained us and turned away and restrained the wrath of man, we would not have been here today. Now, this is a fact. Well, God is kind to us; do not let us treat him so thoughtlessly; do not let us treat his ordinances lightly; but rather let us reverence and esteem those men upon whom God has placed his holy priesthood, and let us try by our faith and prayers and by our acts, to sustain them in all particulars as we agreed to do when we held up our hands. And then I ask no odds of the combined powers of the whole world, for God is on our side, and as long as we maintain our position before him, I will risk the balance. He holds the nations in his hands, and he will say to them, as he did to the waves of the mighty ocean—"Hitherto shalt thou go, and no farther: and here shall thy proud waves be stayed." And they cannot help themselves. We are in the hands of God, and they are. And I am afraid sometimes,

when I see the follies of my brethren; I tremble for the result; but God is gracious and kind. Do not let us be ungrateful, but let us try to remember the blessing with which we are surrounded, the benefits he confers upon us—the light of the holy Gospel, our present and eternal associations; and remember that we are placed here as representatives of God upon the earth, to operate with prophets and apostles and men of God who lived and died and are now behind the veil, to operate with them in the accomplishment of the purposes of God, pertaining to the earth whereon we stand. We are living in an eventful time, in the dispensation of the fullness of times, the period in which God has said he would gather together all things in one, whether they be things in heaven or things on the earth; and therefore, he has organized us as we are.

When Jesus was here he felt the importance of the things I am now speaking of; and when he was about to leave his disciples he knew what the powers of darkness were, for he battled with them; and, indeed he was able to do so, having been anointed with the oil of gladness above his fellows. But notwithstanding this and the fact of his being the Only Begotten of the Father, yet, when he came to wrestle with the difficulties he had to cope with, he sweat great drops of blood, and said, "Father, if it be possible, let this cup pass from me: I shrink to encounter the things I have to cope with, but nevertheless, not my will, but thine, be done." Now, we have to pass through a variety of things; many of us are tried and tempted, and we get harsh and hard feelings against one another. And it reminds me of your teams when going downhill with a heavy load.

When the load begins to crowd on to the horses, you will frequently see one snap at his mate, and the other will prick up his ears and snap back again. And why? A little while before, perhaps, and they were playing with each other. Because the load crowds on them. Well, when the load begins to crowd, do not snap at your brethren, but let them feel that you are their friends, and pull together. Says Jesus, with reference to his disciples, "Father, I pray that these may be one, I in them and thou in me; that that spirit, O God that dwells in thee and that thou hast imparted unto me, might also dwell in them, and that their hearts may be united together by the bonds of eternal life and fellowship and priesthood; that they may feel after one another's welfare and seek to promote one another's happiness, we having drunk of that river, the streams whereof shall make glad the city of our God;" that it may arise and flow and bubble in our hearts, and that its vivifying streams may be felt wherever we go, and that the influence and light and power and spirit and intelligence of God may be with us, that we may be one, according to the prayer of our Lord, "as I, Father, am in thee, and thou in me: that the world may know that thou hast sent me," These principles are as eternal as the heavens. Do they exist in heaven? Yes. You read the first chapter of Genesis pertaining to these matters; and how is it?

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light."

He had nobody around him to rise up and say, had you not better put it off for a little while, or otherwise change things, or to intimate that they were not prepared for what was done. No, they knew better. I suppose it would be more correct to render it, "And the Gods said, Let there be light, etc." But to us you know there is only one God; and he said, let there be light, and there was light. And God saw the light that it was good. It was made according to eternal principles, according to the strictest principles of intelligence and philosophy; and when it was made, it was declared good.

In the councils of the Gods in the eternal worlds there was no confusion—I rather think there were no politicians there, no one to get up any feelings of animosity. Things were agreed upon, and when this was done they were carried out. When agreed upon God would say, let so and so be done, and it was done. Now, we see that there was perfect unanimity; but there was not always unanimity in heaven even. What, not in heaven? No, not until one-third part was cast out; and I do not think that it was for doing any good. Sometimes I think we will have to cast out quite a number too, in order to get things in the right shape. Satan was cast out, and those that adhered to him who rebelled against God in the eternal worlds. Well, everything has not been altogether pure in heaven; but they straightened them out as well as they could, as we do here sometimes, and as we do not do here very often.

And when we talk about the heavens, there will be a new heaven as well as a new earth. You know, we read that there will be a new heaven and a new earth, wherein righteous-

ness will dwell.

Well, we are here struggling and trying to introduce correct principles, and to advance not only the interests of the Church of God, but the kingdom of God, for God will have a kingdom. I hope you will not tell it to anybody if I tell you something—God will have a kingdom, and he will have rule and dominion, for this earth belongs to him and he will possess it, and his Saints will inherit it at last. We did not used to be afraid of talking about these things. In former times they told us that the Saints of the Most High should finally take the kingdom and the greatness of the kingdom, which should be given to the Saints of the Most High God. Do you believe it? I happen to be one who believes it. And I prophesy that it will be fulfilled. But we are a sorry lot of people to do a thing of that kind, are we not? We have not made much progress yet in the race; we are only preparing for it, many of us cannot do what Brother Joseph F. Smith was talking about yesterday, that is making a sacrifice and feel that we are for God and his kingdom. But we can hardly get out of it. I tell you how some of us feel—"God bless me and my wife, my son John and his wife, us four and no more, Amen." That feeling is a long way from the other. God feels interested in the welfare of the whole human family. What, of the Saints? Yes, and the others too. But the others do not have the priesthood. The others, if they ever obtain a celestial glory, will have to obtain it through the Latter-day Saints. What manner of people ought we to be? A little different from what we are. We think it troublesome sometimes to pay our tithing; we think it troublesome sometimes to pray in

our families; we think it troublesome sometimes to feed the poor and take care of the destitute. Well, suppose we were to change places a little while with them, how would you feel then? You would feel that it was much better to give than to receive. We want our feelings and sympathies drawn out. And God has placed us where we are, in order that we may be preserved to receive instructions from his hands. We have in our school operations what we call our normal schools, to prepare teachers to teach others. Now, the Lord has a normal school in Utah. He is preparing us in a variety of ways—sometimes we have not enough snow in the winter season, and consequently a scarcity of water in the summer; sometimes too much rain, and at other times not enough; we have some wise and some unwise, and we have some rich and some poor. Yes, we have some who are poor among us, and why? We would not know what it was to see persons in those circumstances if we did not have some among us, and then, the opportunity is afforded us to show our kindness, and to develop within us that fellow feeling we sometimes talk about. But we do not want to call them poor, for some of them are just as good as we are, and some perhaps a little better than many of us. If good people are suffering for the common necessities of life, the scriptures say, "If a man having this world's goods, see his brother in need, and shutteth up his bowels of compassion, how dwelleth the love of God in him?" And in regard to those matters, we ought to look to the wants of everybody; that, however, more particularly devolves upon the bishops and the brethren of the Aaronic priesthood. Do not let us make paupers of them; but let us treat them as brethren

and sisters, as good, honorable men and women; let us see that they are provided for. I have seen some people who would get down upon their knees and pray most heartily for God to feed the poor and clothe the naked. Now, I would never ask the Lord to do a thing that I would not do. If we have them among us, suppose we go at it and relieve them. I do not think we have much of that to do here; but, enough, perhaps, to draw forth your good feelings and sympathies. And if people sustain misfortune of any kind, look after them and bestow upon them those things necessary for their welfare and happiness. And God will bless us in so doing. I would a great deal rather that you would take, say a sack of flour, some beef, a hundred of sugar, some butter and cheese, and clothing and fuel, and such comforts and conveniences of life, and thus try to make people feel happy than all the prayers you could offer up to the Lord about it; and he would rather see it too; that is the proper way to do things. In receiving blessings ourselves, try to distribute them, and God will bless and guide us in the ways of peace.

Perhaps I am occupying too much time. I do not care much about making a big discourse; I am talking in a plain, easy way, and I think you understand it. And if there is a widow, or an orphan, or any destitute persons, or anyone who has to struggle hard, look after them, and do not try to make paupers of them; but what you do for them, do it in a kind, good feeling, making them to feel and realize that you are their friends. And then, let us try to do away with all our little difficulties—husbands with their wives. Why will you complain about your wives? Because they will get cross. Are

you not cross? "Yes; but my wife is not as kind as she used to be." Well, try to get along with her, and treat her kindly; and be kind to one another. If you live in this way while here in the flesh, you will be glad to meet one another in the eternal worlds. Cultivate every good principle, and live in his fear day by day, and he will take care of us, and he will bless and multiply our flocks and herds, our lands and everything we have.

I will tell you a secret. If we could only prepare ourselves to do the will of God and keep his commandments and live our religion so that God could trust us with more means than we have, he would so order things, and that too by natural ways, that our desires in that direction would be fully gratified. But we are not prepared for it; it would only destroy us, and lead us to the devil; and the Lord knows it. At the same time we cannot complain in this regard; the Lord has treated us very well. I do not know of a people anywhere that are better off as a whole than we are. It is true we do not have the amount of wealth among us that may be found in older countries; but then we do not have the poverty, the suffering and distress that may be found elsewhere. It is for us to introduce principles that will obviate all these difficulties, and that will prepare us to receive blessings from God, and to administer the same wisely.

Another thing. We are building temples. Are we doing pretty well? Yes. Do you find fault? No. I have nothing to say about it; I think the people are doing very well especially in some districts in the north and south, indeed, I think more than they are able to do. But they could not do what they have already done and what they are

doing without the assistance and blessing of the Almighty. They are building two beautiful edifices. What for? Is it a matter of speculation? Yes, one of the greatest speculations ever conceived of. It is for the salvation of the human family; it is for the redemption of the living and salvation of the dead. It is for the accomplishment of the purposes of God pertaining to the inhabitants of the earth, our forefathers, and then, all we can attain to after that. In those things we are doing very, very well; and I feel to bless the people because of their liberality in relation to those matters, especially those of the districts I have referred to.

Well, now, I do not know that I should detain you much longer. What shall we do? Keep our covenants, sustain Brother Smith; and let Brother Smith act in a way that will be worthy of being sustained. And then sustain your bishops, and let them also so act as to be worthy of your esteem. And sustain their counselors, and hearken to their counsels and advice. They are seeking to do you good; and to build up your interests. And then sustain your teachers, and your deacons and your priests, and do all you can to lift them up that they may be enabled to do a good work in their day and generation, and benefit you and your generations after you. And then there are others. You have your Relief Societies, and I am glad always to speak a word in behalf of them. Our sisters are one with us; and we are operating together in trying to build up the kingdom of God. I would say to the sisters, I would watch after the youth and after the interests of the sisters, and try to introduce everything good and praiseworthy, and try to do all you can to promote the

welfare of your sons and daughters; and God will bless you as he has done, and more abundantly. I was pleased to hear a compliment that was made to our Young people's Mutual Improvement Associations. It is gratifying to parents and to all who have the interests of Zion at heart, to hear of, and to see our young men and women grow up in the fear of God. Some, as is the case everywhere, are inclined to be a little rude and thoughtless. It is our privilege, and the privilege of the youth, to improve, and to cultivate our morals and manners so that if it should ever be our pleasure to mingle with the angels, we should find the most happy and enjoyable society. Let us learn to treat one another with kindness and courtesy, and let the young cultivate the fear of God. I tell you what I used to do when quite a young boy. I made it a practice to go and call upon the Lord; it was before there was any "Mormonism." And many scores of times have I gone into fields behind the bushes, and also into hay lofts to call upon God to guide me and keep me from evil and to lead me in the paths of righteousness. Did I feel happy? Yes, for I had a portion of the Spirit of God with me. How much better in this respect it is for our youth. I had parents who feared God, but they, any more than anyone else, did not know anything at all about the true plan of salvation, for it had not been revealed. I used to go to the Church of England; and many of you present used to go too; and we used to say that we were all "miserable sinners." We also confessed every Sunday that we had "done the things we ought not to have done, and left undone the things which we ought to have done." This was all very true. The teach-

ers themselves did not know any better, neither did we. But I used to take pleasure in calling upon the Lord to lead me in the right way. I did not have the helps that you have. You have the benefit of your Mutual Improvement Societies. Attend them, and seek to cultivate intelligence of every kind; and above all, reverence and respect your parents, they who have watched over you and taken care of you, they who have educated you and fed and clothed you and felt an interest in your welfare.

And in regard to all of our opera-

tions, brethren and sisters, let us ever try to do right, and let us try to invent something whereby we can be self-sustaining; let us purchase from our own people, and above all let us try to make our own goods and supply our own wants and necessities. Let us try and carry these principles out, for they are true and correct. And if there is anything good and praiseworthy, let us seek after it; and shun everything that tends to misery, degradation and death.

God bless you, and lead you in the paths of life. Amen.

**THE INSPIRATION OF THE LORD'S
SERVANTS—REVELATION—THE RESURRECTION, ETC.**

DISCOURSE BY ELDER CHARLES W. PENROSE, DELIVERED IN THE TABERNACLE, SALT
LAKE CITY, SUNDAY AFTERNOON, AUGUST 8, 1880.

REPORTED BY JOHN IRVINE.

Having been called upon this afternoon to address this congregation, I rise before you trusting that the Holy Spirit, which makes plain to the human mind the things of God, may rest upon me and upon you; that I may be inspired by that Spirit to say something which will be of profit to those who hear, and that those who listen to what I may say may be able to understand in the same light and under the same influence as that by which the words are spoken.

The elders of this Church, in ministering as public speakers, stand before the people in the name of the Lord. They do not address congregations for the purpose of ventilating the opinions and ideas which they may entertain, but they occupy the position of ministers of the Lord Jesus Christ, to speak that which is given to them by the influence of the Holy Spirit. Nevertheless, the servants of God are instructed to "treasure up in their hearts continually the words of life," with the promise that if they do this and are diligent in seeking for the mind and will of God, in the very hour that

they are needed, words shall be placed in their mouths, or ideas be brought up in their minds, which shall be for the benefit of all who hear. It is in this Spirit that I endeavor to address the congregation this afternoon, and I hope I shall have not only your attention, but the benefit of your faith and prayers, that the Spirit of God may rest upon me and the congregation also.

We are living upon the earth at a time when there are a great many creeds—a great many different doctrines, each professing to be the true faith—the Christian religion. There is a spirit of doubt and division in the world. Men are ever learning but not able to come to a knowledge of the truth. They indulge in a great many speculations. Some good people study the Scriptures and endeavor to find out what is divine truth, but their ideas are various; they do not come to the unity of the faith; and the great reason why this is so is because they do not seek to the fountain of light and truth with the expectation of receiving any reply. In olden times God used to speak to the people. He had ser-

vants upon the earth who spoke as they were moved upon by the Holy Ghost; angels ministered to the sons of men, and truth was revealed in great plainness from the Father. But in these times, people have to put up with the ideas and notions that men hold in relation to these truths which were anciently revealed. There is now no voice from heaven, no prophet among the people; there are no inspired apostles; angels have ceased to minister, and to use the words of one of the great divines of the day, "The awful voice of prophecy is silenced forever."

Of course in making use of these remarks I am speaking in relation to what is called the Christian world. The Latter-day Saints believe that God is the same yesterday, today and forever, and that if he is sought after today in the same way that he was sought after yesterday, he will answer in the same manner. We believe that it is just as possible for angels to come to earth in these times as in any former age of the world; we believe that the power of the Holy Ghost is the same today as it was thousands of years ago; that divine truth can be made manifest direct from God to the people now as it was in the days of Jesus, or in the days of the prophets who preceded him on the earth.

The religion we Latter-day Saints have received—which we hold to, which we live for, and which a great many of us are willing to die for, if necessary—has come to us by revelation from God in the day and age in which we live. In taking up the writings of the old prophets, in reading the letters written by the ancient apostles, we find that the religion which God has revealed to us is the same religion which God revealed to them. What is contained in the Bible corroborates that which we

have received, and the spirit which accompanies the preaching of the word to us, is similar in its effects to that spirit which accompanied the preaching of the ancient prophets and apostles of the Lord. We find this out by reading that portion of their records which has been left. So that the religion of the Church of Jesus Christ of Latter-day Saints is not a mere theory of men. The doctrines which we have received have come to us direct from the Lord in our own time. We are not left to speculation, we are not left to our own theories, but we have defined principles given to us of God for our guidance, for our comfort and for our edification.

Now, there is a disposition existing in the world today to go away from the Lord. Men seem to have a desire to follow out their own imaginations, their own ideas and notions, and in consequence of this a great many wrong principles have been received for truth in the Christian world, and this disposition seems to increase. The Apostle Paul, in writing to the Saints in his day, advised them to "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Now, that same advice is good for the people in our times; good for the Latter-day Saints; good for the people who compose the various sects of modern Christendom. If we have received the doctrines of Christ, if our feet are planted firmly upon the rock which he has laid, there is no fear of our going astray; but if we depart from that and walk in the ways of men, and are led by their theories and their speculations and their vain philosophy, we are very likely to go astray.

I notice in reading some of the

works of modern divines, and noting the progress of religious thought among the people, that there is a doctrine which is becoming very widespread among the people called "Christians," that is, a heresy in regard to the doctrine of our condition in the future. It is believed by a great many people at the present time, that there is no such thing as a literal resurrection of the body; that when this body is laid away in the ground and goes back to the elements out of which it was organized, that is the end of the body, and that it will never come up again. They do not see any need of a literal resurrection of the body; they cannot perceive by what process it can be resuscitated; and not being able to comprehend how this great change can come, how the scattered elements of the body can be brought together again, they reject the doctrine altogether. This is the belief of the people who are called spiritualists or spiritists. This is one of the doctrines of that great delusion of the latter times, that "strong delusion" that the Lord has permitted to come into the world because men would not receive the truth, but turned away from it and loved a lie. It is taught by that rapping and muttering influence, that when the spirit leaves the body and passes into another state, that is the resurrection; that the body will be raised up no more; that the spirit, liberated from the body, will progress from sphere to sphere—how many spheres they do not know—but that there is no further need of the body. This idea is increasing in its hold upon the minds of the people, among the various "Christian" sects, and some of the greatest preachers and divines of the day entertain this idea, philosophize upon it and teach it to their congregations. Now we

have the satisfaction of definite knowledge in regard to this matter, as well as all the articles of our creed—if we have such a thing as a formulated creed. The ideas we have in relation to this doctrine have come from God. There is no need of any doubt about it, no need for any speculation. The Lord has revealed something concerning this. It is true he has not revealed the philosophy of it in full, he has only given us some ideas concerning it. But he has made the fact very plain that there may be no misunderstanding about it. In the Book of Doctrine and Covenants—which contains many of the revelations that God has given to the Church through the Prophet Joseph Smith, we find this doctrine laid down in great plainness. It is stated that the spirit and the body make up the soul of man, and that the resurrection from the dead is the redemption of the soul. We are taught also that there are material elements and spiritual elements; that the spiritual part of our being was in the beginning with God, and that the spiritual and material when inseparably connected receive a fulness of joy, otherwise men cannot receive a fulness of joy. It takes the spiritual part of man and the material or physical part joined together inseparably to obtain a fulness of joy. When the spirit is separated from the body, a fulness of joy cannot be obtained. When the spirit is joined to the body temporarily under a temporal law, under the law of death, it cannot receive a fulness of joy. The spirit and the body must be so joined together that both will be immortal, and in that condition man can receive a fulness of joy.

The Book of Mormon is also very plain upon this subject. I will read one or two texts from that book, and

if I have time I may refer to the Bible, to show that the things contained in the Book of Mormon and the Book of Doctrine and Covenants are the same as contained in the old scriptures. I will read a passage from the seventy-ninth page (new edition) of the Book of Mormon, namely:

"And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other; and it is by the power of the resurrection of the Holy One of Israel.

"Oh how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh, save it be that our knowledge shall be perfect.

"Wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea, even with the robe of righteousness."

Now, according to the Book of Mormon, the spirits of men, the righteous and the wicked, are to be brought up from the place to which they shall go when they depart from this life. There is no need for any dubiety about this, there is no need for any mistake; it is clear that the separation of the spirit from the

body is not the resurrection spoken of in this book.

The Prophet Alma, touching on this subject, explained to the people in his day what an angel of God made known to him. These words, which I am about to read to you from the Book of Alma, in the Book of Mormon, are not Alma's ideas and speculations. He says they were revealed to him by an angel. I would advise you to read the 40th chapter, page 352, new edition. Alma states here that he was very much troubled concerning the doctrine of the condition of people after they passed away from this life. He wanted to know something of the condition of man between death and the resurrection, and he says an angel of God made known to him that there is a space between death and the resurrection, that the spirits of the wicked are in a state of unrest, having a knowledge of all their wickedness, and a remembrance of all their transgressions; that they are in a state of fear, looking for the wrath and indignation of God, not knowing what their punishment will be; while on the other hand, the spirits of the righteous enter into a state of rest. They have a perfect knowledge of all that God has done for them, and all their acts of righteousness, and they await in peace for the time when their bodies shall be brought forth from the dust to stand in the presence of their God to receive their crown. Alma then goes on to say:

"But this much I say, that there is a space between death and the resurrection of the body, and a state of the soul in happiness or in misery until the time which is appointed of God that the dead shall come forth, and be reunited, both soul and body, and be brought to stand before God, and be judged

according to their works.

"The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost; but all things shall be restored to their proper and perfect frame."

Now, that is clear and distinct on this point. In regard to the times and seasons of this resurrection, about which Alma speaks, he said he did not know, but those things he did know were made known to him by an angel, namely, that there is a space between death and the resurrection; that at the resurrection, the body and the spirit shall be brought up and restored to each other, and not only the body and spirit, but every part and particle belonging to the body; not a hair of the head shall be lost; every joint and muscle and fiber and sinew, and every part and particle necessary to make up a perfect physical body for the spirit to dwell in, shall be restored to that spirit in the resurrection. That is the doctrine laid down by the Prophet Alma, as taught to him by an angel.

The very meaning of the word "resurrection" ought to dispel the idea that the separation of the spirit from the body at death is resurrection. The word itself means, "I stand up again." The idea which all the prophets and apostles of old had was that at some future time the voice of God should be uttered, and the dead should stand up again, their bodies should come from the grave; just exactly the doctrine laid down in the Book of Mormon and Book of Doctrine and Covenants. Some have an idea that the people who lived upon the earth before Jesus had no correct ideas in regard to the future. I have seen such statements published by popular

divines of the day; but when we come to take up the Old Testament scriptures, we find that the writers, holy men of God, who wrote as they were moved upon by the Holy Ghost, had a distinct and unwavering faith in regard to this same doctrine, that of the resurrection of the body.

The book of Job is said to be the most ancient book of the Bible. I will read a verse or two from the 7th chapter. In the 9th verse we read: "As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more." Now, that is a very plain statement of Job's; that when a man goes down to the grave he shall not return. Those who believe in the vain philosophy that I have referred to, take a great deal of comfort in quoting that passage, and also some sayings of Solomon, the wise man; that is, he was a wise man once, but he became a foolish man before he died, not because he married more wives than one, but because he transgressed by marrying strange wives. Solomon, in some of his writings, speaks in the same way as Job. But I will read a verse from the 14th chapter of Job:

"As the waters fail from the sea, and the flood decayeth and dryeth up: So man lieth down, and riseth not."

This also is a very plain statement, is it not? But Job did not stop here as he did in the 7th chapter, for he continues,

"Till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until the wrath be passed, that thou wouldst appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed

time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." Chapter xiv, 12-15.

Read again in the 19th chapter, where he is a little more explicit, commencing at the 23rd verse:

"Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God."

Now, in the first place, Job is speaking in regard to what we all seek in this world, in regard to the common lot of mortals. "Man lieth down, and riseth not." In saying that Job had no reference to what would take place in the future. He was speaking of the common experience of mankind. But afterward, inspired by the spirit of prophecy, he looked right down to the latter days, in the midst of his afflictions, his trouble and sorrow, his pain of body and anguish of mind, when his friends were turned against him—he looked down to the latter days and wished that his words were written and printed in a book, that the words were graven in the rock with an iron pen and lead put into them, that they might stand as a witness to all future generations, as a testimony to the resurrection of the body and a rebuke to the vain philosophy of the latter times.

I will now read a verse or two from the book of the Prophet Isaiah, to show that others of the ancients, besides Job, had some idea of the doctrine of the resurrection of the dead. In the 19th, 20th and 21st

verses of the 26th chapter of Isaiah we read;

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

"For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

Isaiah, you see, had the same spirit as Job. He spoke about the time when the indignation or wrath of God should pass over the earth, and he wished to be hidden in the grave until that time was over, and then he expected the earth to cast out her dead.

I have not time to read the 37th chapter of Ezekiel—you can read it at home—but in that chapter we find that the Lord showed Ezekiel a valley full of dry bones. The Lord asked him whether these bones could live, and he answered, "Thou knowest." Then the Lord told him to prophesy upon these bones, and as he prophesied, there was a noise and behold a shaking, and the bones came together, bone to his bone, the sinews and the flesh came upon them, and the skin covered them above, but there was no breath in them. Then the Lord again told them to prophesy, and he prophesied as commanded, and the breath came into them, and they lived and stood upon their feet, an exceeding great army. Now, we have no need to read the writings of the divines of the present time to find out what this means.

Right in the same chapter is given the interpretation.

"These bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. * * And shall put my spirit in you, and ye shall live, and I will place you in your own land: then ye shall know that I the Lord have spoken it, and performed it, saith the Lord."

Now, by these testimonies that I have quoted from the Old Testament scriptures, we find that the people who lived on the earth before the days of Jesus had some knowledge in regard to the future, in regard to the condition of the spirit when it left the body, and also in regard to the resurrection of the body. The wise man Solomon in the Book of Ecclesiastes 12th chapter and 7th verse, speaking in regard to death, after giving a very poetical description of the house we live in, says: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." He had some idea in regard to life after death, although if we read some of his writings we might gain the idea that man ended when his body was laid down in the grave.

Now, these doctrines, which were understood by the people before the days of Christ are the same as believed in by the disciples of Jesus, the same as Jesus taught. We will take, for instance, Jesus' own declaration in regard to the resurrection, in which he says: "Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice. And shall

come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Or as it reads in the Prophet Joseph Smith's version, "they that have done good, in the resurrection of the just; and they that have done evil, in the resurrection of the unjust." Now, according to Christ's own statement to his disciples, all that are in their graves are to come forth, both the righteous and the wicked, just as it is taught in the Book of Mormon. This is also in accordance with what the Prophet Daniel—another of those ancients who understood this doctrine—says in the 12th chapter of his book. He speaks of Michael and the great trouble that shall come upon the earth in the latter days and says: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Daniel understood that there was to be a resurrection both of the just and the unjust. Now take the 20th chapter of the Book of Revelation, read it, and you will find the resurrection portrayed to John by vision when he was on the Isle of Patmos. He says:

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but

they shall be priests of God and of Christ, and shall reign with him a thousand years."

And after the thousand years passed away, John saw in the vision the rest of the dead brought forth. "The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."

The Apostle Paul in writing to the Philippians, 3rd chap., 20-21 v. says: "Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body." Now, according to this testimony, the righteous, who look for a part in the first resurrection, expect to have bodies like the glorious body of the Son of God. What kind of a body was that? We read that Jesus Christ was put to death upon the cross; that when he had cried with a loud voice, he said, "Father, into thy hands I commend my spirit," and then gave up the ghost. The body was placed in a new tomb in which no man had lain, and to guard the body, lest somebody should come and take it away, Roman soldiers were placed before the door of the tomb or sepulchre. But we read that two angels came, before whom these Roman soldiers fell as dead, and they (the angels) rolled away the stone from the tomb and the sleeping body of Jesus awakened and came forth. When the disciples arrived, the body was gone. Mary went into the garden to try and find out something concerning the body, and while she was weeping, Jesus appeared unto her. She sprang forward and was about to embrace him when he said, "Touch me not; for I am not yet ascended to my Father: but go to my

brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and to your God." When the disciples were informed of this they could not believe it, and they met together on a certain occasion, and when the doors were shut, for fear of the Jews, and they found they were securely alone, they began to talk about the wonderful things that had transpired; about the death of Jesus, the crucifixion of one whom they thought was to take the throne and sit upon it in power forever. And we read that while they were talking Jesus appeared in their midst and said, "Peace be unto you."

"But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. * * *

"And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them." Luke xxiv 36-43.

Now, here was a resurrection of the body. Not the raising of Christ's spirit, but his body out of the tomb. In that body he appeared before the disciples, and when they thought it was merely a spirit, he told them that a spirit had not flesh and bones as they saw him have. The disciples who had this manifestation told some of the rest. Thomas, however, would not believe it. He said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." After making use of

these foolish remarks, Jesus appeared to Thomas when he was assembled with the other disciples, and he said unto Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." Thomas could not help believing then, but Jesus said unto him, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." Faith is a great blessing. Some people will not believe anything they cannot grasp with their human reason or cannot see with their natural eyes. But blessed is the man of faith, blessed is the woman of faith! For by faith they can see into things that cannot be discerned by the natural eyes. They can reach out to the regions of immortality, grasp eternal realities and lay hold upon the things of God! Now, Jesus appeared in the same body that was placed in the tomb, and yet it was not the same, there was a change in it. What change was it? We read that Jesus Christ shed his blood "for the remission of sins: not for ours only, but for the sins of the whole world." Jesus was raised up from the dead by the power of God, and says Paul, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Paul also says, "Flesh and blood cannot inherit the kingdom of God." Blood is corruptible, the blood-quickenened body is subject to the law of death. But Christ's body when it was raised from the dead was "quickenened by the Spirit." There was a great deal of difference not only in this respect but in others. When the disciples were shut up in that room Christ was able to enter it

without opening the door, which could not be done by mortals. He had power to manifest himself to his disciples, and he had power to cover himself from their gaze. He had power to overcome the laws of gravity, and on a certain occasion, after he had visited his disciples, had appeared to 500 brethren at once, had given instructions to his apostles to build up his church, as he spoke to them "a cloud received him out of their sight." He was able to lift himself up from the earth and depart from this sphere to another; his body was no longer a mortal body, no longer governed by the same laws as those by which we are governed. We are also told that, "While they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go to heaven—Act. i, 9-11." When he shall come again he shall come in the same body, and we are told in the 14th chapter of Zechariah that his feet shall stand in that day upon the Mount of Olives and in the 13th chapter that when the Jews behold him, the Messiah, whom they have expected so long, they will say, "What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." And then every family will mourn apart; the whole house of Israel will mourn because of the wickedness of their forefathers in putting him to death. In receiving him at his second coming they will comprehend the truth of his first coming, and not before, and they will welcome him as the resurrected Christ.

Now, the Apostle Paul says that, "He shall change our vile body, that it may be fashioned like unto his glorious body." What kind of bodies will the righteous possess in the resurrection? They are to be bodies of flesh and bones quickened by spirit; not quickened by blood, no longer subject to death, pain, or any of the ills of mortality. This does not look much as if the separation of the spirit from the body is resurrection. Such a doctrine as that is not according to the scriptures, it is only "vain philosophy."

Latter-day Saints, beware of this vain philosophy which would rob you of your faith in the resurrection that is to come. O, what a glorious hope it brings! Husbands who mourn the loss of their wives, whom they loved and whom they have placed away in the tomb, shall receive them again in the resurrection. What a glorious meeting, that is, if they have been sealed by the holy order of God. Whatever is thus sealed to them on earth is sealed in heaven. Husbands and wives, those sealed and united according to the holy order of celestial marriage, will be joined again in the resurrection. They will come forth out of the tomb and their bodies will be quickened by the power of the Holy Spirit, and made glorious like unto the body of the Son of God. They will be reunited as man and wife forever, and of their increase and of the extent of their dominion and glory, power and might and majesty, there shall be no end! Mothers who put away the bodies of their little ones in the ground in deep sorrow and lamentation shall receive their babes again to their bosoms. As they were laid down in the grave, so shall they come forth again in the same stature, the same likeness, nothing shall be lost, not even a hair of

their heads, but they shall be quickened after the power of an endless life. The Apostle Paul illustrates this in the 15th chapter of 1st Corinthians. He says: "It is sown in corruption; it is raised in incorruption: It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." When wheat is planted in the ground, the seed seems to die. It is said that in the midst of life we are in death. But in the midst of death there is life. There is a nucleus of life that is imperishable. There is a germ within that little kernel of wheat that seems to perish and die, that is also indestructible, and so with the body planted in the ground. What is raised, Paul? Is it the spirit raised out of the body? No; it is the resurrection of the body. That was the testimony the apostles bore. Their chief testimony was that Jesus was crucified upon the cross, and that he was raised up from the dead.

But, says one, I cannot see any good of it. What is the use of this old body after it goes to the ground and mingles with the dust? What is the use of taking the trouble to bring it up again? How is it possible? In regard to the possibility, there are a great many things possible with God that are impossible with man. A few years ago it was not thought possible for a man to stand in New York and talk to another in London, but it is done, it is possible, and many things are done now that were not thought of years ago. Supposing a person who knows nothing about the properties of the magnet were to visit some of the big factories in England, he would see in many of them large quantities of brass and steel filings

all mixed together. I have been in such works and seen that the proprietors are very careful to allow nothing to go to waste. They sweep up all these filings and put them in barrels or other receptacles, and by and by someone comes along with a large magnet and digs it into the mass of mixed filings, and when it is withdrawn it is seen to be covered with particles of steel or iron. This is repeated over and over again until all the steel is separated from the brass. But a person who had no knowledge of the magnet would naturally think, on seeing these particles all mixed together, that it would be impossible to separate them. Now, do you not think that God has more power than man? That he has "magnets" with properties beyond our present ken? I think he has. I think if God desires to bring the particles of the human body together, he understanding their composition, can easily do so. In the beginning he spake to chaos, and by the power of his faith the worlds were formed. Faith is a force. It is as much a force as magnetism or electricity. It is the power by which the universe was framed. God can speak to the elements of our bodies and bring them forth again according to certain fixed laws known to him if not to us. Jesus spoke to the winds and they obeyed him. He walked upon the water. Out of five loaves and two fishes he made a great feast, "And they took up twelve baskets full of the fragments, and of the fishes. And they that did eat of the loaves were about five thousand men." All this was done upon natural principles, and we would be able to comprehend this if we understood natural principles thoroughly. And I have no doubt in my own mind, that when the resurrection shall

come, when God shall speak, and we shall answer, it will be just as natural to bring up our bodies in the morning of the resurrection as it was for us to lay them down. Why, we do not understand how it is that they crumble away. Can you explain the death process, when an individual is taken hold of by some mysterious power, and the life goes out of him? There is no brightness to the eye, no beauty on the cheek, no motion to the lip, all is quiet, cold and lifeless. The body is placed away in the ground and the particles begin to separate, when, but a little while before there was something that caused all the particles of that body to cling together. A change has come, and they all want to get away from each other. What is the process and who understands it? There are a great many things we do not understand. This afternoon we are whirling in space at an immense velocity. The earth is revolving upon its own axis and traveling around the sun. How is it done? "By the operation of certain forces." But how did these forces come into operation, what did they spring from, how are they regulated? Who knows? Who understands the process of sleeping and waking up again? Here is a thing that takes place every night. We go to sleep. *How* do we go to sleep? I do not know. Sometimes I try to go to sleep and cannot, and again I try to keep awake and cannot. Sleep is in the likeness of death, and waking up is in the likeness of the resurrection. I do not know how it is done, only that it is done by the power of God. It will be as Job says, God will call and we will answer. The glorious frame of man, the most beautiful piece of God's workmanship, so "fearfully and wonderfully made," will come forth

in its full perfection and endure throughout all the ages of eternity.

"Well, what is the good of it?" I think that passage in the Book of Doctrine and Covenants explains it clearly. The Lord through the Prophet Joseph Smith said that the spirit and the body of man must be inseparably connected before a fullness of joy can be obtained. Man must be raised up in an immortal body which cannot be grasped by the hand of death. The unembodied or disembodied spirit cannot receive the joys that come through the grosser elements. Spirit ministereth to spirit. Spiritual things have affinity for that which is spiritual. There are pleasures which can only flow through the medium of a material body, and hence the necessity of the resurrection. A perfect being is an immortal spirit dwelling in an immortal body, and by affinity with all things, and heaven, the key to the heights and depths and breadths of the universe, is able to draw from every source the joy and bliss and pleasures and glories, that are the heritage of the celestial ones who are filled with the fullness of the eternal God. I am afraid that those vain philosophers who do not want any more to do with the body after death, will find themselves in the same condition as those who are spoken of in the vision of Ezekiel to which I have referred. The Lord declared of them "Behold, they say, Our bones are dried, our hope is lost: *we are cut off for our parts.*"

There is a great deal in the revelations that God has given to the prophet Joseph that may not be plain to our minds at the first glance. Therefore, I would advise my brethren and sisters to read, mark, learn, and inwardly digest the things that God has placed on record for our guidance, and let us

place our trust in them rather than upon the vain philosophy and foolishness of men who think they are great scientists, and imagine that they can reason out the things of God. Man, by searching, cannot find out God, but He reveals them to the faithful by his spirit which "searcheth all things, yea, the deep things of God." And if we will take for our guide the laws and precepts God has given; take the Bible, the Book of Mormon and the Book of Doctrine and Covenants, which all run together like three globules of water, and are like the three measures of meal in the parable, and seek to God Almighty for the gift and power of the Holy Ghost, that it may be a lamp to our feet and a light to our path, then we will have manifested unto us those things that are necessary for us to understand. God has set in the Church in these days, as he did in olden times, apostles, prophets, evangelists, pastors, teachers, etc., for the work of the ministry and for the perfecting of the Saints, and if we are guided by the living oracles of the Church, and the power of the Holy Ghost and the sacred books, we will not go astray, but if we are guided by the vain philosophy of uninspired men we are almost sure to get upon the wrong path.

This is the point which I desired to make plain this afternoon—the glorious doctrine of the resurrection of the body, one of the main doctrines of the Christian religion. It all hinges on that; for if Christ is not risen, then is our hope vain. Christ died and was raised again. So shall we die—perhaps not all of us will sleep in the earth, for some are to remain and be alive at his coming—but we shall all be raised, and those who dwell upon the earth when the Lord appears shall be changed in the twinkling of

an eye. The trumpet shall sound and the dead shall awake, and with those who are living shall be caught up to meet the Lord. Perhaps this may be the lot of some in this congregation this afternoon. The day of the Lord is nigh at hand. Behold he cometh, as the prophets have declared! Not as the babe of Bethlehem, but as the Lord of power and glory, as the resurrection and the life! Every word which has been spoken concerning him will be fulfilled. Christ will appear and he will call the righteous to himself. They will come forth in the morning of that great "day of the Lord,

that bright and beautiful morning when the Sun of righteousness shall arise with healing in his wings," and the lambent rays of his regal glory shall warm the righteous dead to life. But woe unto them that know not God and obey not the Gospel, for they shall be banished from the presence of the Lord, and until the millennial day is over they cannot come forth in their bodies to receive their portion.

May God help us to walk in his ways and keep his commandments, that we may have a right to a part in the first resurrection, is my prayer in the name of Jesus Christ, Amen.

MAN TO BE JUDGED BY LAW—A LAW GIVEN TO ALL THINGS—THE LAW OF GRAVITATION—HOW IT VARIES BY DISTANCE—LAW OF PROJECTION—LAW OF ELLIPTIC FORMS, HAVING THE SAME LENGTH OF YEAR—LAW OF ORBITAL VELOCITY—ITS VARIATIONS DEPENDING ON DISTANCE—WISE ADAPTATION—INTELLIGENT SELECTIONS OF LAW—LAWS OF NATURE COUNTERACTED.

DISCOURSE BY ELDER ORSON PRATT, DELIVERED IN THE TABERNACLE, SALT LAKE CITY,
SUNDAY AFTERNOON, AUGUST 8, 1880.

REPORTED BY JOHN IRVINE.

What we have heard from this stand, this afternoon, as well as on former occasions, we must meet again in the great judgment day. We have quite a number of scribes at the table, who are writing down

anything that is said. These are not, however, the only scribes. There are others behind the veil, who take down the discourses of the servants of God; they are recorded there; and the books will be opened

at some future time. All the warnings that have been given to the Latter-day Saints, and to the world, will again come up, in the own due time of the Lord, in judgment; and it will be required of us to render an account, whether we have been obedient to those warnings, or whether we have been disobedient. The Lord is a consistent Being in all his doings. He will not condemn the children of men, for not receiving something that they were ignorant of; but, if they are condemned at all, it will be for rejecting something that they have understood, or something that they might have understood, had they improved the opportunity. They will be judged according to law, according to testimony, and according to that which is written in the sacred books. The records of heaven will be opened. The records, kept by divine authority on the earth, will also be opened. The evidences and testimonies will be set forth; and every man and every woman, who is condemned, in the great judgment day, will be condemned according to law, according to testimony, according to evidence, according to the light that has been given, according to the deeds done in the body.

The Lord is a Being who has given laws unto all things; and he adapted these laws, according to the condition and circumstances of all things. All agents, free agents, who have light and knowledge to know how to act, how to discern good from evil, will be judged according to one law. They are not compelled to obey the law which they hear, but they can act according to their agency, either in obeying or disobeying, receiving the blessings of obedience or the fruits of disobedience. The Lord has giv-

en a great many laws, besides those which he has given to free agents, or to intelligent beings; but they differ in their nature, according to the condition and circumstances of the materials to which these laws are given. See a revelation upon the subject of these laws, which was given on the 27th day of December, 1832 (Doc. & Cov., pp. 305 to 310). This revelation was called, in those days, the "olive leaf." In this revelation, the Lord informs us that, "he hath given a law unto all things, by which they move in their times and their seasons." These laws which are given to the materials of nature are generally obeyed. There does not seem to be any agency on the part of these materials, so far as we naturally comprehend it; at least, if there is an agency, it seems to be very obedient instead of disobedient. Hence, when he issues forth a law to govern the materials of creation the law seems to be obeyed; at least we do not know of any disobedience. It would almost seem as though these materials act under compulsion and are really obliged to act as they do. Yet there are some sayings in this same revelation, which seem to indicate that there is a degree of intelligence even in these materials. We read that, "the earth abideth a law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law." This would seem to indicate that there is something connected with the earth itself, wherein it has an agency; and that because of the exercise of its agency, and keeping the law, it should be crowned with celestial glory. The materials out of which our earth is formed, are also governed by law. Not only the earth as an organized world, but the very materials themselves,

are governed by laws. These laws were given of God; and when we search into the laws, not of nature merely, but the laws of God, and the more we comprehend the laws by which materials are governed, the more we understand the laws of God and his operations in the universe.

The earth seems to take one continued course. It has an orbit. It does not deviate from this orbit, unless acted upon by some other force, which may cause some fluctuations or deviations from its apparently destined path. Some, in reflecting upon this might say, that the earth is obliged to follow this course. I do not know about this, I am not so sure. I think if we could see a little further, we would understand that, connected with the materials of the earth is a living principle, a principle too, that acts according to certain laws, intelligently, not blindly; and that our earth, in performing its course, following the track marked out, does so according to law, as much as we do when we go forth and are buried in the waters of baptism. We go according to law, and obtain a blessing, so does the earth, when following the course marked out for it. "God hath given a law unto all things, by which they move in their times and their seasons." We know that all of these great movements, which we observe taking place in the universe around us, are conducted according to certain laws, which mankind have, in a few instances, been able to search out themselves through the intelligence that God has given them. For instance, we see a force in exercise, when we lift up a stone from the ground, and hold it in our hands; the moment we let go this stone, it falls to the earth. What causes it to fall? Philosophers tell you that "it

falls according to a law of nature." But who is this nature that gave this law? Why do material bodies fall? Why do they not remain stationary, suspended in the air, or in a vacuum? Why do they have a tendency to approach the center of the earth? It is because there is a force which draws them towards such center. What is this force? Scientists have called it gravitation; but the name does not explain the force. We are certain that a central force exists; and that such force is something that acts according to a certain law. Now, if you were to take a material body, as for instance, a stone, 4,000 miles above the surface of the earth and let go of it; it would only fall one-fourth part of the distance, in a second, that it will fall here, near the surface of the earth. Why will it not fall with the same velocity up yonder as here? Because the law which God has given in relation to these materials, varies in its intensity of force, according to some law of the distance from the central force. A body will fall, near the earth's surface, about 16 feet and one inch, in one second of time. You take it up 4,000 miles, and it will fall only about four feet in one second of time. This has been demonstrated by the action of the earth upon the moon which is nearly 60 times further from the earth's center than we are. The moon only falls toward the earth about the eighteenth part of one inch in a second, which is about 3,600 times slower than a stone or other bodies would fall at the earth's surface. Thus, it will be perceived, that this gravitating force diminishes in its intensity according to a fixed law, depending on the distance from the center of the earth. This law was discovered by Newton. It is known

beyond all controversy that if we go *twice* the distance which we are from our earth's center, bodies will weigh two times two less than they weigh here. If we recede *thrice* our present distance, bodies will weigh three times three, or nine times less than if weighed here. At *ten* times the distance, the weight would be ten times ten less than here. At *sixty* times our distance from the earth's center (which is the distance of our satellite), bodies would weigh toward the earth, sixty times sixty less than they weigh here; but sixty times sixty are thirty-six hundred; that is, a pound would weigh thirty-six hundred times less if carried to the moon's orbit, than here.

In the language of mathematicians, "the intensity of the gravitating force varies inversely as the square of the distance between gravitating centers." This law is undoubtedly universal in its operations, extending to all the visible universe.

This law, combined with orbital movements, is necessary to the stability of worlds revolving in space. Without it, systems on systems would soon rush to ruin. If any other law of intensity than the one which now exists were assumed, irretrievable ruin would soon follow. Out of the infinity of laws of variable intensities depending on distances, the only one has been selected which alone can impart stability to all systems in space. Who made this all-wise selection? Did blind matter select its own laws? Or did an all-wise and an all-powerful Being impart these laws—selecting out of an infinity of force intensities, the only law of variable intensity, which would render stable the grand machinery of the universe?

This curious law some will tell us is merely a law of materials, that

God had nothing to do with it. But I dispute it. I say that God is the Author of this law; and were it not for this infinitely wise provision, there would not be such a thing as one particle of matter being drawn to another; and a stone, when loosened from the hand, would still remain where it is set free.

Again we see our world here—the earth on which we are permitted to live and have our being—sweeping round the great center of the solar system, once in 365 days and a fraction of a day: it has continued in this path, not only through a few centuries, but for thousands of years; or, in other words, it has followed this course according to some undeviating law. Whatever this law may be God has ordained it, for he has ordained the "law which is given to all things, by which they move in their times and their seasons."

