

JOURNAL OF DISCOURSES.

(CONTINUED FROM PAGE 376, VOL. XXI.) 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.

And what then? Why, we have been told about the Gentiles introducing into our midst what is termed the social evil; and we find some of our youth, and older ones too, contaminating themselves with it, thereby breaking their covenants and forsaking their God, and disgracing themselves before God, angels and all good men. Such men are a disgrace to any community, much less to a community professing, as we do, to be Saints. Are such persons Saints? No, they are not. Can we fellowship them? No, we cannot. God requires it of us before we talk of cleansing the outside of the platter, to see that the inside is clean, to place ourselves right upon the record. Do we do it? Well, sometimes—I was going to say, "hardly ever." Sometimes we do it, but in a great many instances we

do not do it. What is the matter? Good men have mean sons, and the sons must not be handled. Why so? God, you will remember, had a host of sons in heaven who did not do right, and they were cast out, even a third part of His entire family. That is the way I read it. Again, there are some sons who are good men, who have disreputable fathers, who have departed from correct principles, but out of respect to the fathers in the one instance and the sons in the other, we allow evil ways to go unchecked. Well, you Presidents and you Bishops and you Priests and Teachers may do that if you please, but their blood will be upon your heads, not upon mine. And we call upon you to honor your calling and Priesthood and purge from your midst corruption of every kind. And we call upon the Pre-

sidents of Stakes and their Counselors, upon the Bishops and their Counselors, and upon the Priests, Teachers and Deacons, to magnify their offices, and not to be partakers of other men's sins. For as sure as I live and as God lives, if you do God will require it at your hands. And therefore, I call upon Presidents and men in authority, where men do not magnify their calling to remove them from their positions of responsibly and replace them by men who will; and let us have correct principles and the order of God carried out in Zion.

Apostles, Prophets, Pastors, Teachers and Evangelists were placed in the Church of old for what? "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. 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." It is so today. My brethren who have spoken have told you plainly of many evils that exist in our midst; but we can scarcely perceive them, many of us. Sometimes it is very difficult to discern between a Saint and a sinner, between one who professes to fear God and one who does not. It is for us to straighten out these matters; and you men in authority will be held responsible, and the Twelve will be held responsible, and I hold you responsible, and God will hold you responsible for your acts. The great difficulty with us is that we are too fond of catering to the world, and too much of the world has crept into our hearts. The spirit of covetousness and greed, and—what shall I say?—dishonesty has spread itself like a plague throughout the length and breadth of the whole world in every direction, and

we have drunk more or less into that spirit. Like a plague it has pervaded all grades of society; and instead of being governed by those high, noble, and honorable principles that dwell in the bosom of God, we are after the filthy lucre which is spoken of as being the root of all evil; and instead of setting our affections upon God, we set our affections upon the world, its follies and vanities. Come ye out from the midst of her; be ye clean, that bear the vessels of the Lord; and honor your Priesthood and calling, and show and prove to the world, to angels and to God that you are on the side of truth and right, of honesty, purity and integrity, and that you are for God and His Kingdom, let other people do as they will.

We sometimes talk of the affairs that are taking place around us. There is now a little commotion that interested parties are getting up about the "Mormons" for the purpose of forwarding their political operations. Bless your soul, we knew about that long, long ago, and also knew what it would be for. It is about the same with these parties as it was with the editor I have read of; the printer asked for "copy," it was handed him, but it was not enough, he wanted more. The editor told him that he had not time to prepare any more then, but to pitch into the "Mormons." That was a kind of standing matter they kept on hand. The move that is being made now is simply a political scheme, out of which to make political capital. It was started by interested demagogues for that purpose, in order that they might have the honor of putting down "Mormonism," and sailing into power on the current of incensed public opinion. Now they can have all the honor they can get on that score;

and I guess it will be the same as Stephen A. Douglas and others have attained to by pursuing that course, and I think no more.

We are here to serve God and keep His commandments; and if we will purge ourselves from our iniquities, live our religion and keep the commandments of God, there is no power on this side of hell nor on the other, that can harm us, for God will be on our side to protect us in the position we occupy.

There is one thing I wish to speak to you about that you are well acquainted with. We had a little commotion gotten up about some of our money matters associated with the heirs of the late President Young, and it has been talked about generally. We thought we had made a settlement with them at one time, which we did, and the executors of the estate took their releases which exonerated them from all blame, and they avowed themselves satisfied with the settlements made. But then, some men's word and some men's signatures do not amount to much. What next? Why, some of our very pure and high-minded lawyers are not above entering into such things because of a little monetary inducements. It would not be proper to say they were anything but pure, high-minded and honorable men, for it is understood that all lawyers are, is it not? Well, we knew we had treated them very liberally before; and so did you. We knew we had given them all we ought to give them, and more too. But we felt to be generous to the heirs of President Young; and we did what we could to promote their welfare. Still these things came out. No matter. Bonds and writings and signatures and releases amount to nothing with some people. So they started in, and we have had

a legal fight about it. Some of the Apostles have had to be confined in the penitentiary; and it was a pretty narrow squeeze with me. [Laughter.] But then I have been in such places before, and was shot at while there and hit, and therefore it would have been nothing new, and I was not much concerned about it. When they wanted to get hold of some of your means and property which I held in trust, and which they had no right to, I told them, No, they could not have it. "Well," said they, "you will have to go to jail." "Well," said I, "jail it is then. Some folks go off to rusticate at Soda Springs and other places; I think I will go and rusticate in the penitentiary." But they would not have me. [Laughter.] They took Brother Cannon, Brother Brigham and Brother Carrington; I suppose they considered them worthier men, and that I had better stay out. There are all kinds of curious things started up; and among other things that have grown out of this contest is what is termed a cross suit; and because of this movement some people think we are going to law. I will tell you how much. We were merely attempting to put the complaining heirs in the same position as they had put us; thinking that by doing so they might be led to reflect that there were other people in the world besides themselves, and that other people might be placed in jeopardy besides some of our brethren. "But," say you, "was it not contrary to a law of the Church to go to law with your brethren?" We did not exactly do it; we merely started in. I will tell you what we would have done if this settlement had not been made. We would have called upon all those who were good and honorable of President Young's family—and

I am happy to say that with very few exceptions they are of that class and are desirous to carry out and fulfil their obligations, and stand by the covenants they have entered into—we were going to call upon them to turn over to our side, and then we were going to cut the others off the Church, and then go to law with them and sue for their property as they had for ours. That is all. I thought I would explain this because it is not generally understood by the people. It is really one of those things called a legal fiction, which had to arise to meet certain technicalities of the law, in order that the proper releases might be given, releases that would stand, and also a decree from the court to settle these difficulties.

This compromise was talked of, but it could not be reached very readily, for some of them wanted a little more money, and the lawyers wanted a little, and of course such honorable gentlemen should have it. Well, the compromise was at last effected. We thought it better to furnish them a little means than to have these unpleasant things going on month after month, and perhaps year after year; and we could see that we would have to be very smart indeed to prevent some of these men of honor from running away with the balance of it. That being done, we have done all we could to try to promote peace in our midst. We have taken the best of counsel, and have acted in this matter according to the very best of our judgment.

And now about the money involved. Is it a large amount? Yes, some seventy-five thousand dollars paid by the Trustee-in-Trust in behalf of the Church, beside a further

amount paid by the administrators. That would be just a dollar apiece from 75,000 people. It is quite a little sum; but then, did you ever know of people giving a bone to a dog? And after you had done so, you did not think you had lost much, did you? We thought it better to take that course than to be mixed up any longer with such miserable doings; and we agreed to do it. And I would like to know whether you approve of this act or not. You who do, please signify it by holding up your right hands. [A forest of hands was raised; and a unanimous vote declared.]

Well, some have asked what we were going to do with these complaining heirs. I think we will have to deal with them according to the laws of the Church. Are you going to bring their case before the Conference? No, I think not; there are the proper officers in the Church to attend to such things, and we say to them, go, and do your duty. We are very sorry that they should have placed themselves in that position; and we are very sorry that a great many other people should, and we are very sorry that a great many of these evils referred to should exist in Israel. But they do; and what shall we do about it? Go to work and cleanse the inside of the platter, and then we can go before our God in good faith, and stand approved of him, and rejoice in the fulness of the blessings of the gospel of peace.

There are some other things I would like to touch upon, but as the time has already expired, and as there will be a Priesthood meeting tonight in this tabernacle, to which the young and the old of both sexes, are invited, I will defer speaking further until then.

TITHING AND OTHER MATTERS—CORRECT VIEWS NECESSARY.

DISCOURSE BY PRESIDENT JOHN TAYLOR, DELIVERED IN THE ASSEMBLY HALL, SALT
LAKE CITY, SUNDAY AFTERNOON, JANUARY 9, 1881.

REPORTED BY GEO. F. GIBBS.

I made some remarks yesterday afternoon, in answer to certain questions which have been put to me in relation to the principle of Tithing, and I thought this morning that I would make a few additional remarks on the same subject, and perhaps touch upon some other matters.

I read over yesterday certain questions which have been asked me pertaining to this matter; and I thought I would take the liberty of answering these questions to this Conference. Perhaps there may be some here today who were not here yesterday, and there may be some here today who do not read the Doctrine and Covenants, and who are not acquainted with some of the principles relating to this subject. Therefore I will read again that which was read yesterday afternoon, which will be found on the 418th page of the Doctrine and Covenants, new edition. There may be some who have not this edition, and I will say therefore that the same revelation will be found in section 107 of the old edition.

"Revelation given at Far West Missouri, July 8th, 1838, in answer

to the question, O Lord, show unto thy servants how much thou requirest of the properties of the people for a tithing.

"Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion, For the building of mine house, and for the laying the foundation of Zion and for the priesthood, and for the debts of the Presidency of my Church. And this shall be the beginning of the tithing of my people. And after that, those who have thus been tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord.

"Verily I say unto you, it shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you.

"And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy,

behold, verily I say unto you, it shall not be a land of Zion unto you. And this shall be an example unto all the stakes of Zion. Even so. Amen."

The scriptures say that we shall receive line upon line and precept upon precept; and therefore it is necessary sometimes, to carry out these ideas in order that, where a people have been misinformed or have not judged or heard correctly, they may be put right in relation to all general leading principles. A feeling has more or less prevailed among the people that Tithing is a matter to be decided on exclusively by the individual paying it, and that if he pays it, all right; if he does not pay his Tithing, it is not quite so right, but it makes not so much difference. A good Saint perhaps, may be honorable and upright and honest in dealing; may be a tolerably good neighbor; he may be zealous to a certain extent, according to his ideas and notions in regard to the propagation of the word of truth; he may be active and energetic in many things, but if he does right in the main, Tithing is a matter of very little importance; it is only a temporary idea, it does not concern us much, it is only meant to meet the financial affairs associated with the Church—and that is a matter of very little importance.

Now it is proper that we should be correctly informed in relation to these matters, and as I stated yesterday, there is a great diversity of opinion existing among men, and even men in authority in the Church, say, Bishops and probably Presidents of Stakes and others, in relation to the principle of Tithing. Now, it is proper that we should have a correct view and a proper understanding of this principle. We are here to carry out the purposes and designs of God, and as I under-

stand it we have been gathered together according to certain revelations which have been given for the establishment of His Church upon the earth, and that we, as a people, profess to be the Lord's people, and under His guidance and direction. Each one, if he is living his religion, is supposed to have the spirit of light, of truth and intelligence within himself, the spirit of revelation, the Holy Ghost given unto him by the laying on of hands which, if he follows in all its guidings and dictates will lead him into all truth. Each man and each woman is placed in the position that they can draw nigh unto God through Jesus Christ: to have the light and intelligence of the Spirit of God imparted unto them; but because of the weakness of man, because of our many infirmities, and because of the powers of darkness and of the many influences that have been at work from the commencement of the world until the present time seeking to destroy, to uproot and to overturn the principles of eternal truth, and to lead men into error, darkness, confusion, and death, and because it is the way and order of God, He has ordained a holy Priesthood for the guidance, for the direction, and for the instruction of His people.

We are told that in ancient days God placed "in the church, first apostles, secondly prophets, thirdly teachers;" and again, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." For what? "For the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ: 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: That we henceforth

be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." That was the teaching of one of the old Apostles. Furthermore, the Lord has instituted in the Church in these last days the same Priesthood that formerly existed, and for the same purpose. We have, say, a First Presidency; then we have the Twelve; then we have High Priests; then we have Seventies; then we have High Councils, and Bishops and their Counselors; then we have Presidents of Stakes, each Stake in its form a compact body, with a President and his two Counselors, and Bishops operating in their place and presiding over their various Wards, and the High Councils operating in their place, with the Priests, Teachers and Deacons operating in theirs, all working and operating together. Then we have Relief Societies, and Mutual Improvement Societies, and our Sunday Schools, and Primary Associations, and all the various organizations and institutions which are organized for the instruction of the rising generation, male and female. Thus we have the various officers in the Church performing their several duties with honor, integrity and truthfulness before God, looking after the interest, the welfare and the happiness of those that are associated with and that are under their jurisdiction. Then these various Stakes, in their organizations, with their Presidents, are subject to the presiding authorities, and the Presidents thereof have to render an account to the Presidency of the Church; and the Presidency of the Church ought to be able at all times

to render an account to their Heavenly Father.

This is an order, as I understand it, that is introduced by the Almighty, and by Him alone. It is not of man, nor did it proceed from man, neither can it progress nor be perfected by man without the direction of the Almighty. In fact, with all these helps, with all these organizations, with all these principles, owing to the weakness and infirmities of man, we find it difficult to preserve in purity those sacred institutions that God has given unto us, and we continually need the greatest care, humility, self-denial, perseverance, watchfulness and reliance upon God. We talk sometimes about free will; is that a correct principle? Yes; and it is a principle that has always existed, and proceeded from God, our Heavenly Father. When God revealed Himself to Joseph Smith it was optional whether he obeyed His counsel or not; I suppose, however, looking at things as they exist, and as they are in truth, God understood that he would do it, he having been selected for that purpose a long, long time ago; and that the Lord knew that he would adhere to those principles and would carry out the designs of Heaven as they should be communicated unto and required of him. We received the Gospel; was anyone forced to obey it? Was there any coercion in any possible way manifested toward us? Not that I know of. Was Oliver Cowdery, who was the second Elder in the Church, obliged to receive this Gospel? No, he was not. Was Hyrum Smith obliged to receive it? No, he was not. Were any of the witnesses to the Book of Mormon—the Whitmers and others? No. And after they did identify themselves with this Church, were they com-

pelled to stay in it? No. Have any of the members of the Quorum of the Twelve, the Seventies, the High Priests, or the members of the High Councils, or the Presidents of the Seventies, or any class of men in this Church, been compelled to occupy the position to which they have been called? I do not know of any, do you? I know there was no coercion used with me further than the force of truth recommending itself to my mind, neither was there with you further than the power of truth operating upon your minds. And after you received the Gospel were you compelled to leave your homes to come here? No, you were not. In fact, it was your desire to come here, and you could not be kept back from coming, because you were impelled by the spirit which the Latter-day Gospel inspires to come to the land of Zion. If this is called compulsion, it is not the compulsion of man, but the operation of the Spirit of God, which you received through obedience to the Gospel.

We may here ask, in acting under the dominion or control of the Priesthood, are any of you forced to do anything you do not want to? If you think you are in any possible way, I absolve you from it today, every one of you. These are my ideas about the rights of men. It is "all free grace and all free will," as the poet has it. We have not been coerced to come into the Church, we are not coerced to remain in it. But we have taken upon ourselves a profession of faith in God, and as Latter-day Saints we believe that God has spoken, that the heavens have been opened, that the everlasting Gospel has been restored to man, and we believe that God has organized His Church by revelation, through his servant, Joseph Smith, in the form that we now have it.

This is our faith. We cannot help that faith. I cannot help my faith, neither can you help yours. There was from the first, scriptural evidence adduced and a certain kind of reasoning used to enlighten our minds. We believed, after hearing the preaching of the Gospel, that it was our duty to be baptized in the name of Jesus for the remission of our sins, and to have hands laid upon our heads for the reception of the Holy Ghost. And when we received that Holy Ghost, which takes of the things of God, it showed them unto us; and then we were placed upon another footing from what we were before; and that Spirit has enlightened our minds in regard to those things of which I have spoken, as well as in regard to many others. If God has revealed unto us certain things can we help our faith in them, and can we help knowing this to be the Church and Kingdom of God? No. Can I? No. Can you? No. What would men have to do to deprive me of this faith? They would have to cut off my head, or in some other way to kill me; and then they could not change my faith, that would be impossible. If a man knows a thing, he knows it, and he cannot unknow it. There is one way whereby we can unknow these things, and that is by giving way to evil influences, to the powers of darkness, and by departing from the light of God; and then the light within us becomes darkness, and then "how great is that darkness." But when you talk about controlling a man's faith, it cannot be done; and I would say to people who are bent upon having me change my faith, all you have to do is to cut off my head, and even that would not do it, because I would still be myself entertaining the same faith in the next world. And there-

fore, all that men could do toward accomplishing this object would be to destroy the body, but that principle which God has implanted in our hearts it would be impossible to destroy; hence says Jesus, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

Now, speaking again of the organization which I have referred to, connected with it are laws which are calculated to lead us on from strength to strength, from knowledge to knowledge, and from intelligence to intelligence, until we shall all see as we are seen and know as we are known. And hence God has given for this purpose the various offices that exist in the Church and Kingdom of God. I would further ask, What is this Priesthood given us for? That we may be enabled to build up the Zion of our God. What for? To put down wrong and corruption, lasciviousness, lying, thieving, dishonesty and covetousness, with every kind of evil, and also to encourage faith, meekness, charity, purity, brotherly kindness, truthfulness, integrity, honesty, and everything that is calculated to exalt and ennoble mankind, that we may be the true and proper representatives of God our Father here upon the earth, that we may learn to know His will and do it; that His will may be done on earth as in heaven. And hence, Zion is spoken of as being the pure in heart.

When the disciples of our Lord asked Him to teach them how to pray, what did He say? "When you pray, say, "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we for-

give our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen." Besides other things they were taught to pray that God's kingdom might come. Why? That the earth might be delivered from oppression, cruelty, tyranny, from corruptions, infamy, licentiousness, debauchery, and all the evils that afflict humanity, and which have been introduced by the powers of darkness for the overthrow and destruction of the human family. Jesus stands forth as the great propitiator between God and man. He came here as the representative of His heavenly Father, He is our great High Priest, and He lives to intercede for us before the throne of God, who is also our Father, Jesus being our elder brother.

Now, then, God has gathered us together for a purpose, and that purpose is to build up Zion and to establish His kingdom on the earth and He could not do it in any other way that I know of than the way in which He is doing it; He may however have some other way, but if He has I am not acquainted with it. It is sufficient for us to know that He has chosen this way. Very well. We are taking hold and are doing a great many good things. I feel very much interested in the labors which are being performed. My heart is drawn out in many instances to many peoples and organizations that are engaged in trying to teach the people the ways of life. When I see the Twelve thus engaged, traveling about from place to place teaching the pure principles of the Gospel of peace, I feel like saying in my heart, God bless you, and God sustain you; and all Israel ought to have the same feeling. Then when I see our missionaries doing the

same thing not only in our midst but elsewhere, seeking to promote the benefit of men, to introduce correct principles and to expose error, and to lead men to the truth and to gather them to Zion, I feel to say, God bless you in all your operations, and may the Spirit and blessing and power of God be with you; and all Israel ought to sustain such men who are engaged in such beneficial labors. Then when I see our Sunday Schools in operation, with our young men and women, and in many instances the aged men and aged women taking an interest in our youth and trying to train up the rising generations in the paths of life, I say to all such, God bless you and may His peace and blessing be upon all who are interested in the welfare of Israel. And again when I see our young men and young women associating themselves together for mutual instruction and edification, learning to comprehend correct principles and educating themselves to become efficient laborers in the work, the great, the important, the eternal work of God which He has committed to us—when I see our young men and women engaged in that way, I say to such, God bless you, and may the peace and the blessing of God be with you. And when I see our juveniles who are organized as Primary Associations, brought together and taught to sing the praises of God, and to comprehend the principles of the Gospel—and in many instances their parents scarcely sense the responsibility God placed upon them when He placed these precious jewels in their care, making them the fathers and mothers of lives—when I see our brethren and sisters engaged teaching these children to lisp the praises of God, and to honor and obey their parents and

to do that which is right, I say God bless them. And when I see our Bishops engaged in doing the will of God, and exerting themselves to promote the welfare of His people over whom they preside, and seeking counsel from God and other sources, and doing all they can to build up Zion unselfishly, with pure hearts and clean hands, I say, God bless you and may the spirit and power of your office rest upon you, that you may magnify it and honor your God. And when I see the Seventies and Elders go among the nations of the earth, as many have done before, trying to benefit mankind, trying to snatch them from the fearful calamity that is near at hand, but people do not know it, when I see men going forth to accomplish the purposes of God and gather out His elect, I say to such, God bless you; and I feel desirous and hopeful that these men may be able to present the eternal truths of heaven in such a way that the honest in heart may see and admire them, and participate in the blessings resulting from obedience thereto.

We are here, then, to build up Zion. We have a temple going up here, and we have others in course of erection in other places. Now, while we have no disrespect for the world, no disrespect for the nations in which we live, or for the authorities thereof, if they act wisely, well; if they do not act wisely it is not so well. No matter about that; we can trust them in the hands of God. We are the friends of all men, and are the friends of this nation; we are the friends and supporters of the Constitution of this nation, we are the friends of right, of freedom and of good administration and good men everywhere, and that on the principle of which I spoke awhile

ago—on the principle of freedom, liberty, believe, and let believe, worship, and let others worship, worship as you please according to the dictates of conscience, and let others do the same. It is for us to be governed by correct principles, and as far as it lies in our power to extend to all men this right, and then maintain, on correct principles, our own rights, the rights of others and the rights of God. These are my feelings in relation to this matter. But the world do not comprehend our principles; they cannot. But we can afford to teach them the Gospel even if we are abused for doing it; we can deal justly with them, and then suffer their abuse. No matter. We can do all this and a good deal more, and also advocate the rights of men, look after our own interests and welfare, and the interest of the community we are associated with, and sustain all just laws and correct principles. And then we can leave those men who violate correct principles in the hands of God. But they cannot comprehend these things, they do not possess that spirit which alone enables men to fulfil those principles, which are given by the Almighty for the benefit of the human family. We do understand them, I mean, those who are faithful to their profession, as Latter-day Saints; but some of us possess the spirit by which they are actuated, and I am sorry when I see it. But as a people we are not of the spirit of the world; we are here not to pattern after the follies of the world, but to build up Zion, the Church and Kingdom of God upon the earth; and God has given unto us a portion of His Spirit, that we may seek after Him, and seek to carry out His will, and He will continue to enlighten our mind, and we shall grow and increase, and our

path will be as that of the just, growing brighter and brighter unto the perfect day. Do the world understand anything of the religion we have received? No. It is nothing new to say this; this was understood long, long ago.

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither indeed can he know them, because they are spiritually discerned;" and when they do not possess the spirit of truth, the Comforter, the Holy Ghost, by which alone they are understood, how can they comprehend them? Well, having said so much, let me come back to the question of Tithing.

The people were anxious at the time the revelation was given in Far West, to know what the Lord required as a Tithing from His Saints. I was there at the time; it was in 1838—quite a little time to look back to. Some time, however, before this revelation was given, God had revealed the principle of the United Order, which, as you know, the people could not abide; and when we come to think about it, it could hardly be expected that they could do so, they having been in the Church but a short time, taken out of the world, with all the prejudices and weaknesses that you and I have. But the time will come when we will obey these things as they are given by the revelations of God, and it will not be a hardship either; it will be a pleasure to those who are under the influence of the Lord. But like all other things, it will be "free will and free grace."

Now, then, we come to this. Here is a command given; who to? Not to outsiders, not to men of the world, not to people who do not believe in God nor in His laws; but it is given directly to us who profess to have

faith in Him, in His laws, and in His Priesthood. The question then is, what is our duty, as we have not obeyed the other law? I will remark here, incidentally, that when this law of Tithing was given, a great many people were gathering up to Far West and to that district of country, as we are to this country; but it would apply more to our early settlements than at the present time. This people thus gathering to Far West, were told that it was required of them to give their surplus property—I will read it.

"I require all their surplus property to be put into the hands of the bishop of my church of Zion, For the building of mine house, and for the laying the foundation of Zion and for the priesthood, and for the debts of the Presidency of my Church. And this shall be the beginning of the tithing of my people." What then? "And those who have thus been tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord."

Now, here is a people, of whom we form a part, who met together to ask the Prophet of the Lord to inquire for them the will of the Lord concerning this matter of Tithing; and He gives it in these words:

"And this shall be a standing law unto them forever."

I will ask, has the Lord ever annulled this? No. Then it stands in full force today to this people. Then again:

"Verily I say unto you, it shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you."

That is very plain talk. Is there any compulsion about it? No; but if they do not do it they shall not be considered worthy to abide among you. What are we to make of it? As I said yesterday, I did not make it; President Young did not make it, neither did Joseph Smith make it; but by the request of the people he asked the Lord what His will was, and this was the answer; and this was given in 1838. And does it not seem strange that we do not comprehend it? I think it does sometimes. Here we have had the Doctrine and Covenants in our hands, which contain this revelation, since the year 1838; that is nearly forty-two years ago. We have had forty-two years to study this doctrine, and it is as plain as you can make it, and yet it would seem that we cannot understand it. Do we want to understand the laws of God? If we do, and will read these things under the influence of that spirit which I have referred to, I think that we will understand our duties without much trouble.

Now then, if Zion—we were talking about building up Zion—I am not going to enter into the whys and wherefores of these things, but will say it is a test to the people of God, or for us who profess to be, that we may know whether people will observe a certain specific law given by the Almighty or not, and thus have a proof of their fidelity and obedience. Now, if we abide this, all well and good; if not, it is written, "They shall not be found worthy to abide among you." What will you do with them? I often think that there are a great many people who are not worthy to abide among us; don't you? And then if God were to put judgment to the line, and righteousness to the plummet, most of us would be in a

very poor fix. I will tell you what I think should be done, and that is why I am treating upon this subject today. I think the people ought to be instructed in these things, and then if they do not live up to them you will not then be held responsible to the authorities that preside over you. The Lord tells us that they shall not be worthy of a place among us. Do we want to alter that? Not one iota. Would I wish to be harsh to men that are ignorant? No, I would not; I would bear with them, and teach them and instruct them. And if I were a Bishop I should instruct my Teachers to do it; and then by and by, after they were fully informed, and had every opportunity to become acquainted with things, we might take final action in relation to their standing. I would not wish to enforce that law at present, until men were thoroughly informed. For instance, the case I referred to yesterday. There were two men; one paid \$100 in tithing, the other paid \$25 in tithing. Both of them owned about the same amount of property; but the first paid his tithing, the other did not. The second, however, paid some \$75 in donations; but he did not pay his tithing, he only paid a quarter of it. That now may have arisen from ignorance with regard to the law. The last paid out as much money as the first; and he may have been wrongly taught. Some of the Bishops do not understand these things, and yet we have had this doctrine given unto us for forty-two years. Has a man a right to turn and change things as he pleases? I have not, and I do not believe any other man has. And if any Bishop or a President of a Stake or anybody else tells you that you can do as you please about the disposition

you make of the means you pay, as long as you pay a certain amount, or you may pay it on Tithing or not, as you please, I tell you that he teaches false doctrine. But should we be hard with such people? No. If they have been under influences of this nature and been wrongly taught, I will say, as a certain party said to me who had been doing these things, "I will switch off and pay my Tithing according to the law." You, Bishops and Presidents of Stakes, switch off and get the people to do things right. There is no commandment about donations, but there is about Tithing; and I am not at liberty to change this, neither any other man.

I will follow this subject a little further. We are talking about building up Zion. Here is where the thing applies itself with great force to me as well as to you, when you comprehend it as it exists and see it by the light of the Spirit of Truth. For it is written: "And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you." Well, we are talking about building up the land of Zion, which is one of the things we are here for. And God has said that if we do not obey this law, it shall not be a land of Zion unto us. Does this apply to us? I will read a little further: "And this shall be an ensample unto all the stakes of Zion." Now, I speak these things for your information. I will go a little farther upon the subject. A person wrote me a letter, stating that a young man had applied to a certain Bishop for a recommend to get married. He asked him if he

had paid his Tithing. He answered, No. "Well," said the Bishop, "We are instructed not to give recommends to those who do not pay their Tithing." "But," said the young man, my father I suppose paid my Tithing for me." If this was so, that would be very proper, especially in farming districts, where the grown sons assist in cultivating the farm, and the daughters, perhaps, assist in making the butter and cheese, etc. When the Tithing on the whole is paid, that is all straight enough, because what is made is the proceeds of the united labor of the family, and the family are all, of course, represented until they come to age. And then what? Why then comes another state of things. "Have you paid your Tithing since you left your father?" the young man was asked. No. Why? I have been careless and indifferent and I have not done what was right. Well, if you haven't paid your Tithing, and you seem to have forgotten God, why is it that you want to get married according to the laws of God? Why not get married in some other way, seeing that you observe not the laws of God? Well, in the first place, my father and mother wish me to be married according to the laws of God; and then my intended wife's father and mother want us to be married in that way; and again, the girl has told me that she will not have me unless we get married in that way. I will here remark, I think this very sensible and creditable on the part of the young lady; I think she acted very wisely, and I wish all our young sisters felt the same, and they ought to on a matter of such importance to them. Says the young man further: "I have a desire to keep the laws of God, for I was born in the Church, and I have grown up

with such feelings, but I was not man enough to practice them. But if you give me the recommend I will try and do it in the future." But the question is, under these circumstances, should the recommend be given? I could not do it, unless there was some visible manifestation on his part to mend his ways and to make up the thing he had been deficient in. "Why," it may be asked, "Is it not better to have our sons married in the right way and be kind to them, than to see them go elsewhere to be married." As I said yesterday, as I say today, if it were a son of mine I could not give him the recommend; and other men's sons under the same circumstances are no better than mine. It is principle we are to be governed by. I am not here, you are not here to carry out our own designs, and feelings, and purposes. Why, Jesus himself did not come to do that. According to His own words, He came not to do his own will, but the will of his Father who sent Him. And we are here not to do our own will, but the will of the Father who also sent us, and who has called us to our holy and exalted calling. And what shall be done? Unless this young man could convince me, if I were a Bishop, that he was sincere in his heart and made some satisfactory attempt at fulfilling this law, I would not give him a recommend. What? Would Elders of Israel take men into the House of God, would you, because God has revealed some of the greatest blessings that can be conferred upon humanity, blessings which thousands and tens of thousands of good men sang about and prayed about and longed to receive, but who died without enjoying them, should we take a man, a man whom this Book says, shall not be worthy to abide

amongst you, should we, I say, take him through the House of the Lord and confer and seal upon him blessings and lives eternal, and thrones and principalities and powers and dominions, and introduce him into the society of the highest intelligences that exist in the eternal worlds? I forbid you to do it in the name of the Lord. We cannot do it, we are not at liberty to do it, neither are we at liberty to use our judgment in regard to it either. If we bear with men in their weakness and infirmity and are obliged to carry a lot of men like so many automatons, the time will come and it must come when they will be shut out, they will not be found worthy to abide among you; they are not worthy now. But we have to bear with them until they are better informed; but until then they must do the best they can, for they cannot go into the House of the Lord, they cannot be sealed up to eternal lives, they cannot have part in the blessings which God has conferred upon us until they bring forth fruits meet for repentance.

I will take it in another point of view. We pay our Tithing and we pay Temple donations, we attend to the duties of the House of the Lord; we go forth and proclaim the Gospel of peace to the nations of the earth; we convert people, under the blessing of God, and they come to a knowledge of the principles of the Gospel, and we continue our labors to build up Zion; looking at it in this light, would it be just, after we have laid out our means, would it be in accordance with the principles of equity to grant this privilege to such men, a privilege which we have earned and, in a certain sense, paid for? It is generally the case that they are the first to rush forward and want certain blessings without

earning them. Jesus said in His day that the "kingdom of heaven suffereth violence, and the violent take it by force." These are some of that class who crowd in where they are not worthy to tread. These temporal matters they assume are of very little importance, they are of very little importance judging from the way that many of us labor; but they are of very great importance when weighed in the balances of truth, the principles of eternal life which God has revealed are of the utmost importance to the Saints, both to the living and the dead, to the myriads of men that have lived and that may live, these things are of vast importance.

I thought I would talk a little upon this subject this morning. I will now offer a few remarks upon another subject. We talk sometimes about justice; and I have noticed the spirit manifested among us sometimes, "An eye for an eye, and a tooth for a tooth." This is something that really does not belong to us. We are full of infirmities. We pray to the Father to forgive our trespasses as we forgive them that trespass against us. How often do we sin against God? Many times, and ask His forgiveness. How often should I forgive my brother? I hear people say, "here is such and such a man, he has wronged me, and I cannot forgive him." Then you have not the true spirit of the Gospel. "But he has acted so meanly towards me, he has injured my reputation, and he sought to do it." Bless your soul, he cannot injure your reputation if it is good; on the contrary, by taking a correct course, according to the spirit of the Gospel, he that has traduced you will respect you and will be the sufferer, not you. It is our duty to forgive our brother seven times, yes,

seventy times seven, when he turns to you and seeks your forgiveness; and we should forgive men in our hearts whether they ask our forgiveness or not. And what about our enemies? What shall we do with them? Offer them peace and forgive them the first time. And what then? Go again the second time and forgive them? Yes, if they ask forgiveness. And the third time? Yes; but the fourth time the Lord says thine enemy is in thine hand, do with him as seemeth thee good. You have then fulfilled the law; and even then, if you are merciful, it is said it shall be accounted to you for righteousness. This is the law of the Gospel.

I am desirous to see the people observe this law of Tithing, because it is a plain and direct command to us. Not that I care anything personally whether people pay their Tithing or not, and I do not think the Lord cares much himself. The gold and the silver are His, and so are the cattle upon a thousand hills; and to Him belongs power to command all things. And what we do possess of this world's goods is given unto us to make a wise use of, because we cannot take them with us when we shall be called hence. It is for us, as Saints of the Most High, to be honest and upright and take a correct course, to be full of integrity and maintain correct principles everywhere and at all times. If our enemies cannot afford to treat

us aright, we can afford to treat them aright. But we will not barter away our rights, but leave ourselves in the hands of God, and seek to Him for His guidance; and if we keep His commandments, God's blessing will rest upon us. Therefore, in regard to this, it is not a matter of pecuniary interest that prompts me to speak to you; it is a test of faith which God has given unto us, and which affects us all and that for some reason known to God. But speaking of ourselves, it is positively stated, as before referred to, that those who do not observe this law shall not be considered worthy to abide among us; and further, that this shall be a standing law unto all the Stakes of Zion. Again, the Lord says: "If my people observe not this law, etc., it shall not be a land of Zion unto them."

We have to build up Zion, and make it the praise of the whole earth; but to do this acceptably to God, we must be governed by the principles of purity and honesty; truthfulness and integrity and all the sterling virtues which God has pointed out for man to be governed by. And when the Saints arrive at this state of perfection, thus fulfilling this scripture with regard to the greatness and splendor of Zion, God will make His people not only the richest of all people in spiritual things, but also in temporal things.

God bless you, in the name of Jesus, Amen.

**THE CHURCH OF CHRIST ORGANIZED ANCIENTLY ON
THIS CONTINENT—PROPHECY FULFILLED AND
FULFILLING—PREPARATORY WORK FOR THE
GATHERING OF ALL ISRAEL COMMENCED—PRESENT
CONDITION OF THE NATIONS
FORETOLD—EXHORTATION TO RIGHTEOUSNESS AND
THE AVOIDANCE OF HYPOCRISY AND IDOLATRY.**

DISCOURSE BY ELDER JOHN NICHOLSON, DELIVERED IN THE SALT LAKE ASSEMBLY
HALL, SUNDAY AFTERNOON, FEBRUARY 6, 1881.

REPORTED BY JOHN IRVINE.

Having been called from the midst of the congregation to address this assemblage this afternoon, I feel my inability personally to do justice in the performance of this duty, unless I am aided by the spirit of the living God. I earnestly solicit that you will exercise faith for me while I shall occupy this position, that I may be able to speak through the influence of that power, and truthfully present the principles of the Gospel of Jesus Christ, which the Latter-day Saints have embraced in their faith and practice, so far as they understand them.

There are a great many subjects connected with the plan of redemption that are of interest to all who are seeking for salvation in the kingdom of God. The field is so wide, in fact, that there is sometimes great difficulty in selecting the class of matter best suited to the circumstances that immediately surround us. There is, however, one phase of this work that I think is specially interesting in connection with it.

I hold in my hand a volume which is known for good or evil throughout the entire civilized world—the Book of Mormon. The Latter-day Saints claim that this book is a record of peoples that dwelt anciently on the face of this continent, and that it was brought forth in this generation, through the instrumentality of a great Prophet, namely: Joseph Smith. This book has not been generally received in this light; in other words, it has been, so far as the great bulk of the world is concerned, repudiated as not properly authenticated, not what it claims to be. In my travels in the world, however, I have found very few people who could give an intelligent reason for the repudiative stand they have taken in reference to this record. I have asked a great many of them—and I presume that numbers of the Elders besides myself have done the same thing—whether they had perused this book and endeavored to make themselves acquainted with its contents, and also to make

themselves familiar with the evidences in favor of its authenticity. In the majority of instances these have never as much as seen a Book of Mormon. Now, it appears to me that this is not a proper position to be taken in regard to any subject by an intelligent person. If a matter is worthy of consideration at all it should be intelligently investigated. This is the only method by which we can arrive at correct conclusions in reference to religion or any other subject.

We claim this book is a record or history of the ancient inhabitants of America, the remnants of whom are now scattered on various portions of this continent. Numbers of them surround us in these valleys, and are known as the aborigines of America. It is unnecessary for me to more than allude to the fact that there did exist, in the ages of the past, peoples on this land who had arrived at an advanced stage of civilization, and who cultivated the arts and sciences. The ruins of vast cities, among which are the remains of great structures, giving ample evidence of this fact. This testimony is presented before the world and is being constantly produced for the consideration of the reading public. Then there was a people anciently upon this continent who were in a condition of advancement; this is universally acknowledged, I believe, by those who have considered this question. When Jesus came to offer himself up as an atonement to satisfy the law that had been broken by mankind, and to organize his Church in the land of Palestine, he did so organize what he called his Church. It was composed, so far as its officers are concerned, of men who were inspired of God, and who were directly authorized and commissioned by Him to act in His

name and to administer the principles of life and salvation wherever they went. What was the nature of their commission? He said to His ancient Apostles whom He commissioned: "Go ye into 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." The Apostles, according to the power that was given to them, and according to the nature of the commission with which they were thus entrusted, went into various parts of the world and made this proclamation, calling upon all men everywhere to repent of their sins, to obey the everlasting Gospel that they might be saved in the Kingdom of God, to come into the true fold of Christ. Nobly did they perform the great work that was entrusted to them. But, so far as we are aware, they did not extend their labors to this part of the world; for the peoples who dwelt on the eastern hemisphere were ignorant of the existence of this continent. Yet the Lord Jesus Christ said to His Apostles: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Now, seeing there was a people here on this continent, surely they were entitled to the benefits of the Gospel of the Redeemer as well as those who lived on other parts of the earth. We find that so far as the Book of Mormon is concerned, an explanation is given in regard to how the people who lived on this portion of our globe were visited and administered to in the things of the Gospel of Jesus Christ, even as those ministrations were manifested in other parts of the world.

Sometimes we allude to the Scrip-

tures and select passages to substantiate those things that are written in the Book of Mormon. I will now draw the attention of the congregation to a passage that we consider has reference to this subject, which is found in the 10th chapter of the Gospel according to St. John, the 15th and 16th verses: "As the Father knoweth me"—these are the words of the Savior—"even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." What is the necessary conclusion to be arrived at from this remark of the Savior? It is very plain and simple. There were other sheep who were not of the fold at Jerusalem, and it was necessary that they also should hear the voice of the Savior and be brought into the fold of Christ, that there might be one fold and one shepherd.

The Book of Mormon, from page 501 to 540, gives an account of the fulfillment of this inspired utterance of the Redeemer. It tells how, after he was crucified in the flesh, at Jerusalem, and showed himself to many of his disciples, He, in fulfillment of this assertion, that he had "other sheep," that he must visit them, and that they also must hear his voice and be brought into the fold, visited the ancients on this land and established His fold amongst them. He performed that work on this continent, among the people of whom the Book of Mormon is a history or record. What is the fold of Christ? It is the Church of Christ. What is the Church of Christ? It is an organized body, at the head of which stand Apostles, and Prophets. That was the Church of the Redeemer in ancient times, it

was the Church established by himself in Palestine, and it always will be the Church as long as there is a true Church of Christ—not a revelationless, uninspired, dead formula, "having a form of godliness, but denying the power thereof," but an organization wherein there is authority to act in the name of him whose Church it is. Men are reasonable upon most subjects, it appears to me, excepting when it comes to matters of religion. A great many people seem to be willing that anything should do for them in the shape of religion, so long as it does not give them much trouble. But there is nothing by which humanity can be sanctified unless it be the truth; and no church can offer salvation except it be the true Church of Christ, for in it alone is the power of God unto salvation. It is a strange thing that people can read the record of the New Testament, of the sayings of the Apostles, the description of the organization of the Church as it existed in its primitive completeness and power, and then be prepared to accept of a church of a different description entirely. This is a day when revelation is denied, when Prophets and Apostles are stated to be no longer needed. This is the position of the whole of so-called Christendom. But what do the Scriptures say these inspired teachers were given for? Paul says they were given "for the work of the ministry, for the edifying of the body of Christ"—and if we say that such officers are no longer needed, then we must also assume the position that the ministerial work can be safely abolished and that the body of Christ which is the Church, requires no more edification; for this was the means established by Jesus Christ for its edification and instruction. Another

purpose for which these inspired teachers were given was that we might be all brought to a unity of the faith, and yet it is stated that those officers who were placed in the Church for that purpose are no longer needed. If that assertion were correct, unity would be unnecessary in the Church, or else the Church has arrived at that condition of unity, when the means for bringing about that result is entirely unnecessary and can be dispensed with. But no person can claim this latter position. Those who call themselves the Church of Christ cannot consistently assume this position; for if there is a subject upon which men and women are divided in their views and practices, and engender towards each other feelings of bitter animosity, it is religion, and that also which is claimed to be the religion of the meek and lowly Jesus Christ, who came to fill the hearts of His disciples with peace. This was His motto, this was the proclamation that ushered in his birth, "Glory to God in the highest, and on earth peace, good will toward men." We claim that it requires the same today to save men and women as it did in ancient times.

But, to return to the Book of Mormon. Portions of Scriptures can be cited, to substantiate, or tend to substantiate at least, the validity or authenticity of this book. But there are other evidences that are more potent in their character, in my estimation and these evidences are contained within the book itself; it speaks for itself. Its teachings are in the strictest harmony with those of the Scriptures of eternal truth; its morality is faultless; its religion will bear the closest scrutiny in comparison with the instructions of Jesus himself and the Apostles, as

contained within the lids of the Bible, the record that is accepted by Christendom as the history of the early Church. But there is internal evidence of the Book of Mormon being what we claim it to be, and to have been brought forth by the power of the living God. What is the character of this evidence? It is prophetic in its nature. I will draw the attention of the congregation to one passage that occurs to my mind, which will be found on page 122 of the latest edition. It gives the words of the Prophet Nephi: "And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth"—that is the coming forth of this book—"and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth to the remnant of our seed. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews. And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers. And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and delightsome people. And it shall come to pass that the Jews which are scattered also shall begin to believe in Christ; and they shall begin to gather in upon the face the land; and as many as shall be-

lieve in Christ shall also become a delightful people. And it shall come to pass that the Lord God shall commence his work among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth." A portion of this prediction has received a literal fulfillment, while the remainder is in process of verification. The tens of thousands of Latter-day Saints render the prophecy that many shall "believe the words of the book" an accomplished fact. The inspired utterance purports to have been spoken over two thousand years ago. The unbeliever may repudiate the claim regarding the ancient character of the record, and assume that it originated with Joseph Smith. But this would not much improve the position of the skeptic, for as the Book of Mormon was published before the Church was organized, Joseph Smith had no ordinary means of knowing that many would believe in the divine authenticity of the book.

There have been many, I believe, even among the Latter-day Saints, who, under the circumstances of the past, have found it all that their faith could grasp to believe some of the words which I have just read in your hearing—those relating to the Lamanites. Nearly from the organization of this Church, and for many years subsequently, missionaries, Elders of this Church, were sent among the remnants of the ancient people of this continent, the aborigines, to endeavor to bring them to a knowledge of their fathers. It appeared, however, as if the efforts in that direction were fruitless—that these people had fallen so low in the scale of being, so depraved that it seemed next to impossible for the rays of truth to penetrate

their minds. It appeared as if we might as well despair of accomplishing anything so far as they were concerned. But this is an inspired record, and these words which I have read to you this afternoon were the inspired utterances of a great Prophet, which must come to pass in the last days, in connection with the great latter-day dispensation. They have commenced to be fulfilled, not by the power of man, but by the power of the living God.

About seven years ago there was a movement among some of the tribes of the people to whom I allude. They came forth and made statements to the effect that the Great Spirit had directed them to come to the Elders of this Church and be baptized for the remission of their sins. There is an Elder in this congregation, Brother George H. Hill, who sits in the gallery, who has, as well as others, been instrumental in doing much in this direction. As many as 300 of these people at one time solicited of him the administration of this ordinance. Was it the influence and power of man that accomplished this? No, it was not; it was the influence and power of the living God, who, according to the Book of Mormon, made a promise to the fathers of these people that he would visit the remnants of their posterity and restore them to a knowledge of their progenitors. This covenant was made with the fathers at the solicitation of the latter, who knew by the spirit of prophecy that their descendants would become dark and benighted, through the influence of apostasy and wickedness. It is true that comparatively few of that people have received the truth and forsaken their idle habits and evil practices, and are endeavoring to live as

peaceable and respectable citizens; but the work of reclamation has commenced. It has a small beginning, but this is the case with nearly all great results. But there is an element of growth in this work, and it will increase and expand until it shall take many of this portion of the House of Israel within the Gospel fold, and they shall accomplish the great work that is predicted of them in connection with this last dispensation of the fullness of times.

There is another thing in connection with this great work beginning amongst the aborigines—a work that was to be contemporaneous with its inauguration. It is predicted in the Book of Mormon that when the Lord should remember the portion of Israel on this continent, and they should begin to believe the words of this book, at that time, contemporaneous with that event, the Father would commence to prepare the way among all nations for the gathering of the house of Israel from the four quarters of the earth to the lands which he had promised to their fathers for an everlasting inheritance, to them and their children forever. This was the sign given by the Savior when he preached to the ancient inhabitants of this continent, and I will show that this was the case, so far as the Book of Mormon records the prediction. On page 527 are these words: "And when these things come to pass that thy seed shall begin to know these things—it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel." And again, on page 529: "And then shall the work of the Father commence at that day, even when this gospel shall be preached

among the remnant of this people. Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people, yea, even the tribes that have been lost, which the Father hath led away out of Jerusalem. Yea, the work shall commence among all the dispersed of my people, with the Father to prepare the way whereby they may come unto me, that they may call on the Father in my name. Yea, and then shall the work commence, with the Father among all nations in preparing the way whereby his people may be gathered home to the land of their inheritance. And they shall go out from all nations."

Here is a statement that is made in connection with this work; here is a prediction that when the Lamanites should commence to believe in the words of this book, the Father was to commence to gather the whole house of Israel and to prepare a way amongst all nations. Is this the case? If this be an inspired utterance, then the Lord is preparing the way, and has been ever since this sign became a fact—for the gathering of the Jews and the other branches of the whole house of Israel. Has this been so?

I draw the attention of the congregation to recent events in the political world, which point in that direction. Shortly after this work commenced among the remnants of Israel on this continent, there was warfare between Russia and Turkey, which culminated in what is known as the famous Berlin Treaty, in the production of which Lord Beaconsfield, himself a Jew, was the leading spirit. There are clauses in that treaty that are favorable to the accomplishment of the work to which I allude—the gathering of the house

of Israel from the nations of the earth to the lands that were promised to their fathers, to them and to their children forever. Political freedom, comparatively speaking, was, by that instrument, granted to the Jews contiguous to Palestine—in Romania and other principalities of the East. A short time subsequent to the formation and ratification of the treaty, Great Britain assumed a protectorate over that part of the world in which is Palestine, and the Jews have rights now accorded to them that they have not enjoyed for many generations. But one of the greatest evidences of all is the fact that the Jews themselves are beginning to awaken upon this subject and are operating with a view to the colonization of ancient Palestine by the house of Israel. A Mr. Oliphant, not long since, applied to the Sultan of Turkey for the privilege of purchasing portions of Palestine for this very purpose, and organizations are being affected in various parts of the world with no other object in view than the one to which I am now alluding. There is another thing that I believe will aid this work of influencing the ancient people of God to go to their own land, and that is the circumstances by which they are being surrounded in some of the countries of Europe. They are being persecuted in Germany and Russia, and the condition of Europe is becoming so disturbed and so broken up, and business matters are becoming so uncertain, that I expect these circumstances will lead the Jews to consider the question of establishing a Hebrew nationality before long; for we are living in the very day when God will fulfil the promises he made to Israel. Let the people hear it, for it has been uttered by the voice of inspira-

tion, ancient and modern, and the words of the Lord, through his servants, will not fall to the ground, but will be fulfilled to the very letter.

Why, my brethren and sisters, are we not more familiar with the contents of this book? No Latter-day Saint can intelligently comprehend the signs of the times unless he is informed in regard to the teachings of this record. In the early rise of this Church the Lord manifested his displeasure with the Saints because they did not pay sufficient attention to the revelations contained in the Book of Mormon, and that book itself promises, and the revelations through the Prophet Joseph promise, that, in the due time of the Lord, when the people are sufficiently advanced to receive them, other records of momentous importance shall be brought forth for the consideration of the Saints; but I do not think we will receive anything additional to what we have already obtained in this form until we have manifested a suitable appreciation of that which has already been given to us. This record and the revelations of Jesus Christ generally have been given for the perusal of the people, that they may reflect upon them, upon the principles that they make manifest, upon the law of God, that the law may be written in their hearts, and that they may be men and women of understanding. It must be pleasing, however, to every person who is interested in this great work, to see that there is a fresh impetus in this direction. The Saints are giving more attention to what God has revealed for our acceptance and which is contained in the records which have been given to this Church. I believe this spirit will increase, because when the minds of the people

are bent in that direction, their appetites for the things of God are increased and they desire more, which shall accordingly be given them.

How clearly is the condition of the nations of the earth today depicted in this book! It is stated, near to the quotation which I first made, that in these latter days God would create a great division among the people, that the wicked would destroy the wicked. There is a question on a subject that is clearly described in this record, that is drawing the attention of the ablest minds of the age. It is an influence that is shaking the governments and nations of the earth from center to circumference—I refer now to the "secret societies" that are filling the heads of governments with fear, that commit all kinds of diabolical depredations among the nations, and that are even threatening their very existence. These societies, which are inspired by a desire to throw off every kind of legal restraint, exist, in some form or another, in almost every nation under heaven, and especially in those nations claiming to be civilized. Perhaps this is what is meant by the great division among the people. This subject was brought up before the mind of Moroni, the last man in whose custody the plates from which this record was translated were, and who was so highly privileged as to hide them up in the hill Cumorah, where they were found by the Prophet Joseph Smith, in this age, being directed to obtain them by the angel of the Lord. It was a habit with Moroni, while making the closing portion of this record, to discourse upon the subject matter, to speak with the peoples of the earth who would live in this day in which you and I are living as if

he spoke to them face to face, as one man speaks with another, and warn them of the evils that would exist among them and the destruction that would fall upon their heads. He also called upon them, by the voice of prophecy, to repent of their sins and accept of the plan of redemption, that they might be saved in the kingdom of the Father. Perhaps it would be interesting to you, considering the nature of the times in which we live, to draw your attention to what he (Moroni) says about this very condition to which he pointed by the spirit of prophecy, a condition that was to exist in the day in which we live. You will find it on page 588. He is now addressing the Gentiles who would be living when this book would be brought forth, and the work of the Father commenced. Hear his words: "And whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread out over the nation, behold, they shall be destroyed; for the Lord will not suffer that the blood of his saints, which shall be shed by them, shall always cry unto him from the ground for vengeance upon them and yet he avenge them not. Wherefore, O ye Gentiles, it is wisdom in God that these things should be shown unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain—and the work, yea, even the work of destruction come upon you, yea, even the sword of the justice of the Eternal God shall fall upon you, to your overthrow and destruction if ye shall suffer these things to be. Wherefore, the Lord commandeth you, *when ye shall see these things come among you* that ye shall awake to a sense of your awful situation,

because of this *secret combination which shall be among you*; or wo be unto it, because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who build it up. For it cometh to pass that whoso buildeth it up seeketh to overthrow the freedom of all lands, nations, and countries; and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies; even that same liar who beguiled our first parents, yea, even that same liar who hath caused man to commit murder from the beginning; who hath hardened the hearts of men that they have murdered the prophets, and stoned them, and cast them out from the beginning." Now here is a prophecy. There is no ambiguity in reference to these words. This Prophet is speaking as if he were speaking face to face with those who would be living in this day, and he tells them to beware of these things, and we witness the fulfillment of his words, for such things are among the nations of the earth today, and are spreading everywhere and causing anxiety and fear to take hold of the hearts of the people.

These predictions and many others that are receiving a literal verification, establish the inspiration and genuineness of this record, which was brought forth by the instrumentality of Joseph Smith to this generation. It is an inspired record, and contains within itself the evidences of its authenticity. Men have but to give this subject an unprejudiced investigation, considering it upon its merits to come to that conclusion. Although people may not be willing to admit that it is of divine origin, that it is an inspired record, they surely cannot,

at least, set aside the facts which it enunciates.