This earth does not revolve around the sun, once a year, in a circular orbit, but in an oblong, elliptical orbit. Now, it is just as easy to cause a body to revolve around the sun, in an ellipse, as in a circle. For instance, if our Earth, when at its mean distance from the Sun, should be projected, with its present mean velocity, in a line at right angles to the lines joining the Earth and Sun—it would describe a perfect circle around that luminary. But let the projections deviate from a right angle, a little less than one degree, and it will take the very form of orbit it now has, provided it is projected with the same mean velocity that it now has. Again let this same earth be projected, at its mean distance from the Sun, in a line making an angle of 70 degrees, 31 minutes and 44 seconds of an arc, instead of 90 degrees, as in the instance just named, and the form of the orbit would be greatly changed:

the distance from the Sun, when nearest, would be only sixty-one millions of miles; and in six months after, the distance would be doubled, that is, one hundred and twenty-two millions of miles. Under these circumstances, the Sun, when nearest, would appear four times larger than at its aphelion distance.

You see, then, how easy the Lord, by deviating the angle of projection, could cause a great difference, in the eccentricity of an elliptic orbit, without altering the mean distance or without shortening or lengthening the year. The year would remain the same, without any deviation in its length, if the earth revolved in an ellipse of the kind that I have just named. Again, if you wanted the earth to go so near the Sun that it would almost graze its edge, and still retain the length of our year unchanged, it would not take our advanced university students long to determine the angle of projection the earth should have, so as to just graze the edge of the Sun, at the perihelion distance, and come back again in an ellipse, which would be almost equivalent to a straight line, provided it was projected at the mean distance that we now have, with its present mean velocity; and the year would be exactly the same as now. I mention these things to show you how the Lord, by a little deviation, can design a great variety of orbits, in which worlds may revolve, according to law; for all these things are done according to law; and if actually projected, as we would propel a cannon ball, then all the Lord has to do is to decree the form of the elliptical orbit, having one year for its description, and the projecting angle will be, at once, known.

This is a law, and the Lord is the Author of it. It is not a law of

nature. It is not a law of blind materials which have no knowledge or life connected with them, or in them or round about them.

I have been speaking of bodies projected at different angles, and at the mean distance of our earth from the sun. But let us next go still further off into space. We can go away to the orbit of Jupiter, about four times our distance from the sun. Is there any law for projection or a law of velocity that would cause bodies to revolve in orbits, at four times our distance from the sun? Yes. What is the law? It must not have the same velocity that we have. It must, at four times that distance, have only one one-half of the mean orbital velocity of our earth; and, if you gave it more than one-half of such velocity, it would decrease the mean distance of the orbit below four; if you gave it less, it would increase that mean distance above four; but if you gave it exactly one-half of the velocity our earth has, then it would preserve its orbit in a circle, or in any kind of an ellipse at that mean distance. Is there any law to govern this velocity depending upon the distance from the sun? Yes. What is the law? According to mathematical expressions, "the velocity varies inversely as the square root of the distance." Well, says one, that is no information to us. We don't know what you mean by *inversely* and don't know what you mean by *the square root*; for all of us have not sufficiently studied arithmetic so as to understand the roots and powers of numbers. In reply, I will say, it is something very simple to all advanced students of arithmetic. Let me say a few more words, in regard to this law; for this is also a law of God. For instance, we will say, that the earth travels a certain distance in one

second, which we will call unit distance or 18 miles in a second, in its orbit—we will call this distance one. We go *four* times further off than our earth is from the sun, and take the square root of four. But inquires one, how do you get the square root of four? A number that will multiply into itself, say two into two, makes four; two then is the square root of four, that is, it is the *direct* square root, not the *inverse*. But now you put this figure 2 underneath a line, and place the figure 1 above it (thus $1/2$) and such a fraction is the inverse square root of four. Hence, one-half the velocity that our earth has, must be given to bodies which are four times further from the sun than we are. When nine times further off from the sun than we are the orbital velocity will be only one-third of ours; because one third is the inverse square root of nine. In like manner, when sixteen times further off, the orbital velocity is one-fourth ours. When twenty-five times more distant, the orbital velocity will be one-fifth, and so on to any distance.

Here, then, is a regular law of velocity; and you may extend this to any distance, in the solar system, that you please.

Now, who ordained this velocity? Did the unconscious materials of nature come together, and undertake to consider this matter? Here are laws that are conducted with great intelligence—intelligence too, that was not understood for several thousand years preceding the period of Newton. We have no account that the most civilized nations of the earth had any idea of the law of velocity depending on the inverse square root of the distance. Yet this law existed whether understood by man or not; it made no difference whether the nations were ignorant

in regard to this matter or not, the law existed, and operated for ages unperceived by mortals.

The Latter-day Saints say, that the Lord of Hosts who has given us laws, adapted to our condition as free agents, has also given laws to these material worlds, by which they act and by which they are preserved for a great, and wise and good purpose, to sustain unnumbered myriads of animated beings, who are by numerous other laws adapted to these worlds, and enjoy life therein. We now have been speaking of the infinitely wise law of the velocity of planets. But this law would not preserve our universe in its present beautiful order, if the law of gravitation was not exactly what it is. We say that the law of gravitation acts inversely as the square of the distance. Now, why doesn't it vary as the cube of the distance? Why doesn't it vary inversely as the fourth power of the distance, or some other law of distance? Because all these other laws would throw the system into destruction at once; it could not be sustained. There is only one law among an infinite number that might be chosen, that would preserve the system in its present beautiful order, and that is the law of the inverse square of the distance. Who gave this law to materials that they should have this attractive force? The Book of Covenants tells us that, "God hath given a law unto all things, by which they move in their times and their seasons;" but if he had given a different law than this I have named, in regard to gravitation, the whole system, in a very short period, would be reduced to a chaotic mass, lifeless and inanimate, existing for no purpose, accomplishing no design or end. All this infinite wreck of worlds would be the necessary result of

selecting an unwise law, varying from the one which now obtains among gravitating materials.

The law of velocity must be exactly adapted to the law of the inverse square of the attractive power. Who was it that made this adaptation? Did the materials endow themselves with both of these laws? Did they perceive that no other laws would render the universe stable or lasting? Or, otherwise, is there an all-wise and all-powerful Governor who brings all things under the dominion of laws, wise in their action, powerful in their nature, and preserving the grand machinery of the universe, in the most perfect harmony in the working of all its parts?

There must, then, have been some great supreme intelligence who organized these worlds and gave them laws of attractive force and adjusted velocities and thus produced the harmonious orbits which we have, and which will preserve themselves, unless interfered with by some extraneous force, for thousands of years to come.

We might go on and speak of a great many other principles connected with these laws, but let us now come to the laws given to intelligent beings. God has given laws to what might be termed intelligent nature; but let me say, that what is termed intelligent nature is sometimes called in this same revelation from which I have been reading, a spirit, or rather, a power that "is in all things, through all things, round about all things, and the law by which all things are governed." It is, then, an intelligent power that encircles itself through, or over, or round about every particle or every atom, and these atoms act in accordance with the law that is ordained, and do not deviate from it unless

commanded by the same authority that gave the law. The same Being, who gave the law to materials by which they act, can counteract the law. He did so in the instance when Elisha caused iron to swim. We read, that as one was felling a beam, the axe head fell into the water. The man, was much concerned, because it was a borrowed axe. "And the man of God said, Where fell it? And he showed him the place. And he cut down a stick, and cast it in thither; and the iron did swim." Now what was it that caused the axe to rise in the water? The same Being who gave the law of gravitation, which caused the axe to sink, counteracted that law, and caused the axe to swim. The same Being who gave the law of universal gravitation, can counteract this law. He did it, in many instances, in ancient times. He divided the Red Sea to allow the Israelites to pass. The water stood up like walls, in a great heap, not for a few seconds, or minutes, but stood there sufficiently long to allow the Israelites to get to the other side of the sea. Now, what was it that counteracted this law of nature? What was it that caused this watery element, which has a tendency to spread out and sink to its own level, to stand up in a heap, almost like a solid body? The same Being who gave the law, which governs the yielding liquid properties of water, can counteract the law, so as to make the water stand in heaps. God is the great Author of all law, and is just as able to counteract a law, as he is to continue a law. Let him withdraw the command that materials shall attract all other materials; let him say to matter, "I no longer require you to act according to that law," and you would not find the earth going in an orbit around the sun.

There would be no bond of union to keep things in their proper place; everything would be left to itself. Let God withdraw his law, or let him command adversely, and he will be obeyed; because he has the power thus to direct; and the intelligence which surrounds these materials, the spirit that is in and through all these things, would understand the command and act accordingly. In the same way the Lord heals the sick. He has made the tabernacles of the children of men, and he has organized them according to a law, so that every part of the human system is adapted to every other part. The blood flows through the arteries, and through the veins, and every part performs its proper functions. When any part or portion of this wonderfully constructed being, or, in other words, this almost perfect machine, becomes deranged or out of order, the same Being who first constructed man, with all the different organs, muscles, sinews and skin, can easily mend or regulate the same, and cause every part to work in perfect harmony with every other part, so as to impart health, and life, and vigor to the whole machinery. You would certainly think that a person was not much of a mechanic if, after he had constructed a beautiful clock, and it had run for several years, and got out of order—if when you applied to him for repairs he replied that he could not, you would be apt to say, "You made it in the first place: you certainly ought to know what is the matter, and you can repair and restore it to working order." Just so with the Lord. When our human machinery is out of order, he understands all about it; and he is the best physician that can be employed; and he also can be employed without money and without

price. He imparts to this machinery his Holy Spirit which circulates through the whole body, and promotes health and strength in the individual. But how apt we are to apply to inferior physicians. As soon as something ails this mortal tabernacle, the cry is, "Oh, mother, or husband, will you send for the doctor. My son is very sick, and we need the doctor." Now this is sometimes the way with those who call themselves Latter-day Saints, but they ought to be ashamed that they do not honor the name which they have taken upon themselves. The Lord has ordained that when you are sick, you should apply the simple ordinance of the laying on of hands, or the anointing with oil by his servants in the name of Jesus Christ. In this ordinance there is more power than in all the medical ability in the world; for there are many diseases which baffle the skill of the wisest physicians, while by the laying on of the hands of the servants of God—not in their own name, but in the name of Jesus Christ—according to the directions given in the Scriptures, we have the promise that they shall be healed; that is, if they are not appointed unto death.

Here, then, is another law of God; and we might go on and touch upon instances of the healing power—the healing of the lame man, the blind man, the deaf man, or of fevers removed from the body, and the restoration of broken bones. Now, we have many testimonies, especially among our brethren in Wales, where they have, in the coal mines in which they worked, been crushed, as it were, until many bones in their body were broken, so much so, that it was supposed they could only live a very few hours, at the longest; yet by the laying on of the

hands of the servants of God, we have the testimony of many witnesses that those bones were brought together, making a noise like the crushing of a basket and were placed in their proper form; and the individuals were restored to health and soundness. Could any herbs, or mineral, or physicians have accomplished this? No. Who did accomplish this? The Lord Jesus Christ, through his servants, by the laying on of hands, according to his commandment. Did he do it according to law? Yes; for all his works are carried on, according to certain laws which he has ordained; and if we had the same wisdom that he has, we could see the workings of

the Holy Spirit upon the bones that are broken; we could see the circulation of that spirit in bringing those bones together; we could see the action of that spirit in relieving the optic nerve, so as to impart sight to the eye. If we could see the workings of that spirit, and then understand by what power it works, these things would not be a miracle to us. God has no limit to these laws that are called the laws of nature. He has an infinite number of laws; and he can work according to any of them, which are suitably adapted to the circumstances, so as to bring about his righteous purposes and wise designs according to his own good will and pleasure. Amen.

**THE GREAT PRINCIPLES OF TRUTH AS TAUGHT BY
REVELATION TO THE ANCIENTS, AND ALSO TO THE
SAINTS IN OUR DAY.**

DISCOURSE BY PRESIDENT JOHN TAYLOR, DELIVERED AT OGDEN TABERNACLE, ON
SUNDAY, MARCH 21, 1880.

REPORTED BY GEO. F. GIBBS.

It affords me pleasure to have the opportunity of being with the Saints of this place today. I came here to attend your Primary meeting of the juveniles; and as I was here, I thought I would stay over Sunday and talk to the fathers and mothers a little. And I would state, as is generally understood by you all, that we do not have our discourses arranged for us, or marked out particularly. Our ideas are to present ourselves before the people, and to seek for the influence of the Spirit of the Lord, that such things may be communicated as may be advantageous and interesting to those who hear. And, therefore, when we meet together in an assembly like this we ought all of us, both speaker and hearer, to feel that we are in the hands of our Heavenly Father, and to seek for the aid of his Holy Spirit, that the speaker may speak correctly and understandingly, and in a manner that shall be calculated to promote the welfare of the people, and that the people themselves may also be prepared to receive such things as may be communicated.

We occupy a peculiar position on the earth at the present time, per-

haps a little different from that of any other people that have existed on the earth—our thoughts, our ideas our principles, our organization, our doctrines, our ordinances, and everything connected with our religious matters are different from those of other people; and it is our opinion, and not only our opinion, but a certainty—in fact, it amounts to knowledge among a great many of the Latter-day Saints, that the influences and principles that we have received have been communicated to us by the Almighty. We were not the originators of the principles we believe in; neither was Joseph nor Hyrum Smith, nor President Brigham Young, nor the Twelve; neither was any individual nor any people associated with the priesthood or the organization of the Church at the present time. We believe that these things have been communicated to us by the Lord; that they are in strict harmony with principles that have existed heretofore, to a certain extent, with this difference however, that in the various dispensations that have existed upon the earth since its formation, each one has had its peculiar role to fulfil, with

certain duties devolving upon those operating to attend to. We are living in the dispensation which is emphatically called the dispensation of the fulness of times, which we are informed from the scriptures has been "spoken of by all the holy prophets since the world was;" and this being the case, the dispensation in which we live embraces necessarily all that was contained in any and all of the other dispensations that have existed in all the ages preceding ours; and that consequently whatever organizations, manifestations, revelations or communications that have ever come from God to the human family in their times and dispensations, we may consistently expect to be embodied in this one. And, therefore, in some respects, as I stated before, the dispensation or time in which we live differs in many particulars from those in which God has communicated to man.

We have, for instance, what is called the patriarchal dispensation, which existed before and after the flood. And those patriarchs and men of God that lived in those remote ages had communications with the Almighty, and they also had the Gospel. And they not only received revelations pertaining to their own day and age, but also in regard to the future. And hence we are told that Adam, three years before his death, gathered together a great many of his people and the prominent authorities of the holy priesthood, and he blessed them, and being filled with the Holy Ghost, predicted whatsoever should befall his posterity unto the latest dispensation, including all the leading events that should transpire in the different ages of time, even until the winding up scene, associated with this our earth; embracing those things that have been and are to be brought

forth in this the present dispensation. And, in fact, this dispensation, we are told, has been "spoken of by all the holy prophets since the world was." And, therefore, it must of necessity have been associated with the teachings of Adam, of Seth, of Enoch, of Methuselah, and of Noah, Abraham, Moses and many other prominent characters that held communication with the Lord, and who had revealed unto them his purposes and designs in the days in which they lived. Many people listened to the principles of truth in their day. Enoch was a remarkable man and had a special mission to the people in his day, and he was full of the spirit of prophecy and revelation; he also had a Church organization as we have to a certain extent, and he preached to the people and forewarned them of certain events that should transpire upon the earth. And the wicked were angry with them, as they are sometimes with us; they did not like their teachings and operations, and they conspired against them, and great numbers of their enemies assembled for the purpose of destroying them. And Enoch was clothed upon by the power and spirit and revelation of God. And whilst under the inspiration of the Almighty he uttered his prophecies, and his enemies and the people generally trembled at the power of his words; and the earth shook, and the people fled from his presence afar off, and were not able to injure him; for God was with him. And Enoch, with the united labors of the elders of his day, gathered the people together who hearkened to his words and believed the message sent to them, in the same manner as you have been gathered together. They built up a city which was called Zion; and the people who inhabited it were under the inspira-

tion of the Lord for a great number of years; receiving instruction, guidance and direction from him. And finally, as wickedness grew and increased, and as the testimony went forth among them, the good, the virtuous, the honorable, the pure and those who desired to fear God and work righteousness assembled themselves together, constituting the city of Zion; and the others became more corrupt. And Enoch and his brethren prophesied unto the people about the calamities that should overtake them, that the world was to be destroyed by a flood; and there were provisions made for the continuance of the human family, and it was made known to Methuselah that his seed should be the medium through which should be perpetuated the human family upon the earth. And Methuselah was so very desirous to have this thing fulfilled that Noah, his grandson, who was the son of Lamech, was ordained by Methuselah when he was ten years old.

The people, we learn, grew to be so corrupt that "the imaginations of the thoughts of their hearts were only evil, and that continually;" and we are told that it even repented the Lord that he had made man. But the servants of God went forth preaching the Gospel of life and salvation to this wicked people, and warned them of the destruction that was coming upon the earth. Before this great calamity took place Enoch and his city were translated.

The power of translation was a principle that existed in the Church in that dispensation. There is something very peculiar in these things. Some people, who are not in the Church, might ask me where I got my evidence from. To the Latter-day Saints I would say, we get it by revelation. We do not believe that,

say some. That we cannot help. I am speaking now to those who do believe so, to those who are believers in God, and who are believers in the Bible, the Book of Mormon, the Doctrine and Covenants, and who believe in the revelations which the Lord has given and in those he continues to communicate. It is to those people I am speaking today on these points.

The Bible does not give us a very extensive history of these matters; in fact, it is very, very brief. Referring to that great man, Enoch, it tells us that he was not, for God took him; and that is all. This is a very short history for so important a subject.

After that the flood came, which was a terrible calamity, to overtake the inhabitants of the earth; and they were swept away according to the prophecy—cut off from the earth, deprived of life and existence, and shut up in prison.

After some thousands of years Jesus came, associated with another dispensation. And when he appeared on the earth and had got through with his ministry, and had suffered in the flesh and was quickened by the spirit, "he went and preached to the spirits in prison" who were, as stated, "some-time disobedient in the days of Noah." And hence thousands of people that had suffered the wrath of God for so long a time had the opportunity of listening to the principles of the Gospel in another dispensation that Jesus came to proclaim. And when he had got through with his mission on the earth to those who lived, he went then to preach to those who had been dead, and I might properly say were damned for so many years. And what was the special mission he had to proclaim? He came "to preach the gospel to the poor, to

open the eyes of the blind, to set at liberty those that were bound, and to preach the acceptable year of the Lord, and the day of vengeance of our God." That was part of his mission; the whole of his mission, however, has not yet been fulfilled. But he came to liberate the prisoners, which he did in the spirit, when he got through with his mission on the earth.

On the back of that Noah steps forward in a prominent position, and he had his work to perform, which he did perform, and began to raise up another seed; and they lived also in what may be termed a patriarchal dispensation. And among them were many of his leading posterity. There was Melchizedek, for instance, who was called the King of Salem and the Prince of Peace, of whom Paul makes some curious remarks, among which was that Christ was a priest forever, after the order of Melchizedek. If he was, then of course Melchizedek was a priest after the order of Christ. And as Christ introduced the Gospel, so Melchizedek had the Gospel, and had and held and administered in the same priesthood that Jesus did. And we read too, according to some men's ideas, a very singular thing concerning him, that "he was without father and mother, and without beginning of days, or end of years; and abideth a priest continually." He must be, indeed, a very singular man, to be without father and without mother and without descent, and yet that he should be a priest forever. Well, how is it? You generally understand it; but I will inform those who do not that the Apostle Paul referred to the priesthood that Melchizedek held, and that they had what was termed the Aaronic or Levitical priesthood in their day, that is, the day in which Saul lived; and that a

man to be a priest had to be a literal descendant of Aaron and of the tribe of Levi; and he had to be able to prove his lineage, tracing his descent back to the time when this priesthood was given by Moses in the wilderness. But the Melchizedek priesthood was different from that, it had nothing to do particularly with either father or mother, it being without descent, and, therefore, people holding it were not altogether dependent upon their father or mother or descent for this authority; but that priesthood is an everlasting priesthood, administering in time and in eternity. And this is what Paul referred to by way of contradistinction to the Aaronic priesthood which then existed.

Associated with this priesthood there were certain powers and privileges. These Abraham possessed and enjoyed. Some people think that he was a kind of a shepherd with very few more ideas than a mushroom; that he lived in the dark ages and did not comprehend much; that he was not intelligent and had a species of what we term nowadays "old fogyism." But if we examine into his character and the position he occupied, and if we understand something about the principles he promulgated, we shall find that he was another character entirely. In giving his history he tells us that, "He sought for the blessings of the fathers, and the right whereunto he should be ordained to administer the same." He further says—"Having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a great follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a

rightful heir, a High Priest, holding the right belonging to the fathers. It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundations of the earth, down to the present time, even the right of the firstborn, or the first man, who was Adam, or first father, through the fathers unto me." (Times and Seasons, vol. iii, p. 704.) His father, however, was an idolater; but had probably possessed a record of his genealogy, for Abraham in his record continues—"I shall endeavor, hereafter, to delineate the chronology running back from myself to the beginning of the creation, for the records have come into my hands, which I hold until the present time." And having found out that he had a right to the priesthood, he, therefore, sought an ordination, and he was ordained by Melchizedek to the Melchizedek priesthood. And the Lord gave unto him certain privileges and powers that were very great; not only did he have an ordination in the way I refer to, but he sought more information from the Lord. And the Lord communicated with him and gave him a Urim and Thummim by which he was enabled to interpret, to read and comprehend the mind and will and the laws and purposes of God. And, furthermore, I would state that he went still further. He asked God for certain blessings and privileges and powers which belonged to him and which he considered were within his reach, and which were his privilege to obtain. And the Lord revealed himself to him and communicated unto him certain eternal principles—that no man can comprehend unless God does reveal them—and many other things—the motion of the planets, and the planetary

system of the earth on which we live, and the sun and the moon and the stars and the various bodies that compose our solar system; and then of other suns, and other heavenly bodies and the laws governing them. Abraham wrote those things, and was well versed in those great principles; and some men affirm today that he was the founder of certain abstruse principles which they allege are discovered in what is called the Great Pyramid of Egypt—principles that not only pertain to the planetary systems but to events yet to transpire on the earth. I am not going to say anything about the truth or the untruth of these latter statements, as I have not investigated them sufficiently to comprehend them; but I merely give the opinion of a great many men respecting him and the intelligence he possessed. But suffice it to say, that the Lord himself instructed Abraham in things pertaining to this and other worlds, and that he in his day possessed more light and intelligence on the principles alluded to than all the combined wisdom of the world of today.

Now, this was the kind of a man that Abraham was. And his heart and feelings and affections were drawn out after God. And God blessed him and said unto him, "That in blessing I will bless thee, and in multiplying I will multiply thee, and thy seed shall be as the stars of heaven," &c. And further the Lord told him, "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my word." And hence he occupied a very important position. And, as I before said, being a patriarch he had the gospel and the priesthood belonging to it, namely, the Melchizedek priesthood.

I do not propose today to show

how these things have all been literally fulfilled that are here spoken of; that I will leave for you to hunt up for yourselves. But the promises made to that man of God have been literally fulfilled, even to the present day to the coming forth of this work with which we are associated.

Now, that was a peculiar dispensation; it was under the dispensation that was introduced, say by Noah, or the one that he was, I was going to say, founder of; he was not the founder of it, but he was the one preserved by the Almighty from the wreck of the world, in which he had lived for upwards of 600 years to introduce it. And Abraham was one of the prominent actors in operating and carrying out the purposes of God in that dispensation, and there were a great many others too that were in possession of the same kind of intelligence; but he was one of the most prominent, therefore I have referred more particularly to him.

Then, there was another dispensation followed, called the Mosaic dispensation. Moses was made use of as an instrument to deliver the children of Israel from Egyptian bondage. It had been predicted that the descendants of Israel should go into bondage and be confined there for 400 years, and that they should be delivered by the power of God. And Moses was the man chosen of the Lord to perform that work; and he was indebted to the Lord for the instruction and the intelligence he received. We read in the Bible that on a certain occasion he saw a burning bush, and the bush, we learn, was not consumed; and on going towards it he heard the voice of the Lord speaking unto him, telling him to take his shoes from off his feet, for the place whereon he stood was holy ground. He did as

he was commanded. The Lord then told him that he had a work for him to perform, which was that he should go down to Egypt where he had been reared from his youth, and where he had been taught according to the learning of the Egyptians to deliver this people Israel out of their bondage. You that are acquainted with your Bible know the history of it. The account is lengthy and I shall not attempt to enter into it. Suffice it to say, he succeeded in delivering the children of Israel from Egyptian bondage. He had the power, when his people reached the Red Sea, to smite the sea and cause the waters to divide, thereby making a way of escape from their pursuers, the Egyptians. He led them into the wilderness where they had to depend entirely upon the mercies of God for their sustenance. But having been in bondage for so long a time it was difficult for them to comprehend many things that were communicated to them; and, we are told, they began to long for the leeks and the onions. We, in our day, would think that their taste was not so very delicate; but that was their desire, many of them feeling that they would rather go back to Egypt than to suffer the trials that seemed to await them. And the Lord manifested himself to them in many marvelous ways, and Moses who was their leader and who had been especially appointed by the Lord, went up to the mount, and the Lord gave unto him certain commandments which he wrote with his own finger, upon tables of stone which were prepared for that purpose. Moses was away from the people for some time conversing with and receiving communications from the Almighty, and when he came down he found that the people whom he had led out of Egypt and to whom

the manifestations of the Lord had been shown, had made a golden calf and were worshipping it—about the same as we do sometimes, and we profess to be a much more enlightened people than they were—and they said, "These be thy gods, O Israel, which brought thee out of the land of Egypt." On seeing this wickedness on the part of his people he became angry, and he threw the tables of stone to the ground and broke them. Afterwards other stones were prepared and the same laws written on them. And the Lord was desirous that they as a people should be faithful in the observance of his laws, that they should be governed by the principles of the Gospel which Moses taught them. This is a singular idea to some people; they think there was no Gospel until Jesus came. Well, we cannot help that, but Paul understood it better. He tells us that Moses preached the Gospel to them in the wilderness, but the word preached did not profit them, etc., wherefore the law was added because of transgression. Added to what? To the Gospel. Paul understood this if men in this age do not. And Moses did himself get into the presence of God, and he also led seventy elders who were so instructed and prepared that they could go into the presence of God to communicate with him; but the people were afraid of God, and when the Lord appeared to them on Mount Sinai, when they heard the thunders and saw the lightning and felt the mountain quake, they said to Moses, do not let the Lord speak to us any more lest we his people die; but do thou speak to us and be mouthpiece. They were not prepared to come into the presence of the Lord; they were not sufficiently pure, neither did they understand

the laws and principles which God had communicated. But they murmured and murmured and that continually—the same as we do. We see something of the same spirit, we are found sometimes murmuring against God, or at least against some of the revelations he has given unto us, or against the priesthood, and in many instances without cause. And what had God done for them? He brought them out from the midst of Egypt, from a state of servitude and vassalage, and delivered them from the hands of their oppressors, and when the Egyptians pursued them, he opened the waters of the Red Sea and let them pass through in safety; but swallowed up their enemies who pursued them. Then when they were short of food he supplied them with angel's food, manna. That was all the harm he had done to them—just about as much as many others who murmur. They murmured against God for bringing them away, and against Moses for being the instrument in doing it. Whereas God was trying to fulfill the promises he had made with Abraham, their father; and he was making use of Moses as his instrument to deliver the people from that bondage with which they had been oppressed for so long a time; but because of their transgressions, their wickedness and their rebelliousness, the law was added or given unto them, which was a law of carnal commandments and ordinances, of which a later writer in speaking of it says, "neither we nor our fathers were able to bear."

Well, he placed them in another position, and gave unto them the Gospel, but as they could not endure the greater light he gave them a lesser light in the form of a law of carnal commandments and ordinances. Hence that dispensation is

therefore called the Mosaic dispensation; and Moses was the instrument made use of by the Almighty to introduce it, and it was revealed to him upon the mountain. And that law of carnal commandments and ordinances seemed to suit them a little better than the Gospel; they loved these carnal commandments better than the light, the truth, the revelation and spirit that was associated with the Gospel. And they could not come into the presence of God. If you remember, certain men at one time went running to Moses to complain of certain other men whom they said were prophesying; and Moses said to them, would to God that all the Lord's people were prophets; would to God that all could be inspired with that spirit of revelation that flows from him. Says the Prophet Joel, in speaking of the glory of the latter-day, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And upon the servants and the handmaids in those days will I pour out my spirit," etc. Now, they had a dispensation then called the Mosaic dispensation; and associated with that was a sprinkling of the Gospel. Once in a while the light of the day star would dawn upon the people, foretelling some things in which they and their children were interested; and that was manifest through certain men among them who were peculiarly inspired by God. But they did not have then a regularly ordained organization of the Melchizedek Priesthood as we have it. If a man received these things in those days he received it from God. A young man came to me to ask me some questions on this subject, and

I will here mention one thing I told him. These prophets had the Melchizedek Priesthood, but they did not have it in the regular organized form as we have it. Hence when Elijah was about to be translated—for that spirit and power was yet with him; it had not left the earth after Enoch's day, for many were translated besides him and his city—there were certain prophets scattered up and down among Israel, and as Elijah and Elisha were traveling together, Elijah said to Elisha, Tarry here, I pray thee, for the Lord hath sent me to Bethel. But Elisha said as the Lord liveth, and as thy soul liveth, I will not leave thee. And they went on together. And at Bethel the sons of the prophets at that place came forth unto Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head today? And he answered, Yea, I know it; hold ye your peace. At this place Elijah wanted Elisha to tarry, saying that the Lord had sent him to a place called Jericho; but Elisha made the same answer. Elijah at this place made the same request of his companion, saying the Lord had sent him on to Jordan; but Elisha would not be separated from his master. And they went on to Jordan together; and when they came to that stream, Elijah took off his mantle, wrapped it together and smote the water which divided, so that they went over on dry ground. And when they had passed over, Elijah asked Elisha what he could do for him before he should be taken away. Elisha, knowing that he had something to do and that he was about to be left alone, and that he might be the better prepared to perform the work before him, requested Elijah to let a double portion of his spirit rest

upon him. But could Elijah grant his request? No, he could not. What answer did Elijah make him? He said, thou hast asked a hard thing; nevertheless, if thou seest me when I am taken from thee, it shall be so unto thee; but if not it shall not be so. How did Elijah know that? Because he knew that the Melchizedek Priesthood holds the keys of the mysteries and the revelations of God; and that if he could see him as he ascended, it would be an evidence to him that the Lord had granted his request, although he himself had not power to grant it, Elisha would then know that his prayer was heard. Those other prophets, who knew that Elijah was to be translated, went and stood to view the event afar off; I do not suppose that they saw anything of Elijah as he was being taken up into heaven. But he was taken up, and Elisha saw the manner in which he went, and cried out, "My father, my father, the chariot of Israel, and the horsemen thereof." And how did he see them? God had conferred upon him that priesthood by which he was enabled to see them. Elijah threw down his mantle as he ascended, which Elisha took up and started off alone, his "head" having been translated. But he had received the answer to his prayer; and approaching the banks of the Jordan, with the mantle that had been left him he smote the waters saying, "Where is the Lord God of Elijah?" And when he did so they parted as they had done at the command of Elijah, and Elisha passed over. And God was with him, manifesting his power through him, as he had done through his predecessor. I speak of this as a certain principle and I speak of it now for the information of you elders, that they did not have then an organized Melchizedek Priesthood, but that if it

was conferred upon individuals, they did not have the power to confer it upon others, unless through special command of the Lord. And Elijah knew that if Elisha could see him when he was ascending, that his prayer would be answered. Why? Because the Melchizedek Priesthood holds the keys of the mysteries and the revelations of God.

This is a principle on that point; and it may be of use to you elders, that you may comprehend the position, that they occupied. That was associated in part with the Mosaic dispensation, but only in part. But when Jesus came he introduced the Melchizedek Priesthood in an organized form, and restored the Gospel. But those men did not restore the Gospel. But let me show you that are acquainted with the history of the Book of Mormon, they had a great many more revelations in regard to these things upon this continent than they had upon the continent of Asia. And they had the Gospel and administered in the ordinances and talked about the coming of Christ, still they administered in the laws of Moses until the coming of Christ; and yet at the same time they did have the Gospel and an organization of that Gospel in part and ordinances among them different from what they had on the other continent before Christ came. You that are acquainted with the Book of Mormon will find these things in it; and if you have not found them, hunt them up, and you will find what I say in relation to this matter is true.

Very well. When Jesus came he had been looked forward to by all the prophets since the world was, and it had been prophesied about him that he would come to redeem the world and offer himself as a sacrifice, as an atonement for the sins of the world, of which there were

many shadows and types. I will refer back again to Moses, and then I will refer to the sacrament. Moses, as I stated, had the Gospel when he went among the children of Israel. There were many signs and wonders poured out among them and many calamities overtook the Egyptians. And Moses went from time to time into the presence of Pharaoh telling him what should take place, and among the rest he said that if they did not let Israel go, the firstborn of the Egyptians should be slain. And he told the people that dwelt in the land Goshen—the children of Israel—that they were to kill a lamb and sprinkle the blood of the lamb upon their door posts, and that when the destroying angels passed through, their children should escape death. And it happened precisely as had been told them—while the firstborn of the Egyptians was destroyed, the children of the Hebrews were preserved. Now, that was called the Passover among the children of Israel, and it was continued among them year after year, and the day on which it was kept was called the day of the Passover.

When Jesus was upon the earth he sent his disciples to go and prepare a place that they might hold the *Passover* together. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins." What was it they were doing? It was partaking of the Passover of the sprinkling of that blood which was typical of the shedding of the blood of the Lamb of God upon Calvary. And

the breaking of that bread was typical of his broken body. And they offered in former times the blood of bullocks and of rams, goats, etc., as sacrifices. And all this, as Paul says, had reference unto the shedding of the blood of Christ; and was typical of that of which he was the great antetype when he came to fulfil all these things. Very well, what was that? Did they have the Passover then? Yes. They looked forward from that Passover to the time when Christ should come and shed his blood to atone for the sins of the world. And we look back to the time when he did it, and we partake of this sacrament—this bread and water, which we use instead of wine—in commemoration, in token of what he has done for us. And we are told by the apostles, that as often as we eat and drink of this, we show forth the Lord's death until he come again. And let me say to you Latter-day Saints, while we are doing this, there is something very important connected with it, and we ought to be careful that we do not partake of these emblems to our condemnation. Do you ever quarrel with your brethren, or act in such a way as to get up feelings, and perhaps speak harsh words one about another, and in other ways do that which is wrong, and then meet together in solemn mockery before God and eat and drink condemnation to your souls? We want to be careful about these things; and hence we should understand that when we bring our gift to the altar, and there remember that we have ought against our brother, we should first go and be reconciled to him and then come and offer our gift. Not come in any kind of hypocrisy, but come with clean hands and pure hearts and feel to say, "O God search me and try me and prove me, and if

there is any way of wickedness in me, let it depart, and let me be thy true representative upon the earth, and let me partake of the spirit that dwelleth in Christ, and live in the enjoyment of that upon the earth; that when he comes again I, with my brethren, may meet him with clean hands and pure hearts." And I would say to the teachers who go around to visit their brethren, when you find ill feeling of any kind, it is your duty to root it out, and to see that there is no hardness and no contention or strife among the people who come to participate in this sacred ordinance.

Well, so far as the gospel is concerned, that dispensation was introduced to the world first by John the Baptist, who was the forerunner of Jesus. And when the Savior came John knew it, and on seeing him he exclaimed, "Behold the Lamb of God, that taketh away the sin of the world." And when people were flocking to John to be baptized of him, Jesus came also as a candidate for baptism. But John told him that he (John) had need to be baptized of him. But the Savior told him to suffer it to be so then, "to fulfil all righteousness." And he was baptized of him. Well, that dispensation continued for a long while after, and it began to decline and disappear; but there were a great many men in different parts who listened to the principles of the Gospel of the Son of God. But by and by it began to fade away, both upon the Asiatic continent and upon this continent. It was prophesied that it would, and that there should a certain power arise who should seek to make war with the Saints of God and that it should overcome them; and this power should seek to change times and seasons and things, and they should be given into his hands

until a time and times and the dividing of a time. These things were fulfilled—the Church of God fell into darkness and the priesthood was taken from them, and they had instead something in the form of a bogus priesthood and a bogus creed instead of the true principles which Jesus introduced among men. That was on the continent of Asia. On this continent they seemed the same pretty much; but they had an unparalleled scene of prosperity and joy in the Gospel of the Son of God after he came; and it grew and spread and prevailed throughout the land. And as it was in their love for one another that no one said that ought he possessed was his own; but, they had all things common among them. We are told of these things more elaborately in some other places which might be introduced, but which I do not wish to enter into now. On this continent they remained in this condition for two hundred years; and they dealt justly one with another, and dwelt together in peace. I wish we could do that always. By and by they fell into darkness, and the result was, as recorded in the Book of Mormon, to which I again refer you to read and investigate.

Then what next? Were things to go on in that way forever? No; the dispensation of the fullness of times has got to be restored to introduce all that has been spoken of by all the holy prophets since the world was. The Apostle John, when banished to the Isle of Patmos says that he saw another angel flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people. What do you mean? The same Gospel that Adam had, the same Gospel that Seth had, the same Gospel that

Enoch had, the same Gospel that Noah had, the same Gospel that Abraham had, the same Gospel that Jesus had; the Gospel that brings life and immortality to light, and that places men in communion with their Heavenly Father—the everlasting Gospel. And who introduced it? God himself came to earth with his son Jesus and manifested himself to the prophet Joseph, and, pointing to his Son, said, "This is My Beloved Son in whom I am well pleased. Hear Him!" Jesus from that hour was to be his instructor. What then? Then came Moroni, who had charge of the records of the people on this continent, who came and delivered them to Joseph Smith. What next? Then came John the Baptist and laid his hands upon his head and upon the head of Oliver Cowdery, and said, Upon you my fellow servants, I lay my hands and confer upon you the Aaronic priesthood, which shall never be removed again from the earth until the sons of Levi shall offer acceptable sacrifices to the Lord. Why did John come? Because he held the keys of that priesthood and was the last that held them in that dispensation. And then Peter, James and John came and laid their hands upon his head and ordained him to the office of the Melchizedek priesthood. Why? Because they had held that priesthood themselves and they were the ones that held the keys of that priesthood; and when they left, the keys of that priesthood were taken with them, and they came having it in their charge to confer it upon Joseph Smith. What else? Then Elijah appeared in the Temple at Kirtland and conferred upon them the blessings that were spoken of pertaining to him. "Behold, I will send you Elijah the prophet before the com-

ing of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse." The prophet conferred upon him those keys; and hence we try to do these things. And people wonder why we are building our temples. It is that the hearts of the fathers may be turned to the children, and the hearts of the children to the fathers. And if Jesus saw it necessary after being put to death in the flesh to go and preach to the spirits in prison that they might be judged according to men in the flesh, it was also necessary that provisions should be made for men who had died without the Gospel, without a knowledge of the principles of eternal truth, that we might be baptized for them, as the Scriptures say, according to the flesh, that they may live according to God in the spirit. Why is it you are so willing to build temples? You would squeeze your dollar in many other things, but when it comes to that you say, "I want to do it." And it is so throughout Israel. I suppose we have as many as five hundred men engaged in this work. And the brethren feel willing to do it. Why? Because you want to secure certain blessings for yourselves; and, then, you want to look after your friends, that the hearts of the fathers may be turned to the children, etc. We are operating upon the earth because we have the power; and they are operating in the heavens because they have the power; and as the Scripture says, they without us cannot be made perfect, neither we without them. And neither they nor we could operate in these things unless those keys had been restored and things put in the position they are today. Then

we will build our temples, won't we? I think we will, and then administer in them. Were we to talk to the world about a great many of the things I have referred to today, we would have to bring up evidence to prove the truth of them. I am talking to Latter-day Saints, however, today; and you ought to know of them, if you do not; and if you are not acquainted with them, "Search the scriptures; for in them you think you have eternal life," and you will find all these things I have mentioned.

Now, then, all of these dispensations had to be restored. Then comes Moses. Why? Because he held the keys of the gathering dispensation. And he conferred upon Joseph Smith the power to gather Israel from the four quarters of the earth, and also the ten tribes. But the latter have not come yet; but people are hunting them up, and they will be found by and by; when the time comes, and the mountains will flow down at their presence, and a highway will be cast up, and they will come to a knowledge of the people. But they could not come without the restoration of the keys I have referred to.

Now, here are all these different dispensations, and there is one I have not mentioned. We are told to build up Zion, shall we do it? I tell you in the name of Israel's God we will do it with the help of the Almighty; we cannot do it without, but with his help we will do it. We will build up the Zion of our God, and help to roll on the work which God has commenced. And those children you saw here the other day [referring to a general conference meeting of the children of Weber Stake], many of them will live to participate in these things. And we will endeavor to train them in the fear of God that their tender hearts may

be rooted in the principles of truth; and they be led to acknowledge the God of their fathers. Having said so much I will pass on to something else.

Here we are. We are organized under the direction of the Almighty, and as I before said, not according to our ideas and notions, but according to the word and will and revelations and law of God. And none of us can do anything only as God permits us. What are we going to do? We are going to build up Zion. What then? When Zion is built up—and it is not built up yet; but it will be built up; and when that is done, Jerusalem that is spoken of shall be built—and we are a long way from that—but when that is built up and the glory of God shall rest upon it, upon every dwelling of Mount Zion as it did in former times—then we will build up our Zion after the pattern that God will show us, and we will be governed by his law and submit to his authority and be governed by the holy priesthood and by the word and will of God. And then when the time comes that these calamities we read of shall overtake the earth, those that are prepared will have the power of translation, as they had in former times, and the city will be translated. And Zion that is on the earth will rise, and the Zion above will descend, as we are told, and we will meet and fall on each other's necks and embrace and kiss each other. And thus the purposes of God to a certain extent will then be fulfilled. But there are a great many things to be brought about before that time. And we are here in an organized capacity trying to prepare ourselves for all the providences of the Almighty. We are trying to instill into the hearts of the people the principles of honesty,

truth and integrity, and remove covetousness and iniquity of every kind. Never mind the world nor what they can say or do, for they can only do what the Lord permits them. We will then continue to do as we have done, only a great deal more abundantly. We will send out the Gospel to them, and continue to advocate the principles of truth, and to organize ourselves according to the order of God, and seek to be one—for if we are not one we are not the Lord's and never can be, worlds without end. Hear it, you Latter-day Saints! And do not be figuring for yourselves and for your own aggrandizement; but feel to say in your hearts, "What can I do to help to build up Zion. I am here, and everything that I have got is upon the altar, and I am prepared to do the will of God no matter what it may be, or where it sends me, to the ends of the earth or not." But we are not doing that yet; we are too much after our own affairs and drinking into the spirit of the world, and yielding and catering to that feeling and influence. Now, while we wish the world well and would desire to promote their happiness, we cannot be governed by their practices nor be under their influences. God is the Lord our God; he is to be our king and lawgiver, and he must rule over us. We must not permit ourselves to conform to the ideas, notions, dogmas, theories nor the wickedness that exists in the world, and of which there is too much already among us. But to the contrary, battle against these evils, continuing the warfare until we purge them from us, and call upon the Lord to assist us, and to lead us in the paths of life, and to enable us to comprehend to some degree the position we occupy to him, and the magnitude

of that priesthood that has been conferred upon us.

What will you do with the world? I was talking with a gentleman lately who thought because of certain inimical legislation that had been manifested towards us, that we should feel at enmity against our government. I told him that he was laboring under a very great mistake; that there was not a more loyal, patriotic feeling people in the United States than the Latter-day Saints are. But have they not done so and so to you? Yes, but the Lord has guided us, and we can put our trust in him and wait his time. We are not in a hurry; he will bring things about in his own way, and will abundantly fulfil the words of the Psalmist—"Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Some men seem to think that we are going to be swallowed up; but we are not very much alarmed about it. We have been "swallowed up" a great many times, but they have generally managed to vomit us up again. [Laughter.] Among the legislators of our nation and throughout the land, there are many high-minded, honorable men, who desire to see all men protected in their rights, but because there are a great many who are not and who feel otherwise, and who do not understand us, should we entertain feelings of enmity? What was the message that Jesus came to perform? "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved," etc. What have we been told to do? To go into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved; he that believeth not shall be damned. We go and offer the message of life and salvation. How

many of these greyheaded men whom I see around me today that have traveled thousands of miles in order to promote the welfare of the human family. I have traveled hundreds of thousands of miles myself. And did he ever forsake me? Never; he was always true to his word. And when you elders have gone forth he has been true to you. And when people have believed, repented and obeyed the message you bore to them, and you laid your hands upon them to confirm them members in this Church, and said, "Receive ye the Holy Ghost;" they received it. Is not that proof that God has been with you? Yes, it is. Will he not be with us to the end? Yes. What is our message to the people? Peace on earth and good will to man, and seek to promote the welfare and happiness of the human family, in every possible way that we can. And we ought to feel to endure as Jesus did the contumely of sinners until the Lord shall say: "Stop, it is enough." They will have hard enough times of it. Do we need to seek or injure anybody? No. Is that our mission? No; but to seek to promote the welfare of all men.

Well, we are here in a political capacity as well. We are an integral part of the United States—a very small part. What shall we do? Why live so that no man can bring any reproach against us; treat all men right, deal honestly with one another, and with all men, and be true to God and your religion. If we do this then we have a claim upon God; then we shall be blessed of the Lord and our offspring with us; then the Almighty will smile upon us, and then we shall advance from wisdom to wisdom, from intelligence to intelligence and knowledge to knowledge, until we shall see as we

are seen and know as we are known. And we will go on performing the work God has placed upon us; and we will continue to teach and instruct and educate and elevate our children; and also teach all men who will be taught by us, the principles of life; and by and by God will work with us in a more powerful manner than he has done yet; and thousands upon thousands will flock to the standard of Zion, and many will come and say, "We do not know much about your religion, but you are an honorable people and execute justice and we want to be governed by those principles and be under their influence; and if we cannot endorse your religious views, we seek your protection and want to be one with you." You will find hundreds and thousands of people will yet come in this way, and many are pretty near it now. But we are not prepared; we sometimes pull and haul, and talk and get hard feelings and seek to tear in pieces and destroy, and carry out our own ideas and will. I have no will of my own; I do not want a will of my own; I want to know the will of God, and then do it. Don't you? We ought to do it; and let our own feelings and judgment be emerged in the will of God, and seek to carry out his purposes. As seventies go forth and be ready to go to the ends of the earth at the drop of the hat, when required to fulfil any mission that may devolve upon you, or that you may be called to, and consider this your mission of life, you seventies, do you hear it? I tell you that this is the will of God concerning you, and not to consider how you can fix yourselves and make yourselves comfortable; but attend to the other first, and be on hand to do that, and then it will be all right.