Let us, then, who belong to this great Church—the Church of Jesus Christ of Latter-day Saints—prize that which God has given to us for our instruction and edification, and let us not treat them as things that are of no moment. We live in a great day, the greatest of all ages, the greatest of all dispensations. It is a great privilege to be associated with so noble a work as that with which we are connected, and I believe that the time will soon come when this Church will go forth clear, purified by the agencies which God will bring to bear upon it for that purpose. I expect to see the time come when the hypocrite in Zion shall tremble, being afraid because of the power of God that shall be in the midst of the people who will be living as they should live. I expect to see the day when there shall be less worshipping of the god of this world, which wins the hearts of many people from the worship of the true and living God. There is a sin which God has denounced in every age; it is the sin of idolatry. In ancient times, when people were less cultured than they are now, they bowed themselves down before blocks of wood and stone, and golden calves, and worshipped at such shrines, prostrating the powers that God had given them before that which was dumb and unintelligent. But there are different forms of idolatry. Whatever a person uses his powers most to accomplish is that which he worships. If a man exercise the gifts that God has given him exclusively in pursuing the object of self-aggrandizement—the building up of self, to all intents and purposes that individual is an idolater before the shrine of mammon. God is a jealous

God, and He wills not that any of His people should have any other God than Him. Let the poor and the meek be lifted up in their hearts and rejoice before God for He hath them in remembrance, and let those who truckle to position and to wealth beware, for the Lord will not suffer it long. Let the hand of fellowship be extended to him who is cast down, that he may be comforted. Surround him with a halo of love and friendship, and let him know that he is not forgotten, and the Lord will remember those who act this brotherly part. I am reminded sometimes of the weakness of humanity, when called to the scenes of death which sometimes visit us. We are called to the funeral of some man, some Elder in Israel, or some sister or friend who has departed this life; and, O, how we love to dwell upon their good qualities, to speak of their goodness and to cast the veil of undiscerning charity over their faults. We should not wait until our brethren and sisters are seized with the chill hand of death, and their bodies are about to be laid in the cold tomb, to recognize the good points in their characters. We should manifest a little of that appreciation while we are surrounded by them. This course would be much more consistent. Let us cultivate the spirit of the living God, which leads to righteousness. Every sentiment of our hearts that leads to good is planted there by the living God, and that which leads to evil is placed there by the adversary of our souls. There are but two sources, one of light and one of darkness. The Holy Ghost, the Spirit of God, is given to us to cultivate in our hearts as a well of water springing up to everlasting life. It can be so cultivated in a human

being that it can be listened to as a voice of a familiar friend, in every time of difficulty and trial. Its voice is known and distinguished as a voice of friendship, for that spirit is the friend of every Saint who cultivates its acquaintance. It is a searcher, a deep searcher, of the motives by which men and women are inspired. If we merely have an outward semblance of righteousness and our motives within are not of the godlike character they should be, that spirit will depart from us, leaving us in greater darkness than before we possessed the Holy Spirit. This Church is a brotherhood or it is nothing. It is a unity; it is the highest phase of communism and individualism combined. It cultivates man to perfection as a social and individual being. It meets the legitimate wants and aspirations of every class of humanity.

I pray that the power of God may increase in the midst of the people from the head to the feet, throughout the whole of the body religious, and that we may be successful in uprooting evils that are manifested in our midst as a community or as individuals. God has revealed the laws and principles for the purification of His Church. They are contained in His statute books—in the Book of Mormon, in the Doctrine and Covenants, containing the revelations of Jesus Christ, and in this Bible. The Lord tells us we are to deal with all things according to the laws of His Church. We know what these things are; they are contained in these books to which I refer. Then I say that the law of God and the power of God will ultimately correct every evil existing in the Church of Christ, for it must ultimately become pure, and those who will not purify themselves will, sooner or later, be cast off from the

body religious, as not of that kind of material to be used in the building up of the glorious kingdom of our Heavenly Father.

I pray that we may be continually awake to the signs of the times in which we live; that we may see the

importance of everyone attending to his and her duties, according to the sphere in which each moves; and that we may be on the alert, avoiding everything that is evil, is my desire, in the name of Jesus Christ. Amen.

THE DIVINE AUTHORITY OF THE HOLY PRIESTHOOD, ETC.

DISCOURSE BY ELDER ORSON PRATT, DELIVERED AT THE GENERAL CONFERENCE, SALT LAKE CITY, SUNDAY MORNING, OCT. 10, 1880.

REPORTED BY GEO. F. GIBBS.

I have been asked by President Taylor to address the congregation this morning on a particular subject, in which we are all interested, namely, the divine authority of the Priesthood, divine callings, ordinances, etc.

We have in this Church several thousand male members who hold authority and power which they say is from heaven. If it be from heaven, as we testify, and have testified ever since the rise of the Church, then the Lord our God has manifested His power, and in His mercy has once more bestowed authority upon the children of men to administer His holy ordinances, and to occupy the positions to which we have severally been called. On the other hand, if the views of the world are correct—they do not consider us to have any authority—we are then on

the same ground and platform with the rest of the religious world, there is no authority upon the earth. One or the other is true.

There never was a principle more clearly proven than that the inhabitants of the earth are destitute of all divine authority, among all religious denominations, whether Pagan, Mahometan or so-called Christian; the authority cannot be found throughout all the various denominations that have existed through the long period of time called the dark ages, until the Lord, in His mercy, has organized His Church again on the earth and bestowed that authority, and if He has not done it, as the world say He has not, there are no persons upon this whole earth that have any authority from the heavens; and therefore we are just as well off as the balance of them.

We are not indebted to man for the various authorities in this Church; this is our testimony. Man did not commence this work, man is not the originator of this work, neither is he the origin of the authority by which we administer. The Lord did not see proper to organize the authority of this Church all at once in all the various councils and authorities that, from time to time, have been ordained among this people; it was a gradual work. Authority was bestowed before there was any Church. First (not the authority of the Priesthood) but the authority to bring forth the plates of the Book of Mormon, and to translate them by the Urim and Thummim, by the inspiration of the Holy Ghost. This was the first authority conferred upon the one whom the Lord chose to commence this great work. The authority of the Priesthood was not conferred upon him at that time, but He revealed unto him concerning the everlasting Gospel contained in the ancient records kept by the Nephites, or Israelites, upon this great Western Continent.

Joseph Smith, when he translated these records by the aid of the Urim and Thummim, had not yet received any Priesthood, so far as his temporal existence was concerned. But now, do not misunderstand me in regard to this position. He did hold the Priesthood before he came here upon the earth. I remarked that Joseph, so far as any ordination here in the flesh was concerned, held no Priesthood at the time that he brought forth the plates of the Book of Mormon and translated them; but he did hold the Priesthood, which was conferred upon him in the councils of eternity, before this world was formed. You will find this recorded in a sermon delivered by the Prophet Joseph, showing that not only he,

but also all of the faithful that have received the Priesthood here in this life, were ordained before the foundation of the world. Consequently, they had the ordination; that ordination was after the order of Him who is from all eternity to all eternity, an everlasting Priesthood, without father, without mother, without beginning, without end; having been handed down from all eternity. That Priesthood was conferred upon Joseph Smith before he came here; he was among those that are spoken of in "The Pearl of Great Price," whom the ancient Prophets saw in heaven. Moses saw them, and Abraham saw them, namely, the spirits that existed before the world was made; and they saw that among that vast number of spirits there were some choice ones, some that were noble in the sight of God, probably because of their integrity and steadfastness in upholding truth; among those noble ones were those whom the Lord chose before the foundation of the world to come forth upon the earth in their second estate, and to hold authority and power in the various dispensations, and to administer the plan of salvation to the human family. Abraham was among that number. The High Priests that lived from the days of Adam down to the flood were among that number, who were then chosen and then ordained, according to the foreknowledge of God. It is recorded in the Book of Alma regarding the Priesthood, that the ordinances of the Priesthood and the calling to the Priesthood were without beginning or end. There may be a beginning to the person who is called, but that Priesthood existed before that person was called, and there was no beginning to the calling, no beginning to the ordinances of the Priesthood,

no beginning to the Priesthood itself, being handed down from all eternity, being in existence in all of the worlds that were worthy of having the Priesthood and authority from God. The reason for my making this observation is to clear up one point which may perhaps trouble the minds of some of the Latter-day Saints.

You have read in the revelation given on the 22nd day of September, 1832, that without the Priesthood and the ordinances thereof, the power of godliness is not manifested unto men in the flesh. You have also read in that same revelation, that without the ordinances of that Priesthood and the power thereof to administer to the children of men, no man could see the face of God the Father and live. When you read this plain saying your minds may have reverted back to the days when there was no Priesthood so far as ordination was concerned, on this earth, I mean the ordination that took place here. You find a little boy, Joseph Smith, calling upon the name of the Lord, in the spring of the year 1820, before he was not yet fifteen years of age; and the result of his calling upon the name of the Lord was that a pillar of fire appeared in the heavens above him, and it continued to descend and grow brighter and brighter, until it reached the top of the trees that were growing around about where he was praying; and so great was the glory of this light that this lad, this youth, this boy, seemed to feel almost fearful lest the trees themselves would be consumed by it. But it continued to descend until it rested upon this lad and immediately his mind was caught away from the surrounding objects, was swallowed up in a heavenly vision, in which he saw two glorious per-

sonages, one was the Father, the other was the Son.

"No man without the priesthood, can behold the face of the Father, and live."

Now, this has troubled the minds of some of the Latter-day Saints. "How is it, (say they) that Joseph lived, after having seen the face of the Father, after having heard the words of His mouth, after the Father had said unto him, 'He is My Beloved Son. Hear ye Him!'"

If you had thought upon this other subject, namely, that Joseph had been already ordained before this world was made—to what Priesthood? To the Priesthood after the Order of an Endless Life, a Priesthood that is everlasting, a Priesthood handed down, that had no beginning, a Priesthood after the holiest Order of God, a Priesthood that was after the Order of His Only Begotten Son. If you had only reflected that that same Priesthood had been conferred upon him in the councils of the holy ones before the world was made, and that he was ordained to come forth in this dispensation of the fulness of times to hold the keys of authority and power of that high and holy Priesthood—that he was ordained to come forth and perform the work that God intended to accomplish in the latter times, then the mystery would have been cleared up to your minds. He was not without the Priesthood in reality; but was a man chosen, a man ordained, a man appointed from before the foundation of this world, to come forth in the fulness of times to introduce the last dispensation among the children of men; to come in order to organize that kingdom, that was predicted by the ancient Prophets, that should stand forever; to come to fulfil the great and glorious work of preparation for the

coming of the Son of God to reign in righteousness upon the earth; he could see the face of God the Father and live. But after having received this heavenly vision, after having brought forth the Book of Mormon, and translated it (the Lord having prepared a way by which the book could be printed), and having received the command of the Almighty to organize the Church, and having received the Priesthood reconfirmed upon him by Peter, James, and John, and prior to that having received the keys of the Aaronic Priesthood, on the 15th day of May, 1829—having all these preparations here in the flesh as well as having been preordained to this mission, he was prepared to begin the work that should be everlasting, or in other words, the establishment of the kingdom of God that should never again be taken away from the earth.

The Apostleship being conferred—the Aaronic Priesthood having been previously conferred—all the powers of the Priesthood rested upon this man, and he had the right to the authority to administer, not only in the introductory principles of the Gospel of the Son of God, by which people might be born into the kingdom, but also had the authority and the power from the heavens to administer in all the sacred ordinances of this kingdom, at least so far as the building up of the Church was concerned, and of officiating in the various offices of the Priesthood. After having conferred this authority and power, the Lord was prepared to give little by little, one portion or degree of Priesthood after another, until by and by, in accordance with the revelation given in June, 1829, He called twelve men to be Apostles, some three or four years after the revelation was

given, when it was predicted that such should be the case. What did we know about the callings and duties of this council of the Twelve? Nothing, only as God revealed it through His servant Joseph.

After this Apostleship was given, some were faithful therein, others were not; some lost the authority of the Priesthood, others retained it, and the blessings of God were upon those that were faithful in their calling, while the curse of an offended God followed those who abused this sacred trust, and their Priesthood was taken from them and conferred upon others that were worthy of it. The Lord also, about the same time that He called the Twelve Apostles, was prepared to call Seventies to minister under the direction of the Twelve; and many were ordained to this Apostleship, and they were men who had proven themselves faithful before the Lord: and others were perhaps ordained who had not been fully proven, and therefore the opportunity was afforded them, acting upon the agency they had in common with all men, of proving themselves before God. Some of them were faithful, others were unfaithful; those that were unfaithful apostatized eventually and left the Church, while those that were faithful continued in their office and calling until many of them passed down to the tomb; and having magnified the good office and calling that had been conferred upon them, they will claim, in the eternal worlds the blessings appertaining to their several offices.

And what did we know about these Seventies and their particular calling? Were there specified duties assigned to that body of men anciently, whose call by the Savior is recorded in the New Testament?

No, we were ignorant. The Prophet himself, the Twelve and all that had been called, knew nothing in relation to the duties of these Seventies until the Lord revealed what they were, and at the same time He pointed out the duties of the Presidency of the Seventies, both the duties of the seven men constituting the Presidency of all the Seventies, and also those of the seven men that were to preside over each Council of the Seventies. The Lord made manifest these things not all at once, but from time to time, as the people progressed and were counted worthy in His sight to receive further knowledge upon these things. You may ask, why it was that the Lord did not give the whole pattern at once, why He did not unfold everything all in a moment? It was because we were as little children then, and indeed I am of the opinion that many of us are little children still—and we could not bear all things at once; therefore He revealed unto us enough from time to time to set our minds reflecting; He revealed sufficient to cause us to be stirred up in our minds to pray unto Him; and when we prayed unto Him about any of the duties of the Priesthood, then He would reveal it. But He would be sought unto by His people before He would reveal a fulness of knowledge upon these important subjects. This seeking unto the Lord to obtain little by little, and precept by precept in the knowledge of the things of God, is just the way a wise parent would instruct his own sons. Our parents would not tell us all about the various branches of education when we were two or three, or four years old; but they taught us as children, giving us line upon line until we could understand more fully those things that

pertained to a good education. So the Lord dealt with His people, as a wise, judicious, kindhearted parent, imparting just according to the faith of the Latter-day Saints, and according to His own mind and will, and good pleasure.

By and by, after the Church was organized and there being no Bishops the Lord saw that it was necessary to introduce some kind of a plan in relation to the property of His people in the State of New York. What did the Lord say to us under those circumstances, when we were not fully organized? Said He to the Church in the State of New York, in the General Conference, through the mouth of His servant Joseph, in a revelation given on the 2nd day of January, 1831, He said, Let my Church in this land flee out from the State of New York; let them go westward to the land of Kirtland, and join my people in the State of Ohio; let them do this immediately, lest their enemies come upon them, etc. The Lord understood what was in the hearts of the enemies of His people; He understood what they were doing in their secret councils, in their secret chambers to bring to pass the destruction of the Latter-day Saints that were in the States of New York and Pennsylvania. How shall this work be done? No Bishop to take charge of the properties. The Lord said, Let certain men among you in the State of New York be appointed to take charge of the properties of my people, that which you cannot dispose of or sell in time to flee out; let them have charge of it to sell it in aftertimes for the benefit of the Church. Here, then, was a revelation appointing certain men without ordination, without the Bishopric, to handle properties, to do that which Bishops

were afterwards required to perform. Now, here is a lesson for us. Because the Lord does one thing in the year 1831, and points out certain men according to the circumstances in which people are placed, that is no evidence that He will always continue the same order. The Lord deals with the children of men according to circumstances, and afterwards varies from that plan according to His own good will and pleasure. When these men had fulfilled their duties in relation to the properties of the Saints, and the Saints had gathered out from New York and Pennsylvania to the land of Kirtland, then it became necessary for a regular Bishop to be called and ordained, also his Counselors. Did the Lord point out that these Bishops should be taken from the High Priesthood? No.

"And again, I have called my servant Edward Partridge; and I give a commandment, that he should be appointed by the voice of the church, and ordained a bishop unto the church." And with regard to choosing his Counselors, the Lord said they should be selected from the Elders of his Church. Why did He say the Elders? Because the High Priests at that time had not been ordained; that is, they had not been ordained under that name. Although the Apostleship had been conferred upon Joseph and Oliver, even they were called Elders; the word High Priest was not known among them to be understood and comprehended until a long time after Bishops were called; and that is the reason why the Lord said to Bishop Partridge, "select from the elders of my church." "But," says one who has read the Doctrine and Covenants, "you will find in the revelation given on the 6th of April, 1830, something about Bishops, High Priests, etc."

[The speaker was here stopped that an important notice might be given out.]

I was saying that at the time that Bishop Partridge was called and ordained a Bishop, on the 4th of February, 1831, that at that time there were no High Priests, they were not known under that name, but were known under the name of the Apostleship, etc., and hence Elders were specified to be called as Counselors. I was also saying that in the revelation given on the 6th day of April, 1830, there was nothing said about High Priests at the time the revelation was given; neither about Bishops. But you will find two paragraphs in that revelation which mention them, which paragraphs were placed there several years after the revelation was given, which the Lord had a perfect right to do; and if it were necessary we might quote examples from Scripture to show that the Lord adds to any revelation when He sees proper, in order to make it more fully understood. For instance, you recollect that Baruch wrote from the mouth of Jeremiah a lengthy revelation regarding the king of Israel and the house of Israel. And that when the revelation was given to the king of Israel and after he "had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed." Did the Lord give it over again? Yes, "and," says the Scripture, "there were added besides unto them many like words," not in the former revelation. If the Lord took that method in the days of Jeremiah, was there anything inconsistent in the Prophet Joseph, in years afterwards, adding the words, "Bishops and High Priests," in order that the people might more fully understand? My motive in mentioning these

things is that the people may understand the ways of the Lord. His ways are not as the ways of man, neither are His thoughts limited by our limited thoughts or conceptions. But He does as He pleases.

By and by the time came when the Lord saw proper to make manifest something in relation to the name and the authority and the power of this High Priesthood; showing us that it was after the order of His Only Begotten Son, that it holds the keys to power, etc., on the earth.

Well, after the first Bishop had been chosen, and two Elders selected by him to operate with him, his duties began to be more fully made manifest. I shall not have time on this occasion to point out the various duties that were assigned to Bishop Edward Partridge, in the land of Zion, in Jackson County, Missouri, and other duties devolving upon him while he yet remained at Kirtland. Perhaps it might be well enough, however, to just briefly touch upon his duties, that were more fully made manifest when he was required to go out from Kirtland about a day's journey to the southeast, and organize the Colesville branch in the town of Thompson. The Lord told him how to organize the people, and that there was a man in the Church whose name was Lemam Copley, who had a large tract of land, and he covenanted before God that if the Colesville Branch would go upon his land, they might have their inheritances, etc., and that they might enter into the Order of God, as should be pointed out by the voice of the Prophet. And when the Prophet Joseph went out to Thompson and undertook to organize the Branch according to this promise and covenant that was made, Bishop Par-

tridge was there, and he had it pointed out to him how he should deal with that particular organization, that they should all be made equal, and should receive their stewardships, and should consecrate all of their property into the hands of the Bishop; and that was made a sample for all other churches throughout the Lord's vineyard. You may judge whether we have kept it or not. And his duties were also made manifest in the latter part of the summer of 1831. And many of the first Elders were commanded to go west of Kirtland about one thousand miles; and the promise was that the land which the Lord intended to give to His people should be made known, and it should be told them where the city should be built. In the months of July and August of that year, the Lord pointed out more fully the duties of Bishop Partridge in regard to dividing the land, that is, the land that had been purchased by the Church, dividing it out among the various families of the Saints. The first families, with the exception of some that had been baptized in that land, were faithful ones among the Colesville branch, one of the earliest organizations of the Church. They were commanded to flee from the town of Thompson, because this rich man had broken his covenant. They went up to Jackson County, and Bishop Partridge was commanded to divide off to them inheritances by the law of consecration.

Here then was a Bishop whose duties were made known and specified, and which were very different in their nature in many respects from our Ward Bishops. Can you not see the difference between these duties assigned to Edward Partridge, and the duties assigned to the several Ward Bishops of our Church? So

far as the Ward Bishops' duties go, they coincide perfectly with the duties that were assigned to this general Bishop. But there were a great many things required of him that are not required of Ward Bishops; quite different in their duties and in their callings.

In December, 1831, the Lord saw proper again to give another Bishop, his name was Newel K. Whitney. Was he merely a Bishop of a Ward, whose jurisdiction was limited to a little spot of ground that might be termed a place for the residence of a Ward Bishop? No; he was another general Bishop. Bishop Partridge having general jurisdiction in Jackson County, and in the regions round about; while the duties of Newel K. Whitney extended to the State of Ohio and the States of Pennsylvania and New York, and throughout all the Eastern countries, wherever the Church of God was organized.

Here were two Bishops, then, one having jurisdiction in the West, a thousand miles from the other; the other having jurisdiction in the East. Their duties were pointed out, but neither of them was a Presiding Bishop. But what were they? As was clearly shown by President Taylor at the Priesthood meeting on last evening, they were general Bishops. By and by, after the Church of God was driven from the State of Missouri, it became necessary to have a Presiding Bishop; and the Lord gave a revelation, saying:

"Let my servant Vinson Knight, and my servant Shadrach Roundy, and my servant Samuel H. Smith, be appointed as presidents over the bishopric of my church."

Here, then, is the first intimation that we have of a Presiding Bishop. Neither Bishop Partridge nor Newel K. Whitney at that time was a Pre-

siding Bishop, but each one held distinct jurisdiction, presiding in a distinct locality, neither presiding over the other. But when Vinson Knight, in years afterwards, was called, it was his duty to preside over all of the Bishops that were then appointed. Was there any general Bishop after the death of Bishop Partridge? Yes:

"Let my servant, George Miller, receive the bishopric which was conferred upon Edward Partridge, to receive the consecrations of my people," etc.

He was ordained to the same calling, and called to the same Bishopric; not to the Presiding Bishopric, but to the same Bishopric conferred upon Edward Partridge, to receive the consecrations of the Lord's Church, to administer to the poor and needy, etc. Here, then, were two distinct orders of Bishops, so far as their duties, jurisdiction and responsibilities were concerned, but as Bishops they held the same calling as others. By and by, in the process of time, as the Church increased and multiplied upon the earth, it became necessary that there should be local Bishops; hence arose Bishops over this town and over that town, not general Bishops, but Ward Bishops, the same as you have throughout your respective Stakes.

Now the duties of these three distinct callings of those that are termed Bishops are very different, so far as their duties are concerned. The jurisdiction of a Ward Bishop does not go beyond his Ward, unless he be particularly called to do so. He must be selected, must be appointed, and must be sent to some other place in order to have jurisdiction outside of his Ward in the capacity of a Bishop. The office of the Presiding Bishop still continues, but for some reason we have not at the present time, so far as I am

aware, any traveling or general Bishop like Bishop Ed. Partridge, and like Bishop Newel K. Whitney, who afterwards did become a Presiding Bishop. A traveling Bishop in his jurisdiction would not be limited to a Ward; it would be his duty if so called and appointed to travel through the various Stakes of Zion to exhort the people to do their duty, to look after the temporal interests of the Church, to humble the rich and the proud and lift up the low and the meek of the earth.

There is another class of Bishops. We find in every Stake of Zion what is termed a Bishop's Agent. Does he hold the Bishopric? He should have that office conferred upon him. Why? Because it is his duty to administer in temporal things. Does his jurisdiction extend beyond that of a Ward Bishop? It does. Why? By appointment, by selection, by being sent by the Presidency of the High Priesthood after the order of Melchizedek to administer in the special duties of his office in any or in all the Stakes of Zion, as the case may be according to the nature of his appointment, and by the authority of the Presiding Bishop. There are a great many things to be taken into consideration when we strive to understand the Book of Covenants according to the revelations that are therein given. Because God confined His servants to certain duties in the early rise of this Church, that is no proof or evidence that He will always work in the same channel. He will enlarge the borders of this kingdom; He will stretch forth the curtains of Zion; He will lengthen her cords and strengthen her Stakes and will multiply them not only throughout this mountain Territory, but throughout the United States, this land of Joseph:

and they will be called the Stakes of the great City of Zion.

Let me here take the liberty to say to this congregation that the City of Zion when it is built in Jackson County, will not be called a Stake. We can find no mention in all the revelations that God has given, that the City of Zion is to be the Center Stake of Zion; the Lord never called it a Stake in any revelation that has been given. It is to be the headquarters, it is to be the place where the Son of Man will come and dwell, where He will have a Temple, in which Temple there will be a throne prepared where Jesus will dwell in the midst of His people; it will be the great central city, and the outward branches will be called Stakes wherever they shall be organized as such.

We cannot suppose, as I was saying, that when the Lord shall thus enlarge the borders of Zion and multiply her Stakes, that He will be obliged to confine Himself to those circumstances and that condition of things that existed when we were a little handful of people. We are swelling out, we are becoming numerous upon the face of the land; and the day will come when Isaiah's prophecy, as contained in the 60th chapter, will be literally fulfilled, that is, a little one shall not only become a thousand, but the small one a strong nation. Are we then to be governed in all respects by those limited things that we were governed by in our childhood? Will there be no change of circumstances? Yes, as there is in the growth of grain, we have first the blade, then the ear, then the full corn in the ear, but these will all be in accordance with the development made by the progress of the kingdom as is explained in the blade, the ear and the full

corn in the ear, and let me here prophesy on the strength of the revelations that were given through the Prophet Joseph, and through all the ancient Prophets, that the time will come when the Lord our God will so manifest His power that every soul upon the face of this great Western Continent that will not believe the Book of Mormon, that will not repent of his sins, that will not turn away from his iniquities, and that will not hearken to the voice of His Son, that it will be with such a one as Moses said, he shall be cut off from among the people. Do you believe it? It will be the case. And when that day comes that the Lord shall cut off such people, when the day comes that he will fulfil the revelations of Isaiah, as well as many other revelations that have been given, Zion will have to go forth in her strength and power, and the inhabitants of the nations that are afar off will say, "Surely, Zion is the city of our God, for the Lord is there, and His glory is there, and the power and the might of His terror is there"—terror to the wicked, terror to those who commit sin: and many people will say, "Come, let us be subject to her laws." That will be after the Lord has broken up the nations, after He has destroyed and wasted them away, so far as the wicked portions are concerned. Those who are left will gladly acknowledge Zion, will acknowledge God and His people, and will acknowledge the laws that will be literally sent forth from Zion to the nations of the earth. Must we then be limited in all respects as we were limited in the early rise of the Church? No. New circumstances require new power, new knowledge, new additions, new strength and new Quorums; not to do away with the old, but additional in their na-

ture. Men will hold authority and power to carry forth the laws of Zion to the remnants of this nation, and to foreign nations—ministers, or plenipotentiaries, if you please, to use a political term, will go forth to the nations of the earth with the laws of God. Now, this is a prophecy of my own, but it is a prophecy according to that which is written, according to that which God gave to His ancient and His modern Prophets.

I find that I shall not be able to continue my remarks as they present themselves to my mind, for there are numerous branches pertaining to this subject of the Priesthood, besides that of the Bishopric, and blessings pertaining to the two Priesthoods, upon which it would be very pleasing to my mind to dwell, that is, if I had the time and the strength of body to do so.

I would say, however, that in regard to the organization of the First Presidency, it was done soon after the rise of the Church. The Lord exhibited to us, by revelation, the order of things as it existed in former days, away back in the dispensation before the flood—the dispensation of the antediluvian Patriarchs and their order of government; and also the dispensation of the Patriarchs after the flood and their order of government, and which I dwelt upon some two or three days since. I say that in relation to these matters much might be said, and much might be said in regard to our privileges, the privileges of those holding these two Priesthoods. And much might be said of the First Presidency, which quorum presides over all the Church of God; and much might be said in relation to the duties of the Twelve, not only as a traveling High Council, but in regard to the setting in order of the various offices

in Zion. We might talk a great deal about that. We, as the Twelve, have been fulfilling both of these duties, traveling abroad and sending abroad, and also setting in order the councils of the Priesthood in the midst of Zion, as the revelation required of us. In so doing, we have acted for a short time as a Presiding Council in the midst of the Church of God. We did so upon the death of the Prophet Joseph. The Spirit of God wrought upon his servants, that during our administration for some three or four years after the death of Brother Joseph, the First Presidency was not organized. Did the Council of the Twelve forget it? No. Did they ignore it? No; they all the time had their minds fixed upon the revelation which God had given showing that the Council of the First Presidency was the supreme Council and authority in the Church, and that the Twelve could not act in that supreme authority and power only as the First Presidency was made vacant. This Quorum was reorganized some three or four years after the death of the Prophet, and it continued organized until the year 1877, and upon the death of President Young, who was the President in the First Presidency; it then fell again upon the Twelve as formerly, and they have continued some three years and upwards occupying that position. Have they done right? Yes; they have done as they were required to do during the time being. And now, after having performed their duties, they still keep in mind the necessity of this First Quorum of all Quorums of the Church again being filled up, so that the revelations of God may be honored and we fulfil their requirements. Hence, the Council of the Apostles has taken into consid-

eration this subject, and the question in our minds was, Have we sufficiently, as the Quorum of the Twelve Apostles, magnified our office and calling, in setting in order the Church of the living God, in organizing the various Councils, or is there something lacking? Every time we thought upon the subject we saw that one Council, the most important of all, was still vacant. Could we ignore it? No. We therefore considered the propriety of organizing it at the present Conference; and Brother John Taylor, by the voice of his brethren, the Twelve, being the person holding the legal right to that office, as the President of the Twelve Apostles, was selected to occupy the position of the President of the whole Church. And he, according to the right and authority given to him, suggested his own Counselors. They were sanctioned by the Twelve Apostles; hence, the First Presidency again, so far as the Council of the Twelve is concerned, has been reorganized. We have fulfilled our duties, then, in relation to that revelation which says, it is given unto the Twelve Apostles to set in order all those offices that are named in that revelation; we, I say, have done it. And we have laid the subject before the Priesthood of all the various Quorums, as they were assembled in general council on last evening, and they with us have had the privilege of sanctioning this action, that that quorum be filled up and be complete. It now remains with the body of the people to give their sanction, males and females, as well as the Priesthood. And in order that this may be done according to the pattern which God has given through His servant Joseph, the Priesthood will be organized this afternoon in their respective Quorums, and this

subject will be brought before them to be voted upon by each Quorum separately; and then the whole congregation will be called upon to sanction the same.

I would state that this change made a vacancy of three in the Quorum of the Apostles, and persons have been selected to fill this vacancy thus made; or, rather, two persons have been selected from among the High Priesthood to partially fill that vacancy in the Council of the Apostles. The third one has not yet been chosen to completely fill the vacancy in the Apostles' Quorum; we, however, may be prepared to act on that today, and we may not.

Having said so much, in a very scattered manner, in regard to the Priesthood, and the dealings of God

with us from time to time, I would state to my brethren and sisters, to the Latter-day Saints, I rejoice that the time has again come when our Quorums in the Church of God will be completed as given in the Doctrine and Covenants. I feel to rejoice in seeing this order carried out. There never has been a time, from the commencement of the history of the Church of Jesus Christ of Latter-day Saints when the organization has been so complete as during the last two or three years. I trust that His great purposes will be carried out and fulfilled, until Zion shall become, as it is written in the Book of Mormon, in the parable of the vineyard, shall become one body and its branches shall be equal. Amen.

THE ORGANIZATION OF THE FIRST PRESIDENCY, ETC.

DISCOURSE BY PRESIDENT JOHN TAYLOR, DELIVERED IN THE GENERAL CONFERENCE,
SALT LAKE CITY, SUNDAY AFTERNOON, OCT. 10, 1880.

REPORTED BY GEO. F. GIBBS.

I will make a few remarks while the Sacrament is being administered. It is gratifying to me to be able to state that now all the various organizations of the Church are provided for. For some time the Twelve have been operating in the capacity of a First Presidency, and it was

very proper that they should have acted in that capacity. As you heard Brother Pratt state this morning, in referring to this subject, this was the course adopted at the time when the Prophet Joseph Smith left us. The Twelve then stepped forward into the position of the First

Presidency, and operated for about three years in that capacity. And when President Young left us it was thought proper that the same course should be pursued. The Twelve, I believe, have in this respect magnified their calling and taken a course that is approved by the Lord, and I think also by the brethren, judging from the vote given here today.

Had it not been our duty to have the Church organized fully and completely in all its departments, I should have much preferred to have continued with the brethren of the Twelve, speaking of it merely as a matter of personal feeling. But there are questions arising in regard to these matters that are not for us to say how they shall be, or what course shall be pursued. When God has given us an order and has appointed an organization in his Church, with the various quorums of Priesthood as presented to us by revelation through the Prophet Joseph Smith, I do not think that either the First Presidency, the Twelve, the High Priests, the Seventies, the Bishops, or anybody else, have a right to change or alter that plan which the Lord has introduced and established. And as you heard Brother Pratt state this morning, one duty devolving upon the Twelve is to see that the churches are organized correctly. And I think they are now thus organized throughout the land of Zion. The Churches generally are organized with Presidents of Stakes and their Counselors, with High Councils, with Bishops and their Counselors, and with the Lesser Priesthood, according to the order that is given us.

Then we have the High Priests, Seventies and Elders occupying their places according to their Priesthood, position, and standing in the

Church. And the First Presidency seemed to be the only quorum that was deficient. And it is impossible for men acquainted with the order of the Holy Priesthood to ignore this quorum, as it is one of the principal councils of the Church. While the Twelve stand as a bulwark ready to protect, defend and maintain, to step forward and carry out the order of God's Kingdom in times of necessity, such as above referred to, yet when everything is adjusted and matters assume their normal condition, then it is proper that the Quorum of the First Presidency, as well as all other quorums, should occupy the place assigned it by the Almighty.

These were the suggestions of the Spirit of the Lord to me. I expressed my feelings to the Twelve, who coincided with me, and, indeed, several of them had had the same feelings as those with which I was actuated. It is not with us, or ought not to be, a matter of place, position, or honor, although it is a great honor to be a servant of God; it is a great honor to hold the Priesthood of God; but while it is an honor to be God's servants, holding His Priesthood, it is not honorable for any man or any set of men to seek for position in the Holy Priesthood. Jesus said, Ye have not called me, but I have called you. And as I said before, had I consulted my own personal feelings, I would have said, things are going on very pleasantly, smoothly and agreeably; and I have a number of good associates whom I respect and esteem, as my brethren, and I rejoice in their counsels. Let things remain as they are. But it is not for me to say, it is not for you to say, what we would individually prefer, but it is for us holding the Holy Priesthood; to see that all the organizations of that Priesthood are pre-

served intact, and that everything in the Church and kingdom of God is organized according to the plan which He has revealed; therefore we have taken the course which you have been called upon to sanction by your votes today.

I would further remark that I have examined very carefully for sometime past some of those principles you heard read over in the Priesthood meeting, and which were referred to in part, by Brother Pratt, this morning. And there are other principles associated with the Priesthood that we wish and hope to have thoroughly defined; so that every man will know his true position and the nature of the calling and responsibility and Priesthood with which he is endowed. It is very proper and very important that we should comprehend these things; every man in his place, and every woman in her place; but I more particularly refer to the Holy Priesthood, that every man may feel and realize the duties and responsibilities which rest upon him.

It is gratifying to me, and it is no doubt satisfactory to you, to see the unanimity and oneness of feeling and the united sentiment which have been manifested in our votes. Those votes being taken first in their quorum capacity, each quorum having voted affirmatively, then by the vote of the Presidents of the several quorums united, and afterwards by the vote of the quorums and people combined, men and women, among the many thousands assembled who have participated in this vote, having a full and free opportunity, uncontrolled by any influence other than the Spirit of God, to express their wishes and desires, there has not been, from all that we could discover, one dissenting vote.

You could not find the same unanimity anywhere upon the earth. Union is a principle that exists in the heavens, and so far as we manifest this feeling in all sincerity, so far do we exhibit our faith in God, in His Priesthood, and in His law as revealed to us. For our religion, our Priesthood and all the blessings and ordinances that we possess were not given us by any man or any combination of men; it was the Lord who revealed all of these things or we could not have been in possession of them. We have had an example here today of the unanimity which characterizes those possessed of the Spirit of the Gospel, and it ought to be a pattern for us in all of our affairs.

And now let me refer with pride to my brethren of the Twelve here, which I do by saying that while they as a quorum held the right by the vote of the people to act in the capacity of the First Presidency, yet when they found, as Brother Pratt expressed it this morning, that they had performed their work, they were willing to withdraw from that Presidency, and put it in the position that God had directed, and fall back into the place that they have always held, as the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. I say it is with pride that I refer to this action and the feeling that prompted it. I very much question whether you could find the same personal exhibition of disinterested motives and self-abnegation, and the like readiness to renounce place and position in deference to principle, among the same number of men in any other place. They saw the necessity of this action; a motion was made in that Council; and the vote was unanimously adopted that the First Presidency be reorganized, and after-

wards the brethren to fill this quorum, were selected. The next step was to present the matter to the Church, and it was laid before the Priesthood at a meeting, when there were present a representation of all the important authorities of the Church in the different Stakes in Zion. After having done that, lest some difficulty might exist somewhere, it was thought proper to pursue the course taken today—that each organization of the Priesthood, embracing all the quorums, should be seated in a quorum capacity by themselves, and separately have the opportunity of voting freely and fully without control of any kind, and of expressing their feelings, and finally, that the whole congregation should have the same opportunity. This is emphatically the voice of God, and the voice of the people; and this is the order that the Lord has instituted in Zion, as it was in former times among Israel. God gave his commandments; they were delivered by His Prophet to the people and submitted to them, and all Israel said, Amen. You have all done this by your votes; which vote, so far as we can learn, has been without a dissenting voice either among the separate quorums, or in the vote of the combined quorums and people. Now, continue to be united in everything as you are in this thing, and God will stand by you from this time henceforth and forever. And any man who opposes principles of this kind is an enemy of God, an enemy of the Church and kingdom of God upon the earth, an enemy to the people of God, and an enemy to the freedom and rights of man. The Lord has selected a Priesthood that He might among

all Israel make known His mind and will through them, and that they might be His representatives upon the earth. And while He does this He does not wish men to be coerced or forced to do things contrary to their will. But where the Spirit of God is, there is union, harmony and liberty, and where it is not there is strife, confusion and bondage. Let us then seek to be one, honor our God, honor our religion, and keep the commandments of God, and seek to know His will, and then to do it.

I do not know but that I have spoken as long as I ought to. God bless you; God bless the Twelve; and God bless the Presidents of Stakes and their associates, and the Seventies and the High Priests, and the Elders, and the Bishops, and the Lesser Priesthood. And God bless the Relief Societies, and the Young People's Mutual Improvement Associations, and all who love and fear God and keep his commandments. And may God bless the Sunday Schools and the Primary Associations and the educational interests, and all interested in the welfare of Zion, as well as all the good and virtuous, the honorable and high-minded everywhere, who are seeking to promote purity, holiness, and virtue on the earth. And God bless our singers and all who make music for us; and may the peace and blessing of God rest upon all Israel. And when you go to your homes, carry out the principles you have voted for, and God will bless you and your generations after you; and you shall be blessed in time, and through all eternity. And I bless you by virtue of the holy Priesthood, in the name of Jesus Christ. Amen.

**THE PERSECUTIONS OF THE ANCIENT SAINTS—THE
ORGANIZATION OF THE CHURCH IN OUR
DAY—NECESSITY OF OBEDIENCE TO THE LAWS OF THE
GOSPEL, ETC.**

DISCOURSE BY PRESIDENT JOSEPH F. SMITH, DELIVERED AT LOGAN, FEB. 6, 1881

REPORTED BY GEO. F. GIBBS.

I desire an interest in the faith and prayers of my brethren and sisters who are present, that I may be able to speak under the influence of the good spirit, such things as will be encouraging to the faith of the Saints.

I rejoice always in the truth of the Gospel with which I have become acquainted; and although there may be many things with which I am unacquainted, yet that portion of the plan of salvation which I do understand is sufficient to convince me beyond the possibility of a doubt, that we are engaged in the great latter-day work of God Almighty, which is for the salvation of the human family, the establishment of the kingdom upon the earth preparatory to the coming of the Son of God in power and great glory, to take possession of the kingdom and of the world; to take the reins of government in His own hands, to judge and rule with righteousness, and with equity reprove for the meek of the earth, to the honor and glory of God, to the salvation and deliverance of His people, the downfall of Babylon, the destruction of the wicked and the overthrow of all man-made systems and

organizations that are in conflict with the requirements of heaven and the laws of God. There is, to my mind, nothing lacking in proof or evidence of these facts, which have plainly been set forth in the Bible, in the Book of Mormon, and also in the revelations through the Prophet Joseph Smith; which last named are recorded in the Book of Doctrine and Covenants. I am perfectly satisfied, as much so as I am that I breathe the breath of life, that these truths pertaining to the last dispensation and the great latter-day work have been revealed to us from God, and that we are in possession of truth, eternal truth that can never be uprooted or destroyed. It is true that we are but a handful of people in comparison to the vast multitude that are in the world, indeed we are few in comparison to the population of our own nation; for while we, as a community, number a few thousands, the nation numbers nearly half as many millions; and our nation is only a small portion of the human family. But yet it is not presumptuous, nor is it unreasonable or inconsistent, notwithstanding the paucity of our numbers, our supposed lack of intelligence pertain-

ing to scientific matters, and our poverty as compared with the wealth of the world, for us to claim that we have received revelation from God, that the Almighty has spoken to the children of men with His own voice and by the voice of angels and ministering spirits, or personages whom He has sent to reveal His will to man. For it is in this way that God has ever revealed Himself to the nations of the earth. He calls a Prophet now and a Prophet hereafter, and He reveals himself to His servants the Prophets, and He makes known His will unto them, and it becomes their duty to proclaim the law and the will of the Almighty to the inhabitants of the earth, and to call others to the ministry, sending them forth that they may proclaim the Gospel to their neighbors and associates; and so the work of God has to work its way, spread and increase among the children of men, like the leaven, referred to by the Savior, that is placed in the measure of meal that works until the whole lump is leavened. So God has done in all ages of the world when He has undertaken to renew His covenant with the people; He has called certain men (who doubtless had been foreordained to come forth in certain ages to do a certain work) through whom He has made known to the nations and peoples of the earth His mind and will. When Jesus came to the earth He scarcely found faith among mankind; only John the Baptist holding a commission from God to minister in the first ordinances of the Gospel; John having been called and appointed of God and ordained by a holy angel to that ministry and Priesthood. A few that had listened to his testimony and teachings, and had been baptized by his baptism, with him,

constituted all who were acknowledged of God upon the earth at the time of the coming of the Savior. And Jesus called unto Him twelve disciples, ordained them, commissioned them and sent them forth to preach the Gospel; but they sojourned with him for three years during his own ministry to receive instruction, to be taught of Him, to learn the ways of the Lord from the Great Head, that they might be qualified to go forth at the expiration of that time being witnesses of God, witnesses of the divine mission of their Lord and Master, and prepared to proclaim the Gospel to the inhabitants of the earth. After Jesus was crucified of man, he went in the spirit to the spirits that were in prison, who had been disobedient "when the long-suffering of God waited in the days of Noah," that by his coming the Gospel might be taught unto them, their prison doors be opened, and liberty be proclaimed unto them, even the liberty of the Gospel, that they might live, through obedience to its requirements, according to God in the Spirit; and when the ordinances of the Gospel necessary for the redemption of the dead had been performed for and in their behalf upon the earth, that they might be judged according to man in the flesh. When Jesus had done this He again took up the body of flesh and bones which had been hung upon the cross, and pierced unto death and laid away in the tomb; that body which had passed through the portal of death and the ordeal of the grave, he again brought forth from death unto life. Thus he conquered death and gained the victory over the grave and brought about the resurrection from the dead through the power of the Gospel and the holy Priesthood. Shortly after He visited

His disciples, when He breathed upon them, saying unto them, "Receive ye the Holy Ghost." He also commissioned them to go forth and preach the Gospel to every creature. Then He departed from them, and they went forth and testified of Jesus Christ, and proclaimed the Gospel to the world, with power and with the demonstration of the Spirit of God. These chosen disciples of Christ suffered ignominious deaths from the first to the last, with the single exception of the Apostle John, who we are informed, was preserved from the power of his enemies, from their attempts to destroy his life, for a wise purpose of God, to fulfil the promise of the Savior unto him; and yet, notwithstanding this promise, it is believed by the Christian world that he died a natural death after wicked men had attempted several times in vain to destroy his life. Notwithstanding, the disciples of Jesus, excepting John the Revelator, suffered ignominious deaths, they sowed the seed of the Gospel among, and conferred the Priesthood upon men, which remained for several generations upon the earth, but the time came when Paganism was engrafted into Christianity, and at last Christianity was converted into Paganism rather than converting the Pagans. And subsequently the Priesthood was taken from among men, this authority was recalled into the heavens, and the world was left without the Priesthood—without the power of God—without the Church and Kingdom of God. There were tens of thousands that hearkened to the teachings of the disciples and yielded obedience to the Gospel; and they suffered persecution such as the people of God in this generation have never begun to suffer. Some of the Latter-day Saints who were

associated with this Church in its early history, and suffered the persecutions in Ohio, in Missouri and Illinois, thought that their persecution was very great, even greater than that of any other people. But this is not so, for this people have never begun to endure the persecution that was inflicted upon the former day Saints, those who received the testimony of the Apostles. People in former days believed that they were doing God service to burn those Saints to death, to whip and to spear them to death, to drag them until they were torn to pieces and otherwise to torture and destroy them, and, indeed, in some instances they sewed up the believers in cloths and in sacks, which they covered with pitch or tar and then set on fire to light the streets of imperial Rome! In ancient days it was considered lawful to perpetrate these barbarities upon those who professed to believe in the Lord Jesus Christ. They were driven from place to place; they were hunted down as wild beasts, and otherwise suffered persecution such as this people have never begun to suffer, and as I earnestly hope and pray they never will be subjected to.

But it was under such circumstances the Gospel was proclaimed among the people. In this way were the believers in Christ treated, being esteemed as worthless, refuse, unfit to live, and worthy only of the most cruel and ignominious deaths. The same feelings existed, and do today exist, in the hearts of some people toward the Latter-day Saints. But the Lord Almighty has prepared the way for the coming forth of the kingdom of God in this dispensation by establishing the republican government of the United States; a government affording the widest liberty and the greatest free-

dom to man that has ever been known to exist among men, outside of those governed by the direct communication of heaven. It was part of the design of the Almighty when He influenced our fathers to leave the old world and come to this continent; He had a hand in the establishment of this government; He inspired the framers of the Constitution and the fathers of this nation to contend for their liberties; and He did this upon natural principles, that the way might be prepared, and that it might be possible for Him to establish His kingdom upon the earth, no more to be thrown down. And when the way was prepared and the time fully come for the restoration of the Gospel, God revealed Himself to Joseph Smith, giving to him certain promises concerning the coming forth of the Gospel and the establishment of His kingdom in the last days. And subsequently God sent messengers to him and ordained him to the Priesthood, or conferred on him the rights, powers, keys and authority of the holy Priesthood, to act as His representative in establishing the Gospel of the kingdom once more among men, and for the last time, also to restore the Priesthood to earth, that man might again officiate in the name and authority of God, for the salvation of the living and the dead. He had to call one man to this office, who afterwards, as Jesus did, called and set apart twelve others, together with Seventies, High Priests, Elders, Bishops, Priests, Teachers and Deacons, for the work of the ministry, and for the edifying of the body of Christ, that all may come to the unity of the faith and the knowledge of the Son of God, to the fullness of the measure of the stature of Christ Jesus; that we might come to a

oneness in the knowledge of the truth, that the world might be leavened with the leaven of truth, that all mankind might have the privilege of hearing the Gospel and of being gathered into the fold and family of Christ.

In the space of about fifty years, I suppose, we have gathered from first to last into the fold of this Church, some three or four hundred thousand people. It may seem to some that this would indicate that we had made very slow progress in half a century; having succeeded in gathering into this Church only between three and four hundred thousand people; and that today we do not number more than 150,000 to 200,000 members all told, in good standing; that is, taking all that can be called Saints in America, in Europe, in Australia, and upon the islands of the sea; wherever this Gospel is preached, or people acknowledge membership in this Church, all told, perhaps, we do not number more than 200,000 members in good standing. It may seem that we are making haste slowly; that we are not progressing very rapidly. It might seem to some of us that we ought to have accomplished a great deal more in the fifty years past since the organization of this Church. I confess that I believe with all my heart, that as a people we might have made far greater progress in the accomplishment of the purposes and will of God than we have, if we had only done as we should. In my humble opinion, and I express it as my firm conviction and belief, the Church of Jesus Christ of Latter-day Saints might have numbered today many times more than it does, if those who have embraced the Gospel had remained true and all had been as faithful as they should have been. The progress of the

work of God does and will depend greatly upon the righteousness of the people, the faithfulness of the Priesthood in keeping His commandments, honoring His laws, and laboring for the accomplishment of the purposes of God upon the earth, instead of self-aggrandizement. I will venture, as my opinion, that the Latter-day Saints through their follies, their neglect of proper example, their carelessness respecting their duties, not to mention greater sins, and the evil resulting therefrom, have prevented the conversion of as many people as have been converted unto God. There are today perhaps nearly as many that have apostatized as are now in good standing in the Church; many of whom were honest but have been deceived and led away from the truth, many others, I admit, have turned away because of their own sins. Others again have left the Church because they were unable to distinguish between the actions of their foolish brethren and the principles of eternal truth, and in that way have allowed themselves to go into darkness and turn away from the Kingdom. In almost every place you go, where the Gospel is being preached, you may find scores and scores of people that once belonged to the Church, how are they today? Are they members of this Church? No; they are apostates, in darkness, knowing not the truth, for the light they had is gone out and darkness has taken the place thereof, and they are now under the power of darkness or Satan and cannot help themselves.

And again, there are many people who have come among us, who, if they had found that perfection in the conduct and character of Latter-day Saints which they expected to find among those professing to be

Saints, if they had found more of the fruits of righteousness in the midst of this people and less of their follies and weaknesses, they would no doubt have been constrained to yield obedience to the Gospel; whereas they only became hardened in seeing the weakness and imperfection of many so-called Latter-day Saints, concluding that they, judging them by their acts, are not much better than other professing Christians. And in this way many that might have been brought to a knowledge of the truth, have been discouraged, disappointed and deceived, because they failed to discover or feel as they might and should have done, if all the fruits of the Gospel had abounded as they should, that power of the Priesthood and efficacy of the Gospel which should be exhibited in the midst of the people of God.

Now, am I finding fault with the Latter-day Saints? If I should find fault with you of course I would be finding fault with myself. I acknowledge that I have not lived up to the standard as I should have done. I have not possessed that power, that inspiration, that knowledge of truth, that close communion with God and with the Holy Ghost, that I might or ought to have done. Therefore if there is blame attached to the Church I am willing to acknowledge and share my proportion of that blame. Nevertheless, what I say in regard to this matter I believe to be the truth. I will give you, if you wish, and I think I had better do so, one or two simple and undeniable proofs of my assertion. Excuse me if I refer to things which may be considered quite common; I am not here to teach you new doctrine, I am endeavoring to teach you truths, which we have been taught for the last fifty years.

I will refer you to the Book of Doctrine and Covenants, to that simple principle called the Word of Wisdom. How many of this congregation have kept this law? And how many do keep it to-day? It would perhaps not astonish you very much were I to say that there were members of the Church of forty years standing and upwards, who take their tea, coffee, tobacco, etc., just as though God had not some forty-eight years ago, revealed the Word of Wisdom. I can point out men and women that have been in this Church some twenty-five or thirty years, that are no nearer keeping the commandments of God, in this respect, than they were twenty-five or thirty years ago, and some of them not so near. If I were pressed on this point I could call the names of some individuals in proof of what I say. We have not lived up to the privileges nor kept the laws of God as given unto us. What is the result? Is it not that when we preach these principles we preach them in word only and not in the demonstration of the power of God? Certainly not in the demonstration and power of example, but with the words of our lips which proceed not from the heart. And that is not all. In the Book of Mormon it is recorded that Christ commanded the people to call upon God in His name, morning and evening with their families. Similar instruction is given in the Doctrine and Covenants, and the same principle is inculcated in the Bible. God has said that He will be sought after by His people; and Jesus said that we must knock in order that the door might be opened unto us; and that we should seek in order to find, and ask in order to receive. And, yet, how many heads of families in the Church fail to meet with their

families to call upon God in family prayer? How many Saints neglect this duty? It is a duty, it is the word of the Lord to the Saints, that they should meet with their families morning and evening, and call upon God in His name. This principle is part of the Gospel, it was taught by the Savior on the eastern, and also on the western, continent: and, simple as it may appear, it is absolutely necessary that the Latter-day Saints should come together in the family capacity, and kneeling around the family altar, call upon God for His blessings morning and evening. And they need not confine themselves to morning and evening prayer, for it is their privilege to enter into their closets and call upon Him in secret, that He might reward them openly.

Again, it is written that God is angry with those who will not acknowledge His hand in all things. How many of the Latter-day Saints whom God has blessed with the riches of this world, with houses, lands, flocks, herds, gold and silver, have forgotten to acknowledge His hand in the bestowal of the wealth they possess, and have been blinded by the gifts conferred upon them, and in that blindness have forgotten the Giver? Having an abundance, the rich are too apt to feel that they do not have to kneel down and ask God to give them houses and daily bread, for they have palaces and wealth. They say, we have these things; we have no need to ask for them, nor to thank God for them, for they are ours; we have gained them by our own industry and ability. Thus God is left out of the question. But God has said, "I love them that love me; and those that seek me early shall find me;" therefore He will be inquired of by His people, and He requires that they

shall acknowledge Him in all things; yet we often forget to acknowledge Him in His greatest mercies. When the blow of an enemy that has been aimed at our destruction is warded off by the wise counsel perhaps of the holy Priesthood, we say, "We outwitted them; *we* did it, *we* circumscribed the cunning and craft of our enemy: *we* did this, and *we* did that, and *we* did the other thing;" it is great *I* with some of us, and God is not acknowledged by such at all. There is too much of this spirit amongst us, I am sorry to say.

God requires one-tenth of our increase to be put into his storehouse; and this is given as a standing law to all of the Stakes of Zion. And has said that unless all observe this law to keep it holy and by this law sanctify the land of Zion unto Him, etc., that this land shall not be a land of Zion unto us. And yet, how many of us have neglected to observe this law? We profess to believe it, but how many have neglected to obey it in full? If the Savior were to come today, who will judge us not after the sight of the eyes, neither reprove after the hearing of the ears, but with righteousness, and with equity and by the knowledge of eternal truth, and the balance of eternal justice, how many would he find who really have paid one-tenth of their increase in compliance with this law? There are some people that do it, but when you take out these that do keep this law according to the strict letter and spirit of it, you will find that in comparison to the whole they are few. The people pay a portion of their tithing. President Young frequently charged the people with not paying one *tenth* of their *tithings*. I presume that was an extreme view. I believe the people are doing better

than that, now at least; but at the same time I believe that a very large proportion of us pay only a *portion* of the *tenth* of that which God puts into our hands.

Now, why do I refer to these things? I leave it to you—to conscientious men and women—it would not become me to say that Brother Jones or Brother Smith, or any other individual is the person that is delinquent in his duty; but it behooves me to speak on the principle in general terms, and I think I am very near the truth in relation to this matter. I will leave that for you, however, to say in your hearts, whether you pay an honest tithing before God, or whether you pay a portion of your tithing. God knows; we cannot deceive Him. Why do we not comply fully with this law? Simply because we lack wisdom, faith, understanding, and confidence in the promises of God. If we felt the fire of the Holy Spirit in our hearts; if we were conscientious in all our acts before God, this people would be raised to a higher plane; faith would be increased, good works would abound, and others, seeing our good works, would be led to glorify our Father in heaven. I will read a few instructions that were given to the ancient Saints. They are not new, therefore, they are very old instructions. They are applicable, however, to us, although spoken to the former-day Saints, for the key by which the blessings are obtained is given to us. "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth." The meek shall inherit the earth. Shall the proud and the haughty and those that are lifted up in the vanity of their hearts? No. God has said that they shall be

burned as stubble; that the day that is coming shall burn them up; that neither root nor branch of them shall be left, but they shall become as ashes beneath the feet of the righteous. But, "Blessed are the meek: for they shall inherit the earth." Then as meekness is one of the requisite qualities of a Latter-day Saint, a Christian, a member of the Church of God upon the earth, except we are meek and lowly, we shall not receive the promised blessing. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." "Blessed are the merciful: for they shall obtain mercy." Shall they that are not merciful obtain mercy? No. Why? Because it is said elsewhere that the measure which we meet out shall be measured back to us again. And when it is measured back unto us it will be shaken down and pressed together, heaped up and running over. If we act, for instance, in regard to the law of tithing as I have mentioned, we shall be judged accordingly, and receive according to our works. If we forgive them that trespass against us, it shall be measured back unto us in mercy, etc. "Blessed are the pure in heart: for they shall see God." Shall the corrupt see Him? No. Shall they be counted worthy to stand in His presence, and be called "blessed?" Certainly not. "Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. 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. Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world." Who? The peacemakers, the pure in heart, the meek, those that hunger and thirst after righteousness, the good, the honorable, the Godlike. "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." "A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

That I understand to be the duty of a Latter-day Saint, "Let your light shine" that men shall see your good works. And if God has given a commandment, prove to the world that you believe it, by keeping it so that men, seeing your good works, may glorify your Father in heaven. If God has said that tobacco and strong drinks are not good for us, let us hearken to this warning and not defile our tabernacles by indulging in things that are injurious to our systems; and thus respect the word of God ourselves, and show a good example to others. When we can show to the world that we are saved from the sins of the world, they will see our good works and be constrained to glorify our Father in heaven. But when strangers come among us and witness drunkenness, hear profanity, see that some of us are dishonest and cheat each other,

that so far some of us are no better than the people of Babylon; "the Pharisees and Sadducees" of the present age, at the same time professing to be the children of God; they justly say, "These people are hypocrites, they profess one thing and do another; they profess to be the children of God, but they are the children of the devil." In other words, if we bring not forth the fruits of the Gospel, it will be set down as a natural and philosophic conclusion that we either do not have the Gospel, or if we do, we do not live it. For, "a bitter fountain cannot send forth sweet water," nor *vice versa*. And if, therefore, we are redeemed from sin through the atoning blood of the Savior—redeemed from the world—we will have power to establish the Kingdom of God upon the earth. There will be no swearing, no whoredom; there will be no crimes of infanticide or feticide. No such sins will be known among us, our children will be born in honorable

wedlock under the ordinances of the holy Priesthood, and not illegitimate, to be denied the privileges of the congregations of Israel, until perhaps the tenth generation according to ancient law. But today, I am sorry to say it, some of these evils exist; we see them cropping out here and there once in a while. Yet, while this is the case, I say—and I say it without fear of successful contradiction—that the Latter-day Saints are the best people that I know of upon the face of the earth; a greater proportion of them are honest, honorable and virtuous, according to the light they possess and the ability they have, than the same proportion of the rest of mankind. But let us be more faithful and spread the kingdom and gather the people of God, and possess the land which He has given unto us, even the Zion of God—this land of Joseph.

May God help us to do so, is my prayer in the name of Jesus, Amen.

OPINIONS OF THE WORLD, ETC.

REMARKS BY PRESIDENT JOHN TAYLOR, DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON JUNE 27, 1880.

REPORTED BY JOHN IRVINE.

I am pleased to have the opportunity of listening to our brethren who have just returned. It is always interesting to hear from those

who have been absent, with whom we have been acquainted for years. It is pleasing to listen to their views and ideas pertaining to us as a peo-

ple, as contrasted with those of others. In regard to the opinions of men, I would say, however, although we are desirous of pursuing a proper and correct course—it is to us a matter of very little moment what their opinions may be concerning us. The truths of God in every age of the world have been opposed by a certain class of men. That they should be so at the present time is nothing remarkable or strange. And furthermore our trust is not in man but in the Lord. It is to Him that we are indebted for any light, any truth, any intelligence that has been communicated unto us. We have not received our religion, the doctrines that we profess, the ordinances that we administer in, nor any knowledge that we have of God, or the things of God, from the world, neither from its divines, its scientists, its philosophers, nor from any class of men in existence. We have received them not of man, nor by man, but through the revelations of the Lord Jesus Christ, and consequently we are dependent upon Him for our guidance and direction; and while we wish to treat all men with respect, all authorities and all men holding positions under government, at the same time we feel that our strength, our power, our might, and our sustenance does not exist with them, but the Lord, and that we are dependent upon Him alone.

In speaking of our Priesthood, we knew nothing about it till God revealed it. In speaking of our doctrines we knew nothing about them till God revealed them. And furthermore, in speaking of the ordinances we administer in, whether for the living or the dead, we knew nothing about them till God revealed them; nor did the world, nor do they today. Concerning our temples, what do the world know about

them? Nothing. If they had them built today for them they do not know how to administer in them, nor what they are for. The world generally is in darkness. God has revealed the Gospel to enlighten the world, and He has sent us forth not to be taught of the world, but to be their teachers and to show them the paths of light and life, and for this purpose He has organized His Church, His kingdom and His Priesthood; for this purpose He has stretched out His hand to protect us in the valleys of the mountains.

In regard to the position in which we are situated here, what have the world had to do with it? What have those people had to do with it that are so very much interested in our welfare as Brother Cannon has remarked? If they think they can benefit the world, it is very wise that they should go and try as we have done, show the same zeal, interest and welfare for mankind that we have done, travel the thousands and hundreds of thousands of miles without purse or scrip for the benefit of mankind that we have done, and then we will believe them a little quicker. But there are a great many men who think it much easier to tear down than to build up; much easier to oppose good principles than it is to establish and maintain them. All this, however, makes very little difference to us. We care very little about such things. We are engaged in a work in which God has set his hand, and we shall continue to do it, and another thing, there are no persons on this side of heaven or hell that can prevent it. They have tried and they will try, but will be frustrated, for God has set his hand to accomplish a certain work, and that work will be done, and by the help of the

Lord, we will try and help Him to do it. The main thing we have to attend to is ourselves, to our morals, to our religion, to the training of our children, to the cultivation of our lots, to making our homes pleasant and agreeable, to promoting the welfare of the human family, that is, all that will permit us to do so. Whom do we interfere with? Whom do we calumniate? Whose religious rights are interfered with by us? They have their churches here. They are not molested; I hope not; I do not hear of it; I hope they are not, for our opinion is that we ought to treat all men aright, believing that matters of religion are matters of conscience. Our opinion is that we ought to treat our government aright, and be loyal, patriotic, just, honorable and law-abiding, honoring all good principles, sustaining all honorable men, and thus endeavor to promote peace, union, and happiness among mankind. Our motto is, "Glory to God in the highest, and on earth peace, and good will to-

ward men." If people do not offer us that, we cannot help it. It is because they do not know any better. In the meantime, however, we will pursue the even tenor of our way. Let us be virtuous, honest, true and faithful. Let us treat one another aright, and God will bless us. We will serve the Lord and obey his laws, and Zion will roll forth, the kingdom of God will progress and no power can stop it. The things that have been spoken of by the Prophets will all be fulfilled. The knowledge of God will grow and increase, while the wicked will be rooted out, until "the kingdoms of this world have become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever," when liars, hypocrites, deceivers and corrupt men will be destroyed and swept away as with a besom of destruction.

May God help us to be faithful and true to our trust, that we may be saved in His kingdom, is my prayer, in the name of Jesus. Amen.

THE ORIGINATORS OF REPORTS AGAINST THE SAINTS—FEELINGS OF THE PEOPLE IN THE EAST, ETC.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON, DELIVERED IN THE TABERNACLE, SALT
LAKE CITY, SUNDAY AFTERNOON, JUNE 27, 1880.

REPORTED BY JOHN IRVINE.

If I were to consult my natural feelings today, it would afford me much greater pleasure to sit still and listen and look at the faces of this congregation than attempt to speak. But this, doubtless, would be a disappointment to very many, and might not be understood. Therefore, I arise this afternoon to make a few remarks—such as may suggest themselves to me—to my brethren and sisters who are present. I shall not attempt to describe to you the emotions, the feelings which I have in being once more reunited with you, for you have heard them expressed by others so frequently, and also by myself, and many of you have experienced them yourselves, that I am relieved from the necessity of restating them in your hearing. I may say, however, that I am exceedingly thankful for the opportunity of returning once more to our home and finding circumstances and surroundings so favorable to the people of these valleys as they are at the present time, and also that I can, to a certain extent, return as the bearer of good tidings; that I can speak favorably concerning our present and our future prospects; that is, so far as my information extends.

When I left here last November, it seemed to me that the elements were charged with threatenings to us as a people and to our liberties. I have had some experience, of several years' duration, in public affairs; that is, political affairs, and have had occasion to notice the signs of the times; but I can say now that at no time did affairs appear more threatening to us than they did when I went to Washington the latter end of last November, or beginning of December. You probably can recollect the circumstances which existed at that time.

The greatest enemies we have had to contend with for many years have been those who should, from their intimacy with us, from their knowledge of our labors, from their familiarity with our proceedings, have been our friends—those who reside in our midst. It has been the case for several years that all the excitement, all the ill-feeling, all the manifestations of hatred which have come to the surface or been exhibited outside of the Territory of Utah concerning the people called Latter-day Saints, or "Mormons," have had their origin in this Territory, and have been stirred up by those who reside here. There has not been in

Congress, there has not been throughout the country on the part of the public press, or on the part of public men generally, much of a disposition to take or to adopt harsh measures against the people of these mountains. But there have been those residing in this Territory who have seemed to be uneasy lest we should be treated too kindly, or be viewed too favorably by those who are outside of the Territory, and there has been apparently a great dread on the part of a few individuals, lest there should be a disposition manifested by Congress and by those in authority to recognize us as fellow citizens, and to extend to us those rights and privileges to which we are entitled—I mean our rights to become a State, to be admitted into the Union, to receive recognition, the recognition of our numbers, of the good government of this Territory that has been maintained for thirty-three years; of the peace which has prevailed and the developments which have been made, all of which have entitled us to recognition and to admission into the Union as one of the States, and because this fear has seemed to exist in the minds of some individuals, they have done all in their power to misrepresent the people of this Territory, that is, the majority of the people, circulating all manner of falsehoods, representing the people as disloyal, as not being fit to be entrusted with the full powers of citizenship; they have endeavored to create the impression throughout the Union that if the Territory of Utah should be admitted as a State, it would be impossible for any person but a "Mormon" to live within its confines; that property would be unsafe, that life would be in jeopardy; that there would be an unbearable condition of affairs here; the "Mor-

mon" Priesthood, as they say, would have such extraordinary power, and wield it so despotically and so much in the interest of their own people and to build up their hierarchy, that it would be impossible for any person of independent views, who did not act with them, to reside in this Territory in peace. These views have been so industriously circulated that a great many people have almost thought that this would be the case. However, I may say in relation to this that these statements do not receive the credence they once did. It is not a new thing for these misrepresentations to be circulated; they have been harped upon for many years. There is one thing, however, that has helped to show their falsity, and that is this great railroad that has been constructed across the continent, which has facilitated intercourse with the world, which has enabled hundreds and thousands of the people of the East and West to visit our Territory and see for themselves. This has been one of the best means of educating the public mind correctly in relation to Utah and its people that I know of; it has done more to dissipate this cloud of misrepresentation that has overshadowed us for so long a period than anything else I know of. It is more difficult at the present time, in consequence of this, that is, this speedy means of intercourse, to circulate those falsehoods and have them receive credence than in past years. I am thankful that this is the case, I have done all in my power to urge public men to visit Utah. I have said to them, Come; Come to Utah, come to Salt Lake. If you are going to California, don't miss visiting Salt Lake City. I have known that the effects of such visits have been beneficial to the parties who make them, as they tend to enlighten

their views concerning us, beneficial to us, as they are the means of informing intelligent men and removing a vast amount of prejudice which exists regarding this people. And I have this to say, that I do not know today a public man in either branch of Congress, who has visited Utah Territory, who is not—that is, so far as the rights of the people are concerned—the friend of Utah. This is saying a great deal, it is a broad statement, but I make it without scarcely hinting at a qualification, for it is true. During this past session—and it has been the case for several sessions—measures have been introduced by men who apparently have a monomania concerning "Mormons" and "Mormonism." Measures have been introduced by persons of this kind, who have been anxious, apparently, to make that a hobby, hoping, I have thought, that they would gain favor with their constituents by doing this. When such measures have been introduced, and I have needed assistance respecting them, the men to whom I have gone in the Senate and in the House, have been men who have been in Utah Territory, have come down by the railroad to Salt Lake City, and have seen the city and the people. They have not been converted to "Mormonism." They have not gone away believing that it is right for a man to have more wives than one. That does not follow as a consequence of their visit. But they have seen a people who—notwithstanding that they may consider them mistaken in some of their religious views and practices—are honest, industrious, persevering and orderly, and who behave themselves as good citizens should, and their sympathies have been aroused in

behalf of the people, the more so because of the previous misrepresentations which have been made respecting them. They have been so thoroughly undeceived by their visit, that it has had a reactionary effect in many instances upon them, because of the statements that had been made to them previous to coming here. Therefore, you can see that I am warranted in saying as I do so frequently to my friends in Washington, Come; come West; and if you do come West, be sure and stop at Salt Lake City. It is not such a country as California. We have not so many attractions in Utah as you will find in California, but your trip will be incomplete without you visit Utah, and see Salt Lake City and its surroundings.

Of course, there are those who are ready to attribute all sorts of bad motives to those who come here and who are disposed to be favorable after their visit. I have stated this to officers. There have been a number of gentlemen appointed to offices here, with whom I was on very familiar terms in Washington. We could visit, we could meet together, we could associate together, and nobody would wonder at it or attribute any bad motives to either party. But I have said to these gentlemen when they have been appointed to office in Utah Territory—Now, I shall continue to be familiar with you as I am here if you wish it, but let me say to you that as soon as you get inside of the limits of our Territory, if you and I are very familiar, somebody will raise the story that the "Mormons" have bought you, that they have got you in their hands, and it would hurt your influence. Is not this a strange condition of affairs, that in a Territory of the United States citizens cannot associate together without a lot of mis-

erable creatures here raising the story that there must be some corrupt motive in this association? And they have endeavored in this way to deter public men from doing their duty when they have come here. I remember one friend who came here, and in riding around he was seen in the presence of President Young. He came here as one of a committee going further West, and he was opposed in the public press here, till he became so indignant that he got copies of all the papers and mailed them to President Grant, to show him the assaults made upon public men, when they come to Utah, by a certain class who are here.

We have these things to contend with; we shall probably have them to contend with. We have lived through them so far, and we shall continue to prosper and live through them in the future. I have no doubt about that. I merely refer to these things to show the character of the opposition that is manifested towards us, and towards those who are friendly to us. But, as I have said, there is a better understanding gaining ground everywhere respecting this people called Latter-day Saints, and I expect it will continue to be the case, until we are known and understood in our true light; and it is a remarkable fact that those who have fought against us, and sought in the manner to which I have made allusion to heap all kinds of obloquy upon us, have not succeeded at that business, they have not succeeded, it has not paid them. They may have thought while doing this that it would injure us; but it has not injured us, it has advertised us, it has made us more widely known. There are public men whom I have met in my life who would rather have evil spoken about them than not be no-

ticed at all. They would rather have newspapers attack them and tell that which is not true concerning them than to maintain silence about them and their movements. In this way we have certainly had the benefit of advertising now for a great many years, and people have known us either for good or for evil in a great many quarters of the earth where, if it had not been for this publicity, we might not have been known. It has been of great advantage to our missionaries in foreign lands. For instance, I have been very much pleased to hear by letter and otherwise through our missionaries in Europe, concerning the effect of Secretary Evarts' circular which he sent abroad respecting emigration to Utah Territory. I do not suppose that he would have given that circular the publicity he did, or even written it at all, if he had been conscious at the time that it would have been so good an advertising power for the "Mormon" missionaries as it has proved. I am told that a great many journalists and public men of various kinds have had their attention drawn to us and to our doctrines, and to this organization in these mountains, in consequence of that circular, who probably would not otherwise have known anything about us. So that, as we have been taught, all things work together for good to all the people who serve the Lord. Everything is overruled for good. We have been told this afternoon, by Elder Cummings, respecting the wonderful organization that sprang up immediately upon the death of the Prophet, in New England. It had only been a very short time before this that the doctrine we believe in—the vicarious submission of the people to the ordinances of life and salvation had been taught.

Well, in all these things we behold

the hand of God, and in witnessing His hand acknowledge it. It is the great strength—as I have, I think, told you very frequently—of the Latter-day Saints. We believe in God. We believe in Him as He is. We believe that He is a Being who hears and answers prayer, and who protects and blesses those who put their trust in Him. If I did not have that faith, you would not find me go to Washington as your representative. I would not go there for all that could be piled up as an inducement. But I go there, not strong in my own strength, but strong in the strength of that God whom we worship, and whom we know controls all the affairs and all the destinies of the children of men to suit His own purpose and to bring to pass His own designs. I know further, that the prayers of this people here, and of the thousands of others who live throughout all these mountains, which ascend every night and morning unto the God of Sabbaoth, from the humble habitations and from the humble hearts of the people, are heard of God, and are answered, according to the faith and good desires of the people who offer them. What else is there that could have sustained or preserved us, or could have delivered us as we have been so wonderfully delivered up to the present period? Is there any other power that could have done it? I am satisfied that there is no power beneath the heavens—no power of man, no combination of men, no wisdom or shrewdness or cunning of men, could have effected such great deliverances as have been wrought out for this people called Latter-day Saints; nothing of this kind could have been brought to pass but by the power of God. He who created the heavens and the earth, and who placed man upon the

earth, and who sent His son Jesus in the meridian of time to die for man, the Redeemer and the Savior of man—no power but His could have brought about that which we witness and preserved to us that liberty which we now enjoy and for which as a people we should feel so thankful. Take the entire history of this people from the inception of the Church, its first organization, until today; you trace it from its beginning at Fayette, Seneca County, in the State of New York, and through its travels, through the journeyings, the mobbings, drivings, and persecutions to which the people have been subjected: you trace it through until this day of grace, June 27th, 1880, the anniversary of the death of the Prophet Joseph, and his brother Hyrum, and if a man can do so and not acknowledge that there is a God in heaven that overrules the affairs of the children of men, then he is in a worse condition than I can conceive it possible for a thinking man, who has ever had any of the light of truth in his heart to be in.

Let others then do as they please concerning these matters. Let others say that there is no God, that the universe is governed by unalterable laws, that there are no special interpositions of Providence among the children of men, that God governs the universe, governs the earth and the inhabitants of the earth by great unalterable laws, that there is no variation in these laws, that God does not operate to deliver men except they do it by their own wisdom and by their own management, that every man reaps the fruit of that which he does, and that his fate is unalterably fixed, and a great many have that idea—let others, I say, think as they please concerning these matters; but let us, as a peo-

ple, cling to the old faith, to the old doctrine that has come down to us through the Bible, that God is, that He is today as much as He ever was, and put our trust in Him. Let us train up our children to the faith that He is a God who hears and answers prayer, so that they will have faith in Him, that in times of trial, in times of difficulty, when they are encircled by danger and it would seem as though there were no possible way of escape from the danger with which they are threatened, they can humble themselves and call upon God with a faith that cannot be overcome, to deliver them and to give unto them those blessings which they need. It is the greatest comfort that a human being can have to be in close communion with his Father in heaven or her Father in heaven. If children grow up with that sort of faith, you will find many of the things Elder Cummings has alluded to, such as the healing of the sick, and the works that were done in ancient days by that same sort of faith, will be done, as they are done, in our households and in our communities.

I have given expression to a few of my feelings. I am thankful to find you in such favorable circumstances. I say to you, live the doctrines that you profess. Be Latter-day Saints, not in name, but in word

and in deed. Be an example in your lives. Live the religion you profess. Be meek, be gentle, be kind. If others revile you, revile not again. How easy it is to revile back when a man calls you something that is vile and low; how natural it is to say something equally sarcastic, equally severe, in return. Let us study to control our tongues in our households. Let no father give utterance to any word that he would blush to have any person of the world hear. Let no mother do such a thing. Let every child be taught to respect and reverence not only their parents, but old age. Let us endeavor to raise up a generation who will respect age. One of the great and growing evils that exists today in our land is the disrespect that is manifested by the young to age. Let us train our children to be respectful and to honor the gray hairs of the aged, to honor their parents that the great promise that was made in olden times may be bestowed upon them, namely: that their days may be long in the land.

I pray God, my brethren and sisters, to bless you and let the peace of heaven descend upon and abide with you in your homes and in your habitations, which I ask in the name of Jesus, Amen.

THE PECULIARITIES OF THE PEOPLE OF UTAH, ETC.

DISCOURSE BY ELDER GEORGE G. BYWATER, DELIVERED IN THE ASSEMBLY HALL, SALT LAKE CITY, SUNDAY AFTERNOON, JAN. 30, 1881.

REPORTED BY GEO. F. GIBBS.

The appearance of the congregation before me awakens within my mind a number of pleasurable reflections. There is one unerring method of determining the value of all subjects, of all objects, of all matters pertaining to the interests of our common humanity; and that method is the rule by which the results are attained, and the determination of the character of those results, whether they be good or whether they be evil. And this method moreover is not only applicable in determining the various secular conditions and circumstances of mankind, but it is equally unerring in determining the higher phases and conditions of the life of man. It reaches upward into the realms of mind and invades, if you please, or spreads itself over the entire field of human thought, embracing not only our secular but our spiritual interests.

When Jesus of Nazareth, the Savior of mankind, was on the earth sojourning for a few brief years with the children of men, he gave expression to this most beautiful and highly philosophic rule: "For every tree is known by its fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. By their fruits ye shall know them." It is the contempla-

tion of the elementary principles embodied in this rule that has awakened within my mind the reflections I have referred to, while gazing upon this congregation seated in this beautiful place of worship. It is true that the spectacle presented before our minds when contemplating the surroundings of the people of the Latter-day Saints—the comforts of life they are enjoying, and the material blessings that they have become possessed of—does not alone determine the divine character of the spiritual philosophy, the system of principles and doctrine which constitute their faith. For when we travel in the world, and extend our observances over the great centers of what is called the civilized world of mankind, we can behold on every hand stupendous edifices, gorgeously denominated cathedrals draped in the most costly tapestry and finished in the most elaborate manner, bespeaking a high cultivation of art and a development of science in its most advanced stages, with every means improvised to render the object and purpose of those structures efficient to the ends designed. And a reference to these representations of man's industry and skill, and to the exhibition of that wisdom, which is at once the

standard of the intellectual growth and advancement of the race and age in which they were brought forth enables us to judge comparatively of the growth of wisdom, and the growth of intelligence which has become the heritage of our race, and which we inherit through the very mysterious and complex nature of our spiritual and physical constitutions. But that which imparts greater value to the physical labors of the Latter-day Saints, producing the unmistakable phenomena presented here today and in other places throughout the Territory of Utah, and wherever the Latter-day Saints are assembled together in their more scattered conditions of life, following the varied pursuits thereof, in developing the various branches of labor which have been developed in society, and which society demands the performance of, is the uninviting character and crude quality of their surroundings on one hand, and the indomitable energy awakened by the inspiration of their faith on the other hand, elucidating to a demonstration their faith to be the gift of God, and that their works, so far as they are the products of that faith, to be the works of righteousness. Therefore we lay claim to considerations of an equal character, to considerations of equal merit, to the respect and gracious judgments that are awarded to the builders of the various centers of civilization, and that are conferred upon those active agents and instrumentalities by which they have been established among men.

But that which actuates my mind, my brethren and sisters, and more especially on the present occasion, is the peculiar character and constitution of the faith we have espoused; and upon this subject, as I have been invited by my brethren to

address you for a short time, I respectfully ask your attention.

What is it, I would ask, that constitutes the peculiarities that distinguish the people of Utah from the rest of the world of mankind, from the divisions of human society variously denominated Christian—Christian Presbyterians, Christian Episcopalians, and the Christians of the various denominational titles by which they respectively desire to be recognized as distinct and separate societies? I ask, what is it that marks so peculiarly the distinction between the Latter-day Saints and the rest of their fellow creatures? We claim them to be our fellow creatures, whether they are willing to claim us as their fellow creatures or not. We know we have proceeded from the same boundless, the same limitless, the same immutable source of life from which they sprang as also our forefathers, and indeed all the generations of the children of men, back to the border lines of ethnological territory and earliest dawn of human history. This distinction of which we speak may be stated in a very few words, however unacceptable that statement may be to those of our friends, or those who ought to be our friends, who differ from us. It is in this—that in the profession of Christianity we have accepted it as a whole; we have not regarded fractional Christianity, sectional Christianity, modern Christianity, as the embodiment of those principles and teachings which the great Founder of our faith came into this world incarnate to reveal, and which He left as a heavenly legacy to the children of men—children of the great common Father, with whom we, with Him, once existed, He being the first begotten of the Father, full

of grace and truth, the firstborn of many brethren. And we chose to accept Christianity in its complete and entire constitution; uninoculated by the precepts and doctrines of men, pure from heaven, unfolding to our understandings the incomparable plan of human redemption. We have accepted the Christian revelation as proclaimed by angels and inspired Prophets and Apostles and Evangelists of every degree. To us it is a modern revelation, and we accept it with all the obligations which it has imposed upon us as conditions of salvation; with all its constituted and organized officers; with all its divinely instituted ordinances, and with all its pure and heaven-born principles that it embodies. The truth and elements which go to make up that system of worship, that system of faith, that system of belief, or, in other words, that system of divine knowledge, possess in their nature every virtue requisite, and every element of worth, and every force and principle of energy that can reach man—man in his entirety, man as a whole, not some particular phase of his nature, as they are not designed to develop one particular characteristic of his being. The teachers of the Gospel of Jesus Christ are not evolutionists who choose to develop one particular characteristic to the extreme, and to suppress others to an abnormal condition, thereby producing results the most derogatory and pernicious in their government over the constitution of the being. We have embraced the Gospel which has been revealed for the express purpose of meeting man's every want, and of furnishing an intellectual regime and mental discipline adequate to the unfoldment of every attribute and quality of man. In this constitutes the essential dif-

ference, the distinctive discriminative features between the Latter-day Saints and the rest of the so-called Christian world. It is upon this ground that our friends differ from us; that our fellow men wage war against us. They, however, would tell you, no. They would say it is because we have institutions and practices that are antagonistic to the moral ethics of the age; that we support practices and lend our defense to doctrines that are repugnant to the moral sense of Christianity, to the enlightened races of mankind; that they do not at all oppose us on the ground that we believe the Bible, that we accept the doctrines of the Lord Jesus Christ—because we believe in prophecy and revelation—but that we have come in contact with would be customs and usages, with the popular interpretation of moral principles and moral conduct; and that, therefore, we have rendered ourselves obnoxious to the Christian world. And that, therefore, because we are in the minority, forsooth, it would be in good grace for us to abandon that which the majority so strenuously oppose and so persistently reject. And they claim that we must do it.

Now, my friends, I have stated in a very brief manner the feelings of the Christian world. I do not speak of any other phase of society, because the rest of the world of mankind are not in pursuit of divine knowledge; they are not searching for those principles which bring life and immortality to light; they are generally committed to the science of moneymaking; they have exerted and brought into play all the energies of their being to develop trade and commerce, and to engage in developing all of the secular interests of the world, not only of one nation, but

so broad and expansive have become their ideas, that they have become purely international in their scope of utility; they have crossed the expanse of oceans and penetrated the continents, and taken into consideration the welfare of other races as well as of that of their own, financially, secularly. But the Christian world oppose us upon the ground of our being offensive to them because of our institutions. Now, my friends, brethren and sisters, it is a consolation to us when we read the pages of prophecy; when we open the sacred volume and pore over its historical pages and take a retrospective glance into the history of the past, and learn that similar charges were brought against the Founder of our faith, against Jesus of Nazareth, and also against His Apostles and Prophets and the Patriarchs; and that it is with the unbeliever in revelation, and with those who are influenced by proscribed principles and spirit of any age in which they lived to oppose progress, to oppose development in any direction.

There is one great difficulty in the way of progress and that is *invested interests*, not less so in religion than in the avenues of commerce and trade. Whenever there have been any great principles brought forth in the mechanical world, in any department of mechanism from the agricultural through all the ramifications of society, they have rarely escaped opposition. And, indeed, this obstruction in the way of progress, is not confined to mechanical pursuits. There is a spirit with large capitalists and men who have invested deeply and extensively their capital in the manufacture of any commodity, produced for the world's market, which arrays itself against growth and progress made in any

direction excepting only where it will especially benefit them. There is opposition; their invested interests stand in the way of progress; and it is not only in temporal affairs, but it is also in religion, in theology. One great reason why the doctrines of the Latter-day Saints are opposed by the so-called Christians, is, because they place at a discount their fractional faith, their fractional currency of belief, so to speak, and they do not wish to have their faith discounted; they do not wish to be placed in the unenviable light as to be regarded as only professing a fragmentary Christianity. And in this they only manifest the same envious traits that have marked the history of our race in all the great phases and stages of progress which the world has made.

I must here, my friends, make one remark in relation to the spirit of persecution that is in the world, and which, by the way, is a very anomalous phenomenon, very much so indeed. Christianity, in its fundamental principles, has running through it a broad vein of charity; and that spirit of mercy and love permeates every avenue of it, and thrills with sensitive pulsations through every brain, heart and vein of its unfeigned believers. There is no duty to be performed, no services rendered which the doctrine of the Christian revelations requires of its devotees, of its accepters, but that enjoins the administration of mercy and forbearance, and long-suffering, and gentleness, and tenderness, and meekness, and brotherly kindness, and all those excellencies and virtues which grace the character of an exemplary Christian. And I may here say, and I do so with feelings of shame and regret, that the bitterest persecutions that have ever been waged upon the world's battlefields

have been waged by men who have professed the doctrines of the meek and lowly Jesus. Yes, the most overwhelming torrents of human blood that have ever stained the world with its gory hue, have been let out by the violent hands of those who professed to administer in the sacred things of God, who professed to be inspired by the spirit of the Divine Master. And of all classes of men and women that I have ever met or that I have any knowledge of, theological and religious fanatics have been the most unreasonable, the most unapproachable, the worst of infidels to the Christian cause. This is a broad statement to make; it is, notwithstanding, made with due consideration. It has not been hurriedly pronounced, for I have given this matter some thought, some study and some little observation. And I am convinced my friends, that the ignorance and superstition that have produced the direst evils, the knowledge of which has been recorded upon the pages of history, have not been the legitimate outgrowth of the principles of Christianity, but of Christianity falsely so-called; they have been the product of unenlightened ideas, they have been the result of misguided zeal, that was not according to knowledge; and they have been too frequently manifested in directions and among communities where better results and more genteel and gracious things were expected to predominate.

Now, the history of the Latter-day Saints is one that has been before the world for a number of years in many of its phases, not probably in all its bearings, not in all its features; but there are many salient points in our history that indicate and that most unmistakably, to the impartial student of history, that the

hostile attitude assumed by theological demagogues and their partisan adherents towards the Latter-day Saints is very similar to the conduct of the world towards the former-day Saints, and stands in offensive comparison with their parade of Christian benevolence and religious toleration. In this particular, history repeats itself. The revelations of truth have ever awakened the spirit of persecution in misbelievers. And our Lord Jesus Christ assigned a very acceptable reason why this is so. He says that, "men love darkness rather than light, because their deeds are evil." Now, upon this point I do not wish to be understood by my brief quotation of this text that I consider mankind incorrigible, that the race is hopelessly sunken in depravity and sin. No, my brethren, I have more faith in the potency of the plan of redemption, and more faith in the remaining stamina and integrity of human nature itself, than to give up the hope that God will fail to fulfil His purposes in the creation of man. On the contrary, I believe that He will develop His heavenly designs in the Godlike combination of the attributes and qualities that constitute man a moral and spiritual being. I have faith that man will yet stand forth erect in the likeness of his Maker, in whose image he was first created. Man will then be filled with the glory of God, which is intelligence and truth; his divine origin will then be self-evident; and the truth of what the historian Moses has said of the genesis of man, will receive the concurrent sanction of science and religion.

We have received this Gospel from its first principles, through the varied stages of progress which it has made, and which has been

made since its restoration in the dispensation in which we live, until today. And here we must confess that the verity of the Savior's words have been most fully established, that the truth comes not to us in its fulness; comes not to us in its complete and entire character; but it comes to us as a beautiful little bud upon a choice and tender plant that blooms; it comes to us as a growing protuberance on the top of a stem; it comes to us presenting the appearance of something more to follow; it swells: it enlarges; the leaves that modestly and beautifully cover up the internal structure of that bud begin to open and expand through the vitalizing energies of the sun, whose radiating rays impart warmth and life and vigor to the growing plant. And it grows stronger and higher; it branches, and spreads, and opens more and more until the blossom is spread open to full view, and kisses the sunbeams as they descend through the vestibule of Nature's laboratory into the *sanctum sanctorum*, if you please, where the formative principles and coordinating laws reside. The plant has passed through many stages of unfoldment from its germinal origin to its maturity—its maximum attainment. It has spent its energies in self-development and in elaborating provisions for a new existence. The environments change. The winter of its life has come. It passes into a season of rest, to be again called into new life and enlarged activity when spring-time comes again. This exemplifies the great law of growth and progress in universal nature, not only in the "lily of the valley," but in the realm of universal nature where God presides.

Now the Gospel has come to us something after the fashion pre-

sented in this little figure. It was not given to us in its entirety; it came to us line upon line, precept upon precept, here a little and there a little. We are, moreover, informed in holy writ, that Jesus, who was the likeness of the Father and the express image of His person, in whom dwelt the fulness of the Godhead bodily, that He did not receive of that fulness at first, but received grace for grace; He increased, He grew in knowledge and in favor with God and man; and He is the great prototype, the great exemplifier of our faith. And so has been the growth and faith of the Latter-day Saints.

When we received this faith, we received it in the simplicity of our hearts. We received it as a message from God, not comprehending it in its entirety any more than the child when he is conducted to school and placed in a primary class to receive his first lesson, is capable of understanding all at once the several courses of study and the various branches of knowledge which he has the capacity to acquire. No, my friends, he learns little by little; he learns first to distinguish between the various forms of the characters to which are attached specific and distinct sounds, and by which they are to be known. He learns to attach the proper value to each and all as they stand in relation to one another in the alphabet; and after mastering that, learns to arrange and rearrange and change and modify the relationship of those characters, producing various results according to the principles of orthography and orthoepy. Thus he acquires a knowledge of the language he speaks. So with every other branch of knowledge in like manner, the study of theology being no exception to the rule.

So far as our history is concerned; so far as the opposition which we have met in propagating this message of mercy, and of heralding forth to the world the glorious news and "glad tidings of great joy," which shall be unto all people, namely, the plan of redemption, we anticipate opposition; it is nothing new; it is nothing marvelous when we understand human nature. Not at all. We sometimes speak unadvisedly; we sometimes marvel at things which happen, but of which, upon more deliberate reflection, we would not, because there is nothing strange in this. We see rivalry in all things, in all the various phases of society; we see competition and rivalry in the present crude and undeveloped state of human intellectuality, in the present—if I may be allowed the expression—immoral state of society; and I maintain that society is in an immoral state when the good of all is not contemplated, when the greatest good to the greatest number is not the dominant principle, is not the inspiring motive, is not the moving and propelling incentive urging men forward in the various concerns of life. I say again, that unless there is a motive which pervades all our actions, taking into contemplation the good of the whole and not of a part, society so conditioned is not, in a proper sense, in a moral condition. The condition of society contemplated in the Gospel embraces this expressed injunction, that we should help to bear each other's burdens; that we should do unto others as we would have others do unto us. And requires, moreover, that whatever other gifts, whatever other qualities, whatever other characteristics may be distinguished in our conduct toward our fellow men, or whatever other features may disappear and subside in the rolling tides

of the ages in the developing of our nature, assimilating it more and more in the image of God, that there are certain attributes that will never fail, namely, faith, hope, and charity. These will forever abide.

And when I consider these facts as inseparably connected with the system of salvation left by Jesus our elder brother, our Lord and Savior, what are we to think of the attitude of the Christian world toward us. How very uncharitable they are! How very unlike the Savior in His conduct, in the judicial murder of the crucifixion upon a Roman cross—"Father, forgive them; for they know not what they do." Do our Christian friends feel so towards us? Do they who think we are deluded; that we are beguiled by false conceptions of righteousness, that we have been decoyed by some impure motives to the maintenance of institutions that are damning in their character upon man, do they exercise this forgiveness towards us? No, my friends. But as there is a kind of Christianity referred to in the Scriptures, whose propagandists appear in sheep's clothing, garbed with all the sanctity of innocent lambs, but within are ravening wolves, we are confined to the Savior's rule of judging men and things—"By their fruits ye shall know them." But it is our duty to emulate the examples given us by Him in whom was no guile. When Jesus came into the world, did He seek to exterminate everybody? Or His followers, poor fishermen, did they seek to destroy and institute persecution against those who differed from them in opinion? No. Have the Latter-day Saints exhibited this spirit towards the world? No, they have not; and we modestly and friendly challenge the universal world to cite us to any feature or

trait that may be found in any chapter of our history wherein we have sought to wage war against man or woman because they did not believe as we did; to coerce them to the acceptance of our faith; to drag them into prison or drive them with the sword because we could not make disciples of them. No, my friends, such a disposition even is contrary to the genius of our faith. We have invited respectfully, the most competent expounders of the doctrines of the various sects when they have chanced to come among us, to enunciate their views from our pulpits and in our lecture rooms, to our own congregations. We have never closed our door against them, although we have been so very exclusive; although we are so peculiar a people, and so arbitrary in our priestly rule as charged by our liberal accusers. But when our missionary Elders have gone forth to the world, it has been a very rare thing, indeed, to meet with such a favor; and when such an opportunity has been proffered, we have known how to prize it. When ministers have opened the doors of their meetinghouses or churches, offering us the use of the same to preach to their assemblies, we have acknowledged most respectfully the receipt of such favors. Who do you think is the more charitable? Where are we to draw the line of demarcation between the charity of the "Mormons" and that of other dissenting Christian churches, and their feelings and sentiments towards us? It would not be a difficult thing to draw this line; but I forbear this afternoon.

I will simply say, it affords me pleasure to realize that God has thus far presided over our destinies; that we have been held, as it were, in the hollow of His hand. We have

been a handful of people with the prejudices of an unbelieving generation running high tide against us. We have been looked upon as unworthy a passing notice. But a change has come over the vision of their minds. Now everybody is giving us notice. God has permitted us to gather strength, and that, too, in the face of the bitterest persecution and the fiercest opposition which we have had to contend with, and that which God has designed to develop and establish in the earth will triumph all the more by being thus opposed. The more the effects of resistance are brought to bear against it, like the shaking of the forest tree, very frequently promotes its growth: it disturbs its roots; it loosens the soil around it and it commences to put forth fresh energy, increasing in strength and size; and like the mustard tree, the more it is kicked the farther the seed is scattered.

Now this is the view I take of the results of opposition which we have had; and we have excellent precedents for believing this, not only in the day and age in which we live, but all past history contributes to the support of this belief and its supply of material is ample for the argument. Now, this is not only the case with reference to the truth itself, but it is a principle *inherent* in nature, that sometimes a bad cause is also fostered by the opposition it meets with. So that those of our friends whether here or elsewhere who suppose that opposing the truth will produce an arrest of its growth, and extinguish the life it contains, the vitality embodied in it, are simply poor readers of human history, are simply ignorant of the facts of history, and are ignorant of the various phases of human nature, as that human nature has been de-

veloped in the varied schemes that have sprung into life during the centuries past and gone. But when we take these indestructible principles that outlive the ages; when we take a truth that is universally so, one that is a truism in its nature, and when we take our association of those truths together and constitute a system, and then undertake to wage war against that system, my friends, it is a very costly experiment; it is a losing game. For "truth though trampled to the earth will rise again." You cannot destroy that which cannot die. You cannot put life out of that which is life itself. You cannot extinguish the power that is limitless in its resources. You cannot do it.

Now, I do not purpose occupying your time but a few moments longer. I have directed your thoughts over quite a breadth of ground in quite a rambling manner. I have not felt disposed to take a subject and direct your thoughts specially to it; for I am aware when subjects are spoken of, and questions are sprung, the mind involuntarily follows out and conducts itself through a series of reasons and deductions until it arrives at legitimate conclusions, satisfying itself or otherwise as the case may be; but I have brought up a number of questions showing the general character of the work in which we are engaged. I am convinced that God has directed our destiny, and that His hand is still over us for good; and that we are the happy recipients of many proofs of His divine favor. He has withheld from us the chastening rod of our enemies; He has dispelled the clouds which have gathered around us in sable thickness, and has shed forth the light of heaven upon us,

which has caused our hearts to rejoice in the God of our salvation. We have received the doctrines of Jesus Christ: faith in Him; repentance of sins, and baptism for the remission of sins; and we have essayed and covenanted to live a new life in Christ Jesus; to seek to do good to all men, and evil to none; and like Daniel of old, to be faithful to the statutes and to the decrees and behests of Jehovah, the decrees of man against us notwithstanding; we having come to the conclusion in our own minds that God and a few good men form an overwhelming majority. And we shall see and yet learn that truth will triumph and prevail. But it may be—and we have promises moreover to that effect—that clouds of darkness will gather; that threatening storms will rise; that the impending dangers will be so imminent as to cause the countenance of some to pale and their knees to tremble and their faith to falter. But, then, the darkest hour is before the dawn of day. So shall we find that God, when He shall have been fully convinced of our integrity, having proven us as gold is purified through fire, will abide by the results of obedience to His covenants; that we shall come off more than conquerors through Him who loves us, even Jesus Christ our Savior.

May His Spirit and His grace sustain us in the discharge of every duty, in the developing of every divine institution and in maintaining every correct principle, and in promoting every peace and righteousness upon the earth, is my prayer, in the name of Jesus Christ, our Redeemer. Amen.

THE SPIRIT OF REVELATION AND ITS OPERATIONS.

DISCOURSE BY ELDER CHARLES W. PENROSE, DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, JAN. 30, 1881.

REPORTED BY JOHN IRVINE.

I have listened attentively to the remarks made to us by Brother Bywater, this afternoon. He has presented to us a great many things that are true and profitable for us to reflect upon. I always take pleasure in listening to my brethren when they say something. I take pleasure in reflecting upon the ideas which they present and in carrying them to their legitimate conclusion. When we hear a truth presented to us by the Spirit of the Lord, it is of this nature; that we are not only instructed in that particular truth for the time being; but it leads us to reflect upon truths that grow out of or are connected with it. One truth seems to lead to the contemplation of other principles, and they to others, until the great field of truth is open to our view, and we see that we know but very little, but that there will be an opportunity afforded us to advance and learn that of which we are now ignorant.

Brother Bywater has to some extent this afternoon drawn the line of distinction between the faith of the Latter-day Saints and the creeds of the various denominations, expressing himself to the effect that whereas each of them take in but a part of the Gospel of Jesus Christ as de-

clared in the Scriptures, in their creeds, the Latter-day Saints embody in their faith the whole of it; that whereas the different Christian denominations are founded upon some few peculiar ideas and tenets, the faith of the Latter-day Saints is based upon a broader foundation—that we take in the whole of the Gospel, the whole of the revealed will of God to man. This is correct so far as it goes. But the faith of the Latter-day Saints is not comprehended alone in that which God has revealed and is placed on record. The creed of the Latter-day Saints is not comprised by a certain number of tenets; we are not limited to a certain number of articles of faith; we are not confined to the things which are laid down in the book called the Bible, which all the professing Christians of the times declare they believe. We are not bound up by the Old Testament, nor the New Testament, nor by both combined. We have received certain principles that can be found within the lids of the Bible. A great many of our principles can be found existing among the various Christian denominations. One sect believes in some things which we believe in; other sects believe in other things in

which we believe. But there are principles connected with our faith which go over and beyond and above all that which is comprehended in the Christian world, and all that which is contained within the lids of the Bible. And yet at the same time there is nothing in our faith, there is nothing in our creed, which contradicts that which is in the Bible. There is no principle in our faith which contradicts anything that can be demonstrated by known truth. Truth always harmonizes with itself. And when a person grows in the knowledge of the truth and advances to higher principles, he does not receive anything that contradicts any truth he had previously learned, for truth is never discordant with itself. Truth is eternal; truth, as we have been told this afternoon is indestructible and never contradicts itself.

The great distinction, as I view it, bringing it down to a small point, existing between the people called Latter-day Saints and all other bodies of professing Christians is this: That our creed is founded upon doctrines and principles and a spirit which have come from heaven in our own times. The doctrines of our faith, most of them, can be found laid down in great plainness in the books of the Bible and were revealed aforetime. Yet we have not received our training, our ideas concerning them, from the Bible. They have come to us from heaven direct. Every doctrine and principle of our faith has been sent down to us in our own times. These doctrines have come by present revelation. Now in that there is a marked difference between us and the rest of the people who profess to believe in the Christian religion. The various sects of modern times draw their creed—or profess to do so, from

the Bible; they take it from the written books; they do not profess to have received any direct communication from the heavens. Take all these various sects of modern times and examine into their different creeds and the foundation of their belief in them, and you will find that it rests upon the hypothesis of the divinity of the Old and New Testaments. They trace their doctrines—or profess to do so—to these books, and they believe in the various doctrines which exist among them, because they consider that they can find them in these books. The book is the foundation. The Bible the written word, the dead letter, is the foundation of all their creeds. Perhaps the Roman Catholic Church, as it is commonly called, is the only exception in that respect. But even the Roman Catholic Church, who look to the Pope as the great earthly head of the Church, do not believe in present revelation. They did not obtain their creeds through direct communication with the heavens. Although the Pope professes to be the direct descendant of St. Peter, he does not even profess to have that great gift which made Peter a veritable Apostle—that is, the gift of revelation. Peter received communication from on high; so did his brethren of the Apostleship. This was the real source of their light; this was the real power by which they instructed the people. They were filled with the Holy Ghost, the spirit of revelation; they were in communication with the great unseen Head of the Church, Jesus, who was crucified, and had departed from their midst.

But all the various sects that compose modern Christendom more or less repudiate the idea of present revelation. They do not believe that in these times man can com-

mune with his Maker. They believe, to use one of their favorite expressions, that the awful voice of prophecy is closed forever; that the canon of scripture is full; and they believe that when John the Apostle wrote the book of Revelation, that was the last sacred record committed to man.

Now you see there is a great difference between the whole Christian world and the Latter-day Saints. Whereas we also believe in the Bible; whereas we also believe that God inspired holy men of old and that they wrote as well as spoke by the Holy Ghost: while we believe in the merits of Jesus, the mediator of the New Covenant, believe in his atonement, believe in the work he wrought out for the salvation of mankind; and believe in the teachings of his inspired Apostles, yet we do not found our faith upon that which is recorded in the sacred book called the Bible. But our faith is founded upon communications received in our own times, in the nineteenth century by living Prophets and living Apostles—by men who today hold that authority which the men held who wrote the things contained in that book. In that, then, is a great distinction between us and all the rest of the Christian world.

And there is another distinction, as I remarked just now; that whereas these various Christian sects are confined within certain narrow limits of faith, tied up within a certain number of articles or principles, our faith is not tied up by any number of tenets. The revelations which have been given to us at the present time do not constitute the whole of our creed. True, they constitute our creed so far as we have advanced today, but we stand ready to receive still further communication from the same source; the way is still

open for us to receive still further light, further principles, further admonitions, further counsels, and further plans for the rolling forth of the great work of God on the face of the earth. So that our creed—although it is true it can be likened to the blossoming of that flower which Brother Bywater has so beautifully pictured before us, but which will fade and fall away—is to me more like the tree of life, which shall never perish, whose leaves are for the healing of the nations, whose fruit bears the flavors and the juices of immortality, whose leaves never crumble or decay, whose roots are grounded in eternal soil, and that shall never wither and never die. This everlasting Gospel which we have received is the tree of life that shall flourish forever. And the same power which has revealed faith, repentance, baptism, and the laying on of hands, and the holy Priesthood, and has made known unto us the plan for the redemption of the living and the dead, and has inspired us to our works up to the present time, is still ready to communicate line upon line, precept upon precept, here a little and there a little, that we may be ready for every emergency, prepared for every event in the work of our God as it rolls forward on the earth. And when we, as individuals, depart behind the veil, we shall find the same opportunities there. We shall not lose the power to receive revelation. Our Priesthood will go with us. We will continue to grow in the knowledge of correct principles. That same Holy Spirit which has revealed a few things to us on the earth, and stamped the truth of them upon our hearts, will continue to open unto us the great things of the boundless universe; for it is the spirit of truth, and it will guide into all truth.

This is the condition that the Church of Jesus Christ of Latter-day Saints is in, and in that respect it stands distinct from all other bodies of so-called Christians now extant upon the face of the earth. But in this respect it is exactly the same as the old Church we read about in the Bible.

The beginning of this great latter-day work was when the Father and the Son revealed themselves to the Prophet Joseph Smith. God spake from heaven. God opened up the communication that had been lost for centuries. Ages had rolled along and there was no voice from above. But the Lord spake to Joseph saying, "This is My Beloved Son. Hear Him!" The Lord, the Great God, the Eternal Father, who spake in ancient times by the Prophets; and in the meridian of time by His Only Begotten Son, has spoken in this age of the world and has pointed to His Son as His mouthpiece as standing between him and the inhabitants of the earth, and this work in which you and I are engaged, is under the immediate direction of that holy being, our Elder Brother Jesus Christ, whom we are commanded to hear. We are not to go after the vain traditions of sects, nor the vagaries of men; we are to "Hear Him!" God has said so. Every doctrine and every principle that has been revealed to the Church of Jesus Christ of Latter-day Saints has come from the Father through the Son and by messengers who have been sent to this world by the Son, and by the power of the Holy Spirit, which bears witness of the Father and the Son. It is as it was in that revelation given to St. John on Patmos. Read the first two verses of the first chapter of the book of Revelation: "The Revelation of Jesus Christ, which God gave unto

him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." That is the order. God, our Father, is the author of all things here upon this earth. He is the developer or revelator of truth to us. He is the author of our existence and of our faith; it all comes from Him; but it comes through Jesus Christ; He stands between us and the Father, and although all things are of the Father, they come *by* and *through* Jesus Christ, the mediator. He sends others as the Father sent Him. These come and minister to those on the earth. And the Holy Ghost that proceeds from the Father, that fills all the immensity of space, that is in all things and through all things and round about all things, and is "the law by which all things are governed;" that beareth witness of the truth to all people who abide by the truth, will quicken them and bring them into communion with the Father and the Son. And therein lies the beauty of our faith.

Now, this communication that I am speaking of is not confined alone to those that are called to the Priesthood in this Church; it is not confined to three or twelve or seventy, or any given number of men, or to all the men; it belongs to the whole Church, male and female. It is the spirit of revelation, the spirit of Jesus, which is the spirit of prophecy. This spirit quickens the whole body. And here again is a distinction between us and the rest of the world. We cannot only receive the Holy Spirit to gladden our hearts, to cheer our souls, to comfort us, to make plain what is written in the books, but also as a present revelator. Just as the light that comes from the sun streams

down to gladden our eyes and make plain the physical objects of creation, so the light that comes down from the sun of righteousness is universally diffused in the Church, that every man and every woman and every child of proper years who has obeyed the ordinances of the Gospel, may receive of that spiritual light and revelation, each and all in their own place and for their own purposes as they need.

When I speak of this spirit of revelation, I wish to be clearly understood. As I have said, each one in his own place is entitled to the manifestations of the spirit. But the President of the Church, who is sustained by the voice of the Church and by Divine appointment, stands as the revelator to the Church. If there is anything to reveal for the guidance of the Church as an organized body, or for the comfort and edification of the Church, it will come through the head. That is clearly laid down in the revelations God has given us, that we might never be deceived by the revelations of this person or that person who might claim to have received a Divine message. In the rise of the Church the Lord said if He had anything to communicate to the Church as a body, He would reveal it through his servant Joseph. "None else," said the Lord, "shall be appointed unto this gift except it be through him; for if it be taken from him he shall not have power except to appoint another in his stead. And this shall be a law unto you, that ye receive not the revelation of any that shall come among you; And this I give unto you that you may not be deceived, that you may know they are not of me." But, says one, supposing the head does not obey the ordinances; supposing he transgresses; suppose he turns aside and

is unfit to receive the revelations of God for the Church—why, then, the Lord says another shall be appointed in his stead. Thus we have an order by which we may not be deceived. When we get any revelation from God to this Church, it will come through the head of the Church. Yet when a man is called to preside over a portion of God's Church he may obtain, by the power of the Holy Ghost, a knowledge of his duties, a knowledge of the wants of the people under his care, and thus be able to counsel them under circumstances in that particular sphere. So in a family. A man who has a family, and who has been ordained to the Priesthood, can have the light of God to guide him in the interests of his family, that he may know how to rule and conduct all things properly in that household; but it is not his duty to dictate to the Ward or to the Stake in which he resides; that belongs to the constituted authorities; but in his own affairs he may obtain the revelation that he needs, and so in regard to principle and doctrine for his own benefit. A man or a woman in this Church is not tied down to written tenets of faith, but has no right to teach or attempt to expound that which God Almighty has not given through the head, although all have the right to receive light and knowledge for themselves. And I know the way is open. I know the Lord is ready to hear the prayer of every member of the Church. I know He will hearken and hear and speak to their souls that which they need in due season.