May God help us to do right and

keep his commandments, that we may have his spirit to be with us and live in the enjoyment of the same, and be saved in his kingdom, in the name of Jesus. Amen.

**THE POWER OF GOD TO COMMUNICATE
INTELLIGENCE—DIFFERENCE IN CAPACITY BETWEEN
THE MORTAL AND THE IMMORTAL—THE FUTURE OF
MAN, ETC.**

DISCOURSE BY ELDER ORSON PRATT, DELIVERED IN THE TABERNACLE, SALT LAKE CITY,
SUNDAY AFTERNOON, JUNE 13, 1880.

REPORTED BY JOHN IRVINE.

I shall endeavor to occupy a few moments of time, and perhaps I may continue my remarks until it is time to close the meeting. I wish I enjoyed better health; I should then feel more like speaking. But as it is, I feel willing to exert myself as far as possible, and also to bring my mind to bear upon the great subject of salvation, and the principles that pertain to eternal life and happiness in the world to come. It is difficult, sometimes, for a person who does not feel well in body, to concentrate his mind upon those subjects which will be edifying and instructive to the people.

It gives me great joy and pleasure, at all times, when I have the opportunity to express myself in regard to the great and important work, which our Father in heaven has seen proper to commence in our day. We have been made partakers, in a measure, of the spirit of the living

God, pertaining to this last dispensation. This spirit, when received, and when we give it our attention, and bring our minds to bear upon the object of its operations, is calculated to instruct and impart much information and knowledge to both male and female who are in the possession of it. The Spirit of God is a spirit of revelation. It always was a spirit that revealed something to the human family, when mankind were in possession of it. There have been, however, many ages since the commencement of the world, when the children of men have so far wandered from the Almighty, so far departed from his ordinances and precepts, that the spirit of revelation has not had place within them. The world may be considered in a woeful state of darkness and unbelief, whenever this great and glorious gift is withdrawn from the children of men; for without this gift, without

this spirit, without revelation from the Most High, it is utterly impossible for the human family to be saved in the celestial kingdom of our Father and God. Perhaps some may think that this is a very broad statement. They will refer back to the last sixteen or seventeen centuries, and will say, that our fathers have not enjoyed the spirit of revelation, during that time, and if your statement, Mr. Pratt, be true, our fathers are not saved in the celestial kingdom of God. I do not say that our fathers will all be sent to an endless hell. I have made no such assertion. I do not say that they will receive no happiness, no glory, no reward in the world to come; I have made no such assertion; but understand my assertion, that if the world have not been in the possession of divine revelation directly to themselves, during this long period of time, then there have none of them been saved in the celestial kingdom of our Father and God. Now I hope that you have understood me. There is quite a difference between being saved in some kingdom, where there is some glory, some happiness, and being saved in the kingdom where our Father resides. There is only one way to obtain this kingdom—the kingdom that is represented, in its glory, by one of the most brilliant luminaries that shines in yonder heavens, namely, the sun. We are told by our Savior that those who obey his commandments shall shine forth as the sun in the kingdom of our Father. The Apostle Paul informs us that there are in the eternal worlds many different kinds of glory. In the 15th chapter of his first epistle to the Corinthians, he says that, "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

So also is the resurrection of the dead." They do not all rise to the same glory, nor to the same happiness, nor to the same fullness, nor to the same kingdom; but they arise from their graves, and come forth—those who are counted worthy of any kind of glory—to receive that which they are worthy of, all that they have lived for, and nothing more.

Our Father who dwells in yonder heavens, and his Son Jesus Christ, inhabit the highest degree of glory in eternity. They are possessed of all the fullness of glory. They have a fullness of happiness, a fullness of power, a fullness of intelligence, light and truth, and they bear rule over all other kingdoms of inferior glory, of inferior happiness, and of inferior power. Their glory is like that of the sun, or at least, the sun being the most conspicuous body with which we are immediately acquainted, in regard to its glory, it is referred to as being typical of the highest degree of glory in the heavens. The Gospel is intended to exalt the children of men to that same degree of glory, where our Father and where his Son reside. Hence it is said by our Savior, just as he was taking leave of his apostles in ancient times, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." There is a mansion where he dwells. Where this mansion is located in the midst of the vast surrounding space, has not been revealed to us. It may have been revealed in former ages of the world, but to us, as Latter-day

Saints, we have no revelation concerning its location. But there is a location, where these two glorious personages dwell. It has a location, just as much as our earth has a location in the solar system. But when I speak of our Father and our God being located in a glorious mansion, or celestial world, I do not wish to be understood that he is confined to that location. Do not misapprehend the subject. He is not confined to that particular locality, in the midst of universal space. He has power which we are not in possession of. He has power to waft himself from that particular locality to other dominions, other worlds, other creations; and to do this with an immense velocity. Of course, to accomplish this must occupy time. There are some, however, so foolish in their ideas that they suppose that it does not require time for the Almighty to go from world to world, or for any celestial messenger to do so. But this is a grand mistake. Time is included in all motion. Time is included between the event of a heavenly being leaving the celestial abode, where he dwells, and going to some other abode at a distance. How great this time may be is not revealed; but I have an idea that it is much swifter than any velocity with which we are familiar; I mean the velocity with which our Father and God can convey himself from the celestial abode where he dwells to some other kingdom. I believe it be much swifter than that of the common light which shines from the heavenly bodies of our system, or from the distant bodies of the stellar system. Now, light travels with immense velocity—185,000 miles in one beat of the pulse, or in about one second of time. We might suppose that that is about as swift as any being would want to be wafted.

But suppose that our Father, in the heavenly world where he dwells, should feel disposed to visit one of the vast dominions of his great creation as far distant as the nearest fixed star. If he could go no faster than light is transmitted through space, it would take him three and a half years to perform the journey. And to go to one that was situated some ten or fifteen times further off, it would take, of course, ten or fifteen times longer. And to go to some which are as far off from him as the distant creations that are just visible through our most powerful telescopes, it would take him six hundred thousand years to perform the journey, provided his velocity was only equal to that of light. I draw the conclusion, therefore, that God is not confined to the velocity of light, or to any other velocity with which we are acquainted—that he can go with immense velocity, perhaps thousands and hundreds of thousands of times swifter than that of light, if he feels disposed so to do. It is out of the question for us to suppose that God does not travel in going from creation to creation. That he could be momentarily and instantaneously in two creations at the same time is something that I never could comprehend, although it is believed in by some of the religious professors of the present day. They believe that God, in his person, can be in infinite space all at the same moment. That is not our doctrine. It is not my doctrine, at least. He may be, by his power, by his intelligence, by his spirit, in infinite space, working throughout all the vast dominions of space, according to laws he has ordained and instituted.

Having said so much, in regard to the locality of our Heavenly Father, and of the celestial beings who dwell

in the same abode, or in the same mansions where he resides, let me now say a few words more in regard to his presence being everywhere. I cannot, for a moment suppose, and I do not believe that any intelligent being who exercises his intelligence, independently of the traditions of the children of men, can suppose, that a person can be everywhere present at the same instant. "But," inquires one, "when a good man dies, passes out of this body of flesh and bones, it is said that he is in the presence of God. Does this mean that he has actually gone from his tabernacle, perhaps millions and millions and unnumbered millions of miles, to the abode or mansion where Jesus is, because he is in the presence of God?" No; I do not look at it in this way, I look at it in this light: if this world in which we dwell had the veil withdrawn from off its face, and the veil taken away from our faces, I consider that we would see the Lord, however far distant he might be; hence we would be in his presence; and on the other hand, those who dwell in his abode, however distant, can see us; for there is no veil over his face, no veil over the celestial abode of our Father and God, and there being no veil over him, nor over the beings that dwell in his abode, they can behold the most distant creations, which they have made. Now, this is my view. I do not say this is the view of the Latter-day Saints, but my own individual views, in regard to these matters. If then we pass out of these bodies of ours, and the veil is taken away, we are in his presence, just as much as we would be if we were wafted to the mansion where he dwells: I have no doubt, but what we will be wafted (if we are worthy) to that mansion, in due time; but I say, that we are in the

presence of God, while our spirits are yet here upon the earth; because the veil is removed and our eyes can pierce eternity, and eternal things.

Now, we have some examples of this, Latter-day Saints: and I sometimes wonder, when we have such plain examples as are to be had in this book which I hold in my hand (The Pearl of Great Price), I sometimes wonder that people should be so limited in their ideas and in their views, concerning the future state of man (I mean the glorified man), as to suppose that he will be confined in his vision to some particular locality, and that he will be something similar to what we are here in this mortal life. Now, even mortal men, before they obtained immortality, have enjoyed this spirit of seeing things that were naturally supposed to be utterly impossible. Who that is acquainted with this book (the Pearl of Great Price) has not read with great and deep interest, the words of that great man, Moses, before he was sent down to Egypt to redeem the Israelites? Who is there among the readers of the Latter-day Saints who cannot comprehend, in some measure, how the vision of that man was enlarged, while he was yet here in a state of mortality? He went up into the Mount to pray to the Lord. The veil was removed. The glory of God rested upon Moses, and great and important things were made manifest to him. All things were not revealed; for he was incapable of receiving all things while yet a mortal being. But the Lord saw proper to reveal some things; and Moses sought to know some other things, but the Lord would not grant it and told him that no man could behold all his works, except he beheld all his glory; and no man could behold all his glory and afterwards remain in the flesh upon the earth; that is,

in the state of mortality. But, said he, "Moses, my son, I will show unto thee some of the works of mine hands. I will reveal unto you concerning the heaven that is over your head, and this earth upon which you dwell." And as the Lord talked with Moses, the Spirit of God being upon him, his eyes were opened, the veil was taken away, and he saw the whole earth, not merely the surface of it, but the interior of it; every particle of it was before the eyes of Moses. This, then, shows that there is within each of these mortal tabernacles a spirit, and this spirit, when lit up by the Holy Spirit from on high, has certain faculties and powers, far beyond that which we are able to develop naturally here upon the earth. We cannot, by our own natural powers, discern one foot underneath the surface of the earth. We cannot discern through anything that is opaque in its nature—anything that will not admit the natural light to be transmitted through is substance. But still, we have the faculties within us; we have the power; there is merely an obstacle, or obstruction, in the way; and when this obstruction is removed it shows the godlike powers that are planted within the tabernacles of men, by which they can behold and pierce those portions of creation that are not discernable by the natural man. This Moses obtained during the few moments that he was thus enwrapt in vision. He obtained more information in those few moments than could be imparted in all the universities and colleges that ever existed, since the creation of the world to the present day. We may study the ponderous volumes that are published by the learned, and it takes a long time to grasp the information that some very learned men have received. But oh, how

different is the method of receiving revelation, when it comes from the Most High! In a moment, as it were, those faculties of ours that have been lying dormant ever since we were born into this world—those faculties which are enshrouded with the darkness of a fallen creation—those faculties, when once illuminated, when once touched by the finger of the Almighty, can pierce the creations of the Almighty, so far as he permits us to behold.

These things encourage me. I am in hopes, when I get to the other side of the veil, that it will not be so difficult for me to understand the different laws of science, and the different laws and branches of education that are taught in this little creation of ours. I am in hopes that when my spirit shall launch forth out of this mortal tabernacle, and go into the eternal world, that I shall not, at that time, require Lord Ross's great six-foot telescope; I am in hopes that I shall not need any of the telescopes, or other instruments invented in the nineteenth century; but I am in hopes there will be a telescope prepared for me, by which I can see the vast creations of the Almighty, and comprehend, in a short period of time, more than could be unfolded to the children of mortality in a thousand years.

I mention this in order to bring before the Latter-day Saints a principle which, I think, we should all, more or less, reflect upon. How encouraging it is to think we are not always going to be bound down to this slow process of gaining knowledge, and information, and wisdom, pertaining to the works of the Almighty! How glorious it is also, to reflect upon the celestial host, who dwell in the fulness of celestial glory, where there is no veil, and where they have their bodies; for some of

them have been raised from the grave to immortality, and are clothed upon with all the fulness of the attributes of the Father. I say, how glorious it is to reflect upon the heights and depths and lengths and breadths of knowledge that will then be unfolded to the children of men! These things, as I said before, inspire my heart with joy. I do not confine my hopes to the volumes of works on science, with which I may come in contact here in this world; I do not confine my hopes to the slow process of advancing in knowledge and intelligence that the children of this world have; but I look forward to that higher school—that great university which will scope in boundless and eternal space, that will scope in the most distant creations that we can imagine in the vast field of eternity, in which we will be able to comprehend those laws by which the various creations are governed; not understand them as we now comprehend some few laws, but understand them in all their perfection and fulness, being like unto our Father and God, made like unto him, fashioned like unto his glorious body, and become indeed "sons of God." Shall I go still further and say Gods? Are we not the children of our Father? Will not the children ascend to the same height, to the same glory, to the same celestial world, and to the same fullness of the attributes of their Father? Are not our children, take them as a body, qualified to come up to all the perfections and attributes of their fathers, who came on the earth before them? It seems to be a general law that children will grow up and possess all of the perfections of their parents, provided that they take the necessary steps, and are favored with long life, and have the natural intelligence that is common to man. If,

then, this seems to be a natural law in regard, not only to man, but also to all animated creation—that the children come up and possess the perfections of their fathers before them—may we not reason, by analogy, that our Father who begat us—our Father who dwells in yonder celestial world, intends to make us one with him, that we shall receive the same fulness with him, that we shall partake of light, and truth, and knowledge, and advance from grace to grace, as the revelations in the Book of Covenants state, until we shall receive a fulness of all truth? Then will not this make us, in one sense of the word, sons of God? Will it not make us Gods also, according to the word of God? "But," inquires one, "how can two persons possess the same attributes without quarreling with each other?" That is not the order of heaven. That is not the pure law that God has ordained, that there should be quarrels with those that have the same degree of intelligence; but the law is that they shall become one, as "I and my Father are one, so that these my brethren may also become one in us as we are one." That is the law; and if they are one there will be as much unity between his children who are exalted to that high condition in the celestial glory, as there is a unity and oneness between the Father and his only begotten Son. Have they any quarrel? Have they any difficulties? Have they any difference of views? Does one intend to carry on one government, and another a different kind of government? No; whatever is the will of the Father, is the will of the Son; whatever the Father is prepared to do, throughout all his vast dominions, the Son is in accord with him; and whatever the Father desires to perform and accomplish, his

children who are made like him and one with them, will take hold and perform the same work, with all that unity and oneness which exist between the Father and the Son. In the celestial glory they are made equal in oneness, in power, in knowledge, and in all perfections; and the Lord their God is with them, and they are one with him, to carry on all his purposes, and will be one with him throughout all the future ages of eternity.

I thought perhaps the time was expired; but I will say a few more words in regard to this great glory, this high destiny prepared for the sons of God. I told you that our process of gaining information would be very rapid—would be immense in its growth, and that we should have the faculties within us developed to the highest degree. But now let us for a few moments, look into this high state of perfection. When our faculties are thus developed, and when we have all the wisdom that I have been speaking of, that dwells in the bosom of celestial beings, in the eternal worlds, what will we do with this wisdom? Will we fold up our arms, and remain throughout all the future ages of eternity, in perfect indifference and laziness, without anything to accomplish or perform? No; we will have works assigned to us to perform in the eternal worlds, that will be proportionate to all the fulness of that glory and knowledge which we are endowed with. Did the sons of God in ancient times, come forth and assist in the formation of this little creation of ours? Did they all shout for joy when the materials were brought together, and when the foundations of the earth were laid? Did they all feel happy and sing a song of rejoicing, and with great joy; did they look upon the works which they

were performing? Yes. Jesus was there—the Firstborn of this great family of our Father in heaven. He had the superintendence of this creation. He had the power, because the power dwelt within him, to build this earth of ours, the same as you give to your superintendent power to build your temples, about which Brother Rich has been speaking. It is said that the worlds were made through our Lord Jesus Christ. But do you suppose that he alone made them? No; he had the sons and daughters of God with him. And there were prophets in those days, before our earth was made. They shouted for joy when they saw the nucleus of this creation formed. Why? Because they could look into the future, and by the spirit of prophecy, behold the designs and purposes of the great Jehovah in regard to the creation which they were then in the act of forming. Did they not understand that they would have the privilege of coming forth and peopling this earth? Yes. Did they not understand that they were to pass through a probation on this earth, the same as we are now passing through, in order to prepare them for a still higher exaltation and glory, with immortal bodies of flesh and bones? Yes; they understood these things, hence their joy, when they saw the creation being formed for them. I mention this, in order to show to the Latter-day Saints that the great work that will be entrusted to those who are prepared, will be proportionate to the wisdom, intelligence and understanding that will be imparted to those who enter into the fulness of the glory of the celestial kingdom. They will not remain in idleness to all eternity. They will have a work to perform. They will form worlds under the direction, no doubt, of those that may be ap-

pointed to superintend works of such vast magnitude. Furthermore, when they have formed these worlds, they will set them in motion in the midst of universal space, in some location, where they can continue their mission, and where all necessary things shall be fulfilled and accomplished during the days of the probation of these various creations. There will be laws given to govern these new creations, the same as there are laws given to govern the creations with which we are surrounded. The inhabitants upon these creations will be visited from time to time by those that have taken part in the great work of their formation. The inhabitants thereof will be dealt with according to law. They will be intelligent beings. They will have their agency, and they will pass through their probation the same as the people are now passing through their probations here in this world. Everything will be accomplished according to laws that shall be ordained when these creations are made. Will they visit

these creations? Yes; for they will have the same power of locomotion, the same power to pass through space (almost in the twinkling of an eye) that our Father has—that his Son Jesus Christ has—that all celestial beings who are exalted in his presence have, and possessing the power, they will visit from creation to creation; they will impart knowledge and understanding to their children in these creations. They will visit them with the light of their countenances, and the children of these creations will be made glad in their hour, in their times, and in their seasons, by the light and countenances of the celestial beings who, from time to time, organized them. These are the high destinies that await the Latter-day Saints, if they are faithful. These are the high destinies into which many of the Former-day Saints have already entered. These are the great, and choice, and exalted blessings in store for all who will keep the commandments of our Father and God. Amen.

NATURAL FULFILLMENT OF PROPHECY—THE ISRAELITES AND THE GENTILES.

DISCOURSE BY ELDER GEORGE Q. CANNON, DELIVERED AT HYDE PARK, SUNDAY
EVENING, NOVEMBER 2, 1879.

REPORTED BY GEO. F. GIBBS.

I will read a portion of a revelation given through the Prophet Joseph Smith, previous to the organization of the Church, dated April, 1829: "Oliver Cowdery, verily, verily, I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so surely shall you receive a knowledge of whatsoever things you shall ask in faith, with an honest heart, believing that you shall receive a knowledge concerning the engravings of old records, which are ancient, which contain those parts of my scripture of which has been spoken by the manifestation of my Spirit. Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart. Now, behold, this is the spirit of revelation; behold, this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground."

The point I wish to call your attention to is contained in the second and third verses of this revelation. The Latter-day Saints are in many respects like other people who are

not Latter-day Saints. We are apt to entertain views which are not very correct, and which may be the result of our traditions and preconceived ideas. This is a peculiarity that pertains to mankind generally, that whenever they deal with the things of God, or speak about them, or contemplate them, and especially when they read the predictions made by the servants of God concerning future events, or events that may transpire right before their eyes, they are apt to get, sometimes, erroneous ideas, or, at least, exaggerated ideas, in relation to them. The prophets have foretold the events that should take place in connection with this work. There is one prophecy that comes to my mind, recorded by Isaiah and Micah, respecting the building of the house of God in the top of the mountains and the gathering of the people there, and the object for which they should gather, that they should come up and be taught of the Lord, etc. Now it might be supposed that when that prediction would be fulfilled it would be so prominent and remarkable in the midst of the nations of the earth,

that all the inhabitants thereof who should witness it would say, "This is the fulfillment of the predictions of Isaiah and Micah." And it might be thought that all the inhabitants of the earth who witnessed it would be convinced of the truth of it, and would say, "We have no further opposition to this work, because we behold the fulfillment of the predictions of those holy prophets whom we have been taught to regard, and whose writings we have read as authority from God."

And, doubtless, there are many of the Latter-day Saints who have thought, in the early days of their experience in this Church, when they have heard the elders predict concerning the great events that should take place in connection with this work—they have thought and felt in their hearts that when the wicked and those who oppose this work should see the fulfillment of these predictions they would be constrained to acknowledge that this is the work of God, and would cease from hostility and opposition, and would say they had been mistaken. For instance, the elders in the early days of this Church, predicted concerning calamities and wars and troubles of various kinds that would come upon the inhabitants of the earth. There was a revelation given to the Prophet Joseph Smith, in December, 1832, concerning the war that should take place between the Southern States and the Northern States. This was a definite prediction, stating the exact point where a certain trouble or rebellion or division in the nation should take place. Most of us who have been brought up in the Church knew about this revelation from early days. It has been published so that all the members of the Church, and the world also, could have it, and it was but reason-

able to expect that so definite a prophecy as this, which stated the exact character of the difficulty that should take place between the South and the North, and that also stated with such definiteness the exact point where the division should occur—I say it was but reasonable to expect that when it should be fulfilled, it would have the effect of convincing unbelievers of the truth of the mission of Joseph Smith, and that he really was a man inspired of the Lord to speak the word of God to the people.

In 1860, Brothers Orson Pratt, Erastus Snow, myself, and others, were going on missions, and we arrived at Omaha in the month of November of that year. A deputation of the leading citizens of that city came to our camp and tendered to us the use of the Court House, as they wished to hear our principles. The invitation was accepted, and Elder Pratt preached to them. During the service, there was read the revelation to which I have referred—the revelation concerning the division between the South and the North. The reason probably, for reading it was that when we reached Omaha, the news came that trouble was already brewing, and several States were threatening to secede from the Union. Its reading made considerable impression upon the people. A good many had never heard of it before, and quite a number were struck with the remarkable character of the prophecy. It might have been expected, naturally speaking and looking at it as men naturally do, that the reading of such a revelation, at such a time, when the crisis was approaching, would have had the effect to direct men's attention to it, and they would be led to investigate its truth and the doctrines of the Church and the found-

ation we had for our belief. But if there were any converted in that audience I am not aware of it. Good seed was sown, but we did not remain to see what effect it produced. The revelation being so remarkable, and the events then transpiring being so corroborative of its truth, one might naturally think, as there were present on that occasion the leading and thinking portion of that community, that a great number would have been impressed with the probability of its truth, and would have investigated and joined the Church. You doubtless remember it was for a good while doubtful whether the rebellion should commence at South Carolina or not. I was in England at the time, and was engaged in publishing the *Millennial Star*, and took a great deal of notice of the American papers, and I well remember that to all human appearances it seemed for a while as though the trouble would break out at Fort Pickens, Florida. But the word of God had been spoken concerning that event, and consequently it had to be fulfilled as predicted, and the war did commence at South Carolina. It was fulfilled, as you all know, to the very letter, Fort Sumter being the place where the rebellion broke out.

Now, I allude to that, in connection with this subject, to show you that not only is the world mistaken in its views respecting the fulfillment of the predictions of the prophets, but even Latter-day Saints have doubtless, in many instances, entertained erroneous views respecting the fulfillment of revelation and prophecies of the Bible. I have no doubt there are many here tonight, who have had some experience in this, and can look back at times in their own lives, when they have thought: "Surely when these things which the prophets have foretold

are brought to pass, the people will be convinced. My friends who now ridicule me will then be convinced, and they will be forced to confess that I did right in embracing the Gospel."

No doubt there are some in this audience tonight who have had these ideas, and certainly there are good reasons for entertaining them. But experience has taught us that, while there may be a few who, when they have seen the predictions fulfilled, have acknowledged that our course is right, in the majority of cases throughout the earth where the Gospel has been preached, the fulfillment of the predictions of the prophets has not had the effect to convince the people of the truth of the ministry God has given unto us.

Even with this experience in the past, the Latter-day Saints themselves are not entirely divested of extravagant views respecting the effects which are likely to follow the fulfillment of predictions yet in the future. Are we not all inclined to look forward to many events which have been predicted by the servants of God as being of so great and wonderful, and I may say so supernatural a character, that when they shall be fulfilled they will even startle us, who believe they are coming, and will compel the unbelieving inhabitants of the earth to accept them as evidences of the truth? In our thoughts this seems to be the natural tendency. I notice it in myself; I notice it in others. When we read respecting the great events which are to take place in connection with this work, as predicted in the Book of Doctrine and Covenants, are we not inclined to think that, surely, when these things shall come to pass all the earth, as well as ourselves, will be constrained to acknowledge this to be the work of God, and these events to be indeed those

which have been predicted by the prophets?

Now I would not, for the world, say one word to lessen in the minds of my brethren and sisters the importance of these events; I would not say one word to weaken your proper expectations; but my experience has taught me that the Lord works in the midst of this people by natural means, and that the greatest events that have been spoken of by the holy prophets will come along so naturally as the consequence of certain causes, that unless our eyes are enlightened by the Spirit of God, and the spirit of revelation rests us, we will fail to see that these are the events predicted by the holy prophets.

I refer you again to that prophecy of Isaiah and Micah, respecting the gathering together of the Israel of God from the various nations to Zion. As we read of that in the Bible, we might think when that was fulfilled it would be done with such supernatural manifestations that the people would be constrained to acknowledge it was the work of God. Yet we see it every day. Our people are gathering, and men and women who emigrate bear testimony to the friends they leave behind, in almost the exact language that the prophets said they would, and yet it is not thought very extraordinary. Why is this? Because it has come along so naturally. And so with the great events that will take place in the future; they will come along in so natural a manner, the Lord will bring them to pass in such a way that they will not be accepted by the people, except by those who can comprehend the truth, as the fulfillment of the predictions of the prophets. It requires the Spirit of God to enable men and women to understand the things of God; it requires

the Spirit of God to enable the people to comprehend the work of God and to perceive his movements and providences among the children of men. The man who is destitute of the Spirit of God cannot comprehend the work of God. A woman whose mind has not been enlightened by that Spirit, cannot see or comprehend any of these events that take place in fulfillment of the prophecies of the holy prophets.

You take two persons, one who has the Spirit of God, whose mind is enlightened by that Spirit—the spirit of revelation, the same spirit, that rested upon the prophets who wrote the revelations and prophecies we have—you take a man of that kind, and then take another who has none of that spirit, and put the two together, and the one man's eyes will be open to see the hand of God in all these events; he will notice his movements and his providence in everything connected with his work and they will be testimonies to him to strengthen his faith and to furnish his mind with continual reasons for giving thanks to and worshipping God; while the man, who has not the Spirit of God, will see nothing Godlike in the occurrences: nothing which he will view as supernatural (as many suppose everything which exhibits God's power to be), or nothing which he will accept as a fulfillment of prophecies; his eyes will be closed, his heart will be hardened, and to all the evidences of the divinity of these things he will be impenetrable.

To those who have mingled with the world, the reasons for this are very plain. Men do not believe in these days in the direct interposition of God in the affairs of men. If they even believe in God, they believe that he governs the universe by great natural laws. When, there-

fore, a great and wonderful event occurs, they seek for its origin and explanation in some natural law. They ignore the fact that God works through natural laws; but seem to think that if he were to interpose at all, it would be by manifesting his power through the suspension of natural laws, by overriding and violating them, and in such a supernatural manner that mankind would be compelled to acknowledge it was his act, as they would be utterly unable to account for it by any laws known to them, or in any other way than as being through his power. Wars, famines, pestilences, cyclones, earthquakes, and the great variety of calamities which God has said shall be poured out upon the wicked nations, are therefore looked upon by men generally in these days as the results of certain well-defined and easily explained causes. When any of these calamities visit a city or a nation they immediately commence to investigate the laws which govern them, and by the violation of which they assert they are produced; and when they discover what they allege is the cause, they triumphantly point to it, and that is sufficient proof that the Lord has nothing special to do with it; for if it were a visitation from him, it is supposed it would be so supernatural as to be inexplicable. And thus men go on, hardening their hearts and denying God's power, until they will be so completely given over to the evil one, that he will lead them captive according to his will.

My reason for calling your attention to the word of the Lord I have read to you is, that I have sometimes thought that our people do not appreciate as they should do the spirit of revelation, the spirit of prophecy, the power of God, that has been poured out upon us as a people.

The fact seems to be overlooked that it was in the manner in which the Lord tells Oliver Cowdery that Moses brought the children of Israel through the Red Sea on dry ground. The Lord said to Oliver: "I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart. Now, behold, this is the spirit of revelation; behold, this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground." How many of the Latter-day Saints are there who understand that this is the way in which Moses led the children of Israel so miraculously? How many are there who think that if we had a man like Moses among us, the people would be led differently and with greater manifestations of power than they are? How many are there who are dissatisfied with what God is doing at present, and are looking for some one to appear in the future who shall exhibit convincing and overwhelming manifestations of power? How many are there at the present time who are neglecting the precious and inestimable gift of revelation which God has bestowed upon his people, because it does not come to them in the way to suit their preconceived notions and ideas—or who are not suited with the way the Church has been and is led, because there is not that wonderful degree of power exhibited which they imagine should be?

Apostates have asserted that there was not the power in the leaders of the Church which there should be. They said so during the life of the Prophet Joseph, asserting that he was a fallen prophet. After his death they made the same statements respecting President Young, his counselors, and the Twelve Apostles. And, if I am not mistaken, there are

some members of the Church who have appeared to think that there has been some power lacking, and have manifested a feeling of restlessness, anticipating the rising of someone who should have greater authority than at present exists. While I would not wish to detract from the reasonable expectations of my brethren and sisters upon this or any other point, my view is that the apostleship, now held in this Church, embodies all the authority bestowed by the Lord upon man in the flesh. Yet I believe that the power of God will be increased among us, that we will have manifestations of his power such as we never have before witnessed. For the day of God's power in the redemption of Zion will come. But I do not expect that to come upon us all of a sudden. I expect that it will be the natural result of the natural growth of the people in the things of God. I expect that we will go on step by step from one degree of knowledge, and of power, and of faith to another, until we shall be prepared to receive all the Lord has in store for us and be prepared to enter into that glory promised to the faithful Saints. The Lord has given unto his people and to his church every gift and every qualification and every key which is necessary to lead this people into the celestial kingdom of our father and our God. There is nothing wanting. When the Lord restored the Apostleship to the earth he restored all the power that was possible for a human being to hold in the flesh. When he restored the keys of the holy priesthood unto his servant Joseph, when he gave unto him the sealing powers, when he gave unto him the endowments and the keys of the holy priesthood associated therewith, when the Prophet Joseph received the keys from Elijah, and from all

the prophets that had existed upon the earth from the beginning down—each one, as he says himself in one of his epistles—each one in his dispensation coming forward and bestowing upon him the authority pertaining thereto, there was embodied in him all the priesthood they held, and he bestowed upon his fellow Apostles all the priesthood he exercised and all the power and authority bestowed upon mortal man to exercise here upon the earth, so far as the present is concerned; that is, all the keys of the priesthood and everything that is necessary in this preparatory state, and to make man a fit subject for the celestial kingdom of God. By the command of the Lord he conferred that authority upon his fellow servants to bind upon earth and it should be bound in heaven, to seal the children to the father and the mother, and to seal the wife to the husband, and to weld all the links necessary in order to complete the salvation of all the children of men from the days of Adam down to our day, and also to prepare men and women for the future that lies before us, the millennium to which we are all hastening. Who can conceive of any power that was lacking? Who had power to promise unto man that they should be kings and priests unto God? And in addition to that, who had the power to seal upon them the actual kingly and priestly dignity and confirm upon them the fulness of it, and also to give them promises respecting the Godhead that should be fulfilled upon them, and if faithful, to come forth in the morning of the first resurrection? Now, there was nothing lacking, and there was no power, there was no gift, there was no authority, there were no keys lacking, and these keys have been handed down through

him. Others may have claimed to have had them. We have had Strang, John E. Page, William Smith, Gladden Bishop, and a host of others; each has claimed to have received that authority, either through Joseph Smith or from some other source. Some have claimed that Joseph was a fallen prophet; and some have set up one claim and some another. But the fact remains that the Church of Jesus Christ of Latter-day Saints, as it is organized in these mountains, has had the apostleship; that the men who have stood at our head, President Young and the Twelve Apostles, whose President at the death of the Prophet Joseph he was, actually received under the hands of the Prophet Joseph, every key, and power, and authority that he himself possessed, and that they actually did take hold and complete the temple he started, and endowed their fellow servants therein with the same authority and the same priestly and kingly dignity that they had received from under his hands. And from that time to the present this work has gone forth with might and power, and the power of God has attended the labors of his servants who have been sent forth by these apostles, chosen by revelation to take charge of this work; everything they have done, God has blessed. They have gathered the people together, they have led the people, they have been delivered by the mighty power of God when it seemed that they would be overwhelmed by opposing influences. They have gathered the people together from the nations of the earth in fulfillment of the predictions of the holy prophets. Not only that, but they have laid the foundations of temples here; one temple, at least, has been completed, while three others are in process of erection,

which we hope will soon be completed, into which buildings the Saints of God can enter and receive their endowments, receive their washings and anointings and sealings and ordinances, and have the keys of the holy priesthood bestowed upon them, which they can exercise in the right way for the building up of the work of God. And this is the work of God, although men may say there has been no supernatural manifestation of power, such as some suppose ought to attend his work. This work has gone forth with a rapidity and impetus that has been irresistible, and there is no power able to stand against it. It has gone forward to the fulfillment of all that has been spoken thus far concerning it, that is as far as we have gone. And the people have received the Holy Ghost, they have been filled with it, they have been filled with the spirit of revelation. The same spirit of revelation that Moses had, concerning which God speaks through the Prophet Joseph Smith, has rested upon men that have held the keys of this kingdom, whether it was during President Young's life or at the present time—that same spirit of revelation rests upon him who holds the presidency as senior apostle in the midst of the people of God. The apostles of this Church have all the authority, they have all the keys, and it is within the purview of their office and calling to have all the spirit of revelation necessary to lead this people into the presence of the Lamb in the celestial kingdom of our God.

I have desired to say this much, because I have felt at times there was a feeling among some people that there was not that manifestation of power, neither was there that authority wielded by the men who preside over this Church and king-

dom that should be.

But it is the truth, that the same spirit of revelation that rested upon Moses, and which enabled him to lead the children of Israel through the Red Sea, rests upon the servants of God in the midst of this people, and you will find it so to your entire satisfaction if you will listen to their counsels and be guided by them. Does God reveal himself to his servants now? I know he does. The same spirit that rested upon Joseph—the same spirit that rested upon Moses, I know it is in the midst of the Latter-day Saints—precisely the same spirit. But then we are a nation of Gentiles. We who have come here, what are we? We are called from the Gentile nations. The promises are not made to us that are made to people who are the unmixed descendants of Israel. In many respects, when they come into the covenant and are baptized, and the power of God rests upon them, you will see a different work than you see at the present time. It is just as much as we, with our Gentile traditions—an inheritance we have received from our fathers, which have come down through generations—it is as much as many of us can do, with all the power we can exercise, to remain in the Church.

I was speaking with Brother Simpson Molen this evening, who, as you know has lately returned from a mission to the Sandwich Islands. It is now 29 years since the Gospel was introduced to the people of that country. I labored there for four or five years, and was the first to preach the Gospel to them in their language in this generation. During my experience among that people, a red-skinned race, I never knew a man, because of transgression or anything else, after he

received the truth—I never knew one of them to turn around and fight this cause in the manner that we witness men doing among our race. How is it with the Gentiles, the race of which we are a part? When a man gets a testimony from God and falls into transgression he is almost immediately seized with the spirit of murder. He wants to shed the blood of innocence. He wants to kill the servants of God, is full of bitterness and hatred, and seeks to find vent for his wicked passions. We have seen this spirit manifested in our history among our own race. But here is a people who receive strong testimonies concerning the Gospel, and from all that I can learn there has not been an instance of a man's turning around and bitterly fighting this work. There seems to be a natural receptiveness about them to receive the truth. The Indians will be the same in my opinion. You will find the same peculiarity, you will find them ready to receive the truth, and they will cleave to the truth. It is difficult for the Gentiles to receive the truth. It will be easier for them, because unto them are the promises. I look for a very different condition of things when these races come into the church and are brought into the covenant, I expect then to see the work accomplished by a power that we do not witness just now. But it is not because something is lacking in the organization or in the authority of the priesthood. We have, as I have said, all that is necessary, and we have this spirit of which I have spoken and which is alluded to in this revelation—the same spirit of revelation which reveals to us that which we should do and the course we should take in order to please the Lord and in order to build up his kingdom, and this Church will al-

ways be led by that authority from this time henceforth until Christ himself shall come to preside over us and be our king.

My brethren and sisters, if you want more revelation, here is the principle upon which to obtain it. Are you entitled to it? Yes, every one of you—the same spirit of revelation that Moses had, the same spirit that all the prophets and apostles had, it is your privilege, it

is my privilege, it is the privilege of every man and woman who possesses the Gospel to receive the spirit of God, the Holy Ghost, to have that same spirit resting upon him and upon her, and the more we seek after it and cherish it the more we will have.

My time is exhausted. I pray God to bless us and fill us continually with the light of that spirit, in the name of Jesus. Amen.

**THE GATHERING OF THE SAINTS—THEIR
SUFFERINGS—ANCIENT PREDICTIONS
FULFILLED—CRICKETS AND THEIR MIRACULOUS
DESTRUCTION—CROPS SAVED—DESERT MADE
FRUITFUL—GOD'S KINGDOM IN THE MOUNTAINS—ITS
FUTURE DESTINY—THE COMING OF THE LORD.**

DISCOURSE BY ELDER ORSON PRATT, DELIVERED IN THE TABERNACLE, SALT LAKE CITY,
SUNDAY AFTERNOON, JUNE 20, 1880.

REPORTED BY JOHN IRVINE.

I will call the attention of the congregation to a few verses, contained in the 50th Psalm, and the first six verses: "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfec-

tion of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints to-

gether unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself." It is very evident that the Psalmist, when writing these words, must have been inspired of the living God; for the events, here foretold, are clearly set forth in many other parts of the sacred scriptures. Two very important events are announced here; one is, the gathering of the Saints—those who have made a covenant with the Lord by sacrifice—and another is the coming of the Lord, not his first coming, but his second advent, when a fire shall devour before him, and it shall be very tempestuous round about him; when he shall, in other words, come in his majesty, in his power, in great glory, or, as the apostle Paul expresses it in one of his epistles to the Thessalonians, "he shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." There seems to be connected with this advent of the Lord from the heavens, great power; his arm is to be made manifest before all people. Preparatory to this great event, there will be a universal gathering of the Saints from the four quarters of the earth. It is one of the signs preceding the second advent. It is clearly foretold by many of the prophets. David alludes to it, not only in this Psalm, but in many parts of his Psalms. The Spirit of God seems to have moved upon him to portray more or less the great work of the gathering of the Saints in the last days. Many suppose that he will come and find the Saints scattered all over the world, not gathered into any special country, but it is evident that those who have taken this view of the

subject don't understand the Scripture writings. Nothing is plainer in all the sacred Scriptures than the gathering of the people of God. The apostle Paul, in the first chapter of his epistle to the Ephesians, prophesies, "That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth." It seems to be a new dispensation, a dispensation that is characterized by the words "fulness of times." When these times shall be fulfilled: when the day shall come for this great preparatory work to take place, the Lord will signify it by speaking from the heavens; or, as it is here stated, in the fourth verse of this Psalm which I have just read, "He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice." From this we draw the conclusion, that when the dispensation shall be fully ushered in: when the time for the great preparatory work shall take place, the heavens will no longer be sealed up, but the Lord will again speak, will call to the heavens, call upon his angels, call upon the ancient prophets who have died and gone the way of the whole earth, and are dwelling in the heavens, to do the work assigned to them, in the great and last dispensation of the fulness of times, in bringing about the gathering and restitution of his people upon the face of the earth. David, in the 107th Psalm, has very clearly portrayed this wonderful and great event. Perhaps it may be well for us to read the exact words. He commences the Psalm thus: "O give thanks unto the Lord, for he is good: for his mercy endureth forever. Let the redeemed of the Lord

say so, whom he hath redeemed from the hand of the enemy." Now notice the gathering—"And gathered them out of the lands, from the east, and from the west, from the north, and from the south." It seems to be a gathering from the four points of the compass, out of all lands. You might inquire if the prophets have said anything special in relation to the country where these Saints, or people of God are to be gathered. Let us read the next verse. After gathering them out of the different countries and lands, from the east, west, north and south, the Psalmist says, "They wandered in a wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way," etc. Now this cannot refer to any former dispensation of gathering. When the children of Israel in ancient days were collected together as a body, they were not taken from the east, west, north and south, but they were taken from one little country—the land of Goshen in Egypt. From there this handful of people, about twenty-five hundred thousand were taken, and in the course of time were permitted to inhabit the land of Canaan. But this gathering that is here spoken of informs us that they are to be gathered out of all lands. Who? The redeemed of the Lord—people who have heard the message of redemption, obeyed the ordinances of redemption, received the Gospel of redemption, and were the people of God, the people of Christ; they were the ones that were to wander in the wilderness, after they were thus gathered, and that wilderness would be a solitary way. Now, in gathering from Egypt to the land of

Canaan, they wandered, it is true, in a small wilderness, on the east side of the Red Sea, but instead of bringing them forth where there was no city or habitation, he brought them forth to large and populous cities. The first city that they came to, after crossing from the east side of Jordan to the land on the west side, was the great city of Jericho, which the Lord delivered into their hands; and then there were numerous other cities that are mentioned in the Book of Joshua, which were delivered into the hands of the people. The children of Israel gathered out of one land; but this latter-day gathering was to be a people called "the redeemed of the Lord;" they were to go into a wilderness country. They were called, in many parts of the Scripture writings, "the people of Zion," and "the Zion of the latter days." The Lord calls them by this special name in the 51st chapter of Isaiah, and these are the words that are used: "For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody."

When I was a boy. I was inclined to attend very frequently the meetings that were held by the different denominations in the State of New York, my native State. I often heard this prophecy of Isaiah sung, by those who were singing anthems of praise to the Lord, "The Lord shall comfort Zion," etc., but little did I know, in my boyhood or youth, what was meant by these predictions of Isaiah. It seems that the people of Zion are to be gathered out from all lands, from every nation under heaven, from the four points of the compass, and are to be brought into

a solitary place, a wilderness, and when they arrive in that solitary place or wilderness, they will, at first, be greatly afflicted, sorely distressed, so much so that they will be under the necessity of crying unto the Lord, and he will deliver them from their distress. "They found no city to dwell in," says David. Now, this was the case with the Latter-day Saints, whom the Lord commanded to gather together. When we started forth over the great desert plain, where there were no settlements, no cities, no towns, traveling hundreds of miles without any track to guide us, it was a "solitary way," and rendered more terrible by the wild beasts that roamed over the plains. We could hear the sound of the wolf in his howlings; we could hear the sounds of the buffalos in their bellowings, but the sound of the human voice, from any village, or town, or settlement was unknown for hundreds of miles.

We commenced this journey in the year 1846, leaving the great Mississippi River in the cold month of February. After a portion of us had crossed the river in boats, the river was frozen over, and the rest of the company crossed in wagons on the ice. We had no grass to sustain our teams. Our teams depended upon the cottonwoods, and barks of trees, and a little corn that we could occasionally get by sending down to the settlements, and purchasing it for that purpose. We wandered in the wilderness "in a solitary way," and when we had traveled some fourteen hundred miles, we found no city to dwell in, just precisely as the Psalmist said would be the case. We entered this valley in the month of July, 1847, having been detained during the winter, by sending over 500 of our

people—young and middle-aged men—to help the United States in their war against Mexico. That detained us during the winter, so that we could not journey any further than Council Bluffs, or the regions a little above Omaha, where we built up a temporary residence. The next spring we started off, traveling over the plains "in a solitary way," and entered this valley just about where Fort Douglass is now established on the bench; we called it Emigration Canyon. We came down here upon this plot of ground in the month of July, and commenced planting a few potatoes. It was very late to put in any corn, but we wished to try the soil to see whether there was any virtue in it. We found it, however, like an ash heap. It seemed as though there had been no rain upon the land for years. We could dig down a great depth in many places, where this city now stands, without finding scarcely any moisture, but we succeeded by taking the water from the creek—City Creek we call it—in flooding a small portion of ground, and put in our potatoes, and planted corn, a few beans, garden seeds, etc., to see if there was any virtue in the soil. What were the results of our first crop? We found that there was fruitfulness in the soil; but of course it was too late for anything to be matured. The same fall, or autumn of 1847, several thousand of the Latter-day Saints followed up our track. They came upon the land in the fall of the year, bringing with them a little bread-stuffs to sustain them during the winter, and also our farm utensils, and everything in the shape of wearing apparel that could be brought. We had not much to bring, for we had already been driven four or five times in the United States, from our houses and from our lands;

much of our bedding was burnt; our stores torn down, and the goods carried into the streets and destroyed. Hence, we had not much to bring with us: but we came trusting in our God, and we found that the Lord really fulfilled the prophecy of Isaiah, and made the wilderness to blossom as the rose, made the desert to bloom like the Garden of Eden—literally fulfilling that which our Gentile religious denominations had been singing in my ears, when I was a youth. Very pleasant song to those who did not understand it, but much more pleasant to those who do understand and are fulfilling it. We made great calculations in laying off this city. We did not lay it off merely one square mile, as if we were doubtful as to whether there would be any inhabitants to occupy it, nor two miles square, but we laid it off, covering an area of about five square miles. We expected that there would be a great emigration. Upon what did we found our expectation? Was it upon our own natural judgment? No; we founded our expectation upon that which God had spoken in the modern revelations which he had given to us as a people. He told us, by revelation, before our prophet was martyred, that we would have to leave the United States: go beyond the Rocky Mountains, and seek our home in the wilderness, and that we would have a great people gather with us. We believed his words; we laid out this city accordingly; and now all that remains for us or strangers to do, in regard to the fulfillment of these expectations, is to ride from one end of this city to the other, and see if there is much spare ground: see if the lots are not pretty generally occupied, and the city pretty well filled with inhabitants. "And he will make her wilderness like Eden, and

her desert like the garden of the Lord; joy and gladness shall be found therein." At first, before the joy and gladness came, this other prophecy was fulfilled: "Hungry and thirsty, their soul fainted in them," then they cried unto the Lord in their afflictions, and the Lord heard them, and delivered them out of their distress. It is not necessary for me to enumerate all our privations, such as the shortness of provisions, and how many had to live on the roots that sprang out of the ground; how many had to boil up the hides of their cattle that had transported them across the plains; it is not necessary to enter into all these particulars. I do not know that it is necessary for us even to speak of a great trial of our faith, that we had after we had been here many months. We planted our crops in the spring, and they came up, and were looking nicely, and we were cheered with the hopes of having a very abundant harvest. But alas! It very soon appeared as if our crops were going to be swallowed up by a vast horde of crickets, that came down from these mountains—crickets very different to what I used to be acquainted with in the State of New York. They were crickets nearly as large as a man's thumb. They came in immense droves, so that men and women with brush could make no headway against them; but we cried unto the Lord in our afflictions, and the Lord heard us, and sent thousands and tens of thousands of a small white bird. I have not seen any of them lately. Many called them gulls, although they were different from the seagulls that live on the Atlantic coast. And what did they do for us? They went to work, and by thousands and tens of thousands, began to devour them up, and still we thought that

even they could not prevail against so large and mighty an army. But we noticed, that when they had apparently filled themselves with these crickets, they would go and vomit them up, and again go to work and fill themselves, and so they continued to do, until the land was cleared of crickets, and our crops were saved. There are those who will say that this was one of the natural courses of events, that there was no miracle in it. Let that be as it may, we esteemed it as a blessing from the hand of God; miracle or no miracle, we believe that God had a hand in it, and it does not matter particularly whether strangers believe or not.