There is this difficulty sometimes in this Church, however, and the same difficulty existed in former times. If a person should happen to grow a little in the knowledge of

the truth, and get something which others may not have received, he may become puffed up in the vanity of his heart, and think he should be exalted into a high position. For instance the Lord gives gifts to the Church—the gift of tongues, the gift of prophecy, the gift of healing, the gift of being healed, the gift of discernment of spirits, and a great many other gifts according to the faith, desires, and capacities of the Saints. A person may get a gift and rejoice very much in that gift, but just as soon as he becomes desirous of displaying it, and wishes to be considered great among men because of it, just at that moment he is in danger of being led by a false and delusive spirit, led out of the strait and narrow path that leads to lives eternal. All these gifts properly used are for the benefit of the Church. Above all, every member should enjoy the spirit of revelation. Were it not for this spirit of revelation we would not be any different from other churches, this Church would be dead without this divine light, which indeed is the life thereof.

Now, my brethren and sisters, seeing this is a day of revelation, seeing we stand in this position before the Lord, seeing the Lord is nigh to us, that he can hear our prayers, and that he will answer them, what kind of people ought we to be? Why, we should be a people ready and anxious to receive every word he may reveal through the authorities of His Church whom he has appointed to lead, guide and instruct us. People make a great deal of fuss about the "Mormons." They say we are led by men. They think we are bound up in chains of bondage, compelled to do this, that or the other. Why we are of all people in the world the most free! Sometimes

I think we have almost too much freedom. We have embraced the gospel of liberty, and seeing that God has placed at its head men to make known how we are to act, we should be ready and anxious to receive the word of life; and when we pray for God to sustain the authorities of the Church in their respective positions, we should be ready and willing to sustain them ourselves, and receive the word of God revealed through them for our guidance. And if we were willing to put into actual practice the things that God has revealed in the Book of Doctrine and Covenants—a book which contains some of the revelations given in our time—I know the Lord would reveal more. Just as soon as we are ready to carry out what has already been revealed, the heavens are ready to reveal more. We have only received a little of that which is designed to be made known in the latter days. God is ready to reveal in this great dispensation all things that were revealed in former times, and many things that have been hid from the foundation of the world. Well, let us live up to that which we have received, let us reduce it to daily practice, and if we have been doing things that are wrong and contrary to the will of God, let us make up our minds that we will do so no more, that we will live the lives of Latter-day Saints, doing our duty, filling the sphere we are called upon to occupy, and we shall have joy in our labors, God will be near to us, He will be unto us a Father and a Friend, and we will have all the time a testimony of this work.

I bear my testimony this afternoon before this congregation—and I am willing to do so before all the world, if my voice could reach to the ends of the earth—that I know God lives, that Jesus of Naza-

reth, who died on Calvary's Mount, is His son; that He has revealed Himself in our time; that the Holy Ghost, the spirit of revelation, has spoken to my soul, bearing witness to me of the truth of this work, and I rejoice that I am a Latter-day Saint.

I pray God to bless us as a worshipping congregation today; that He will seal upon our hearts the spirit that shall help us to be truthful and righteous and pure, and that we may always be actuated by the spirit of revelation, through Jesus Christ. Amen.

THE ADVANCEMENT OF GOD'S PEOPLE UNDER THE INFLUENCES OF THE GOSPEL, ETC.

DISCOURSE BY ELDER HENRY W. NAISBITT, DELIVERED IN THE ASSEMBLY HALL SALT LAKE CITY, SUNDAY AFTERNOON, FEB. 20, 1881.

REPORTED BY JOHN IRVINE.

It is related in the history of the Lord Jesus Christ, that upon a certain occasion (after some of His marvelous works), He was followed by a great number of people; and upon noticing that this continued, He called His disciples and said—

"I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint by the way. And his disciples said unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. And he commanded them to sit down on the ground. And he took the seven loaves and the fishes, and gave

thanks, and brake them, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. And they that did eat were four thousand men, beside women and children."

In looking upon a congregation like the present, I think that every Elder in Israel must feel that from the few small loaves and fishes which he may have accumulated in his experience, he is unable to feed and supply the necessities of the multitude before him. But while he occupies the position, he realizes that the infinite resources of the Holy Spirit are within general reach, and that this can be supplied and so administered as to bring home the little food that may be presented; and

that by the processes of its multiplication, every man and every woman, and all the youth who are assembled, may have their "portion of meat in due season," they may go away satisfied and refreshed and fitted for the duties of life, and their minds may be so expanded as to realize that through the inspiration of the spirit there is more left than appeared at the beginning. If this result depended upon a man's native intelligence, if it were to come alone from the narrow field of his own experience, in my opinion it would be presumptuous in one to expect to be able to do much good. But the Elder who stands before the congregations of Israel, realizes that he is but the instrument, that he is but the medium, and that he needs to be taught as well as to be the medium for teaching; that he needs to be fed, as well as to be the instrument of feeding others; that his character and capacity are pretty much like the majority of those who are in communion with the same Church; that if he is to grow, to increase, to acquire strength, to become filled with intelligence, that he must reach beyond the confines of man's thought; that he must get beyond the boundaries of man's experience, that he must draw his supplies from resources which are greater than those that man controls; and that it is only from this outreaching that he will be able to satisfy the wellings of that spirit within him which desires to comprehend and to accumulate and to enjoy all truth.

The many agencies which are at work among the Latter-day Saints, to bring to pass the purposes of the Almighty, are more or less understood by all. I think that there are none of us scarcely, who would claim the title of "Master of Arts." We are all, I think, satisfied to be ac-

knowledged (and to feel it an honor and a privilege to be acknowledged) as students or pupils in the great school of the Gospel of the Lord Jesus Christ. We have all comprehended the depths of our ignorance; we have all realized that the training which has been necessary for us, the lessons which have been given unto us had to be adapted to our capacity and to our condition; no matter how high our spirits might soar in anticipations of the present or the future that spreads before us—when we have come to ourselves; when we have really felt our insignificance, when we have realized how easily we are influenced by temptations that are opposed to our best interest; when we realize how easily we are diverted by the fashions and frivolities of life; when we realize how we are cast down by opposition, and how the efforts of our enemies seem measurably to test our faith—I say, when we realize that these are the feelings of the masses of the people, we then comprehend that we need to be buoyed up and sustained by a power that is vastly higher and greater than ourselves.

We are a good deal in the condition of our boys when they go to school. They come in contact with those who are far in advance of themselves; in their simple primary lessons they realize what an immense gulf there is between them and their preceptor. And when in our ignorance we realize how far we are behind many of those who have grown gray with experience, who have been passive to the reception of the spirit of revelation, who have been able to grasp a large amount of truth, and to comprehend the bearings which one truth had upon its neighbor truth (all together jointly working out that process which is called and constitutes education in

the life of a Saint), we have had our ambition stirred, our feelings wrought up, our minds illuminated by the influences of this same spirit of inspiration. Sometimes this has been in reading the productions of the old Prophets, sometimes in listening to the champions of the Gospel in our day, sometimes in sitting beneath the combined influences of the hosts of thoughtful men and women among the congregations of the Saints. Probably we might illustrate, for a moment or two, how the changes we look for are likely to be brought to pass, and the ways have been presented to us from time to time. And if the illustration is drawn from homely things, I hope that it will bring home to the good Saints and to this audience the truth sought to be established.

Many of the inhabitants of this Territory are agriculturists—tilling the soil of these mountain valleys. Looking at it naturally, it would not seem to be so highly productive, or to yield the vast advantages which spring from tillage, that subsequent experience seems to confirm. But here is a man engaged in this occupation who has had a measure of experience, and who knows, at all events, the rudimentary principles which pertain to his occupation.

In the beautiful months of summer he walks into his field. He remembers his labor there, how he took pride in the preparation of that field for the harvest which he desired. It was well-ploughed; it was well-harrowed; it was well-seeded; and as the spring rains descended it became clothed in a garment of lustrous green. As the weeks pass by it advances towards a higher form, even towards maturity, until with the warmth of the increasing sun, and partly as the product of the good cultivation which it has had, it glows

in this sunshine of the summer with the promise of an abundant harvest.

The farmer, realizing the destiny of the grain, was disposed to question it, after the manner of the fables we read in the days of our childhood. He goes into this field of grain as the passing cloud flits over it; as the wind sweeps across its face he notices how it bends with its weight and wealth of grain, he admires its beauty and he says, "What a magnificent field of wheat is here." And addressing himself to it he suggests:

"How would you like to be presented to the king?"

The wheat is growing up in the dark soil of the earth, having no idea of its purpose or future; but the question being asked, it lifts itself in pride, it rejoices in the prospect that is suggested, and finally says:

"Yes, I would like to be presented to the king."

But by and by, as it colors to ripeness, the laborers come, and with the reaping machines or sickle they go to work in this beautiful field of grain, and before it knows where it is, instead of waving in the sun and enjoying the elements surrounding it, it finds itself lying prone upon the earth. And as it lies thus prostrate, the question naturally arises, "How is the promise of my master going to be fulfilled? How am I to reach the destiny to which he alluded?" While it is pondering over the situation, more laborers come along, and they take it and bind it into bundles; and the wheat wonders to itself whether the bundling process is a step towards its destiny. By and by another set of hands comes, and the bundled wheat is set on ends, in (what they call in the part of the nation from which I came) the form of "stooks." After

the stooks have been formed, a capsheaf is put on them, to protect the grain from the changes of the weather. It stands a while in this condition, undergoing the mellowing process; but after standing sufficiently in this form, another gang of laborers come along, and thrusting their steel forks into the sheaves, pitch them onto wagons and haul them away to the barnyard, where they are put into a stack. Here it remains probably for a time, undergoing another process, passing another stage, which fits it better for its final use. But it does not remain very long before it is moved again; this time it passes through the threshing machine. It goes through the beaters, and is subject to the fan, and is thus separated from the straw and chaff. It is then put into sacks and tied up at the mouth, and after awhile it is hauled away to the mill, and there it is put into the smutter, and cleansed from foul seed, smut, &c.; then passing between the upper and nether millstones, it is ground almost to powder; from thence it must perforce pass through the bolt, and finally comes out fine, or very fine flour, according to the quality of the wheat, or the design of the miller. But notwithstanding the many changes it has undergone, its end is not yet; it is not yet in a condition to realize the fulfillment of the promise. The flour is now taken home to the good housewife, who puts a little of it into a pan, and then pours hot or cold water upon it, and adds the elements which cause fermentation; and then it assumes another condition. It begins to think again, "Surely my destiny is now about to be fulfilled." But the good wife takes it, and works it, and kneads it into loaves, and finally opens the oven door and thrusts it as it were into the furnace. By this

time it thinks that its end has come; it is now about to be consumed. After it has undergone this baking process for a while, it comes forth from the oven a beautiful, brown, pleasant, well-flavored loaf, in which condition it is fit to be presented to the highest authority in the land.

Now, to return again. Here is the human family unconscious of their origin, unconscious of their destiny. But the Elders of this Church go forth and tell mankind that they are the children of their common Father; that they had their origin in the eternal worlds; that there lies before them a grand and sublime destiny; and they say, inasmuch as this is so, how would you like again to be presented to your Father—to the King? How would you like to return to His presence, and to enjoy His smiles. How would you like to be brought back again to the surroundings you once enjoyed? And as the stirring impulses of these warm thoughts rush through the hearts of the listeners in the midst of the nations of the earth, their minds begin to expand and their hearts begin to swell with the newfound dignity thus spread before them, and in the promise of the future; but by and by there is a change in their condition; in the pride of their hearts, under the inspiration of those men who thus taught and counseled them, they thought they were going to be somebody. But other contingencies of life were upon them. The sickle is at their roots; adverse circumstances come along, and withal they are perhaps laid low upon a bed of sickness; and when they least expect it they are called to pass through the valley of humiliation. And under these circumstances they inquire, Is this the way through which I am to pass into the presence of the King? The Elders

who first prompted them to these ennobling thoughts have now induced them to take another step in this preparatory process. They repent of their sins; they go down into the waters of baptism and become members of the Church of Jesus Christ of Latter-day Saints, and they are now bound in bundles, or, as they are called, "branches;" and when they are tied up in this fashion there is a capsheaf put over them in the authority of a presiding officer of the branch. I know that occasionally there are those in the lower sheaves who are disposed to find fault with the position they occupy. They say, we are just as good wheat as you can find on the capsheaf; we are just as valuable, we possess just as much intelligence; but while this is the case, and they may rebel, yet they finally realize that there is an order in the organization with which they are identified, and the increase of the spirit of intelligence tells them that the same destiny, the same grand future awaits the wheat in the sheaves that stand upon the ground, as it does the wheat which crowns the pile.

But a new impulse begins to work in their hearts, and the agents came along and gathered them up to the railroad and to the steamboat. "From the east and the west, and the north and the south," they are taken away in a body and placed in the form of, or in the stackyard—this is the gathering place in Zion. They are with the body of the Church, in a larger form, than they were in the little branches in the old world. And after they have been in the stack awhile, they begin to look around and to ponder upon the changes which they meet from time to time; they find themselves in the midst of new

conditions; that they are surrounded with new combinations of circumstances, subject to new influences. Soon they discover that they have reached the threshingfloor of the Almighty, and as they pass through the cylinders (as it were), through the trials and friction which belong to the gathering place of the Saints, as their defects and surplusage become apparent, there may be groaning in spirit, but the conclusion is reached that they need to lay off the straw of old tradition, the chaff of early training, the influences and powers which molded them in the past, and to make themselves satisfied with every process pertaining to the present and the future.

By and by they come forth from the threshing machine measurably divested of extraneous and comparatively useless characteristics; but no sooner have they got through than change is on them again; they find themselves in the mill, and between the upper and nether millstones at that—between the friction of their enemies and the direction of the authorities in the Church of Christ, they are almost ground to powder, in order that they may know themselves, that they may understand their characteristics or defects, and that they may be the better prepared for the future.

After awhile a man is called upon a mission. He goes out to colonize the desert, or he is sent to the nations of the earth, and here comes the kneading process. The call may be to a hot or a cold country, to a pleasant place or a disagreeable one, but he all the time realizes that his character is changing, that it is being molded into a higher form, becoming more and more willing, yet also becoming solidified and established. And after having been thus kneaded and watered until in thought

and inspiration, he begins to ferment, he is again molded into still another form and thrust into the oven, that it may consume that which is evil, that he may throw off those gases that are unnecessary for his future, and having passed through this process, he comes forth purified, as it were by fire, and fitted for the Master's presence.

I presume that all the Latter-day Saints are more or less acquainted with these trials through which they have passed—with the influences that have been at work upon them since they yielded obedience to the Gospel. You that are from the old world, or from the new, will realize the feelings of joy and of gladness with which you received the Gospel. You will comprehend how, for the moment your judgment was carried captive by the power of the Spirit of God; how you realized the grandeur and the adaptability of the Gospel to your condition, and how much you enjoyed association with those who were of a like spirit with yourselves. You took satisfaction in their society. If you saw a man or a woman who belonged to the same branch, you used to rush to give him or her the morning or the evening greeting, as the case might be. In the midst of your daily avocations you looked forward to the meeting in the evening, or you looked forward to the meeting on the Sabbath. But after you had been but a little while in the Church, you began to realize that everyone did not look at the Gospel as you looked at it. There were those who began to think that you were foolish, enthusiastic, deceived; who began to show you that they had no interest in that which you had accepted. They treated you with indifference, looked upon you with contempt, and you soon found your only satisfaction was

in the association of your brethren and sisters; you were drawn, even forced, into their society. The bitterest opponents you found were in the religious world. The old Sabbath school teacher, the old class leader, the old superintendent, the old minister, became enemies to you. While professedly anxious for your welfare, they considered you were in error, they feigned sorrow for your delusion, they hoped for your deliverance. And if you lived in a small village or in a small town, it became almost an impossibility for you to secure employment. The opportunities of living were measurably denied you. Hence you found more abiding solace in the Gospel, and you began to comprehend the advantages of gathering. You began to realize that there was something of an intelligent character in connection with it; that by gathering you would escape from this contempt and from this opposition; that you would be in the midst of those who were of like faith with yourself. By and by you had the chance of leaving your native land; but the trials and difficulties which you had to meet on the way to "the valleys of the mountains" were very hard, and such as you were not accustomed to in your native land. You were placed under new conditions, subject to new trials. You felt yourself surrounded by new temptations, and you began to comprehend that you had within you features of character that were comparatively unknown before. You felt the inconvenience of traveling on the plains, as we used to do in olden times, with eight, ten, or a dozen in a wagon.

After a time you landed in Zion, and you soon began to realize that here was another state, or condition. I recollect my own experience when I first settled in this city. I came

from the active ministry in the old country. No one knew me here, and no one seemed to care to know me. I occupied no position; nobody bade me welcome; I was a stranger in the midst of a strange land. I began to feel a little blue. I had to wonder within myself whether gathering had made any difference in my feelings or faith, and it was only upon reflection I discovered that from a life of comparative activity I had been brought into a condition where I was comparatively dormant; my faculties were unexercised, and instead of being sought unto, had to seek counsel from those who presided over the Ward. Conditions were reversed, circumstances were changed, and it was only reflection that led me to comprehend this fact. After I had been here a little while, I had to look for something to do. I was not sure that I would find the employment to which I had been accustomed. I had been used to standing behind a counter and attending to business of that kind in the old world, but when I came to Salt Lake City there was hardly a counter in it. I could find no occupation of that character. I therefore went to work as a carpenter, in order to sustain myself and family, and become a useful member of society. This was a new experience. It brought with it its trials. When Saturday night came I was not sure as to the kind of wages I would receive. I would likely be paid in something; it might be in something I had made myself—the product of my own hands; it might be in something I did not want. These were the old days of "barter and swap" in the midst of Israel. When we wanted a candle we had to melt a piece of fat in a saucer, stick a piece of rag in the center, and by this

means light ourselves to labor, or to bed. When we wanted a fire we had to get a little wood—there was no coal—and go to work and chop it, and instead of a fireplace, we had to make the fire on the hearth, in stooping to which my wife would almost break her back in attending to the necessities of domestic life. These were in their way trials. They gave us new thoughts, new feelings, they brought momentarily strange conclusions; we began to inquire whether the Zion we had reached was worthy of the ideas we had cherished in regard to it. We met with many trials. If we had to trade in any way, we came in contact with those who were disposed to take advantage. We were "green" in our way, so to speak; we were not acquainted with this order of things, and there was more or less friction until we became used to the ways and methods which belong to a new country. The old land is the product of thousands of years in the history of the past; this was a new land, it was but of yesterday, and had all the newness that pertained to infancy. Yet I must say that even at that time, after a little acquaintance, social life was very warm. People used to visit each other with great freedom. There was no vast amount of style; there was nobody able "to put it on." When we visited we were satisfied to enjoy our molasses and bread and squash pie, and with these we thought we feasted almost upon the food that the Gods were wont to eat, or upon angels' food. We enjoyed these things, until by and by we began to increase in means and to build up our homes.

When we look back upon these primitive times, we see how little really the human family can get along with. How many things we

hunger after, desire to have, and spend our lives in obtaining, yet how easily we can get along without them. I think that one of the greatest losses I experienced in this Territory was that of intellectual enjoyment. I had come from Mechanics' Institutes, Lyceums and Athenaeums, which offered opportunities of amusement and intellectual growth. But you know how it was here in those early times. The newspapers have been telling us lately that we were occasionally two or three months without a mail, while newspapers and books were few and far between. We had left even our *Stars* and *Journals* and pamphlets on the plains; we had thrown them out of our trunks—and I do not know but some had to leave their trunks also—and we were thrown more decidedly upon our own resources, and we had each to seek more earnestly the inspiration of the Almighty to give us intelligence. But even in these adverse conditions our minds became enlarged, we continued to grow, and had feasts of fat things in the tabernacle, and in the Ward, Quorum and other meetings of the Saints. The spirit of inspiration rested upon those who spoke to us, and our minds expanded to the truths of the Gospel, and the future of the grand system with which we had become identified.

Gradually the Gentile world came into our midst in considerable numbers; as they kept increasing they tried many methods to divert our attention. They pointed out to us the mines in the everlasting hills; they brought along the fashions that belong to Babylon; they tried to work upon our feelings; they called upon our sons and daughters to throw off the bondage (as they called it) which had been placed

upon them by the Priesthood. But when we pondered upon these things, we realize how little they understand our position, how little they understand our condition, how little they understand the thoughts we have in regard to the future, how little they comprehend the foundations of our faith, even while they pray, beg, beseech and coax us to recant, how little they know of the power of the spirit and of the result of the experience we have passed through in the school of the Gospel of Jesus Christ. Nevertheless, they continue in this direction, and we have to meet it. We must comprehend the rivalry—if I may so express myself the ever-present opposition which exists between the powers of intelligence and the powers of ignorance.

Well, we continued to live in Zion. Our families continued to increase. People gathered in from the nations of the earth. They spread out on the right hand and on the left, built up cities and redeemed the waste places. The power and authority of the Priesthood has been conferred upon the rising generation. Hosts of them are going forth as missionaries in the midst of the nations of the earth. They go with power and force, and when they return they acknowledge that the process through which they have passed has agreed with them. It has given them strength, increased their faith, and enlarged their thoughts.

And so Zion continues to grow. Her population increases in intelligence; they are becoming more and more fitted and adapted for the society of "the church of the firstborn, and the spirits of just men made perfect." They are men and women who are looking forward to the time when, through their faith-

fulness and integrity, they shall be admitted into the celestial kingdom and presented to the King. Their "eyes shall see the king in his beauty: and the land that is now afar off;" there they shall rejoice in His presence, and feel amply repaid for all trial, when they have triumphed and overcome.

I pray for and am assured that God, by His Spirit, will continue to work with the Latter-day Saints; that they will continue to be passive to its admonitions and more active to obey; that they will seek and learn, by "line upon line, and precept upon precept," and that while they follow this goodly advice, while they are edified by the ideas which are thrown out before them, while

they enjoy the songs and the anthems which are rendered by the choir, I hope they will be strengthened in their faith, and carry home with them the influence and the power of the food they have received here, and that thus there will be more life in the midst of Israel. I hope that even today, from the few words thrown out, that they will be spiritually strengthened, and so know that there are positive elements of growth to be obtained by attendance at the sanctuary of the Lord.

That we may continue to enjoy the life which has been given unto us, and that we may finally "become men and women in and through the Gospel," is my prayer, in the name of Jesus. Amen.

PARTAKING OF THE LORD'S SUPPER, ETC.

DISCOURSE BY ELDER CHARLES W. PENROSE, DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, MAY 1, 1880.

REPORTED BY JOHN IRVINE.

We have met this afternoon, my brethren and sisters and friends, to worship God the Eternal Father, in the name of His Son Jesus Christ, I trust under the influence of His Holy Spirit, and I pray that that Spirit may rest upon this entire congregation, and that I may be enlightened by its influence so as to be able to say something this after-

noon which will edify and instruct the congregation. Having been called upon to speak to you I hope I shall have your attention and the benefit of your faith and your prayers, so that such subjects may be presented to my mind as will be profitable for us to ponder upon on this occasion.

We are partaking of the emblems

of the body and blood of Jesus Christ, the Redeemer of the world. We do this in remembrance of him, in remembrance of the atonement which he wrought for us and for all mankind who will listen to his voice and obey his commandments, and also to direct our thoughts to another great event in connection with the history of our Lord and Savior Jesus Christ, which is yet to take place. We take this sacrament this afternoon not only in remembrance of the past but to direct our minds to the future. We partake of it to witness that we believe in the atonement wrought out by the Lord Jesus on the Mount of Calvary, and also that we expect his reappearance on the earth. We expect that he will come again, not the next time as the babe of Bethlehem, not the next time to be despised and rejected of men, a man of sorrows and acquainted with grief, but as the Lord of life and glory, as the King of Israel to sit upon the throne of his father David, to rule from the rivers to the ends of the earth; not to be brought unto the subjection of men, but to have all things made subject to him; not to bear his cross up the side of Calvary, but to come as a monarch, as a ruler of men, as the rightful Lord and King of this earth upon which we live. In partaking of these emblems this afternoon, then, our minds are carried back to the past, and carried forward to the future, and when we hold a piece of bread, blessed by the servants of God, in our hands, we take it in token and witness to God that we believe in him of whom this piece of bread is a representative. This bread is to us a representation of the body of Christ broken for us. When we drink of the cup we do so in remembrance of his blood and as a witness to God and to each

other, that we believe in Jesus Christ. Not only that, but we also bear testimony before the heavens and one another, that we are willing to take upon us the name of Jesus Christ, and remember him, and keep the commandments which he has given unto us. So that in our public assemblies on Sunday afternoon—or the Sabbath day if you please to call it so—we come together to renew our covenants, to make manifest before God and one another our feelings and desires in relation to these matters, to witness to the heavens and the earth that we are called to be Saints, that we have come out of the world, that we have separated ourselves from that which is evil, and dedicated and consecrated ourselves to the service of God, to carry out his purposes on the earth, to be guided by his Spirit, to be prompted by the same motives that actuated our Lord and Savior Jesus Christ, when he was a man among men, to renew our covenants before God, that we will serve him in all things, and that we will prefer the truth as it is in Christ Jesus, that we will prefer the Kingdom of God as He has set it up on the earth in the latter days above all other things; that we will place in our estimation first the Kingdom of God and his righteousness with the hope and belief that if we do this all other things shall be added unto us as we need them.

This, then, is a solemn occasion, and although we have the privilege of meeting as we do this afternoon every Lord's Day, yet it is nonetheless sacred, and should be nonetheless solemn to us, and we should endeavor on this occasion to call in our scattered thoughts, to refrain from thinking upon the things of this world, our cares, our business,

the affairs that belong outside of the Tabernacle, and concentrate our thoughts and our feelings and our desires towards God, and the things of God, so that his Spirit may brood over us, and that we may be refreshed thereby; that we may be spiritually nourished and fed; that when we leave our meeting place, we may go away strengthened and prepared to battle with the ills of life and with the evils of this world. I sometimes think that if we were deprived for a little season of the privilege of meeting together, and partaking of those sacred emblems, we would attach more importance to our meetings and to the ordinances of the Lord's House. If we were deprived of the privilege of listening to the voice of the servants of God instructing us in our duties for a time, perhaps we would value their teachings more than we do. The absence of the music this afternoon from our large organ puts me in mind of this. I am sorry we cannot have music from the organ today. I like to hear the tones which come from that fine instrument, an organ built by the handiwork of the people of God, of this community, when played upon by a good musician. Perhaps if we are deprived of the use of that organ for a little while we will value it the more after the repairs are completed. So it is with our public gatherings; so it is with the various means of grace which are so abundantly bestowed upon us as the children of God. God has been very merciful to us in affording us so many privileges of instruction. All the time there is a voice saying, "This is the way, walk ye in it." There is no need for any man or any woman among the Latter-day Saints to go astray for the lack of instruction. We have our public

meetings in our settlements on the Sabbath day, where the people come together to worship the Father in the name of the Son, where they can receive the outpourings of the Spirit in a collective capacity, as a congregation. We have our Sunday Schools to which we can send our little children that they may be taught in the way of life, and in the paths of holiness and virtue before the Lord. We have our Ward meetings on Sunday evenings, where we can meet together in a Ward capacity, and bear our testimony to the truth, or receive instructions from our Bishops and from the missionaries, who may visit us from time to time. And during the week we have many opportunities of assembling together, to hear the word of life, to talk to one another of the things of God, and be instructed in our various duties, both temporal and spiritual. Then we have the great privilege given us of God, that all the time we may draw near unto the throne of grace and receive for ourselves, individually as well as collectively, the power of the Holy Spirit to enlighten us in regard to the purposes of God, to strengthen us against sin, to enable us to cultivate the good that is in us, and grow up unto him who is our living head in all things, even the Lord Jesus.

This is the greatest boon that could be conferred upon mortals while dwelling in the flesh, the gift of the Holy Ghost, the Comforter, the Spirit of truth, which reveals unto men the things of the Father and of the Son, which is a spiritual light to the inward being, which is the same to the spiritual nature of man as the light that streams from the sun is to the physical nature of man. As we are able to see the various physical objects of creation

by the light of the sun, or as we call it, natural light, so by the aid of this spiritual light we can discern the things of God, and they can be made just as plain to our spiritual eyesight by the power of the Holy Spirit, as the things of the earth are made plain to our natural eyes by the power of the natural light that comes from the sun, or any artificial means which we may use or discover. The light which comes from God to enlighten the mind of man, to some degree is universally diffused like the light of the glorious sun. It is the true light that lighteth every man that cometh into the world. There is no person born into this world who breathes the breath of life, but who at the same time receives a portion of this divine spirit, this divine illumination. This blessing is not confined to people who are called "Christian," it is not continued to any particular branch of the human family. All people who live and move and have a being on the face of the earth are enlightened measurably, by this Spirit of truth which comes from God. It is the light and the life of the world at the same time. Just as we read in the first chapter of the Gospel according to St. John. Speaking in regard to Jesus, who is there called the Word, we read: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men." * * * "That was the true Light, that lighteth every man that cometh into the world." This is that spirit of intelligence spoken of in the Book of Job. We read there that, "There is a spirit in man: and the inspiration of the Almighty

giveth them understanding." If we have any understanding at all, any intelligence at all, any natural intelligence born with us into the world, it is the gift of God. He that created the heavens and the earth, the seas and the fountains of waters; He that made the sun and his light thereof—He lighteth every man that cometh into the world. This is the same spirit which is called the Comforter, although it does not operate in the same degree as that spirit which is called the gift of the Holy Ghost, which we read about in the New Testament, in the promises of Jesus Christ to his disciples and to those who would keep his commandments; but all people born into the world receive a portion of divine light, and if they would grow up under the influence of that light and be actuated and guided by its whisperings all through their earthly career, it would lead them gradually up to the fountain of light, to "the Father of lights, with whom is no variableness, neither shadow of turning;" it would lead gradually to God, so that they could commune with God while they remain in the flesh; they would grow up nearer and nearer to Him, for they would choose the good and refuse the evil; they would take into their nature that which would lead them towards God, and they would repel from them that which would lead downward, they would discern the strait and narrow path that leadeth unto life, and they would avoid the broad road which leadeth unto destruction, in which so many of the human family have walked from the beginning. It is because the people that dwell on the earth do not listen to the "still small voice" of that natural light which is born with them into the world, that they do not receive the things of God.

It is because they love that which savors of darkness and of evil that they do not comprehend the things of God as they are in him, and that they are shut out from that communication which all people might have if they would walk in the right way.

We are placed here in a world of opposites. Just as it was symbolized in the Garden of Eden with regard to the tree of life and the tree of death, or the tree of the knowledge of good and evil, so it is here. All through the ages that are past, God has placed before his children good on the one hand and evil on the other, and it is the privilege of all men to choose the good or the evil, which they please. Their agency is free. God will force no man to heaven; he will allow no man to be forced to hell. We are placed here where there is a mixture of good and evil, of light and darkness, of truth and error, of sorrow and joy, of bitter and sweet, of life and death; life spiritual and death spiritual, and also life and death natural. Why are we placed here in a world of death, in a world of opposites? That we may be tested; that we may be tried, and that we may manifest to God and angels and the heavenly hosts, and to one another what we are fit for in the world to which we are hastening. We are all hastening to another sphere, and we shall all be judged for the deeds we have done while we have dwelt in this sphere. All will be judged according to their acts and opportunities, according to the light that they have received or the light that they might have received if it had pleased them to open their eyes to it, and everyone in the due time of the Lord will be placed where he or she is fit to be. We will find our own level. Just as water finds its natu-

ral level. The time will come when every spirit will find its own level. We will all gravitate some day into the place where we belong, and that place will be determined by our condition, according to the opportunities we have had, and according to the manner we have availed ourselves of them, either in cultivating the good and rejecting the evil, or in rejecting the good and cultivating the evil. We are all responsible individuals. Every person who arrives at the years of accountability becomes a responsible being. He is responsible to the Being who created him, to God who is the Father of his spiritual nature; for although we are all living under various circumstances here upon the earth, although mankind is made up of different races, yet, so far as our spiritual nature, the real individual, is concerned, we are the sons and daughters of God, who is the Father of the spirits of all men, and he that "hath determined the times before appointed, and the bounds of their habitation," has sent us his sons and daughters to dwell upon the earth in earthly bodies, some of us in one part of the world and some in another, but we are all the children of one Father, and therefore we are all brethren and sisters. And the time will come when our Father, who has sent us here for an experience, for a schooling, for an education, that we might understand the things that pertain to this lower sphere and grapple with evil and overcome it, will judge us with a righteous judgment, and we will all go to the place which we have fitted ourselves for by our earthly acts.

Now, the Lord, in the beginning of our temporal existence on the earth, placed within us this spirit of life and light, and if we would be actuated by that spirit and walk in the

path that leads to the Father's presence, we would get so near to him that we would learn of him personally. But all have gone astray, and when we take up the history of mankind and view it in the various ages and among the various races of men, we find that they have all been prone to do evil; that the great bulk of the human family, at any rate, have loved darkness rather than light; that they have loved error rather than truth, and that they have been led by the Evil One rather than by the spirit which comes from the Father. When Jesus Christ came upon the earth, he told the people that if he had not come among them, they would not have had sin, but now that he had come among them they had no cloak for their sin. Why? "Because," said the Savior, "light is come into the world, and men loved darkness rather than light, because their deeds were evil." And as Christ came in the meridian of time to reveal the Father to the children of men, so far as they could understand him, so at different times during the world's history God has sent holy men, inspired of the Holy Ghost, men authorized of him to declare his word to the people that they might have life, that they might, if they pleased, choose the light and walk therein, or choose the darkness and walk therein.

But how has it been with those holy men? Have the people of the world generally received them? Have they welcomed them and their testimony? Have they hailed with joy the messengers from the Holy One, bringing light and truth and glad tidings of great joy? No. We find when we come to investigate the matter, that in all ages of the world the Prophets of God have been rejected of men. Jesus, the Son of

God, had to say to the people in his day, "Which of the prophets have not your fathers slain?" and He told the people of his day that upon them would come "all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom they slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation." Why? Because they had the testimony of those previous Prophets, they had the testimony of those holy men who had come in former ages, and they could see, by reading the history of the past, how wickedly mankind had rejected the servants of God, and yet, when the Lord Jesus Christ, the Son of God, came right into their own midst they rejected him, and in rejecting him they also rejected the Prophets which were before him, who predicted his coming, and the blood of all was to come upon that generation. This is how it has been in all ages of the world, the Prophets have been rejected. If a man came who flattered the people, who spoke the enticing words of man's wisdom, or according to the learning and science of the age in which he came, they would receive him with open arms, they would welcome him to their hearts, they would receive his teaching, they would feast and applaud him, they would clothe and feed him and make him rich. But if a man came with the word of the Lord, with authority from the Holy One, to minister in the name of the Most High, they would reject him and put him to death. Take up the Bible and read the history of the old Prophets. What was their fate? Why, just as Paul tells us in his epistle to the Hebrews. They were stoned, sawn asunder, be-

headed, persecuted, counted as not fit to live save it was in dungeons and caves of the earth: they were afflicted, tormented and rejected.

Some people who live in these times say, perhaps, "Oh, but if we had lived in those days we would have received the servants of God, we would have hearkened to the voice of the Prophets, we would have rejoiced to hear the words of men sent of God, men holding authority from the Most High, men who could communicate with the heavens, we would have looked upon them as deliverers from our doubts, from our darkness, from our divisions, from our strife, from our lack of knowledge." Would you? Are you sure of that? If you had lived upon the earth in the days when Jesus Christ came, how would you have told that Jesus was really the Christ? How would you have found it out? The people to whom he came rejected him. There was no special mark set upon Him by which mankind could discern that He was the Christ. There was only one way by which it could be found out whether Jesus was the Christ or not. And what was that way? Why, by revelation from God, and if you and I had lived in those times and did not believe in revelation from God, how should we have found out that Jesus, of Nazareth, was the Christ? We read that the disciples on one occasion were asked by Jesus Christ, "Whom do men say that I the Son of Man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the Living God." Now, how did Peter find that out, when those wise men, those

Pharisees, those doctors, those lawyers, the expounders of the Mosaic law, the men that were looked up to by the Jews as lights of learning, men who had studied the holy Scriptures and made the teaching of them a profession, men who prayed long prayers on the corners of the street and had passages of scripture sewed upon the hem of their garments—how was it that Peter found out that Jesus was the Christ, the Son of the Living God, and the rest of the people could not find out? "And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." What rock? "Peter," somebody will say. The name of Peter—Cephas, signifies a stone, and people think that Christ built his church upon Peter. Well, if he did, he built it on a poor foundation; for it was only a little while after this, in accordance with the prediction of Jesus, that Peter was put under a severe trial which caused him to deny the Lord that bought him. The people declared that Peter was along with those who were with Jesus, and he denied the accusation and swore that he never knew him. Well, it was upon this rock of revelation that the Lord would build his Church. It was by revelation that Peter knew that Jesus was the Christ. No man can find out that Jesus is the Christ except by that same spirit; no man can know that he is the Lord but by the Holy Ghost. Now, there may be a great many people say that Jesus is the Christ. How do you *know*? "Well, I believe it." Why? "Because I

have been brought up a Christian, and therefore I believe it." But do you *know* that Jesus is the Christ? No, you cannot *know* unless you get a revelation from God to that effect. You may believe that Jesus is the Christ, you may have been trained up in that belief; but you cannot know it unless God shall reveal it to you. It is only by the power of the Holy Ghost, that this knowledge can come to the children of men, neither can knowledge come to anyone concerning the things of God, except by the same spirit.

Now this gift of the Holy Ghost, as I before remarked, is the greatest boon that can be conferred upon mortal men, because by it they can discern and comprehend the things of God, and without it they cannot. They may reflect upon them, ponder upon them, speculate about them; they may come to certain conclusions in their own minds by reason and logic, but they cannot obtain a knowledge of these things unless it is by the power and gift of the Holy Ghost, which is a spirit of revelation. How can this gift be obtained? It can only be obtained in the way that the Father has pointed out. The way is plain and simple, but there is only one way. The Lord does not confer his gifts just as people please. The God who governs the universe has a way of his own. He does not ask us how we want seed time and harvest regulated, or how the earth shall revolve upon its axis, or how it shall move around the sun. He does not ask us when we want warm weather, or cold weather, nor when we want the rain or snow to descend, or the clouds to move away and leave the sun to shine forth in all its splendor. He governs the universe by fixed laws that cannot be turned out of their way by the whims of

men. And so it is in the spiritual universe. Earthly things are a pattern of heavenly things, and as there are laws that govern the physical things, so there are also fixed laws which govern spiritual things. There is a way by which this gift of the Holy Ghost as a spirit of revelation to make manifest the things of the Father and of the Son, and make them plain to mortal men in the flesh can be obtained. What is it? It is pointed out very clearly in the Scriptures, but strange to say the great bulk of the people who profess to believe in the Scriptures, do not take that way when it is made plain to their understanding. In the first place, according to the Scriptures, men must believe in God. They cannot come to him without they believe in him. Faith must be quickened in the human heart, and all people have power to believe. When a servant of God, inspired by the Holy Spirit, preaches the word of life, those who are desirous of the truth will be stirred up into faith by the power of his testimony and his preaching, and the authority of the Priesthood he bears. That natural light that enlightens every man that comes into the world will be awakened. For light cleaveth unto light, and truth cleaveth unto truth; and as the light of the sun when it streams over the mountain tops wakens up the latent light in the earth, and as the warm rays pouring down waken up its latent warmth, so the testimony of the servant of God, by the power of the Holy Ghost, and the authority which he holds wakens up the natural spirit of intelligence born in every man and woman, and the testimony he bears will find an echo in their hearts, the truth he presents will be made plain to their understanding, and they will see as he

sees. He bears testimony that God lives. Why? Because he knows. He knows it by communion with him through the power and gift and light of the Holy Ghost, and as he bears testimony to the people that God lives, and that he is sent with a message from him, they begin to believe. But if men believe in God, they must also believe in Jesus Christ as the Savior of the world, as the Redeemer of man; they must believe he is the Son of God, because all men come to God by Jesus Christ. His name is the key word of salvation. By him we have access to the Father, and we cannot come to the Father but by the Son. The servant of God also bears testimony that he knows that Jesus who died on Calvary is the Son of God and the Redeemer of the world, and that he is sent as a witness of this, to bear his testimony concerning these things. Then, having exercised faith in God and in Jesus Christ, a natural desire springs up to obey the commandments of God and of Jesus Christ. Those who believe see that they have transgressed, that they have sinned, and come short of the glory of God, and desire to put away their sin and cease to do evil. This is repentance. What is the next principle? Faith first. All things must spring from faith, for without faith it is impossible to please God. Faith is the first principle, repentance comes next. I do not mean a mourning, a weeping; I do not mean throwing one's self into paroxysms of grief and anxiety of heart; I mean a fixed determination, by the help of God, to cease to do what is wrong and try to do what is right. That is the next principle. The next is to get remission of past sins. "Why," some will say, "if man repents is he not forgiven?"

Not at all. A man may contract heavy debt at a store, but his being sorry for having contracted the debt would not pay off the old score. Faith and repentance, then, are the first and second principles of the Gospel of Jesus Christ, the first and second steps towards the attaining of that great boon, the Holy Ghost, the Comforter. What is the next step? To be buried in water in the likeness of Jesus Christ's death by a man holding authority from God to administer that ordinance, and to be raised up from the water by that person in the name of the Father, and of the Son, and of the Holy Ghost. This ordinance is for the remission of sins—not that water cleanses the man spiritually, not that the water washes away any sins the man may have committed. The blood of Christ alone cleanseth from all sin. That blood was shed for all humanity, but humanity will only obtain the full benefits flowing therefrom by obedience to the fixed laws that relate to the matter and pertain to salvation. We must obey the commandments of the Lord to obtain the blessings of the Lord. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." Jesus Christ set the pattern. He went down into the river Jordan; he was baptized of John; he was raised up from the water, and then the Father testified that he was well pleased with him. The Holy Ghost descended in the sign of a dove, and the Father spoke from the heavens saying that He was well pleased. Now, here are the Holy Trinity all bearing witness to this ordinance—the Son in the water, the Holy Ghost descending, and the Father in the heavens uttering his voice saying, "This is my

beloved Son, in whom I am well pleased." Christ set us an example that we should follow in his steps. The man that baptized Jesus Christ had a right to baptize him, he had authority from God, and if he had not that authority the baptism would have been void, just like the baptisms in the so-called Christian world today. Any man pretending to be an official who is not a *bona fide* official, cannot perform a valid official act, all his acts are void, and any man who baptizes another—even if he uses the form, the formula, all exactly right according to the pattern—if he has not authority from the Father, and the Son and the Holy Ghost to baptize, the baptism he performs is nothing but a bath. Why should he use the name of the Father, and of the Son, and of the Holy Ghost? Does he not imply that he has authority from the Trinity? And if he has not authority from the Trinity, then the baptism is without effect; it is as though it never was. Christ was baptized by John, a man called of God, a Prophet of God, a man holding authority to baptize. Jesus Christ also received his authority from God. We read that He "glorified not himself to be made an high priest; but he that saith unto him, Thou art my Son, today have I begotten thee. * * * Thou art a priest forever after the order of Melchizedek." Christ received his Priesthood from the Father. Christ bestowed that same authority upon his Apostles, saying to them, "As my Father hath sent me, even so send I you." Now here is the pattern: Those who believe and repent must be taken down into the water and be buried from their old lives, must put off the old man with his deeds, must be buried in the likeness of Christ's burial and

raised up again in the likeness of Christ's resurrection. Then, when they come forth from the water, if they have believed, repented, and been baptized by a man sent of God to baptize—then, "though their sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." They are cleansed, they come forth to a new birth, they are born of the water, and every time they partake of the holy sacrament they witness to God that they will continue in his ways, and walk in his paths, that they have put on Christ, and that they will remember him to keep his commandments in all things. Now when people are thus properly cleansed, and purified and made white, like unto newborn babes on entering into the world, without blemish or spot, then their tabernacles are fit to receive the Holy Ghost. How does it come? Like the remission of sins, it comes according to fixed laws; it comes through the laying on of hands of men appointed by the Almighty to administer. They lay their hands upon the baptized believer and they confirm upon him the Holy Ghost. Can a man confer the gift of the Holy Ghost? No; man is but the minister; the Holy Ghost comes from God; but this is the plan set and fixed in the economy of the heavens whereby people dwelling upon the earth shall receive this gift. Faith, repentance and baptism, then the gift of the Holy Ghost, by the laying on of hands.

Now, if you will take up the New Testament, you will find that this is the plan the Apostles followed in every instance wherever they went to preach the word of the Lord. They called upon people to believe in Jesus whom the Jews crucified, and to be baptized for a remission

of their sins, then have hands laid upon them for the reception of the Holy Ghost. They had authority to baptize, but they did not always have authority to confer the gift of the Holy Ghost. Philip went down to Samaria and preached the word of the Lord, and a great many were baptized, but they did not receive the Holy Ghost, although they believed in Jesus and were baptized. They could not receive that gift until someone came down from Jerusalem, having authority, but when Peter and John came down and laid their hands upon them, then the Holy Ghost fell upon them. When people received this Holy Spirit in olden times, what were its effects upon them? We read here in the New Testament that people had an inward witness that they were accepted of God. That was the blessing every man and woman in the Church enjoyed in olden times. It was no longer a matter of speculation; they had the Comforter, the Holy Ghost, the Spirit of the Lord, which revealed the things of the Father and Son to them, and they could say like Peter, "Thou art the Christ, the Son of the living God." "God has revealed it to me, and I know it. I am no longer in doubt. My faith has grown to knowledge. I know that thou livest, I know that Christ is thy Son, and I know that I am on the path which leads to thy presence." What else? All those who received this spirit received the *same* spirit. They were no longer Sectaries, Pharisees, Sadducees, Essenes, Herodians, or of any other sect; they were "all baptized by one Spirit into one body, whether Jew or Gentile, bond or free," and they had "One Lord, one faith, one baptism, and one hope of their calling." Hence you see one of its effects was to make all see eye to eye. They

were no longer divided in their opinions in regard to these matters, but were united, seeing alike and understanding alike. Now, some will say it is impossible for people of differently constructed minds to see and know alike. Why? If they will only reflect a little, they will see that this is not the case. How many people will dispute that five times four make twenty? Is there anybody that disputes that? In that case all people understand alike. And so in regard to any of the principles of mathematics when understood. Now, if we can agree in regard to these things, why not in regard to spiritual things? If we are all influenced by the same spirit, why should we not see eye to eye? There is a day to come when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And when no one shall need say to his neighbor, Know ye the Lord: for all shall know him, from the least to the greatest." All shall see and comprehend alike, being baptized by one spirit and having the glorious boon of the Holy Ghost, the Comforter, which reveals the things of God, and makes them plain to the human mind. The gifts of the spirit are enumerated by St. Paul, in the 12th chapter of Corinthians. "To one," he says, "is given the word of wisdom; to another the word of knowledge; To another faith; to another the gifts of healing; To another the working of miracles," etc.—different gifts to different persons, all by the same spirit. What else? "Why," says the Apostle Paul, "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, Meekness, temperance." These are some of the fruits of the spirit, and according to the amount of the outpouring of that spirit upon the different individuals,

so will be their possession of these various gifts internally and externally. If a man having the Holy Ghost prays that he might have the gift of tongues, and sets his heart upon it, he will get it. What! In this age of the world? Why, certainly, if the Holy Ghost has not changed.

"Oh," says one, "I do not believe in any such thing. There is no revelation nowadays. There is no administration of angels; that is all visionary, all nonsense. There is no prophesying nowadays by the gift of the Holy Ghost; there is no communion with the Eternal Father now. Jesus Christ has been shut out from the gaze of men for centuries, and they will not see his face again. Why do people talk in that way? Because the Holy Ghost has ceased to work among the children of men. Hundreds of sects and thousands of preachers, but no Holy Ghost. Hosts of men claiming to be sent, but not one of them with authority from the Almighty. Trained to be preachers, paid to be preachers, desiring to be preachers, but no communion with the heavens, and therefore no authority from God. In fact they have repudiated the very idea of such a thing, and a man who declares that he has communion with the heavens and authority from God simply gets laughed at, and the cry is, "Away with him, he is an impostor, let him be put to death," just as they did in the days of Jesus and in the days of the old Prophets.

Now in our own time, in the generation in which we live, a young man came forth bearing testimony that he had had a vision in which he beheld the Father and the Son; and the Lord told him that the world had gone astray and that the time was near at hand when the

Gospel should be restored in all its fullness, attended by all its ancient power, gifts and blessings. Afterwards he testified that divine beings had come down from on high and ordained him to the authority which they held when they were men in the flesh. He testified that John the Baptist, the same who baptized Jesus, came and ordained him to the same Priesthood that he held, and sent him as a forerunner to prepare a people before the second coming of the Redeemer. Afterwards he testified that Peter, James and John, who held the keys of the Apostleship in early times, came and ordained him to the same Apostleship which they held, and sent him forth to administer in the same way that they were authorized to administer when they were in the flesh. What was the consequence? All the world was turned against him, and particularly men professing to be ministers of the Gospel. "All such things," they said, "are done away with, do not listen to him, he is a vile impostor." But in spite of this he bore his testimony, and people who had been looking for the restoration of the everlasting Gospel received his ministry. His words penetrated their hearts; they repented, were baptized, and had hands laid upon them for the reception of the Holy Ghost. But did they get the Holy Ghost? So they say. They testified to having received the various gifts—the gift of tongues, the interpretation of tongues, prophecy, etc.; the lame were made to walk; the ears of the deaf were unstopped; the eyes of the blind were opened. They say, "I know that Jesus is the Christ; I know that Peter's testimony is true, and I know that this man, who is cast out as an impostor, is a Prophet of God; the Holy Ghost

so testifies to me. I am not dependent upon his testimony. God, my Father, has revealed this to me, and I know it." The work went on. Men were ordained with the same authority and went to the different nations, and wherever they went the same effects followed—Jew or Gentile, bond or free, Scandinavian or German, Italian or French, English, Scotch, Welsh or Irish, all received this testimony; were baptized into the same spirit, and received the same gifts. This is why we are here dwelling together in these mountain valleys. We have all received the same Gospel, the same testimony. Our testimony to all the world is we know that God lives; we know that Jesus is the Son of God; we know that the atonement was wrought out for us and all the world who will receive it; we know that we have received a remission of our sins; we know that the Lord has brought us up out of the miry clay and placed our feet upon a rock and put a new song in our mouths of everlasting praise to God and the Lamb. We are all looking forward to the second coming of Jesus, and the time is not far distant when he shall come and reign from pole to pole and from shore to shore. He will come to take vengeance on those that know not God, and obey not the Gospel; to cleanse the earth as with the besom of destruction, and to subdue all things to himself.

Well, what did they do with this young man who bore this testimony that the Gospel in all its ancient purity and power had been restored to the earth? What did they do with him? They hunted him from place to place, from city to city, persecuting him on the right hand and on the left. So-called ministers of the Gospel preached all manner of falsehoods against him. They stir-

red up the populace against him, and time and time again he was taken by wicked hands and cast into prison. Some forty-nine times he was accused of various crimes, but no conviction could be had. At last they got him into Carthage jail. A guard was placed around the prison to make his friends believe that he was safe, and just as soon as this idea was established, the mob with their faces blackened burst into the prison and slew the Prophet and his brother Hyrum, who died for the truth and for the testimony of Jesus, the last words the Prophet was heard to say were, "O Lord, my God."

Joseph Smith, a Prophet of God, was rejected of men like unto the ancient Prophets. He came to a wicked and perverse generation. He came to a people who had turned away from God and followed after the ways of men. He came to a people who worshipped God with their lips, while their hearts were far from him. He came to a people who loved darkness rather than light, and therefore they did the deeds of others who were in the same position in previous ages—they slew the Prophet of God. His blood stains the soil of Illinois, and of the United States, his blood smokes up to God with the blood of Abel, and with the blood of all the martyrs, and will be laid at the door of a wicked and corrupt generation; for although all did not imbrue their hands in his blood, yet they consented to the deed and were ready to say, "served him right, we are glad he is out of the way." The same spirit is manifested toward our leaders today. The world would like to see them slaughtered too. What harm did Joseph Smith ever do the world. He bore testimony of these things to those who pro-

fessed to believe in this book (the Bible) and who hug it to their bosoms and sing:

"Holy Bible, book divine, Precious treasure thou art mine," And they rejected the very truths contained in that book, that this man, a Prophet of the Lord, proclaimed by the power of the Holy Ghost.

We Latter-day Saints have gathered from all parts of the world to these valleys of the mountains, occupying a country north, south, east and west, for about 500 miles. Christ said that one of the signs of his coming would be that, "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This Gospel is being preached as a witness unto all nations and the end is approaching. What else did he say in connection with this? "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Isaiah saw them coming "as a cloud, and as the doves to their windows;" and through him the Lord has said, "I will say 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." We have come from the nations of the earth to the tops of the mountains to erect a house to the God of Jacob, that we may learn of his ways and walk in his paths. God once more speaks to men on the earth; Jesus Christ has revealed himself, and the Holy Ghost, the Comforter, the Spirit of truth, makes manifest the things of the Father and of the Son. "The Lord shall suddenly come to his temple," and we partake of this sacrament to keep us in remembrance of this and

to prepare ourselves, for the day is near at hand.

I bear my testimony to you, my brethren, sisters and friends, in all sincerity and soberness, before God and the angels, the heavens and the earth, that I know this work is true. I am not dependent upon another person for this knowledge. I know for myself I have received this Gospel in my heart; I have obeyed its ordinances; I have received of its spirit: I know that God lives. I know that this work will roll on. I know that the Gospel will be preached to every creature. I know that the honest and truth-loving, who dare meet the frowns of men, who dare face popular opinion, will come out from the sects and parties of the earth and from the different nations and countries, and be baptized into this Church and receive the Holy Ghost, and thus be drawn near to God, and prepared for the advent of the Lord. They will come from all parts of the earth. This work will roll on. No government, or kingdom, or power, or president, or ruler, or monarch, can stop its progress. It is not the work of man. It is the work of the great God. People marvel how it is this people can be brought together in hundreds and thousands, and be so united. They think they are under the influence of some scheming men, and that we are in a state of bondage. It is all nonsense and folly. The power that binds us together is the power of the Holy Ghost, the power of the Comforter, the power of the spirit of revelation. This power is in our hearts. The union that binds us together is brought about by the same power that binds together the waters of the great sea. This sea of humanity, composed of people of all nations, has been acted upon by

the power and gift of the Holy Ghost. That is where our unity comes in; it is our obedience to law and to truth, not to man. People very much mistake the character of the Latter-day Saints, if they think we are a lot of serfs. We have come out from amongst the various nations against the opposition of our friends and kindred and stood up for the right. We have crossed the great deep and traversed the broad plains for our religion. When I crossed the ocean, it took thirty days to accomplish the voyage, and thirteen weeks to cross the plains. I am the only one of my family who received the Gospel. I came here because I knew it was true and that I might learn more of the ways of God. I came to throw in my lot with the people of God for life or for death, for time and for eternity, with all my powers bodily, mental, physical and spiritual. In giving my testimony I merely speak the testimony of hundreds and thousands that inhabit these mountain valleys.

Well, now we are here, what do we intend to do? We will find out the law of God as fast as we can and by the help of God we will live it. We will try to carry this Gospel to the uttermost parts of the earth, east, west, north and south. We are willing to go any number of miles to any nation, bearing our own expenses generally. What for? To preach this Gospel, and bear testimony that God has spoken from the heavens. But some may say, "You are a very bad people. You marry many wives and are raising up a host of children." Well, we are no worse than the father of the faithful, Abraham, the friend of God, and if you do not like men who have more wives than one, I am very much afraid that when you get to the gates of the holy city, the New

Jerusalem, on which will be inscribed the names of twelve men who were the sons of four women by one man—and if you should pass through the gates into the celestial city, and find Abraham, Isaac and Jacob in the kingdom of God, with their wives and children as the beginning of their everlasting glory and dominion, that you will say, "I want to go somewhere else: let me get out of this city, it is inhabited by polygamists."

Before I sit down let me say, my friends, that those in this community who have married more wives than one have done so from pure motives. But some people cannot comprehend that. This generation is so corrupt and so licentious that some cannot understand how a man can marry *one* wife from pure motives. Now if you can understand the feelings and motives with which a virtuous man marries the wife of his youth, "for better or worse," then you can comprehend the motives of the Latter-day Saints when they marry more wives, for the same promptings that actuated them in the first place, actuate them in the next. God Almighty has given us a revelation concerning this matter. We marry our wives under divine direction and divine sanction, and under the same holy Priesthood which has power to administer baptism for the remission of sins and the laying on of hands for the gift of the Holy Ghost, and "whatsoever it shall bind on earth shall be bound in heaven: and whatsoever it shall loose on earth shall be loosed in heaven." I have no time, however, to dwell on this subject, but I will just say that our marriage is celestial marriage for time and all eternity—like that with which Adam was married to Eve in the Garden of Eden when they were

immortal beings, and when there was no one to unite them but God. Christ died also for them and though they were divided by death they will come forth and be united again as glorious resurrected beings. As our hymn says:

"Come to me; here are Adam and Eve at the head, Of a multitude quickened and raised from the dead; Here are worlds that have been, and the worlds yet to be; Here's eternity—endless: Amen. Come to me."

After that pattern are we married for time and all eternity, and we expect when we come up in the resurrection of the just, if we have been worthy, to receive our wives to our bosoms, and our children to the family circle; that they will be the beginning of our exaltation and glory; that then the blessing of Abraham pronounced upon us shall be fulfilled, and of our increase there shall be no end. The Lord will multiply our seed as the stars of the heaven and as the sand which is upon the seashore. And when we enter this holy order of marriage, whether it be with one or two, or more wives, we marry in this order and in the fear of God, and under the direction of his spirit and for holy purposes, and not for the gratification of lust, and those that say we do are either very much mistaken or they willfully lie. There are people who are constantly and persistently lying about us, but of them I do not

wish to speak for fear that I should get angry, and I feel too happy to reflect upon them. I rejoice in knowing that my sins have been washed away by the blood of Christ, through obedience to his commandments. I rejoice in knowing that the Holy Ghost is in my heart and guides my footsteps; that I can call upon God and receive an answer to my prayers; and that I know he loves to hear and answer the prayers of his servants. I bear this testimony to you this afternoon, and as a servant of the Lord I say to all who have not obeyed the Gospel, in the name of the Lord Jesus Christ, and by authority of the holy Priesthood, repent and be baptized every one of you in the name of the Lord Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all who are afar off, even as many as the Lord our God shall call, and if you reject this testimony and commandment and love darkness rather than light, you must give an account therefore in the great day of judgment.

May God bless this congregation, and fill his Saints with his Holy Spirit continually, that we may roll on the glorious work of God, and that we may live for the truth, and if necessary die in its defense. May peace and blessing be multiplied upon you, through Jesus Christ. Amen.

**OFFICE OF THE HOLY SPIRIT—EQUALITY PRODUCED BY
THE GOSPEL—THE EVIL OF CLASS
DISTINCTIONS—DANGER OF
WORLDLY-MINDEDNESS—RICHES ALONE NOT
PRODUCTIVE OF TRUE HAPPINESS—A CONTRITE HEART
NECESSARY—SHOULD BE AN INCREASE OF SPIRITUAL
GIFTS—WORD OF WISDOM—THE RETURN TO JACKSON
COUNTY.**

DISCOURSE BY APOSTLE GEORGE Q. CANNON, DELIVERED IN THE 14TH WARD
MEETINGHOUSE, SUNDAY EVENING, JULY 25, 1880.

REPORTED BY JOHN IRVINE.

While I was sitting here today, a portion of the record of Alma suggested itself to my mind, which I will read, as found recorded in the 4th chapter of the Book of Alma—(new edition).

[The speaker then read the greater portion of the 4th chap.] Continuing he said:

I should not attempt to get on my feet to speak to you my own thoughts, or my own feelings, or that which my own spirit would suggest. I have had sufficient experience in my life to know that for a man to impart profitable instruction unto his fellow creatures in the capacity of a teacher of the things of God, he must have the aid of the Spirit of God. Without that he cannot impart that which will be of permanent profit to anyone. I know it is the privilege of a people situated as we are to know the mind and will of the Lord concerning us, and also when we come into an assemblage of this character to receive the instruction which is adapted to the circumstances of each particular individual, and that is the office of the Spirit. I cannot tell your

feelings. I do not know your hearts. There may be secret sorrows, there may be griefs, there may be doubts, there may be many things that oppress you in your feelings, of which I am entirely ignorant. But the Spirit knoweth the things of God. God knoweth our hearts and his all-piercing eye can penetrate the inmost recesses of our hearts, and every thought, every secret is known to him, and he can, through the aid of his Holy Spirit, impart to each one that portion of strength, of comfort, of light which each soul may need to strengthen it on its onward journey in the path which God our Father has marked out for us to pursue, and unless a meeting of this kind is attended, with these effects, to me it is exceedingly unsatisfactory. When I go as a listener, I desire to go to meeting to be fed, to go away from the meeting with a feeling that I have received that which will be a benefit to me in my life, in the acts of my life, and so also if I speak.

The position of the Latter-day Saints in this respect is different from that of every other people which

I know of on the face of the earth. We profess to serve God. We profess to have received from him blessings as the result of our obedience to his commandments. We profess to live by every word that proceedeth from the mouth of God, and we believe that this is a time when God speaks in various ways to his children, manifesting his mind and will to them, and that it is not with us as with other people who are dependent upon that which is written, dependent upon the Bible for the food and nutriment necessary to strengthen them. We depend upon the revelations of God to us. In this respect our position is different from that of every other people which I am acquainted with, and of course, this being our position, it is of the utmost importance to carry out the principles which we believe in, that we should live in such a manner as to have the mind and will of the Lord made manifest to us. How is this mind and will communicated? By what means is the mind and will of the Father made manifest unto the children of men? There are various ways. One is—he has placed in his Church officers whose duty it is to instruct the Church. Yet this does not relieve the members of the Church from their responsibility. It is for the members of the Church also to so live that when they are taught and counseled, when instruction is given unto them, that they shall be able to know whether that instruction and counsel be from God or not. This is the privilege of every individual, and there is no person, however humble, who is a member of the Church, who should be destitute of this spirit of which I speak, this light and this intelligence. God our Eternal Father is the Father of us all. The relationship which exists between us and

him is not confined to a small portion of the human family, but it is the same with all of us; every individual who is within the walls of this house tonight, occupies I may say precisely the same relationship to our Father in one sense. Not that all have the same responsibility, not that all are required to perform the same duties; but all occupy the same position of children, and our Father in heaven is our father, the Being whom we worship. As God is the father of us all, we trace our descent from him, our children trace their descent from him, they are as much his children as we are his children, and I often think in my association with my own children that I would just as soon hurt the feelings of a grown person as I would one of my children. I think in one respect they are my equal, though I occupy the relationship of father to them; and so I feel towards all. Now, the Gospel produces this sense of equality. There could be no slavery where the Gospel is taught in its fullness and in its perfection. There could be no distinction where the Gospel is practiced. You read here—or rather I have read for you—in this record which has come down to us, that when the principles of the Gospel were practiced among the people of this land, they were equal to a very great extent; but when they began to violate the principles of the Gospel, their inequality manifested itself. Some were lifted up in pride, some looked with scorn upon their poor brethren and sisters. Classifications arose in society which had their origin not in virtue, not in holiness, not in purity, not in any superiority arising from intelligence, but because some were richer than others, some could dress better than others, some could have

better surroundings than others, doubtless dwelt in finer houses, better furnished, and they were better clad, and had probably finer and nicer food. Distinctions of this kind grew up not out of the Gospel, but out of the violation of the principles of the Gospel. Wherever the Gospel of the Lord Jesus Christ is taught, it produces, as I have said, this sense of equality, it makes the man who may know and understand the things of God feel that he is no better than his fellow man, and the woman who understands the things of God feel that she is no better than her sister. If this sentiment were practiced among us, it would produce the results we find that Alma sought to produce among the people, and which he did produce by the preaching of the word, as recorded in the subsequent verses to those which I read. He went forth preaching the word as he found it the most effectual means, as described by the historian, of checking the evils that were growing among the people. It would be so among us in awhile if it were not for the preaching of the word of God, and with the preaching of the word, with all the faith, all the zeal, and all the power which our leaders are capable of exercising, it needs it all to repress these inclinations and these tendencies. There is something in the human heart of that character that when human beings are prospering they are apt to be lifted up in pride and to forget the cause or the source of their prosperity; they are apt to forget God, who is the fountain of all their blessings, and to give glory to themselves. It requires a constant preaching of the word of God, a constant pleading with the people, a constant outpouring of the Spirit of God upon the people to bring them to a true

sense of their real condition. With all the experience the Latter-day Saints have had, who is there among us that cannot perceive this tendency? Why, it is constantly bringing itself into notice. It becomes in some instances quite offensive, because those who are humble feel the effects of it. Those who are poor, needy and destitute, not gifted with ability to accumulate the things of this world, feel it, and very frequently their hearts are grieved because of it. There is this tendency we have to contend with as a people and as individuals, and it is something we should constantly bear in mind, that God has sent us here and given unto us a mission on the earth, not to accumulate riches, not to become worldly-minded, not to pile up the things of this world which are perishable, to the injury of ourselves or to our detriment in our progress in the things of the kingdom of God. Is it right that we should take care of ourselves as a people and as individuals? Certainly. Is it right that we should be prudent, that we should take care of those gifts and blessings which God has given unto us, that we should husband our resources, that we should be economical, and not extravagant? Certainly; this is right, this is proper, we should be culpable if we were not so. But with this there is also something else required, and that is, to keep constantly in view that the management and care of these things is not the object that God had in sending us here, that is not the object of our probation. God has shown unto this people repeatedly—and there is scarcely an individual member of the Church who has not had experience in it—that he can give and he can take away. I have in my mind now many instances where men of wealth

—comparatively wealthy at least—have joined this Church, and it seemed as though there was a succession of events after they joined the Church, to deprive them of all they had, to test their faith apparently, but to show them that God did not give men means for the purpose of placing their affections upon them, and then, after they were stripped, he has, in many instances, begun to bless them again, and allowed them to have means in greater abundance than ever they had before. He has done so with this people. We have been stripped of our property, reduced to the last extremity for food and for other necessary comforts, and yet God has multiplied upon us these blessings when he has sent us food, and we have had abundance. But the happiness of a people does not consist in the abundance of worldly things, that is, the abundance of food or of raiment, or of houses, carriages, horses, and costly apparel. It is true that if we are relieved from the pressure of want, if we have the wherewith to supply our necessities, we feel better, we feel a relief that we do not feel when ground down by poverty. But happiness is not entirely dependent upon these circumstances, as doubtless many of my brethren and sisters have proved. I have proved it myself to my entire satisfaction. I have been in reduced circumstances; been on missions when I did not know where to get a mouthful to eat; turned away by the people who dare not entertain me because of the anger that was kindled against us. I could stand by and weep, being a boy and away from all my friends. But I, nevertheless, was happy. I never enjoyed myself in my life as I did then. I know that happiness does not consist in the possession of worldly

things. Still it is a great relief when people can have the means necessary for the support of themselves and families. If they possess these things and the Spirit of God with them, they are blessed. But the Lord requires of us different things in this day to what he did in ancient days. I often think of it.

There is a great deal of inequality among us as a people, not so great as described by the writer in the book of Alma, but still there is a great deal of inequality among us, a great deal of pride and more disunion than there should be. This people are not united as they should be. There are many things existing among us that should be uprooted and not have an existence in our midst. And what is the reason that these things exist? The reason is to be found in our neglect of the principles we have espoused. The Lord requires all his people in these days to bring unto him a sacrifice. In olden times, before the coming of the Lord Jesus, we read in the Bible that the people brought their offerings of oxen, of sheep, of fowls of various kinds. These were burnt offerings, they were sacrifices, the blood of animals flowed, and the sins of the people apparently were remitted by their obedience to these requirements. But the Lord has said respecting us, that the offering he requires at our hands is a broken heart and a contrite spirit. Let me ask you—and in asking you—I ask myself—do you, when you go unto the Lord, bring this offering, or do you go to God without asking him in this spirit and in this manner? If you go to the Lord with a broken heart and a contrite spirit, he will show to you all your faults, and all your weaknesses, he will bring plainly before you wherein you have come short in doing his will,

and when you see yourself in the light of that spirit instead of being filled with pride, you will feel to abase yourselves and bring yourselves down in the very dust of humility; your own unworthiness will be so plain before you, that if pride should come into your heart at any time, you will almost be shocked at it, and you will feel to put it away from you. It is in this way that we as Latter-day Saints should live. There is enough taught to us in the Bible, in the Book of Mormon, in the Doctrine and Covenants, and by our leaders from time to time, to guide us into the presence of God Our Heavenly Father. We should be the most humble people on the face of the earth. Why? Because God in communicating to us the knowledge of our weakness and faults, will give us humility. We should be the most thankful people upon the earth. Why? Because owing to the abundance of God's goodness and mercy to us, and realizing it as we should do, it will fill us with a thankfulness that words could not express; our hearts would overflow with extreme gratitude to the Lord our God for the blessings that we enjoy. Under these circumstances should there be any murmuring? Not any. Should we find fault with our condition and our circumstances? Certainly not, if we are living the religion which God has revealed to us. Should there be any quarrelling or faultfinding? No; because where the Spirit of God exists there is no disposition of this character. There is a manifestation to suffer wrong rather than to do wrong; not to revile, not to prosecute, not to assail back when we are assailed. If a brother comes up to me, he is in a bad temper, he says something that is annoying, and I lose my temper and reply in the same spirit, do I do

right? Certainly not. However much the provocation may be, it is not my duty as a Latter-day Saint, as a professed follower of Jesus Christ, to indulge in any such feeling or expression. Well, but one may ask, have we to submit to abuse? Yes, that is one of the requirements of the Gospel, that you shall submit to abuse. Have we to submit to wrong? Yes, if somebody attempts to wrong you, it is your duty as professed followers of Jesus Christ to submit to that. Supposing I am struck, must I submit to a blow? Yes, I must, or else I am not carrying out the principles of my religion. Well, but suppose a person tells falsehoods concerning me, assails me and reviles me, must I submit to this? Yes. Why? Because the requirements of the Gospel of the Lord Jesus Christ are that we should do so, that we should not quarrel, that we should suffer evil and wrong and pray for the person who does these things to us. This is a hard lesson I know. Some men would think their children cowards unless they would fight when they were struck. They teach their children to strike back when struck, to resent attacks upon them. Then, again, if one man calls another a liar, the first thing we know the man is knocked down, and as a result of training he would be considered unmanly if he did not resent the insult in this way. I am very glad, however, that a change has taken place in this respect. There must be changes of this kind among us. If a man forgets himself so far as to call his brother a liar, or any other offensive name, there should be enough of the Spirit of God and the spirit of patience and the spirit of self-respect left in the brother to bear the insult without resenting in the same spirit. Would

this make us pusillanimous? Would this make us a people devoid of spirit? Certainly not; there is plenty of room for the exercising of all the spirit we have in coping with the difficulties we have in life without exercising it in that manner, without expending it in senseless quarrels. If we have this spirit to which I have alluded, this meek, humble, broken and contrite spirit, will it not produce union? Yes, it will, it will produce union and love, and I wish to say to all who are here tonight, that it is the duty of every man and woman in this Church to live at peace with him and herself, and then to live at peace with everybody else, husbands with wives, wives with husbands, parents with children, children with parents, brothers with sisters and sisters with brothers; this is the duty that God requires at our hands. I am speaking now of something which is not an abstract theory, that cannot be carried out; I am speaking of that which can be carried out, which everyone of us can carry out, and of results which can be accomplished in the midst of this people.

The feeling has grown upon me, and is growing upon me every day, that as a people we do not live up to our privileges. We do not have the knowledge of the things of God that we should have. There is not that amount of revelation enjoyed by us which there should be. The gifts of the spirit are not manifest to the extent they should be. Is there revelation? Yes, I know that and can testify of it. Are there gifts, are there blessings enjoyed by the people? Yes, I am convinced of it. Are there manifestations of the goodness and the power of God among this people? I am satisfied that there are manifestations of this kind. The sick are healed. The mind and will

of the Lord is communicated to the people, but it is not to that extent that it should be considering our circumstances, and considering the length of time the Church has been organized. Who is there that is not conscious of this. Ask yourselves, each of you, "Have I the knowledge of the things of God that I should have? Does the Spirit of God bear testimony to me and warn me and teach me as it should do?" Let each one ask himself and herself this question. Now, if we live as we should, there is no event of any importance that could occur but we would have some intimation respecting it; we would be prepared for it, we would be prepared for every public event that affected us, every private event, everything of this character that could occur to us that would affect us in the least degree would be known by us at the very time. The Spirit of God with its monitions would say to us, "If you pursue that path there is danger, you may lose your life, you may meet with some accident." Mothers would have the teachings of the spirit respecting their children, and how to take care of them, and fathers also respecting their families. I am not talking about something which is entirely beyond our reach and is impossible for us to receive. I am speaking of something which is within the reach of all of us to a greater or less extent. Some are gifted in one direction and some in another. But all who belong to this Church and have taken the course which God has pointed out, and have humbled themselves in obedience to the commandments of God, and endeavored to carry out these commandments, have this promise made unto them, that they will be taught of the Lord.

If there is one desire that I have as an individual greater than ano-

ther, it is that I may so live as to have the blessing, and next that you, this Church, this people, may so live as to have the same. I would not have those gifts unless somebody else had them, for I have learned in my life that when one man is blessed more than his fellows, temptation comes in, prides comes in, and the adversary is apt to suggest to him that he is so much better than his fellow men. Therefore, if I wanted to have any great gifts from the Lord, I never have felt—and I do not think I ever shall, I certainly will not with my present state of feeling—to have these myself, I would like somebody else to have them also. I would not want to be the richest man in the community; I would not want to be the most gifted, the most prominent or the most honored in any respect. I would want others to share in these blessings. Then I would have less fear concerning the effect of them upon myself. When I am blessed I want to see the Latter-day Saints blessed, I want to see the people of God receive the gifts of God, and enjoy them so that we shall all grow, increase and develop together.

I noticed when I was very young in the Church, that men who were greatly gifted of the Lord and had many manifestations, were the men who apostatized; with the exception of the Prophet Joseph Smith, nearly everyone was overthrown. I suppose the reason of it was that they were lifted up in pride and allowed the adversary to take advantage of them. I would like well enough to see these gifts and blessings multiplied among us and upon us, that as a people we should have dreams and visions and manifestations of the Spirit; but there is one thing that we have all got to be very careful about, and that is this: I have seen

Elders in my experience that when they got their own spirit moved very much they imagined that it was the Spirit of God, and it was difficult in some instances to tell the difference between the suggestions of their own spirit and the voice of the spirit of God. This is a gift of itself, to be able to distinguish that which suggests itself to our own hearts and that which comes from God. And we are misled sometimes by our own feeling, because of our inability to distinguish between the voice of the Spirit of God and the suggestions of our own spirit. There is a still, small voice in the heart of every human being. There is an influence comes with every son and daughter of Adam that is born into the world. What! Outside of the Latter-day Saints? Certainly, I told you in the beginning that we are all the children of God. There is an influence born with every person that to a certain extent is a spirit of revelation. Hence you will frequently find it the case—probably some of you adults have experienced it, when you joined the Church, that this influence told you what proved to be true. Brother Woodruff, here, I have heard him tell, in his experience, how he was led before he joined the Church by this influence, how it operated upon his mind until it was brought in contact with the truth. I have heard a number of others relate the same thing, and if they received the truth this influence increased with them, but if they rejected the truth, if they refused to receive the testimony of the servants of God, the light that was in them became darkness, and as the Savior said, how great is that darkness! I proclaim it as a truth, that when a man or a woman enters into this Church and is baptized, repents of his or her

sins, humbles himself and herself in the depth of humility before the Lord, determined with His help to forsake their sins, to put them away from them, I say, when a man or a woman comes to the Lord in that spirit and lives so that the Holy Ghost will rest upon them, that there will be no event of any importance from that time forward but what they will have some intimation respecting it, some premonition, and they will walk in the light, some to a greater extent than others, because some are more gifted than others, some live in such a manner as to have this developed within them to a greater extent. But if they continue to cultivate this spirit, to live in the light of it, it will become a principle of unfailing revelation to them.

Is this your privilege? Certainly it is. It is also the privilege of children, boys and girls, young men and young women, middle-aged and aged to enjoy this. It is not confined to anyone in particular, to any sex, to any particular position in life, but it is extended to all. It is the design of God that it should be so. But it is dim within us because of the generations of unbelief and wickedness of heart which have existed. We have inherited a great amount of unbelief from our fathers; it has come down to us. The heavens have been as brass over the heads of the people, and there has been a spirit of unbelief which has excluded the revelations of Jesus and the manifestations of the Spirit of God.

Fifty years ago this Church was organized. There are men and women who have been fifty years in the Church, some who have been forty years, a great many thirty years, a still greater number twenty

years. Is it not time, then, after all we have heard, and all we know concerning these things, that some of this unbelief should disappear and more of that love be exhibited which draws us nearer to God and places us in closer communion with Him? Is it not time that this should be the case with our children? Why, it seems to me so, and I have no doubt it is so. And yet there is much room for improvement in these things.

There is one thing above all others which strikes me with astonishment when I think about it among our people. A great many years ago, the Lord gave what is called the "Word of Wisdom" to us as a people. It is a thing I very rarely allude to. I never drank tea or coffee in my life, I never drank liquor, I never used tobacco, and I have endeavored to keep the Word of Wisdom. It is no credit to me, my parents instilled it into me. I never allude to it in public speaking. I never allude to it in my family. I have set the example and allowed them to follow it, and they have done so, most of them. But when I think about it, when I see our people, after what God has said upon this subject, after the plain manner in which he has spoken to us and told us what would be the result of the observance of certain laws, deliberately day after day flying in the face of the counsel which God has given unto us in that Word of Wisdom, I get exceedingly amazed and I wonder how it is that God bears with us. It is a grievous thing to trifle with that promise, and with the many promises which are connected with that promise and with the many promises which are connected with the Word of Wisdom. We see young men learning to drink liquor, to smoke and chew tobacco,

and acquiring this habit and the other habit which is expressly forbidden, or at least that counsel is given respecting, which ought to be more binding because it comes with an appeal to us—it appeals to our sense of right that a commandment does not, because a commandment comes with strict injunctions which leaves no alternative but to obey; but this is a word of counsel by a kind father, and He tells us that if we will observe it, we shall have health, the destroyer shall not have power over us, nor over our families, and that we shall have treasures of knowledge and wisdom given to us. Supposing here are a good many young men that belong to this Church, some of whom are very eager for knowledge—reading books, studying, going to the University, imagining that is the most direct and easy way to obtain it, and at the same time these same young men, members of the Church, drinking their tea and coffee and smoking their cigarettes. Does it not seem like a great inconsistency for men and women to do these things? I proclaim to you Latter-day Saints, that the Word of Wisdom is the word of God, that those who obey it will receive every blessing which is promised in the revelation, that they will have health, and that they will have power and blessings which they cannot conceive of until they try it. It is a simple thing, yet it shows how neglectful we are as a people. I believe the time is not far distant when we shall have to be very different from what we are in these respects. I will tell you what I have sometimes thought: that the Lord is going to deal with us as he did with the Israelites. They hardened their hearts against the Lord, became careless and disobedient, and finally the Lord, in His wrath, decreed that

none of them, with the exception of Caleb and Joshua, should enter the promised land. The words that are used are very expressive. Their carcasses were to fall in the wilderness, all over a certain age. But the Lord spared the little ones. He raised up a new generation and led them to the promised land. We have the same promise that some will be left to go back to the promised land, and I feel satisfied it will be fulfilled. But would it not be better for us all to exercise faith and do right, that we might all receive the fulfillment of this promise? Certainly. There were times in our lives when we felt that we would do anything for the sake of the spirit we had received. Is there any person in this Church, in this room tonight who has not seen the time in his or her life—if they have had any experience—when they would sacrifice anything to be in possession of the Spirit of God. Everyone who has joined this Church of any age and experience knows this to be the case. There is a sweetness to be experienced in receiving the Spirit of God, that is preferable to everything else in life. Everyone should be in possession of this spirit. If you do not have it, let me say to you, do not rest till you get it. I do not believe in the sectarian style of doing things, neither do you; but there are some things exceedingly necessary for all to do whether they belong to this Church or not, and that is to look at their lives and examine and see wherein they have come short, and repent and humble themselves before the Lord, and get a renewal of His Holy Spirit. Of course people who do not belong to this Church are not likely to take this course; yet in the sectarian world they feel the necessity of revival.

As a people we should live day by day so as to have the spirit of God resting upon us.

I have great pleasure in testifying to you of my own experience in these matters. I have been away now for some eight or ten years, more than half of my time from the Church; alone, so to speak; I have not had the advantages of other Elders, because they are visiting among the various branches. I therefore can appreciate these things which I perhaps would not appreciate if I had been constantly in the society of the Saints. I sometimes regret this; I feel that I have not the advantages my brethren have; but I have no doubt the Lord makes up for it in other ways. I have proved to my entire satisfaction, that God is willing to reveal Himself to His servants under all circumstances, to make his mind and will plain to them, and I have had to live in that way while I have been gone. Circumstances have sometimes been of such a nature that I could not see what to do by my own wisdom; but I have never yet—and I do not say this from vanity at all, I say it to encourage you; I do not say it because I consider myself blessed above you, but I say it because it is your privilege and because I would like to stir you up to faith that you may receive those blessings of God—I say there never has been a moment when I have been absent, but what I have had shown to me what to do, what steps to take, what to say and what not to say. It gives me great joy to bear testimony to these things; and if there is one thing that I feel more thankful for than another, it is that God has restored His Church, and that I have the privilege of being a member of it. When Brother Erastus Snow

was speaking today, and when Brother Woodruff was speaking yesterday, I could scarcely control myself. You heard how the Lord led the brethren across these plains, and how when President Young saw this valley, he said to Brother Woodruff, and afterwards to the brethren of the camp: "Here is the place." Was there any doubt in his mind? No; the Lord had revealed the place to him, he knew it for himself. I remember on one occasion telling President Young, the first year we were here—I was then quite a boy—that if we could only get bread and water I should feel satisfied if we could only have peace. Well, we had peace. We were not harassed; indeed a more peaceful time than we had when we came into these valleys never was enjoyed by any people on the face of the earth. President Young knew what the Lord would do. The Lord had revealed it to him, and described many things which have not yet occurred. Is not this precious?—to have the word of the Lord, to know we are led by the inspiration of the Almighty. It is one of the greatest blessings that a people can enjoy. Ever since the Church was organized, we have been led by revelation. And who has been misled by it? People have always prospered who have listened to the voice of the Shepherd. It was so in the days of Joseph, it was so in the days of President Young, it is so today under President Taylor, and it will be so to the end. The Lord has stretched forth his hand to accomplish his purposes, and it will not be withdrawn until all is fulfilled. We shall not be destitute of the voice of revelation. We may do a great many things contrary to the mind and will of God, for which

he will chastise us and scourge us, if necessary; but he will not withdraw His Priesthood from us, and his voice will not cease to be heard; it will be given unto those of his servants who live for it, and they will know the mind and will of God for this people. Persecution may go on. People may say we have not the gifts; but the Lord will not leave us; he has not left us; he will make of this people a great nation; and there is no power upon the face of the earth that can arrest the progress of "Mormonism," as it is called by the world, but which is the Gospel of the Lord Jesus Christ. It will grow, increase and spread abroad as the Prophet Daniel saw it, until it fills the whole earth. Some of you may get discouraged and say the Lord delayeth His coming, and begin to get weak in faith because of drunkenness and gambling in our midst, and say Zion is not going to be redeemed because our enemies have got such power. But will that prevent the redemption of Zion? No. The Lord is bringing us through these circumstances. There was a time when we were driven by mobs, and our faith was tried in various ways. It is necessary that there should still be trials to test the faith of this people. There are no mobs now, we do not have our houses burnt down now, or our cattle shot down. But shall we be without trials? No. Why? Because it is necessary—at least I accept it as necessary in the providence of God—that there should be liquor saloons, etc., so that Latter-day Saints who make so many professions can, if they want to drink beer and get drunk, or go in and play billiards and gamble, or go to other places that are worse—can do so. "But," says one, "I thought in coming to Zion I was coming to a

place of purity where none of these things existed." If that had been the case how would you have been tried? It is necessary you should be tried for a while in order to develop your strength. We have to be brought in contact with the world, and we have to show the world that there is something connected with our religion which is enduring. Yet all these things have been a source of strength to us. Why, says one, how can that be? Well, now, I am in a position to know the feeling towards us. Our enemies have been trying to get legislation against us. But some say, "What is the use of legislating against the Mormons? If you will only let them alone, it will come all right. The Catholics, the Episcopalians, the Methodists, the Baptists, the infidels, have their meetinghouses, schoolhouses, and newspapers, and have brothels, gambling houses, drinking saloons, and milliner's shops, and you cannot imagine what a great work these things are doing among the Mormons! The young people are growing up and they do not want more wives than one. Why, it is as much as they can do to keep one. The girls want fine millinery, fine dresses, fine furniture. What is the use of resorting to unjust legislation when these things are going on? When they get rid of their polygamy they will be a good people." I have sometimes thought that in the providence of God he suffers such things. At the same time it is operating upon our own people. Our young men are led on to smoke, to drink, and to do wrong. At the same time, trials are necessary; we must be tested, and when we emerge from these trials we will feel better and stronger. Has the Lord forgotten Zion? Can a mother forget

her nursing child? Can you mothers forget your nursing babies? When you do, which is not very likely, then the Lord may forget Zion. His eye is upon Zion. His hand is over this people. His hand has overruled all things for the good of this people and their salvation. Will Zion be redeemed? Yes. Will you be redeemed? That is for you to say. Will I be redeemed? That is for me to say. We need have no fear about the welfare of this work; we need not tremble and think there is danger. Congress may pass laws, attempts may be made to overthrow this work; but we need have no fears: Zion will be redeemed. Many will fall by the wayside, many will lose their faith, many will be led away by false and seducing spirits; but there will be those who will be saved and exalted, and all of us who are here tonight have this privilege if we will accept of it; we can be saved each of us and crowned

with glory in the presence of God and the Lamb. There is no provision to exclude us; we are not predestined for damnation; we are predestined to be saved if we will accept of the salvation offered. Therefore, in the day of the Lord Jesus Christ, if we are not saved we cannot look up and charge God with having done anything to prevent us, we will have no one to blame but ourselves, and that will be our hell.

I pray the Lord in the name of Jesus Christ, that we may all be saved and exalted in the celestial kingdom. Let us live our religion, this precious and holy religion, and let me say to you that if you have not had the happiness of it lately, get the happiness that it produces, and you will not exchange it for anything else in the world. It ought to be a pearl of great price to all of us, and we ought to cherish it more than we do our lives. Amen.

HIS LATE TRAVELS THROUGH THE SOUTH, ETC.

DISCOURSE BY ELDER ERASTUS SNOW, DELIVERED AT PARIS, BEAR LAKE, SATURDAY
AFTERNOON, AUGUST 7, 1880.

REPORTED BY GEO. F. GIBBS.

President Taylor referred in his remarks this morning to myself as coming from the far South, and as traveling extensively through the

country; and I feel led in my feelings to make some remarks on the south country, and also the north, and perhaps on some other portions

of the country through which I have traveled.

Two years ago this summer I visited the greater portion of the Territory of Arizona; that is, I, with others, passed through the northwestern portions of the Territory, along near the eastern boundaries, southward to the extreme southeastern portions of the Territory, returning through Tucson; crossed the desert to the Gila, then crossed Salt River and up through the Tonta Basin and over the Nookhoon to the Little Colorado, and obtained a very general understanding of the country and the condition and facilities of the Territory; and also the western portions of New Mexico. Last summer I also visited the south part of Colorado; I passed along the line of railroads from Ogden to Cheyenne, thence passing south through Colorado, on the east side of the mountains to Denver, and thence to Pueblo, on the Arkansas; thence southeast to the Rio Grande del Norte, and down that stream to the New Mexico line. It is in contemplation that myself and a few other brethren will visit, during the coming fall, the southeastern counties of this Territory—those new counties, Emery and San Juan, which have been recently organized, and the lower valleys on Grand River, and from Grand River to the San Juan and its tributaries, and the settlements which our people are forming upon those streams, and probably we shall extend our travels further into New Mexico, and visit our new settlements on the headwaters of the Little Colorado, and the tributaries of the Gila, along the borders of New Mexico and Arizona.

The chief object of our visits is to learn the facilities of the country, and to look after the flock of Christ, and also to hunt after any that

might have strayed away, and when found to try to gather them to some fold, where we can place some shepherd over them who will endeavor to feed them with the bread of life, and keep them from being entirely lost, or torn by wolves. We shall visit the new settlements as fast as practicable, and the older ones also, to labor among the people according to our calling, to teach the people their duty, and to organize them as shall be necessary, and to set in order all things necessary for their development and growth, and to maintain the union and fellowship of the Saints, and respect for the Gospel and the order and government of His Church and Kingdom.

There seems to be a necessity for the Latter-day Saints to gather together, and then to scatter a little, and then to gather a little, and so on; in other words, something after the fashion of the bees: they go out of the hive empty and return with their legs and wings laden with honey and bee bread. Now, if all can do this, we shall continue to thrive in the hive of Deseret; but if, on the other hand, we scatter and waste and destroy the good we have, we had better remain in the hive until we shall have learned our duty better.

There is a tendency with some to want to get away from the restraint of the Priesthood and the earnest teachings and admonitions of the Gospel and the wholesome government that is maintained among the Saints, in order to enjoy greater liberties, not greater liberties to serve the Lord, for there is nobody in anywise restricted. Some are desirous of greater liberties than they think they enjoy among us in occupying the country and getting possession of the land and accumulating stock, and desire a greater range. Now,

this feeling ought not to take possession of us too much, because if we indulge it too much we are liable to become darkened in our mind measurably, and lose the spirit of the Gospel. But when we are called and sent out to labor, either to preach the Gospel in foreign countries, or to gather the poor from distant lands, or sent to locate in any distant place with a view of helping to establish towns and villages and settlements, and building up and organizing and helping to maintain good order and wholesome government, and to extend the spirit of the Gospel—when we are called upon to assist in establishing these new settlements, it is right that we should respond; it is as legitimate labor as any other branch of labor in building the Church and Kingdom of God upon the earth. But we ought to guard against a restless spirit of changing locality merely for its own sake, and moving to and fro in search of something better. This restless feeling is not good, nor will it tend as a rule to happiness and permanent good and prosperity to those who possess it. We are not all alike. Some become attached to whatever place they call their home; wherever they labor and build up a home they gather around them the comforts of life, and feel settled in that place, and attached to their surroundings; while others seem hard to settle down and make any place seem like home for any length of time. To me this spirit has always appeared strange, so contrary to my nature and disposition. Notwithstanding, as has been remarked, I travel among the people as much as, or more than any of my brethren of the Apostles of late years—perhaps for the last twenty years—still my home has been in St. George. Having had the care of

the churches in the southern part of the Territory, to a great extent, I have been obliged to travel a great deal; but this has been from a sense of duty, and not because I have felt tired of home and wanted to move about from place to place. And I may add, that in all my travels, the thought of seeking a new or better place for myself or family has never entered my heart, no matter how many good places I may find; it is for others and not myself; it is to search out places where we can plant colonies of Latter-day Saints, where the sons and daughters of the Saints who are growing up in the older settlements, and who desire soon to spread out where they can make homes and form new settlements, where we can plant nurseries of Latter-day Saints. But it is not, as I said, to seek locations for myself or for my own family, only such portions of them as ought to go out and begin to operate for themselves, and make themselves homes. I am not one of that shifting sort of men. The lot that was assigned to me in Salt Lake City at the time the pioneers entered Salt Lake Valley, I retained until I was sent to St. George, and then I transferred it back to Pres. Young from whom I received it. I have never felt to change since I located in St. George; and if I had been located upon a barren rock, I would have packed soil enough to make a beautiful home of it. And, by the way, I believe the home I have made has cost me as much labor as if I had hauled the earth on to it. I have had to manufacture a great deal of what is now there; and so I may say it has been so with the greater part of our town and "Dixie" County. Naturally to look at it, it was a very forbidding country when we first settled there. We were not allured

to that region by the green fields, the fine extensive meadows such as you have here. The grass which we see upon the surrounding hills, inviting the flocks and herds to eat, and the flowing crystal streams of pure water which make music, sweet and enchanting to the ear, as they wend their way through your valleys to the lake beyond, is in marked contrast to the natural facilities of our southern home. Why, if I were to tell you half the truth, the most of you would never want to go south to live; but we are not in the habit of picturing the unpleasant features of the country, but rather of speaking the best we can about it, feeling that we have need to do it. And there are some who have had faith enough and stamina enough in them to speak well of the country, and nothing short of faith and Mormon grit could do it; while we were doing this we did not forget to ask the blessing of God upon the land, and I need hardly say that it has been through His blessing that we have been prospered and enabled to make beautiful homes out of the once forbidding, sterile wastes.

We were sent there to raise cotton when our nation was thrown into anarchy through a civil war, and when it had become a question with all Israel, "Shirts or no shirts?" It was shirts we were after; we went to make cotton farms, and it was anything else but an inviting cotton region. As I have said, no extensive fields made the eye glad, but everything looked as though the whole country had been thrown together in an irregular broken manner. The water had to be raised from the low channels in which it flowed, in quicksand bottoms by means of long and expensive canals, in order to get it upon the bench lands. But now

through the blessing of the Lord, and hard knocks, we have a very fine city, inhabited by a pretty good people. I will say, however, that the country is not so very much changed from what it was when we went there, excepting in a few places where the people have made inviting homes; but the homes which have been made are the more precious because of the labor it has cost to make them; and they are prized more highly on that account than they otherwise would be. You may ask me, if I am beating up for volunteers for that country? No, not at all; and yet the southern people would welcome most heartily any of the brethren and sisters from Bear Lake or any other section of the country who may feel desirous of locating among us, to share with us the rocks and sands and the cactus and lizards. I say, we shall welcome them most heartily; and then while they would have to take their share, and maybe more, of this natural product of our southern climate, they would also share with those who labor for their kindred and friends and their own exaltation, in the Temple which our Father has graciously and in His indescribable providence located among us, and permitted us to build, with the help of the Saints generally throughout the Territory. We feel that there is a wise providence overruling this. It is in such a country that the wicked have no desire for what they see around. They have passed through it, and as a general thing are satisfied not to come back again, there being nothing to induce them to do so. And this being the case St. George is a peaceful home of the Saints, and as a rule a very good spirit prevails there. Sometimes a little too much of the spirit of wine because the grape is a staple article among us, and foolish persons some-

times indulge too freely in the wine which is manufactured from that fruit. And it is one of the labors that we have upon us, to teach the people how to use the things which God gives us in a proper way and not abuse them, to control their appetites, and not allow wine to bring evil into the community. And we feel in this labor that we have succeeded to a goodly degree, there being much less of this kind of indulgence practiced among the people now than there has been since we settled and improved the country.

Now, touching the climate and soil and general facilities of the country through which I have traveled in Arizona, and along the borders of New Mexico, when compared with this region of country, it is a desert; that is, the facilities for agricultural purposes are far less than in Utah, and you know pretty well what they are in Utah. It is more of a grazing region. There is a lack of mountain streams, for the hills are generally low; they do not tower up in the clouds, and are not capped with snow as they are in this northern country. The main range of the Rocky Mountains falls off about the time you reach the New Mexican line, and the hills then become lower, and the streams are not so numerous. The facilities most attractive to my mind are along the continental divide, in the eastern portion of Arizona and the western portion of New Mexico. The northeastern portion of Arizona is watered by the Little Colorado and its tributaries, and the farming region is on the headwaters of this stream, but it is not extensive; there are, however, facilities for small settlements, and extensive ranges for sheep and cattle. The garden of Arizona, so far as agricultural facilities are concerned, is on Salt River, after

it emerges from the mountains and where our people are locating, at Mesa City and Jonesville. The country along Salt River is being occupied by people from various parts of the world, who are not of us. These two settlements of our people are doing very well, so I understand and there are facilities for many more in the same region. The climate is warm; the summer is long, scarcely any winter at all, and scarcely any frosts. But in that immediate vicinity there is not range for stock; that is, there is not very extensive growth of grass. The range is mostly in the hills, in the northeastern and southeastern parts of the Territory, on the headwaters of the Gila and its tributaries, the San Pedro and Black and White rivers; and also are many facilities for small agricultural settlements. The climate generally is milder than this, and consequently more pleasant. The eastern and northern portions are temperate, neither very hot nor very cold. In the southern portion, as I have said, the summer is long and warm; it is decidedly a hot and a dry country.

The country I visited last summer, further to the east and northeast, the upper valleys, or valleys on the Rio Grande del Norte, which are in Southern Colorado, and run into New Mexico, is a fine agricultural and grazing country. Fine mountain streams come out of the foothills to the broad valleys and open plains. This region affords facilities for flourishing settlements, as well as for flocks and herds; and the climate is as cool as that of Bear Lake and the other elevated valleys of Utah, and if not so severe winters as in Cache and Bear Lake valleys, at least something approaching them. There are facilities for many fine, flourishing settlements in that

region of country; and we are establishing some colonies in that, consisting mostly of emigrants from the Southern States, with a few from Utah, to counsel and instruct them in the art of irrigating the soil and establishing settlements after the order of Zion. We find ourselves under the necessity of sending a few more to that region, and a few others to different localities, to assist in establishing and maintaining our new settlements.

But now, I return to this lovely valley of Bear Lake—lovely indeed it has seemed to me whenever I have visited it; but it must be remembered that I have never visited it only when it was covered with green. Still, I understand that the country is covered for many months in the year with the white mantle, and for this reason many of you complain of the long winters. But if it were not for the hard, cold winters and the melted snows, you would not have these beautiful meadows and green hills; you certainly have to thank the snows for this blessing. But I have no doubt you will say, that you could do with a little less snow and a little shorter winters, and take a little less grain and meadow. Well, I think I would do so too. If I had the choosing of climates, I should not choose that in which I should have to cut hay three months in the summer, and be six or eight months feeding it out in the winter. I think with you I could get along with a little less snow, if I had to sacrifice a little of the rich meadow, and at the same time, correspondingly less mosquitoes and flies. And talking about flies, you cannot begin to show flies like we can in St. George; and they are not this common horse fly, they are the pesky house fly that is ever ready to contend with you for your meal.

Now, if I lived in Bear Lake valley, I believe I should look upon it as a very choice place to make my home; and if once I settled down, I should not think of moving away, or speaking of it as a very bad country to live in. I have made it a rule never to forsake old friends in order to take up with new ones; or to lay aside an old wife for the sake of getting a new one. The same rule would apply to my living in this northern country; once I settled down I should not think of moving away unless duty called me, and in that case of course I should drop everything and go without a whimper. I see on this stand an old friend in Brother John Nebeker, who moved down to our "Dixie" country, and after living there some time, returned to Bear Lake. I do not know how he feels about it, whether or not he is ready to make his home with us again in St. George. [Bro. Nebeker: Not yet, Bro. Snow. Laughter.] I would say to you who are doing well, let well enough alone, go on and stick to what you have got. I think I can see a chance to make some beautiful places where you have not more than half done it. It is now some fourteen years since I was here; some of you will remember it was when President Young came here, accompanied by General Chetlain and others. I took in the situation at that time; I mapped it out in my mind, and I have retained a pretty good understanding of the region of country. It may not become me to suggest to you who have had fifteen or twenty years' experience here, but it strikes me that your faith has not been fully developed; I am inclined to think that you can do something besides raising calves, hay, wheat, oats and potatoes, and making butter and

cheese—and here let me not forget to give you the credit of filling up the country with young men and women, which is a noticeable feature of the growth and wealth of the people. You have a big country here; so much, in fact, that you hardly know what to do with it. You try to enrich it all, and you skim it over, but you may depend that you have facilities here for a much heavier population than you have got; and upon the whole it is a healthy region. There may be some diseases peculiar to this cold region, and some feel, and that truly, that a warmer climate might tend to lengthen out their days, as well as add to their bodily comfort. I believe there is no objection on the part of anybody that such persons should try a warmer climate as may feel inclined to do it. There is no disposition to chain or fasten anybody to this country who may feel that they crave, and their health and comfort require a warmer climate. If there be such, I can assure them I have traveled through many other regions where there are facilities for making nice, comfortable, happy homes, and where the climate is milder; in fact, a person may suit himself with almost any climate he may choose between here and the Mexican line—in Southern Utah, Arizona and New Mexico. But as I remarked in the beginning, we ought to study contentment, and not indulge in a restless spirit, for change for its own sake, without having a good and sufficient reason, or without having some duty assigned to us where we may labor with better advantage to accomplish greater good in the building up of Zion, or in extending our borders and establishing and maintaining righteousness in the earth; and wherever our lot is cast, whether it be in Cache Valley,

or Bear Lake Valley, whether in a warm or a cold climate, or whether in a hot climate, we should as much as possible try to content ourselves and adapt ourselves to the surrounding circumstances, always doing the most good we can.

Respecting the relative conveniences of St. George, for instance, and the surroundings of that country, as compared with this northern country, I have this to say, and I speak sincerely as I view it, and verily believe it, that in our efforts to subdue the country, and having to contend with difficulties and hardships, in order to plant our settlements there, making our roads and getting building material, and controlling the waters and the quicksands, and in having to meet and overcome obstacles which are peculiar to that country, we have worn out a great many good people, a great many good men have succumbed under the hardships we have had to endure; and I was counting up the number of families in the little city of St. George, whose husband and father had passed away under these circumstances, and I found that there were no less than between thirty and forty widows there, besides quite a number who have left and returned north, having buried their husbands down there. This is not the result of any contagion, or violent sickness, or any special disease, for we have had none; we have no prevailing disease, and it is not naturally an unhealthy country by any means. There is here and there a locality where they, having neglected common sanitary rules, have perhaps suffered from chills and fever, or ague. Diseases of this kind, which are incident to hot climates, have been experienced where they

have allowed water to stand in pools. In St. George, however, we have not been troubled with it. Washington and Santa Clara have, but it has arisen from defective sanitary measures. Naturally, I think our Southern country is quite as healthy as the general average of places in Utah. And when I speak of the number of men who have worn themselves out in helping to subdue the barrenness of the land, I might have said they have been mostly hale, hearty men, who went there in their prime, that wore themselves out with constant work in making homes for themselves and families. They have fallen a prey to exposure and labor both summer and winter, and to poor fare. But after saying this, I am happy to say also, that I think we have passed the crisis in this respect. We have learned wisdom by the things we have suffered: the comforts of life are being increased around us, and we are making up our minds now not to kill ourselves trying to live as fast as we have done in times past.

Now, I have said on different occasions, which it is as well for the youth of our large towns, our railroad towns and cities, where emigrants are dropped by the shipload, and where there is a redundancy of labor and surplus workmen, who are seeking for something to do and cannot find it, and are idling away their time and are waiting for something to turn up, and waiting for some easy chair, some clerkship, some place to make a living without working much—and I may say this class of people are abounding among us, and they receive an unfavorable education, and are contracting habits which are not good; I have said, and do say, that it is better for such to enter into

swarms and form material for new colonies, to help to establish new places, and make new roads to the timber, get out farms, build mills, and subdue the elements, as their fathers did when they first settled this country. But in saying this to the surplus population of our older towns and railroad centers, we do not wish to apply it to these regions, where you have an abundance of room, needing, in fact, a much heavier population. I am persuaded that the people of this valley will be healthier, happier, and will enjoy more facilities and comforts when their population is treble to what it is today. Three times the population you now have can handle the facilities which you do much easier than the present population can handle them, and to better advantage and to better profit to all. And you will have better roads, and better farms, and better houses, and better mills, and better schools, your cities will be much better built up and improved, and your property more valuable, and everything will conduce to your comfort and growth, than under existing circumstances.

I was favorably struck with Garden City as I passed through it; I was favorably impressed with St. Charles as I passed through it. These are beautiful locations. I was particularly pleased with one thing I saw in Garden City, which was the long canal from Swan Creek. In this cold climate, where the seasons are short, it is important in irrigating, that the water should run slow and as long as possible before it is put on to the land, in order that it might get warmed, because it has a much more salutary effect on young crops than where it is cold and chilly direct from the canyon; and I am persuaded that a good deal of your small

grain is injured in this way. Brother Thatcher took it upon himself to speak a little upon this practical question, and you will pardon me for doing the same. Though you farmers may think you know more than I do about it, you will all agree with me in this, that any suggestion I may make will not harm you, as you can do as you please about adopting it. But I know the difference between the effect of cold and warm water in agriculture in making things to grow; when you wish to rush the growth of your plants or crops in warm weather, the one is far preferable to the other. And if you wish to raise fruits and plants which are delicate and tender, of course you can get onto your warm, gravelly soil, and there put on your manure; and if you can use warm water, and have the benefit of the canyon breezes to prevent frost, you can raise a great deal of fruit. You now raise a great deal of small fruit, such as strawberries, raspberries, currants and gooseberries; and what is there to hinder you raising plums and many varieties of choice apples, such as we cannot grow in St. George? That country is really too hot for growing apples. I raise apples, but they are not as good as the same variety raised in Salt Lake City. I am persuaded that this Northern region could beat us on apples, but we could beat you on pears and peaches, apricots and some other fruits. I should advise you to keep trying, and if your trees kill down once in a while, keep replacing them, and make the land as warm as possible, and put on the water warm, but not when the plants can stand it without; and then, do not leave it on late in the fall, thus keeping the plant growing late in the season, for when this is done the first severe frost that comes generally takes

them off. I will leave this subject to Brother John Nebeker, who is abundantly able to continue it, and who, by doing so, might greatly benefit the people of this Northern country.

I would like to offer a little advice to your board of trade. You have one I suppose? (A voice: Yes, sir) Of course, in giving you my reflections in this as in other matters you are at liberty to please yourself about accepting it. You are here in a comparatively solid position, you can have things about your own way, that is, if you choose to be united. You are not mixed up as they are in Salt Lake City and in Ogden, you can control the trade of this whole region of country, not only in marketing your own produce but in the buying of your merchandise, wagons, carriages, machinery, and everything you have to import which you could get from first hands and at first cost and thereby save to yourselves the profits now made by middlemen. And in marketing your produce you can do likewise, but then you would have to control the business among yourselves, and give it your hearty support, and be resolved that you will operate together. Now, you are enriching men every year by your trade, and you are doing it by being divided, every man being for himself undertaking to market his own produce and to buy his own plows, rakes, mowers and reapers, and hauling his own produce to market and then doing the largest part of his trading with stores in which he is not interested, and his own cooperative store doing but a small languishing business. The great bulk of the business of this Territory is handled by outsiders at a distance from your settlements both as to importations and as to marketing your produce.