We found no city here to dwell in. What did we do? Went to work and began to build a great city. This also was foretold in this same Psalm, "He turneth rivers into a wilderness, and the watersprings into dry ground; A fruitful land into barrenness, for the wickedness of them that dwell therein. He turneth the wilderness into a standing water, and dry ground into watersprings." We found that when we came and began to irrigate the land, and the rains began to descend from the heavens, the earth began to take on a fresh appearance, and the dry ground became like water springs. "And there he maketh the hungry to dwell, that they may prepare a city for habitation." Now when the Israelites went into Canaan they found cities already prepared, but we had to prepare our own city, "And sow the fields, and plant vineyards, which may yield fruits of increase. He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease." Now, the Latter-day Saints who have been here, since the arrival of the first companies in the year 1847, can rea-

lize how much the Lord has multiplied this people. We are as it were overrun with children. If strangers will take the opportunity of going to some of our oldest towns, and through our various settlements, they will find vast numbers of children, perhaps more children in our country than in any other country in the United States of the same population. This is very clearly spoken of here, "He blessed them also, so that they are multiplied greatly; and suffereth not their cattle to decrease." Again he says, in the 41st verse, "Yet setteth he the poor on high from affliction, and maketh him families like a flock." Those that are acquainted with some of our poor men, and when they go and look at one man's family; for this is in the singular number—"he maketh *him* families like a flock"—when we see one man's family like a flock, we may know the Lord has fulfilled this prophecy in regard to the gathering of the Saints in the latter days. "The righteous shall see it, and rejoice: and all iniquity shall stop her mouth." The latter part of the sentence is not yet fulfilled, but the fore part is fulfilled; the righteous hath seen these "families like a flock," and the people greatly multiplied upon the face of the land. "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord." That is, they are the children of the light. They can see that the Lord our God is fulfilling that which he had purposed to fulfil, when the day for the gathering of his Saints should commence. They can see that that which has occurred corresponds with that which was predicted. Again, they can see how the righteous prosper and flourish; how their cattle increase, and how the Lord has made this wilderness,

this desert, this waste country, like the garden of Eden.

Paul, I have no doubt, saw this dispensation of the "fulness of times," or he never would have predicted the great gathering that should then take place, namely "all things in Christ"—notice that expression; not those who are *out* of Christ, not those who have not been *baptized into Christ*; but "all things *in* Christ, both which are in heaven, and which are on the earth; even in him."

This forcibly puts me in mind of the parable of our Savior concerning this great latter-day gathering. In the 24th chapter of Matthew he speaks of his second coming "in the clouds of heaven with power and great glory," and how the Gospel should be preached in all the world for a witness unto all nations, before he should come in his glory. In the next chapter, in order that his disciples might fully understand his sayings, he goes on to explain that at that particular period the kingdom of heaven should be likened unto ten virgins; not the former kingdom that was to be built up, when he came on the earth in the flesh; that was not likened unto ten virgins; but at the time he should commence the great work of gathering, that wheresoever the main body of the kingdom is gathered together, from the four quarters of the earth, preparatory to his second coming, then, at that time, should the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth—(signifying that they did not remain in their native lands) to meet the Bridegroom. It was a literal gathering out; and after they had gathered out, taking their lamps with them, they began to be sleepy, and it is written, "they all slumbered and slept." It was a time to

sleep, a time of drowsiness; it is called midnight; but when all was silent, and when probably the world outside was not looking for anything very great, was careless and indifferent, a voice was heard in the depth of this silence, saying, "Behold, the bridegroom cometh; go ye out to meet him." Then all those virgins awoke, both the wise and the foolish. The wise ones trimmed their lamps, and had some oil left; but the lamps of the foolish had gone out, because there was no oil in them. It seems that they had been so careless, that all the Spirit of God—which may be compared to the oil that gives brightness to the lamps—had gone out of them, and their lamps would not burn. "Well," said they, "what shall we do? We have been expecting the Bridegroom as well as you that are wise; we believed the Gospel, but really we have been too careless; the spirit has been withdrawn from us; there is no oil in our lamps; cannot you give us some? Won't you sell us a little?" "Oh, no," say the wise ones, "we almost fear we have not got enough for ourselves; if you want any, you had better go and buy of those who want to sell." Hence, five that had gathered were foolish, and five were wise. The wise entered in with the Bridegroom, and the door was shut before the foolish ones could get in. But they afterwards arrived and begged to be admitted; and the question was asked. "Who are ye?" "We have been here among your people for a long time. Have we not cast out devils at a certain time? Have we not been on missions? Have we not healed the sick and done many wonderful works in your name?" What is the reply? "I know you not." Why? Because they have apostatized; they have lost the oil out of their lamps;

they failed to be prepared for the coming of the Savior. Therefore they were bound, as it were, hand and foot, and delivered over to the wicked world, to suffer the same punishment as those that would not receive the truth, and perhaps even greater.

There is another parable concerning this gathering dispensation. You recollect the Savior, in speaking of the end of the wicked world, in a parable, calls it a time of harvest. Before the time of harvest, there seemed to be a gathering together, and by and by, after this gathering, the tares were plucked out from among the wheat, and cast out in bundles, ready to be burned; but those that were not tares, those that were really wheat, were the ones that were prepared to enter in and partake of the blessing of the Lord. This was spoken, not concerning the former dispensation, but that dispensation immediately preceding the end of the world.

In another very plain parable, concerning the gathering in the last days, the kingdom of heaven is compared—that is the kingdom which should exist in the last days—to a net that should be cast into the sea, and gather of all kinds, both good and bad. They are brought up to the shore, not left in their native ocean or native waters, but brought up to the shore. The bad are cast away, and the good were cast into the vessels. Now, this had reference also to the end of the world. This had reference to the great and last dispensation, when the servants of God will go forth, being commissioned of the Lord of Hosts to gather out his Saints, those that have made a covenant with him by sacrifice, and in the gathering out of these Saints from all the lands of the earth, and from the four quarters

thereof, they will gather up a great many that are not good, that will not stand the test; but the bad will be cast out, those who have not on the wedding garment, they will be cast away, and bound hand and foot, as it were, until the end shall come, that is, the final judgment, which will be more than a thousand years after the time of the coming of the Savior.

This same great gathering is characterized also by Daniel, as a stone cut out of the mountain without hands. This stone is represented as a kingdom, and its location is represented as a mountain, showing that there is to be a kingdom of God set up in the last days by the gathering together of his people in an elevated region of country, called a mountain. By and by that stone will roll forth, until the kingdoms of this world are broken in pieces, and as the Prophet Daniel said, the kingdom shall not be left to other people, but shall stand forever; all those other earthly kingdoms, that Nebuchadnezzar saw in his dream, will vanish away, like a night vision, or, in other words, become "like the chaff of the summer threshingfloors; and the wind carried them away, and no place was found for them." There are many politicians that are trying to foretell the future. They speak of what this government, and that government, and the other government will be, several hundred years hence, or perhaps in ages hence, as though they could see and understand, naturally, the condition of the various governments and kingdoms of the earth, for a long time to come; but Daniel, who was filled with the Spirit of the living God, saw that all these earthly governments—with the setting up of which God had nothing to do particularly, that is, their founders were neither prophets nor revelators

so as to found them upon the principles of the everlasting Gospel—were to vanish away, like the chaff of the summer threshingfloor. And you know how that vanishes, especially when the wind blows strongly. So shall it be with all the governments, kingdoms, powers, republics, and empires upon the face of this globe, except one government, namely, that government which the God of heaven shall establish in the latter days upon the mountains. This is the work of God. It is God that causes these kingdoms to vanish away. It is our God that will cleanse the earth from wickedness. "A fire shall devour before him, and it shall be very tempestuous round about him." He it is that will speak and the wicked shall melt away. He it is that will cause violent whirlwinds to go forth and destroy this, that, or the other city, according to his own will. He it is that will send forth pestilence and plague, and will perform all that has been spoken by the mouth of his prophets, concerning the destruction that is to take place in the latter days.

To prove still more clearly the nature of this great latter-day work of gathering, read the writings of John the Revelator. He saw the introduction of the Gospel in the latter days. He saw "another angel" should bring it. He saw that it should be published to every nation, kindred, tongue and people. He saw that following that angel there would come great and terrible judgments. He saw that after that angel should come with the Gospel, there would come a voice from heaven, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remem-

bered her iniquities." This voice from heaven, this new revelation, that was promised by the mouth of John the Revelator, and the sound to all is: "Come out from among these nations. Come out from the four quarters of the earth. Come out from Great Babylon, 'Mystery, Babylon the Great,' that you may escape the desolation and plagues that will soon overtake her." Read concerning the coming of that angel with the Gospel. Read the declaration that that should be the hour of God's judgment. When the Gospel is preached, it is the last message to the human family, the last warning voice that they will hear before the coming of the Lord. If they receive it, they will flee out from the nations; if they receive it not, then know assuredly that the hour of God's judgment is come, and God himself will judge the people, as written in this 50th Psalm.

But we will not detain you longer. May the Lord bless you. May he pour out his Spirit upon all the faithful of the Latter-day Saints, and if there are any unfaithful ones, numbered with the people of God, may the Spirit of the Lord strive with you, until you shall repent of your unfaithfulness, and become pure, upright, virtuous, and holy before the Lord, that you may be entitled to his Holy Spirit. And if there be any strangers present, this afternoon, who desire to know the truth, we would ask them to search the sacred Scriptures, call upon the name of the Most High God, and he will show you whether these Scriptures are true or not; he will reveal to you whether he has sent his angel from heaven or not; he will give you a testimony that is greater than the testimony of men, provided you will go humbly before him, and call upon him, with all your hearts. Amen.

RESPONSIBILITIES OF THE PRIESTHOOD—EXHORTATION TO FAITHFULNESS, ETC.

DISCOURSE BY ELDER WILFORD WOODRUFF, DELIVERED IN THE SALT LAKE ASSEMBLY HALL, AT THE PRIESTHOOD MEETING, SUNDAY EVENING, JULY 4, 1880.

REPORTED BY JOHN IRVINE.

As this is the priesthood meeting of the elders of Israel and those bearing the priesthood, I feel I would like to say a few words in connection with what Brother Taylor has said. I look upon our condition or our position, as a people, that we are called to a certain work. When we send men upon missions, or to perform any branch of business or labor, of course we expect them to perform it, and the Lord expects them to do the same. Now I look upon the elders of Israel here tonight, and in this Church and kingdom, as upon a mission. We have been ordained to a mission, and we have our time set to do it and to perform it. Not that I know exactly how many days or years we are going to spend in it. But this mission is required at our hands, not at the hands of Brother Taylor, Brother Joseph, or Brother Brigham alone, but it is required at our hands by the God of heaven, and we are performing a work and laying a foundation which we have got to meet on the other side of the veil. It does not make any difference to what position we are called or or-

dained. If we are called to the office of a bishop we should fulfill the duties pertaining to that office. I know it has been considered a very hard office, and one to which a good deal of time has to be devoted. Yet there are a great many bishops who don't spend much time in it, while others are true to their calling. A bishop's calling is an important one. He is called to be a father to the people of his ward. And when labor is laid upon us to perform we should not ignore that labor or lay it aside. There is an account kept, whether we keep one or not. There are a good many revelations which show us that this is the case. Your history goes before you. All of you will find it when you get to the other side of the veil. Every man's history—his acts—are written, whether he has kept a record here or not. This is plainly manifested in the revelation known as the "Olive Leaf."

As I view it, we are not placed here as elders of Israel, apostles, or bishops, merely to get rich in gold and silver, and the things of this world. We have a labor laid upon

our shoulders. Joseph Smith had, Brigham Young had, the Twelve Apostles have, we all have, and we will be condemned if we do not fulfill it. We shall find it out when we get to the other side of the veil. It is through this neglect of duty that so many have left this Church and kingdom of God. There is hardly a tithe of the people who have been baptized in water for the remission of sins that have died in the faith. In the United States there are tens of thousands of apostate Mormons. Many a time in my reflections I have wished I could fully comprehend the responsibility I am under to God, and the responsibility every man is under who bears the priesthood in this generation. But I tell you, brethren, I think our hearts are set too much upon the things of this world. We do not appreciate, as men bearing the holy priesthood in this generation should, the mighty responsibility we are under to God and high heaven, as well as to the earth. I think we are too far from the Lord. I do not think we live our religion as we ought to. I do not think our hearts are set upon building up this kingdom as they should be as Latter-day Saints. Now, do not think I am your enemy because I tell you these things. I feel we have an important work to perform, and others will continue the work when we have passed away. I look around and view the work of time. I look around and find that eight of the Twelve Apostles have passed into the world of spirits since we came into this valley; I expect to go there myself, I expect my brethren will; we shall all go there before many years are over. I do not look for anything else; and I will say that for the last year or two in my reflections I have felt that I have no other business on this earth but

to try to build up this kingdom. I do not feel that I am justified in settling my heart upon the things of this world to the neglect of any duty that God requires at my hands. And another thing, when I look at this generation, when I think of over twelve hundred millions of people who dwell in the flesh, many of them ripening for the judgments of God, a generation that is ready to receive the wrath of God upon their heads—when I consider these things, I know that if I neglect to bear my testimony before them, if I neglect to bear my testimony to this generation when I have an opportunity, I shall feel sorry for it when I go into the spirit world.

That is the way I feel with regard to this work. God requires that we bear record of it to this generation; and when I think of the extent of this generation, the greatness of it, when I consider that this is a generation and dispensation when God has set his hand to establish a kingdom, the great and last kingdom, and the only kingdom that the Lord ever did establish in any age of the world, to remain on the earth through the millennium, when I think of these things I can realize the greatness of this work. The Lord never had prophets in any age of the world who could stand in the flesh and live, and build up the kingdom of God. The world has always made war upon them and destroyed them, with the exception of Enoch who was taken up to heaven with his city. Now, if we could realize that we have the kingdom of God upon the earth today, with the promise of God our Father, that it will stay upon the earth until the coming of the Son of Man—if we could realize this and realize our responsibility, it seems to me that we would all have a desire to magnify our calling.

As I was going to say, with a generation like this, with the nations of the earth as they are today, having the power to build up the kingdom of God to stay here, having the power to rear temples to the Most High God, against the wrath and indignation of a thousand million people—I say, having this power, and being sustained by the Lord, we certainly ought to be willing to do our part of the work. We have borne testimony—I have, my brethren have, the elders of Israel have—to this generation for many years. We have borne testimony of the Gospel of Jesus Christ, of the Book of Mormon and of the prophets of God who have been raised in this our own time, and those testimonies will rise up in judgment against this generation and will condemn those who reject them.

This kingdom is in our hands to bear it off. The God of heaven is with us. He has sustained us. He turns away the wrath of man. He binds the hands of our enemies and breaks every weapon that is formed against Zion. He has established his people in these valleys of the mountains.

I would say to bishops, and to all men in authority, we should have an interest in carrying on this work. We should labor to get the Spirit of God. It is our right, our privilege, and our duty to call upon the Lord, that the vision of our mind may be opened, so that we may see and understand the day and age in which we are living. It is your privilege, and mine too, to know the mind and will of the Lord concerning our duties, and if we fail to seek after this, we neglect to magnify our calling.

As Brother Taylor has said, here we are at headquarters. We are an ensample for all the other Stakes to look at. We should not consider

anything we are called to perform a labor. Anything we are called upon to do we should do with a will. I look back to the days of our early missions. Brother Taylor, Brother Brigham, myself and others, had to go our ways sick with fever, ague, and the power of death surrounding us; had to leave our wives and children without food, without raiment, and go without purse and scrip to preach the Gospel. We were commanded of God to do it, and if we had not done it we should not have been here today. But having done these things, God has blessed us. He has sustained the faithful elders of this Church and kingdom, and he will continue to do so until we get through.

I wanted to express my feelings in relation to these matters. I reflect upon our position. I realize that we have a testimony to bear, and that we shall be held responsible for the manner in which we perform our duties. As apostles, seventies, elders, priests, etc., we are accountable to the Most High God. If we do our duty, then our skirts will be clean. We are watchmen upon the walls of Zion. It is our duty to warn the inhabitants of the earth of the things that are to come, and if they reject our testimony, then their blood will be upon their own heads. When the judgments of God overtake the wicked they cannot say they have not been warned. My garments, and the garments of thousands of others, are clean of the people of this generation, as also the garments of Joseph Smith, Brigham Young, and those of the elders of Israel who have died in the faith. We have borne our testimony, and when the judgments of God come, men cannot say they have not been warned. I consider our position before this generation is of vast im-

portance to us and them. I do not want, when I go into the spirit world, to have this generation rise up and condemn me, and say I have not done my duty.

There never was a generation like this. There has never been a people like this. There has never been a work like this since God made the world. True, there have been men who have preached the Gospel; but in the fulness of times the Lord has set his hand to establish his kingdom. This is the last dispensation. He has raised up men and women to carry on his work, and as I have often said, many of us have been held in the spirit world from the organization of this world, until the generation in which we live. Our lives have been hid with Christ in God, and the devil has sought to kill us from the day we were born until the present hour. But the Lord has preserved us. He has given us the priesthood, he has given us the kingdom and the keys thereof. Shall we disappoint our heavenly Father? Shall we disappoint the ancient prophets and apostles who looked forward to this day? Shall we disappoint Joseph Smith, and those brethren who have gone before, who laid the foundation of this work and left us to labor after them? Brethren, for God's sake do not let us set our hearts on the things of this world to the neglect of the things of eternal life. Do not let the bishops feel it is a hard matter to carry out any of the counsels given by those who are called to direct all these things. Bless your souls, if you lived here in the flesh a thousand years, as long as Father Adam, and lived and labored all your life in poverty, and when you got through, if, by your acts, you could secure your wives and children in the morning of the first resurrection, to dwell

with you in the presence of God, that one thing would amply pay you for the labors of a thousand years. What is anything we can do or suffer, to be compared with the multiplicity of kingdoms, thrones and principalities that God has revealed to us?

Well, we have got the kingdom, and we must bear it off. It won't pay you nor me to apostatize. But then there is this danger, you know. Brother Joseph used to counsel us in this wise: "The moment you permit yourselves to lay aside any duty that God calls you to perform, to gratify your own desires; the moment you permit yourselves to become careless, you lay a foundation for apostasy. Be careful; understand you are called to a work, and when God requires you to do that work, do it." Another thing he said: "In all your trials, tribulations and sickness, in all your sufferings, even unto death, be careful you don't betray God, be careful you don't betray the priesthood, be careful you don't apostatize; because if you do, you will be sorry for it." We received a great deal of that kind of counsel, and I have remembered it from that day until the present.

But I do not wish to detain you. I felt to back up the testimony Brother Taylor has given. I take it to myself. I can make nothing by neglecting any duty. I have never committed a sin in this Church and kingdom, but what it has cost me a thousand times more than it was worth. We cannot sin with impunity; we cannot neglect any counsel with impunity, but what it will bring sorrow; and the only safe way is to round up our shoulders and do our duty, and thus bear off the kingdom. None of us have a long time to stay here. When I look around and reflect upon my brethren that

are gone, I ask, Where are they? Where are they gone? Here is Brother Taylor, myself and others, who form part of the early organization of this quorum, who have traveled with the Church for a great many years; but Brother Joseph Smith and others have been gone for a long time—gone into the spirit world. While I reflect upon these things I often ask, What are their views toward us? How does the Lord look upon us as a people? I consider the Lord and the heavenly hosts are watching us. I know they manifest great interest in our welfare and in the course we pursue. I do not want to miss salvation. I want to go where Brother Joseph is. I want to go to my heavenly Father, and to his Son Jesus Christ, and to the old prophets who lived in their generations.

Let us try to live our religion. Let us seek for the Holy Spirit, that it may dwell in our bosoms day by day. Bless your souls, we have all we want of this world's goods. Who ever saw a people so well off as the people of Utah in these valleys of the mountains? Who has given us these things? Our heavenly Father. He has blessed the land for our use. This donation that has been made, some may call it a sacrifice; but Brother Taylor had a desire to stretch out the hand of kindness to the oppressed of the Latter-day Saints. We want them to have the benefit of this. We should therefore labor with a will. No matter how long you are a bishop, your work will be closed in the flesh by and by. Where are many of the bishops of this Church and kingdom who held office thirty years ago? Gone; and the bishops who are here tonight, others will supply their places by and by. We will all pass away in our turn, and the faithful will come

forth at the coming of the Son of Man, which is but a little while.

I feel anxious that we may not forget God; I feel anxious that we may not forget the position we occupy before him; for I will say this concerning myself: if ever I had any satisfaction or happiness, I have had it in "Mormonism." If there is anything to me or about me, it has been given to me in "Mormonism." If I have ever received any blessings; if I have ever had power to testify of the things of God, and been the means of bringing any into the Church and kingdom of God, it has been by the power of God, or by that which is termed "Mormonism," the Gospel of Christ. I know it is the power of God that has accomplished these things. It has been by the power of God that we have received all we are in possession of—our riches, our gifts, our wives and our children. How many of you have had sealed upon your heads kingdoms, powers and principalities in the world to come? Who can compare these blessings with gold and silver and the things of this world? Or what is to be compared with the gift of eternal life?

I pray God, our heavenly Father, to bless you, to bless all those who bear the holy priesthood; that the blessings of God may be over you. I feel that we as a people have got to rise up and clothe ourselves with the power of God. There must be a reformation, or a change, in our midst. There is too much evil among us. The devil has got too much power over us. A good many that bear the name of Christ and the holy priesthood, are getting cold in the things of God. We must wake up; we must trim our lamps, and be prepared for the coming of the Son of Man. May God bless you. May he guide and direct us

all. May he keep us in the hol-
low of his hand. May he sanctify
us and prepare us to inherit eternal

life, is my prayer, in the name of Jesus.
Amen.

**VISIONS OF MOSES—REBELLION IN HEAVEN—SATAN
CAST DOWN—OUR FIRST PARENTS FELL—BEFORE THE
FALL THEY WERE IMMORTAL—AFTER THE FALL,
MORTAL—THE COMMAND TO MULTIPLY WAS GIVEN TO
TWO IMMORTAL BEINGS—THIS COMMAND MORE FULLY
TO BE CARRIED INTO EFFECT, AFTER THE
RESURRECTION, ETC.**

DISCOURSE BY ELDER ORSON PRATT, DELIVERED IN THE TABERNACLE, SALT LAKE CITY,
SUNDAY AFTERNOON, JULY 18, 1880.

REPORTED BY JOHN IRVINE.

I will call the attention of the congregation to a portion of the word of God, that was given unto Moses before he delivered the children of Israel out of the land of Egypt. It may be well for me to mention, before reading, that Moses received many communications, by visions and by revelation, before he was sent from the land of Midian to visit his brethren who were in bondage in Egypt. He beheld, in these visions, many great and important events, some of which took place in the spirit world. Among other things which he saw was the pre-existence of the children of men, and also the

rebellion that took place among the great family of spirits before the world was made; and in this vision the Lord thus speaks to him:

"And I, the Lord God, spake unto Moses, saying: That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor. But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said

unto me—Father, thy will be done, and the glory be thine forever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power by the power of mine Only Begotten, I caused that he should be cast down; And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice. And now the serpent was more subtle than any beast of the field which I, the Lord God, had made. And Satan put it into the heart of the serpent, (for he had drawn away many after him,) and he sought also to beguile Eve, for he knew not the mind of God, wherefore he sought to destroy the world. And he said unto the woman: Yea, hath God said—Ye shall not eat of every tree in the garden? (And he spake by the mouth of the serpent.) And the woman said unto the serpent: We may eat of the fruit of the trees of the garden; But of the fruit of the tree which thou beholdest in the midst of the garden, God hath said—Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman: Ye shall not surely die; For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

These few words which I have read from the "Pearl of Great Price," were suggested to my mind immediately before rising to my feet. The short history that is here given, by new revelation to Joseph the Prophet, contains a vast amount of information for so few words. It shows the origin of evil, pertaining to the

inhabitants of this creation. I do not suppose that this was the first origin of evil. We do not consider that this creation on which we dwell was the first one that was made. We do not consider that the rebellion which took place in heaven prior to this creation was the first rebellion that had ever existed. We do not consider that those beings who rebelled were the first ones that ever had their agency; but we believe that God has always been at work, from all eternity; and that the creations which he has made are innumerable unto men. No man is capable of conceiving of the number. And those creations were made to be inhabited by rational, intelligent beings, having their agency. But this seems to be the origin of evil so far as the inhabitants intended for this earth, and who were then living in heaven, were concerned. They had their agency; and when I speak of the inhabitants that dwell in heaven, pertaining to this creation, I mean the spirits of men and women. I have no reference to the mortal tabernacles which we have received here, but I have reference to those beings who dwell within these tabernacles, who are intelligent, who have their agency, who had a pre-existence, who lived before the world was made. The inhabitants of heaven, who were selected to come on this creation, were agents, just as much as we are. They had a law given to them, just as much as we have. They had penalties affixed to that law, just the same as we have. They could keep that law given to them in heaven, just as well as we could keep a law given to us. They could rebel against that law, because of their agency, the same as we rebel against the laws of heaven.

We have an account given here of a personage called Satan, who stood

up in heaven, being an angel of light, an holy angel, prior to that time—who stood up before the Father and the Son, and made a proposition concerning the new creation that was to be made. "Behold," said he to the Father, "send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor." This was the language, according to this revelation which I have just read, made use of by this angel who stood in the presence of God. But the Only Begotten of the Father, the First-born of this great and numerous family in heaven, said unto his Father: "Father, thy will be done, and the glory be thine forever." Then we have an account that the Lord, because Satan thus transgressed, and because he sought to destroy the agency of man, and to redeem all mankind, that not a soul should be lost, was displeased with the proposition. And why should he not be? An agency was given to all intelligent beings; and without a proper agency, intelligent beings could not receive glory and honor, and a reward and a fullness of happiness in the celestial kingdom. There must be an agency wherever intelligence exists, and without agency no intelligent beings could exist; and because Satan sought to destroy this, and to frustrate the great and eternal plan of Jehovah, the Lord was displeased with him. He did not repent of his rebellion, nor of the wicked proposition; but he sought to turn away the family of heaven—the family of spirits that were in the presence of God—he sought to turn them away and convert them to his plan. But he did not succeed. He did succeed in leading away about one-third part of that great family

of spirits, because of their agency. They hearkened to his proposition; they thought it would be a very great and important thing to destroy the agency of man in the future creation that was about to be made, and to redeem them all in their sins, and consequently they joined with this rebellious character; hence came the fallen angels. What became of them? They were thrust down from the presence of God and the Lamb after this creation was made, and they were permitted to dwell in this creation. Finally, one of those spirits who kept their first estate was placed in a body upon this creation, and likewise a woman; and Satan came before the woman in the Garden of Eden, and tempted her. What was his object in tempting this woman? He did not succeed in overcoming her in the first estate—I mean he did not succeed in turning her away from God's commands; but inasmuch as they were now placed under different circumstances—placed in bodies of flesh and bones—placed in the Garden of Eden, he thought that he would assault them with a new temptation, to see if he could possibly overcome them. He succeeded in overcoming Eve, the woman that was given to this first man, and prevailed upon her to transgress the law of heaven, to partake of the forbidden fruit, and she succeeded in leading her husband to transgress the same law. Now, here arises a question. Did Adam partake of this forbidden fruit, being deceived as Eve was deceived? Or did he partake of it knowingly and understandingly? I will give you my views upon this subject. Adam very well knew that his wife Eve, after she had partaken of the forbidden fruit, having transgressed the law of God, must die. He knew this; he knew

that she would have to be cast out of the garden of Eden, from the presence of her husband; she could no longer be permitted to dwell with him. Hence, inasmuch as there was a great separation threatened between husband and wife—the wife having transgressed—he concluded that he would not be separated from the woman, and hence he was not deceived, but the woman was deceived; he partook of the forbidden fruit to prevent a separation between the two, and fell, even as the woman fell, and both were cast out together. If one only had transgressed and been cast out, the great command that had been given prior to that time—to multiply and replenish the earth—could not have been fulfilled, because of the separation. In order, therefore, that the command first given might be fulfilled, Adam, though not deceived, partook of the forbidden fruit, was cast out with Eve, and hence began, as far as possible, to fulfil the command, and to multiply his species upon this earth. There is one very important item, right here, to be understood, and should be thoroughly understood by every person desirous of knowing the truth, and that is, that when Adam and Eve were in the garden of Eden, before this transgression took place, they were not subject to death; they were not subject to any kind of pain, or disease, or sickness, or any of the afflictions of mortality. Now, perhaps those who are not in the habit of reflecting upon this matter, may suppose that when Adam was placed on the earth, and Eve, his wife, they were mortal, like unto us; but that was not so. God did not make a mortal being. It would be contrary to this great goodness to make a man mortal, subject to pain, subject to sickness, subject to death. When

he made this creation, and when he made these two intelligent beings and placed them upon this creation, he made them after his own likeness and his own image. He did not make them mortal, but he made them immortal, like unto himself. If he had made them mortal, and subject to pain, there would have been some cause, among intelligent beings, to say that the Lord subjected man, without a cause, to afflictions, sorrows, death and mortality. But he could not do this; it was contrary to the nature of his attributes, contrary to the nature of that infinite goodness which dwells in the bosom of the Father and the Son, to make a being subject to any kind of pain. At the time of the creation, all things that proceeded forth from his hands were considered very good. How came, then, Adam to be mortal? How came Adam to be filled with pain and affliction and with great sorrow? It was in consequence of transgression. Hence, the Apostle Paul, in speaking upon this subject, said, that by transgression sin entered into the world, and death by sin. Death, then, instead of being something that the Lord created, instead of being something that he sent into the world, and by sin; the Lord suffered it to come upon Adam in consequence of transgression. Two immortal beings, then, were placed in the garden of Eden, male and female. Was there any commandment given to those two immortal beings before the fall? There was one commandment, namely: "Be fruitful, and multiply, and replenish the earth." What! Did the Lord command two immortal beings to multiply their species? He did. In meditating upon this great command given to these two immortal beings, it opens to us a field of reflection, of knowledge,

concerning the great designs of the Almighty. It imparts to us a knowledge that the Lord our God intended that immortal beings should multiply their species. Can you find any place in the book of Genesis where our first parents were commanded to multiply after the fall? I do not remember any such scripture. I have read the scriptures very diligently; I do not remember any such command. Yet they did so, and the consequences were that children of mortality were born—mortal beings came upon the earth. Why? Because after the fall, Adam and Eve became mortal, and their species, of course, were after the order of the world, mortal in their nature. As the parents were subject to death, subject to pain, and sorrow, and distress, and all kinds of evil, so were all their posterity. It was contrary to the law of God for mortal beings to bring forth children of immortality; it was contrary to the order of heaven for mortal beings to multiply their species in the form of immortal beings. But may we not suppose that it was really necessary, notwithstanding there was no command given, that the children of mortality should multiply their species? Notwithstanding the Lord said nothing to Adam and Eve upon this subject after the fall, so far as it was written, yet we may suppose it was according to his purpose and design that they should multiply children of mortality, even though he gave them no command after their fall to this effect. They have continued to do so, and their children after them, in all of their generations, until the present time, and will continue to do so in future generations, until the earth has filled the measure of its creation, according to the number of souls that existed before the

world was organized, in the family of the two-thirds who kept their first estate.

But will the time come in the endless duration of the future, when our first parents will fulfill that command which was given to them while they were yet children of immortality? In other words will the time ever come when Adam and Eve will become immortal and carry out the command that was given to them in the days of their first immortality? I answer, yes; without this, the command of God never could be, in all respects, fulfilled. Though there should be hundreds of thousands of millions, or more, of the descendants of those mortal beings come here upon the earth, the command is not fully complied with; though he may have begotten sons and daughters, Cain, Abel, Seth and many others for some nine hundred years and upwards, yet all the sons and daughters he begat while he was mortal here upon the earth did not, in all respects, fulfill the command given to him while an immortal being. That has to be fulfilled after Adam and Eve are resurrected from the grave. Have they yet been resurrected? I think so. There were a great many that were resurrected at the time of the resurrection of Christ. Christ was the firstfruits of the resurrection, and then there were a great many Saints who came forth out of their graves and were resurrected, and permitted to enter into the celestial glory and dwell at his right hand. Among the number, I have no doubt but what our first parents, Adam and Eve, were permitted to come forth and enter into celestial glory; and I have no doubt but what they have been fulfilling the commandment given to them before they fell. Nearly two thousand

years have passed since the first resurrection of the Saints. I cannot believe that Adam and Eve, during these nineteen centuries, have been in idleness. I cannot believe that they alone constitute their whole family; but I believe that during this time they have been fulfilling literally the commandment that was given to them in the morn of creation and as immortal beings have brought forth immortal sons and daughters since their resurrection. Thus the commandment of the Most High was not made void, but is in process of fulfillment.

But let us enquire still further concerning this matter; for this seems to open up another field before our minds. The children of immortality are obliged to multiply, in order to fulfill this commandment. Hence, there is more contained in the Gospel in all its fulness and glory than what this world ever dreamt of. The Christian world, so called, have not looked forth unto the great future; they have not recognized the great law which God ordained for immortal beings to bring forth their species; for if our first parents must do this, in order to obey the commandment that was given before the fall, so must their children, or else ever be transgressors, one or the other. Their children, I say, never can fulfill the object of the commandment, that was given to immortal beings, unless they, as immortal beings, so multiply their species; and for this reason, we find incorporated in the Gospel that Paul preached this great saying, "Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord." What! Can I, can you, can the inhabitants of the earth really not be in the Lord, and yet not be united together in the holy covenant of

marriage, the male with the female? So Paul says. It is a very curious kind of saying, however, in the case of this generation, who have lost the knowledge of God though the apostasy of their fathers. They have all the time supposed that they could enter into a fulness of the glory of the celestial world without being united in the bonds of eternal union. But it is not so; it was not so in the beginning. The very first marriage that was ever known in this creation, was not a marriage between the children of mortality, but was a marriage consummated by divine authority, by divine power. It was a marriage between two immortal beings. No other marriage could be so important, so essentially necessary, to the inhabitants of this creation, as the first one celebrated in the beginning. What do you think, Christians of the nineteenth century, who belong to the various denominations? What are your views in regard to marriage? Your looks inform us. Your articles of faith inform us. The disciplines that you have, for the government of your churches, inform us that when marriage is performed among you, it is between two mortal beings, and they are only married till death shall separate and part them. Oh! How different from the first marriage on record between two immortal personages, whose days, inasmuch as they keep the commandments of God, were never to end, but their lives were to be endless or eternal. The Latter-day Saints have a different form of marriage from these sectarians. We have a marriage in our church, between the male and female, which reaches forward to the endless ages of eternity; we do not consider a marriage of very great importance, unless it takes hold of eternity. We do not believe in

these marriages which are to remain in force barely while this mortal thread of existence continues; we do not believe in a marriage that must be broken up, dissolved and divorced by that tyrant called death. Death has nothing to do with dissolving marriages—I mean those marriages that are performed according to the mind and will of God. Death may come in and separate the two for a short season, but it does not dissolve the marriage ties. If Eve dies before her husband, Adam, she is not divorced from him, neither is he divorced from her, but she considers, while dwelling in a celestial paradise, that she has legally and lawfully a husband in the flesh on the earth. Adam, if he still continues to live on the earth, while Eve has taken her flight to the eternal world, considers that he has a wife in heaven, though separated for a short time from her. She still is his wife, and will be his, until he himself shall fall into the grave, and even that does not dissolve the marriage tie. The great redemption wrought out through the only begotten Son—the great redemption that reclaims Adam and Eve from their graves, restores them also from this short period of separation that has taken place by reason of death; it restores them again to each other's society, as husband and wife; and they will remain in that relationship while eternity shall endure.

But here arises another question—one of the greatest importance to the children of men of all generations, and that is, are there any marriages that God will recognize which he is not the author of? In other words, supposing that two persons in the Roman Catholic church, in the Greek church, in any Protestant church, or two persons that do not belong to any religious denomination, are

married by a minister, by a justice of the peace, by any person professing to have authority among men, to celebrate the marriage ceremony—have they any claim upon each other when death separates them? According to their own covenants they do not. The minister only married them till death should them part. When death comes along and separates these two persons their marriage covenant has expired; it has run out, it is at an end. But inquires one, will not the Lord permit them to live together as husband and wife, after the resurrection? Why should he? If he had joined them together, according to the marriage ceremony that was administered to the first pair of immortality, then they could claim each other, after the resurrection; but inasmuch as the ceremony was performed by an uninspired man, not sent of God, and having no power to seal on earth that it should be sealed in heaven, of course their marriage covenant expires, that is the eternal end of their association. Now, the Latter-day Saints are not willing to go according to the tradition of the sectarian denominations of the earth; but we desire this great, this important ceremony to be performed so that it may be enduring, so that it never shall have an end, but last while eternal ages shall last.

How came we to obtain any knowledge upon this subject? Not of our own wisdom, not by searching the scriptures of truth. If God had not revealed himself, had not given instructions upon this important point, we should be in ignorance, the same as all the rest of the world; and our marriages, like them, would only be for time.

Another important question arises right here, in relation to those mar-

riages administered without authority; it is this. Many of you Latter-day Saints when you embraced this Gospel in Great Britain, in Scandinavia, in various parts of the United States, and among the various nations—were men having families, wives and children; you were married by the laws of the respective nations among whom you dwelt; you were married till death should separate you; you were not married for eternity. When you came up here to this land you began to inquire more fully into the nature of the marriage covenant. You found that there should be an eternal covenant, an eternal union. The question then arises, will your former marriage be sufficient? Not at all. You would have no wife in the morning of the resurrection, no children that would be yours legally and lawfully. Why? Because your marriage was not legal, only legal so far as the laws of the land were concerned, only legal according to the traditions of men. What should you do, then, in order that you may be legally married, in order that your marriage may stand the test in the judgment day, in order that you may have claim upon your families after the resurrection? You should have the ceremony performed again. Every couple that was married abroad, among the nations, must be remarried, not by man's authority, but by divine authority. Your covenants should be eternal, and sealed by divine authority, and then you will have a claim upon each other. But what about your children, that were begotten while you were yet among the nations? Can you claim them in the morning of the resurrection? No: you cannot, unless they are sealed to you by proper authority—your sons and your daughters must be sealed to

you, by one having authority from God; otherwise you have no claim upon them. Why? Because they were begotten under a marriage with which the Lord had nothing to do, only to suffer it; he suffered it for a wise purpose, that the human species might not be destroyed, or come to an end upon the earth; but as for commanding them he had nothing to do with that; consequently, not only your husbands and wives have to be remarried, by divine authority, but all of your children, that were born to you, under the old marriage, must be sealed to you in order that you may claim them in the morning of the resurrection.

But this opens up another field. I am talking to some who have a second wife. You lost your first wife, did you not, and you remarried according to the laws of the nations? What about these two wives? One living and the other dead; perhaps the dead one was just as good as the living; perhaps the person that died, before you gathered here to these mountains, was morally as good as any Latter-day Saint, lived up to all the light and knowledge which she was in possession of, yet she was not married to you by divine authority—what of her? Must she stand aside in the resurrection? And the second wife, because she happens to live and to receive the Gospel, and to gather up from among the nations, into the mountains, where the authority to administer these ordinances is revealed—must she supplant the first one that happened to fall into her grave before she heard these things? Must the first one remain without her family, without her children, according to the order that exists in the eternal world, while the second one enjoys all these things because she happened to live

a little longer? What do you think about it? Are there no provisions made for the first wife that has fallen asleep just as much as there is for the second? For God is without respect of persons, so far as people are honest and obedient; and though people may fail to receive the fulness of the blessings pertaining to the Gospel, because it might not be sent to them and they fall asleep, yet God was not so shortsighted, in laying of the plan of salvation, that he made no provisions for them. He did make provisions for them; and in what way? That the living shall act for the dead; this is the provision. Hence, we read concerning one of the sacred and holy ordinances, called baptism, that the saints in the Corinthian church, in ancient times, were baptized for those that were dead. What was the object of this? The object was that eternal blessings might be bestowed upon those who were dead; because of the actions of the living in their behalf, providing that the dead would receive what was done for them by the living. The same great Being that ordained the principle of baptism for and in behalf of the dead, also ordained eternal union through other sacred ordinances referring to the man and the woman; not only for the living but also for the dead, that they might be benefited not only by the actions of the living in baptism, but also by the acts of the living in relation to the marriage covenant; one is just as consistent as the other. If there is any great principle that has a bearing upon the eternal welfare of the human family, any great ordinance necessary to be attended to that will give them a right and title to eternal blessings, it matters not whether it be baptism, or the laying on of hands, or any other ordinance which God has instituted,

it will be recognized in the eternal heavens. Well did the Apostle say, "Neither is the man without the woman, neither the woman without the man in Lord." He understood the principle.

But shall we carry this one step further? I have spoken of these two women, one dying without hearing the Gospel, the other having all the privileges of the Gospel, pertaining to every blessing relating to eternity. Now if the living can act for the dead, by proxy, in other words, if the Lord our God gives a commandment, to his living Saints, to administer in all of these ordinances for and in behalf of the dead, then the dead will have claim upon these sealing powers and ordinances, the same as though they were living. But, says one, I see one difficulty here. What is it? Why, if these two women come forth in the resurrection, and these ordinances are recognized in heaven, the man would have two wives at once in the eternal world, and that would shock our consciences very much! Well, the Lord is not particularly anxious that your consciences should not be shocked. He is not going to swerve from the principles of eternal truth in order that your consciences or traditions may not be in the least degree disturbed. He is not going to vary from this law, he ordained from before the foundation of the world, in order to suit yours or anybody else's conscience. But, says one, that would be preaching up plurality, for those that are brought forth in the eternal world. Two women would go into the same family, and be wives for all eternity; and as you have said that the Lord commanded this multiplication to take place, when they were immortal beings, then, of course, both of these wives would raise up posterity

in all ages of eternity, being immortal personages, and thus fulfil the great and first commandment. Now, says one, these are the consequences that grow out of the doctrines you are teaching. I admit they are; perhaps you may be willing to admit the truth of this, so far as eternity is concerned, and those that have left here without hearing the Gospel. But let me ask a question here—Is it any more right for two women to claim the same husband, after they come forth from the grave, than it is for two women, here in time living on this earth, to claim a man as their husband? If one is right, the other is right also; and if the latter is not right, then the first doctrine that I have named is not right.

But I have not got through with this subject. There are other points to be considered. I have only spoken of two women. Now, says one, here is a woman who survives her husband and marries a second husband. The second husband receives the Gospel and comes into the Church; the first husband died without ever hearing it. What are you going to do with him? Do you suppose that God, in laying down the great plan of salvation would forget to make any laws, provisions, or conditions, in regard to these matters? Not at all. He has ordained that every man who is worthy shall have a family of his own; but he never did ordain, neither before the foundation of the world nor during any of the dispensations that have existed on the earth, that a woman should have two husbands living at the same time. He did ordain that a man should have two or more wives, and did acknowledge it, sanction it, did bless those that entered into his order of marriage in ancient times; but we have no account of his ever approbating the

contrary. Well, inquires one, what will become of this good man that happened to be in this condition? There are provisions ordained from before the foundation of the world, which take into consideration all these cases; namely, that all the human family who have died without the law or between the dispensations, when there was no divine authority on the earth, shall have a proper chance, by the living acting for the dead; and as there are innumerable females who have died and who never had been wives, provisions are made for them all providing that they embrace, in the spirit world the great plan of salvation in all its fulness.

We might say much more upon this subject. We might set forth before this congregation a case something like this: Here is a young man. He goes forth into the community, and seeks out a wife. He goes before those holding divine authority—power to bind on earth, and it shall be bound in heaven—and he is married to her for time and all eternity. By and by she dies. Perhaps she may have had one or two children, perhaps she may not have had any children, as the case may be. She dies, leaves her husband still in his youth. Must this youth, this good man, the man that has kept the commandments of God and been obedient to the Gospel of the Son of God—must he remain all the days of his life, perhaps 50 or 60 years longer, without having the privilege of taking another wife, his first wife having died? Oh, says one, the law does not forbid, when a man's wife dies, his taking another. Suppose he takes another, what then? If he could have only one wife after the resurrection from the dead, what would his second wife do? Would she not be apt to say,

"No, sir, you have a wife, she is in her grave, she was married to you for time and all eternity, now I desire a husband for all eternity myself. Is there any provision made for me if I go in as the second wife?" Why, yes. The provision is that both may be sealed to him for time and all eternity and not violate the law of God.

All these principles that I have treated upon, pertaining to eternal marriage, the very moment that

they are admitted to be true, it brings in plurality of marriage, and if plurality of marriage is not true or in other words, if a man has no divine right to marry two wives or more in this world, then marriage for eternity is not true, and your faith is all vain, and all the sealing ordinances and powers, pertaining to marriages for eternity are vain, worthless, good for nothing; for as sure as one is true the other also must be true. Amen.

REVELATION, PROPHECYING, PREDICTIONS OF THE SERVANTS OF GOD, ETC.