You haul to market your butter and eggs, and the merchants dictate to you the price which they will pay, and you cannot help yourselves. In this way they grow rich on the profits, while you remain poor comparatively speaking, that is, you do not enjoy the benefits of your own labor and produce to the extent you might, if you were properly united. Your board of trade and cooperative stores throughout the county ought to work together and enter upon a system to handle your own produce in bulk; and then in buying wagons and agricultural machinery, etc.; instead of every man buying a single wagon or farming implement, this organization would deal direct with the manufacturers by the carload, at manufacturers' prices, having them shipped to Evanston, the nearest point, instead of Salt Lake. I think the same also in relation to your stock. I understand you were making some efforts in this direction—the handling of your stock and marketing it. Every step you take in this direction will tend to consolidate the interests of the people and increase your common comforts, and will at the same time have the tendency to keep at arms length Jews and Gentiles, who may be hunting chances to pick up what little money you have to spare, or to make what money they can out of you. The more you concentrate your business relations and the greater degree of confidence you beget one for another, thereby having and increasing a desire to build each other up, the less you will be troubled with sharpers who thrust themselves into your towns and neighborhoods wherever there is evidence of the existence of money. I feel that this is our duty as a people, to adopt this cooperative manner of doing our business, in order to protect ourselves

against the spirit of greed, and our children to a great degree from the contaminating influences that Gentiles, as a general thing, carry with them wherever they have located among our people. We have been taught for years to sustain Zion's Cooperative Mercantile Institution: and our local merchants should buy of them. But in all probability, if you were combined in this valley in your business relations, instead of every little store in every settlement in this valley being obliged to send to Salt Lake or Ogden for supplies of merchandise, it would be a matter of necessity to have a center here such as they have in Ogden and Logan, only on a smaller scale, in which you might do your wholesale business direct, and so arrange it that the parent co-op will ship to you most of the articles you need direct, which you need only go to the city to "sort up," instead of going for all of your supplies. I think this would naturally come to be the result of a thorough union and combination of labor and interests in this valley; and I think too, that your isolated position eminently fits you for building up such home trade.

I am pleased to learn of the goodly degree of fellowship which prevails in your settlements, and that there are but little apostasy and opposing influences to contend with. You have been highly favored of the Lord in that which you have enjoyed, from the early settlement of this valley, the presence and counsels and labors of President Charles C. Rich, whom I regard as one of the wisest and most prudent counselors in Israel, a father indeed in the midst of his people; and the blessing of God has attended his ministrations among you, as is evidenced in the condition of the people generally.

My heart feels to bless the people,

and to invoke the blessing of the Lord upon the land and upon the elements, that they may be made to conduce to your happiness and comfort; and that while you reap the fruits of the Father's mercy and goodness, your hearts may be ever found to acknowledge Him as our benefactor and friend, and to appreciate His blessings. I trust that President Taylor and the brethren who are with you may be able to impart such words of counsel and consolation as your circumstances require; and that soon you will have in your midst again President Budge—that is, if we succeed in getting our mind upon the right man to take his place. He has been doing an excellent work in Europe, and we do not want to release him until we can replace him with a suitable man.

Your local Priesthood in your several wards and settlements, I doubt not, are earnestly seeking to learn their duty and to qualify themselves to magnify their callings; and if the people give them their faith and prayers and confidence and support, you will steadily advance in good works, in faith and wisdom; and I trust you will improve also in your educational interests. I suspect what is common in our new settlements, that you may seem behind in this respect, or at least you are not as far advanced in the condition of your schools as is desirable; and for the reason that there are more or less of the people who are so much absorbed in the cares of life, in making themselves homes, in order to be able to withstand the rigors of the climate, that they cannot bestow the attention and care to the training of their children which they ought to. I suppose they are willing to build schoolhouses, however, because they serve a triple purpose;

first, for dancing; second, for school purposes; and third, for religious worship. Perhaps I ought to reverse it, but you can if you choose. People are willing to help to build schoolhouses for triple purposes. And when they have done this, they think that the Trustees should find teachers for them to teach their children who are not large enough to work; and these are often sent to school to be kept out of the way.

Now brethren and sisters, I do not mean, in making these remarks, to charge any of you harshly; and it may be I do not give you the credit which you are entitled to. I only speak what I find to be quite common in our new settlements throughout the country where I travel, and I feel the necessity of appealing to the good sense of the fathers and mothers; and to say to the Bishops and the Elders and Trustees particularly—and here let me say, that our Trustees should be chosen from our most energetic men—men who will fill the office, who will give it their most earnest consideration, who will seek to make everything comfortable around the schoolroom, men who will take an interest in the welfare of the children, and who will look to the wants and encouragement of the teachers, and who will also see that good and suitable books are provided, especially the Bible and Book of Mormon. Now, do not be afraid to see the good books which God has given unto us in the hands of your school children; do not be afraid of the teacher who will open school by prayer, and who will encourage faith in God, and morality, and everything that makes people good citizens. And I beseech the people generally to encourage the combined efforts of the County Superintendent and the Trustees and schoolteachers in establishing good

schools in your midst; and that you will also sustain all the other good institutions, such as the Relief Society, the Mutual Improvement Associations, and your Sabbath Schools, and also those who act as Superintendents and Teachers in the Sabbath School. And do not, my brethren and sisters, consider it a little calling to act as a Sunday School Teacher; for when faithfully acting in this capacity you are sowing seeds in the minds of the youth

which must sooner or later produce the natural fruit; and thus prepare men and women to carry on the work which their fathers have begun, and in which some of them have worn themselves out.

That God may bless the people of these valleys, and that their children may grow up to perpetuate their names with honor to themselves and glory to God, is my earnest prayer, in the name of Jesus. Amen.

**DIFFERENCE BETWEEN THE TRUE CHURCH OF CHRIST
AND THE CHURCHES OF THE WORLD—THE LOVE AND
UNION BEGOTTEN BY THE HOLY SPIRIT—THE GLORY OF
THE LATTER-DAY WORK BELONGS TO GOD
ALONE—GREATNESS OF CELESTIAL GLORY—SAINTS
PROVED BY TRIAL—CELESTIAL MARRIAGE—COMPLETE
SUBMISSION TO GOD'S WILL NECESSARY—BUILDING OF
TEMPLES—SALVATION OF THE DEAD.**

DISCOURSE BY PRESIDENT GEORGE Q. CANNON, DELIVERED AT TOOELE CITY, ON
SUNDAY, OCTOBER 31, 1880.

REPORTED BY GEO. F. GIBBS.

We profess as a people, to be led by revelation, and I hope our professions are not in vain; in fact I know they are not. I know that this people, called Latter-day Saints, do have revelations, that they have the word of God given unto them as they need it, according to their faith and their diligence and their good desires before the Lord. And those who speak unto the Latter-day Saints are different in this

respect from every other class of ministers that I know anything about. We do not cogitate in our private apartments or in our libraries or in our studies what shall be said to the people, and to frame discourses to deliver to them. It is right and proper that the Elders of this Church should try to inform themselves respecting the principles of the Gospel; but it would not be right, neither is it right for them to

prepare their discourses and arrange before hand what they say to the people. We might tickle your ears, we might say pleasing things to you, we might give utterance to fine moral sentiments which you would think very beautiful; but they might not be what the people need. It requires the inspiration of the Almighty to take of the things of God to impart to the people. Without that I know it is useless for any Elder in this Church to attempt to teach, and that if he taught his teachings could not result in any possible good to those who listened.

President Taylor, Brother Lyman and myself were conversing yesterday upon the subject which this bears reference to, about the abundance of good things there is in the world which are pleasing to the inhabitants of the earth. I was reminded myself on going upon one occasion when upon a mission in England, at the invitation and earnest persuasion of some friends, to listen to a very eloquent man who was a Church of England minister, who had a great reputation for eloquence and ability. I never heard anything more beautiful than his lecture; it was full of moral sentiment and beautiful ideas, and was very interesting indeed to listen to. And one would have thought that a man with such sentiments would be capable of leading the people and teaching them and making them much better than they were. The world is full of such ideas and sentiments. You read books which are written by men who are not of this Church, and you many times find in them sentiments which you cannot help but admire; they are charming and they are true; you feel when you are reading them, that there is a great deal of truth in their doctrines, and then they

are set forth so convincingly. If you visit their churches, doubtless, you will find men who are able to deliver sentiments of this character to the people. You take such a man as Henry Ward Beecher; he is noted for his eloquence and the good sense which characterizes many of his discourses. He is able to talk to the people in a most sensible way about a great many things. Such men you may sit and listen to, and be really pleased with many of their ideas. There are other noted men, who are also able to deliver moral truths in a charming manner; but what does this amount to? Does it make the world any better? To some extent it does. But there is something that all these men lack, and which the world lacks, that is the Priesthood of the Son of God and the power of God. There have been Elders of this Church who could not read, who have gone forth to preach; but they had in them the power of God, they had the inspiration of the Almighty, they had the everlasting Priesthood, by authority of which they were authorized and empowered to declare unto the people the principles of life and salvation. These men, although ignorant and unlearned, and not capable of teaching by their own wisdom, have been the means of bringing salvation to hundreds and thousands of souls, and of bringing them into the Church of Christ, and into a condition where they could receive the Holy Ghost.

This is the difference between this Church and the churches of men. It is not that they do not believe in good moral sentiments, and are not capable of teaching them; it is not that they are ignorant, for they have a great deal of what is called worldly wisdom; but it is that they are destitute of the power of God, the

inspiration of the Almighty, and the gift of the Holy Ghost; therefore their teachings do not bring people to a knowledge of the truth.

I was very much impressed this morning when I arose. It was cold, but we were comfortably housed, in good quarters; we had good beds to sleep on. We were visitors here; and I could not help contrasting the feelings we have for one another, and the feelings which exist in the world. We are strangers to each other in some respects; we are not blood connections; in fact, there were but very few of us who were not strangers to each other, yet I certainly feel that I am among my brethren and sisters.

I do not suppose there are any Latter-day Saints in this house who would not share what they had, if they possessed but little, with the Elders who come in their midst. And if they had a good, comfortable place, they would prefer giving it to the brethren who visit them, than taking it themselves. There is that feeling of love begotten in the hearts of the Latter-day Saints that the world knows nothing about. And yet we are selfish, and have yet much to learn in this respect. But that love which we have for each other and for God and His cause, He has begotten in our hearts. We are united together through the love of the Gospel and the love of truth. We are united together as no other people in the world are. What is this done by—by preaching moral sentiments? By fine discourses? By dwelling upon thoughts which men have framed and put together in their private studies, by their own wisdom? No. All the books in the world could not have brought about such a condition of things as we witness in our midst and experience in our hearts. We might have

read all the books which have been written by the learned of the world, if it were possible to do so, and then taken the Bible which is said to be the word of God, and read that, and we might have heard all of the wise men talk about these things, and about the wisdom and the sublimity of knowledge and the attractiveness of truth, and everything of this character, and what would it have amounted to? We see what it all amounts to in the world. They have texts, they have knowledge, they have wisdom, they have schools, they have colleges, they have access to all human knowledge there is, ancient and modern, and what does it amount to? They are divided up, they are split asunder, and are really ignorant concerning God. They are full of differences concerning points of doctrine; they contend over the smallest things, and difficulties which are irreconcilable are begotten in their minds. A man who has the spirit of God given unto him through obedience to the Gospel, and who is ordained to minister in the things of God, even if he can scarcely read, as I have said, goes forth among the people accompanied by the power of God, and searches out the honest in heart. He does not use flowery words, he does not deliver great swelling discourses; but he preaches the truth in simplicity, in meekness, he tells people what to do to be saved, and he has the authority from the Lord to administer the ordinances of salvation to the people; and when they repent humbly before God, and confess their sins, he baptizes them for the remission of their sins, and lays his hands upon their heads for the reception of the Holy Ghost; and they become new creatures. A change takes place; they become new creatures in Christ

Jesus. They put away the old man and his deeds, and they become new; they receive of the Spirit which unites them together and makes them one; and all those beautiful thoughts, and those glorious truths, and those delightful moral sentiments which they hear and have heard outside this Church, they can understand and they can see which is true and which is untrue; they can distinguish between the two; and they are knit together in love one to the other.

This is the marvelous work, and a wonder concerning which Isaiah spoke. The Lord said, through that Prophet: "Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men: Therefore, behold, I proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." The wisdom of the wise has perished in the presence of the Gospel declared by the Elders of this Church, and we, as a people, have been gathered out as a standing protest against the folly of the creeds of men, and as a standing protest against that which is called the wisdom of man. And the Lord has shown by the building up of this Church that he is able to do his own work in his own way. And he chooses his own instruments, through whom to accomplish it; and when we shall have finished our work, none of us will be able to take any glory to ourselves; no single son or daughter of Adam will be able to claim the least degree of credit to himself or herself when the work shall be accomplished.

The Lord is determined that he shall have the glory; that his name will be praised for all that has been done, and that shall be done. If we were the learned, if we had the wisdom of the world, and if we were to accomplish these results through worldly wisdom or power, there might be an opportunity given unto us to take glory to ourselves; we might under such circumstances say, it was by our wisdom and by our ability that these things were accomplished. But as it is we cannot do that; and if we attempt it and continue to indulge in such a belief, the Spirit of God will leave us to ourselves, and our weakness will be made apparent not only to ourselves but unto all men with whom we associate. But God will have a tried and peculiar people. We have been tried to some extent, but not to the extent which we probably will be; there are many things in which we will be greatly tried before we get through. Every Latter-day Saint who gains a celestial glory will be tried to the very uttermost. If there is a point in our character that is weak and tender, you may depend upon it that the Lord will reach after that, and we will be tried at that spot, for the Lord will test us to the utmost before we can get through and receive that glory and exaltation which He has in store for us as a people. When we think about the character of the exaltation promised unto us, we can understand why this should be the case. What are we striving for? What are we aiming to obtain? Our constant prayer to God is that we may be considered worthy to receive celestial glory. That is the prayer of every one who belongs to the Church. Every man and every woman who prays unto the Father, who is in the habit of doing so, ex-

presses that desire in his or her prayer—that we may be counted worthy to receive celestial glory and exaltation in the presence of God and the Lamb. What a great thing to ask! Do we take in, as a people and as individuals, the full purport of this request! When we talk about celestial glory, we talk of the condition of endless increase; if we obtain celestial glory in the fullest sense of the word, then we have wives and children in eternity, we have the power of endless lives granted unto us, the power of propagation that will endure through all eternity, all being fathers and mothers in eternity; fathers of fathers, and mothers of mothers, kings and queens, priests and priestesses, and shall I say more? Yes, all becoming gods. For this is the power of God; it is the power by which God presides over the universe, and fills the universe with power, and which we pray unto Him to bestow upon us. This being the case, do you think that we are going to attain unto these things without we show ourselves perfect before the Lord? Do you expect that God will save you and me and exalt us, and give unto us this inestimable, this indescribable glory, if we are full of sin, if we yield to temptation, and are not tested and are not tried in all these things? Do you imagine that God will do all this for us; can you conceive of such a result if we are imperfect and full of frailty, and continue to yield to temptation, and doing those things that are contrary to the mind and will of God? I cannot; I do not look upon God in that light. I think that He is a perfect and holy being, and that the words of Jesus which he spoke unto his disciples are intended for us: "Be ye therefore perfect, even as your Father which is in heaven is

perfect." We, as a people and as individuals, should seek to attain to that perfection, to be as perfect in our sphere as God our Eternal Father is in His; and we cannot attain to that exaltation and glory which He has promised unto us, unless we are thus perfect.

I do not have any other view than this of the character of the salvation and exaltation that God has promised unto us; and I therefore do not expect that any man will ever enter into the celestial kingdom of our God, until he is tested and proved in all things. Some men think they can slip around—I have heard such men talk—they think they are going to get into the celestial kingdom without obeying the law of celestial marriage. I do not have any such ideas about exaltation; and yet I am perfectly satisfied there are men who will be counted worthy of that glory who never had a wife; there are men probably in this world now, who will receive exaltation, who never had a wife at all, or probably had but one. But what is necessary for such a case? It must be perfection before God, and a proof of willingness on their part, if they had the opportunity. I will instance the case of a man whom you perhaps know by reputation, namely that of Elder Lorenzo D. Barnes. He was a faithful man in the Church, a man of zeal, a man of integrity, a man who did all in his power to magnify his holy Priesthood, and he died when upon a foreign mission before he had one wife. The Lord will judge that man, as he will all others, according to his works and the desires of his heart, because had he lived, and had had the opportunity, I am fully satisfied he would have obeyed that law. I do not doubt that he will receive exaltation in the presence of

God. We have young men who die before they have had the opportunity to obey that law, and they will, doubtless, receive also, inasmuch as they were worthy; for the Lord, in His infinite wisdom and knowledge, understanding the worth of all men, will mete out to them accordingly. But if we live in the flesh, you may depend upon it we shall be tried in all things. If I have an appetite, if I have a passion, if I have an inclination which is in conflict with the law of God, if I do not subdue it and bring it into complete subjection to His law, I do not see how I can enter into celestial glory. I cannot conceive, with my views respecting God, and His wisdom and justice, and all His holy attributes, that I could ever enter into the celestial kingdom whilst in that condition. I must bring every appetite, I must bring every passion, I must bring every desire of my being into complete subjection to the will and mind and law of God, or I cannot receive the exaltation He has promised unto His faithful children. I say, I cannot, and I cannot see that anyone can. If there is anything about us—if there is selfishness in us, if there is a disposition in our hearts not to yield upon a certain point, or to have our own way and own will; and carry that will into effect in opposition to the will of God, we cannot in that condition receive exaltation at His right hand. And if we die in that condition, we will have in some other state of existence, to get rid of it, or we cannot get exaltation. That is my idea. If I value my life more than I do the will of God; if I value my wives or children more, or my earthly substance more than I do the will of God, then I am not in the condition to receive exaltation and

glory. I will tell you what I think about these things, and the manner in which I view the life which is to come. If there is anything that stands between me and the will of God which would prevent me from doing that will perfectly as He requires of me, if there is anything which I love more than God, I am not in a condition to receive that glory. If I think more of my own life, if I think more of my own will, if I think more of a wife or child, or of all my wives and children, or of my property, or of my time, or of anything over which I have control or which belongs to me, and is part of me, than I do of God, then I am not in the condition to receive the exaltation; I am not worthy to receive it; I am not willing to bring everything I have or which belongs to me into complete subjection to Him, and to what He requires of me. When He says, Go, to go; when he says, Come, to come; to do that which he requires, or to refrain from doing so, as He may require; and to do this not only when He, himself, tells me I must do it; but to do it also through the voice of those whom He has chosen to hold control. For God has His mouthpiece on the earth; He has always had one when He has had a Church. He chooses one man who holds the keys of His kingdom; He chooses one man as revelator to His Church, to teach His people the mind and will of God concerning them, and His word through him is binding upon the people. Then he chooses others as helps, and they too have the power to counsel. "He that receiveth you receiveth me, and he that receiveth me receiveth him who sent me," as Jesus said, "If they receive you they receive me; if they receive you and me, they

receive my Father who sent me." This is the doctrine. And God has chosen His servants to minister to the people, to teach them and instruct them upon all those points, so that they may receive salvation and exaltation under the leadership of that Priesthood which He has restored, and which will bring us into the celestial kingdom. And as I said, it is not the wisdom of man; it is not the power of man; it is not the learning of man which does these things; it is not the learning of man which has gathered this people together, for the wisdom of the world combined would have failed to have gathered this people as they have been from nearly all of the civilized nations, and if all the combined wisdom of earth had tried to build up the Church which the Latter-day Saints have, their endeavors would have failed; they could not have done it. There is no power of man which could have reached you at your firesides and dwelling places and gathered you to Zion, as you were gathered. It required the power of God, and that power manifested through humble men—men despised by the world; nevertheless it accomplished the result. And that same Priesthood which has brought us here, and through the power of which we were inducted into this Church, and through the power of which we have been nourished and guided in the Church, that same Priesthood will continue to teach and direct us, until we shall be brought back into the presence of God our Father. It will be through the ordinances of that Priesthood administered to us, that these results will be accomplished—by binding wife to husband, children to parents, parents to parents—until the whole shall be bound together, from our

father Adam to the last one born to the earth, and all the links be welded. It will be done by the sealing ordinance which God has restored, and if we ever get the full benefit of these things, we will have to do it in the way I have endeavored to describe.

I say to my sisters, you expect to receive exaltation in the presence of God. Will you obtain it if you do not bring your will into subjection to the will of God? No. Will you be cast off? If you do certain things, you will. But I think the women of this Church would have to do a great many bad things before their God would cast them off entirely. The Lord may feel after them, He will bring them through circumstances such as will eventually purify them. But no woman can enter into the celestial kingdom any more than a man whose will is in opposition to the will of God. When God speaks all must submit to it. It may not be pleasant to us; it may come in conflict with our traditions; it may not be that which will suit us if we had the choosing. There are a great many things which would not suit us if we had the choosing, according to our natural feelings, for these are often far from correct. But whatever feelings we may have which may be the result of tradition and false education, we must get rid of and be willing to do that which God requires at our hands. And it is the experience of the women of this Church who have done that—I speak now of plural marriage, for that is one of the most trying things—those who have submitted to this order, have reached a point where they enjoy true happiness, because in sacrificing their own will they have the consciousness of knowing that they have done the will of God;

and in their supplications to Him they can ask Him in confidence for such blessings as they stand in need of. Where is the man or the woman who has been diligent in observing the requirements of God, who has failed upon any point upon which he has sought earnestly to God? If there are any, there must be something lacking, they have not that claim upon God which they would have if they had submitted perfectly to the requirements made of them.

Another point connected with our religion, which is trying to some people, is their fondness of carrying out their own will in relation to temporal affairs. "I want to manage my own affairs in my own way; I want to do that which is pleasing to me." Is there a vein of selfishness running through our nature upon these points? I think to myself that that must be entirely conquered before we can receive that glory to which I have alluded. If I have property, it is my duty to take care of it; if I have means, it is my duty to husband it, and carefully use it in a way that shall be beneficial to others as well as myself. But there is still a higher duty devolving upon me and upon every member in this Church, and that is to do as we are told by the servants of God. For instance, if I am in business, if I am in the midst of some enterprise which requires my personal attention which the withdrawal of my personal supervision would cause to result in failure, and the servants of God should call upon me to let that drop, to go here or there, even if it should be at the sacrifice of all my worldly interests, it would be my duty as a Latter-day Saint, as one who is struggling for an exaltation in the presence of God and the Lamb, to drop that at the moment

I am required, and to do as I am told. Or, if I have property that is needed for the work of God, for the establishment of the principles of the Gospel, it is my duty to give that which I shall be required to do, in order that the law of God, so far as that is concerned, shall be complied with. If I should not be willing to do this, then how can I witness to my Father that I am desirous of receiving celestial glory? You feel as I do, that it is necessary for our salvation and exaltation, that the men who hold the Apostleship should administer unto us the ordinances, in order that we may derive the full benefits which flow from them. If these men have a right to do this, and we recognize their power in administering these ordinances unto us, considering that if they administer them they will be bound and recorded in heaven, and that we shall have the benefit of them in the morning of the resurrection; if these are our feelings, shall we say that this same authority shall not dictate us in regard to these perishable things by which we are surrounded? It would be very unreasonable, indeed, for us to take a different view. Therefore, it follows, in my mind, as a natural consequence, that we must hold ourselves entirely subject to that authority which God has placed in this Church to lead and guide us. The steps we have already made to our present condition have taught us this. We have been led gradually from the waters of baptism until today, under the guidance of the holy Priesthood; and from the waters of baptism to the present time all the blessings we enjoy have come to us through the holy Priesthood, and the power which God has bestowed upon His humble servants; there is not a blessing which is of

any value which we have not received through that medium. This being the case, it is a natural consequence that that Priesthood shall continue to exercise a power in dictating us as to what we shall do.

There was considerable said yesterday, about what a good lot of people you are; and while I would not like to mar the pleasure you may derive from the representations given of you, there is this to be said about Salt Lake City Temple District, of which you form a part, that there is not that disposition to build Temples, and forward the work of God, by the use and donation of means, which is observable in other Stakes, and in other Temple districts.

I tell you another thing we discovered upon examination of these things—for we examined them somewhat, but not so thoroughly as we might have done—we found that those who have paid the largest amount on Tithing in proportion to the number of souls, have done the most towards building Temples. We found that in St. George, where the people are all poor, that they paid more Tithing and more Temple donations in proportion to each soul than any other part of the Territory. We found that in Cache Valley, where the people are building a Temple, that they not only paid a good tithing but also a larger proportion of donations than any other part; showing that those who give the largest donations to Temple building are able to pay the most Tithing. These are facts which should be understood by us. The Lord has told us from the beginning, in all which has been spoken to us by his servants, and by that which has been written in the revelations, that he will bless those who are liberal in sustaining and supporting His work, that His

blessings will rest down upon those who manifest faith. You look for instance—I do not know that it would be wrong for me to allude to the Twelve—you look to them, you see the way they have labored, in going here and there according to the directions of the servants of God who have presided over them; they have not stopped to inquire whether or not it would suit their worldly circumstances to take such a mission or to do such a work; they have never stopped to consider a moment whether their individual interests would be affected by their going; they have always been ready and on hand to go at call, and has not the Lord blessed them? Has He not opened up their way before them? Has he not given unto them his Holy Spirit, witnessing to them that their course has been pleasing in his sight? He certainly has, according to my view; and so he has all the faithful Elders of the body of the Priesthood. You look at the men who have been the most faithful in doing that which the Lord required at their hands, and you will agree with me that they are the men who have been blessed; and you look at the men who have paid their Tithing the most diligently, and you look at the women who have stood by and sustained their husbands' hands under these circumstances, whether upon missions, making donations, on otherwise contributing to the forwarding of this work, and you will find that if they are not so well off, in a worldly sense, they are rich in faith, and as a rule they are better off in worldly circumstances than those who have been more selfish and niggardly in their labors and donations to the Church of God. You, sisters—and there are some I see in this congregation whom I

have known abroad when preaching the Gospel—let me ask if you have not been blessed when you have entertained the Elders and been kind and liberal to them, as many of you have been? Have you not felt abundantly rewarded for it in the increase of the Holy Spirit, and the pleasure and peace and joy which have filled your hearts when you have taken this course? So with you, brethren, when you have done your duty towards the work. When you have helped the Elders, have you not felt a blessing come from God, and rest down upon you which has more than satisfied you? Certainly you have, and those who have been at home who have been liberal in parting with their means to assist in forwarding the interests of this work, have you not been blessed? Has not the Spirit of God witnessed to you that this is the course you should have taken? Certainly, this is the testimony of every faithful Latter-day Saint. God requires that we should be liberal in relation to these matters, for great essential blessings depend upon the building of Temples in our midst. We cannot have our dead redeemed, we cannot ourselves be prepared for the exaltation that awaits us unless we attend to these matters in accordance with the law of God respecting them. There are generations to be looked after. For 1,400 years, the people on this continent were without the Gospel, and the power of the Priesthood, and, indeed, so far as that is concerned, it is nearly 1,800 years since the Priesthood was upon the earth; and the salvation of the unnumbered millions of people who have lived since that period will have to be cared for. Trace, if you can, your own genealogy back only for a few generations, and see how it spreads out on every

point. For instance, for one mother we have two grandmothers, four great-grandmothers, and eight great-great-grandmothers, etc. And thus it spreads out like the branches of a tree, until all of the inhabitants of the earth will be brought in. God has chosen us from the various nations for this purpose. There are men in this Church from almost every race of men, and if representatives from all the races are not now, they will be in. God scattered the seed of Israel through all of the nations of the earth, so that in the great gathering of the last days He might be able to get representatives of all the families of men. And we are chosen for this purpose. The seed has been scattered among the nations; and when the descendants of Israel here, heard the sound of the Gospel, it was indeed the glad tidings of salvation to them. They knew the voice of the shepherd, it was like telling them something they had forgotten but always knew; they felt that it was something they had been waiting for, the sound thereof was most delightful to the soul. The reason that the sound of the Gospel had such an effect upon us was, because we were chosen from before the foundation of the world, for the express purpose of coming forth in this day to receive it and well may it be said that your lives have been hid with Christ. You have come forth in these last days to be instruments in His hands of bringing souls to a knowledge of the truth as it is in Christ Jesus. In the Temples that shall be built, you will have the opportunity of standing therein, as saviors, upon Mount Zion. That is your calling; and it is your privilege to be saviors on Mount Zion. God is giving you the means and ability in order that you may have it in your power to

accomplish these things—to build Temples. It is a great labor devolving upon us. God sent the Gospel to you and gathered you out from the nations of the earth by His wonderful power; even by bestowing the Holy Spirit in a miraculous way upon you. Through its influence you knew the truth when the Elder came to you, you knew the voice of the shepherd, you knew it to be the voice of glad tidings for which you had been waiting, and you obeyed it gladly, and have been gathered with the Saints of God. It is your duty now to rise up, all of you, and trace your genealogies, and begin to exercise the powers which belong to saviors of men, and when you do this in earnest, you will begin to comprehend how widespread, how numerous your ancestors are for whom Temple work has to be performed, in order that they may be brought into the fold; and when you get stopped, the Lord will reveal further information to you; and in this way the work of salvation and redemption will be accomplished, even from Father Adam down to the last one; or to speak more properly, down to the Prophet Joseph, who was the first of this dispensation. From Father Adam down to him, all being linked together by the sealing ordinances which God has restored, and the powers of which will be exercised in the Temples of God, all being united together as brethren and sisters, for we are all begotten of God. We are related to each other; we may not have the same blood in our veins now, but it will be found when we trace it back, that we are of the same family; hence it is that we love one another as we do, at least, that is one reason for it. It is true we have been scattered among Gentile nations, and are called

Gentiles, but nevertheless we are of the pure seed, having come through Gentile lineage that we may be the means of saving them, and through our faithfulness we shall stand at their head. This is the blessing which rests upon us as descendants of Abraham.

It is a great privilege we have to take of our means and to put it in the Temples which we are building. It is a great privilege in this great latter-day dispensation which God has given us, a peculiar privilege; but when we are digging and delving and struggling with poverty and get our minds filled with darkness and unbelief, we forget it all and think our lot is hard, and the Priesthood is making hard requirements. When you are asked to pay Tithing, it is said that some want to know what is done with the Tithing. If such folks were to come into the council they would soon find out; they would find at any rate that the Apostles do not eat it nor consume it, they would find that it is handled with as much care as it is possible to handle such things, and that they feel accountable to God for the responsibility which rests upon them. But when the Saints get their minds engrossed with the cares of the world, they forget the blessings which God has bestowed upon them, and what he designs to do with them, and things which they ought not to think about come up in their minds. I look upon our condition as one of peculiar blessedness. I think all of us should be thankful that we are counted worthy to be members of this Church. To be a member of this Church is a great thing. I am very thankful to have my name numbered with the Latter-day Saints, to be a sharer in the blessings God has bestowed and promised unto us. We have the

holy Priesthood, we have wives and children given unto us, and husbands, wives and children are sealed together by the eternal power of the holy Priesthood, the binding power which connects them together for time and eternity. When you think that you are chosen to be saviors to the children of men, to stand as a medium through whom salvation shall flow unto unnumbered thousands, what manner of people ought we to be? They pray for you today in the spirit world, as they have been no doubt from the beginning praying for their descendants, that they may be faithful to the truth. You cannot tell the interest felt in eternity for you, my brethren and sisters, by those of our dead who have gone before us. Their hearts yearn after us, their constant desire being that we may be faithful and maintain our integrity and be prepared to bring salvation to them, and redeem them by going forth and obeying every ordinance which God has established in the Church for the salvation of the living and the dead. You cannot be made perfect without them, neither can they be made perfect without you. It is for us, being in the flesh, to perform this work, and to educate our children the same way, that our young men and young women may feel that in laboring to build up Zion they are establishing the work of God, and, at the same time, laying a foundation for their own exaltation, in His presence, and for those of their ancestry and posterity. This is the feeling we should have. Instead of being oppressed in our feelings, and permitting ourselves to believe that these things are hard upon us, that it is hard to pay our Tithing, or to make donations, or to do this or that which may be required of us, we ought to feel it is a plea-

sure and honor and a great privilege to be counted worthy to have the opportunity to do this. There are men in this Church who have felt that they could traverse the earth to get to see a servant of God who could baptize them. I have heard men say that they would have undertaken the labor of walking around the earth, if they, by doing so, would have been sure to meet a man of that kind. You have met men of that kind, men who have had authority to baptize you for the remission of sins, and by being baptized by such men your sins have been remitted in the sight of God, and of angels. You came forth from the waters of baptism clean and pure so far as these old sins are concerned, and you had the Holy Ghost sealed upon you by authority of the holy Priesthood, and you have been inducted into the kingdom. And yet some of us forget that we have been made the recipients of these blessings, our minds become darkened, and we forget all that God has done for us. Here we have men among us, through whom we can have the word of God when we want it; just think of it; men dwelling, as it were, so near to God, that you can have the counsel of Jehovah given to you about this matter and the other matter you may choose to hear about. This is within your reach. Who appreciates it? We begrudge a little Tithing or a little donation, and think it a wonderful sacrifice to fulfil such minor duties. If we were to devote our entire time, the labor of our bodies and spirits to the interests of this work, what would it be in view of what God has done for us? Is there a blessing you have desired of Him that he has not bestowed upon you when you have sought for it properly?

Brethren of Tooele, I said some

plain things to you last evening. I hope they will be borne in mind; I hope that you will endeavor to so live that your prayers will avail with God, and so as to have a conscience void of offense before God and man. Why should we not have a heavenly influence dwelling upon us? Is there anything to be compared to it? Nothing. And God has placed it within our reach. It is like the drinking fountains we see in the city, you can drink at them until you are satisfied, and it matters not how thirsty you may be, and your drinking will not prevent my drinking, and your being filled will not prevent my getting filled. God has opened this fountain to us, the fountain of peace, the fountain of joy, the fountain of happiness, the fountain from which all can drink and all be filled, and it will not deprive anybody else from the same. Did you ever have anything to equal it? Did you ever taste anything that equals the taste of the Spirit of God—the sweetness, the heavenly joy and the peace which it brings to the soul? You who have partaken of it know that there is nothing so sweet. Honey to the natural taste is not to be compared

to the sweetness of the Holy Spirit to the spirit of man. God has spread out this feast before us, and invites us to partake of it, to fill ourselves until we are perfectly satisfied. And He warns us against evil, and beseeches us to forsake sin. He wants us to be pure, he wants our young men to be pure and to have His Holy Spirit. He is willing to bestow His gifts upon us, but He will be sought unto in prayer and faith for His blessings. I am not talking about something theoretical, but something you know for yourselves. You had it after you joined the Church; you felt then as you never experienced before. Have you cherished that Spirit from that time to the present? If you have, the Gospel is indeed the power of God to you, and the sound thereof is full of glad tidings, and great joy, and the testimony of peace reigns in your hearts.

I pray God to bless you and fill you with His Spirit, that we may be full to overflowing, and that it may enable you to conquer every evil desire and bring all of your appetites into complete subjection to his mind and will, which is my prayer, in the name of Jesus. Amen.

THE PRESENT CONDITION OF THE SAINTS—THEIR PAST TRIALS—THE ATTEMPTED ASSASSINATION OF PRESIDENT GARFIELD, ETC.

REMARKS BY PRESIDENT GEORGE Q. CANNON, DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, JULY 3, 1881.

REPORTED BY GEO. F. GIBBS.

We have been traveling this last week through the settlements of Davis and Weber Counties, meeting with the Saints in their various wards and visiting the people at their homes. It has been one of the most interesting trips I have taken for several years, and I think this is the general feeling of all who were of the party. A visitor to our settlements at the present time is impressed with the evident increase of the numbers of the people and of comfort and, it may be said, wealth. The land is being rapidly taken up and occupied, and places where a few years ago it was thought that no one could live, we now find farms and orchards and good substantial dwellings, and all the evidences of thrift. The water is being taken out, and large sums are being expended in the formation of canals and water ditches; but the most pleasing feature which presented itself to my mind was the contentment of the people and the spirit which they enjoy. Our meetings were excellently attended and were of a very spirited character, the people turned out in large numbers and crowded every meetinghouse to overflowing, so much so that in most places seats had to be arranged out-

side, and the windows thrown open, so that those who could not get into the houses could hear. In several places we met under bowers constructed for the purpose of holding meetings in the open air.

It is truly marvelous when we look at it—that is, those who have been familiar with the early settlement of the Latter-day Saints in these mountains—the great changes which have been effected in the condition and circumstances of the people. God has abundantly fulfilled the promises which were made in the early days, after the Latter-day Saints settled here. Some questioned in those days whether we should be able to find suitable places outside of this valley where the Latter-day Saints could live. And many of those who first came here had grave doubts whether we could, in this climate, be able to raise a variety of fruits. But God has tempered the elements; He has ameliorated the condition of the soil; He has blessed the labors of the people; and with the experience of the past, confidence is felt that there is scarcely a valley in these mountains, however elevated, in which fruit cannot be raised, and all the grains and vegetables necessary for the sustenance

of man be produced. Of all people who live upon the face of the earth, it seems to me, the Latter-day Saints should be the most thankful to the Most High for His kindness and mercy manifested unto us. We came here as weary pilgrims, fleeing from persecution, glad to find a place where we could rest for a little season, and be free from violence and mobocracy. And though I, myself, at that time, was but young, it seemed to me that I would be content to live here the remainder of my days, and subsist upon the most meager fare—bread and water—if we could only enjoy peace and freedom from the annoyances to which the people had been subjected, and especially if our leading men could be free from those harassing persecutions which they had been compelled to endure. While but a youth I had helped, with others, to stand guard at nights at their houses, that they might sleep with some feeling of security; for there were months, and it may be said years, before we left Illinois, when the lives of a number of the leading men were threatened. Some of the most painful recollections of my boyhood are the scenes of persecution and affliction through which the Prophet Joseph Smith had to pass. When his martyrdom, with that of his brother, the patriarch of the Church, was accomplished, it seemed as though the rage of mobs ought to have been satisfied; and the people, being bereft of their leaders, might be suffered to dwell in peace. For it had been repeatedly stated, that if Joseph Smith were put out of the way, there would be no trouble with the Mormons. He was the object of hatred; he was the target at which all the arrows of malicious envy were shot; he was accused of em-

bodying in his own person everything with which the people were charged, and it was claimed that if he could be disposed of, then they could be managed and there would be no difficulty. But this spirit of persecution is not exhausted by success; it derives strength therefrom, and the more victims it has the more it craves. Instead of the people being left unmolested after the martyrdom, the violence of mobs was redoubled; they were emboldened by the impunity with which they had performed this bloody deed, to make more cruel attacks upon the people. The Apostles who stood forward to take the lead after the death of the Prophet Joseph, became in their turn the objects of hatred. Charges of every kind were sworn to by men who were determined to frame some pretexts for bringing them into difficulty; and the most absurd falsehoods were circulated concerning them. Numerous writs were issued and officers frequently came to Nauvoo, to take the leading men into custody; it being the aim of the men who had banded themselves together in secret combinations for the purpose of taking their lives, to get them into their power as they had the Prophet. On this account there had to be a constant guard kept over the residences of the Twelve Apostles. As for myself, I never left any place with more gladness than I did Illinois. To launch into the wilderness, to grapple with all the difficulties incident to such a life, and even to run the risk of famine, or any other evil which might have to be met, seemed small in comparison with the evils we had been and were subjected to. It was with great gladness the entire people who took up their line of march, left what is termed civilization, to go

among the red men of the plains. To dwell among them and to take chances among them, seemed preferable to being exposed to attacks having the form of legal measures, and claiming the authority of law, but which, in the most of instances, only furnished a covering for violence and the most deadly schemes of vengeance.

Although the Prophet Joseph Smith, during his lifetime was brought upwards of forty times before tribunals, upon one pretext or another, in every instance when he had a fair trial he was acquitted; none of the accusations were ever substantiated against him. And when at last he surrendered himself, after receiving the pledge of the governor of the State that he should be protected—he having pledged his own honor, and the honor of the State to that effect—those who were his persecutors, who claimed to have grounds of charge against him, were well aware that the treason of which they accused him, could not be sustained; and because of this they said, "He is likely to be acquitted again and escape us; but if the law cannot reach him, powder and ball can." With blackened faces, banded together and led by a preacher, they made an attack upon the jail, and the few men left there to take charge of it, fired upon them with blank cartridges to make a show of resistance in order to cover up the bloody deed, as one done without their connivance.

The last time the Prophet addressed the people he predicted that peace should be taken from the earth, and that terrible calamities would come upon its inhabitants, and particularly upon our own nation. He predicted what the results would be of the spirit of mobocracy

which then raged, and which had caused our expulsion from our homes, if allowed to prevail. Already, the prediction had been recorded by him, twelve years previous to his death, that there would be a rebellion break out in South Carolina, and a fratricidal war commence between the South and the North. The revelation upon this subject had been written; it had been published. It was well known to the great bulk of the Latter-day Saints years previous to this. I, when quite a child heard it, and looked for its fulfillment until it came to pass. And this was the case with the body of the people who were familiar with the predictions which had been uttered by the Prophet Joseph Smith.

If the voice of this man could have been heard and his warnings listened to, the evils which have fallen upon our nation might have been averted. To many, doubtless, such a statement as this may seem presumptuous, because of the views they entertain respecting this Prophet. But whether it be admitted that he is a Prophet or not, it cannot be denied by anyone who is familiar with the tone of his teachings, with the character of his expostulations and warnings, with the manner in which he protested against the spirit of mobocracy, it cannot, I say, be denied by any of these, that if his counsels had been followed, many of the evils which have afflicted the nation might have been averted.

There is no form of government upon the earth under which so large a degree of liberty can be enjoyed as that under which we dwell; it is the best form of government ever devised by human wisdom for mankind. Larger liberty, greater freedom of expansion and development to man in every direction can be at-

tained under it, than under any other form of government. Every man and woman who professes the faith of the Latter-day Saints, must love it, because, under it the development of the Kingdom of God is possible; for believing as we do that God inspired the founders of this government to perform the work which they accomplished; that He raised up men for the express purpose of achieving liberty upon this land, building up this grand fabric of free government, we must of necessity admire and have a deep attachment to its principles. While the people are pure, while they are upright, while they are willing to observe law, the best results must follow the establishment and maintenance of a government like this; but, on the other hand, if the people become corrupt, if they give way to passion, if they disregard law, if they trample upon constitutional obligations, then a republican form of government like ours becomes the worst tyranny upon the face of the earth. An autocracy is a government of one man, and if he be a tyrant, it is the tyranny of one man; but the tyranny and the irresponsibility of a mob is one of the most grievous despotisms which can exist upon the face of the earth. And it is from this which we have suffered; it is this which caused us to take our flight into the Rocky Mountains; it is this which caused the founding and peopling of Utah Territory. When attacked, despoiled, and driven by mobs, the Latter-day Saints appealed to the authorities of the States where they lived; but their appeals were in vain, because the authorities were only the creatures of the mobs from whose cruel attacks we suffered, and whom they dare not offend. Hence our appeals were in vain. When we appealed

to courts, the courts dreaded the power of public opinion, which was adverse to dealing justly with us, and they dared not do anything to favor us for fear of offending the mob who persecuted us. When appeals were made to legislators, the same result followed; when governors were appealed to they were in the same position; and when the case was carried to the President of the United States, he dared not face the issue, but declared that Congress had no power to deal with a sovereign State for its treatment of the Latter-day Saints, though they had been expelled from the State by violence. And even when Joseph Smith was barbarously murdered while under the pledged honor of the State, there was no redress; his murderers went scot-free, one of them a senator of the State in which he lived, and others well-known to the general public. There was no disposition to punish those men, although they were red-handed with the blood of innocence, and although it was well known that they were the men who perpetrated that cruel deed.

We have suffered enough from this spirit of violent lawlessness to feel profoundly moved in our hearts at the dreadful occurrence of yesterday. It comes to us as it does not to any other people, for we have suffered from this as no other people have. The men whom we loved better than we loved our lives, for whom this people would have been willing to lay down their lives, if by so doing they could have saved them, were stricken down by the hands of assassins, while they were helpless like sheep in a pen. They were slaughtered by a band of ruffians, who knew that they had the power if they could break into the building where the victims were confined,

to take the lives of those men, for they were defenseless.

When the leading man of our nation is stricken down, as General Garfield was, it arouses emotions in the hearts of the Latter-day Saints—those of them especially who were participants in the scenes to which I have referred—which language cannot describe. There is something so abhorrent, so horrible in this method of curing evils, that as one of this community I cannot think of it with any other feeling than one of horror. General Garfield, I may say, was my personal friend, we having served eight years in Congress together. I have been intimately acquainted with him during that time, and I know him to be one of the greatest men of the nation. He may not be a strong man in every direction; I do not think he is strong enough to follow his convictions upon our question. He knew better concerning us than any man in public life, that is, he knew more of us. He was brought up in Ohio, near where our people had lived in early days, in the days of his childhood. He was familiar with men who had been members of our Church, and I believe was connected remotely by marriage with some of our people; and while he had no sympathy with some of our doctrines, nevertheless he had opportunities of knowing many things concerning us which others did not know. He had visited this city twice; he had become acquainted with the people, seen them at their homes, and had frequently conversed upon our doctrines. I know therefore, he understood our question probably better than any man in public life. But for fear, as I fully believe, that he would be suspected of cherishing sympathy for us, he uttered expressions which I thought were exceedingly unwise

and unstatesmanlike in his inaugural address. But notwithstanding this, I must bear testimony to the man and to the largeness of his soul and the breadth of his mind. He is a man of broad intellect, of wide experience, and naturally of a good heart; and I cannot imagine any reason which could justify an act of violence towards him. There has nothing occurred during his administration to provoke such an attack as that made upon him.

But the word of the Lord has gone forth concerning all such matters as these. Deeds of violence will become more common, whether the world believe it or not. The Lord inspired His servants to predict these things, if the spirit of mobocracy were permitted to reign unchecked and unpunished. Innocent blood has been shed in our land, the blood of innocent men, the blood, as we believe, of Prophets and Apostles and Saints of God; and their blood stains the escutcheon of the States where it was shed, and it has not been atoned for. There has been no voice of protest against those deeds; on the contrary, today, notwithstanding the horrors of the past; notwithstanding our track is lined with the graves of our people who fell by the wayside, whilst fleeing from their persecutors, religious denominations all over the land meet together in public conventions, and appeal in the strongest manner to the government to review the old scenes of persecution against a people, who have done them no harm, and who fled as far as they could from their confines, and from their civilization. Today there are those who call themselves ministers and followers of the meek and lowly Jesus, who, if they could, would stir up every feeling of hatred and animosity and bloodthirstiness in the

human breast, and bring down anger, vengeance and destruction upon a people whose only crime is they will not worship according to their dictation—a people who have come into these mountains and reared themselves homes, and made this once desolate land beautiful; a people who have created wealth here for the nation; who have offered an asylum to all; who have fed the strangers and travelers as they passed through here, administering comfort and relief to them, and who have been inspired by Heaven to impart blessing and benefit, and exert an influence for good upon the hearts of their fellow creatures.

Now, as much as I deplore such acts as that of yesterday, I look upon it as one of the consequences which must follow. General Garfield, the President of the United States, innocent of any act which can be tortured into a justification for a deed of violence, now falls a victim to this spirit of lawlessness and personal revenge. When men permit the spirit of mobocracy and violence to prevail, when they suffer crime to go unpunished, when innocent blood is shed and is not atoned for, the time must come sooner or later, when the evil results will become widespread. As men sow, so will they reap. It is an eternal law and can only be avoided by deep repentance. Every nation which commits a crime must atone for that crime. God holds nations responsible as He does individuals. When a man sheds innocent blood a crime is committed by him, and he must atone for it either in this life or in the life to come. God will visit them in His own time and in His own way, until these things are atoned for. He will leave men and nations to themselves, when they abandon themselves to evil, and His

spirit cannot abide with them.

It may be said that the Latter-day Saints were an insignificant people, and that therefore their treatment was a matter of little or no consequence; so it might be said respecting the disciples of Jesus. Jesus himself was an obscure Being on the earth—His persecutors at least thought him such; but He was the divine Redeemer, he was the Son of God. His disciples were obscure men; they were poor fishermen, yet they were disciples of the Lord Jesus, and because of the cruel killing of the Son of God, and the persecution inflicted upon His disciples, Jerusalem was overthrown, the Jewish nation was broken in pieces, and scattered among all nations.

My brethren and sisters, we, of all people upon the face of the earth, should be the last to rejoice in calamity of any kind, or to indulge in any feeling which would have the appearance of rejoicing over anything that may appear like vengeance. There is only one feeling which ought to have a place in our hearts, and that is one of deep sorrow when men do wrong, when they commit crimes, even though we ourselves should be the victims of the wrong. There ought to be no feeling in our hearts to wish or desire vengeance to come upon those who commit those acts. Our Savior has given us an example in this. He said after He had been lifted up upon the cross, "Father, forgive them; they know not what they do." This ought to be an example to us. The man who indulges in any other feeling grieves the Spirit of God, and is not worthy the name of Latter-day Saint. He certainly is not one; because any other spirit than this is in opposition to the Spirit of God; and there ought

<p>to be no feeling in our hearts excepting one of deep sorrow that our fellow beings do anything which would bring down the anger of God upon them. And I pray God the</p>	<p>Eternal Father to bless us and fill us with the Holy Spirit to enlighten us, and lead us into all truth, in the name of Jesus. Amen.</p>
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THE SAINTS' MISSION IS ONE OF PEACE—SYMPATHY FOR GENERAL GARFIELD, ETC.

REMARKS BY PRESIDENT JOHN TAYLOR, DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, JULY 3, 1881.

REPORTED BY JOHN IRVINE.

<p>I have been interested in the remarks made by Brother Cannon, who has addressed us, because I am personally well conversant with most of the events to which he has referred. I also coincide with him in his feelings as regards the position we ought to occupy in this Territory as an integral part of the United States, in relation to the melancholy event which has so recently transpired in the nation; for all right feeling people must execrate a crime like that attempted on the life of the President. It is usual with many people when they think they have received an injury to hope and wish that the like calamity may rest upon those who are their opponents, or by whom they have received, or supposed they have received, certain slights or injuries; and it is very difficult for such people to comprehend the principle</p>	<p>that actuates, or ought to actuate, all high-minded, honorable men, especially those who profess to be influenced by that Gospel which was introduced by our Lord and Savior Jesus Christ. Our motives as Latter-day Saints should be very different indeed from those which many are actuated by, who do not believe in the principles enunciated in the Gospel of the Son of God. Our mission to the world is a mission of peace. Our proclamation is the same as that which was made by the angels of mercy who heralded the advent of the Son of God; it is: "Peace on earth, and good will toward men." We have never entertained any other feeling or principle than this; nor do we desire to cherish any unhal- lowed feelings in our bosoms either to in- dividuals or the nation.</p> <p style="text-align: right;">Reference has been made by Bro.</p>
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Cannon in his remarks to the feeling and animus which exist among many calling themselves Christians, in their conventions, etc., in their endeavors to stir up a spirit of persecution and opposition to us. Let them take their course; let them follow the influence by which they are governed. We cannot afford to entertain a spirit of that kind, nor do we desire to cherish a spirit of retaliation. If Jesus, when upon the earth, could patiently endure the scoffs, sneers and reproaches of men which were so indiscriminately heaped upon Him; if we are in possession of the principles which were enunciated by Him, we can afford also to cherish the same noble and magnanimous feelings which dwelt in His bosom. I know of no other principle than this associated with the Gospel of the Son of God, whether in this age or any other age. Jesus came here according to the foreordained plan and purpose of God, pertaining to the human family, as the Only Begotten of the Father, full of grace and truth. He came to offer himself a sacrifice, the just for the unjust; to meet the requirements of a broken law, which the human family were incapable of meeting, to rescue them from the ruins of the fall, to deliver them from the power of death to which all peoples had been subjected by the transgression of a law, and He Himself took the initiatory in this matter, and offered himself, the Son of God, as competent propitiation for the sins of the world. And when He was opposed, rejected, cast out, spat upon and maligned; and again, when He was crucified, in His last remark He used the words which have already been referred to, "Father, forgive them; for they know not what they do." He taught that it was written in the law in olden times,

that there should be "an eye for an eye, and a tooth for a tooth;" but says He, "I say unto you, That ye resist not evil * * Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." These were principles worthy of a God; these were feelings which if cherished by the human family, would elevate them from that low, groveling position in which they are laboring, would place them on a more elevated platform, would bring them into communion with their Heavenly Father, and prepare them for an association with the Gods in the eternal worlds.

In reference to this late melancholy affair which has occurred, I feel in my heart a strong sympathy for President Garfield. People may think this strange. Why, say they, did he not make some remarks which are calculated to injure you as a people? Yes. But he, like the rest of us is a fallible being. We are all fallible, and it is not every man who can resist the pressure which is brought to bear upon him, and the influence by which he may be surrounded. Even Pilate, who was inspired by strong principles of justice, found it difficult to resist the popular clamor against Jesus; he felt a disposition to deliver the Savior from the position in which he was placed by his enemies, and asked the people, What harm has this man done? Nothing. Only the people continued to cry out, "Crucify him, crucify him;" and in answer to their demands he delivered Jesus into their hands, saying, however, "I

wash my hands of his blood." He had not the firmness to resist the cries of the population but yielded to their unreasonable demands.

But to return. In speaking of these matters, I have reasons personally, myself, to have very vindictive feelings if I would entertain them, in regard to misrule and mob violence, for under the pledge of the Governor of Illinois, made to me and to Dr. Bernhisel (who is here presented), Joseph and Hyrum Smith were guaranteed protection, and the Governor pledged us his faith and that of the State therefore. But these two innocent victims were slain in cold blood, and the very guards whom the Governor ostensibly placed for their protection, assisted in the murder, whilst I, myself, who was not there as a prisoner, received four balls at the time of their massacre. Under these infamous circumstances it would be very natural for a man to entertain vindictive feelings. But do I have feelings of revenge in my heart concerning these men? No. Did any of you ever hear me give utterance to feelings of that kind? I think not. I do not wish to be governed by such influences. Those who perpetrate such acts have enough to answer for without any maledictions from me. I do not cherish feelings of that kind. I consider that all these things are governed by an all-wise and inscrutable Providence, by a God who rules and regulates, manages and directs the affairs of the human family. I saw Joseph and Hyrum Smith mortally wounded by men with blackened faces, and, as I have said, I was severely wounded—quite as severely as President Garfield is. Do I feel enmity towards these men? No, their case is not an enviable one. There is a Being who knows the acts

of the human family and is acquainted with their affairs, who will judge all men and all nations according to their deserts. Do I know this? I do know it. The Gospel reveals many things to us which others are unacquainted with. I knew of those terrible events which were coming upon this nation previous to the breaking out of our great fratricidal war, just as well as I now know that they transpired, and I have spoken of them to many. What of that? Do I not know that a nation like that in which we live, a nation which is blessed with the freest, the most enlightened and magnificent government in the world today, with privileges which would exalt people to heaven if lived up to—do I not know that if they do not live up to them, but violate them and trample them under their feet, and discard the sacred principles of liberty by which we ought to be governed—do I not know that their punishment will be commensurate with the enlightenment which they possess? I do. And I know—I cannot help but know—that there are a great many more afflictions yet awaiting this nation. But would I put forth my hand to help bring them on? God forbid! And you, you Latter-day Saints, would you exercise your influence to the accomplishment of an object of that kind? God forbid! But we cannot help but know these things. But our foreknowledge of these matters does not make us the agents in bringing them to pass. We are told that the wicked will slay the wicked. We are told in sacred writ, "that vengeance is mine, saith the Lord, and I will repay." And in speaking of ourselves we need not be under any apprehensions pertaining to the acts of men, for the Lord has said, "It is my business to take care of my

saints;" but it is our business to be Saints. And to be worthy of that character it is our duty to live by the principles of virtue, truth, integrity, holiness, purity, and honor, that we may at all times secure the favor of Almighty God; that His blessings may be with us and dwell in our bosoms; that the peace of God may abide in our habitations; that our fields, our flocks, and our herds may be blessed of the Lord; and that we, as a people, may be under His divine protection. Fear him and keep his commandments, and if we do this we need know no other fear either on this side of heaven or of hell, for God has pledged himself to take care of his people and to sustain and deliver them from the hands of their enemies. Therefore we may feel easy, and we can always afford to treat all men right. What! Would you treat your enemies well? Why, yes. If they were hungry I would feed them; if they were thirsty I would give them drink; if they were naked I would clothe them; but I would not be governed by their principles, nor influenced by the feelings which animate their bosoms. I would try and imitate and cherish the same truths that dwell in the bosom of God, who makes his sun to rise on the evil and on the good, and the rain to fall on the just and on the unjust. Then, having done that, I would leave them in the hands of God, and let him direct his affairs according to the counsels of his own will.