DISCOURSE BY ELDER WILFORD WOODRUFF, DELIVERED IN THE TABERNACLE, AT
LOGAN, SUNDAY MORNING, AUGUST 1, 1880.

REPORTED BY GEO. F. GIBBS.

It is a common saying with us, that the Lord has set his hand to build up his kingdom; but, notwithstanding, it is a true and a very interesting one. Let us turn our minds which way we will, as men of God, as Elders in Israel, if we enjoy any portion of the Spirit of the Lord, we cannot help seeing the hand of the Lord in his works in

these mountains and in the earth. It is a difficult matter, many times, for men of the world to understand the literal fulfillment of revelation; in fact, some of our leading men, men of wisdom, men who have enjoyed a good portion of the Spirit of the Lord—it has been difficult for them to understand the fulfillment of prophecy. In conversation with

persons with regard to the affairs of our nation, I remember President Young telling them that there would be a division in our nation between the North and South. "But," said they, "that cannot be; the stability of our government is of too durable a nature to even permit of any such thing." This is the way that our leading men felt before the rebellion; this is the way, as a general thing, that leading men feel today. They cannot comprehend, it is not in their hearts to believe in the fulfillment of prophecy; they cannot understand how it is that any power or wisdom that God can exercise, can bring to pass the prophecies that remain to be fulfilled. We had examples of this, as I have said. But the crisis came; a four years' war was waged, which laid in the grave a million and a half of the strength of our nation, and, as I have often said, and which I believe is true, cost them a debt which they will never live to pay. They could not comprehend this until it was over. It is so with our nation today; they cannot comprehend, notwithstanding the mighty evidence that is rolling before them like the waves of the sea, one event after another in their fulfillment; but they cannot realize how the Lord can make use of the elements known to mankind to bring about the destruction of a nation like ours. When Brother John Morgan was speaking, I was reminded of a certain spirit that arose in the hearts of men a few years ago, incited through the oppression of capital against labor. A few men rose up in Pittsburgh and other places in Pennsylvania, and in three days destroyed some twenty million dollars worth of railroad property. When this element once rises, what power has law, what power have the officers of the law or the government to

control it? It cannot be controlled by human power. As Latter-day Saints, we can in a measure understand, when we come to reflect that God rules and overrules and can do anything he has a mind to with regard to the fulfillment of these events. I believe the Bible; I believe the Book of Mormon; I believe the Doctrine and Covenants, and I believe that the predictions they contain will in their fulfillment roll upon our heads, and upon the heads of this nation, and upon the heads of the people of Zion, and the judgments of God, that have been proclaimed in the hearing of the people for the last fifty years, through the mouth of Joseph Smith and of Brigham Young and the apostles and the elders of Israel, by the gift and power of the Holy Ghost—not one jot or tittle of what has been declared will fall to the ground unfulfilled, and the Latter-day Saints ought to be prepared for them. I know many of these things look dark when men look upon them with the natural vision, and as a consequence doubt and unbelief follow; but when you look upon them with your mind enlightened by the Spirit of God, the spirit of inspiration and revelation, we then are able to understand them, and how easy it is for God to bring to pass the predictions of his servants.

The Lord, in a revelation given to Orson Hyde and William McClellan in the early days of the Church, in sending them out to preach the Gospel, told them that when they preached they should speak as they were moved upon by the Holy Ghost; and that if they did not have the Holy Spirit to direct them, they were told not to teach. "And," said the Lord, "when you do speak as you are moved upon by the Holy Ghost, your words are the words of

God, they are scripture, and they are the mind of the Lord to the people." (Sec. 68.) Many have an idea that it is something very strange for men nowadays to have revelation, and that nobody should have revelation excepting Brother Taylor. Here, my brethren and sisters, you are upholding the quorum of the Twelve twice a year in General Conference, besides doing so at your quarterly conference, as prophets, seers and revelators, and you pray for them twice a day, and perhaps oftener, and should it be anything very strange if they should receive a revelation? How strange, indeed! There are in this Church some six thousand seventies, and four thousand high priests, and four thousand elders, who hold the Melchizedek priesthood, which is after the order of the Son of God, besides many thousands of priests holding the Aaronic priesthood, and I would like to ask, if it was wrong to desire revelation? What business have we with this priesthood, if we have not power to receive revelation? What is the priesthood given for? If we do not have revelation, it is because we do not live as we should live, because we do not magnify our priesthood as we ought to; if we did we would not be without revelation, none would be barren or unfruitful. We have one man who holds the keys of the kingdom of God upon the earth, and it is his business to give the word of the Lord for the guidance of the Church. But here we have apostles and men of God, holding the holy priesthood, acting in behalf of the Church in different parts of this Territory, and also in different parts of the earth; and we have men, say, acting as Church agents in Europe, part of whose business it is to charter ships for the transit across the ocean of tens of

thousands of the people of God; is it the right of such men to have revelation from the Lord to guide them in their operations? Yes, it is; and no man should undertake to act in positions affecting the interests of Zion, unless he lives so as to be guided and directed by revelations of God. And every man who presides over a temple should live day by day in the revelations of Jesus Christ. And every seventy, and every high priest, and every man bearing the holy priesthood should live in that way to get revelation to guide and direct him in his labors. This idea that no man has any right to call upon God and receive revelation is wrong, and it has been wrong wherever it has existed in any age of the world. As was said of old, when a complaint was made concerning certain of the elders prophesying in the Camp of Israel, so say I: "I would to God that all were prophets;" because the spirit of prophecy is the testimony of Jesus.

With regard to prophesying, I wish to say, that we have a great many times the revelations of God given unto us through his spirit, when we do not comprehend what revelation is. How many of you have had the still small voice of the spirit whisper things to you, and when you have followed the dictations of that spirit it has become in you a principle of revelation? I would not be here today if I had not listened to the whisperings of that still small voice which has guided me in my journeyings; I never could have passed through the dangerous scenes and incidents of my life had I not followed the whisperings of the spirit of the Lord to me. And with regard to our preaching I will say, that as apostles of God and as men appointed to lead and guide Israel, we have a great

many things presented to our minds that at the time appear to be beyond our comprehension. Brother Heber C. Kimball, for instance, was a natural prophet; he would at times give utterance to things when preaching under the influence of the holy Spirit that would frighten himself, and has many times been known to say after he had finished preaching, "What have I said?" I am reminded of a circumstance which occurred in the early settlement of Utah, at a time when we were all in very destitute circumstances, without the shadow of any reasonable hope for seeing better times. At such a time Brother Kimball in preaching one day told the congregation that many months would not pass before we would be able to buy goods in Salt Lake City as cheaply as they could be bought in New York City. When Brother Kimball had said this he actually felt frightened for he could not see how it could come to pass, but it was spoken under the influence of the Holy Ghost, and therefore it was revelation. I was thinking today of a time many years ago, when President Young and several brethren of the Twelve, were in Logan; it was a time when a railroad up to this region was not even dreamed of, the time when Brothers Ezra T. Benson and Peter Maughan presided here; when at a meeting President Young called upon me to talk to the people assembled. The night before, however, we had been met by a long line of children and young people, from three up to twenty years of age; they had come out to meet the prophet, and presented a fine sight. While talking to the people I felt led to speak to the children and young people; and I told them that I wanted them to remember the visit which the president was making them because the

day would come when they were grown up, when they would talk to one another and say, that on such a day President Young and party visited us, and we were told then that we should see the day when a temple should be built in this place, from the top of which we would be able to survey the country around which would be occupied by ten thousand of our people; and you will say that this was told to us when brother Benson and brother Maughan presided here. We never thought of building a temple here at that time, it had never entered into the heart of man to do so. Brother Benson and Maughan have been for some years now in the spirit world. Today you are engaged building a temple which will be completed and dedicated; and when this shall be done these young people will have the opportunity of going to the top of the building and will then see what I promised to you in those early days.

I mention this to show you how things are presented to our minds and given utterance to in our public teachings about which, at the time, we have little or no idea.

When in the western country, many years ago, before we came to the Rocky Mountains, I had a dream. I dreamed of being in these mountains, and of seeing a large fine looking temple erected in one of these valleys which was built of cut granite stone. I saw that temple dedicated, and I attended the dedicatory services, and I saw a good many men that are living today in the midst of this people. And I saw them called of God and sent forth into the United States and to Babylon, or what is called the Christian world, to bind up the law and seal up the testimony against the nations of the earth, because they had re-

jected the testimony of Jesus; and of the establishment of the kingdom of God upon the earth. When the foundation of that temple was laid I thought of my dream and a great many times since. And whenever President Young held a council of the brethren of the Twelve and talked of building the temple of adobe or brick, which was done I would say to myself, "No, you will never do it;" because I had seen it in my dream built of some other material. I mention these things to show you that things are manifested to the Latter-day Saints sometimes which we do not know anything about, only as they are given by the Spirit of God.

I will say to Israel who are here to-day, we should take hold of this work in earnest and build this temple and redeem the dead as well as the living; and have faith in God believing that this is the work of God which will roll on to its fulfillment in the earth. God will not disappoint you in these the last days; he will not disappoint the wicked, he will not disappoint the devils in hell, nor the angels of God in the heaven will not be disappointed with regard to the fulfillment of the revelations; whatever may be the unbelief of this generation it will make no difference with regard to the fulfillment of the revelations of God and the predictions of his servants.

When in the Tabernacle at Salt Lake City on the 24th of July, in looking upon the assembled multitude and in contemplating the magnitude and grandeur of the procession, I said to myself, "What can be the feelings of the world?" What can be the feelings of our enemies who are laboring to "break up Mormonism," and who have for these many years past indulged in the fond expectation, and have

even gone so far as to predict year after year that in a few years more "Mormonism" will be done away. The world do not know what to do with "Mormonism;" the heads of our own nation and the kings of the earth are alike undecided, with regard to this handful of people that are growing up in these mountains. They see our union and the work already accomplished by us; they see the elements of prosperity and power manifested in this people, and although they do not say it themselves it is a fact, the spirit of fear to a degree is taking hold of them, they are afraid that the "Mormons" tell the truth when they say the God of heaven has set his hand again for the last time to establish his rule and government in the earth, which is destined to become a great kingdom and fill the whole earth. The great men of the earth are not ignorant of the existence of this people; they are studying our history, and they are watching the result of our labors. Although we are located in the interior of this mountain country, and so recently considered without the pale of civilization, the Latter-day Saints are not hid from view, their light is not under a bushel, but they are already known and talked of throughout all Christendom; and this Zion will continue to grow and no power will hinder it. Let us prepare ourselves and keep the faith, obey the commandments of God and exercise faith in these things; and let our prayers ascend into the ears of the God of Sabaoth day and night, for the fulfillment of these revelations and prophecies.

The Lamanites will fulfill all that God has said about them, and the Jews will fulfill and realize all that has been said respecting them and all that has been promised and pre-

dicted upon their heads by their father Jacob and by the prophets. It was foretold by the prophet Moses that they should be driven and despised by their enemies, and that they should be cursed of God, and that his curse should follow them until Christ came; and that they would reject him, and then they would be scattered as corn is sifted in a sieve, etc. But hear it all Israel, after your sorrow and pain and distress and after the days of your tribulation, your great Eloheim will stretch out his hand and gather you from every nation wherever you are driven, and he will bring you home to your own land, and you shall rebuild, your temple and city, and you shall be delivered by Shiloh when he comes. That will be fulfilled; and all that God has said with regard to the ten tribes of Israel, strange as it may appear, will come to pass. They will, as has been said concerning them, smite the rock, and the mountains of ice will flow before them, and a great highway will be cast up, and their enemies will become a prey to them; and their records, and their choice treasures they will bring with them to Zion. These things are as true as God lives.

When I contemplate the condition of our nation, and see that wickedness and abominations are increasing, so much so that the whole heavens groan and weep over the abominations of this nation and the nations of the earth, I ask myself the question, Can the American nation escape? The answer comes, No; its destruction, as well as the destruction of the world, is sure; just as sure as the Lord cut off and destroyed the two great and prosperous nations that once inhabited this continent of North and South America, because of their wickedness, so

will he them destroy, and sooner or later they will reap the fruits of their own wicked acts, and be numbered among the past.

I cannot help it; I would to God they would repent, that their eyes might be opened to see their condition; but the devil has power over them; he rules the children of men, he holds Babylon in his own hand, and leads the people whithersoever he will. There are changes awaiting us, they are even nigh at our very doors, and I know it by the revelations of Jesus Christ; I know it by the visions of heaven; I know it by the ministrations of angels, and I know it by the inspiration of heaven, that is given to all men who seek the Lord; and the hand of God will not stay these things. We have no time to lose.

I pray God's blessing upon the men working on the temple, and his blessing upon the Saints, that their hearts may be inclined to build them. If you knew and understood the feelings of the Prophet Joseph Smith, and those of his brethren associated with him, and the feelings of the millions of the human family who are shut up in their prison houses we would not tire, we would labor with all our might until the building was finished and dedicated, and then we would labor for the redemption of our dead. Ask Bishop Hunter if he ever expects to meet with his friends and associate with those who have passed away, unless he redeems them in the flesh, and he will tell you, no. He could not mingle with them if he did not redeem them in the flesh. I know the same, too.

I pray God to bless you, and to pour out his spirit upon my brethren of the quorum of the Twelve, that we may walk in the light and be guided aright in all our ministra-

tions. And I tell you again; God will not disappoint you; this kingdom will never go backward, neither will it ever be given into the hands of another people; but it will rest upon the shoulders of our sons and daughters when Christ comes in the clouds of heaven. We have no time to throw away, or spend in the foolish things of the flesh; what time is at our disposal should be used in building up the Zion of God, and in preparing ourselves and our families for the things that await us. Oh, I wish many times that the veil was lifted off the face of the Latter-day Saints; I wish we could see and know the things of God as they do who are laboring for the salvation of the human family who are in the spirit world; for if this were so, this whole people, with very few, if any, exceptions, would lose all interest in the riches of the world, and instead thereof their whole desires and labors would be directed to redeem their dead, to perform faithfully the work and mission given us on earth; so that when we ourselves should pass behind the veil and meet with Joseph and the ancient apostles, and others who are watching over us and who are deeply interested in our labors, we might feel satisfied in having done our duty.

This is how I feel, this is my faith. I read the Bible, the Book of Mormon and the Book of Covenants, and I look for everything contained in them to be fulfilled. We are making history day by day, and we are fulfilling the events which they predicted would transpire in the latter days. Isaiah, when he saw in vision this people in the mountains, exclaims:

"Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted.

"But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee."

In the own due time of the Lord all things spoken by the prophets will be literally fulfilled.

I pray God to help us to do our duty and to help us to feel interested in our labors in the flesh. And as a closing remark, seeing that this is election time, I will say, do not, my brethren, allow the spirit of contention and dissension to creep in among you. I am ashamed of some of our people who, instead of using their powers and influence in endeavoring to unite the people, go to work and raise strife, and the result is that in some of our cities an opposition ticket is gotten up, and our own people in these places divide one against the other. I say, shame on the elder or man holding the priesthood, the authority delegated to him by high heaven, who will do this thing; the heavens are displeased with such a man, and unless he repents he will certainly be found numbered with those who are arrayed against God and his kingdom on the earth. We have the whole world against us, besides many evil spirits to contend with, and we certainly should not divide one against another.

May God bless Israel, is my prayer, through Jesus Christ. Amen.

A DOUBLE BIRTHDAY—THE AUTHORITY OF THE PRIESTHOOD, ETC.

DISCOURSE BY ELDER ORSON PRATT AND ELDER WILFORD WOODRUFF, DELIVERED IN
THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, SEPT. 19, 1880.

REPORTED BY JOHN IRVINE.

It is with peculiar feelings that I arise to address this congregation who are assembled this afternoon. An event in regard to myself has this day happened that generally only happens once in the course of a man's life. Fifty years ago today I was baptized into the Church of Jesus Christ of Latter-day Saints. Hence, it might be said that it is in reality a year of jubilee, so far as I am concerned—I mean that the past year, which is the fiftieth year of my membership in the Church, closing with today, has been, indeed and in truth, a year of jubilee.

There is another thing, connected with these fifty years in the Church, that is also pleasing to your humble servant. Sixty-nine years ago today I was born into this world, making this day a double birthday to myself. How very thankful I ought to be for this great privilege which has been bestowed upon me. The hearing of the fulness of the everlasting Gospel, yielding obedience to the same, and entering into the Church and kingdom of God, in

my early youth, certainly is a blessing that is worthy of all thanks and praise to my Father who is in heaven, who granted this privilege to me in my youth. There were many scores of millions—yes, hundreds of millions of the inhabitants of our globe that did not enjoy this privilege.

It seems that the Lord our God, some fifty years ago and a little upwards, saw proper to organize his kingdom, to establish it on the earth by the ministration of holy angels, and by the revelations of his Spirit, and by sending down authority from the heavens to minister here on the earth, and by bringing forth that great and precious record, the Book of Mormon, and causing the same to be printed for the benefit of all mankind. How great a privilege conferred on me, to come to the understanding of the contents of that book when I was but nineteen years of age! How great a privilege to live in a day and age of the world when God has again revealed himself to the children of men! There

have been many periods of time since the creation in which the heavens, in an especial manner, have been favorable to the children of men, by sending communications and revelations from on high. But a long time had intervened, during which no such privilege had been granted to mortal man. So far as the nations of the Eastern Hemisphere were concerned, upwards of seventeen centuries had passed away, during which they were left in darkness, having no legally authorized minister, no one that could legally baptize, or administer the Lord's Supper, or build the Church of God, or administer in any of the ordinances of his Gospel; that was a long time for the nations to be left in darkness. So far as our Western Hemisphere is concerned, they were not left quite so long a period without information from the heavens. Some fourteen hundred years and upwards had passed away, on this Western continent, during which the people were left in darkness; hence, the whole earth for fourteen centuries, at least, had no Gospel preached by divine authority, no Church of the living God in any quarter thereof—so far as we are acquainted. It is true, that during these fourteen centuries the nations had a book that contained the history of the Gospel as it was preached in ancient times—a book called the Bible. But a book containing the history of the Gospel is one thing, and the power and authority to administer the ordinances of the Gospel is another thing; they are entirely distinct. A book, itself, authorizes no man, under the whole heavens, to build up the Church of Christ; it authorizes no man to preach the Gospel. No man ever receives divine authority by means of an ancient book that was given to prophets and

inspired men centuries before he was born. We never knew of the Lord's calling men by ancient books. If the Lord calls anyone in this day, it is by a new revelation, not a revelation given 1,800 years ago. How inconsistent it would be to suppose that a man is now called to sit in the presidential chair of the United States, because we have the history that Washington once sat in that chair. Would that authorize any person, among the scores of millions of the population of these States, to go and take possession of that chair, and undertake to administer in the office of a president over this great people? The thing would be so ridiculously absurd, that the people would rise up universally and condemn any such imposition. So in regard to the things of God. God is a God of order. And if mankind have an order in relation to authority to administer in governmental affairs, how much more the Lord? Has he not as much wisdom as his creatures? Is the Lord so much beneath his own creation that he would prefer illegality to legality? That he would let anyone assume the authority and power without calling him to an account in the great judgment day? "But," inquires one, "how do you know, Mr. Pratt, but what the Lord has called someone during the many centuries that you say the people have lived in darkness? How do you know but what he has authorized servants and ministers, to proclaim his Gospel among the children of men?" Now this is a very important point. I do not blame those who have not considered this subject, in putting such a question. It is perfectly reasonable that they should inquire how a person may know what grounds we have for supposing that there has been no one commissioned with divine autho-

rity, during the fourteen centuries that have rolled over the heads of the people, until the Lord sent his angel, upwards of fifty years ago, and restored the authority. There are various reasons that can be advanced to prove that the earth has been destitute of any such authority. One reason is, that among the three or four hundred millions of Christendom, or those who profess to be the followers of Christ, we find one universal belief among them, and they have acted upon that belief, namely: that God gives no new revelation to the inhabitants of the earth during their day. That is enough for me; it is all the evidence that I would want, although there is an abundance of other evidence; but that is sufficient for me to know that God never sent them. "But," inquires one, "may not a person be sent of the Lord, be divinely commissioned, and yet no revelation be given in his day?" I answer, impossible, impossible! "But," you may still further inquire, "may not others who received divine revelation in ancient times, have communicated that authority to their contemporaries who outlived them? And may not those contemporaries, thus receiving divine authority, have conferred it upon others still younger, and they upon others? And thus, may not the authority have been handed down by a regular succession of ordination, from the days of the apostles to our own period of time?" I will say that would be possible, just the same as the Church of God, in the first century of the Christian era, delivered the authority to preach and administer ordinances from one to another, among the various nations of the earth; it was continued along during the whole of that century—just as easily it could have continued, the second century, and the

third, and each succeeding century down to our own time.

Here, then, arises another question—may not the authority have thus been transferred? I answer—where has there been an unbroken succession of that same authority that was administered in the first century? I will tell you where the succession was broken. In the very period that new revelation ceased to be given to the human family, no further succession could be continued. It would be impossible for any person to be ordained with divine authority, for instance, to the apostleship, unless there was some person that had authority, and had really obtained divine intelligence, by new revelation, from the heavens, that such authority should be conferred upon some other person. When did divine revelation cease? Where shall we go for testimony upon this subject? So far as the inhabitants of the eastern portions of our globe were concerned, divine authority ceased about the close of the first century of the Christian era. Why did it cease? Because we have no account of any new revelation having been given after the close of that century; and when new revelation ceased, divine callings ceased; divine authority ceased; persons ceased to confer that authority in succession; because, for this obvious reason, they, without new revelation, did not know whom to call; they did not know who should be authorized to receive the apostleship, or any other calling. Every person, during the first century of the Christian era, who was ordained with authority and power to administer in the ordinances of the Gospel, was ordained by the spirit of prophecy and revelation. Timothy was a young man, compared with many of the apostles. He only received the calling, be-

stowed upon him through the laying on of the hands of the servants of God, or of those who were authorized, by new revelation, to administer and to confer authority upon him. Thus it is written in this good book (the Bible) that Paul, who was authorized as an apostle, called Timothy by virtue of the spirit of revelation and prophecy. "Neglect not," said Paul, "the gift that is in thee, which was given thee by prophecy, with the laying of the hands of the presbytery." And when we speak of missions, in those early periods of Christianity no person assumed to go on a mission among the inhabitants of the earth, unless he was sent, unless he was set apart. Even as great a man as the Apostle Paul had no authority to go forth as a missionary, only by the laying on of the hands of the persons who administered to him. Hence, it is written in the Acts of the Apostles, that the Holy Ghost said unto certain prophets that were in the Church at Antioch, "Separate me Barnabas and Saul for the work whereunto I have called them." Here is a new revelation. Saul could not be separated and set apart to any work of the ministry, only as the Lord called him; and that calling was made known to the prophets that were in the Church at Antioch. If peradventure, a man had been called by the spirit of revelation and prophecy, and set apart by the laying of the hands of a prophet or apostle, to be an especial minister to the nations of the earth, there would arise still another great question to be solved, in regard to whether that man, thus set apart, could fulfil the object of his mission without new revelation? I say that it would be utterly impossible. No man can fill a mission acceptably before the heavens, unless God should give to him revela-

tion, from time to time, to direct him in all his missionary labors. We have abundant testimony in the New Testament concerning this matter. Even when some of the very greatest revelators that we have any record of undertook to do things of their own accord, they were led directly different from their own judgments, in regard to their missionary labors. Paul had, at a certain time, a great desire to visit a certain place; such desire arose from his own natural judgment; but the Holy Ghost forbade him. Here it required a new revelation to know whether his own inclinations should be followed or not. Again, we find that the revelations of the Most High were very necessary in the case of the travels of these missionaries among the inhabitants of the earth. Philip had done a great work in the city of Samaria. He had succeeded in convincing large numbers, concerning Jesus, and had baptized them, and organized a great church in the city of Samaria. One would have thought that after having performed labors of such magnitude, he would be required to stay among that people, and administer to them; but no; the Lord gave a new revelation to the man Philip. He said, "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." In other words, "Leave your present field of labor; you can do more good somewhere else." Now, a man left to his own judgment, without new revelation, would not want to go somewhere else; his own inclinations would be to stay where so many had received his testimony. But no; the Spirit of God thought differently. "Arise Philip, go unto the south country." He was not told what he should do in the south country, but he started off according to the new

revelation. And after journeying a short distance, he saw a chariot before him, probably driving along at a slow pace, and it required another revelation. The old one that he got awhile before, requiring him to go to the south, he had already begun to fulfil. But while he yet journeyed, he did not know his further duty; and if God had not given him new revelations, he would have gone forth blindly in his missionary labor. But another revelation came, "Go near, and join thyself to his chariot." He therefore obeyed, and when he arrived at the chariot, he found a man reading not the New Testament, but the law and the prophets. Philip, being wrought upon by the Holy Ghost, said unto this man, "Understandest thou what thou readest?" "How can I," said the man in the chariot, "except some man should guide me?" And Philip began to explain unto him the things that he happened to be reading from the prophecies of Isaiah, concerning Jesus, and Philip was invited into the chariot. They rode along until they came to where there was water of sufficient depth to attend to baptism, for it seems that Philip had converted, or, in other words, had proved by his arguments that Jesus was the very Christ, and the man desired baptism and the chariot stood still, and Philip went down into the water and baptized him. Now Philip had no authority to confirm by the laying on of hands, as is evident, in the case of those who were baptized in the great city of Samaria. There was great rejoicing there because Philip had baptized them, but none had received the Holy Ghost, till another authority, higher than that of Philip, came and laid hands upon them for the reception of the Holy Ghost; having baptized these peo-

ple, he could go no further; he could not administer the blessing of the Holy Ghost; and hence, having fulfilled the object of the two revelations on this subject, the Lord had another place for him. He did not go there of his own accord, but it required a very powerful manifestation to get him away from that water; the scriptures testify that, "the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." Have you ever heard anything of the kind in these days, where men, in fulfilling their missions, have been caught away to some other place? "But they that wait upon the Lord shall renew their strength; they shall mount up with the wings of eagles;" says the Prophet Isaiah. Philip must have been borne, as it were upon eagle's wings. Now if a person—a man light enough, I mean—could get on an eagle's wings and be carried through the air, it would be a very good representation of some of those that wait upon the Lord.

I mention these various circumstances—and might mention scores of others—to show, that without the Spirit of the living God, to impart revelations, no man could administer to his fellow man, no man would have the authority to administer. This brings me back to the statement I have already made. You recollect the question is, can it be proved, or is there any evidence that there has been any man called to the ministry among all the nations during the long period to which I have referred? We take their own testimony. They say that there has been no revelation since the first century of the Christian era. Who says so? The whole Catholic church to begin with, and the Greek Church, another branch of the

Christian church so called, and then the Protestants that protested against those two branches, and came out from among them, have continued the same false traditions, that no new revelation is needed—that the last revelation which was intended for the human family was given towards the close of the first century of the Christian era; They do not seem to know how such an expression, if admitted, cuts them off from all authority and power which are divine; they do not seem to know that they cannot possibly be ordained by proper authority, unless God speaks again; they do not seem to know that the writings of men who are dead and gone, centuries ago, do not authorize them to preach the Gospel, nor give them any divine authority to administer its ordinances. Hence you see the impossibility of there being a regular succession from generation to generation, because of the want of new revelation. A great many other testimonies might be brought to prove this fact, but this one is sufficient. "Well then," says one, "if your arguments be true, if your belief be correct, there has been no Christian church on the earth for many generations." We can come to no other conclusion; there is no half-way business about it. We come to testify that there has been no church on the earth that God has recognized as his church for the last fourteen centuries, at least; and among the European nations and the nations of Asia and Africa there has been none since the close of the second century of the Christian era. What a woeful condition it is for the inhabitants of the earth to be in. We would be in the same condition that they are, if God had not condescended again to give new revelation; and this brings me

to the subject of the Book of Mormon.

Fifty-three years will have passed away, next Wednesday morning, the 22nd day of September, since the gold plates of the Book of Mormon were delivered into the hands of a boy, by the name of Joseph Smith, a farmer's boy, an illiterate boy, uneducated in the higher branches of learning, uneducated in regard to what is contained in the Old and New Testament, uneducated in the dogmas and creeds of men, uneducated in all branches of science, except it be some of the first principles, the rudiments of education, as taught in the common schools of the State of New York. I say, fifty-three years have almost expired since this great, this marvelous, this wonderful event happened; since an angel of God delivered sacred records into the hands of an illiterate, common youth, not yet twenty-two years of age. Such was the beginning, as it were, of a great revelation. I will not say the precise time of the beginning; for God prior to this time had given revelation to this youth on many occasions. The first one that he gave to him was in the spring of 1820, before Joseph Smith was of the age of fifteen. Then a wonderful revelation was given to him, the first one he ever received. In a great and glorious open vision, in answer to his prayers, there was the manifestation of two of the great personages in the heavens—not angels, not messengers, but two persons that hold the keys of authority over all the creations of the universe. Who were they? God the Eternal Father and his Son Jesus Christ, through whom God the Father made the worlds! These glorious personages descended from heaven; two personages whose countenances outshone

the sun at noonday; two personages clothed with a pillar of light round about them, descended, stood before this lad, and revealed themselves to him. He saw their countenances; he saw the glory of their personages; he heard the glorious words that proceeded from the Father, as he pointed to his Son and said, to Joseph, "This is My Beloved Son in whom I am well pleased." This was a new revelation; something different from what had been made manifest for a great many centuries, according to the declarations of the articles and creeds of men. How often I have read the declaration of King James' translator of the Bible, wherein King James is represented as the head of the church, and wherein the Bible, as translated by those that were chosen and appointed for that purpose, was intended for the light and benefit of the children of men; and for fear that mankind would cavil on the subject these uninspired men, the translators, in connection with those who were in their council, concluded to tell the people that this was the whole canon of scripture; in other words, we have translated sixty-six books, and they are compiled, or about to be compiled and printed for the benefit of mankind; and these sixty-six books of the Old and New Testament are the only books that Christians should receive, the only revelation that they should have to guide them in all their future lives. The people were just simple enough to believe what they said—just simple enough to take it for granted, because learned men, that were not inspired of God, had made this unqualified, unproved declaration. Now, "We, the Church of England, must get up, besides these 66 books, some 'Articles of Faith'—some thirty-nine Articles we will invent. We have got no pro-

phets among us to write these Articles—no inspired revelator sent from God; and therefore, we will originate out of our own hearts something that will prevent the people from receiving any new revelation. We will cunningly tell them that these 66 books, called the Bible, contain all the revelation that God ever gave to man." What further have you to say in your thirty-nine articles? "We say that every person that does not limit and confine his faith to the sixty-six books of the Old and New Testament, or if he undertakes to receive any other revelation, he is to be expelled from our church. That is what is said—not directly, but indirectly. In other words, every person who pretends to be a prophet, he is not to be a person considered worthy of belonging to our church." Has any other church but the Church of England adopted these false, soul-destroying delusions? Yes, a great many others. They have invented articles—not exactly thirty-nine, but articles of faith, creeds they are called in some instances, and disciplines in others, and so on. What are the objects of these? They are not revelation; God had nothing to do with giving them, men wrote them out of their own uninspired hearts, but they were all very careful to take up the ideas inculcated in the days of King James, namely, that the sixty-six books of the Old and New Testament were to be their rule of faith, and be their guide and nothing else was to be received as inspired. Oh, how blind! If they did but know it these very declarations in these articles and creeds would cut them off from all authority. But they were just simple enough to receive such a false doctrine; just simple enough to accept their want of authority before God; and thus by their own

acknowledgement, by their own printed works they prove to the whole world that God did not establish their churches, that God did not establish among them the ancient order of things; for the ancient Church of the living God was never destitute of the spirit of revelation.

If the Lord had left us in this condition, we would have been wandering in darkness to this day. The people who are here assembled this afternoon, would be no better off than the Protestant denominations, no better off than the Greek and Roman Catholic Churches that have existed from generation to generation, during many long centuries of apostasy. But God having looked upon the darkness that covered the earth, and the minds of the people, having looked upon the people that were honest in heart, and seeing the dilemma in which they were placed—without inspiration, without any knowledge that comes from heaven in their day, without anyone who has the right and the authority from heaven to baptize—concluded to fulfil that which was predicted by the ancient apostles, namely, to send an angel again to the inhabitants of the earth. It was a long time for the earth to be left without angels. Perhaps some of you may inquire, "Why did the Lord leave the people so long? Why did so many generations pass away, and no Church of Christ on the earth, no prophets, no revelators, etc.?" It was because of the apostasy of the people; and then after the apostasy commenced, near the close of the first century, they killed off the apostles, prophets and revelators—killed off the Saints who embraced the true Gospel, and the world became so exceedingly wicked and corrupt that the Lord did not see proper to send them any other message. But perhaps you

may inquire, must all those people who have lived so many generations ago, go down to an endless perdition in the eternal worlds, because no one had authority on the earth to administer Gospel ordinances to them? No; the Lord is more just than this. Every man and every woman that has not had the privilege of hearing the Gospel in this life, preached by one holding divine authority, will have the opportunity of hearing it in the world to come; so that there is no partiality, so far as the preaching of the Gospel is concerned. But, says one, there is a little partiality, it seems to me; for some have the privilege of hearing the Gospel in this life, instead of waiting till the next. But the Lord in looking upon the various generations upon the earth, judges after this wise: that when a people become so darkened, through their own apostasy, through their own wickedness, through their shedding the blood of righteous men, the Lord sees proper, because of this, to make them wait. If the true authority had been revealed, during the time of the administration of these corrupt men, the Gospel would have been banished again from the earth. For instance, if God had sent the angel in the second century of the Christian era, to renew his church on the earth, what would have been the consequence? There would have been no place upon all the face of the globe, where the people would have suffered such a church to exist. If he had sent the angel in the third century, or in the fourth, or in any of the centuries intervening, before religious liberty was established, the consequence would have been the shedding of the blood of apostles, prophets and saints again, and in order that they might not bring upon themselves this great condemnation the Lord saw that it

was far better to postpone the sending of the angel, until he should prepare, among the political governments of the earth, a nation where the church could exist, and have a little degree of safety. And even our nation, the best nation on the earth, having the wisest laws, laws that are calculated, if put into execution, to protect all religious denominations, laws founded upon justice and principles of equity—even in our nation, it has been just as much as the Lord could do, without destroying the agency of man to get his Church once more established on the earth. See what persecution has attended it! See what hatred! See the Saints fleeing before infuriated mobs; men, women and children, murdered; prophets, patriarchs, apostles and revelators, martyred. The Saints could scarcely find a resting place for the soles of their feet, after all the preparation that was made by the establishment of a great and free government. No wonder, then, that the Lord did not begin it two or three centuries ago; no wonder that he did not begin it in the days when Catholicism and the Greek church had universal sway over the eastern continent. The Church of the living God, if it had been established then, would have been immediately rooted out from the earth; and great would have been the condemnation resting upon the nations if such had been the case. But now it lives. Circumstances have changed, and though the Saints have been driven from their homes, and from their farms, though they have been persecuted, and the lives of many of the Saints destroyed, and their prophets put to death, yet, notwithstanding all this the Lord has preserved his Church, until the present time; Fifty years have rolled away, and upwards

since the Lord commenced this great work.

Now, then, a few words on the future. Years are to come, as Brother Angus Cannon said to me while sitting upon the seat this morning. He came to me, and I mentioned to him that this last year was my fiftieth in the Church—in other words—that I had been in the Church fifty years. A peculiar kind of answer was made by Brother Cannon. Said he, "Brother Pratt, I hope you may have millions of days or anniversaries of your birthday." I thanked him very much. Well, now, let me begin to speak upon this subject. God has promised eternal life to his children. "That whosoever believeth in him should not perish, but have eternal life." Now, I can see a consistency in the good wishes of Brother Cannon, upon this subject. I hope for eternal life, I have had this hope for the last fifty years. If I obey the commandments of heaven, if I receive his sayings, and abide in his word, I hope never to die, as it is promised in the New Testament. But, says one, did not Jesus die? And he kept all of his Father's sayings. Did not the apostles die? And they kept the Father's words. And were not all the ancient Saints subject to death? And they kept the sayings of the Lord. Yes, they suffered what is termed the death of the body. There is, however, quite a difference between the death of the outward tabernacle, and the death of the spirit. In other words, the spirit that God has placed within the tabernacle will live forever, and those who have the opportunity of dwelling in the next world, in light, in glory and in a fullness of happiness, get what is termed eternal life; there is no end to it. Consequently it cannot be expressed fully in the language of

brother Cannon that millions of such anniversaries might be enjoyed. But there is something still greater in the expression of eternal life, than that of a few millions of years. It is something that has no end. It may have a beginning. A person may begin to exist in this fleshly tabernacle as I commenced my existence here on this earth sixty-nine years ago today. That was the beginning of my existence here in this world; but there is such a thing as a person having a beginning to his existence in the flesh, and yet have no end. Those persons that were translated in the twinkling of an eye in ancient days did not have a separation of body and spirit. They were changed; they were, by the power of Almighty God, wrought upon instantaneously; they were changed from mortality to immortality; but still retain their flesh and bones. Now, I would ask, is there any end to their immortal tabernacles when thus changed? There is a beginning but no end. Their spirits are combined with their bodies forever. I have this hope. You Latter-day Saints have the same hope, so far as eternal life is concerned. You expect it, you pray for it, you desire to have a life that is endless; figures are unable to express the endless duration of ages that are to come. Eternal life is said to be the greatest gift of God unto the human family. There are many gifts of God, but this is the greatest of all. In the first place, God has given his Son to die for the human family. What a great gift! If it had not been for this gift of our Heavenly Father to the inhabitants of our fallen world, the consequence would have been that we should have had eternal death. What are we to understand by the term eternal death, supposing that there had been no atonement made? What is the

meaning of the term? Could you multiply figures enough if you were to take the figures that are now in use and extend them in a line—extend them in a series so that the figures themselves would be as numerous as the particles of the globe—would that express eternal life? Or would it express the duration of eternal death, provided there had been no atonement? No; it cannot be expressed. Hence the atonement of our Savior, which is the gift of God to the fallen inhabitants of this creation, lies at the foundation of all the other gifts given unto the children of men. It is because of this gift that we are permitted to repent of our sins. How could there have been an individual upon all the face of the globe who could have repented, provided there had been no atonement? Hence you see that repentance is the gift of God, purchased by the atonement. Again, could baptism have been a holy ordinance if it had no saving power in it? Could it have been for the remission of sins, had it not been for the blood of the atonement? No. Baptism, then, is a gift to the children of men as well as repentance. Would the laying on of hands have had any effect upon any person of the human family, in bestowing the gift of the Holy Ghost had there been no atonement? No. Then that is also a gift—the gift of God to man, that his servants should lay their hands upon baptized believers, and that they should be baptized with the Holy Ghost and with fire. Could we have been permitted to partake of the Lord's Supper with any effect whatever? No. Then *it* is also a gift of God unto man. And thus we may go through all the ordinances, that God ordained from before the foundation of the world unto the present time, and all of them can be called

the gifts of God unto man on conditions, and some of them without conditions. The atonement came without any condition on the part of man. It was without repentance, without faith on the part of man. The atonement was something given through the pure love of God to fallen man, without any acts of good works on the part of man. There are some of the blessings, then, that God has ordained for the fallen inhabitants of our globe which come independent of our works, and this is one of which I have been speaking. Would there have been any light or intelligence, or goodness or happiness, to be partaken of by fallen man, if it had not been for the atonement? None at all; there could have been no righteousness. But then, all the other gifts that we receive are through works, and by faith and works combined, and it is because of the distinction between these two separate gifts that many of the inhabitants of the earth have erred. Some of them profess to believe that they can obtain all the gifts of God without works, because of some of the sayings of the ancient apostles; while others consider that work must be combined with faith. Now both of these ideas are true when taken in their true light. Eternal life is among all those gifts that are promised of God; such as the gift of repentance, baptism, laying on of hands, etc. All these are not to be compared with the greatness of the gift called eternal life. I hope that all the Latter-day Saints under the sound of my voice may attain to this, the greatest of all the gifts of God.

Now, I wish, before taking my seat to bear my testimony before the people here assembled. I do know by the power of God, by the shedding forth of the Holy Ghost upon

my heart, by the revelations of the Spirit, by the many manifestations of the goodness of God to me, I do know that God has sent his angel from heaven. I do know that he has raised up the great latter-day kingdom predicted by Daniel. I do know that he has called apostles and prophets; that he has sent forth his servants divinely commissioned, with power from on high, to declare to the nations of the earth the great and last message of mercy unto the inhabitants thereof, to prepare all those that are willing to be prepared, for the great day when the heavens shall be opened, and all the heavenly hosts shall descend with power and with great glory, to reign here on the earth. I do know that God by his power has gathered together his people from the various nations of the earth, and established them here in these mountains for a little season, for an especial purpose. And what is that purpose? To prepare you while dwelling here in these mountains, territories and regions, that you may receive the blessings ordained for you in a future time, which time is not far distant. I do know that this people will return and will possess the land that God has promised to them, even in Missouri, and in Kansas, and in the regions round about. I do know that God will build up in Jackson County, Missouri, a great, and wonderful, and beautiful city, that shall be called "the perfection of beauty," the New Jerusalem. I do know that God will light up the habitations of that city by his power, by his glory, by a cloud in the day time, and by a pillar of fire in the night. I do know that when the people shall gather together in their religious assemblies, as you are here gathered this afternoon, that God will light up your assemblies, by his divine power even in

the night time, making your habitations, where you meet, glorious in the extreme. I do know that God will fulfil all that which he has spoken, by the mouths of his holy prophets, since the world began, pertaining to this last dispensation of the fulness of times, which will come to pass in their times, and in their seasons, and that this dispensation will be far more glorious, than all the other dispensations combined together, before everything shall be completed, for the bursting heavens to reveal the Son of God, and all those that are with him. These things, and scores of other things that I might name, I know will be fulfilled in their times and in their seasons, and that all who are faithful will be made partakers of these blessings. Amen.

Remarks By Elder Wilford Woodruff.

It is not my purpose at all to detain this congregation, but before dismissing I feel that I would like to say a few words. We are not in the habit of flattering any man, but I want to say a few words concerning Brother Pratt. If there is any man dead or alive who has dwelt longer in this church and kingdom than he has I do not know him. If there is any man that has traveled more miles in preaching the Gospel of Christ, in bearing testimony of the kingdom of God on the earth, I do not know who he is. When Brother Pratt embraced this Gospel he was a boy—in one sense of the word, illiterate and unlearned, the same as Joseph Smith and the most of us. Whatever knowledge Brother Pratt has obtained, either of the learning of the world or of the kingdom of God, he has obtained it by diligence and labor since he embraced this

Gospel. I have been associated with Brother Pratt myself for 47 years. I have traveled with him by sea and by land, in foreign countries and at home, and I never saw a man in my life that I know of that has spent as few moments idly as he has. I have never seen a storm at sea so heavy—even when shipping seas over the bow, side and stern but what he would read his book. Whenever the breakers became too heavy he would simply shut up the book until they were over. If there is a man on this continent who is more at home in the starry heavens, in the astronomical world than Brother Pratt I do not know who he is. If there is a man more deeply versed in mathematics than Brother Pratt, I do not know who he is. There may be many men equal to him in these things, but if there are, I do not know them. How has he obtained his knowledge? He has obtained it since he embraced this work. He has improved his time. Brother Pratt is the only living man today that was in the first quorum of the Twelve in its first organization, and I am pleased to listen to his testimony of the Gospel of Christ; for I want to say to Brother Pratt and to all other men we all have to acknowledge this; Joseph Smith, Brigham Young, the Apostles, and all men in this Church and kingdom, if there is anything to us, if there is anything about us, if we have any knowledge, or any power, or any influence, we have to give God the honor of it. It is not of ourselves. Joseph Smith always acknowledged this, as have all men in this Church and Kingdom. We have been called from the plow, from the plane, from the hammer—ignorant, illiterate boys, and thrust into the vineyard; and all the power we have, or ever had, in

building up the Kingdom, we have to acknowledge it as coming from the hand of God. Brother Pratt was one of the earliest men who shouldered his knapsack and traveled through the American continent to preach the Gospel of Jesus Christ to this nation. Frequently he would suffer from ague all day and go along and preach his sermon at night. These are experiences that he and others have passed through in the early rise of this Church, and I feel to thank God that we can still hear his voice and the voice of others who have been long in this Church and Kingdom. I hope the Lord will preserve his life until he is satisfied with it. He has lifted up his voice long and loud, according to the commandment of God to him, in bearing record of this Gospel and Kingdom to the nations of the earth. I was struck, in contemplating our own experience, with some of the remarks he has made today with regard to the Apostle Paul—how our own experience has agreed with that of the ancient apostle. How many times have we been called by revelation to go to the right and left, here, there and the other place, contrary to our expectation?

I will here relate what took place in my own experience. I was in Staffordshire in the year 1840. I was in the town of Stanley and held a meeting in the City Hall. I had a week's appointments out in that town. Before I rose to speak to the people, the Spirit of the Lord said to me, "This is the last meeting you will hold with this people for many days." I told the congregation when I arose what the Spirit of the Lord had manifested to me. They were as much surprised as I was. I did not know what the Lord wanted, but I saw the purpose of God afterwards.

The Spirit of the Lord said to me, "Go south." I traveled eighty miles; went into the south of England. As soon as I arrived, I met John Benbow. It was clearly made manifest to me why I had been called thither. I had left a good field, where I was baptizing every night in the week. When I got to this place, I found a people—some 600 of them—who had broken off from the Wesleyan Methodists and formed themselves into a sect called the United Brethren. I found that they were praying for light and truth and that they had gone about as far as they could go. I saw that the Lord had sent me to them. I went to work amongst them and ultimately baptized their superintendent, forty preachers and some 600 members; I baptized every member of that denomination, but one. Altogether some 1,800 were baptized in that field of labor. I suppose some of those then baptized may be in this congregation today. I name these things to show how we have to be governed and controlled by the revelations of God day by day. Without this we can do nothing. Many of our brethren who were with us at that time and who came to this valley, have passed behind the veil. Eight of the quorum of the Twelve who were in the flesh and most of them with the pioneers, today are in the spirit world. We are passing away.

I know as Brother Pratt has said, that this is the kingdom of God. Israel is being gathered together. The revelations of God are being fulfilled, and nothing will be left unfulfilled. Therefore, as Saints of the living God, let us be faithful to our testimony. We have the Kingdom of God. We are called of God by inspiration and commandment to warn this generation, to preach the

Gospel, to gather the people, to build up Zion, to build temples, to redeem the living and the dead, and to carry on the great work which is laid upon our shoulders; and may God enable us to accomplish these things for Jesus' sake. Amen.

ORGANIZATION OF THE FIRST PRESIDENCY—RESPONSIBILITY OF THE SAINTS, ETC.

DISCOURSE BY ELDER WILFORD WOODRUFF, DELIVERED AT THE GENERAL
CONFERENCE, SALT LAKE CITY, SUNDAY AFTERNOON, OCT. 10, 1880.

REPORTED BY GEO. F. GIBBS.

There are many times when I feel a great desire to speak to the people because I have things in my heart that I would like to say. I cannot say at the present time however, that I have any great desire to speak, still I will bear my testimony and express a few thoughts in my reflections that are upon me today.

I am happy and greatly pleased in what I have witnessed, and I feel that the heavens are pleased with our proceedings this day. I feel that they are right. The kingdom of God is onward; it is not backward. It is wisdom that we perform what we have done today.

The act of organizing the council

of the first presidency of the church and kingdom of God, I have regarded as a most solemn scene, to see this mighty host of priesthood who are assembled in this house vote in such unanimity, and to see this vast congregation rise in a body with uplifted hands to heaven, it is like the rushing of many waters—there is power in it; there is power with this people; there is power with the priesthood and in the ordinances of the house of God. And what we have done today will have its effect, it will have its effect in the heavens and on the earth. The responsibility that we bear as elders of Israel, before the heavens and before the

earth and before each other, is very great. We are called of God; we have been chosen, we have been ordained as men who have been called to bear the priesthood and to attend to the ordinances of the house of God, to preach the Gospel, to warn this generation, to build up Zion, to redeem the earth, to erect temples unto the name of the Most High God, to redeem the living and the dead, and to carry out those great purposes which have been foreordained before the world was. It is a great calling, it is a great responsibility: and I feel that we, as servants of God and as elders of Israel, that we should try in our minds to comprehend these things.

I reflect a good deal with regard to our position, as was described to us today by Brother Pratt. It has been my faith and belief from the time that I was made acquainted with the Gospel that no greater prophet than Joseph Smith ever lived on the face of the earth save Jesus Christ. He was raised up to stand at the head of this great dispensation—the greatest of all dispensations God has ever given to man. He remarked on several occasions when conversing with his brethren: "Brethren you do not know me, you do not know who I am." As I remarked at our priesthood meeting on Friday evening, I have heard him in my early days while conversing with the brethren, say (at the same time smiting himself upon the breast), "I would to God that I could unbosom my feelings in the house of my friends." Joseph Smith was ordained before he came here, the same as Jeremiah was. Said the Lord unto him, "Before you were begotten I knew you," etc.

So do I believe with regard to this people, so do I believe with regard to the apostles, the high

priests, seventies and the elders of Israel bearing the holy priesthood, I believe they were ordained before they came here; and I believe the God of Israel has raised them up, and has watched over them from their youth, and has carried them through all the scenes of life both seen and unseen, and has prepared them as instruments in his hands to take this kingdom and bear it off. If this be so, what manner of men ought we to be? If anything under the heavens should humble men before the Lord and before one another, it should be the fact that we have been called of God.

I believe the eyes of the heavenly hosts are over this people; I believe they are watching the elders of Israel, the prophets and apostles and men who are called to bear off this kingdom. I believe they watch over us all with great interest.

I will here make a remark concerning my own feelings. After the death of Joseph Smith I saw and conversed with him many times in my dreams in the night season. On one occasion he and his brother Hyrum met me when on the sea going on a mission to England. I had Dan Jones with me. He received his mission from Joseph Smith before his death; and the prophet talked freely to me about the mission I was then going to perform. And he also talked to me with regard to the mission of the Twelve Apostles in the flesh, and he laid before me the work they had to perform; and he also spoke of the reward they would receive after death. And there were many other things he laid before me in his interview on that occasion. And when I awoke many of the things he had told me were taken from me, I could not comprehend them. I have had

many interviews with Brother Joseph until the last 15 or 20 years of my life; I have not seen him for that length of time. But during my travels in the southern country last winter I had many interviews with President Young, and with Heber C. Kimball, and Geo. A. Smith, and Jedediah M. Grant, and many others who are dead. They attended our conference, they attended our meetings. And on one occasion, I saw Brother Brigham and Brother Heber ride in carriage ahead of the carriage in which I rode when I was on my way to attend conference; and they were dressed in the most priestly robes. When we arrived at our destination I asked President Young if he would preach to us. He said, "No, I have finished my testimony in the flesh, I shall not talk to this people any more. But (said he) I have come to see you; I have come to watch over you, and to see what the people are doing. Then (said he) I want you to teach the people—and I want you to follow this counsel yourself—that they must labor and so live as to obtain the Holy Spirit, for without this you cannot build up the kingdom; without the spirit of God you are in danger of walking in the dark, and in danger of failing to accomplish your calling as apostles and as elders in the church and kingdom of God. And," said he, "Brother Joseph taught me this principle." And I will here say, I have heard him refer to that while he was living. But what I was going to say is this: the thought came to me that Brother Joseph had left the work of watching over this church and kingdom to others, and that he had gone ahead, and that he had left this work to men who have lived and labored with us since he left us. This idea manifested itself to me, that such

men advance in the spirit world. And I believe myself that these men who have died and gone into the spirit world had this mission left with them, that is, a certain portion of them, to watch over the Latter-day Saints.

I feel myself as though we are blessed of the Lord, and that we ought to be satisfied. I feel that we should humble ourselves before God, that we should labor to magnify our callings, and honor this priesthood which we received before we came here while we live out the few days appointed to man in the flesh. And I do hope and pray God that we may magnify our priesthood and calling while we tarry here, so that when we get through our earthly mission and go into the spirit world, we may meet with Brothers Joseph and Brigham and Heber and the rest of the faithful men whom we knew and labored with while in the flesh, as well as Father Adam, Enoch, Abraham, Isaac and Jacob, and all the prophets and apostles who have had their day and their time and their generation, and who have finished their work here below and gone home to glory. Do you not think they are interested about us? I tell you they are. And I desire when I die, and my spirit goes into the spirit world, to meet these men and to go where they are; and I wish to live in that way and manner so as to be worthy of this blessing. And when I say this of myself I wish it to apply to all Israel. It will not pay us to apostatize; neither will it pay us to sin, it costs ten thousand times more than it is worth from beginning to end. Therefore, let us be true and faithful to God. And inasmuch as we have voted today to sustain the presidency of this church and kingdom, let our prayers ascend night and morning into the

ears of the Lord of Sabaoth, in behalf of the men who now stand at our head, and also in behalf of the apostles and in behalf of all the priesthood of God in their place and station. And inasmuch as we do this we will grow, we will advance, the Spirit of God will be poured out upon us

which will reveal unto us the mind and the will of God concerning us. And Zion will continue to increase in power on the earth, and eventually accomplish all for which it is designed, which is my prayer in the name of Jesus. Amen.

INTRODUCTORY REMARKS—HEAVEN AND EARTH TO PASS AWAY—NOT ANNIHILATED—HEAVEN AND EARTH NOT CREATED FROM NOTHING—MATERIALS ETERNAL—MATERIALS UNDER THE DOMINION OF LAWS—CENTRAL AND ORBITAL FORCES—COMPOUND AND ELEMENTARY SUBSTANCES—EARTH IN THE BEGINNING—NO MORTALITY, THEN KNOWN, ON THIS CREATION—THE FALL—THE EARTH'S BAPTISM IN WATER—ITS BAPTISM IN FIRE—ITS BAPTISM BY THE SPIRIT—ITS JUSTIFICATION—ITS SANCTIFICATION—ITS PURIFICATION—ITS THOUSAND YEARS' REST, ETC.

DISCOURSE BY ELDER ORSON PRATT, DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY MORNING, AUGUST 1, 1880.

REPORTED BY JOHN IRVINE.

I will call the attention of the congregation to a few passages of Scripture, which will be found in the 20th and 21st chapters of the Revelation given to St. John. In the 20th chapter we find these words:

"And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away; and there was found no place for them.

"And I saw the dead, small and great, stand before God; and the

books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

"And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

In the 21st chapter, commencing with the 1st verse, we read these words:

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

"And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

"And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

It is a great and important undertaking to rise up before a congregation of the children of men, and endeavor to declare the words of eternal life to them. No man living can do this acceptably in the sight of God, unless God is with him, by the power of his spirit and by the inspiration thereof. I often feel my own weakness and imperfection as a man, when endeavoring to do a work of this nature. I oftentimes feel to ask myself the question—what am I, and how can I perform the work which the Lord requires at my hand, unless he assists me? Sometimes I almost feel to shrink; but then I know, from past experience, that God has assisted me, and I have every reason to believe that he will continue so to do, inasmuch as I am humble and exercise faith in him, and strive to do his will.

These words written in the 20th and 21st chapters of the Revelation given to St. John on the Isle of Patmos, occurred to my mind, a few moments before I rose to my feet; for it is the practice of most of the elders of this church to take no thought beforehand what they shall say, and it is very seldom that the officers of the church endeavor to plan out in their own minds any particular form of discourse, but, sometimes the spirit of the Lord may suggest certain passages of scripture, and then that same spirit may dictate and direct, in regard to the form of words that shall be used in delineating the ideas contained in those texts.

We are told in the words which I have read, that there is a period of time yet in the future, wherein this earth upon which we stand, where

we have our being, and from which we derive our sustenance, will pass away; and the heavens that are over our heads will also pass away; at the time this great event shall happen, we are informed that a great white throne shall appear; that a certain personage will sit thereon, and that so great will be his glory, and so great the power attending him, that the earth itself will flee away from before his presence, and the heavens, the literal heavens that are over our heads—probably meaning the heavens that pertain to this creation—will pass away; the atmosphere and those things included in the atmosphere; and the earth itself, the solid portions thereof, and the liquid portions, will all pass away, before the face of him that sits upon this throne. This is believed not only by the Latter-day Saints, but by all Christian denominations, with very few exceptions. They believe that the heaven and the earth will, at some future period have a great change wrought upon them. They expect that they will pass away, but I believe that most of them consider that the earth will become annihilated; that the very materials of which it is composed will be reduced to nothing. I think that used to be, when I was a boy, a tenet of the sectarian world; it used to be their idea, that the earth was, in the beginning, made out of nothing by the word of God, and that it would be reduced to nothing when it passed away.

But I have not time to dwell upon the idea of the Christian world, and their views, concerning this matter; I shall touch upon those things according to the ideas and the faith of the people called Latter-day Saints. We do not believe that the earth was made out of nothing, like the modern Christian idea; we have no such belief; for we do not find any

such declaration contained anywhere in the scripture. We do not take it for granted, because they have incorporated these things in their modern theology, in their doctrines, in their disciplines, in their church articles, in their creeds—we do not receive it on this testimony; but we search to see what the scriptures of truth have said upon this subject; and when we have searched them, we find there is no indications whatever, that the earth was made out of nothing, or that it sprang into existence, where there was nothing on which to work.

We read in the first chapter of Genesis that God created the heaven and the earth, and the earth was without form and void, but there is nothing in this passage that informs us that he made the earth out of nothing. Our view is that the elements out of which this and all other worlds were made existed from all eternity; they never had any beginning. There are a few individuals on the earth that make no profession of religion—some call them materialists—who believe this same principle; and in doing so, they have got one truth incorporated among their ideas, though they do not believe in God. The materials of this creation, according to our view, and that which God has revealed to us, in this last dispensation, have existed from all eternity. These materials have been, from all eternity, subject to the command of the great Jehovah; they are under his jurisdiction; he has power to control them; he gave them laws; they act according to these laws; and they have been governed by laws, so far as we have any knowledge, and so far as our creation is concerned, for indefinite ages past; and we have every reason to believe that they have been under the

dominion of law, so long as there has been a Supreme Being. And you might ask how long is that? We answer, that he is co-eternal in his existence, with the materials of creation—one existed as long as the other; and neither of them had any beginning. There may have been an endless cycle of organizations and disorganizations among the materials of nature, governed for a certain period of time, for a wise purpose, according to wise and just and holy laws, adapted to their condition, and to bring about the great purposes of the great Jehovah. We find that everything, at present, so far as we have any knowledge and understanding to discern the workings of nature, seems to be under the dominion of law. The earth rolls in its destined orbit according to laws. The force by which it is supposed to have been projected is according to a certain law. The great central force by which it is governed, or to use a modern word "attracted," is according to a certain law. The projectile force, so called, is adapted to the central force; and it has rolled in its destined path, ever since its present organization, or for some 6,000 years, and how much longer it has rolled in that path or orbit, we do not know. It had a beginning in its present organization, as Moses clearly gives us an idea. But in organizing this world the Lord did not call it into existence from nothing, but called the eternal elements that were spread abroad in space and commanded them to come together, according to certain laws; and the earth was formed and placed in its proper position, in the midst of many other creations which roll around the great central orb—the sun. It was no small work; it required the power of an Almighty Creator to

organize a world like this, to adapt it, in its organization, to the principle of life, which, more or less, pervades all of its materials, causing them to fulfil various laws, ordained in relation to their action, obeying what are called chemical laws, in forming the numerous compounds of which our earth is composed. The solid portions, the liquid portions, and the aerial positions, were all formed chemically by the power of the Almighty—I mean the compounds which constitute those portions—and when we come to reduce these compounds to their elements, we find upwards of sixty elementary principles, from which, being joined together according to chemical laws, all the numerous compounds are formed. Now, these laws in all their operations are laws given by the Divine Being. He it is that causes them to operate. Light, heat, electricity, and every substance combined with the materials of our globe, are all under the dominion of numerous laws; and the results that are brought about, or the good that is bestowed upon the inhabitants of the earth, upon the animal creation, giving them life, happiness, and peace—have all been brought about by the wise ordination of these laws, exhibited through all the elements of this creation. I say it required an Almighty power to so wisely organize these elements; and when they were organized it required great wisdom and judgment to produce the orbital motion of the earth. The ascertained velocity that the earth has in its orbit, as it flies in its destined course around the sun, is between eighteen and nineteen miles per second. It not only requires great power to organize the elements into a world, but it requires infinite wisdom to organize the elements into flesh as at present

in the animal creation, including man, to give life to the beings which dwell in these tabernacles.

This world, however, is not now as it was in the beginning, that is when I speak of the beginning, I have reference to the beginning of the earth, in its present organization; I do not have reference to the beginning of duration, for it had no beginning; I do not have reference to the beginning of an endless past, but I have reference to the beginning relative to our little globe. In the beginning of our creation, the earth was very fair, quite different from what it is now. There were no children of mortality upon it, no animals that were mortal upon it, no birds, nothing wherein we observe life in this creation existed in its mortal state; but everything that had life was immortal; every bird, fish, fowl, insect, creeping thing, cattle, and man—all were immortal. The earth had no curse resting upon it; the earth itself was immortal, and would have continued in all its glory, as it issued from the hand of the Creator to the present time, without any curse, had it not been for the transgression of our first parents. That was the introduction of mortality, of pain and sorrow, misery and wretchedness, not only upon man, but upon all creation that then existed; everything was brought under the dominion of the curse. The curse came upon man—that being who could stand in the presence of God and converse with him face to face—the seeds of mortality were sown in his immortal body—a change came and his whole system was affected thereby. The seeds of death were placed within the tabernacle of man, within the tabernacle of the lion, of the ox, and every beast of the field, and every fish of the sea, and every fowl of the air. A very great change then came over this

creation. First, it was spiritual in all its blessings and fullness of life and glory. Then it was reduced to a temporal condition, wherein misery and wretchedness existed.

Another great change happened nearly two thousand years after the earth was made. It was baptized by water. A great flow of water came, the great deep was broken up, the windows of heaven were opened from on high, and the waters prevailed upon the face of the earth, sweeping away all wickedness and transgression—a similitude of baptism for the remission of sins. God requires the children of men to be baptized. What for? For the remission of sins. So he required our globe to be baptized by a flow of waters, and all of its sins were washed away, not one sin remaining. You were baptized, Latter-day Saints, for the remission of your sins, believing in the Lord Jesus Christ, repenting of your sins with all your heart, going down and being buried beneath the liquid grave, you came forth as new creatures. So says the New Testament; you buried the old man with all of his wicked deeds, and came forth out of the liquid element born anew. So the earth in a measure was renewed, not fully; no more than we are renewed fully by baptism; we are not made immortal, when we come out of the waters of baptism; we still retain the effects of the fall, so far as mortality is concerned. So does the earth; the earth retains the effects of sin and transgression that came upon its face. But notwithstanding it retains these effects so far as mortality is concerned, yet it was cleansed in a measure from this transgression. But alas! This earth has again become corrupted. We are required, after being baptized for the remission of our sins, to sin no more; to live holy and perfect lives, so far as we possi-

bly can, and to keep the commandments of God in all things, and to walk in newness of life, and this to the end of our days. The earth has not been permitted to rest during the period of four thousand years and upwards since its baptism. Wickedness again has accumulated upon its face. The inhabitants of the earth have corrupted and defiled the earth by their transgression. By and by another great change will come. As the earth was cleansed from its transgression by baptism in water, so it must again be cleansed, before it is made immortal. It must be cleansed by an element that is stronger and more purifying than that of water, namely, the element of fire. Fire must prevail over all the face of this earth. What for? For the purpose of cleansing the earth from its transgressions, the same as the Latter-day Saints expect to be cleansed and purified more fully than by baptism in water—by the baptism of fire and the Holy Ghost. This is the promise to all that will repent of their sins and be baptized for the remission of the same, that they shall receive the gift of the Holy Ghost, which is another baptism, more effectual, more cleansing, more purifying in its nature, sanctifying the inner man and the outward man, and making him a new creature. So this earth in due time must be baptized with fire first, and then the Holy Ghost. Fire will cleanse all the proud and they that do wickedly from its face—all persons that are corrupt, all sinful persons, all disobedient persons, all who do not keep the commandments of God; it will cleanse the earth by burning them as stubble, fulfilling the words of the prophet Malachi, in the last chapter, which reads thus: "For, behold, the day cometh, that shall burn as an oven;

and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

It seems, then, that this earth has to undergo a process very similar to that of the redeemed man. It has to obey all the great sacred ordinances of the Gospel, so far as its first principles are concerned; the earth has to undergo a cleansing process, first by water, a similitude of water baptism, and then by the Holy Ghost, a similitude of baptism by fire and the Holy Ghost which you receive by the laying on of the hands of those who have authority. Does this make man immortal? No; man still retains his mortality, even after he is baptized with fire and with the Holy Ghost—his body is subject still to death. It may be burned at the stake; it may pass away as the earth will pass away; not annihilated, not one particle of our earthly tabernacles shall be struck out of existence; but the elements may be separated asunder, they may mingle perhaps with other elements—all this may take place, even after we have been sanctified and purified by the baptism of fire and the Holy Ghost. So with our earth, when it is renewed by the coming of our Lord and Savior Jesus Christ, when he shall descend, as Paul says, in flaming fire. What effect will that have? It will have the effect that is spoken of by Malachi, all the proud, including every wicked man, every wicked woman, will be swept away like stubble before the devouring flame. It will be thus when Jesus descends in the clouds of glory. The elements will be cleansed, the same as you receive a cleansing by the Holy Ghost. You are made new creatures. So the earth will be made

new, and great knowledge will be imparted to the inhabitants thereof, as predicted in the 11th chapter of the prophecy of Isaiah. The knowledge of God will then cover the earth as the waters cover the mighty deep. There will be no place of ignorance, no place of darkness, no place for those that will not serve God. Why? Because Jesus, the Great Creator, and also the Great Redeemer, will be himself on the earth, and his holy angels will be on the earth, and all the resurrected Saints that have died in former dispensations will all come forth, and they will be on the earth. What a happy earth this creation will be, when this purifying process shall come, and the earth be filled with the knowledge of God as the waters cover the great deep! What a change! Travel, then, from one end of the earth to another, you can find no wicked man, no drunken man, no man to blaspheme the name of the Great Creator, no one to lay hold on his neighbor's goods, and steal them, no one to commit whoredoms—for all who commit whoredoms will be thrust down to hell, saith the Lord God Almighty, and all persons who commit sin will be speedily visited by the judgments of the Almighty! But, inquires one, can they sin? Yes; their agency will still be left. We read in the 65th chapter of Isaiah that then, "There will be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred old shall be accursed." Children will grow up without sin unto salvation, as a general thing, and in order to show how swift the judgments will come upon the people, after Jesus comes and stands upon the Mount of Olives, and all the Saints with him, we have only to refer to the last chapter of Zechariah, where it

is stated, "that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even unto them shall be no rain." From this it appears that people who refuse to come up to the land of Jerusalem, to worship God and to keep the feast of tabernacles, are to be immediately visited with famine. They shall have no rain, and that will stir them up, during the Millennium, to repent of their sins; but if the Egyptians do not come up from year to year to Jerusalem, they shall be visited with a great plague. What kind of a plague? The plague will be so severe in its operations, says the prophet Zechariah, that "Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." Thus you see that swift judgment will come upon those that are rebellious, after Jesus descends. This shows that mortality still continues, that people are subject to plagues, subject to pain, and subject to be afflicted with famine, for the want of rain. But by and by, when Jesus has been here in person a thousand years, and all the ancient Saints that have been resurrected, and the modern Saints also, after they have lived upon the earth for the space of a thousand years, it seems that Satan is to be loosed out of his prison, and permitted to go forth and tempt. Whom shall he tempt? Those whom Jesus has brought from heaven? No, they are beyond temptation. Whom will he tempt? Those that are yet mor-

tal—the innumerable inhabitants of the earth who have multiplied and spread forth, and become almost as numerous as the sands upon the seashore. He will tempt them. He will go out into the four quarters of the earth, and gather together all that he can overcome, and bring them up against the camp of the Saints and the beloved city. He thinks that he will fight and overcome the camp of the Saints. They will be camped beside the beloved city; for all the Saints will then be gathered, just the same as you are now gathered from the four quarters of the earth, to escape the various judgments that are coming, and finally the judgment of fire. So will the Saints be gathered together to the new Jerusalem, and round about old Jerusalem, and Satan will gather up his hosts, that have apostatized from the truth, and he will marshal them round about the city, and fire will descend from God out of heaven, and devour that portion of the army of Satan that is still mortal. The elements of their bodies will be separated; they will be consumed, the same as the wicked will have been consumed over a thousand years before that, and this will be another great change. But the earth is not yet immortal, not yet in its glorified state, as it was before man fell. Then, after Satan's army is devoured, and after Satan is cast into hell, and all over whom he has power—then all the inhabitants of the earth will be judged; this great white throne that I have been reading about, will appear; the great and final judgment will come; and when this white throne appears, the earth itself and the literal, temporal heavens that are overhead will flee away, and there will be found no place for them. What does this mean? Does it mean that the elements themselves will be annihila-

ted? Or is there no place for the earth in its organized form; for the elements will pass away, be scattered in space over millions and millions of miles, just the same as our bodies after we have been sanctified and purified, may be burned as martyrs at the stake and the elements of our bodies passed into the atmosphere and into the surrounding country. So will the earth pass away in like manner. But by and by the same voice, the same power that calls forth our bodies from the sleeping tomb, that unites bone to its bone, sinews and skin and muscles, and the various compartments of the system, that breathes the breath of life into them, that makes them immortal, even so will the Lord God, in due time, speak by his power and call the scattered elements of this creation from their dispersion, bring them together again, and organize them into a new heaven and a new earth. Will there be one particle of the earth lost? No, every particle that now is combined with the heaven and the earth will still exist. Will it be modeled after the present model? No. It may have the same shape and form that it now has, the same as our bodies when they are brought forth out of the grave will have a form something after the present form. Every hair of the head will be restored, every part will be restored to its proper form, not after the form of mortality, to sicken again, to have pain and to die; but though the body is restored to the same image, so far as the outlines are concerned, yet it is immortal, no more subject to pain, or sorrow, but is restored to perfect happiness and to bodies that will endure while eternity endures. So it will be with the earth. A great many of our scientific men consider that the earth has never had a beginning as an organ-

ized body, but they look back many millions and millions of years, when they suppose that such and such an event brought about such and such a cause; and they say (the infidel portion of them), that the earth will never have an end. Well, now, they are right so far as the materials are concerned, but they are entirely out of the way so far as the great revolutions I have named are concerned, and so far as the annihilation of the earth is concerned. The earth never will have an end, so far as the materials are concerned. The earth after it is made anew, resurrected from its old materials, will continue forever, and will be the abiding place of all the righteous, throughout all the future ages of eternity. Hence, we read that John, after the earth fled away, saw a new heaven and a new earth; but the new one was much altered. There was no more sea. There must be a great alteration when the sea, the elements that compose the water, the oxygen and hydrogen, and the various elements that enter into the constitution of sea water, shall be otherwise combined. Will there be a new set of geologists in those days, who will figure as they do in our days, and say such and such events exist, and they must have existed from all eternity, or they must have been brought about by such and such changes; that is, will the geologists be as limited in their views as the present ones are? But the geologists that shall live ten thousand years hence, or even two thousand years hence, when this great change shall have come over the earth, will be able to philosophize clearly; for they will be full of knowledge, understanding and comprehension, and they will be able to understand something about the process of world-making, creating worlds, the changes

that come upon worlds, and the final change when worlds are made anew and immortal, and their philosophy, their ideas, and their system of geology will be correct and can be depended upon. Why? Because they were there; they saw the changes, they were present when the changes were made, and they have not forgotten all these things, and they will know them, and understand them, after the final change comes. There will, however, be a change which some of the mortal inhabitants of this earth will forget. Isaiah says, in the 65th chapter: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Now, that has reference to the creation that will be renewed, at the beginning of the millennium. People will not remember. Our children that will be born during the millennium will not remember all the wickedness and corruption that existed in the days of their fathers. It will not come into their minds, unless God puts it there; but when they become immortal, after the thousand years have ended, then I think they will comprehend the process by which this world was made. But, inquires one, how will they know it? They will know it because they were all present when it was made. You understand it, Latter-day Saints; you and I were there when this world was made. We have forgotten it, but we will remember it when we wake up in eternity, with all the fulness of knowledge that will be given after everything is made anew. Well, inquires one, what will be the occupation of this people, after descending upon the new earth? After Jesus has been on the earth a thousand years, God himself is to be on the new earth. What is he to do? He is to "wipe away all tears;

and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." We will be there if we are righteous enough, if we keep the commandments of God. If we will endure to the end, we will have an inheritance in this world when it is resurrected and made anew. Moreover, it says there will be no more death. What! A world without death? A world thickly populated as this creation will be? What a joyful creation! The tree of life will be on the earth in the midst of that city that will descend on the earth, and whoever eats of the fruit of that tree will live forever, just the same as the tree of life was placed upon the earth before Adam transgressed. Anyone eating of the fruit of that tree could not die, for the decree of the Lord had gone forth, and his word must be fulfilled.

There are some few things to which I wish now especially to call your attention, in relation to this new earth of which I am speaking. I said that the saints would receive an inheritance upon it. I would ask you, my brethren, upon what principle they receive an inheritance upon the new earth? It is by securing it through a promise here in this life. If you can secure 40, or 80, or 160, or 640 acres of land by promise here in this life—I do not mean the promise of mortal men, I would not give much for their promise concerning any blessing after death comes; but if you can get a promise from him who has a right to promise (for the earth is the Lord's and the fulness thereof), that you shall inherit the earth for an everlasting possession, then it will be given to you. But, says one, supposing I do not get any promise? I do not know, then, that you will have a claim on

a solitary foot of it. Abraham got the promise, not after he was dead, but here in this life. The Lord, because of his faith, made him a promise, and told him to go out from his own country to a land he had never seen; and after getting there, the Lord said unto him, "Now, Abraham, walk through this land in the length and breadth of it; to thee will I give it, and to thy seed." For how long? For an everlasting possession. Abraham did not care about having a deed for time only, did not care about getting a few acres just merely for a little while, and then have it taken from him, and he have no claim upon it afterwards. Did Abraham inherit it on this earth? Did his seed, Isaac, or his grandson, Jacob, to whom the promises were confirmed and renewed—did they get any of it while they lived? No. The prophet Stephen, who was murdered for the Christian religion, has recorded in the New Testament, speaking of this promise made to Abraham, that the Lord "gave him none inheritance in it, no, not so much as to set his foot on." What! Stephen, are you not mistaken? You lived several thousand years after Abraham, Isaac and Jacob were in their graves—do you mean to say that the Lord did not even give them as much as a foot? What did he do for them, Stephen? He made them a promise that they should have it, and their seed after them; for an everlasting inheritance. Oh, then, they are still to have it, are they, for an everlasting inheritance, by virtue of the promise made in this mortal state who are Abraham's seed? All that do the works of Abraham—all that are baptized into Christ. They are Abraham's seed according to the promise. What promise? The promise that he and his seed should have the land

of Palestine, east and northeast of the Mediterranean Sea, for an everlasting possession. Now all who have received the same covenants, obeyed the same Gospel, obeyed the new and everlasting covenant, have the promise in connection with Abraham's seed.

Has the earth been parceled out to anybody else except Abraham and his seed? Yes. The Lord brought a nation to this great western hemisphere, called Jaredites, from the Tower of Babel. When He brought them here they were a righteous people, and he made promises to them; and among the promises given was the promise that this great western hemisphere should be given to them, and to those that were worthy besides them, for an everlasting possession. We Gentiles have come here; we have got upon the land of these Jaredites, and we think we are very rich if we have got 640 acres, or perhaps ten times that amount of land. Says one man, "I have got my deed from the Land Office; I am the owner." But, hold on; there is the original owner; that you know nothing of, that came here from the Tower of Babel, that had all this western hemisphere promised to him and the righteous of his seed for an everlasting possession. What will become of your 640 acres then? What will become of your farms when these resurrected men shall come forth and show their deeds. Perhaps you may think they did not keep any records in those days. But let me tell you they had records of deeds; and all these things are spoken of and testified of in the great books that are kept in the eternal world, and it will be found that they are the inheritors before us, that is before the Gentiles that came over here four hundred years ago and upwards. But what

about the Nephites that came here about six hundred years before Christ. When they got here, the first thing the Lord did was to confirm his promise unto them. He told them it was their inheritance for an everlasting possession. Hold on, says one, that would take away the right of the Jaredites. Oh, no. The Lord, in making this promise, did not do it according to the deed-makers of this day; he did not follow after the pattern of men. The records that he makes on the books in eternity are records made upon principles in accordance with celestial law, not in accordance with Gentile laws, nor our notions of things. The notion, or idea, that the Lord had was that this continent, North and South America, should be inhabited by the righteous who will be resurrected from the dead, and who lived here on this continent.

Latter-day Saints, do you not feel a little concerned? Has any promise been made to you, or are you left out while the Nephites and Jaredites gobble up all the land, and leave you to go around the streets begging? Hear what the Lord, our God, had to say, through the Prophet Joseph, concerning you, on the 2nd day of January, 1831. I was present when the Lord gave this revelation, in the midst of a conference, to his servant Joseph. I will repeat the words: "And I will hold forth and deign to give unto you" (speaking to the Latter-day Saints assembled in conference, and to all that should become Saints) "greater riches, even a land of promise, a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh; And I will give it unto you for the land of your inheritance. And this shall be my covenant with you, ye shall have it for the land of your inheritance, and

for the inheritance of your children forever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away." The same promise you see; very different from the promise of men; you will possess it again in eternity, no more to pass away. He did not reveal to us the central portion of our land of promise on that conference day, but told us it should be revealed at a future time. Hence, in that same year he appointed his servant Joseph and some twenty or thirty of the elders to go from Kirtland, Ohio, westward through the State of Ohio, State of Indiana, State of Illinois, State of Missouri, to the western boundaries thereof. There he pointed out by revelation—which you will find recorded in the Book of Doctrine and Covenants—the central portion of our inheritance, where the great temple should be built, upon which a cloud of glory should rest, and told us that that was the land of promise, in time and in eternity, the same as the promise made to the ancient Saints of God. We are not in possession of it at the present time. It cannot, however, be said concerning us, as it was said by Stephen concerning Abraham, Isaac and Jacob. He said he gave those old ancient men not so much as to set their foot on. But it happens we paid for some of that land, and we got our deeds at the Land Office, and we claim this at the hands of our God, and ask him, if we do not get it right now, this year, or ten years' hence, we will ask our Father to give us that land after the resurrection, at any rate. But will we inhabit any of it in time? Oh, yes. We will build a great city in Missouri. We will also build a great temple unto the Lord our God, in that city, and the temple block and place where it is to stand is already

known. It was laid out in the year 1831, and the cornerstone laid, and we will build a temple there, and build it after the pattern that the Lord gave to his servant Joseph, the Prophet, and also according to the pattern that he shall hereafter show, if the pattern is not already given in full. I will tell you another thing that will happen in our promised land, after that temple is built: there will a cloud of glory rest upon that temple by day, the same as the cloud rested upon the tabernacle of Moses, that was carried in the wilderness. Not only that, but also a flaming fire will rest upon the temple by night, covering the whole temple; and if you go inside of the temple, the glory of God will be seen there as it was anciently; for the Lord will not only be a glory and a defense on the outside of that wonderful building, but he will also be a glory and a power in the inside thereof, and it shall come to pass that every man and every woman who is pure in heart, who shall go inside of that temple, will see the Lord. Now, how great a blessing it will be to see the Lord of Hosts as we see one another in the flesh. That will take place, but not till after the temple is built. Moreover, you will not only be favored with this great privilege, but Isaiah tells us that, "the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night." When you hold your meeting in the day time, you shall be sheltered by a cloud, and when you hold your meetings in the night time, instead of lighting up your lamps with common oil, or with gas, or anything of this kind, you will have no need of any artificial light, for the Lord God will be the light thereof, and his

glory will be there, and you will see it and you will hear his voice. Have you not read in this book called the Bible, about the Lord suddenly coming to his temple? Read the 3rd chapter of Malachi: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple. * * * And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteous-

ness." That same fire will rest upon the abodes of those that come into that temple, and they will be filled with fire and the Holy Ghost. They will be purged of all iniquity, and every ordinance that will be administered in that temple will be administered by holy hands, and you will understand and know the meaning thereof. The Lord will reveal these things in their day; he will reveal everything that is needful, so that the knowledge of God may rest upon you, and that there may be no darkness with you. Amen.

THE INCREASE AND FUTURE OF THE SAINTS—TRUE EDUCATION, ETC.

DISCOURSE BY ELDER HENRY W. NAISBITT, DELIVERED IN THE TABERNACLE, SALT
LAKE CITY, SUNDAY AFTERNOON, AUGUST 29, 1880.

REPORTED BY JOHN IRVINE.

I stand here today, as you are all aware, to speak of those things which pertain to the faith that we have received, of that order which we call the Gospel of the Son of God, that order which the world entitles "Mormonism," a system which contains within itself many elements which are strange to mankind, but which are very powerful in their character and calculated in their progress and growth to arrest the attention of the human family. With all the faults, weaknesses and traditions which encumber the people who dwell in these mountains, I

believe the universal testimony is, that they are entitled to credit for earnestness, for industry, for honesty, and for many results which have grown out of these characteristics. One source of territorial, or state, or national greatness consists in a proper understanding of the purposes for which men dwell upon the earth, upon their ideas in regard to family organization, social ethics, or those principles which bind man to man and family to family, and make of a nation a grand united whole.

The Latter-day Saints, it is well

known, are strong advocates of marriage. They believe that every man and every woman should enter into that relationship. They believe in the divinity of that first command, that the human race were destined to multiply and replenish the earth. Consequently, wherever any large assembly of the Latter-day Saints are brought together, there you will find a very large proportion of those who are young in years. The theories which are held by some philosophers, by some men and women who enter the marriage state, find no place among the Latter-day Saints. The universal faith among them is that children are "an heritage from the Lord;" that "Happy is the man who hath his quiver full of them," in contradistinction to an increasing tendency elsewhere, to believe that there should be a limit to the number of children which a man should possess, and that wheresoever they may be considered undesirable, from the claims of society, from the disposition to follow the fashions of the age, from a feeling that self-gratification is the highest destiny of the human family, that there the family increase should be curtailed. Among the Latter-day Saints those ideas have not obtained a foothold. Although they have come from the outside world, gathered from the nations of the earth and measurably partaken of the influences which prevail there, yet they have not so far done violence to the instincts which God has planted within them as to practice the theories of the parties to whom I have alluded. And in all our assemblies, as I have said before, in this tabernacle as an illustration, in our ward meetings and in all our settlements and colonies, there is substantial testimony to be found of the fact that in this obedience to the law of primitive

times, to the law of the constitution of human nature, and to the law as revealed to us in this "dispensation of the fulness of times," the Latter-day Saints have paid marked and decided attention.

This increase of population brings with it many thoughts; it is the father or parent of much reflection to those who grasp the situation. I recollect many a time in my travels east, when gentlemen in the great cities of this country made reflections in regard to our emigration from the different portions of the earth, I have said: "Yes, we have quite an emigration; the gathering is a fixed fact, fundamental in the economy of this Gospel." But outside of this gathering there is another one, which fails to arrest the attention of the world because it comes in a less ostentatious manner, and that is the wonderful home increase of that people dwelling in the mountains. And whenever tourists visit here, if they travel outside the limits of this city, if they visit our settlements in the length and breadth thereof, they cannot fail to be struck with the rapid multiplication of those who have thus gathered from the nations of the earth. When we inform the world that in a population of 150,000 souls there can be found in the neighborhood of 50,000 in attendance upon our schools; when we realize the immense number under the age of maturity, it would require a mathematician to tell what will speedily be the increase if the present policy is pursued. In a few generations to come, if this characteristic continues to manifest itself proportionately, there will be a continual necessity for spreading forth, Utah will become too small for her spreading population, and in all the adjacent Territories and States, those who

have been drawn together under her institutions, who have accepted her faith and believe in her destiny—those will be found measurably carrying out the ideas which today permeate our society in a local capacity.

In considering this element growing up in our midst, we may form some idea in regard to the future of the people who dwell here. I believe there is an ancient proverb which says that, "the stream cannot rise higher than its fountain," that, "as men sow, so shall they also reap;" and whatever we may have anticipated when illuminated with the spirit of prophecy, whatever our private ideas may be in regard to the glory and the greatness that shall rest upon the people, one thing is sure, that it depends upon the growth, development and characteristics which are imprinted and made manifest in the posterity of the Latter-day Saints.

Education is one of the "catch-words" of this generation. It is considered to be one of the mightiest levers for the future prosperity of the United States; but opinions in regard to what constitutes education are as various almost as the individuals who are questioned. With a very large number, education is supposed to consist in the ability to read and write, and in the understanding of the geographical character of the country in which the student lives. It is considered to be comprehended in the rules of arithmetic and in the various branches of an advanced or classical education, as it is called, where the youth of the country graduate, and are then called scholars. But I apprehend this style of education may be given with a generous and extended hand to every son and daughter of this republic, and yet when you come to analyze the whole

you will find that the mass of the people thus trained are, as a rule, absolutely deficient in the great and grand element which constitutes the higher form of education and of human culture.

There is in the scholastic institutions of the United States something of a disposition to eradicate from them everything which savors of religious training. It has been sought in many places to exclude the Bible as a textbook, or a book to be used in any form whatever, much more the idea of including any form of religious faith or practice. Rather has there been an idea in the mind of most Americans that it was fundamental in the Constitution and genius of the country that there should be an eternal separation between what is considered and called religious and secular things. Yet, when we reflect upon the wonderful organization we have and that we see around us, when we reflect upon the faculties and endowments which men possess, can we not see that this very idea of "Church and State," or religious and secular faculty, is interwoven and is the very fabric of humanity, placed there by God himself, and that there is a disposition under the religious sentiment to draw sustenance and support, comfort and solace from the conceptions which pertain to divinity; and growing out from this fundamental religious idea or sentiment and established thereupon can come alone all the highest attributes that we look for in the future, a time when man shall find all his powers and functions harmoniously developed. And it is just as impossible to separate this great constitutional principle which exists in the human organization as it is to divide or break asunder anything which is formed, created, or intended to be

formed, created, or intended to be adopted by the great ruler of the universe. Man possesses his religious faculties, no matter how dormant they may be, no matter how wrapt up by superstition, or blinded by the ignorance and misconceptions of the teachers who have molded him. God has planted in the human organization those attributes which seek communion with the divine. And it is upon righteous conceptions of man's origin that his future will depend. If the young men of any community have no correct ideas in regard to this; if they believe that they are but the product of chance: if they are impregnated with the thought that they are simply in a transitory condition and that they may "eat and drink, for tomorrow we die," if these are the thoughts which entertain, all their actions will correspond with these thoughts, they will not reach out, nor after the higher attributes which belong to humanity, they will be filled with selfishness, with a disposition to gratify their own passions, even if they have to accomplish this at the sacrifice of the feelings and interests of these with whom they come in contact. But if the youth of our country realize that they are the sons and daughters of the living God; if they realize and comprehend the fact that before they dwelt upon the earth they enjoyed a pre-existence, that their spirits dwelt in the eternities, and had a home there, had associations there, and that they comprehended something of the purposes for which they should come and tabernacle in the flesh, then we may be sure that such thoughts and feelings will have their influence upon the entire course of their afterlife. If the youth of a community are thus trained, if they comprehend the relationship which they sustain,

to the great ruler of the universe, if they have faith in God and have received of the fact that God lives, that he holds in his hand the destinies of the human family, that he hath provided rewards for virtue and penalties for vice—if they comprehend these things, their actions in life will be shaped by these ennobling thoughts. But if the education which the youth of a country receives is devoid of training for the religious sentiment, if the grand revelations of the ancient times which God has given through "his servants the prophets," are set on one side, and if instead thereof education is supposed to consist of arithmetic and the kindred branches of that science, of political knowledge and all that goes to make up what is called a scholar, leaving out the cultivation of other attributes which God has implanted in man—if that is the kind of education imparted, then of necessity it will, at some period of time in the history of that country, bring about religious death, and as a consequence the bonds of society would become loosened, men would live for themselves instead of living for each other, and they would become simply as "the beasts that perish," ignoring the past and caring nothing at all for the future. Hence I believe that this education and training is an important matter as pertaining to the youth of a country, that it should not be a Sabbath exercise only, but that at home, at the family circle, and in the common day school there should be as much attention given to the religious faculties as there should be given to intellectual and mental culture about which we talk so much, and for which we erect so many schools. And it is also to be remarked that according to the conceptions of the people on religious

matters, so also will be their conceptions in regard to morality. Morality is the outgrowth of religion. It is the fruitage of the tree of life in regard to men's ideas of God, of the past, and of the future. Without the cultivation and spirit of true religion, the moral faculties are very likely to be perverted, warped and misdirected. If the idea of brotherhood finds no place in the education of our youth, they will be disposed to take advantage of their brethren, take advantage in trade, speculation, etc., and society would thus become so individualized, that men would become a race of Ishmaelites, "every man's hand against his brother."

I believe that among the people who inhabit these mountains that this idea of brotherhood—the brotherhood of the human family—forms a very prominent feature in their education. I think our youth are taught that they should not live for themselves alone, but rather that in living for others they can and do best subserve their own interests. And we have examples of this in many directions, most notable among which is the missionary system which obtains among the Latter-day Saints. Have we not seen in our experience in this Territory, some 300 to 400 men called at once to go forth and preach the Gospel, to leave their homes and families, their friends and business, and travel to the nations of the earth to propagate the religious ideas which they had received? We have known those men sent throughout the United States, to every section of Europe, to Australia, to the Islands of the sea, to China and to India, and such has been the devotion of those who were thus called, that in the course of three or four weeks, every man had left the scenes and associations that were dear to him,

and through the midst of difficulties and trials have finally found themselves in these widely divergent points of the compass, to which they had been called by the voice of the people and by the authority presiding over them. And when they have gone to these different nations they have gone in the spirit of brotherhood, they have looked upon the human family as their brethren and their sisters. They have gone in the capacity of saviors, and they have carried with them those principles which are the foundation of that civilization which the Almighty intends to establish on the face of the earth. They have not gone to preach that which would narrow the views of mankind; they have not gone to teach that which would introduce a spirit of selfishness or of anything degrading, but have gone carrying with them the principle of universal brotherhood which, when put into practice, will cement and bind society together in such a manner, that should any power touch the interests of one they would inevitably touch the interests of the whole. And it has been by the faith which they have exhibited; by the earnestness with which they have labored, by the blessings of God and the power of his spirit which accompanied them, that they have been able to gather from among the nations the best elements of their society, and transplant them into these valleys of the mountains, then weld them into a comparatively united people—a people measurably animated by one thought, one impulse, one faith, believing in one God, and putting into practice one order—a people who are looking for one result, and that is the regeneration and redemption of all those who place themselves beneath the influence of those ideas and ordi-

nances which have been advanced. This is the tree which has been planted, and the seed which has been sown, and the result can be best calculated by those who have given most attention to that which has been taught.

This idea creeps out in almost every direction. I have given this illustration, of the missionary effort which has sent its thousands and tens of thousands from this community—even when it was much smaller in numbers than it is at present—around the habitable globe. There is also another phase of this same spirit which the Latter-day Saints have exhibited, they have not only sent and are sending these men on missions, and sustaining them by their means, by their faith and prayers, but in obedience to the spirit of gathering they have given great assistance to those who were unable to gather of themselves. Indeed, in the history of the past have we not seen the time when the authorities of the Church have called for from 200 to 600 teams to journey to the Missouri River to transport the poor and the meek of the earth across those dreary plains—where the railroad now makes its welcome music—and they have landed thousands in this way in the midst of these mountains and introduced them to the new order of civilization which has been inspired by the spirit of the living God. In addition to all this they have taken from these valleys, and laid up at convenient points on the route, provisions enough to sustain those thousands while thus traveling for three or four months across the plains, they have also provided at such times a strong mounted bodyguard of the youth of the territory to protect the emigrants from the assaults of the Indians, so that they

might perform their journey in safety. And they have gone still further: they have not only brought those thousands from the boundaries of civilization, and from the training and education of the systems and governments of the old world, but they have colonized all these valleys, and it is these thousands who constitute today the cities, towns, and villages of Utah. Not only have they been placed in these settlements but they have been taught the rudiments and the advanced principles of self-sustenance and of positive independence. The thousands and tens of thousands of Utah are beyond the depths of poverty that you find exhibited in the old world. The poverty which is known to exist there, the strikes which occur in the ranks of labor in the old world, the difficulties which belong to even in so blessed country as the United States, find no place among the people who dwell in these valleys. The majority of those who have thus come in strangers, who have been thus surrounded by new conditions, and subjected to new influences, have produced good results. Travel wherever you will throughout this territory and you will find the majority of people live in their own homes; they pay no rent to anybody; they are not, when poor and unemployed, subject to be turned out into the public streets; they are not, when old age creeps upon them, likely to be thrust into the union, or poor house as it is called, where the husband is separated from the wife and the wife from the husband, thereby giving practical force to the new reading of the marriage ceremony as suggested by some of the radicals of the old world, that that service should read, not as it does at present, but "till death or *poverty* do us part"—they are not subject to

these conditions, but a man and woman have the privilege of living together, the man with the wife of his youth; they see their posterity grow up in thrift and peace, and when "the weary wheels of life stand still," they lay themselves down in hope of a glorious resurrection unto eternal life!