I am sorry to see this murderous influence prevailing throughout the world, and perhaps this may be a fitting occasion to refer to some of these matters. The manifestations of turbulence and uneasiness which prevail among the nations of the earth are truly lamentable. Well,

have I anything to do with them? Nothing; but I cannot help but know that they exist. These feelings which tend to do away with all right, rule, and government, and correct principles are not from God, or many of them are not. This feeling of communism and nihilism, aimed at the overthrow of rulers and men in position and authority, arises from a spirit of diabolism, which is contrary to every principle of the Gospel of the Son of God. But then do not the Scripture say that these things shall occur? Yes. Do not the Scriptures say that men shall grow worse and worse, deceiving and being deceived? Yes. Do not the Scriptures tell us that thrones shall be cast down and empires destroyed and the rule and government of the earth be trodden under foot? Yes. But I cannot help but sympathize with those who suffer from their influences; while these afflictions are the result of wickedness and corruption, yet we cannot shut our eyes to the fact that those who engage in these pernicious practices are exceedingly low, brutal, wicked and degraded. I would say, "My soul, come not thou into their secret; unto their assembly, mine honor, be not thou united."

I have traveled abroad myself, quite extensively among the nations of the earth. Did I ever interfere with them? No, not in the least particular. Did I see things that were wrong? Yes, but it was not for me to right them. That was not my mission. I had no command of the kind. My mission was to preach the Gospel of salvation to the nations of the earth, and I have traveled hundreds of thousands of miles to do this, without purse or scrip, trusting in God. And so have many of my friends traveled. We did not hurt anybody, did we? For

instance, now, right in our own city, we have Methodists, Presbyterians, Baptists, Catholics, Episcopalians, and all kinds of isms. Do we interfere with them? We do not. Would you interrupt them in their worship? I know of no such thing, good Latter-day Saints will not do it. Would I malign or persecute them? No, I would not. If we told the truth about some of them it would be quite bad enough without stating falsehoods, and if other men cannot afford to treat us aright, we can afford to treat them properly and to give the fullest and broadest liberty to all who come within our reach; liberty to do right, not liberty to oppress, not liberty to trample upon correct principles, not liberty to rob men of their property or religion. Men who would do this are villains which we want nothing to do with; but all honorable men, all men who do right and maintain the laws and the Constitution of the United States, we are their friends and will sustain them to the last. These are my thoughts in relation to that matter.

In connection with President Garfield, have we any feelings of enmity? No; I have none. I feel truly to sympathize with him in his affliction, but I feel more profoundly moved that deeds of this description can occur in a free, liberal and enlightened government like this. We might expect such things in some of the European nations where the principles of nihilism exist to so great an extent, and where there seems a disposition to subvert all rule and government and place the people and nations in the hands of irresponsible mobs, and of low, brutal, murderous men, without any regard to the principles of law, order, justice, equity and righteousness. I could account for some of

these things taking place there. It is really astonishing to see what efforts are being made to accomplish the overthrow of rule and government in Russia, Austria, Germany, Spain, England, Italy, France, Turkey, etc. These things are beginning to spread among and permeate the nations of the earth. Do we expect them? Yes. These secret combinations were spoken of by Joseph Smith, years and years ago. I have heard him time and time again tell about them, and he stated that when these things began to take place the liberties of this nation would begin to be bartered away. We see many signs of weakness which we lament, and we would to God that our rulers would be men of righteousness, and that those who aspire to position would be guided by honorable feelings—to maintain inviolate the Constitution and operate in the interest, happiness, well-being, and protection of the whole community. But we see signs of weakness and vacillation. We see a policy being introduced to listen to the clamor of mobs and of unprincipled men who know not of what they speak, nor whereof they affirm, and when men begin to tear away with impunity one plank after another from our Constitution, by and by we shall find that we are struggling with the wreck and ruin of the system which the forefathers of this nation sought to establish in the interests of humanity. But it is for us still to sustain these glorious principles of liberty bequeathed by the founders of this nation, still to rally round the flag of the Union, still to maintain all correct principles, granting the utmost extent of liberty to all people of all grades and of all nations. If other people see fit to violate these sacred principles, we must uphold them in their en-

tirety, in their purity, and be patriotic and law-abiding and act honorably toward our nation and to its rulers. It is truly deplorable to see our President, the President of this great and mighty nation, one of the greatest rulers in the world stricken down by an assassin. Yet these things we have to mourn over. But in all cases it is for us to be true to our God and to our religion, to obey the laws of God, cleaving to correct principles, letting purity, virtue, honor, truth and integrity characterize all our acts, that we may be the blessed of the Lord.

I pray God to bless you, and that we may be led in the paths of light;

and I pray God to bless all honorable men everywhere, and to bless our President and our rulers who rule in righteousness, and that wherein any of them are doing wrong, that they may be led in the right path, and that we may be led to pursue that course at all times that shall secure the approbation of God, the approbation of our own conscience and the esteem and respect of all honorable men everywhere. Regarding the notions of others, we care nothing; our trust is in God; and we will try and observe His laws and keep His commandments. May God help us to do so in the name of Jesus. Amen.

THE SAINTS HAVE CAUSE TO REJOICE—THEIR LABORS AND FUTURE.

DISCOURSE BY ELDER WILFORD WOODRUFF, DELIVERED AT THE GENERAL
CONFERENCE, SUNDAY MORNING, APRIL 3, 1881.

REPORTED BY GEO. F. GIBBS.

I think that all of us as Latter-day Saints should have our hearts filled with gratitude and thanksgiving to God our Heavenly Father for his mercies and blessings which we enjoy this day. It is certainly a source of much pleasure to me to have the privilege of meeting with so many of the Latter-day Saints, and with so many bearing the Holy Priesthood in this dispensation of God to man. I cannot but re-

joice when I reflect upon the history of this people, and contemplate the dealings of God with us, how that He has protected us and sustained us and delivered us and made us a community in the land, and that too under adversity and opposition.

In tracing the history of the Prophets and Apostles of old, as well as those of our day, we find that there have been some very peculiar manifestations of the trust and con-

fidence in God which they have exercised. Consider, for instance, the position of the Three Hebrews. They could afford to trust themselves in the hands of God; they could afford to meet whatever punishment or affliction or persecution which might be heaped upon them in consequence of their obeying the law of God. But they could not afford to bow down and worship the image which Nebuchadnezzar had caused to be set up, because it was contrary to the commandments of God. The history of the result of their refusing to obey the royal edict, commanding all Babylon to fall down and worship it, we are familiar with; also with the similar circumstance in which the Prophet Daniel figured. In any and every age of the world when God has called or commanded a man or a people to perform a certain work, they through determination and perseverance, and faith in him, have been enabled to accomplish it; and I do not know of a single instance wherein anything ennobling or exalting has been gained when his command has been shunned or willfully disobeyed. I will here mention the case of Jonah, which presents itself to my mind, when the Lord sent him to deliver a message to Ninevah. The requirement was a little too much for Jonah, and he thought he would try to avoid it; but after he had spent three days and nights in the belly of a whale, he thought, no doubt, that if ever he got to land he would unhesitatingly obey the commandments of the Lord. The result we know. We take our Savior, and also the Apostles who followed him; we read the history of what they suffered and passed through. All of the Apostles suffered death (excepting one, whom they could not destroy), including the Son of God

himself, in order to seal their testimony with their blood; while the Savior had to suffer upon the cross, to fill the mission which he had been preordained to perform; which, by the way, is a very strange ensample to man, to see the Son of God, the Only Begotten of the Father on the earth, the Firstborn in the spirit world, a person of His high exaltation and glory, condescending to come forth to be born in a stable and cradled in a manger; and after he grew up, how he traveled about in adversity and suffering, never shrinking from any duty imposed upon him—it should certainly be a good ensample to all of his followers. And the Apostles themselves, because of their integrity to the truths of the Gospel which they had received through their Master, the Savior, they like him, suffered death, and thus sealed their testimony with their blood. They could perform no more than he could towards turning the hearts of the people to the truth; but they determined to risk whatever suffering, trouble or tribulation they were called to pass through for the word of God, and the testimony of Jesus, that they might receive eternal life.

I bring this home to ourselves. I bring it home to the Latter-day Saints; I bring it home to our day and generation. Many of us have been acquainted with our Prophet and Patriarch, Joseph and Hyrum Smith. We know their lives; we know the suffering and trouble they passed through. These men are true and faithful unto death. They could afford to do it; but they could not afford to deny the faith; they could not afford to shrink from the important message which God had given unto them, of establishing this Church and kingdom upon the earth, but they could afford to be

true and faithful to the last moments of their lives, in advocating and defending the principles of the Gospel of the Son of God. I wish to say to our leading men, the Presidency of this Church, the Twelve Apostles, the Presidents of Stakes and their Counselors, the Bishops, the Seventies, the High Priests and Elders, and to all men bearing the Holy Priesthood, as well as to all who have entered into covenant with God, that we can, as individuals and as a people, afford to maintain our integrity in this our day and generation, regardless of consequences. We can afford to be true and faithful to God; we can afford to carry out every principle and commandment which God has given unto us; we can afford to do this, as much so as Prophets and Apostles and people of God of other dispensations and generations. And I would say to all Israel, there is not one soul of us who can afford to compromise one of the revelations or one of the commandments which God has committed to our charge. No man can afford to do this who is called of God to build up this Kingdom. We can afford, however, to meet the consequences, whatever they may be. And I would say to all present this day, that we should have, and that we have as much comfort, as much hope and as much cause to trust in God, and have received as much encouragement, by the overruling hand of Almighty God in our behalf, to go on magnifying our calling and to be true and faithful to every commandment which God has given unto us, as the people of any other generation had in their day; and for one I can say, "It is the kingdom of God or nothing" for me and I am willing to risk the consequences. I know that I cannot afford to disobey any com-

mandment which God has given to me, because there is no man who holds the Priesthood, and possessing the inspiration and the gifts of God and the light of truth, but would be ashamed both in the flesh and in the spirit world to meet his God, and to be obliged to acknowledge that he did not obey His commandments. And I will here say that whenever we do our duty, whenever we keep the commandments which have been made known to us, we will see the fulfillment of the promises which God has made to us with regard to this day, age and dispensation. There is no promise which God has made to us but what will be fulfilled to the very letter. I read these—the Bible, the Book of Mormon, the Doctrine and Covenants, and I regard them as eternal truths. I cannot find any revelations given from the days of Moses down to the days of Joseph Smith, nor from the days of Joseph to our day, by men who have spoken as they were moved upon by the Holy Ghost, but what has been fulfilled to the very letter, as far as time would admit of. Though the heavens and the earth pass away, not one jot or tittle which will fall unfulfilled. When I read these solemn, these eternal declarations made through the mouth of Joseph Smith, my heart swells with gratitude and praise to God, my heavenly Father. I consider that the Doctrine and Covenants, our Testament, contains a code of the most solemn, the most Godlike proclamations ever made to the human family. I will refer to the "Vision" alone, as a revelation which gives more light, more truth, and more principle than any revelation contained in any other book we ever read. It makes plain to our understanding our present

condition, where we came from, why we are here, and where we are going to. Any man may know through that revelation what his part and condition will be. For all men know what laws they keep, and the laws which men keep here will determine their position hereafter; they will be preserved by those laws and receive the blessings which belong to them.

I say again, the Latter-day Saints have every encouragement; their pathway is plain and inviting before them. And the nearer we adhere to the commandments of God, the more confident we shall become that God is our friend and that He is watching over us, and that his Son Jesus is our advocate, with the Father, that he is in the midst of this people, and that he will contend for the rights of his Saints, and will ward off every weapon which is formed against Zion. So far at least we have been sustained; the arm of Jehovah has been made bare in our behalf ever since we have been in these valleys, and all Israel whose eyes are open to see, and whose minds can comprehend the dealings of God with his people, know it. We have been sustained by the power of God from the beginning to this day, and nothing short of the power of God could have saved us and brought us through; and nothing but the power of God can preserve us, and nothing but his wisdom can pilot us safe to the high destiny which awaits us. Perhaps I may be permitted to say, we met with a good deal of persecution and oppression and suffering before we came to these valleys, and still the hand of oppression is stretched out against us, and the public mind everywhere within the pale of Christendom is more or less set on our destruction, and that because a

certain Biblical principle—the patriarchal order of marriage is practiced by us. When Earl Rosborough was visiting this city, he inquired of President Taylor what excuse the State of Missouri had in driving ten thousand of this people beyond their borders into the State of Illinois; and what excuse the people of this nation had who took part in, and those who countenanced the persecution which we have endured, for persecuting us before the principle of patriarchal marriage was practiced by the Latter-day Saints. President Taylor replied, it was because we believed in revelation, because we believed in Prophets and Apostles, and because we believed in the ancient, the apostolic, the everlasting Gospel, with all its gifts and blessings. Then, said Earl Rosborough, "it would make no difference, as far as your being at variance with the Christian world is concerned, whether you practice plural marriage or not, unless you renounce all other principles you hold to that caused your persecution heretofore; you would be persecuted still." I say the same today. The nation cares no more about our practicing the order of plural marriage than any other principle of the Gospel; it would make no difference with us today. Were we to compromise this principle by saying, we will renounce it, we would then have to renounce our belief in revelation from God, and our belief in the necessity of Prophets and Apostles, and the principle of the gathering, and then to do away with the idea and practice of building Temples in which to administer ordinances for the exaltation of the living and the redemption of the dead; and at last we would have to renounce our Church organization, and mix up and mingle with the world, and

become part of them. Can we afford to do this? I tell you no, we cannot; but we can afford to keep the commandments of God. And I will here say, that we have been sustained by the hand of Jehovah in a marvelous and miraculous manner ever since we came to these valleys and proclaimed to the world our belief in the revelation of celestial or plural marriage; and I will say further, and in the name of Jesus Christ our Savior and Elder Brother, we shall be sustained from this time until he comes in the clouds of heaven, inasmuch as we shrink not from the performance of our duties. We have somebody to deal with besides man. The God of heaven holds our destiny; he holds the destiny of our nation and of all the nations, and he controls them. Therefore, I say to the Latter-day Saints, let us be faithful; let us keep the commandments; let us not renounce a single principle or command which God has given to us. Let us keep the Word of Wisdom. Let us pay our tithes and offerings. Let us obey the celestial law of God, that we may have our wives and children with us in the morning of the first resurrection; that we may come forth clothed with glory, immortality and eternal lives, with our wives and children bound to us in the family organization in the celestial world, to dwell with us throughout the endless ages of eternity, together with all the sons and daughters of Adam who shall have kept the commandments of God.

I pray that we may be able to do our duty in this world. I pray that we may not fear man who can only kill the body, but fear God who hath power to cast both body and soul into hell. I feel to say that there is no people under heaven who have so much cause to rejoice and

to be grateful as the Latter-day Saints. There is no other people since the foundation of the world called to perform the work which you, Latter-day Saints, are called to perform. The God of heaven has given you the kingdom, the great and last kingdom, the only kingdom which has ever been set up on this earth to remain until the coming of the Son of Man. Although in its infancy, this work has a great and a mighty future; and as I have often said, the eyes of all the hosts of heaven are over us; the eyes of God Himself, and the eyes of all the Prophets and Apostles who have ever lived in the flesh are watching this people. They know that they are not neither can they be made perfect without you; and they fully understand that we cannot be made perfect without them. They understand the greatness, the extent, the power and the glory of this dispensation.

When I contemplate the fact that the few men and women dwelling in these mountain valleys have had committed to them this great and mighty work, I feel that of all people under heaven we ought to be the most grateful to our God; and that we ought to remember to keep our covenants, and humble ourselves before him, and labor with all our hearts to discharge faithfully the responsibilities which devolve upon us, and the duties which are required at our hands. For we can afford to do anything which God requires of us; but none of us can afford to do wrong. It would cost far more than this world with all its wealth is worth for the Latter-day Saints to do wrong and come under the disfavor of Almighty God. Our prayers, one and all, should be that of David's—"Keep back thy servant also from presumptuous sins; let

them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."

I pray God to bless this assembly of His people; and to bless the Presidency of the Church, the Apostles and all bearing the holy Priesthood, together with all who have entered

into covenant with him. My earnest prayer is that the blessings of our God may be over us in time, that when we get through and shall pass behind the veil, we shall have done all that was required of us, and be prepared to dwell with the sanctified and the just made perfect through the blood of the Lamb. Amen.

THE GOSPEL—THE "PERFECT LAW OF LIBERTY," ETC.

DISCOURSE BY ELDER ERASTUS SNOW, DELIVERED AT THE GENERAL CONFERENCE,
MONDAY AFTERNOON, APRIL 4, 1881.

REPORTED BY GEO. F. GIBBS.

I desire to be heard, not that I am ambitious of speaking, but if I speak I desire that my strength shall not be unnecessarily taxed.

One of the ancient expounders of the Christian religion said, that the Gospel was the perfect law of liberty. I believe it; and if I take a text at all, that is my text.

The Gospel as understood and expounded by the Savior and his ancient Apostles, is a perfect law of liberty. Everything pertaining to the spirit of the Gospel, as taught and expounded and practiced by the Savior and His disciples, tended to liberty. All the revelations which God ever gave to man from the beginning of the world tended to liberty. The government which our heavenly Father has exercised, or

attempted to exercise over His children on the earth or in the heavens, has not in the least tended to restrain or abridge them in their liberty, but rather to enlarge it, to extend it, to insure, to preserve and maintain it. The Gospel of Christ, and all of the revelations of God to man have sought to mark the line of distinction between liberty and license, between correct principles of government and anarchy or oppression and slavery. Oppression and slavery are the result of sin and wickedness, violations of the principles of the everlasting Gospel either by the rulers or ruled or both, and generally both. True freedom of mind and body and true liberty, even the enjoyment of human rights is founded and maintained, and rests

upon human integrity and virtue and the observance of those principles of truth on which all true happiness and true freedom is founded. Sin was never righteousness, nor can be; license was never liberty nor can be; misery was never happiness, nor can be; and yet because of the blindness and ignorance of some people, they never appear to be happy only when they are perfectly miserable. And there are some people too who think they are always in slavery and bondage unless they are trying to get themselves into trouble; and they think there is no true liberty only in acting like the devil. The Nihilists of Russia, the Socialists of France and their sympathizers in America, including the "Liberals" of Utah, are panting for liberty; they are restive under the restraint of order and law; they are opposed to government, and like the French Socialists and Communists, they would destroy Jehovah himself and behead the king and burn up Parliament and assassinate every representative of power and government; and when they had reduced the country and themselves to anarchy, they would look upon their condition as the acme of freedom and human liberty. The world today is drifting in this direction, including our own liberal America.

If we take a retrospective view of the dealings of God with his people whom he recognized, and who acknowledged his laws, and among whom he raised up Prophets, and with whom he established his covenants, we will find that they have been the freest of all peoples which have existed on the earth. The students of the Bible and the Book of Mormon know this to be the case. They know that the first king who ruled over ancient Israel, was chosen at their own earnest solicitations,

when they began to apostatize from God, and to despise His counsels. They know that Samuel the Seer, who judged them in righteousness, and who taught them faithfully the ways of the Lord, earnestly remonstrated with them when they clamored for a king to go out and in before them and lead them to battle, that they might be as other nations who were around them. Samuel foretold the results—that such a course tended to bondage; that they were but forging the links of the chain that would bind them and deprive them of freedom. He labored long and arduously to dissuade them from it; but they would not listen to him. And yet they were not willing to consent for anybody else to make them a king but that same Samuel; and when he had prayed to the Lord, the Lord told him to, "Hearken to the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them." Samuel did as the Lord commanded him, and Israel was ruled over by a king of their own choosing. But the heavens were displeased with them for so doing, and you who are conversant with Bible history are familiar with the troubles and sorrows which befell Israel in consequence of this departure from the ways of God. And those who read the Book of Mormon find the same spirit breathed throughout that book. The people, in the days when they were willing to listen to the voice of Prophets and inspired men, were the freest and best of all people; but when they began to apostatize and harden their hearts against the words of the Lord and the counsel imparted to them by His servants, they began to drift with sin and oppression and bond-

age. Anarchy—shall I say, is the worst of all governments? No: Anarchy is the absence of all government; it is the antipodes of order; it is the acme of confusion; it is the result of unbridled license, the antipodes of true liberty. The Apostle Paul says truly: "For there is no power but of God: the powers that be are ordained of God." At first this is a startling statement. Even the monopoly of the one-man-power as in Russia, or the monopoly of the aristocracy as in other parts of Europe, or the imbecility and sometimes stupidity of a republic like our own, is far better than no government at all. And for this reason, says the Apostle Paul, "The powers are ordained of God," not that they are always the best forms of government for the people, or that they afford liberty and freedom to mankind, but that any and all forms of government are better than none at all, having a tendency as they do to restrain the passions of human nature and to curb them, and to establish and maintain order to a greater or less degree. One monopoly is better than many; and the oppression of a king is tolerable, but the oppression of a mob, where every man is a law to himself and his own right arm, is his power to enforce his own will, is the worst form of government. The efforts of extremists clamoring for human freedom are all tending in this direction; and those who clamor for human rights are, as a general thing, the first to trample them under foot—I mean those who are the most loud-mouthed; their ideas of freedom are all on their tongue; they conceive of no freedom only when they wield the sword, or dictate terms to others. The Gospel of the Son of God extends to the world

that perfect law of liberty. Founded on truth, and a proper appreciation of those principles which tend to the largest possible happiness to humanity, it restrains mankind, not in the enjoyment of freedom and liberty, but from efforts to deprive their fellows of it. In other words, the power which God has sought to exercise, and which he has recommended and sanctioned, is only to seize the arm which is raised to fell his fellow, and to stop the loud tongue of the raging maniac, which would destroy the peace of his fellow man, and who would seek to build himself up on the ruin of others. There is no system of government ever instituted among men which is so well calculated to give and maintain human freedom, and at the same time to restrain the vices and excesses of fallen humanity, as the government of the Gospel sought to be established by the Savior and His Apostles. We heard quoted this forenoon the words of God spoken through the Prophet Joseph, and which are and always will be in force among this people, to the effect that the powers of the Priesthood are inseparably connected with the powers of heaven, and cannot be exercised in any degree of unrighteousness; that the power of that man departs from him when he attempts in the least degree to exercise an unrighteous dominion over his fellow man—or any power or dominion except that power of truth and of persuasion founded upon it.

The teachings of the Savior in relation to the settling of difficulties arising among brethren in the Church of Christ, through visiting them and talking frankly one with another, explaining and expounding to each other until they come to an understanding of all troubles which

may arise among members of the Church; and in cases of disagreement invoking the aid and council of visiting priests and teachers to act in the premises as peacemakers, as helps to the parties to arrive at a proper understanding, constitute the best method of settling and adjusting the differences of mankind which has ever been instituted; agreeing with the experience of Bishop Hunter, who has often said, that no cases of difficulty are so thoroughly and effectually settled as those which are disposed of in this way. This is the chief labor of the visiting Priesthood among the people of God. And yet the enemies of this people prate a great deal about the oppression of the Priesthood. There is no pope or bishop, priest or clergyman or ecclesiastic belonging to any sect on the earth, so far as my knowledge extends, which is so approachable as the President and Apostles and Priests and Bishops and Elders of this Church, whose hearts and ears are open to everybody to hear what everybody has to say, and to give it due weight in all patience and long-suffering, to enlighten and teach them correct principles, so that they may act honestly with each other and secure each other the greatest possible amount of liberty, freedom and happiness. The same may be said of the domestic relations in the family circle—I will not say with wicked men, with men who are naturally tyrannical, having the spirit of tyranny and oppression born in them; but I will say that free men and women who are imbued with the spirit of the everlasting Gospel, who are living in polygamy, that they manifest a greater degree of parental affection and of conjugal love, and evince greater earnest desire to promote peace and happiness

and comfort and liberty and freedom to each member of their families, than at least the great majority of the families of the Christian world. And as I have often said—and I am as well acquainted with polygamous families in Utah, as perhaps, any other man, in consequence of my traveling constantly among the people and mingling with them—that, as a rule, the polygamous families of Utah are the best regulated families in the land, and they enjoy the greatest degree of happiness and freedom, unity, fellowship and love and reverence for correct principles. Our would-be regenerators would feign try and make us believe that unless we all go to the polls and vote their ticket we are slaves to the Priesthood; that because we chose to vote for our friends, we are doing the bidding of the Priesthood. Yes, and so we are. The Priesthood has always taught us that we would be fools, indeed, to vote for our enemies, for those who would rob and plunder us, for those who would not only rob us financially, but would steal from us the common rights of citizenship were it in their power to do so. And, yet, forsooth, because we vote for our friends, for men in whom we have confidence, they say we are priestridden, etc. And what does it all mean? "Why, we want you Mormons to vote for us that we may get our arm into the public treasury, for we are too lazy to work." All who are acquainted with the administration of affairs in Utah, know that the affairs of government, both territorial and county, and also municipal, are the most economically administered of any other Territory or State in the Union; that there is not one delinquent or case of embezzlement to where there are ten in any other Territory or State. And yet our

would-be regenerators are exceedingly angry because we will not vote for men to misrepresent us and our interests at the seat of government; because we do not squeak when they squeak, because we do not sneeze when they take snuff. This they call liberty! And there are perhaps some of our own people who are so far befogged that they run with this class of men; they read their twaddle so much and they become so much beclouded that they think it is necessary, in order to show their manhood, to vote for their enemies because, if they do not vote for their enemies they will be put down as "Mormon slaves;" and this would be too much for them, they could not stand so much.

Now, thinking men understand the object of all this cry. It is prompted by the same spirit which we see manifested by the extremists almost throughout the civilized world. It is true there is a great deal of oppression in the world, and these men see it and they wish to improve things, but do not know how; and instead of commencing to rectify what is wrong in their own hearts and in their own families, and then extend their influence for good to those immediately around them, instead of using moral suasion and showing a good example, they turn to and undertake to serve God like the devil, trying to right things the wrong way by casting down everything in the form of order and government, producing anarchy and ruin instead. Like the idiot who, because he himself was houseless, having to sleep on the doorstep of some rich man, put the torch to the rich man's palace and destroyed it. Fools can demolish and destroy; it requires wise men to build.

I said of the ancient people of God; I say of the Latter-day Saints,

there is no people capable of appreciating true liberty and of understanding the principles on which it is founded, and who know so well how to maintain them; because we have found it in the Gospel which we have received. And every man who has received the spirit of the Gospel, and whose heart is warmed with the love of it, is preparing his heart and is using his influence to educate the people to understand the true principles of human freedom, and the means by which they can be maintained. And I say, as President Cannon has said, referring to what the Prophet Joseph Smith told us, that the time would come when the extremists of the land, who are undermining the fabric of freedom, and little by little breaking under foot the guarantees of human liberty which have been raised up by our heavenly Father, through the instrumentality of wise men whom he raised up to establish the institutions of our country; these extremists of the land are gradually undermining those safeguards of human liberty, and plotting to carry out their nefarious designs in their endeavoring to oppress the people of God, and to destroy the institutions of heaven out of the earth. The time will come when the voice of such men will be heard in the land, like the roaring of a tornado, so that the still small voice speaking from the heavens cannot be heard; and the voice of the loudmouth, plotting destruction to human liberty and freedom will be heard all over the land, and everybody raise up and say, it is the voice of God; and they will be willing to stand and look on and see the Saints butchered and Prophets martyred, and our institutions wrested from us and wasted away. But when that time arrives, the Lord will come forth

from his hiding place and "vex the nations;" he will raise his arm, and it shall not be turned back, and he will stay the hand raised against his people to destroy them and their institutions.

The Gospel has been the means of gathering us out from among the nations, and has made us a free and happy people, an able and united commonwealth; and the Lord is using us to establish its principles in these mountains, that throughout these valleys may be formed a nucleus around which honorable men and women may gather, men who will be capable of appreciating the blessings of liberty and of helping to extend them to others. And all presidents and senators and judges, and all men in official authority who shall lend themselves and their influence to trample upon the common rights of man, those rights which God has bestowed upon us and which are our common heritage, and who shall be found warring against God and his institutions, when the cup of their iniquity shall be full, the Lord Almighty will cause them to disappear from the public gaze, he will let them sink into oblivion and disgrace.

Those who suppose they can secure happiness in doing wickedly are grievously mistaken. And if they seek to oppress their neighbor by appropriating to themselves his hard earnings without rendering him a just equivalent, they will find every time they do it, they are but weaving together withes for their own backs, preparing punishment for themselves, and bringing themselves into bondage—the bondage of sin. For all judgments and punishments which the law of the Lord has ordained and appointed unto man

are designed to correct their errors and sins. And where they are corrected and they learn better, then He is ready to stretch forth His hand to save and exalt them. The Gospel is ever ready to step in to assist repentant man when he has become sensible that he needs help to be redeemed, and he realizes that he has not the power to redeem himself. Then repentance unto life is granted to him; but it never can come until his judgment is convinced, until his mind is enlightened and his eyes are opened to see himself, and to comprehend his true position. And whether he be in this world or the world to come, he must place himself in a condition to be saved before redemption can come unto him; and it is only by the light of truth and of true and correct principles which can bring happiness and liberty and freedom, and with it a disposition to extend that liberty to all around, and to maintain it and protect each other in its enjoyment; and not with a spirit of vengeance upon the erring, and oppression upon the ignorant, but only with a disposition to seize and hold the hand which is raised to smite his fellow and stop in his wayward course the individual who would override his fellow. And all men should be protected in this freedom to go so far and no further.

May the Lord help us to live and walk in the light, and think for ourselves, and act like sensible people, paying heedless regard to the blatant foolish lunatics who are attracting the attention of the world. They, however, have their day, after the manner of the old adage—Every dog has his day; and when it is past he will cease to bark and bite.

DIVISIONS OF MODERN CHRISTENDOM—EFFECTS OF SECTARIAN PROSELYTISM, ETC.

DISCOURSE BY ELDER CHARLES W. PENROSE, DELIVERED IN THE TABERNACLE, SALT
LAKE CITY, SUNDAY AFTERNOON, JULY 17, 1881.

REPORTED BY JOHN IRVINE.

Being called upon this afternoon, to address this congregation, I arise to do so, trusting that the Spirit of God will rest upon me to enlighten my mind and suggest such thoughts to me as may be profitable to the congregation assembled, and I desire that my brethren and sisters will sustain and support me by their attention and their faith, and prayers, that I may be inspired to speak the truth, and that all who listen may have the same spirit resting upon them, that they may be able to see and understand the things presented.

There are a great many people assembled today in different parts of the world to worship God according to the various forms which prevail in what is called Christendom. All those people who profess to be Christians, believe that there is a God, and that Jesus of Nazareth who died on Calvary, was the Son of God. They also believe that the book called the Bible, contains the revealed will of God to man. But although they all profess to believe in the same book, in the same God, and in the same Savior, yet they have different forms of worship, different tenets of faith, and they are traveling in different roads, with the

expectation of arriving at the same place at the end of their journey. The differences which exist in the world in regard to religion are very deplorable. If mankind were actuated by the same spirit in their worship of God, they would worship in one way, they would walk in the path of truth, and would not be tossed to and fro and carried about by different winds of doctrine. The fact that people are divided in their belief in regard to religious principles, is proof that the same spirit does not rest upon them; they are guided by different influences, therefore are led in different paths. There is to be a time, according to the Scriptures, when the people who believe in God, will all be brought into such a condition that they will "see eye to eye." There is to be a time when all people living upon the earth "shall know God, from the least even to the greatest," and there will be no need to contend about doctrine or principle, but all will understand alike, for "the earth shall be full of the knowledge of God, as the waters fill the great deep." How is this great change to be brought about? At the present time people who profess to believe in God have a great many different ideas concerning

Him. They have a great many different opinions in regard to the being who is called His Son, they have a great many different ideas of the Gospel as taught by His Son, and these contentions do not decrease, on the contrary they increase. New sects are springing up, churches are increasing in the earth, but the children of men are becoming more and more varied in their opinions in regard to religion. If things continue in the present way, how long will it take till all the inhabitants of the earth are brought to a knowledge of the truth? How long will it take to bring them all to the unity of the faith, and to the knowledge of the Son of God? We are told in the Scriptures, that one of the objects of the preaching of the Gospel was that people might be brought to "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." It appears to me that if things continue in their present condition, instead of the inhabitants of the earth being brought to a unity of the faith and to the knowledge of God, division and contention will increase. When missionaries are sent from Christian nations to heathen nations, they do not establish any unity of faith among those to whom they are sent. On the contrary, they introduce division. For instance, a number of missionaries go among the Mahomedans, and if they convert a portion of them to the different faiths which those missionaries teach, they are turned away from the union, such as it is, of their old creed to the divisions of modern Christendom. If the Baptist missionary should convert a certain number of Mahomedans to his creed, the Baptist church would be established among them; and if the Meth-

odists introduced their creed and obtained converts, there would be the Methodist faith and the Baptist faith among them; and so with the Episcopalians, the Presbyterians and the various isms which are prevalent in Christendom. If all these sects were introduced into a Mahomedan country, then instead of the people being brought to greater unity of the faith, division would be established in their midst, they would be split up into sects just like modern Christendom is today. And yet if the Bible is true, the time is to come when all shall know God from the least to the greatest, and when all shall bow the knee and confess that Jesus is the Lord to the glory of God the Father. Unless something is introduced into the world of a different nature and character to the various sects which now exist in Christendom, these results can never be brought about.

If the Gospel which Jesus Christ introduced into the world, and which His Apostles were sent forth to preach, were restored again to the earth, and the people were brought to the understanding of that Gospel, then they would come into this condition, because this was one of the characteristics of the Gospel, one of its great effects upon the people when it was introduced into the world 1,800 years and more ago. When the Apostles whom Jesus Christ sent forth went to preach the Gospel in the country in which they were born, Palestine, they found people professing different creeds, but when these people came to receive the Gospel which the Apostles taught, they were all brought to the unity of the faith. If Peter went out and preached in one part of the world, say to the Jews, and Paul, "the apostle of the Gentiles," went out among the Gentile nations and

preached to them, the converts made by Peter, and the converts made by Paul, believed exactly alike, no matter where they were born, no matter what creed they had previously professed; and when James went out, or any of the rest of the Apostles, and made converts, all came to the same belief as the converts of Peter and the converts of Paul. Indeed the Apostle Paul says, "For by one Spirit are we all baptized into one body, whether we be Jew or Gentile, whether we be bond or free; and have all been made to drink into one Spirit"—"We have," said he, "One Lord, one faith, one baptism, and one hope of our calling." This was the effect of the acceptance of the Gospel in the days of the ancient Apostles. And upon the principle that the same cause will always produce the same effect under the same circumstances, if that Gospel were to be preached in this day of the world the people who obeyed it would be brought into the same condition, no matter what their creeds were. When they received the Gospel of Jesus Christ they would be brought to a unity of the faith, they would receive one doctrine, they would receive one spirit, they would have one Lord, one baptism, one faith and one hope of their calling, they would be started on the same road, they would worship the same God in the same way, under the influence of the same spirit.

Well, what is the matter in what is called the Christian world? The difficulty is that the people of the earth have departed from the plan of salvation which was taught by Jesus Christ and His Apostles, and the opinions of men have been introduced instead of the word of God. Men have stepped forth from the ranks to be preachers and teachers of the people, and have introduced

their own notions, and churches have been built up and established upon those notions. In the olden times the Apostles of Jesus Christ did not feel that they had any right to go out and preach their views about doctrine, their ideas about salvation, but they went out as ambassadors of the Lord Jesus Christ having authority from Him to preach the Gospel which He delivered to them and no other, and the Apostle Paul went so far as to say, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." And John, the beloved and loving disciple, who talked so much about love and charity, says, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." The servants of God who have been called at various times from the beginning to preach the word of the Lord to the inhabitants of the earth have always come with the word of the Lord; not their own ideas, not with their peculiar notions about doctrine, but they came to bring a message from the Almighty, and they delivered it with authority. Every word they spoke under the inspiration of the Holy Spirit was the word of God to the people, and was binding upon them, for those men were the representatives of God upon the earth, so far as their teachings were concerned. "Holy men of God spake as they were moved upon by the Holy Ghost," and that which they said under the influence of that

spirit, was the Word of God to the people to whom it came. But for hundreds of years the people of the earth have been taught the doctrines of men. They have been "teaching for doctrines the commandments of men," just as we read in the Scriptures they would do; and in consequence of this the people have become divided, sects have multiplied, division has increased, and the people, instead of obeying the voice of the Lord and walking in His ways, have the teachings of men and have walked in the ways of men, and therefore they have departed from the Almighty. We say sometimes that God has departed from the world. That is not exactly the case; the world have gone away from God; "they have heaped to themselves teachers, having itching ears; And they have turned away their ears from the truth, and have turned unto fables," as the ancient Apostles said they would. This, in a few plain words, is the condition of the Christian world today. Notwithstanding this, however, there are a great many people among those various sects and religions who are sincere in their worship. Their desires are good, and a great many of them think they are walking in the way of life. But as the wise man Solomon says, "There is a way which seemeth right unto a man, but the end thereof is death." There is and can be but one way, one true way into the presence of God. "Strait is the gate, and narrow is the path, which leadeth unto life, and few there be that find it," said Jesus, while "Broad is the road, that leadeth to destruction, and many there be which go in thereat." There is but one way, and, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and

a robber." There being but one road to eternal life, he that walks not in that road is on another, but there is but one road to take him into the presence of God to receive the glory of His Father's kingdom. Now, this may sound in some people's ears very uncharitable. People say the Latter-day Saints are uncharitable, because they aver that there is only one way to heaven. You never hear a man called uncharitable when he says there is only one way in mathematics. If five times five are twenty-five, anyone who differs from that is acknowledged to be wrong, but when we talk about religious affairs there seems to be an idea in the world that people can believe what they please about religion, and it is all right. Now, this seems to me very inconsistent. Truth cannot be bent or turned aside. Truth cannot be turned into error; there is no compromise between truth and error. If a principle is true in one age of the world, it is just as much so in another; and the notions and sincerity of the people will not alter that truth in the slightest degree. Jesus came to show the way of salvation. He sent His Apostles to teach one way, one plan, and as the Apostle Paul said, if anybody preaches any other he will be accursed.

But supposing we look into the nature and character of this plan of salvation, this way that Jesus laid down. I will refer you to the 3rd chapter of the Gospel according to St. John, and the 5th verse. The words I am about to read are the words of Jesus Christ. Now if you please to say that Christ was uncharitable, you may. I will not say so. Jesus is the great Divine Master. Those who do not profess to believe that He was the immaculate

Son of God, believe He was a great inspired Teacher, and what He said was the word of life to the inhabitants of the earth. Nicodemus came to Jesus by night to enquire about the way of life. And "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Nicodemus did not quite understand what was meant by being "born again," whereupon Jesus further explained, saying, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." This was the declaration of the Lord Jesus Christ. There is no compromise about it, no two ways about it. Here is the one way laid down by the Lord: No man can enter into the kingdom of God, except he has been born of the water and of the Spirit. How are we to understand this Scripture? We are to understand it, I suppose, just exactly as it was laid down. Jesus was making himself plain to Nicodemus. He told him that except a man was born again he could not *see* the kingdom of God, and when Nicodemus inquired how this could be, He further explained, that except a man was born of the water and of the Spirit, he could not *enter into* the kingdom of God.

We are told in the Scriptures that Jesus was not only the Teacher, but He was the Great Exemplar. Jesus "left us an example, that we should follow in his steps." If this be the case, Jesus must have been born of the water and of the spirit, and if we can find out how He was so born, then we can find out how we must be born of the water and of the spirit. We are told here in the New Testament; that when Jesus Christ was about thirty years of age (he conformed to the laws and customs of

the Jews among whom He resided) before he went on his ministry, he went to John, the forerunner, and asked to be baptized, but we read that John, who knew the character of Christ's mission, said, "I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Here is a pattern set by Jesus Christ, for mankind to follow. He knew it was necessary for everyone to be born of water and of the spirit, and He went to John, a man who had authority from God to baptize, and was immersed by him, or baptized by him—the words are of similar meaning—and the Spirit descended and the Father witnessed that He was well pleased with this act.

Now, you will find, if you will read the Scriptures, that when Jesus Christ sent His disciples to all the world, he told them to "preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Again, he says, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." If we read the book called The Acts of the Apostles, we find that these instructions were carried out to the very letter. In that great sermon preached by Peter, on the day of Pentecost, when so many were brought to obedience to the truth, when asked by the

people, "What shall we do?" Peter said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." First, the birth of the water, then the birth of the Holy Ghost. This was the example of Christ, and this was how the Apostles taught it.

If you follow the Apostles in all their travels and teachings—so far as the history is given to us in the book called the Acts of the Apostles, and so far as laid down in the epistles which they wrote to the churches—you will find that this was the preparatory Gospel, the Gospel of the kingdom. First, "Believe on the Lord Jesus Christ." What shall we do when we do believe? "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." And you will find further that after the people were baptized, the Apostles laid their hands upon them, and by the administration of that ordinance the Holy Ghost came upon them. And this was uniform. It was not one Gospel in one country and another in another; it was the same Gospel for all. Neither were there a number of baptisms for different people in different parts, but one Lord, one faith, one baptism; not "pouring" in one part of the world and "sprinkling" in another, and the "sign of the cross" for another. No, it was one baptism, being *buried* in water after the likeness of Christ's death, and being raised up out of the water in the likeness of His resurrection; brought forth from the womb of the water into the element of air in the likeness of the natural birth, all done in the name of the Father, and of the Son, and of the Holy Ghost, by men holding

divine authority. No man had a right to administer these ordinances as he pleased or according to some fancy within his own mind. A man must be appointed to the ministry by the voice of God through the living oracles, or his ministrations are void and of non-effect. When people were baptized in this way they were prepared to receive the birth of the spirit, and when the Apostles' hands were laid upon them they received the Holy Ghost, they were born of the spirit, and the effects were as I remarked at the beginning, no matter what they previously believed or disbelieved, they were all brought to the unity of the faith. They believed alike, they had similar impressions, the same spirit rested upon them, they were brethren and sisters, they were no longer divided in feeling, but all were inspired by the same influence, and desired to labor for the same object and purpose. We find also that this spirit developed certain gifts among the people, some that were internal, not perceptible to the natural eye, except as they influenced the acts of men; while others were external. For instance, we read that the fruits of the spirit are these: "Love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance, brotherly love and charity;" these were the effects of the Holy Ghost in the human heart in former times. Now, if the same spirit rests upon the people today, it will bring forth the same fruits. "Every tree is known by its fruit." There were other gifts given by this spirit, which we read of in the First Epistle of Paul to the Corinthians and 12th Chapter. He says, "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the

gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." These were the fruits of the spirit in the days of the Apostles. Now, if this same spirit is given to people today, through obedience to the Gospel, it will bring forth the same fruits. The gift of tongues will be enjoyed; the gifts of interpretation, of healing, prophecy, discerning of spirits, etc., and people will be united together in spirit and be filled with love, joy, peace, patience and charity, and be baptized by one spirit into one body.

Now, the Church of Jesus Christ of Latter-day Saints—to which most of the people of this congregation belong—has been established by direct communication from heaven in our own times, and the reason for the establishment of this Gospel again by revelation from heaven is this: The world has departed from the ancient Gospel, an outline of which I have been giving to you this afternoon; people have turned away from it, and taken to the vagaries of men. The world has heaped to itself teachers. Men have been hired by the people to preach doctrines which would suit the people. Hence division has been in the world in place of union; discord and contention have sprung up instead of peace, joy and brotherly love, which are the fruits of the Gospel. But God Almighty has restored this Gospel in the day and age in which we live, because, according to the Scriptures it must be "preached to all the world as a witness, and then shall the end come." The true Gos-

pel, the Gospel of the birth of the water and of the spirit, without which man cannot enter the kingdom of heaven, must be preached to all nations. God has restored that Gospel by direct communication from the heavens. It is the only way in which it could be restored. It cannot be evolved from the mind of man. It must come from God or it is not the work of God. If Jesus Christ has nothing to do with a church personally, it cannot be the Church of Christ. It may be a Methodist church, an Episcopalian, Presbyterian or a Quaker church, or it may be a church bearing any other name that men have put upon it; but if it is the Church of Jesus Christ, He will be in communication with it. Well, the Lord has restored this Gospel by revelation from heaven. With it he has also restored the same authority held by the ancient Apostles. Angels have come down to the earth that they might restore this Priesthood. Peter, James and John have come as ministering angels and restored the ancient Apostleship, in which is authority to preach the Gospel, to baptize for the remission of sins, to lay on hands for the imparting of the Holy Ghost, to organize the Church of God, and set all things in order; that authority has been restored to the earth, and by that authority the Gospel must be preached to all the world as a witness, before the end shall come.

The world marvels how it is that people can be brought together from so many different nations and countries, and all settle down under one form of faith. People have an idea that there are certain persons here holding great influence over the minds of men; that they have gathered people together by that influence, and now hold them here in

bondage. There could not be greater freedom anywhere upon the face of the earth than is enjoyed right here in Utah, by the people called Latter-day Saints. But what has drawn them here? What makes them willing to go through any trial or any sacrifice for their faith? It is just simply this: They heard the Gospel, received it in their hearts, and they have been born of water and of the spirit, the Holy Ghost, the Comforter. The spirit by which the Prophets wrote and spoke; the spirit by which Jesus Christ brought forth the living word of God; the spirit by which the ancient Apostles were inspired is here on earth, and dwells in the hearts of the Latter-day Saints. They have been baptized by one spirit into one body, and all the gifts of the spirit anciently enjoyed are the fruits of the spirit today, and each man and each woman for himself and for herself, has received a divine witness direct from the Almighty to their own souls that God has commenced the great work of the latter days, which is to establish His government on the earth, bring all mankind to the unity of the faith, and prepare the world for the coming of Him whose right it is to reign. It is the power of the Spirit of Almighty God which rests upon the Latter-day Saints. It is that which has drawn them here, to leave their homes and friends and come up here to these mountains, where they can learn more of the ways of God, and walk more closely in His paths, where they learn further of this Gospel and of those glorious ordinances which pertain to the salvation of mankind.

But the question which may be asked here is: "If there is only one way of salvation and you have received that, and all the rest of man-

kind are in the dark and not walking in the ways of life, what is to become of them, and what is to become of the masses of the human race that never heard this Gospel?" Will you tell me what is to become of the heathen that have died, who never heard of Christianity in any shape? For there is but one name given under heaven by which men can be saved. What is to become of the myriads that have passed into the spirit world without even having heard the name of Jesus Christ? What is to become of all the Jews—numbers of good men and good women amongst them—what is to become of the millions of Jews who have passed away into the spirit world from every land—and some of them in a great hurry too, driven by the hands of "Christians"—who have never obeyed any Gospel at all? Now, the word of Jesus Christ must stand good. Even if I could not comprehend the decree, if there was no ray of light to make it plain to my mind, yet if I believe in the Lord Jesus Christ I must believe that saying that there is only one way into the sheepfold, that no man can get into the kingdom of God, who has not been born of the water and of the Spirit, and until it is made plain to my mind I must hold on to it by faith, if I cannot comprehend it by my reason. But thanks be to God, this has been made clear to our minds, not because we are wise and learned in the Scriptures, but because God Almighty has been pleased to make it known. That is the only way we have come to an understanding on this point. All the doctrines we have in our Church are scriptural, but they have not been taken from the Scriptures, they have come direct from the Almighty by revelation in our time. The Prophet

Joseph Smith, previous to his death, obtained from the Almighty a knowledge in regard to the condition of the dead. He was shown the condition they would occupy in the eternities which are to come. In one great vision it was revealed to him that there are three degrees of glory, the celestial, terrestrial, and telestial: that those who enter into the celestial kingdom are they who obeyed the laws of the celestial kingdom; that those who enter into the terrestrial kingdom are they who did not obey the celestial law but obeyed a lesser degree of law and therefore were only prepared to receive a lesser degree of glory; and that those who enter into the lowest degree of glory are those who are cast down for their sins and who must pay the penalty of the same, but all, except the sons of perdition, eventually will come out of their suffering and enter into a condition for which they are qualified. But over and above this the Prophet Joseph Smith saw that the Gospel of the Kingdom could be preached not only to people in the flesh, but to people out of the flesh; that when people depart this life they retain their identity; that they can be informed; that they can receive and reject; and he was also shown that the time must come when all shall hear the Gospel of the Lord Jesus Christ, because by that they shall be judged. The Apostle Peter says: "For this cause was the gospel preached also to them which are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Everyone must hear the Gospel and be judged by it. It would not be just to judge anyone by that Gospel if they never heard it. "But," says someone, "that is a new idea altogether. The

idea in the Christian world is that there are two conditions to which the spirits of men go after death, namely, to heaven or to hell." That is the common idea, I know; but according to the doctrine which Joseph Smith taught, and which he learned by revelation from heaven, the time is to come when everybody will hear the Gospel of the Son of God, everyone will have the chance to bow the knee to King Emmanuel, and to do it understandingly.

Now, when we come to look into the Scriptures, we find that Jesus Christ on a certain occasion read in the Jewish Synagogue a passage out of the Book of Isaiah. You will find it in the 61st chapter of Isaiah. What is it? "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord." This was a part of the mission of Christ. He was not only sent to preach good tidings to the meek, but it seems he had a mission to some that were in captivity. I will read a verse or two upon the same subject from the 42nd chapter of the Book of Isaiah: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." In the 49th chapter of Isaiah, we find some remarks of the same kind: "That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves." I ask, were these predic-

tions which it is generally admitted were uttered concerning Jesus Christ, fulfilled? Let us see. Jesus Christ was taken by wicked hands, hung upon the cross and crucified. He prayed for his enemies before he departed; he prayed that God would forgive them, because they knew not what they did, and then "bowed his head, and gave up the ghost." Where did the ghost or spirit of Christ go to after it left the body? The body was taken down and placed away in the tomb; but where was Jesus? Was he lying in that tomb, embalmed? Oh, no, that was merely the helpless body. His spirit had gone. Where had it gone to? Says one, "it went to heaven, of course." Stay a moment. Three days after this we find this same Jesus, whose body was placed away in the tomb, walking in the garden, "and for fear of him the keepers did shake, and became as dead men." Jesus, while walking in the garden, met Mary; and Mary, supposing him to be the gardener, asked where they had laid Jesus. Making himself known to her, she sprang towards him. Whereupon he said to her, "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 your God." Now, there were three days between the placing of Christ's body in the tomb and the raising of it. Where was Jesus, the real Jesus, the living Jesus, while his body was lying in the tomb? Who can tell us? We read in the third chapter of the first epistle of Peter, 18th to the 20th verses: "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he

went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." Where was he? Where did he go? "Put to death in the flesh, but quickened by the Spirit, he went and preached unto the spirits in prison." That is where Christ was between the time of his death and his resurrection, preaching deliverance to the captives, the opening of the prison to them who were bound. But some may ask, How do you know what he preached to them? The answer will be found in the 4th chapter of the same epistle, and the 6th verse, namely, "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." From this it appears that Jesus Christ went and preached the *Gospel* to the dead. What for? "That they might be judged according to men in the flesh;" for it would not be fair to judge them by that Gospel if they never had the opportunity of hearing it. Here is Jesus, stretched out upon the cross, praying for his enemies; he bows his head and gives up the Ghost; his spirit departs from his body; he goes to Paradise. That is where the thief went who repented on the cross. "Lord remember me when thou comest into thy kingdom;" he cried. And Jesus said unto him, "Verily I say unto thee, Today shalt thou be with me in paradise." Was that in the presence of the Father, in heaven, in glory? Oh, no. It was in the place for departed spirits, some of them disobedient spirits; a portion of it the place in which the rich man found himself, who is

spoken of in the parable of Lazarus. Christ went to the spirit world and the thief went with him. It was a place where the wicked pay "the uttermost farthing" for their sins in the flesh. There Jesus went. No longer trammled by the laws which govern the earth, no longer subject to the bonds of the flesh. This is the place that David speaks of when he says, "Lift up your heads, O ye gates; and be lift up, ye everlasting doors; and the King of glory shall come in." Jesus is not now the babe of Bethlehem, he is not now the despised of men, he is not now bearing the sins of men upon the cross, but he is Jesus the mighty, Jesus the conqueror. Jesus the Son of God, Jesus the Prince, Jesus the pure, who knew no sin, and over whom death had no claim. He entered the abode of the doomed. He proclaimed deliverance to the captives. He preached the Gospel to the dead. He opened the prison house and "led captivity captive." He then came back to where his body lay in the tomb. The guards fell back as though they were dead men, when the angels with the keys of the resurrection appeared at the door of the sepulchre. The great stone was rolled away and the risen Christ came forth in his might. He grasped the keys of hell when he entered the dark regions of Hades. He grasped the keys of death when he came back triumphant and arose on high to receive "All power both on the earth and in the heavens."