There is also another feature which is worthy of remark in this territory. Can it not be safely said that the mortality of the people thus gathered together bears a marked contrast to that which exists elsewhere? Can it not be said that the influence of industry, of peace, and of good order, has had a good effect upon the masses in many directions. The mental pressure which excites elsewhere sends tens of thousands to suicide or drives them into houses built for those suffering from insanity, does not exist in the midst of the Latter-day Saints. Mentally, the people of this territory are pretty evenly balanced; one of the results of their faith in God, is that it enables them to contend manfully and patiently with difficulties instead of yielding to the circumstances thrust upon them, and thus they become valiant in the battle of life; they are not afraid of obstacles, or danger, or duties which may surround them; they believe that it is best to work, to fight and overcome, instead of cowardly taking into their hands the opportunity of depriving themselves of living upon the earth and filling a suicide's grave. The faith of the Gospel teaches them that life is a school, that it is an honor and works out future glory to submit to its discipline, to overcome its difficulties, to solve its problems and to fill its purposes, so that all the attributes of their manhood may be cultured and developed. This springs from the

fundamental idea which the people of this territory have received and which they have accepted in their faith, and whatever social, commercial, political, or other class of difficulties may arise, and even though surrounded by the fire of persecution, they will still exercise this faith in God, and believe that from all apparent evil he will bring forth good. Does not the mental balance which this people exhibit, this absence of that tendency toward suicide and lunacy—which exists in all the nations of the earth by virtue of the pressure which society brings to bear upon the characteristics of men—does not the fact that this pressure is unknown among the people of Utah (or at least if not unknown, nearly so), stand as an evidence of the better character of the institutions under which they live? On the other hand they are giving to their posterity all that the world calls education. Not that they consider it the primary object and end of life, but they do consider it useful to their children in enabling them to fulfill some of the responsibilities of manhood, to attend to the business duties and affairs of life, and for this they are building schoolhouses, for this they employ teachers and erect academies, and in this way they have spent in poverty as much, comparatively speaking, as will bear a pleasant contrast with any part of this country, of which they are a part. And while they have endeavored to carry out this joint style of education—that is, the cultivation of the highest attributes, which consist of faith in God, faith that we can commune with him, faith in the Scriptures handed down to us by the ancient servants of God, faith that by the introduction of the Gospel and the practice of its principles will be laid the foundation of a higher

civilization, calculated in its nature to supersede all other forms with which man may have been acquainted in the ages that are past—yet for all this, politically they do not feel obliged to be either democrats or republicans, whigs or nationalists, but rather feel to cultivate all the qualities of patriotism and citizenship, developing these to the highest possible perfection. But even in connection with a system which aims at these results, a system which has set before its believers so elevated a platform, there will occasionally in individuals be comparative failure. But wherever men are possessed of this faith, it is simply a question of time as to its ultimate success, and the day is not far distant when those who hold this faith will not be confined to Utah and the adjacent territory, they will not be held in bondage and vassalage, and have appointed over them men in whose election they have no voice, but they will stand qualified with all that of excellence they desire, and have the privilege of being free and full American citizens.

I said awhile ago that there had been a good deal of talking and a good deal of writing in regard to a bugbear called the union of Church and State. But it is folly to talk or write against a thing which God has incorporated into the very fabric of man's being; and it would be a good deal better now for the nation in which we live if the ranks of political parties were less divided, were more imbued with a sense of honor, virtue, purity, and the spirit of brotherhood. This would remove from them a great many of the evils with which they are afflicted: it would help to strengthen their efforts for the good of the nation—in every way—if they, in the spirit of the Christian faith, went forth to

receive the suffrages of their fellow men, and then take with them into the halls of Congress the same spirit, there to labor with just conceptions of justice and brotherhood, realizing that "God hath made of one blood all the nations of the earth." If our political parties were animated by this spirit, would not the name of America stand higher than has ever yet been dreamed of by those who entered her counsels or sat to administer her affairs. I am an advocate for the system which has been established in Utah Territory, because I have studied it, I have seen its influences, I have marked its power over the lives of those who have been obedient and subservient to it, and I know myself that it is calculated to develop the best features of our humanity, to unite the human family together, to bring heaven to earth, to bring men into communion with the angels, and to hasten the day when not only the angels, but Jesus shall come to the earth and reign, and when the thousands of those who have been prepared under the influence and institutions of Zion shall have the privilege of associating with "the church of the firstborn, and the spirits of just men made perfect." This I know to be the power and spirit, the end and aim, the final triumph of the Gospel of our Lord and Savior Jesus Christ, and I feel proud that thousands in Utah have consecrated all that they possess to the establishment of this divine system which you can read of in the history of the past, and which has again been revealed in our day through the ministration of angels to the Prophet Joseph, on the eastern shores of the continent of North America. I know also that in the progress of this work it will not only take hold of the poor and meek

of the earth, but the day is not far distant when it will take hold of many of the more thoughtful and cultivated among men; and while we may look back through the history of the past and think there never were statesmen like Washington and others who have left their names on the records of fame, yet, my brethren and sisters, the Gospel tells us that these were only the precursors of many in the future who in intellect and culture shall stand unfolded in all that harmony and glory which belongs to the eternities.

I know the Latter-day Saints understand these things, and in the spirit thereof they are seeking to cultivate their faith in God, seeking to consecrate their time, talent and ability to the building up of Zion upon the earth; and to those who are strangers in their midst who are not acquainted with their program, not acquainted with the ambition which prompts and inspires the Latter-day Saints—to such we say these are the ideas by which we are actuated. They know they are workers for God, they are laborers in the great field of human progress, and they are using that which they have received from the heavens, believing that divine purposes are best served by divine edu-

cation and divine culture, and when these are operating, all the facilities about which men boast, sink into comparative insignificance in contrast with that higher education which belongs to and grows out of the Gospel of our Lord and Savior Jesus Christ.

I ask our friends who turn in with us occasionally, to give us credit for this earnestness of purpose, and although they may not see as we see, although they may consider the Latter-day Saints mad, yet they must admit that, "there is method in their madness." The results which are now seen are but the drops before the shower, the little progress now made is but the shadow of that which shall be seen when they shall return to the land of the rising sun, for then in every State of the Union will be found wonderful colonies of the Latter-day Saints, wielding power and influence under the administration and institutions of Zion, working as they work now for the elevation and progress and redemption of the human family.

May God give us wisdom "to work while it is day," to labor diligently in the duties to which we have been called, and when we have done this, may we be saved in the celestial kingdom of our God, through Jesus Christ. Amen.

THE ETERNITIES BEFORE THE SAINTS—THE SUBLIMITY OF THE GOSPEL, ETC.

DISCOURSE BY PRESIDENT JOHN TAYLOR, DELIVERED IN THE ASSEMBLY HALL, SUNDAY AFTERNOON, JAN. 2, 1881.

REPORTED BY GEO. F. GIBBS.

I am pleased to have another opportunity of meeting with you on this the first Sabbath of the New Year; and I will add to all the faithful, ten thousand more of them. For we, as Latter-day Saints, do not consider that our existence ends with time, as we generally term it, but that it reaches into eternity. And that while we are here in a state of probation to fulfil the various duties devolving upon us, as Saints of the living God; while we come into the world and exist in it for a time and then leave it, we have hopes and aspirations beyond the grave, and anticipate that, as ages and cycles shall pass along and generation succeeds generation, if we are true to our trust and live our religion, keeping the commandments of God and fulfilling the various covenants devolving upon us to attend to, that we shall associate with the just in the eternities to come! Therefore we are living, and hoping, and expecting, and planning, and contriving and operating, for the accomplishment of this object. We do not look upon the affairs of this life as those alone in which humanity is interested. We have been taught differently by those who have had communication with the Lord, and

to whom he has revealed his will. We have been taught differently by the holy priesthood that we have in our midst; we have been taught differently by the Holy Spirit which we have received in God's appointed way, according to his law; which spirit has enlightened our minds and given unto us an evidence and a testimony similar to that which we heard Brother Smith speak of that he knew this work to be of God. How did he know it? Through obedience to the law of God, by the reception of the Holy Ghost and through the union and communion that exists between God and his children upon the earth. This is a principle of certainty and testimony, and an evidence that we all have the privilege of enjoying for ourselves, and of knowing that God lives; of knowing that this is the Church of Jesus Christ and the Kingdom of God; and of knowing also that God lives and that he is our Father, and that we are his children; and of further knowing that, "when this earthly house of our tabernacle is dissolved," we can feel like one of old, that "we have a building of God, a house not made with hands, eternal in the heavens," waiting for us, and not for us only, but for all

who love the appearing of our Lord and Savior Jesus Christ. Were it not for this hope, were it not for this spirit, were it not for this intelligence that has been communicated unto us by the light of revelation and by the manifestation of the Spirit of God, through the revelations of God to man in these the last days, by the opening of the heavens, by the administration of holy angels, and by the revelations of the will of God to man; were it not for this we should not have been here today, this congregation would not have been assembled here as they are; the Latter-day Saints would not have been in this territory; nor would they have been anywhere else; for it is because God has seen fit in the fullness of times, according to the testimony given by the holy prophets, who have prophesied since the world was, according to the designs and eternal purposes of God pertaining to the inhabitants of the earth—those who now live, those who have lived and those who will live; were it not for the purposes of God pertaining to these things, and the communications of his will to us, we could not be, as I before stated, in the position we now occupy. But God having designed to accomplish his work in the interests of the people of the world, in this day and age, in the interest of the myriads who have passed out of the world, in the interest of the living and the dead, he has commenced his work for the salvation, for the redemption and for the exaltation of the human family, and hence things are as we see them among us today.

When we talk about the theories of men, they are matters of very little importance; when we reflect upon their ideas or views, they are really unimportant, but when we

talk about the law of God, the plans of Jehovah and his designs pertaining to the world in which we live and its inhabitants, and to the inhabitants that have lived, and to all humanity, then we touch upon a subject that is grand, noble and sublime; one that enters into the recesses of the heart and that touches every fiber, and that causes our hopes and aspirations to reach within the veil, where Christ our forerunner has gone, and we feel convinced that there is an eternal fitness in all the laws, in all the truths, in all the ordinances, and in everything that God has revealed for the salvation and exaltation of the human family. We are here, and how did we come here? What was it that brought us here? Some hardly know; and then there are a great many who do understand this thing very well. We are here because we listened to the eternal truths of the gospel, and that gospel could not have been known unless it had been revealed. For no men nor any set of men, today, understand those principles which are calculated to exalt men in the celestial kingdom of God, nor could they comprehend them unless God had revealed them. And when we hear of the folly, the raving and ranting of ignorant men who know not God nor his laws, who would presume to dictate to Jehovah, who would teach something that they know nothing about; but being without revelation, are fitly represented in the Scriptures as, "Knowing nothing: but what they know naturally, as brute beasts, made to be taken and destroyed." For instance, we have our cattle, our sheep and other animals which we raise and provide food for and feed and fatten them. What for? For the knife. How could we do it if they knew what we were doing it for? I do

not think they would get very fat. Still, one of the old prophets, in speaking of these men who are without revelation says, "They know nothing: but what they know naturally, as brute beasts." We certainly do not wish such men for our instructors.

Many men at the present day will tell us that they will believe nothing but what they can see with their eyes, handle with their hands and comprehend with their judgments. And what are they prepared for? I might here ask, What does man in reality know of God and of his laws, or of the proper fitness of things? What does he know about that vitality that he himself is in possession of, or that which any other animal is in possession of? He knows nothing pertaining to it, nor can he impart it. When we talk about the wisdom of man, how far does it go? We learn a few of the laws of nature. Who gave these laws? Who originated or organized them? Who placed these eternal laws in nature? Who made the solar system, for instance, to move with that accuracy and punctuality according to exact rules and laws? Who made any portion of that system, gave it its original force or sustains it in its motion? Who planted in matter its exact and various laws? Can any of the learned and the wise of this day and age make anything of that kind or anything approaching to it? Who gives life and vitality to man? Does man give it? We are told that "There is a spirit in man: and the inspiration of the Almighty giveth it understanding," but without that what are we, although our organization may be complete in all its parts, yet without the spirit the body is lifeless, motionless and inanimate. What are we? At best but little specks in

motion moving about in the world, puffed up, in many instances, with things we profess to know, when really we know nothing only as God communicates it, and can understand nothing only as he makes it manifest. Can all the philosophers of today make a grain of wheat and give vitality to it, much less a world? Or can they make a simple blade of grass? It is not a big thing to ask a wise man to do, especially those who desire to ignore God in his works, but can the wisest of our philosophers do it? No, nor can they discover the secrets of life, nor the impulses which act upon all nature in all the varied operations. Who governs the planetary system? The great God, the same who causes our earth as well as other systems to revolve upon their axes, and provides for them, and has measured and given them their times and seasons, and their laws. Who is it that causes the blood to flow through our veins? He that has given and does give intelligence to man. Can anybody point out any of those vital principles and show that they originated independently of God? No, they cannot. And so it is through all creation, no matter what you touch pertaining to nature. When man discovers a law of nature either in the mineral, the animal, the vegetable or any other kingdom, he will find that it is governed by strict eternal and unchangeable and undeviating laws. And when men discover that, what do they find out? Something which God has placed there, something that has always existed. We talk sometimes about the great discoveries we have made. We will refer to gas, for instance; some of us can remember very well when there was no such thing known among us as gas for lighting purposes. Who originated the ele-

ments of which it is composed? The great God; and that principle always existed. We speak about electricity and the uses to which it can be applied. Who originated that principle? "O, it was found out a few years ago and we found it very useful in communicating one with another; through its use we can send a message today from one part of the world to another, and can be in communication really with the world." Well, we think we have done something very remarkable, in discovering something of that kind, and it really is a great discovery; but then that principle always existed, ever since the world was framed; the only thing that we can boast of is that we have discovered a certain principle which we did not know of before; and there are ten thousand other principles beyond, which we have not yet discovered; but when we do discover them we shall find them to be the same eternal laws of God. I am reminded sometimes of a little infant. You look at the body; it comes into the world; it has its common faculties. By and by it makes a discovery, it finds out that it has a hand, and it looks at it as much as to say, It is a very curious thing, and it is a remarkable discovery that I have made. Why, it always had a hand, but the baby did not always know it.

It has been remarked here by Bro. Penrose that all things are governed by law. This is so whether in the material world, or whether—I was going to say—in the immaterial world, but we do not know of such a thing; I will say therefore, the spiritual world, if you please. We are very singularly constituted, forming a combination of body and spirit. We learn a little about the bodies of men, but do we know about

the spirits? We know from history of some things which have taken place in the past, but what do we know about things pertaining to the future? Who can comprehend God or his ways? One of old in speaking upon this subject says, "It is high as heaven; what canst thou do? deeper than hell; what canst thou understand?" There are some prominent features which God has revealed to us; and there are ten thousands of principles which he has not revealed. Those principles that he has revealed to us, like everything else pertaining to the works and the designs of God, bring a degree of certainty, assurance, intelligence and satisfaction that nothing earthly can impart. The Saints themselves, do not, in many instances, understand the "whys" and the "wherefores" pertaining to these matters. We are taught to obey certain laws; we are taught to repent of our sins, and to have hands laid upon our heads for the reception of the Holy Ghost. Here is a law that God has appointed, just the same as he has regulated these other systems of which I speak, and with which we are more or less familiar. We have electricity floating around us in every direction. In order to make it subserve our desires we have to use it according to certain laws. At present we have to string up wire, properly connecting it and use a battery and a machine made for the purpose, in order to convey our thoughts to others at a distance; and without first paying due regard to these or other appliances that perhaps might be substituted, we could not communicate. When you comply with the law governing this matter, that is, when you erect the poles, string the wire, make your battery and have the machine and the circuit

complete, you may then convey your thoughts correctly over the wire by the means of electricity to others at a distance. You know they have been correctly sent because you can receive your answer back; and if necessary, have the message you sent repeated. Now the same principle is true in regard to the other things. And do the persons who operate the telegraph machine always understand all about the philosophy of it? No, but very few of them comparatively. Yet they learn to operate while somebody else does the thinking and prepares the machine and appliances for them for the purpose of introducing this mode of communicating. Now then, look at the principle that looks to many very simple associated with that way which God has ordained and appointed for man to become acquainted with him, and to be introduced to him and to his laws. How is it? Why the elder goes forth to preach, and what is he told to preach? Faith in the Lord Jesus Christ. Repentance and baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost. Now these look to many as being very simple things, very simple; yet they are things which God has ordained, they are his laws, they were in former times, they are in this time. We cannot violate these and receive the blessings, and no other people can; I do not care who they are, they cannot do it. Let us go back to our experience. There are hundreds of you present who have received the spirit of the living God; how did you receive it? You say, an elder came along, and we heard him preach; he told me to believe in the Lord Jesus Christ and to repent of my sins, and that he was authorized to baptize me for the remission of

my sins, and he told me that if I did this that hands should then be laid upon my head and I should receive the Holy Ghost. This is the doctrine you heard. Then you had faith in God; you repented of your sins, your follies and wickedness, and you covenanted to fear God and keep his commandments, and to observe his laws. The elder then went forth and led you into the water, and he said, "Being commissioned of Jesus Christ, I baptize you for the remission of your sins in the name of the Father, and of the Son, and of the Holy Ghost. Amen." He then buried you in the water and raised and brought you out of it. After he did this, he laid his hands upon your head, and by the same authority he confirmed you a member of the Church of Jesus Christ of Latter-day Saints, and said, "Receive ye the Holy Ghost."

Now that is a very peculiar operation when you come to think upon it. Why is it thus? A man goes forth who has authority given him of Jesus Christ, he baptized you for the remission of your sins in the name of the Father, and of the Son, and of the Holy Ghost. There is something very peculiar about it. It looks very simple; but if that man had no such authority, then he was an impostor; and if the man or men who ordained that elder conferring on him this priesthood, had not the authority to do so, then he or they were impostors; and if God had not given revelation instructing Joseph Smith in relation to these things, how they were to be done, then Joseph Smith himself was an impostor, as well as the apostles and all men professing authority. These are self-evident facts. We as a people do not profess to have received any authority from any other source,

from any man or set of men, or any church or any organization existing; and if God has not revealed it, then the whole thing is a falsehood and fiction, and there is nothing to it. Here is a picture [pointing to the ceiling] of the angel Moroni appearing unto Joseph Smith, revealing to him among other things the plates from which the Book of Mormon was translated. We have another here [pointing to John the Baptist conferring upon Joseph Smith and Oliver Cowdery the Aaronic priesthood], and still another, representing Peter, James and John conferring upon Joseph Smith the Melchizedek priesthood. Very well. Are these things true? There are thousands of Latter-day Saints who will tell you they know it. We will come to these things by and by. But if these things were not so, then our faith is in vain, then we are dark and benighted as others are, then the things we believe in are a phantom and can avail us nothing, either pertaining to this world or the world to come; then the building of these temples amounts to nothing, if these things are a fiction, and everything we have done and are engaged in amounts to nothing. But if they are true, then there is nothing of so great importance to the world of mankind and to us, as the revelation of these truths to man in these last days, and pertaining also to our association therewith.

Now, when an elder lays his hands upon a man and confirms upon him the Holy Ghost, he tells him to receive it by virtue of the authority conferred upon him. What authority? Why God restored the authority of the holy priesthood by those who held the keys of that priesthood and who administer in time and in eternity, who hold that priesthood upon the earth, and who now

hold it in the heavens. They came here to impart it to men, and did restore it to men. Very well, that being the case, man was again placed in communion with his God; not left any longer to guess and suppose and surmise and to think, but to *know*. For instance, I have myself been thousands of miles and hundreds of thousands to preach this Gospel; would I have gone if I had not known it to be true? No, I would not. There is nothing very pleasing in going forth to an unbelieving world to meet the errors and the prejudices of ages, and to oppose the false theories of men, to introduce the principles that are opposed and repudiated by the carnal mind, and by the corrupt everywhere; there is nothing very pleasant or inviting to be traduced and to have your name cast out as evil, no matter how honorable you may be, this has been the lot of the elders of this Church and is their lot today, by men who know not of what they speak, by men who are bigoted, superstitious and ignorant; men who comprehend not God nor his laws; but we know it, and I know the truths of which I speak, and bear testimony to it before you. If others do not know it, I cannot help it; I have obeyed the method appointed to receive these things, as you have had to do, to be initiated into the Church and kingdom, according to the laws which God has ordained. What I have done, then, all others in this Church have done; and the elders of Israel have been actuated by the same impulses, have obeyed the same doctrines and ordinances, and have administered the same ordinances to others. They are influenced by the same spirit, and they realized and knew for themselves of the things which they promulgated and taught. Is this con-

fined to elders alone? No. To the apostles and presidents? No. To the seventies or high priests or elders, bishops, priests, teachers or deacons? No. This is a thing which pertains to all; all who are Latter-day Saints, all who have complied with the requirements and who have thus placed themselves in the condition to receive this knowledge; and you men who are before and around me today are witnesses of the truth of that which I say, because you yourselves did receive the Holy Ghost, the Spirit of God which imparted to you a knowledge of the principles of the Gospel and placed you in communion with God your heavenly Father. And this Spirit has borne witness to our spirits as it has been said by one of old, "that we are the children of God: And if children, then heirs; heirs of God, and joint heirs with Christ." We sometimes treat these things rather lightly, scarcely comprehending what we are doing; and I often think that our elders themselves hardly realize the significance of the situation they occupy when they say to him that believes, repents and is baptized, "Receive thou the Holy Ghost." Is there a thing of more importance that we can think of anywhere than this which so many of us treat so lightly. The idea of a man, human and fallible, pronouncing the reception of the Holy Ghost upon his fellow man, and his fellow receiving that heavenly treasure, is one of the greatest manifestations of the faithfulness of God, in sanctioning the acts of his elders that it is possible for us to conceive of. He has said that through these ordinances he would confer the Holy Ghost; he has also fulfilled it, as the thousands who hear me today can bear record. Here is the thing that operated

upon you and which was the means of bringing you here to this place, from many of the nations of the earth.

Some people find fault with us about these things. I have said frequently to men that I cannot help my faith and I am sure you cannot help it; no man living can control my faith, for I have received a portion of the Spirit of the Lord and I know it; and if you have received a portion of that same Spirit you know it, and you cannot unknow it—it is impossible, you cannot unknow it, unless you sin against God and, as the apostle said, grieve the Spirit, by which you were sealed; then it withdraws from you, then you will not know much about it, no more than some do who take this course against us. The apostle said, "Grieve not the Spirit of God, by which you are sealed to the day of redemption;" do not grieve it, do not sin against God, do not violate his laws, do not corrupt yourselves; do not corrupt your bodies, for are they not, as one has said, "the temples of the living God?" Do not allow your spirits to be contaminated and led astray from correct principles, but cleave unto God in all humility, fidelity, faithfulness; observing his laws and keeping his commandments. Why, then, let me ask, are you here? You are here because the elders of Israel visited the place where you lived in this nation, or in nations afar off, preaching the principles of the everlasting Gospel which had been restored; and you believed their testimony, and obeyed the Gospel, and received a knowledge of its divinity, and because of this you came here; and hence the elders, the apostles, the presidents, and all the various peoples and members being touched by the spark of that fire that dwells in the bosom of God, being enlight-

ened by that Holy Spirit which is promised to those who obey his law, you left your homes, your friends, your associations, and came here to mingle with the Saints of the Most High, to unite with them and to assist in carrying out those purposes that God designs pertaining to the human family. Now in all this Joseph Smith and those associated with him—Oliver Cowdery, Martin Harris, Hyrum Smith, Sidney Rigdon and others—understood these principles; they commenced this work not of their own free will, and, yes, of their own free will, too; but they did not originate them. God originated them and they were instrumental in his hands in introducing them. These men having been ordained themselves, ordained others who went forth to proclaim that word of truth which they had received. And why did you come here? Because you received that testimony and believed it and obeyed it and received the Holy Ghost, and associated with those who believed the same principles. There was something that propelled you forward, you hardly knew why or how, but you were desirous to come to Zion. Why? Because you are living in the dispensation of the fulness of times, when God will gather together all things in one, and the keys of the gathering dispensation had been introduced; and because you had received of that spirit, and you never felt easy until you got here. Well, how was that? What operated upon you? The Spirit of God. Was it a something that was craving after wealth and position and power and aggrandizement, to have a great and honorable name? No, it was as you first were taught and as you afterwards comprehended, it was how to learn to save yourselves, to

save your progenitors, to save your posterity; it was that you might obtain a knowledge of the laws of life, fulfil the measure of your creation, and that while you felt as a man among men upon the earth, you might, by and by, through obedience to pure principles, stand among the Gods as a God, in the eternal worlds, and be exalted through the power of the Gospel. This is why you came here, and are coming here, and being here, we brought our bodies with us. We have to eat and drink, we need clothing. The curse has not been removed from the earth yet, therefore we have "to eat our bread by the sweat of our brow." We have to do in regard to these matters as others do; and being here, what then? Why a number of people make what may be termed a community. We are living on land, and that land, in a territorial capacity is part and parcel of the United States, and as a Territory of the United States, we necessarily form an integral part of the United States; being men, and having bodies as other men, independent of our general feelings, thoughts, actions and sentiments, we have to live and move, to eat, to drink, to occupy farms, houses, cities, and lands; and to perform all the varied duties of citizens, associated with the body politic. What next? We have our religious duties to perform, and that is to fear God and to observe his laws.

What else? We build temples. What for? To administer the ordinances of God. What ordinances? Those that God has revealed, and those that the world know nothing about; and if they had the temples already built for them today they would not know any more what to do with them than that pitcher does;

nor would we unless God had revealed it. Now we are going on quietly to attend to our duties, building our temples and administering in them. Here is Brother John L. Smith—how long Brother Smith have you been administering in the Temple at St. George? [Brother Smith: Four years, sir.] And for whom? For himself? Yes, a little, not much however, principally for others. For the welfare of whom? The living. Who else? Of the dead; that we may fulfil certain duties that God has called us to perform, to help in the accomplishment of his designs and purposes. And that as God has been pleased to restore to the earth the keys which Elijah held, who conferred his power upon others to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, that the fathers who existed upon the earth in generations gone past, and we who are now in existence and our children that are following after us, might be cemented and united together by eternal bonds which God has pointed out. That there might be an alliance and cooperation between those in the heavens and those on the earth; that there might be a welding, uniting, cementing principle; in which the priesthood in the heavens and on the earth are united, to carry out the great designs of our heavenly Father in the salvation and redemption of the living and the dead, and that we might operate for them on the earth while they are operating for us in the heavens. For it is written, that "They without us cannot be made perfect," neither can we become perfect without them. We, then, are operating in our part and they in theirs; we on the earth, they in the heavens; and with God they are operating, and with Jesus

Christ, who is the mediator of the new covenant, and with the ancient prophets and apostles of God, who lived before, who administered in time and in eternity, holding the everlasting priesthood, and who are all interested in the welfare of the world and the exaltation of man.

Well, now, what shall we do? Shall we go on with it? We will try to, the Lord being our helper. Some people say we are very wicked. Well, I do not think we are as good as we ought to be by a long way, but I do think we are very much better than they are. This is my opinion, with all our follies and all our weaknesses, and all our infirmities. And—well, I would not like to say what I know about them. God knows it. We will let that go. The Lord will judge men by their acts, and he will judge us and all others by our acts.

Now, we have a territorial form of government. I will come to that again. What shall we do? Observe the laws of men? I think that is a very easy thing to do. There is nothing very hard about that; if they will not interfere with us in religious matters, there is nothing very hard about keeping the laws of the land. Will we pay taxes? Yes. Will we be loyal to the government? Yes. Will we sustain all good, honorable men that are rulers? Yes, and pray God to inspire them with wisdom, that they may be led in the right path. Will we fight with them and quarrel with them, and say hard words about them and misrepresent them as they do us? No, we will not. It would try me very much sometimes to have to tell the plain and unpalatable truth about them, of things which, without falsehood, I can say, I know for myself. Still, will they try to interfere with us? Yes. Who? All

kinds of foolish people, ignorant, narrow-minded, degraded, wallowing in iniquity and besmeared with corruption of every kind; and yet they talk to us about our impurities. They have reason to talk a little, but not much. We are not what we should be by a long way; we ought to be a great deal better than we are. I pray that God may enable us to be so.

Well, we do not interfere with them. Whose religion do we interfere with? Nobody's. I hope you do not, I know I do not; if they are satisfied with it, I am satisfied that they should have it. I believe in every man using the free exercise of his judgment and conscience, leaving the balance with God. I will tell people the truth; if they obey it, all right, if not, certainly I will not prosecute them or persecute them because of their views. But on the contrary, if anybody were to interfere in any way with the religious faith of anyone, I care not how foolish it might be, I would be among the first to stand forth in the defense of him whose rights were assailed; not because I believed in his religion at all; but because my sense of justice and equal rights would impel me to this action; for if I claim those rights myself I ought to respect them in others, holding as I do that it is the right of all men to believe in and worship as they please. And while there are thousands of highminded honorable men in this great nation who believe in and sustain the principles of freedom and equal rights, there are very many foolish, inconsiderate men, who would recklessly tear down the temple of freedom erected by the fathers of this nation, and ruthlessly proscribe, prosecute and persecute all who cannot subscribe to their narrow erratic, unsupported ideas.

But will you not conform to their ideas? No, I will not, the Lord being my helper, and then the people will not God being their helper. The Lord has revealed unto us the truth, and we know it, and we will stand by it and maintain it from this time forth, God being our helper; and all who believe in that say, aye [the congregation said, aye]. That is the feeling of the Latter-day Saints I know. But will we interfere with anybody? No! No! We will not. With their politics? Not much. For while we are interested in the welfare of the nation, we care very little about the present political issues. We think that a great and magnanimous nation, however, could well afford to let us alone, and would feel like endorsing General Grant's axiom, "Let us have peace." But then if people will interfere with us while we are pursuing the even tenor of our way, we will defend and protect ourselves from their assaults as best we may, and then we will commit them to God. We have not started this work, God commenced it, not us, and we are simply endeavoring to carry out his will and law. Will we do it? With the Lord's help we will. Will we fight against authority? No. Will we oppose the principles of this government? No. We will sustain them. But if people will act foolishly, we cannot help it. If this nation can stand the results of the violation of constitutional principles, we can. If they tear down the bulwarks of freedom and with impunity trample underfoot the rights of men, we cannot help it. If it is our turn, today, to suffer wrong, it will be somebody else's tomorrow, national retrogressions are not often arrested. It behooves statesmen to pause in their career. The floodgates once opened, who

shall stay the torrent? We of all men would save the ship of state and would say to these national patricides avaunt! But if they will act foolishly and continue to do so until they subvert the principles of liberty, and thus destroy one of the best governments ever instituted on earth, then if forsaken by all else, the elders of this Church will rally round the Constitution, lift up the standard of freedom, which is being trodden under foot and bedrabbled by demagogues, and proclaim liberty to the world; equal rights, liberty and equality; freedom of conscience and of worship to all men everywhere. That is not a prophecy of mine; it is a prophecy of Joseph Smith's, and I believe it very strongly. Will we oppose them? No. Let them go on in their own way and we will pray to God to turn the designs of wicked men, and if they will not repent and turn from their evil deeds, pray to him that they may be taken in their own trap, be caught in their own snare, and fall into the pit which they dig for us. Can you pray with a good conscience that this may befall them? Certainly. If men dig a pit for others, they should not find fault if they fall into it themselves. And as sure as God lives they will do it, if they persevere in their iniquity, and as sure as we stand faithful to the principles of truth, God will stand by us, and the wrath of man will be made to praise him, and the remainder he will restrain; and they cannot help themselves. For both they and we are in the hands of God, and they can go no further than he permits them, neither can we. And we will try, as the friends of this nation and of humanity, to do right, and to sustain

all correct principles, in the maintenance of justice and equal rights to all; cultivating peace, respecting law, sustaining our institutions, and praying that right, justice and equity may prevail throughout the land; and that the hands of all honorable men may be strengthened to preserve inviolable the God-given institutions of this great nation. Let us also try to fulfil all of our duties as fathers, and our duties as mothers, our duties as children and our duties as citizens of the United States, our duties as Presidents, our duties as Apostles, our duties as High Priests, our duties as Seventies, our duties as Elders and our duties as Priests, Teachers and Deacons, and our duties as members of the Church of Jesus Christ of Latter-day Saints. Let us humble ourselves before the Lord, live in the light of the Spirit of God, that the Holy Spirit which we have received may be in us "as a light that shines brighter and brighter until the perfect day." And if we are faithful, God will stand by Israel; he will preserve his elect; he will listen to our prayers: and we will go to work by his help to build up Zion and establish the Kingdom of God upon the earth; and we and our posterity will never cease doing it until the "kingdoms of this world shall become the kingdoms of our God, and his Christ; and he shall rule forever and forever;" and then throughout the endless ages of eternity among the Gods in the eternal worlds we will join in singing, "Blessing, and glory, and honor, and power, and might, and majesty, and dominion, be ascribed to him that sitteth upon the throne, and unto the Lamb forever." Even so. Amen.

THE GOSPEL—A PRACTICAL AND COMPREHENSIVE RELIGION, AND THE MEANS OF ETERNAL EXALTATION

DISCOURSE BY ELDER CHARLES W. PENROSE, DELIVERED IN THE SALT LAKE ASSEMBLY HALL, SUNDAY AFTERNOON, JANUARY 2, 1881.

REPORTED BY JOHN IRVINE.

I can endorse heartily the remarks that have been made to us by Brother John L. Smith, an old acquaintance whom I am pleased to see. I feel gratified to know that he is still laboring for Israel, that his heart is in the right place, and that his desires are, as they always have been so far as I have been acquainted with him, to serve God, to keep his commandments, and teach men so.

When Jesus was on the earth he said, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." I believe it is the object and desire of all our brethren who are called to occupy responsible positions in the midst of the people to carry out this saying of Jesus—that is, to keep his commandments themselves and to teach others to do the same. This desire, at any rate, should animate everyone who is called to be a servant of God. It is not enough to *believe* in the Gospel; it is not enough to have faith in the work that God Almighty has

commenced on the earth; it is not enough to have a testimony that Joseph Smith was a prophet of God, that angels have come from heaven, restored the Gospel and brought back the ancient priesthood, that God has commenced the great latter-day work spoken of by all the ancient prophets and that we are called to assist in that work—a mere testimony that this is the case is not enough. We are called to be *workers* of righteousness. And we are not only called to do what is right, but also to aid in establishing righteousness on the earth by teaching others to follow our example.

The religion which we have received is a practical religion. It offers something for us to do all the time. There is no need for us at any time to stand still; we are called to be active workers in the cause of God. Every man and every woman who has received the Gospel and been baptized into the Church is expected to take an active part in this work; not to leave it to those who are called upon to preside in the various wards and stakes and over the Church of God, but each one of us has an individual interest in this Church (or ought to have)

and should manifest it by a desire to do something that the work of our God may roll forward in the earth.

We have had made plain to our understanding some few of the first principles of salvation, and these have been made clear to our minds not merely as objects of faith, but as something for us to lay hold of, as a guide to our feet, as a light to our path, and as an incentive to action. We are called to be Saints not only in the Assembly Hall, or in the Tabernacle, or in the place of prayer, but in every condition of life, and to bring into practice those things that God has made known to us to influence us in all that we do, that we might be a different people from the great mass of mankind, striving after the condition of sainthood—that is, to become holy in the Lord, to be sanctified in all our being to the service of the Almighty, and the establishment of his kingdom and government on the earth. That is what we are here for, in these valleys of the mountains.

There is an idea in the world concerning religious affairs that they are mere matters of sentiment, something to think about, something to pray about, something to sing about, something to exalt the feelings. This is all very good so far as it goes, but it is only a small part of religion. Religion is not a mere matter of emotion or of sentiment, or of feeling. True religion is something to guide us, to make us better, to teach us in every respect. True religion will teach us how to use properly every power with which our great Creator has endowed us. True religion not only affects the spiritual part of our being, the internal part of man or woman, but affects the whole nature, spiritual, mental and physical.

It comes here on the earth and is fitted to our condition where we live and while we live. It is adapted to us today. It not only unfolds to us something of the future and elevates that standard of beauty and perfection before us, that we expect sometime to arrive at, but it unfolds to us our duty today and tells us how to act in every movement of our lives and in every condition in which we may be situated; in fact, there is no place that we may be called upon to occupy, or in which we may find ourselves, where our religion ought not to influence us in what we should do. Not only does our religion come to us to influence us in our acts, in our bodies as well as our spirits, but it also comes to us to direct us in our thoughts, that we may be able to turn our minds in the proper channel, so that we may think good thoughts and not evil, that we may have good desires and not evil, and that we may become so sanctified in our natures that the spirit and influence which comes direct from God our Heavenly Father, who dwells in the bosom of eternity, may descend into our souls and have free and uninterrupted access thereto, and that we may become Saints, individually and collectively, a royal generation, a peculiar people, zealous of good works. This is the kind of religion we have received.

When we heard the Gospel and believed in Christ and in God the Father, and went forth repenting of our sins and were baptized for the remission of sins, and received the Holy Ghost by the laying on of hands, this was the beginning of our religion, these were the preliminary steps in the path that leads to the presence of God. When we came into the Church, having put off the old man with his deeds, we were supposed to have put on Christ, to

pattern after him in all our acts, to seek for his spirit, to be guided by his example, so that by and by we might become as he is and fit to stand where he stands—in the presence of God, and abide there. Some people who are in the Church of Jesus Christ of Latter-day Saints, as well as some people outside the church, have an idea that salvation consists in belonging to a certain sect or party or in having a certain condition of mind. They do not grasp the idea that exaltation is only brought about through a natural process—the putting away of that which is evil and laying hold of that which is good; the putting away of that which is wrong and taking hold of that which is right: departing from the ways of the world and walking in the ways of God. We need to understand this fully and clearly, my brethren and sisters. You and I will not be saved in the presence of God with an exaltation like that which is held out to us simply because we are called Latter-day Saints, or because we have complied with a certain form of religion, or even because we have gone into sacred places and received holy ordinances whereby we might be washed and cleansed and made anew and anointed unto righteousness. We shall not be brought up into the presence of our Father to abide there and participate in his glory simply because of these things. If we ever get there to stay, it will be because we are fitted to be there, because we are prepared to abide his glory, to stand in his presence and rejoice with him and aid him in his glorious works in the midst of the universe. We will stay there because we are like him and fit to be where he is. If it is found that we are not like him, that we are not of his spirit, not actuated by the

same motives that animate his bosom, not governed by the same laws, we shall not be able to abide his presence and cannot stay there. If we do stay there, it will be because we are fit to be there in the nature of things, because natures correspond with his, our spirits harmonizing with his, our acts being controlled by the same motives and governed by the same laws as those by which he governs himself, and not merely because we have adopted a certain creed, not merely because we have bowed to a certain form, not merely because we have submitted to certain ordinances and ceremonies.

All these ordinances and ceremonies instituted by the Almighty and comprehended in that which is called the Gospel are necessary. There is no such thing as nonessential ordinances; every one of them is essential. Exaltation cannot be arrived at without them. But exaltation does not consist of the mere compliance to certain forms and ceremonies that the Almighty has instituted and placed in his Church. There is something more required, something superior to all this. What is it? It is the spirit that comes from our Father to dictate us in every act, to make us righteous and holy unto the Lord, and to sanctify us and bring us into complete subjection to and harmony with the laws that govern the celestial kingdom. There is no real happiness either in this world or the world to come except through obedience to proper law. That is the only way that happiness can be obtained. We ought to understand this and teach it to our children. There is a spirit growing in the world which leads mankind to throw off restraint, to cast aside laws and regulations, which leads people to become "a law

unto themselves." This is the teaching of "spiritualism," that peeping and muttering system. The expounders of that faith—if it may be called a faith—teach the doctrine of mankind becoming a law unto themselves—no forms, no ceremonies, no regulations—each one independent for himself and herself. Now, while we sing sometimes:

"Know this that every soul is free,
To choose his life and what he'll be;"
and while we acknowledge,

"For this eternal truth is given, That God will force no man to heaven." Yet on the other hand, we recognize the fact that there is a law given to all things in the economy of God in the heavens above and in the earth beneath. "All kingdoms have a law given." So we are told here in the Book of Doctrine and Covenants. We learn from that Book that, "there are many kingdoms; for there is no space in which there is no kingdom; and there is no kingdom in which there is no space, either a greater or lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions." Every kingdom that is governed by law is preserved by law and sanctified by the same, no matter in what part of the universe it may be and those who abide the laws of that kingdom and that condition in which they find themselves, gain happiness and are preserved and sanctified and become exalted thereby. Now, although these laws are given of God, they do not interfere with the volition of man. Every man has his free agency. Light and truth are placed before us, truth and error are here, and we can choose the one and refuse the other, or refuse the one and choose the other, just as it

was with our first parents in the garden of Eden. The history of the fall is placed before us that we might understand this great principle of agency; the tree of life and the tree of death, the tree of light and the tree of darkness. The Lord has said to us in substance, "I have placed before you truth and error, choose which you will receive. You can receive the light or the darkness, you can receive the truth or the error as you please; but by and by you must give an account of your acts." We find ourselves here on this planet that God has created for us, a branch of his great family, and he has given us certain principles to govern ourselves by. He does not force them upon us. God will force no man to heaven or to hell; but if we choose we can lay hold of these principles and be governed thereby, and by doing that we will be improved in our nature in proportion to our reception of light and truth, and exaltation will come to us on this principle and no other.

This spirit of so-called independence, or "liberty," as some persons misuse the term, is spreading throughout the world. It has its influence among us. There is to a certain extent in our midst a desire and disposition to throw off the restraint that comes from the heads of families, the influence that parents exercise over children, to rebel against the laws of the community in which we live, to resist the restriction that comes from the laws of the land, and from the laws of the Church—the laws of God. This spirit exists to a great extent in the world, and is bound to have more or less effect upon us here in the mountains, because, although we are in some degree separated from the world, yet we are also connected with the world, and must expect,

as a part of the human family, that some among us will be more or less affected by this spirit. Now, we ought to get this idea clearly upon our minds and upon the minds of our children. We ought to understand the necessity of yielding obedience to proper laws. We ought to learn to understand the laws that pertain to our bodies so that they may be kept healthy. And we should become fully acquainted with the laws that govern our Church. Every principle that God has revealed should be clear to our minds, and in order to understand them we should read the books given to us, the Bible, the Book of Mormon, and the Book of Doctrine and Covenants. These ought to direct us in our everyday lives. Then when we come to meeting and hear our brethren speak the word of the Lord, we should try to treasure up in our hearts the words of life, put them into practice, and also teach the same to our children; for it is on this principle that we will become prepared to go into the presence of God by and by, and not merely because we are called Saints, not merely because we have been ordained to some office in the priesthood, not merely because we may have been put into some position to preside or direct our fellows. This will not exalt us, but the practice of what is right and true will exalt us. In fact every person in doing what is good and right is naturally bettered thereby, and every individual in doing what is evil is degraded thereby. All our acts are known by the powers on high whom we cannot see. They understand us, although we may think no one sees what we do. Yet though no one should see us, if no one but ourselves knows our acts, if we do what is evil and debasing

we are that much the worse for it; if we do that which is right and good we are that much the better for it. And if we practice righteousness and teach men, so we will become great in the kingdom of heaven on natural principles.

We should all live according to the laws of God, to the best of our ability—although we are beset with many weaknesses and infirmities and faults, many of which have been transmitted to us from our forefathers away back for ages and are concentrated in us who live in the latter days. But so far as we have power and ability, we are required to battle with and overcome our inherent failings, and if we take hold of the principles of righteousness, in the very act of doing that we are bettered, and if we continue in this path we will go on from grace to grace, from light to light, from purity to purity, from holiness to holiness, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." We must be clothed with his light, and be filled with his fullness, and be fit to stand in his presence and dwell with the Father. And this is the promise: "To him that overcometh will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne." There is no need for us at anytime to be in the dark concerning our duties. We need not be in the dark concerning any act we desire to perform, if we will go to the Father and say, "Father, make thy will known to me. Enable me to walk in thy light to do that which is pleasing to thee; enable me to overcome all that is contrary to thy law." If we live in this kind of spirit, there will always

be a voice whispering in our souls telling us that which is right and wrong, and our progress will be onward and upward in the straight and narrow path that leadeth unto the eternal continuation of the lives.

Now, by and by, when we come into the presence of God to be judged, we will be valued for what we are, not for what men have called us, not for what we have appeared to be to one another, but we will stand just as we are, with all of our spots and blemishes. If we are clean and white and pure when we appear in the presence of our Heavenly Father, and in the presence of the hosts around him, we shall be seen as such; if we are foul and evil, no matter how fair we have appeared to men, we will be comprehended as we are, we will "see as we are seen, and known as we are known." We shall not be able to hide our imperfections from one another. We shall be weighed in the balance, and if we are found wanting, we cannot receive a fullness of glory. But, says someone, I have had certain blessings pronounced upon my head, I have been promised an exaltation in the presence of God; I have been promised thrones, principalities, powers and dominions, and are not the promises of God to be fulfilled? Yes; but every promise is made on certain conditions, and unless we comply with these conditions God cannot, in consonance with eternal justice, bestow those blessings upon us, no matter what may have been promised upon our heads. We are told that those who will not sanctify themselves by the law of the celestial kingdom cannot receive a celestial glory. Now, what glory will you and I have? Just exactly that glory we are fitted to have and no other. This is

only just, and God must be just or he would cease to be God. Yet God will force no man or woman to keep the law of light and truth; but unless we live the laws of righteousness and obey the law of the celestial kingdom we cannot in the nature of things receive and abide a celestial glory. Then our chief business is to find out the law of God, and do that which is right and true and good. We should watch well the path of our feet and avoid everything that is evil; for that which is evil naturally contaminates and debases, and that which is good naturally purifies and exalts. We should all the time strive for the guidance of the Holy Spirit that we may be in harmony with those who are placed over us, and that we may train our desires and our acts so as to be in consonance with the mind and will of God.

Now, the Lord has made known to us a few things. We should make it our business to carry these things out, and we shall find the value of them by and by if we do not sense them today; for as I said just now, when we are in the act of performing that which is right we become purified in our character, and more fit to abide the glory of our Father, while the less we do what is right, the further we will be away from that purity which is necessary for dwelling in his presence. We expect to gain a celestial glory. That is what you and I started out to win. We are not satisfied, as our sectarian friends are, to sing:

"I want to be an angel,
And with the angels stand."
That is not what you and I are aiming at. We are after a glory superior to that. We read that the Saints shall judge the angels. Who are the angels? They are ministering spirits to those that are worthy of "a far

more, and an exceeding, and eternal weight of glory." That is what you and I have started out to gain, to obtain a celestial glory, to obtain a celestial crown, and we shall be satisfied with nothing else than that. How shall we obtain it? We shall obtain it in no other way than by abiding the laws that pertain to the celestial kingdom. Let us, then, find out the laws of the celestial kingdom as fast as we can and practice them, and if we make this the business of our lives we will find the Lord very near to us, we will find it easy to approach him and learn of his ways. We can have the still small voice to make glad our souls and open out our understandings. We should live in this spirit, my brethren and sisters, so that we may enjoy happiness and peace today as well as the prospect of having eternal happiness and peace in the world to come.

I pray God, in the name of Jesus Christ, to stamp these truths upon our hearts, so that we may be able to order our lives by the laws of truth and righteousness, individually and as a people; that we may live for the Lord and for the truth, and for one another—not for selfish objects, but for the glory of God and the salvation of our race.

I feel thankful this afternoon to be in the congregation of the Saints, to be numbered among the people of the Most High God, and to take part in the religion that God

Almighty has revealed in this day and age of the world. I know this is the work of God. I know this by the witness of the eternal spirit in my soul. I know the peace it brings when I act in consonance with its laws. My desire is to live as becomes a Saint of God; to live as a servant of the Most High; to incorporate in my being the principles that will make men and women holy and pure, for I know that they make men and women great. I desire to live these principles, and as far as I have ability to teach them to others, for I know that in them is joy and happiness, power and might—power to the spirit and might to the body. The power of God belongs to and is with this Church. It enters into our whole being, spiritual and physical. This work is good for the body and for the soul, and if we live according to the dictations of the Holy Spirit, we will be happier, stronger and mightier in all our being, and when we come up in the presence of the Father, having been purified and our robes made white through the blood of the Lamb, and our faithfulness to the cause of truth, we will be able to abide the presence of the Great Eternal without shame.

May the blessing of God rest upon us, and may we be saved in the celestial kingdom of our Father, is my prayer in the name of Jesus. Amen.

THE ORDER AND DUTIES OF THE PRIESTHOOD, ETC.

DISCOURSE BY PRESIDENT JOHN TAYLOR AND ELDER ERASTUS SNOW, DELIVERED AT
PARIS, BEAR LAKE, SUNDAY MORNING, AUGUST 8, 1880.

REPORTED BY GEO. F. GIBBS.

[It will be perceived that it is a long time since this discourse was delivered, and at a time when the Twelve Apostles were acting as First Presidency of the Church.]

I arise this morning to make a few remarks to you as I may be led and dictated by the Spirit of God. I am sorry that we have not more time to spend with you, but having a conference to attend at Manti, Sanpete, on next Saturday and Sunday, which is quite a long way from here, and in the meantime having business to attend to at home, we shall be obliged, in order to make connections with the train at Logan, to leave this place at the close of this meeting. I should, and so would my brethren with me, have been very much pleased to have visited you at your several settlements, but owing to these circumstances it will be impracticable to do so.

There are a few items to which I wish to call your attention. Yesterday we heard a very interesting discourse from Brother Snow in which he compared the climate, etc., of your valley with that of Southern Utah; and the remarks made will doubtless have the effect to dispel a good deal of the restlessness which

I understand many have manifested because of the severity of your winters. And I would further remark in relation to these matters, that this is the Zion of our God; that we are gathered here not for the purpose of seeking to do our own wills or to carry out our own designs, our own ideas or theories; but to be subject to the law of God, to the order of God and to the priesthood of God; and that our greatest safety and happiness, under all circumstances, is in rendering strict obedience to His law, and to the counsels that may be given from time to time through the Holy priesthood. We are today a kingdom of priests holding to a very great extent the holy priesthood; and it is essential that we submit ourselves to the laws of that priesthood and be governed by them in all of our actions. The Seventies, for instance—that is, those who understand themselves—expect to be on hand at anytime to go to all the world and preach the Gospel to every creature. That would be no more than their duty, which is in keeping with the command of God to them. And as to whether they live in hot or cold countries is really a matter of very little importance

to them, their calling being to preach the Gospel to every creature the world over. Then the High Priests have certain duties to perform, and if they are in an organized condition, as the people of this Stake are, for instance, their duties are to prepare themselves for certain events that may transpire and to be learning to preside. For the duties of the Melchizedek or High Priesthood have been in all ages of the world to preside. So says the Doctrine and Covenants, extracts from which I may read to you. But it is not because a man is a High Priest that he should necessarily preside until he is called to fulfil some of the duties and responsibilities devolving upon that Priesthood. And it is the duty of a President of the High Priests to get the members of his quorum under him together and to instruct them as to the duties of the presidency, so that in the event of any being called, say, to occupy the office of one of the Twelve Apostles who are High Priests, they would be prepared to enter upon such duty; or that in case they should be called to preside over a Stake, they would be prepared to enter upon the duties of that office; or if they should be called to be Counselors to the President of the Stake, they could act wisely and efficiently in that position; or if they should be called upon to be High Councilors, they would know how to act righteously and equitably in all cases, that they might be called upon to adjudicate. And then if they should be called to be Bishops or Bishop's Counselors, as the case may be, they should be prepared to occupy these or any other offices that they might be called to officiate in. High Priests have those duties devolving upon them just as much as it devolves upon the Seventies

to go to the nations to preach, and there is no such thing in the program as sitting and "singing ourselves away to everlasting bliss." Or, if we are called to fill an office we should not feel at liberty to neglect its responsibilities and sit down and do nothing. The idea is that we are to magnify our office and calling, no matter what its duties may be.

Then, there are certain duties devolving upon the Bishops, and also upon the Presidents of Stakes. And, then, the Twelve, wherever they may be located, have also their particular duties, and especially is this the case in the present organization of the Church; the Twelve occupying the position of the First Presidency. I wish, for your information, to offer some few ideas on some of these leading points that you may understand something of the nature of the duties and responsibilities that devolve upon us to attend to.

It is not correct, to suppose that the whole duty of carrying this kingdom devolves upon the Twelve or the First Presidency, as the case may be, or upon the Presidents of the Stakes, or upon the High Priests, or upon the Seventies, or upon the Bishops, or upon any other officer in the Church and Kingdom of God; that to the contrary, all of us have our several duties to perform. And I may go farther in regard to the duties of men, and also in regard to those of women, all have their duties to perform before God. The organization of this Church and Kingdom is for the express purpose of putting every man in his place, and it is then expected that every man in that place will magnify his office and calling. For through the ordinances of the Gospel and the operations of the priesthood the blessings of

God are manifested, and without the ordinances we cannot enjoy the fulness of these blessings among us, Latter-day Saints, nor could the Saints in any age of the world among any people that ever existed.

We are of the household of faith, the children of God. We are gathered together for the express purpose of being taught in the laws of life, so that we may comprehend the position that we occupy, and the duties and responsibilities which devolve upon us. And as I have before stated, we are not here simply to carry out our own designs or to suit our own feelings or wishes, or to aggrandize ourselves. Beyond this earth as it now is, beyond time, in the eternities that are to come we have a work to perform and we have to prepare in part for it while we are upon this earth; and God has called us together for this purpose. The whole world is wallowing in iniquity, corruption, wickedness and evil; and it is for us, in the first place, to rid ourselves of everything of that kind, and to feel that we are the children of God, that He is our Father, and that we are under His law, and that we have to be subject to His commands; and that He has ordained and organized and set apart a Priesthood for this purpose. And what is that Priesthood? It is the rule and government of God; whether on the earth or in the heavens; and is the means by which God has operated in all the ages of the world. There is an order in this, every man in his place, the First Presidency, or Twelve, as the case may be, in their place, the Presidents of Stakes in their places, the High Council in their places, the High Priesthood in their place, the Seventies in their place, the Elders in their place, the Presiding

Bishop, with his Counselors, in his place, and the other Bishops in their place, and the Priests, Teachers and Deacons in their place, and everyone feeling that they are the servants of the living God, and that they are clothed upon with the Holy Priesthood, and that they have a duty to perform in His kingdom—that they stand ready, at all times, to carry out anything that God may dictate through His regularly constituted authority in regard to themselves, their families, their neighborhoods wherein they live, or in the Church or the world, that their duty is to spread the Gospel to the ends of the earth, to gather the people, to build temples, and to accomplish anything and everything that God requires, and that when we have built temples it is our duty to administer in them, that we may be the children of God, saviors upon Mount Zion, and be the blessed of the Lord of Hosts and our offspring with us. This is the position we occupy here upon the earth.

Now, I will read to you from the Doctrine and Covenants. In speaking of Priesthood we are told that, "There remain hereafter, in the due time of the Lord, other bishops to be set apart unto the church, to minister even according to the first; Wherefore they shall be high priests who are worthy, and they shall be appointed by the First Presidency of the Melchizedek Priesthood, except they be literal descendants of Aaron. And if they be the literal descendants of Aaron they have a legal right to the bishopric, if they are the firstborn among the sons of Aaron; For the firstborn holds the right of the presidency over this priesthood, and the keys and the authority of the same.

"No man has a legal right to this

office, to hold the keys of this priesthood, except he be a literal descendant and the firstborn of Aaron.

"But, as a high priest of the Melchizedek Priesthood has authority to officiate in all the lesser offices he may officiate in the office of bishop when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power, under the hands of the First Presidency of the Melchizedek Priesthood.

"And a literal descendant of Aaron, also, must be designated by this Presidency, and found worthy, and anointed, and ordained under the hands of this Presidency, otherwise they are not legally authorized to officiate in their priesthood.

"But, by virtue of the decree concerning their right to the priesthood descending from father to son, they may claim their anointing if at any time they can prove their lineage, or do ascertain it by revelation from the Lord under the hands of the above named Presidency."

This is speaking more particularly in regard to the Bishops. I have not time, today, to enter into many details pertaining to this; but will simply draw your attention to one point, which is this: If we had among us a literal descendant of Aaron, who was the firstborn, he would have a right to the keys, or presiding authority of the Bishopric. But then he would have to be set apart and directed by the First Presidency, no matter what his or their claims might be, or how clear their proofs. The same would have to be acknowledged by the First Presidency. These claims of descent from Aaron would have to be acknowledged by the First Presidency, and, further, the claimant would have to be set apart to his Bishopric by them, the same as in the case of a

High Priest of the Melchizedek Priesthood called to fill the same office. Thus, in either case, as a literal descendant of Aaron, or as a High Priest, the right to officiate is held first by authority of the Priesthood, and by appointment and ordination as above stated.

And, then, here is another thing I desire briefly to mention. A Bishop of this kind, holding the keys of this Priesthood, must be set apart by the First Presidency, and, should occasion arise, must also be tried by the First Presidency. This, however, does not apply to all Bishops, for there are a variety of Bishops, as for instance Bishop Partridge, who presided over the Land of Zion, and whose duty was to purchase land and divide it among the people, as their inheritances, and to take charge of the temporal affairs of the Church, not only in Zion but throughout all the western country, and also to sit as a common judge in Israel, and to preside in the capacity of Bishop, not to act as President over a district of country that was then called Zion, but as a general Bishop. George Miller was afterward appointed to the same Bishopric. Newel K. Whitney was appointed also as a general Bishop, and presided over Kirtland and all the churches in the eastern country. The calling of these men, you will perceive, was very different from that of a Bishop over one of the Wards of a Stake, for he can only preside over his own Ward; outside of that he has no jurisdiction. While the calling of the former was general, that of the latter is local. And there were Bishops' agents appointed formerly. There was Sidney Gilbert; he was a Bishop's agent appointed to assist Bishop Partridge in his duties; and Bishop Whitney also had his assistants or

agents to assist him in his administrations, the one presiding as Bishop over the affairs of the Church in the west, the other presiding over the affairs of the Church in the east. But neither of them was presiding Bishop of the Church at that time. But you will find that afterwards George Miller was appointed to the same Bishopric that Edward Partridge held; and that Vinson Knight was appointed to the Presidency over the Bishopric, with Samuel H. Smith and Shadrach Roundy as his counselors.

I speak of these things to throw out some general ideas; and you will have to examine the Doctrine and Covenants for yourselves, and this will give to you the key how to arrive at the truth in relation to these principles.

Now, these general Bishops had to be appointed by the First Presidency; they had to be tried by the First Presidency as well as the Presiding Bishop, because they were general Bishops, and were appointed by the First Presidency. But Stake Bishops stand in another capacity. They have a presidency over them, and although it is proper for them (the Stake Presidency) to consult with the First Presidency of the Church, yet they preside over them, as well as over the affairs of their Stake. There is one thing associated with this matter that I will mention here, which is this. While you have a High Council in your Stake, and a presidency of your Stake, you also have Brother Charles C. Rich residing here, who is one of the First Council of the Church. And if I were a President of this Stake I should always confer with him about any matters of importance pertaining to the interests of the Church in the Stake over which I presided. Because the Twelve *now* hold the

right of Presidency; and as he is one of the Twelve, it would be proper, and, indeed, I should consider it quite a privilege, if I was a president here, to apply to him for council in all matters pertaining to the interests of the Stake.

Now, I speak of this for your information, and by so doing you will avoid a great deal of trouble that you might otherwise fall into. Because Brother Rich is not only an Apostle, but you, in connection with the other Stakes, have voted for him as one of the First Presidency, and therefore he would be the proper person to counsel in any matters of that kind. And, then, if there should be anything not exactly clear to him, it would be his privilege to apply to his quorum to obtain their mind in regard to it; and when this course is adopted everything moves on harmoniously. Now, for instance, here is Brother Erastus Snow, he and Brother Brigham Young, under the counsel and direction of the First Presidency, will shortly take a mission into the southern portions of the Church, in Colorado and Arizona, and, perhaps, in New Mexico, to look after the interests of the community there. Over the settlements throughout those regions of country there are Presidents, and these Presidents preside over Stakes where Stakes are organized. Brother Snow informs me there are two Stakes. He and Brother Brigham go clothed upon with the authority of the First Presidency to regulate, to set in order, and counsel in all matters pertaining to the interests of that people. Wherever they may go, no matter who presides, we should expect them to regard their counsel, and to be governed by them in all of their acts. Because the Twelve cannot go everywhere as a body, and the interests of the

Church are being extended, and we are growing larger all the time; and Zion will continue to grow until the kingdoms of this world will become the kingdoms of our God and his Christ, and that as a matter of course means that if this is the kingdom of God and the Priesthood is the representation of that kingdom, the proper authorities of the holy Priesthood, wherever they go to represent the Priesthood, must be respected in their position; and as these brethren represent the First Presidency where they are going, they must be respected and their counsels adhered to as such.

Now if that would be proper for Brother Snow and Brother Brigham, it would also be proper for Brother Rich, for they all hold the same authority; and we expect them to represent to us things as they are, that we may be enabled to counsel and direct—and they always do counsel with us, and are glad to get our counsel. On the other hand, for instance, I am President of the Twelve Apostles, and by that means President of the Church at present. Well, say that Brother Rich or any member of the Quorum of the Twelve comes along, having something to offer or lay before the Council, I would say, such a man is an Apostle of the Lord Jesus Christ, and I have a right to listen to his counsel or to whatever he has got to say, and at the same time pay due deference to it. For I am glad to have the counsel of my brethren, and they are always pleased to receive mine. That is the kind of feeling existing among us, and this same feeling should exist everywhere throughout the whole Church. It is not for a member of the High Council to say, "I am one of the prominent men, and I am going to show you how things are done here;

and furthermore, I have my own ideas about things, and am going to try to carry them out." It will not do for a president to say that; but it would be more in accordance with our calling for us to say, "O God, thou art our Father, and we are thy children. We are engaged in thy service; wilt thou, O Lord, show unto us thy will, that we may do it?" Not our own will; we do not want to do our will nor carry out our purposes, nor do anything for our personal aggrandizement, nor for that of our friends or anybody else; but to do that which is right and just and equitable before God and the holy angels and all honorable men. And then when we have done that, we do not ask any odds of the turbulent or dissatisfied, who are crying, good Lord and good devil, not knowing whose hands they may fall into. We do not care about their ideas; but we do care about having the smiles and approbation of our Heavenly Father and of all good men, so that when we get through and are called upon for an account of our stewardship, we may say, O God, we have done, so far as thou hast given us ability, the work thou hast placed in our hands. And then every member of the priesthood ought to feel just the same; not like some of our unruly horses when they get the bits in their mouths and run off, because they make a good deal of trouble for themselves and other people too. We should ever seek to operate together and be one according to the laws of the Holy Priesthood.

I now want to show something about this Priesthood, and will again read: "As a high priest of the Melchizedek Priesthood has authority to officiate in all the lesser offices he may officiate in the office of bishop where no literal descendant of Aaron

can be found, provided he is called and set apart and ordained unto this power, under the hands of the First Presidency of the Melchizedek Priesthood." There is where it comes in, and this applies primarily to the presiding Bishop; but I would say that it applies in a more extended view to High Priests who are ordained and set apart as Bishops, in the several Stakes of Zion, and who thus come under the supervision of those presidents of Stakes, and stand in the same relationship to them that the First Bishops did to the First Presidency of the Church. The First Presidency at that time presided over the Stake in Kirtland, over the High Council, over the Bishops and over all the organizations of the Stake, and were really the presidents of that Stake. But it will be seen that while they were presidents of the Stake and occupied the same position that presidents now do over the Stakes, they were at the same time presidents of the Church in all the world, whilst the authority of our present presidents of Stakes is confined to the limits of their several Stakes. And thus there is perfect order in all these things in relation to these matters.

I again quote: "There are, in the church, two priesthoods, namely, the Melchizedek and Aaronic, including the Levitical Priesthood." Now I will make a statement or two about this. What is the Levitical Priesthood? There were in the days of Moses a tribe of the children of Israel set apart to officiate in some of the lesser duties of the Aaronic Priesthood, and their office was called the Levitical Priesthood. You High Priests, you Seventies and Bishops can examine these things from your Bible, and what the Bible does not tell you the Book of Covenants will, and you ought to be ac-

quainted with this matter, it is your duty to investigate these things, to search in the records, to examine the revelations of God and make yourselves acquainted with principle, and laws, and governments, and all things calculated to promote the welfare of humanity.

"The office of an elder comes under the priesthood of Melchizedek. The Melchizedek Priesthood holds the right of presidency, and has power and authority over all the offices in the church in all ages of the world, to administer in spiritual things."

"Well," say you, "I thought that; that has been my idea, the Bishops should have all the temporal things to attend to." We will read a little further. It is by taking up little old texts that mistakes are often made and incorrect ideas conveyed. We must take the whole thing to ascertain what is intended, and rightly divine the word of truth.

"The Presidency of the High Priesthood, after the order of Melchizedek, have a right to officiate in all the offices in the church."

Now, will you show me an office, or calling, or duty, or responsibility, temporal or spiritual, that does not come under this statement? From this I think this Presidency have something to do with the Bishops and temporal things as well as with the Melchizedek Priesthood and spiritual things, and with all things pertaining to the interests and welfare of Zion. That is the way I understand these matters. I could enter very elaborately into these questions, but I do not purpose to do so, there not being time. But this is the position they occupy.

"High priests after the order of the Melchizedek Priesthood have a right to officiate in their own stand-

ing, under the direction of the presidency, in administering spiritual things, and also in the office of an elder, priest (of the Levitical order), teacher, deacon, and member," etc.

This shows really, in as few words as the matter could be conveyed to your understanding, the way that God has appointed for the governing of those affairs in His Church and Kingdom, without entering elaborately into detail.

When we have a Stake organization, as you have here, the Presidency of the Stake presides over all Bishops, High Councils, and all authorities of the Stake. The several Bishops preside over their respective wards and manage their affairs, under the direction of the Stake Presidency, who in their office and calling are responsible to the First Presidency of the Church. The Bishops are also under the direction of presiding Bishop Hunter in all affairs connected with the temporal interests of the Church. And Bishop Hunter is under the direction of the First Presidency, the Aaronic Priesthood being an appendage to the Melchizedek Priesthood. It is however, the special duty of the Aaronic Priesthood to attend to temporal matters; but then the First Presidency presides over all Bishops, all Presidents, all authorities, and lastly God presides over all.

Now we are sometimes fond, that is, some of us are, of talking about our authority. It is a thing I care very little about. I tell you what I want to do if I can. I want to know the will of God so that I may do it; and I do not want to dictate or domineer or exercise arbitrary control. Then again, all men ought to be under proper control to the Presidency and Priesthood presiding over them. If I were a Bishop I

should want to know what the President of my Stake desired, and I should confer with him; and if there was anything in which Bishop Hunter was interested, I should want to know his mind.

I will read a little further with regard to this subject of priesthood:

"How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints. Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men."

Now, I wish you to take particular notice of this, you Elders, you High Priests, you Seventies, and you Priests, Teachers and Deacons, and all men holding the Priesthood; "That they do not learn this one lesson—That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness;" and not upon any other principle. And when anybody steps aside from that and acts upon a principle of unrighteousness, the result will be as is stated in the context, namely: "That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the

Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man." That is the result of wrongdoing; that is the result of perverting the authority that God has conferred upon us to our personal ends and to gratify our own ambition. "Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God." Can they thwart the purposes of God? No. They are as harmless as babies. He that sits in the heavens laughs at them, and all men holding the Priesthood of the Son of God, care nothing about their fulminations and the efforts they make to hinder the progress of truth in the earth, for all they can do, we know, will be overruled for our good. They are going the downward road that leads to death, and by and by they will have their reward. We would like to see it otherwise, but we cannot, that is one of the things they have to see to themselves; it belongs to us to be true to God and to our Priesthood, and all will be well with us.

Again, we quote, "We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen. No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth after-

wards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy; That he may know that thy faithfulness is stronger than the cords of death. Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever."

What a beautiful state of things God presents to us! Shall we try to live it? Or shall we take our own way and pursue our own course? These things are beautiful when we reflect upon them. We all know they are true, and they are principles which recommend themselves to our hearts. Let us try then and live them.

There are other orders of the Priesthood; we have Elders, and they have their duties to perform, which I do not propose to talk about now. And we have our Priests, Teachers and Deacons, all of whom hold important positions, and all should seek to magnify their calling. And what should they do? I will tell you a circumstance that took place with me upwards of forty years ago. I was living in Canada at the time, and was a traveling Elder. I presided over a number of the churches in that district of country. A difficulty existed in a branch of the church, and steps were taken to have the matter brought before me for settlement. I thought very

seriously about it, and thought it a very insignificant affair. Because we ought to soar above such things, and walk on a higher plane, for we are the children of God and should be willing to suffer wrong rather than do wrong; to yield a good deal to our brethren for the sake of peace and quietness, and to secure and promote good feelings among the Saints. At that time I did not have the experience I now have, and yet I do not know that I could do anything better than I did then. Before going to the trial I bowed before the Lord, and sought wisdom from him to conduct the affair aright, for I had the welfare of the people at heart. When we had assembled, I opened the meeting with prayer, and then called upon a number of those present to pray; they did so, and the Spirit of God rested upon us. I could perceive that a good feeling existed in the hearts of those who had come to present their grievances, and I told them to bring forward their case. But they said they had not anything to bring forward. The feelings and spirit they had been in possession of had left them, the Spirit of God had obliterated these feelings out of their hearts, and they knew it was right for them to forgive one another.

You Priests, Teachers and Deacons, seek unto the Lord, and he will bless you. And you, my brethren, when the Teachers visit you, do not think that you are High Priests and that they are only Teachers hardly worthy of your attention. They are your Teachers, and you should reverence them. And if you expect to be honored in your calling, you must honor them in theirs. When the Teachers come to visit me I am pleased to see them; and I call together the members of my family that may be in the house at the

time, to hear what they have to say to us. And I tell them to talk freely and plainly to us, to myself, my wives and children; in other words, to do their duty as Teachers, and then I will help them to carry out their instructions. This is how I feel towards our Teachers. The eye cannot say to the ear, we have no need of thee; neither the head to the feet, I have no need of thee, for if one of the members suffer all the other members suffer with it; and if one member rejoice, all the other members partake of the same feeling. Consequently I feel in duty bound to attend to these things.

We have here our Relief Societies, and they have done a good work. And people are desirous to know something of these organizations. I was in Nauvoo at the time the Relief Society was organized by the Prophet Joseph Smith, and I was present on the occasion. At a late meeting of the Society held in Salt Lake City I was present, and I read from a record called the Book of the Law of the Lord, the minutes of that meeting. At that meeting the Prophet called Sister Emma to be an elect lady. That means that she was called to a certain work; and that was in fulfillment of a certain revelation concerning her. She was elected to preside over the Relief Society, and she was ordained to expound the Scriptures. In compliance with Brother Joseph's request I set her apart, and also ordained Sister Whitney, wife of Bishop Newel K. Whitney, and Sister Cleveland, wife of Judge Cleveland, to be her counselors. Some of the sisters have thought that these sisters mentioned were, in this ordination, ordained to the priesthood. And for the information of all interested in this subject I will say, it is not the calling of these sisters to

hold the Priesthood, only in connection with their husbands, they being one with their husbands. Sister Emma was elected to expound the Scriptures, and to preside over the Relief Society; then Sisters Whitney and Cleveland were ordained to the same office, and I think Sister Eliza R. Snow to be secretary. A short time ago I attended a meeting in Salt Lake City, where Sister Snow and Sister Whitney were set apart. I happened to be the only member of the Twelve in town at the time, the other members of the Quorum being unavoidably absent. I went to this meeting and set apart Sister Whitney and Sister Snow who were two of those I set apart some forty years ago, in Nauvoo. And after I had done so, they reminded me of the coincidence. At this meeting, however, Sister Snow was set apart to preside over the Relief Societies in the land of Zion, and Sister Whitney her counselor, with Sister Zina D. Young, her other counselor. I speak of this for the information of the Sisters, although I presume they may have read of it in their paper, the *Exponent*.

With regard to those Societies, I will say, they have done a good work and are a great assistance to our Bishops, as well as being peculiarly adapted to console, bless, and encourage those of their sisters who need their care, and also to visit the sick, as well as to counsel and instruct the younger women in the things pertaining to their calling as children and Saints of the Most High. I am happy to say that we have a great many honorable and noble women engaged in these labors of love, and the Lord blesses them in their labors, and I bless them in the name of the Lord. And I say to our sisters, continue to be diligent and

faithful in seeking the well-being and happiness of your sex, instruct and train your own daughters in the fear of God, and teach your sisters to do likewise, that we may be the blessed of the Lord and our offspring with us.

Our young people's Improvement Associations are very creditable institutions, and the fruits of the labors of those engaged in this work are already manifesting themselves. I feel in my heart to say, God bless the young men and young women of Israel; let it be the desire of your hearts to imitate the virtues of your parents and of all good men and women, keeping your bodies and spirits pure before God and man.

Then, we have our Sunday Schools; and many of our brethren and sisters in this direction are doing a good work. I would advise the superintendents of Sunday Schools to endeavor to collect the best talent they can to teach and instruct our children. What greater or more honorable work can we be engaged in than in teaching the children the principles of salvation? You that are diligent and that give your hearts to these things God will bless, and the day will come when the youth of Israel will rise up and call you blessed.

Then with regard to our common schools, let us try to instruct our youth as best we can, and get the best of teachers, men and women of intelligence and education who are not only moral, but good Latter-day Saints; men and women who are not only capable of imparting to our children the rudiments of education, but who are also capable of teaching them the laws of God as he has revealed them for our guidance. And when you get good teachers you should appreciate them, and you should cooperate with them

in their endeavors to teach our youth; and then see that they are properly remunerated for their services.

Some people talk about the great ignorance of the "Mormons." In regard to education we are the peers of the United States. We, it is true, do not possess such notable academies and universities as may be found in the great centers of our nation, but official figures show our educational status to be above that of the average of the United States. And I may add, that our grade of literacy is higher than that of the nation. When we take into consideration the fact that we have not received one penny from any outside source, while the leading institutions of learning have realized millions, yes scores of millions of dollars to enable them to educate their youth. This is something that we have a right to be proud of. Then let us continue to encourage education; and let our trustees be alive to supply the schoolhouses with all the necessary charts and books; let them not feel niggardly in regard to these things. And above all, let everything we do conspire to advance the interests of the Church and Kingdom of God upon the earth.

I feel like saying, God bless you, my brethren and sisters. And God bless Brother Budge, who is doing a good work in England, and who, by the way, will be back among you very shortly. And God bless Brother Hart and Brother Osmond, and the High Council, and the Bishops and their counselors, and may God bless the Elders and the Seventies, and the High Priests, together with the Relief Societies and Mutual Improvement Associations; and may God bless all men who love Israel, and who are desirous to keep the commandments of God; and the

Lord help us to be true to our religion, and true to our God, and true to our integrity, that we may be saved ultimately in the Celestial Kingdom of God. I ask it in the name of Jesus. Amen.

Elder Erastus Snow Then made the following remarks: I feel that we have had a feast of fat things this morning; that the remarks made by President Taylor have been replete with genuine truths, and full of instruction and counsel, and that blessing will abide with all those who permit these instructions to find place in their hearts and understandings.

While President Taylor was treating upon the order of the Priesthood, the history of which has been given in the Bible through Moses, and also in certain revelations given unto this Church through the Prophet Joseph Smith, he awakened a train of reflection that carried the mind back from the time of Moses to that of Abraham, Noah, Enoch and Adam. Adam was the first man appointed of God as the ruler of the earth; to him it was said, thou shalt have dominion over the earth and over the things therein. And as he began to multiply and replenish the earth, and as his children and their families increased in the land, there was a right of dominion given; it was called the birthright, and it belongs to the firstborn of the sons. And this seems to have been an order existing in the heavens even before Adam. For it is written of Jesus, the Lamb of God, that he was the firstborn of many brethren. Moreover, his rights of dominion as the firstborn continued with him because he loved righteousness and hated iniquity; therefore was he anointed with the oil of gladness above his fellows. But

notwithstanding his birthright, had he not loved righteousness and hated iniquity, and exercised his rights and his dominion in connection with the powers of heaven and the principles of righteousness, he would not have been chosen nor have received this anointing with the oil of gladness above his fellows. But because he did exercise it rightly and pleased his Father, he was chosen, as was his right to have been, or, I will say, his privilege rather, because he honored his birthright, and, therefore, he was anointed above his fellows, and became the Chief Apostle, the High Priest of our profession, the Son, the mediator between us and the Father.

The same principle fell upon Adam's children; and hence Cain, being the first-born of his father's family, according to the Bible account, might have been the head of this Priesthood, under his father, holding the right by birth; but instead of exercising his birthright on the principles of righteousness, and in accord with the powers of heaven, he was befogged and understood not his true position; and his offering was not accepted. But Abel, his younger brother, who was meek and lowly of heart, and who sought the inspiration of the Spirit, was led to bring as his offering the firstlings of his flock, which were a true representation of the Lamb of God; and besides, the offering was made in the true spirit of his ministry and priesthood, therefore it pleased the Father, and he accepted it. Then when Cain found that his offering was not accepted, and his brother, Abel's was accepted, Satan tempted him, and entered into him and led him into the way of all apostates—he became possessed with the spirit of murder. I mention it as the first apostasy of which

we have record after the fall of man, through it Cain lost his privilege as first-born, and the blessing fell on one more worthy, and the rights of the priesthood passed to the next son of Adam, which according to Bible record was Seth, who magnified the Priesthood, honored his birthright, and held the blessing of the Priesthood, which was sealed upon him by his father; and from him it descended upon the righteous of his posterity.

There are many instances, from that time forward, of which the scriptures speak of this birthright continuing among the descendants of Seth, until it came to Noah and his sons, of which sons Shem received the blessings pertaining to the priesthood. Abraham came through Shem, and the Savior came through this lineage; and through this blessing of Noah upon Shem, the Priesthood continued through his seed; while the offspring of Ham inherited a curse, and it was because, as a revelation teaches, some of the blood of Cain became mingled with that of Ham's family, and hence they inherited that curse.

Now we will pass by the places in the Bible which speak of this birthright until we come to Isaac, the son of Abraham, and to Jacob, the son of Isaac, who bought the birthright of his brother Esau. From the story that is told of Rebekah helping her son Jacob to get the first blessing from his father Isaac, on purpose to secure the birthright from his brother Esau, many would be inclined to think that deceit, dishonesty and unrighteous means were employed to secure it, and they perhaps wonder why it should be so. This was really not the case; it is only made to appear so in the eyes of those who do not understand the dealings of God with man, and the

workings of the Holy Spirit to bring about His purposes. There was neither unrighteousness in Rebekah nor in Jacob in this matter; but on the contrary, there was the wisdom of the Almighty, showing forth his providences in guiding them in such a manner as to bring about his purposes, in influencing Esau to transfer his birthright to Jacob, that He might ratify and confirm it upon the head of Jacob; knowing as He did that Jacob and his seed were, and would be, more deserving of the birthright, and would magnify it in its true spirit. While Esau did not sense nor appreciate his condition and birthright; he did not respect it as he should have done, neither did he hearken to the counsels of his father and mother. On the contrary, he went his own way with a stubborn will, and followed his own passions and inclinations and took to wife one of the daughters of the Canaanites whom the Lord had not blessed; and he therefore rendered himself unacceptable to God and to his father and mother. He gave himself to wild pursuits—to hunting, and to following the ways of the Canaanites, and displeased the Lord and his parents, and was not worthy of this right of seniority. The Lord therefore saw fit to take it from him, and the mother was moved upon to help the younger son to bring about the purpose of the Lord, in securing to himself the blessing through the legitimate channel of the Priesthood. And as you know, his father was induced to bless him and confirm this blessing upon him.

Now, whilst all these instances in Scripture recognize the right called the birthright, that has descended from the beginning, the same principle is exhibited in all those instances set forth in the revelation read by President Taylor—that none can hold these rights of the Priest-

hood except in connection with the powers of heaven, and cannot be exercised only on the principles of righteousness; and all who fail to exercise these rights on the principles of righteousness and in connection with the powers of heaven subject to its counsels and directions and laws, forfeit their birthright, and the right passes to another.

We have another instance of this kind in Reuben, the eldest of the twelve sons of Jacob. We find that the birthright passed from him. He committed a transgression which offended the Lord and offended his father, and it was of such a character that it could not be passed over with impunity; and the birthright was taken from him and given to the sons of Joseph. We find it explained in Chronicles, that because Reuben defiled his father's bed, the birthright was taken from him and given to the sons of Joseph; and the Priesthood was reckoned after that lineage, though Judah prevailed above his brethren to this extent, that through him came the Chief Ruler of Israel, while unto Ephraim, the son of Joseph, was given the keys of the Priesthood—or those rights that apply to the birthright. Of the two sons of Joseph—Ephraim and Manasseh, the Lord said, Manasseh shall be great, but Ephraim shall be greater than he; and he shall become a multitude in the earth. And when the patriarch was blessing Joseph's two sons, though he was blind, he was careful to cross his hands in blessing the boys. Joseph observing what his father was doing, informed him that he was putting his right hand on the head of the younger boy, but the old man replied, I know it, my son. The Spirit of the Lord prompted him to do as he did—to confer the greater blessing upon Ephraim, the younger brother. It

was for this reason that God spake through the mouth of Jeremiah concerning the gathering of Israel: "I am a father to Israel, and Ephraim is my first-born." That is according to his purposes. He acknowledged and reconfirmed this birthright upon Ephraim the younger of the two sons of Joseph, when he referred to the dispensation of the fullness of times and the ushering in of its great work—when the Lord should set his hand to gather His people, and be a father to Israel, even to Ephraim His firstborn.

Now, the Levitical Priesthood referred to was not a new Priesthood. We do not understand it to be an order of the Priesthood instituted at the time Israel was in the wilderness of Sinai, but that it had been from the beginning a part of the Holy Priesthood, an appendage, or a subdivision, or branch of the same Priesthood. The rights of this descended from father to son, among the firstborn, unless the firstborn failed to appreciate it and exercise it in righteousness. In that event it passed to one of the others.

We see the same principle set forth when the Lord commanded Moses to take the tribe of Levi and set them apart to be Priests. He told them the reason. Now, said He, I have claimed the firstborn of all the families of Israel as my own. When I sent forth my angel to smite the firstborn of the sons of Egypt, I caused mine angel to pass by the families of Israel, that he smite not their firstborn. In remembrance of this He instituted the ordinance called the Passover, to preserve in the minds of the Israelites, the occasion when the Lord passed over their firstborn, while the firstborn of the sons of Egypt He caused to be slain. For this rea-

son, He said, I have consecrated the first-born as mine own; and now, said He to Moses, I will take from the tribes of Israel the house of Levi, and you shall consecrate them to officiate, etc. This principle has continued from the beginning. We see it exemplified in the calling of the Lamb of God, who was the first-born among many brethren, and was in all things obedient to his Father; who loved righteousness and hated iniquity, and was therefore chosen and anointed with the oil of gladness above his fellows. So in after years, those who in like manner exercised their birthright in connection with the powers of heaven, and on the principles of virtue, integrity and righteousness had these rights confirmed upon him. But in no case, when acting unrighteously, were they chosen to receive the confirmation of the ordinances of the Priesthood. In the days of Eli, who permitted his sons, who were heirs of the Priesthood, to set bad examples and work iniquities in Israel, God held the father responsible for their course, and He destroyed both Eli and his sons, and raised up another in his place.

The article read in your hearing from the Doctrine and Covenants, shows most clearly that the rights and blessings and keys of this Priesthood can only be held and exercised in connection with the powers of heaven and on the principles of righteousness. It is most beautiful to contemplate. It is like apples of gold in pictures of silver.

And that God may enable us to preserve these things in our hearts, and that we may attain to all that He has prepared for us, is my earnest prayer, in the name of Jesus. Amen.

OPPOSITION TO THE WORK OF GOD, ETC.

DISCOURSE BY PRESIDENT JOHN TAYLOR, DELIVERED AT THE GENERAL CONFERENCE,
SALT LAKE CITY, TUESDAY AFTERNOON, OCT. 7, 1879.

REPORTED BY GEO. F. GIBBS.

[Owing to press of important business the publication of this discourse has been delayed. Its contents will be found as valuable today as when it was delivered.—Ed D.E.N.]

I will state to the Conference that we have no financial account to present, because we do not get our returns from the various Stakes until the close of each year; in consequence of this we find it impracticable to present a satisfactory account to the General Conference oftener than once a year.

The Lord has given us a certain work to accomplish; and the feelings or ideas of men in the world in relation to this work have but little to do with us. We are gathered here for the express purpose of building up the Church and Kingdom of God upon the earth. We are endeavoring to do this—that is, a great many of the people are, to the very best of their ability; and we consider ourselves responsible to God for the action we take and for the course we pursue in relation to the fulfillment of His purposes. We think that in building Temples, sending the Gospel to the nations of the earth and prosecuting our other labors that we are carrying out the

word and will, and the commands of God. Yet it not infrequently happens, that when we are doing our very best to promote correct principles among ourselves, as well as to spread them abroad, even to all nations, that we meet with determined and unrelenting opposition. This we cannot help. We do not seek it, but we do not fear it.

There has existed a principle of antagonism ever since the dawn of creation, namely, the powers of God have been opposed by the powers of the Evil One. Satan and wicked men have operated to subvert the plans and designs of Jehovah. And if we have a little of such opposition to contend with in our day, there is nothing new in it. The martyr Stephen when arraigned before "the council" to answer to a charge of blasphemy, said, "Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers." We have always expected that there would be a spirit of antagonism to the Church and Kingdom of God, and our Elders have been telling us, more or less, during the last fifty years, that this feeling still existed

and, indeed, every now and then, we have occasion to believe them; or, to use an old saying, "The devil is not dead yet;" and he uses his influence now, as in former days, to oppose the principles that God has revealed.

We are gathered here from many nations in order that God may plant among us the principles and laws of eternal lives; that we may operate in the Priesthood with the holy men who held it in former ages, and with God the Father, and with Jesus the Mediator, and with the holy angels in the interests of mankind, not only in things pertaining to ourselves individually, but in those that concern the whole world; not only to the people that now live, but also to those who have lived; for the plans of God reach back into eternity and forward into eternity, and we are being taught and instructed through the holy Melchizedek Priesthood, which holds now, as in past ages, the keys of the mysteries of the revelations of God. It is our privilege to operate through this order, with men who have held the same keys and possessed the same powers and have had the same communication with God, and who have looked forward to the time, with joyful anticipation, that we now live in, namely, to the dispensation of the fulness of times. For this purpose we are gathered together, for this purpose we are building Temples according to the order and revelations of God—for until He revealed these things to us we knew nothing about them. And the world of mankind today know nothing about Temples and their uses. If we were to build Temples for them according to the order of God, they would not know how to administer in them; neither could we know had the Lord not revealed to us how to do it,

which he did through the Prophet Joseph. We are acting upon this revealed knowledge today, seeking to carry out the will, the designs and the purposes of God, in the interest of common humanity, not for a few people only, not for the people of the United States only, nor for those of two or three nations, but for the people of the whole world. And the hearts of the people are being drawn after these principles; or, in other words, the hearts of the children are being turned towards the fathers, as well as the hearts of the fathers towards the children.

The spirit that is being manifested in the various Stakes of Zion is very creditable in this respect to the Latter-day Saints. And we purpose, God being our helper, and the devil not hindering us, to go on with our work, to build our Temples and to administer in them and to act as the friends of God upon the earth. And if we are not His friends, He has none, for there is no people anywhere, except the Latter-day Saints, who will listen to His laws—and as they say sometimes, "it's a tight squeeze" for us to do it. The question is, "Shall we falter in our calculations?" I think not; but I think we will say, as the ancient servant of God said to a man who was seeking to hinder the progress of the building of a Temple to the Lord of Hosts: "I am doing a great work, hinder me not." We are doing a great work, and we would say to our outside friends and to people generally who are not conversant with our affairs, will you be so kind as to let us alone and hinder us not; so that we may go on with our labor of love in the common interests of humanity and in our efforts to promote the welfare of the world at large.

This is one thing we have to do, and we will try to do it, the Lord being our helper.

Then another thing we are called upon to do is to preach the Gospel to every creature throughout the world. "Why, the people will oppose you?" That they always did. But Jesus said, and I will say by way of repeating His words—for they are as true today as they were in His day—"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Therefore we need not be troubled about it. When we first started out in this work we never looked for anything else, and we have not looked in vain either; we have found an abundance of it, and we have commenced to regard it as a natural thing. But we must not forget that we owe a duty to the world. The Lord has given to us the light of eternity; and we are commanded not to conceal our light under a bushel, but on the contrary, we should let it shine forth as a city set upon a hill that cannot be hid. We need not try to get into an out-of-the-way corner from the gaze of the public eye, for we cannot. We thought we had wandered a long way from civilization when we came here; but, according to the remarks of the speakers this morning, a certain degree of it has followed us, and we are not quite out of it yet. But there are some things we can do. We will let them pursue their course, and we will ask them, if they will be so good and so kind as to let us worship God according to the dictates of our consciences. This is not a very great boon to ask

of anybody. Still we do ask that we may be permitted, in this land of liberty, in this land which we call the home of the brave and the land of the free; the asylum of the oppressed of all nations, we ask that we may have the simple privilege of worshiping God according to the dictates of our own consciences. Then, while they are trying to injure us, we will try to do them good. We will teach them good principles at home, and we will send the Gospel abroad. And the kind of men we want as bearers of this Gospel message are men who have faith in God; men who have faith in their religion; men who honor their Priesthood; men in whom the people who know them have faith and in whom God has confidence, and not some poor unfortunate beings who are wanted to leave a place because they cannot live in it; but we want men full of the Holy Ghost and the power of God that they may go forth weeping, bearing precious seed and sowing the seeds of eternal life, and then returning with gladness, bringing their sheaves with them. These are the kind of men we want. We do not want the names of men of the former class presented to us to go on missions; if they are, and we find it out, we shall not send them; for such men cannot go with our fellowship and good feeling. Men who bear the words of life among the nations, ought to be men of honor, integrity, virtue and purity; and this being the command of God to us, we shall try and carry it out.

Some imagine that we have almost got through with our work; when the truth of the matter is, we have hardly commenced yet. Here is Brother Joseph Young, who represents the Seventies—Brother

Joseph, how many Seventies are there enrolled? [Brother Young replied that there were 5,320]. I am told that there are 5,320 Seventies; we expect to call upon a great many of these men to go abroad and proclaim the fulness of the Gospel. We received a small order lately—you know, we talk business sometimes—for forty missionaries to go and labor in one place; they did not send the money to pay their fares; but then, we have the missionaries, and we will trust in God for our pay and we shall get it if we are found doing His will and carrying out His purposes.

Again, another duty we have to do is to preserve the order of God among ourselves. And here is a great responsibility resting upon the Presidents of Stakes and their Counselors, and upon the Bishops and their Counselors, and upon all men holding authority in the Church and Kingdom of God, and upon the Twelve specially, to see that the order of God is carried out, and that iniquity does not exist among the Saints of the Most High God.

We talk sometimes about the outside world, and we sometimes indulge in casting reflections upon them—and there is plenty of room for it, no doubt; but then, what of ourselves? What do we do? Do not our own members keep some of the very saloons we talk about? And do not we engage in this business because we are afraid somebody else will? Why, that is the argument

of the thief. He says, "If I do not steal, somebody else will." But, besides, say these brethren, "We want to get a living." But before I would live in that way, I would die and make an end of it; I would not be mixed up with such concerns nor have any hand in them, but pursue another and more honorable course to get a living than in seeking to put the cup to the mouth of the drunkard and in leading our youth and others who may be inclined that way, in the path that leads to death. What else do we do? Why some of us Elders, and some of us High Priests and Seventies, frequent these places and get drunk and disgrace ourselves and our families, and the people with whom we are associated. And what else do we do? We are commanded to remember the Sabbath day to keep it holy; and yet we find that our trains leave this city every Sabbath, until the weather gets too cold to bathe, carrying many of our people, who indulge in all kinds of amusements and thus violate the Sabbath, which we are commanded to keep holy, which many respectable Gentiles would never think of doing. And yet you are Latter-day Saints, are you? You are a good people, and you will talk about the gift of the Holy Ghost and the Spirit of God being in you, while you are violating some of the plainest everyday principles of the Gospel of Christ.