Now this may be a different view to that which has been entertained for hundreds of years, but it is the eternal truth of God, and as it was with the disobedient in the days of Noah, so it will be with those of the latter days. It will be as we are told in the 24th chapter of Isaiah,

where the Prophet in speaking of the last times says: "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited."

Jesus Christ when He was upon the earth, made use of this remarkable language: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." It appears from this that those who really believe in Jesus, those who are really his disciples, shall follow in His footsteps, do the works that he performed, follow in the same path which he trod, that by and by they may come up to the same glory. So we learn from the revelations of God, through the Prophet Joseph Smith, that when the servants of God depart from this stage of action they follow the footsteps of the illustrious captain of our salvation, they preach deliverance to the captives, they publish the Gospel of peace in the regions of the departed. Hosts of the Jews, hosts of the heathen, and hosts of the Christians have died to wake up and find themselves in the spirit world, and not in the glory they expected, because the time to receive the glory and the reward is not till after the judgment. And they will be offered in the spirit those essential truths which they could not learn while in the flesh.

Is not this comforting to our hearts? It is to mine. I had thought over this many a time before I understood this principle, and when this light came to me it filled me with gladness: That all people

whoever dwelt on the earth will have the privilege of hearing the Gospel of Christ; that God is not so narrow as sectarian preachers would make him; that he does not regard a few of his creatures only, but that "His tender mercies are over all his works," and that all shall have an opportunity of receiving or rejecting the means of salvation, and will stand or fall thereby.

Now, there is another question that will come up, that I must say a word or two about to make this doctrine plain. When people who depart from the earth without hearing the Gospel, go into the spirit world, and by and by a man of God comes preaching the word of God, and they are willing to receive it, can they be born of water and of the spirit? Is baptism an ordinance that can be attended to in the spirit world? I thought, says one, that water was an element or compound of elements, belonging to the earth. Well, according to the revelations of this great Prophet, Joseph Smith—one of the greatest Prophets that ever breathed the breath of life, excepting, of course, the Lord Jesus Christ—those who receive the Gospel in the spirit world can have the necessary earthly ordinances attended to for them by proxy, that is, the living can be baptized for the dead. This will startle some people. Some good Christians will feel shocked at the idea. But stop; do not be in a hurry. Did you ever think of the principle of one *dying* for another? Did not Jesus suffer for all on the principle of a vicarious atonement? On this principle of proxy rests the whole scheme of human redemption. Without that principle of proxy, every one must pay the penalty of blood and death, for the wages of sin is death, and "all have sinned, and come short of

the glory of God," and "without the shedding of blood there is no remission of sin." Christ died for you and for me and for all mankind, on condition that they would receive His Gospel. He died, "the just for the unjust, that he might bring us to God." He who knew no sin died for those that had sinned. Here, then, is the principle of proxy in the vicarious death of Jesus Christ, as was typified in the ordinances and sacrifices that were given in the law of carnal commandments.

But is this a scriptural doctrine? It is. In the 15th chapter of I Corinthians, 29th verse, we find Paul asks a peculiar question. He is talking about the resurrection of the dead. The people in those days did not understand much about that subject. He asks, "What shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" From this it would seem that in the early Christian church, the living were baptized for the dead. From this we can understand what Paul meant when, in writing to the Hebrews concerning their departed ancestors, he said, "God having provided some better thing for us, that they without us should not be made perfect." That is the condition of a great many of our forefathers, they cannot be made perfect without us. There is no redemption for the living or the dead except by the true Gospel of Jesus Christ. Not the Gospel of Wesley, Calvin, Luther, or of any man, but the Gospel of Jesus Christ in its purity, as it comes down from Him for the salvation of the human family. Without obedience to that Gospel, neither the living nor the dead can be saved.

I take great pleasure in bearing my testimony that I know the true

Gospel has been restored to the earth. I know that the Apostleship has been sent down from heaven to the earth again, and that the power as well as the name of it is here. Men have received authority from the heavens to administer in all the ordinances of God's house. This is the one Gospel, the true Gospel of faith, repentance and baptism for the remission of sins, and the reception of the Holy Ghost, through the laying on of hands, with the cultivation of all that is good, and the overcoming of everything which is evil. This is the Gospel of the kingdom. It will be preached to all the world as a witness that the end is near. There is no power which can stay the progress of this work. It is for this our missionaries go abroad in the world. Some people have an idea that they are simply emigration agents to gather out people to Utah. It is not so. They go abroad to preach the Gospel of Christ among the nations of the earth. It must be proclaimed to every nation, kindred, tongue and people: to professors of religion and non-professors, to preachers and their congregations, to pastors and their flocks, to the king upon his throne and to the peasant in his cottage, to the presidents of republics, and in fact to all peoples on the face of the earth. All must hear the warning voice: Repent of your sins, O ye inhabitants of the earth! Turn away from your corruptions where with you have defiled yourselves and the earth on which you dwell, or woe unto you, for I the Lord God will cleanse the earth as with the besom of destruction. Repent, before judgment shall overtake you. Repent and be baptized every one of you, in the name of the Lord Jesus, and you shall be cleansed from sin, and a new heart

shall be put into you. You shall be born of the water and be made new creatures in Christ Jesus. You shall be born of the Spirit, the Holy Ghost shall be given unto you as a gift from God, which shall be a light to your feet and a lamp to your path, by which you can be brought into communion with the Father and the Son and the heavenly hosts, by which light and intelligence can be flashed from the celestial kingdom to your souls, and by which you may know you are accepted of God! This Gospel must be preached to all the world by the servants of God. And wherever their testimony has been received—in England, Scotland, Wales, Ireland, France, Italy, Germany, Sweden, Denmark, the Islands of the sea, throughout the United States, South America, Africa, and the East Indies, those who have obeyed it have all been baptized into the same body and worship the same God in the same way, and they all want to come here, the great gathering place of the Saints. There is no need to coax them to come: the great difficulty is to find money to bring them here when they want to gather. In this they are fulfilling the words of Isaiah and Micah: "And it shall come to pass," says the Prophet Isaiah, "in the last days, that the mountain of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall go and 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." Those who receive the Gospel come in here "as the doves to their windows."

From the east and from the west, from the north and from the south, God is gathering His elect from the four quarters of the earth. This is one of the signs of the second coming of the Son of Man. We are building this Temple—I do not allude to the Tabernacle in which we are now assembled, although the Prophet Isaiah speaks also of a Tabernacle, a shadow from the heat and a covert from storm and from rain—but I allude to the Temple on another part of this block; we have others also at St. George, Logan and Sanpete. What are they for? Why, that the living may go into the House of God, according to the pattern received from on high, and attend to the ordinances for the dead. Joseph Smith and Hyrum Smith were slain for the word of God and the testimony of Jesus, and are following in the footsteps of their Divine Master. They have gone into the spirit world and preached deliverance to the captives, and we are building these Temples to the name of God, in the tops of the mountains, that the dead may be fully redeemed.

I have merely touched upon this subject, and my time will not allow me to go further. But I wish to bear my testimony to this congregation that the Lord has restored this Gospel I have spoken about. The power of it is here, the ancient gifts are here, and I know it, and hundreds and thousands that are occupying these valleys know it. That is why we are Latter-day Saints; that

is why we are willing to be cast out and despised of men: that is why we cleave to our faith: and I tell you this work will roll on, no matter what may happen or what opposition is set up against it, for this is God's work. The kings of the earth and the legislature of nations may counsel together, they may lay their plans and fulminate their decrees, but they cannot stop this work in which we are engaged. It will roll on, not because we are so wise or so great—for God has called the weak things of the earth to confound the mighty—but because it is the work of God. No power can hinder this work in the least degree; every weapon that is raised against it will fall to the ground. The Gospel will be preached, Israel will be gathered, and all nations and peoples shall be subdued, until every knee shall bow and every tongue confess that Jesus is the Lord to the glory of God the Father. And the mansions of the dead, and the halls of the spirit world, and every part of the universe will resound with the Gospel of peace, preached by the servants of God, until all shall hear and obey, and when the work is done, Jesus Christ will go before the Father and present to Him this finished work, that God may be all in all.

May the Lord help us to be obedient, to labor in His cause as we are called to work, that we may find our way back to the presence of our Father, and receive the crown and reward of the faithful, even so. Amen.

THE OBJECT OF ASSEMBLING TOGETHER—THE SACRAMENT, ETC.

DISCOURSE BY ELDER WILFORD WOODRUFF, DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, JUNE 12, 1881.

REPORTED BY JOHN IRVINE.

We have assembled ourselves as Latter-day Saints for the purpose of worshipping God, of listening to instructions, and administering one of the ordinances of the house of God—the sacrament. I look upon the sacrament as an ordinance of great importance to us; in fact, from the days of Adam down to the days of Jesus Christ, there were sacrifices offered; not only by Adam but by his posterity, by Moses and the house of Israel, and all the generations of people who were led by the Lord—sacrifices were offered as a type of the great sacrifice to be made by the Messiah. They offered the blood of bulls, rams and doves as a type of the great and last sacrifice and death of the Messiah, whose blood was shed for the redemption of the world. Prior to the death of the Savior, the sacrament of the Lord's Supper was administered to His disciples, and they were informed that they were to partake of the bread as an emblem of the broken body of the Lord, and of the wine—or whatever is made use of as a substitute—in token of the shed blood of the Lord Jesus Christ.

I feel disposed here to make a remark and say, that if I were the emperor of the world and had control of every human being that

breathes the breath of life on earth, I would give to every man, woman and child the right to worship God according to the dictates of their own conscience, and when I say this I speak the sentiments of Joseph Smith, Brigham Young, the Presidency of this Church, the Twelve Apostles, and all the Elders of Israel. This is the sentiment of all the Latter-day Saints. What! Would you grant the Methodists this privilege? Certainly. And the Baptists? Yes, certainly. And the Catholics, the Shakers, the Quakers? Yes, and everybody else under heaven. I would grant to all people the right to enjoy their religion without molestation. I would even extend this privilege to the Latter-day Saints; I would give them the privilege of believing in the Bible and the organization of the Church according to the ancient pattern with Apostles and Prophets, Christ Jesus being the chief corner stone. Why would you do this? I would do it because God himself does it. The God of heaven grants to all his children, every sect and party of whatever name and denomination under the whole heavens, their agency and the right to worship God according to the dictates of their own conscience. The Lord

forces no man to heaven. He places before him life and death, light and darkness, truth and error, and having before him all these principles, he is at liberty to worship God and believe what he chooses. He alone is responsible to God for his actions. Now, when I read the history of the world in days which are past, when I note the illiberal spirit which was manifested, and the blood which has been shed upon the earth—for the earth has been deluged with blood, under what is termed holy wars, under the garb of holy religion—I look upon it as the most ungodly and unrighteous thing that was ever committed upon the earth. I look upon what is taking place today in the same way. I marvel sometimes when I see the spirit of our nation and the feelings of the sects of today toward Utah and the Latter-day Saints. Have we ever stood in the path of any man, sect or people with regard to their religion? No, we have not. We have been willing at all times that men should preach their doctrines and believe them, unmolested by us, and I would say, to express my own feelings, that if a man believed he had to climb a cottonwood tree three times a day, for salvation, I would never hinder him. No, this liberty, this freedom, especially under the American Government of all nations under heaven, ought to become universal. No man or set of men should attempt to hinder their neighbors from enjoying their religion. And while I say this, and while we grant all men this right and privilege, as we have done here in this city, this Tabernacle and various other buildings having been opened to the clergymen of the day, we have been perfectly willing, after we have heard all they have had to say, to accept any truth they might have that we are not in possession

of. If there is a man in this world who has one truth which I have not got, I am willing to exchange all the errors I have got for that truth. But we as a people claim the same right we grant to others. We claim the right to worship God unmolested by our fellow men. The laws of God, the decrees of God, the oracles of God, as well as laws of our country and the constitution of our government grant this right to the human family—yes, even to the "Mormons," as we are called, to the Latter-day Saints as well as every other class.

Then, why this tremendous furor among the sects of the day with regard to these "Mormons" and their religion? The trouble is the world do not know anything about our religion, they do not know what we believe in, and if anybody forms an idea from what they hear abroad, they hear anything but the truth. I have been amused sometimes—I have of late—in reading the speeches delivered by gentlemen—clergymen at that—who profess to have lived in Utah, and to understand this people. One gentleman who professes to be acquainted here delivered a speech in Rochester, before a missionary society, in which he stated that "there were in Utah 620,486 young persons in the Mormon district, and it was the youthful element that missionaries were working on." Well, now, how does this gentleman make out 620,486 young people out of 140,000? I do not know by what process of mathematics, or by what rule he arrives at this question. That gentleman knew just as well when he made that assertion that it was false as I know. Our population is only about 140,000. Mr. Conyer, who had lived here some six years, stated "that there were 40,000 scholars in the mission, and he wanted assistance to

furnish his enlarged school." Well, now you take 40,000 scholars out of the total population of 140,000, and I do not think you will have many for the Mormons. But all this is as near true as anything you get abroad, and I really wish that gentlemen, clergymen and everybody else who attempts to report Utah would tell the truth. That is all we ask of any persons who visit us. But it seems impossible for anybody to speak of Utah and the Latter-day Saints—"Mormons" as they are termed—with any degree of truth; but I wish they would, it would be better for them, better for us, and they would be under less condemnation.

Now, what are the principles in which the Latter-day Saints believe? What is the dreadful crime which we have been guilty of for the last fifty years? Why, the Lord has raised up a Prophet—Joseph Smith. He sent an angel from heaven in fulfillment of the revelations of St. John. And that angel delivered the Gospel to Joseph Smith; delivered unto him power and knowledge to obtain the Book of Mormon, a record containing the history of the ancient inhabitants of this continent who dwelt here hundreds and thousands of years ago. He translated it into the English language. Does the Book of Mormon contain a different Gospel to that contained in the Bible? It does not. It gives a history of the people who dwelt upon this continent anciently, tells where they came from and how they came here, tells of the dealings of God with them, and the establishment of the Church of Christ among them. They were visited by Jesus after his resurrection. Hence he said, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

He also told the Nephites when he established His church among them, that he had other sheep. They were the ten tribes of Israel. The Book of Mormon is a history of the dealings of God with that people; the Bible is a history of the dealings of God with Judah and with the Jews and the twelve tribes of Israel: it contains in fact a short outline of the dealings of God with the Jaredites and Nephites from the building of the Tower of Babel down to the days of the Savior and after His resurrection. The Bible is the Stick of Judah in the hands of Judah, and the Book of Mormon the Stick of Joseph in the hands of Ephraim. Both books contain the same gospel. There was never but one gospel and there never will be any other revealed to the human family. Hence Paul says: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Now, if Joseph Smith had established any other gospel on the earth than the gospel which Paul taught, that Christ and His Apostles taught, and that was taught to Abraham, Noah, and the antediluvian world, why we would have the curse of God resting upon us. The great trouble with the so-called Christian world is that they have spiritualized the Scriptures until there is not a semblance of the gospel left. I never could find it. I never could hear a gospel sermon in my life, and I sat under Dr. Porter and Dr. Hawes and other great divines of the day. I never could hear a gospel sermon according to the ancient pattern as was taught by Joseph Smith. Of course all sects have had some truth. All sects have professed to believe in the blood of Jesus Christ, more or less; all sects and parties have

their various roads to heaven and to hell, but none of them teach the Gospel according to the pattern laid down in the New Testament.

It required an angel from heaven "to 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," to prepare them for the great judgments of our God, before the winding-up scene. The angel has come: that Gospel has been delivered. It was delivered to Joseph Smith. He did not receive his power from man, but from the revelations of Jesus Christ. What did that Gospel teach? Why, faith in Jesus Christ. "Yes, oh yes," say the Methodist, "we believe in Jesus Christ." All right. Then the next principle was repentance of our sins. "But," say the sectarian world, "we also believe in repentance." Well, what is next? The revivalists who visited this city (Messrs. Sankey & Moody), believed in Jesus Christ, and they said that if a person only came to Christ, he did not require them to be a Methodist, Baptist, Mormon, or anything else. Prophets and Apostles were not required; all that was required was to come to Christ. But we say there is something more required besides believing. A man has to be baptized for the remission of his sins in order to enter into the kingdom of heaven. That law of baptism has never been altered. Many believe in baptism even by immersion, but not particularly for remission of sins. What next? Having repented of our sins and been baptized for a remission of them, we must have hands laid upon for the reception of the Holy Ghost, and when we have received the Holy Ghost, it will be unto us as a principle of revelation, a testimony of the Father and of the Son.

Well, what kind of a church are you going to have? Paul, in speaking of the Corinthians, goes on to represent the Church of Christ as the body of a man. He shows that every part of the body must act in unison; the head, the eyes, the ears, the mouth, the feet, must all work together in order that the body may be perfect, and that there may be no schism. We are also told that God set in the Church Apostles, Prophets, Evangelists, Pastors, and Teachers, for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ. Now we have had independence of mind enough to believe this doctrine. This is "Mormonism." It is faith in Christ, repentance of our sins, baptism for the remission of our sins, and the reception of the Holy Ghost by the laying on of hands. These are the principles which we as Latter-day Saints believe in. We do not believe that God ever had a church on the earth without Apostles and Prophets in it, without inspiration in it. To do away with any of the principles of the Gospel would cause a schism in the Church of Christ. When you cut the head off a man he will die. He may live if he loses an arm or a leg but if you cut the head off he will die. Precisely so with the Church of Christ. We believe in the Bible; we believe in all the prophecies; we believe God meant just what he said and said just what he meant; we believe that the prophecies of the scriptures are of no private interpretation; we believe in the second coming of Christ; we believe that the judgments of Almighty God will be poured out upon this generation. All the unbelief of the world will not stay the fulfillment of the decrees of the Almighty. The unbelief of the in-

habitants of the antediluvian world in the days of Noah did not stay the deluge. The unbelief of the inhabitants of Sodom and Gomorrah did not avert the destruction of these cities. The unbelief of the Jews did not avert the destruction of Jerusalem. We look for a literal fulfillment of the decrees of God. We know as a people that he has set his hand to establish his Church. He has set his hand to warn all nations. The Holy Priesthood has been restored, not by the power of man, but by the power of Almighty God.

As I have said, we believe in the Book of Mormon as containing a record of the ancient inhabitants of this continent, and a clue to the ruins which have been discovered in various parts of the land and for which the world can find no origin. The whole history of these things, however, is pointed out in the Book of Mormon, and if the world would only take the trouble to read that book they would understand these things more perfectly. The American Indians are a remnant of the ancient inhabitants of this continent. Their forefathers were an enlightened people. They had the Gospel among them and the power of God was manifested in their midst; but when they became wicked and turned away from God, the judgments of the Almighty fell upon them and they were overthrown and destroyed by warfares. The Lamanites, now a downtrodden people, are a remnant of the house of Israel. The curse of God has followed them as it has done the Jews, though the Jews have not been darkened in their skin as have the Lamanites. The fate of the Jews in this respect is a standing monument to all infidelity. The prediction of Jesus with regard to them has been liter-

ally fulfilled. He predicted that they should be led away captive unto all nations, and that Jerusalem should be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. When Pilate was ready to release Jesus because he found no fault in him, the Pharisees and high priests, being filled with prejudice, would not have it. They cried out, "Crucify him, crucify him; and let his blood be upon us, and our children." The prediction of Jesus has been verified, and its fulfillment is before the world today. The Jews have been trampled under the feet of the Gentiles for 1,800 years, and they are today being persecuted in European nations. Why? Because that curse of God rests upon them and will rest upon them until Shiloh comes, until they are regathered to Jerusalem and rebuild the city in unbelief. You cannot convert a Jew. They will never believe in Jesus Christ until he comes to them in Jerusalem, until these fleeing Jews take back their gold and silver to Jerusalem and rebuild their city and temple, and they will do this as the Lord lives. Then the Gentiles will say, "Come let us go up to Jerusalem; let us go up and spoil her. The Jews have taken our gold and silver from the nations of the earth—come let us go up and fight against Jerusalem." Then will the prophecies that are before you be fulfilled. The Gospel was preached first to the Jews and then to the Gentiles. The Jews rejected the message: the Gentiles received it, and unto them was given all the gifts and blessings of the Gospel. But Paul told them to take heed lest they fell through the same example of unbelief. Yet in time, we Gentiles, departed from the kingdom of God, and the church went into the wilderness. There has not

been an organization of the church of Christ on the earth from the days of the ancient Apostles, until the days of Joseph Smith, who came forth in this great and last dispensation, and who by inspiration and power from on high again restored the Gospel. The world do not believe this. We cannot help that. The unbelief of the world does not make the work of the Lord of non-effect. The Lord has set his hand to establish his church and kingdom, and the warning voice is to all men. He has called his servant to bear record of this to all nations. This is what the Lord is doing with these despised Mormons. And already the members of nearly every sect under heaven have embraced this work, though our numbers are small compared with the Christian world. We expect this. As it was in the days of Noah and Lot so shall it be at the coming of the Son of Man. These principles are true. The world does not know what awaits them, no more than they did in the days of Noah, or in the days of the Jews.

But, why this furor against the Latter-day Saints? Do you know? "Oh, yes, we do. You are polygamists. That is what is the matter." Well, indeed! Now, let me ask you a question. Were we polygamists when we were driven from Jackson and Clay Counties? Why, the worst persecution we have ever had, was before polygamy was revealed to us, or before we received it. What cause, then, had the Missourians and others to drive us in the beginning? "Oh, you believe in revelation, you believe in prophets: we cannot bear these things, they are all done away with. These things were only given in the dark ages of the world, but today, living as we are in the blaze of the glorious Gospel, we do not need

them; but if you will believe as we do and scatter yourself abroad among the Methodists, etc., and do as they do, it will be all right." Now, gentlemen it is not polygamy. What do you care about polygamy? What does our nation care about polygamy? What do the sectarians care about polygamy? Bless your souls, nothing. But nine percent of these Mormons may be polygamists. Dreadful! Why, have you no evils in New York? Have you no evils in Boston? Have you no evils anywhere? Are you all perfect? If so, you are pretty well off; you are certainly prepared for salvation. But no, my friends, I will tell you: If we were to give up polygamy today—if we were to say to our government, "Oh, yes, we will give up polygamy"—why the next they would say would be, But look here; you have got to give up something more than that." They would tell us, as the Missourians did, that we must quit believing in prophets, apostles and revelation. The same feeling exists today as existed then.

We, Latter-day Saints, are called out of the world. We have received the Gospel of Jesus Christ. The Lord Almighty has raised up Prophets and Apostles in this our day, and has set his hand to establish the kingdom that Daniel saw in fulfillment of revelation and prophecy. We have been gathered out from the nations of the earth to these valleys of the mountains. Zion is growing and increasing. This has been the case from the beginning. There has never been an hour from the organization of this Church but what our course has been onward and upward. Even in the midst of mud and water, on the banks of the Missouri River, where, by an edict of Governor Boggs, some 10,000

were driven—no matter under what circumstances we have been placed, the hand of God has been over us. The Almighty has set his hand to gather in the meek of the earth. And after our testimony, will come the testimony of thunders and lightnings. Read the revelations of St. John: see the signs of the times, and prepare yourselves for that which is to come. We trust in God. We cannot afford to deny the Lord, we cannot deny his revelations. We have a code of revelations called the Doctrine and Covenants. That code given through the mouth of Joseph Smith, contains the most sublime revelations concerning this generation that were ever given to the world. Many of these revelations have had their fulfillment so far as time has permitted. Joseph Smith was a true Prophet of God. I traveled thousands of miles with him, in fact the revelation he gave concerning the war which would break out between the North and South, I wrote that revelation myself as it was given by the Prophet twenty years before it was fulfilled. That revelation was published to the world broadcast, and I merely refer to it because it is a thing that is clear to the minds of all men. All the revelations in the Book of Doctrine and Covenants, the Bible, and the Book of Mormon, will have their fulfillment in the earth.

We are living in an important day. We are living in the most important dispensation God ever gave to man. There is a great change awaiting us; there is a great change awaiting Zion, our Government, and the whole Christian world. The signs of the times indicate the coming of the Son of Man in power and great glory. But before His coming the Gospel has got to be preached to all

nations. We have been preaching the Gospel for fifty years, and by it a few have gathered out from the nations of the earth to these valleys of the mountains. That is why the world hate us. It is because the Lord has called us out of the world to establish the everlasting Gospel. And I want to say to the Latter-day Saints: Have faith in the revelations of God; have faith in the promises which have been given. We should be preparing ourselves for the great events which await us. Darkness covers the earth and gross darkness the people. The Lord is withdrawing His Spirit from the nations of the earth, and the power of the devil is gaining dominion over the children of men. See how crime is increasing. Fifty years ago when the Book of Mormon was translated by Joseph Smith, there was not one murder where there are a thousand today; there was not one whoredom where there are a thousand today; and so you may go through the whole black catalogue of crime. "Whatsoever a man soweth, that shall he also reap." "With what measure ye mete, it shall be measured to you." Look at the wickedness which is on the increase in the world, covering the earth like the waters of the great deep. What will the end be? Death, destruction, whirlwinds, pestilence, famine and the judgments of God will be poured out upon the wicked; for the Lord has withheld these judgments until the world is fully warned. To this end we have been laboring diligently for fifty years, so far as we have had opportunity. But all these judgments will come. The seals will be opened; plague will follow plague; the sun and the moon will be darkened; and the unbelief of the world will make no difference to all

these things coming to pass.

I have a desire with you, as Latter-day Saints, that we may keep the faith, overcome the world, and magnify our high and holy callings. We will be held responsible before the Lord for the light we possess. We should be diligent and faithful in our labors, for if we turn our backs upon the truth, once having known it, we will be under far greater condemnation than those who rejected the truth. What we may be called upon to suffer for the Gospel's sake is neither here nor there. This nation and every other nation is in the hands of God. Your destiny is in the hands of God. Men can go no further than the Lord will permit them to go. But we should be faithful to God and to our fellow men, ever ready to do what is required of us.

I pray God our Heavenly Father, that His blessing may be over us; that the hearts of the people of our nation and other nations may be open to the light of the Gospel, that they may not pursue the course the Jews did, for we know what it has

cost them. It will cost this nation or any other nation the same to shed the blood of the servants of God. Whatever course a nation pursues in this respect, it will have to foot the bill. The Constitution of our country is one of the best that was ever given to any government. Our forefathers were inspired of God to write that instrument. I have a respect for our government, flag and Constitution. I know this nation has been raised up by the power of God for a certain purpose, and that to establish his kingdom upon it, and inasmuch as we do our duty the Lord will sustain us. Those who labor to establish the kingdom of God on the earth will be blessed, and those who fight against the work of God, will be held responsible for their actions.

I feel to bear my testimony to the truth of this work. I know Joseph Smith was a Prophet of God, and I have a desire that I may be faithful with the rest of my brethren, that I may inherit eternal life, for Jesus Christ's sake. Amen.

**THE REMARKS OF BROTHER WOODRUFF—THE
PROPHETS AND SERVANTS OF GOD REJECTED IN
NEARLY ALL AGES, ETC.**

DISCOURSE BY PRESIDENT GEORGE Q. CANNON, DELIVERED IN THE TABERNACLE, SALT
LAKE CITY, SUNDAY AFTERNOON, JUNE 12, 1881.

REPORTED BY JOHN IRVINE.

I have listened with great satisfaction and pleasure to the remarks which have been made by Brother Woodruff this afternoon, and I know they are true, and that they will be profitable unto all those who treasure them up in their hearts and make application of them in their lives.

While he was speaking, the query ran through my mind respecting the prophets and men of God who lived in ancient days—was there ever a prophet of God—a man who had a message from God who was received by the generation among whom he lived? They had very few indeed. The Prophet Jonah stands out almost as an exception. Nineveh did repent when he went to it with the message from God; but from Noah down, one prophet after another was rejected by the generations unto whom they were sent and unto whom they bore messages from the Almighty. Even Moses, though successful in leading out the children of Israel, with difficulty escaped being stoned to death by his own adherents. And so with every prophet until the days of the Savior himself. Jesus was persecuted; Jesus was derided; Jesus was

rejected. Jesus, who came—his coming having been predicted by the holy prophets and the whole nation being in expectation of him—was rejected because he did not come according to the ideas, the preconceived notions of the people—that is of his own kindred unto whom he was sent.

The world entertain certain ideas concerning truth, they entertain certain ideas concerning God and concerning His servants, and when men come to them with something that conflicts with these ideas they are led to reject them, and it is not until a man has died, not until in many instances his blood has been shed, that he is recognized as a Prophet of God. In fact it was an accusation of the Savior against the Jews that they garnished the tombs and sepulchres of the Prophets whom they had slain. They slew them, but after their death their children said, "If we had lived in their day, we would not have slain the prophets, we would have received their testimony," while they treated the Prophets in their midst the same as their fathers had done their predecessors. But it takes time to bring

men to esteem Prophets. It has taken centuries to sanctify the memory of the Son of God; centuries have rolled on before He was recognized by the world as the being whom his disciples testified he was. To his generation he was a vile impostor, and was counted worthy of the most ignominious death that could be inflicted—to be crucified between two thieves. Why, they had the most irrefutable evidence, as they supposed, that He was not the Son of God. "Can there any good thing come out of Nazareth?" "Why," said they, "Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet." He was a Galilean, and therefore, because of his lowly birth and surroundings, they deemed themselves perfectly justified in rejecting Him. And as has been quoted today, so confident were they that He was not the being whom He represented himself to be that they said, "His blood be on us, and upon our children." They felt so secure in calling for his crucifixion, they were willing to incur all the penalties which might be inflicted upon themselves and their posterity for the death of a man who, in their estimation, was so vile an impostor.

In the same way it will take time to make the merits of the predictions of Joseph Smith recognized. Will they be recognized? Yes. Joseph Smith has uttered predictions which cannot be disputed, and that have come to pass. Before his death he predicted that the Latter-day Saints should become a great people in the Rocky Mountains. Years before we were compelled to leave the States, he predicted that the South would rebel, and that the Civil War would break out in South Carolina. That prediction was in print long years before it was fulfilled. And when

it seemed as though the rebellion would break out in Florida, the Latter-day Saints never had any doubt as to where the war would commence. They knew the word of God had been spoken, and that it would be fulfilled. And it was fulfilled, literally, as also many other predictions which have been uttered.

But do these things come to man in a way that man will receive them? No: they come in contact with worldly pride. They invoke the same opposition which Paul had when he was at Ephesus, when the silversmiths cried out, "Great is Diana of the Ephesians." And they bawled and cried so much in favor of Diana, that his voice was drowned. So it is today. These things come in contact with established institutions, with established crafts; man's craft is in danger, and hence the outcry. There is a great outcry, and it comes from those whose craft is most in danger. It has ever been so, and it ever will be so while man continues under the same influence which now operates upon him.

The organization of this Church does not coincide with men's minds, it is contrary to their feelings, it comes in contact with their traditions and their prejudices. "Can any good thing come out of Nazareth?" It is the same idea. Can any good thing come from Joseph Smith, an uneducated man? Can any good thing come out of the "Mormon" people. And the whole world seemingly is in a turmoil. Every conceivable falsehood is told about this people. Well, this will continue to be the case; I have no doubt of it in my mind. We have got this warfare to fight, and every people who have stood in our position had it before us. Every reformation which was ever effected among men had to be

effected in the face of opposition, and frequently the foundation stones have been laid in the blood of the men who were the instruments in the hands of God in laying the foundation. Opposition in this respect is not a new thing. It is as old as Adam that there should be opposition to contend against. Jesus predicted it, because he knew it was the history of the past, and he knew it would be repeated. Thus those who embrace "Mormonism," or the Gospel of Christ, may make their calculations upon it.

But there is this difference between the dispensation in which we are engaged and other dispensations which have preceded it: we have the promise of God that His work introduced in this the dispensation of the fulness of times shall never be overthrown, so that this dispensation differs in this respect from every dispensation which has preceded it. There is no stopping this work. Men may fight it, they may kill those who advocate it, and use every means in their power against it; but the fiat of Jehovah has gone forth concerning it, and it will spread and increase and will gather within its pale every honest soul throughout the earth sooner or later, not making war, not attacking, not assaulting, but by the power of divine truth and by the spirit that accompanies it, bearing testimony to every honest soul. And as these troubles increase of which Brother Woodruff has spoken—for they will increase, in our own land, too; they have increased, and they will increase—men will become unsettled in their minds as to what they will do and where they will seek for protection; for the day will come when stable government in these United States will be very hard to find. The ele-

ments are already operating that will produce this instability. Men will be glad to seek refuge, glad to seek protection, glad to live in any place where men and women are honest and true, and where the principles which Brother Woodruff has announced, the principles of true liberty are maintained, and God grant that they may be ever maintained.

It has been said that those who have been persecuted will, when their turn comes, become persecutors. This has been said concerning us. "Oh," it has been said, "you are now in the minority. It is all very well to plead for liberty and contend for the rights of man. But wait. If you ever get power, you who have been persecuted will turn round and persecute other people." This has been cast against us as bearing out the history of the past. The Pilgrim Fathers, it is quoted, did this. After being persecuted themselves, they turned round and persecuted others—Episcopalians, Quakers, Baptists, etc.—who did not believe as they did. Well, we have not done this yet. We did not do it when we had everything our own way in these mountains, removed a thousand or twelve hundred miles from every other people. We gave perfect liberty to all, and there never has been an hour since we first occupied this country when our tabernacles, boweries, and other places of worship have not been open to men of every denomination to preach within their walls or under their shade. Time and time again our children have been invited to this tabernacle to listen to ministers of different denominations, that they might know what other people taught; this has been upon the principle which Brother Woodruff has stated, that if they have one

truth we have not got, we are willing to exchange our errors for that truth.

I would not give much for a religion which would not stand contact with the world. It was said once respecting President Young, that he read the remark that he would not give much for a religion that could not stand one railroad. I think the same. If my religion cannot stand all the railroads which can be brought here, I do not want it for myself nor for my children. If there is anything superior to that which we believe outside of our religion, let it come, we will welcome it. We are not wedded to our religion only so far as it is true. So far as it is true we are wedded to it, and as such we have espoused it, as such we maintain it, and as such we hope to die believing in its tenets and practicing them; but if anyone else has something better let him come along. We have sacrificed enough for truth to show that we love it. We have forsaken everything for the truth as we believe it, and a people who have been willing to have their houses burned, property destroyed and be driven into a wilderness as we have been, and to create homes in this desolate land—a people that has been willing to do this should not shrink from accepting any truth which may be presented to them, and I do not believe they will. We have given no evidence of such a tendency at any time, I have never heard of it, but there has been a constant willingness to receive the truth.

And this doctrine of plural marriage which is so much talked about; we have shown our devotion to truth by espousing it. If its practice had been of the same nature as that which is popular with the world, there would not have been a word said against us. It is not be-

cause other people do not do wrong with women that the outcry is raised against us. It is not for doing wrong with women, it is for *marrying* more than one woman, which we could have avoided if licentiousness had been our object, that we are attacked. When God revealed that principle to the Latter-day Saints, there were men who felt as though they would rather go to their graves than carry out that principle. They were men who had lived all their days and had been true to the covenants they had made with their wives, and the thought of marrying more than one woman was as repulsive as it could be to any men in the world. They shrank from it. I heard President Young himself say, that as the hearse passed his house in Nauvoo on the way to the cemetery, he thought he would like to be the occupant of that hearse and of the coffin which it contained, when he thought of this doctrine and the opprobrium that would descend upon him and upon our people, when it became known that we believed in and practiced plural marriage. Here is President Taylor, and Brother Woodruff, who has spoken, and other men of mature years in those days—they know how it was. They would have shrunk from it if they could, but the very fact that they have embraced it ought to be sufficient to show the world that they are devoted to principle, that they have been willing to lay down their lives, if necessary, to carry out principle. It would be cheaper, no doubt, to discard plural wives and follow the ways of the world. Do you think I would have any persecution if I had a wife here and one or more mistresses in Washington? Not in the least: there would not be one word said about my marital

relations or my domestic affairs; not one word. I know this. How do I know it? Because there are those who are in that condition. But because men *marry* wives and give their names to their offspring, and are not ashamed of them, and are true to these wives and do not go outside of the family circle, and believe a man ought to be killed who does it—because they do this they are decried and all hell is stirred up. Now, if these things are wrong we practice them without knowing they are wrong. We believe them to be true. We believe this principle has been revealed for the salvation of women. And a man takes a great responsibility upon himself who enters into this order. Reflect upon this a moment: A man marries a wife, and he does it—if he does it properly—with the clear understanding between them beforehand, that if it be right to take another, according to the tenets of his religion, he may do so. Well, he takes another wife. What is the result? He doubles his responsibility, he increases his care. What man of sense or principle is there that would take these obligations upon him lightly? Would any man do it for the sake of gratifying lust? He would be a simpleton and a villain if he did it. A man in this position, if he feels as he should do, will feel there is a great responsibility resting upon him in the taking care of the children of such marriages, in the education and training of them, and the preserving of them from vice. And what is there to induce him to shoulder this responsibility except principle?

We desire to have no margin of unmarried women among us. We do not want institutions among us which are not of God, and which propagate death and disease. We

desire every woman to be married, and as there are not more women than men in Utah, if every man marries, there will be no plural marriage, it will cease, and that is the best remedy in the world for this "Utah Polygamy," as it is called. Let every man marry, and there will be no single women of marriageable age. But as all men will not marry, we have instances of two and more women who love one man and who choose to live together and live together virtuously and properly.

"Ah, but," says one, "there is a law of Congress against such a thing." I know that, and I am not advising any man to do anything that would make him liable to go to the Penitentiary. But I am talking about principle, about that which we believe and practice, and that which has impelled us to action in this matter. I have taken some of my children down to Washington, and have said to them, "Now, here you see the other side. I want you to have the opportunity of seeing society, and understanding something of it outside of our Territory." I would not hoodwink a child. I would set before children all which is necessary to give them light upon this subject, that they may understand it. I would like every one of my daughters to understand it thoroughly; and in speaking thus about my own family, I speak about every girl in this community. I want to see a virtuous community, one which is free from vices which infest the world. Diseases that are common elsewhere are unknown in this land, among our people; and I thank God for it, and I pray that it will continue to be the case.

Shall we become persecutors in our turn? No. Why? We do not have the same motives to impel us

to such a course that people who persecute have. Persecutors generally believe that those whom they persecute are doomed to spend the endless ages of eternity in hell fire, unless they can be made to repent of their errors. Persecution becomes, therefore, with them, in many instances, a highly justifiable and meritorious method of saving souls. This has been the feeling which has impelled many persecutors in every age—a holy, burning zeal to snatch souls from perdition. The men who have been most zealous in hailing men to prison and inflicting torment, have been as a rule, men zealous and sincere in their religion. They thought it better to destroy the body than that the soul should be consigned to hell; they thought it better for heretics to burn an hour or two on earth than that they should burn eternally. But the Latter-day Saints have no such views respecting future punishment. We believe there is an endless hell. We do not, however, believe that human beings are consigned to it eternally. The hell may be endless and the punishment endless, but it does not follow that they who are consigned there are to remain in it eternally. We believe men will be rewarded for the deeds done in the body, and we therefore can afford to be liberal in our views in this respect. As President Woodruff has said, we would give every man the right to worship God according to the dictates of his conscience, knowing that he will have to be responsible for his actions, and that it is none of our business except to present the truth as we understand it before him, and if he accepts it, all right, if he rejects it, he must endure the consequence.

As for ourselves we are opposed to being seized by the throat, because men *think* we are in error.

And to avoid this we have fled a number of times, leaving everything, and finally came out here into the wilderness, thinking we could have peace for awhile which we have had. But this people might as well take wings and fly from the planet as try to get out of the reach of the world. A prominent man who called upon me here, said to me upon one occasion: "When I see this beautiful valley, and see how comfortable you are, I wish you were out of the United States." "Why," said I. "Because," said he, "I can foresee what trouble you will have, and that you will not be allowed to remain in peace; you will have to leave here, people will not be content to have you stay." "Where shall we go?" I enquired. We might go to the deserts of Sahara, or the most forlorn place on the face of the earth, and it would only be a little while before our industry, our frugality, our union and those qualities which characterize us, would draw the world to us. We cannot be hid. If we were to go to the remotest part of the earth, to Patagonia or anywhere else, that which we witness here would be repeated. We are like a city set upon a hill that cannot be hid. Those qualities that characterize this people, which make us so remarkable, which have enabled us to make a beautiful place out of the desert, as we have done in this country, and would do wherever we might go—those qualities would draw men to us. If we were on an island we should have ships coming with commerce; upon a continent we should have railroads and means of communication such as we have today. He would have been a bold man who would have ventured to have said—unless he were a Prophet; you know Prophets take strange liber-

ties; God gives them liberty to say remarkable things—that in the space already passed such great changes would have occurred in this valley, and throughout these valleys, and that this place would become so important. We hear of railroads coming in here from every direction, making Salt Lake City their objective point. We are bound to be lifted up. You cannot conceal us, it is impossible. We have got to stand contact with the world, and if our religion will not stand such contact, then it must succumb. But it will not. It will stand the test, it will pass through the ordeal purer and better, and men will recognize its beauty. Our destiny is to be brought in contact with the world.

God has predicted it. We may hide ourselves in a corner, but God will bring us out to the light, for we have to come in contact with the world to prove our strength, to prove what is in us, and to learn many things the knowledge of which we need.

I pray God to bless you my brethren and sisters and friends, to let His Holy Spirit rest down upon you and preserve you in the truth. Let us love and cling to the truth with all our hearts, and it will bear us through. It is that which will endure in time and throughout eternity; and that God may assist us in maintaining our integrity and keeping the faith, is my prayer, in the name of Jesus Christ, Amen.

THE CHURCH GOVERNED BY LAW, ETC.

DISCOURSE BY ELDER JOHN NICHOLSON, DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, JUNE 26, 1881.

REPORTED BY JOHN IRVINE.

I have unexpectedly, to myself, been called upon to address this congregation. While I shall endeavor to do so, I desire that you shall give me your sympathy and faith, that I may be able to speak in clearness whatsoever may be put into my mind by the inspiration of the Holy Ghost, if I shall be so fortunate as to enjoy a goodly portion

of that influence. I have no special subject on my mind upon which to speak, and am therefore dependent upon the inspiration of the moment as the spirit shall give utterance.

It has been the privilege of the servants of God in all ages to enjoy a portion of His power to direct them in their ministry and to make plain to their understanding the

things that they should speak about when it became their duty to preach the truth. This congregation is very largely composed of people who profess the same religious doctrines as those which I have myself embraced, adhered to and advocate. There are others, however in the congregation who are unacquainted with the doctrines of the Church of Jesus Christ of Latter-day Saints, and who perhaps are more or less anxious to obtain some understanding of the nature and character of the work which is represented among and by this people. Heretofore they have been dependent upon popular report, which has been, in almost every instance, erroneous upon this subject, for we have been greatly misrepresented in all the world. There is one particular point that I wish to direct the minds of this audience to regarding the work, and in doing so, I wish to point out a popular error which exists in the understanding of many people in reference to us. There is a prevailing opinion, based on false representations regarding the Church which I have the honor to be identified with, that there exists among the people called Latter-day Saints, a species of serfdom or bondage, or that one or more men rule over the people with a high hand—a species of despotism. I wish to state here that my personal experience in this Church for half of the time which I have spent in this life, informs my judgment that such is not the case, that the Latter-day Saints are a free people, and the system which they have adopted—which they understand to be of divine origin—is calculated in its character to make them free. The reason why it makes them free is because that the greatest bondage which can exist among the human

family is the result of doing that which is wrong, which is contrary to the laws of God, and to the laws of righteousness, that should exist between man and man. I do not wish to say that this Church or this people as a whole are entirely free from evil. It would be very wrong to assert this, to do so would be stepping beyond the bounds of truth and consistency, for we are in a state of imperfection, and where imperfection exists there necessarily follow departures from the strict line of righteousness. But there is one feature connected with this Church that is glorious, and it is this: that so far as the laws of this Church are concerned, there are none who are exempt from them, they are applicable to all, from those who hold the highest positions in this Church to the humblest member therein; all must subscribe to them. There is, however, an organization—an order in this Church which we recognize and which we sustain. This feature extends to this beautiful principle in the Church—which is the highest form of what might be termed the democratic principle—that all the main measures pertaining to this work, in order to be valid in the sight of heaven, and to be in accordance with the strict law of this Church, must have the consent of the people before it becomes binding upon the people, from whatsoever source it may emanate. In order to show you that this is the case, I will refer the congregation to what we esteem as the law and the testimony. We have a book here which is called the Book of Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints, containing the revelations of Jesus Christ through the Prophet Joseph Smith, who was raised up specially by the Almighty, according to our

faith, to organize the Church of Jesus Christ according to the will of heaven, by revelation and commandment from the Most High. In order to show you that that which I have spoken is according to the law of our Church, I will read a small portion of instructions which emanated from him whom we esteem a great Prophet. Talking of the government of the Church and the people in July, 1830, these instructions came through that medium: "And all things shall be done by common consent in the church, by much prayer and faith, for all things you shall receive by faith." That is a law of this Church that the affairs of the Church shall be done by common consent of the body religious, and therefore there is no despotism here; there is no one-man power in the sense in which it is accepted regarding us in the world, because when measures that are deemed for the advancement of this work are brought up, they have to be received by the people, and their consent obtained, in order to make them in accordance with the law which God has revealed for the government of the organization that He has established in this day. And there exists among this people a reverence for law, a regard for that which is legal and proper, that I have not seen exist to the same extent in any other community with which I have mingled.

There is at the present time a disposition among the people of the world which is quite remarkable, I might even say that it is phenomenal in its character. There is a question now existing in the world which is not confined to one nation alone, nor one section of the globe; but there is an influence at work which appears to be fast becoming a question pertaining to this

whole world—I refer to the spirit, and influence and disposition which are growing everywhere to throw off every species of restraint. Because of the increase and development of this power and influence in the hearts of the masses of the people, some of the governments of Europe are being shaken from center to circumference, and we not only hear—in consequence of this feeling which is growing in the minds of the people—we not only hear of threats to cast down thrones and to destroy the heads of governments that are existing, but that these things are actually taking place, and the heads of nations are trembling for fear because of this existing disposition to break in pieces the powers that be. I may draw the attention of this congregation to the fact that the revelations which were brought forward by Joseph Smith, the Prophet, pointed to this very movement and stated, in definite terms, that such a condition would exist among the nations, and that it would bring about the destruction of those governments in which it was suffered to exist and to spread. But in place of the Latter-day Saints having a disposition of this kind, it is the genius of this work, it is the spirit of this Church, to conform to proper organization, to recognize laws that are according to human rights, to recognize that which will benefit mankind. It is true that most of the governments of Europe are not based on correct principles. The rulers do not recognize the rights of the people whom they govern; but at the same time the condition that would be brought about by these things which I have referred to, this undermining governments, etc., would bring about a tenfold worse condition of things

than the despotism even which exists in the old countries, because it would bring about anarchy and confusion; it would bring about a condition of things wherein the strong would oppress the weak even to a greater extent than they do at present, and surely there is no need for that.

Then, it might be asked, if you Latter-day Saints have so great a regard for law, for existing regulations to rule and govern society, why is it that you make exceptions to this rule? Why is it that there is, at least, one law that you are not willing to conform to?—referring to the law that was passed in 1862, for the suppression of our system of marriage. The reason is this—that we regard the Constitution of our country as sacred, and the will of our Heavenly Father as supreme. That sacred instrument—the Constitution of this land—says that a man and woman in the practice of their religion shall not be interfered with, that Congress shall have no power to make such interference as that proposed by the law to which I have made allusion. But it might be said in regard to this that it is a law nevertheless because it has passed the Congress of the United States and been sustained by the Supreme Court of the United States. Nevertheless—I now speak for myself—I lay it down as a proposition that any law that infringes upon my religious rights cannot be a constitutional law, if all the courts in the world should decide that it is of that character. But it may be said—and it is said frequently—that our system of marriage—the same system of marriage that obtained among the ancients who held direct communication with the Almighty—is not a part of religion. But I state, so far as I am individually concerned, that

I hope never to get into the position where any man or class on the face of this earth shall prescribe to me what shall or shall not be my religion, for the moment that such a condition is admitted, then farewell to religious liberty. It becomes as a sounding brass and a tinkling cymbal, having no basis in reality. But it is sometimes said that our system of marriage is obnoxious to the ruling sentiment of the country, and especially to those whose crafts are in danger, and who are professors of other religions. Then on the same principle, if we were in the majority would it be right for us to use coercive means to put down in the religions of others what might be obnoxious to our system? It is a poor rule that will not work both ways. But it seems to me somewhat remarkable that people who are living perhaps thousands of miles away from this part of the country, should have such powerful visual organs that they can gaze and see something that needs correcting among the people called Latter-day Saints, when there is sufficient perhaps within a radius of half a mile of their own dwelling places which would require their attention in correcting for the rest of their lives. But whenever a man travels in this country or any other, we shall find a large proportion of the people who are liberal in regard to this community, and who think that they should not be interfered with in their institutions, and instead of getting up all this *furor* and excitement in reference to what is called the "Mormon Problem," the sensible part of the community particularly are willing that the "Mormons" should be left to the solution of that problem themselves, and we assert that, with the help of God, we are able to accomplish that work and

show eventually, if not at present, a model community that it would be good for others in the world to pattern after.

There are a great many ideas in reference to this people, as I have said, which are erroneous. I have met, in traveling on the trains people who were utterly surprised to find that the Latter-day Saints looked like other people. I presume that they expected to see men walking about with slouch hats and belts filled with weapons of destruction, so erroneous and so slanderous have been the reports concerning this people which have gone abroad about them. There is only a percentage of the people that were here who are willing, on account of the deep-seated prejudice that everywhere exists concerning this people, to speak the truth concerning them. There are men who have come here who belong to different denominations, without naming any of the religious bodies with which they were connected—who have been treated with the utmost courtesy and respect; perhaps more respect than their characters entitled them to. They have been allowed to preach their tenets, disseminate their doctrines among the people here, to build their churches until you can see them on every hand, not only in this city, but in other cities of this Territory. For purposes of the deepest mendacity they have gone abroad and been the chief instruments in arousing public sentiment against the Latter-day Saints. They have risen in their religious conventions in the United States, and told to my positive and certain knowledge, as black and infamous lies as ever fell from the lips of human beings, and were thus enabled to ply their vocation in collecting money in order to save the downtrodden women of

Utah, and to help solve the "Mormon problem." I say that such men are unworthy of the title of manhood. They obliterate within their narrow souls every principle which is worthy or entitled to respect. I have no respect for them whatever. Although I do not wish them any harm at all, I have no regard for them, because they are too limited, too narrow, too devoid of principle; in fact they can get along with as small an amount of principle as any class of men that I ever knew of in my life. So far as I am concerned, I have not reached that condition of perfection which our Savior taught and practiced. I am imperfect in that respect—when He says you shall love your enemies. I say that I do not have any love for characters of that kind, who will go in the face of facts with which they are acquainted, as well as men can possibly be acquainted with anything, and willfully and knowingly misrepresent the characters of this or any other people on the face of the earth. I would feel the same if these animadversions and calumnies which are heaped upon this people were heaped upon any other. There is one individual especially whom I knew when he was here, at least passingly, who said that in Provo, a quiet, peaceable settlement in the South, one of the most peaceable places on the top of this earth, perhaps—at least it would be if they were all Latter-day Saints who are there—this individual said that he was under the necessity, in going to preach in the morning or in the afternoon, or whenever he had to ascend the stand, of laying a pistol by the side of the word of God—a falsehood as plain and direct as ever was spoken; for I have lived in this Territory fifteen years and have never known the time when it was

anymore necessary for one of those hirelings who preach for money and divine for wages and not for the good of the souls of men, to go on to the stand armed and equipped for defense, anymore than it is for me to do the same thing at this moment, in this building.

But my brethren, sisters and friends, that is the way false reports are started regarding this people. And what is the reason? One reason is, I presume, because of our success.

I told you that the measures adopted by this Church are done by common consent, as anyone knows who has attended one of our General Conferences when this huge building is filled in every part with the Latter-day Saints from the various places that we have located in this Rocky Mountain region, when we come together to worship God according to the dictates of our own conscience and according to that which we have accepted as true. When we come together for that purpose our missionaries are called. They are not reared in colleges for the purpose. We claim to have in our midst the same Priesthood and authority which existed in the ancient Church, and the same power characterizes the administrations of that Priesthood. Men are called from the plow, they are called from the carpenter's bench, from the shoemaker's bench, from the office of the accountant, from the merchant's store, and from any of the other vocations of life by the authorities of the Church, and when the selections are made their names are called out in this conference that the voice of the people may be given by which to endorse the selections which are thus made. The people are requested to manifest whether the selections meet with their wishes or

no, a show of hands is called, a forest of them goes up, and these men, if they be filled with the faith of this Gospel, are ready to go to the ends of the earth at such a summons, and perform their God-given duty in fulfillment of the words of the Lord and Savior when He said, referring to it as one of the signs of the last days, "And this gospel of the kingdom shall be preached in all the world for a witness; and then shall the end come." They lay aside their business interests and go forth without remuneration and perform this labor. Their efforts are blessed, for they are generally successful, and they return after as many years as may be assigned them to labor in the nations of the earth in preaching this Gospel; they come back with their sheaves with joy and rejoicing, to reunite themselves again with the main body of this Church.

There is a statement in the Scriptures something like the following: "To the pure all things are pure." Now there are many who attribute the existence of our marital institutions to a desire on the part of the men who form this Church to minister to the lower instincts and passions of their natures. I do not say that in every instance the Church is free from this kind of crime, for crime I consider it is; but I say that when such is the case, when a man enters into this holy bond, whether it be in taking more wives than one, merely for the gratification of his passions he infringes upon a law of God, of nature and of this Church, for this Church decides that its members shall be pure in every respect; therefore those who are governed by impure instincts, feelings and sentiments are departing from the genius, the spirit, and the true practice of this Church, whoever they may be. But this is not the purpose. There

are purposes in the mind of Jehovah in regard to this principle, at least we accept them as such. God has decreed that in this day He will build up His Kingdom, and we are seeking to build it up, and as it is said in the Book of Mormon that was brought forth by the power of God, through the instrumentality of Joseph Smith, that if the Lord should desire to raise up children to himself, that He shall command His people, otherwise they shall not practice the principle of plural marriage. Our Elders go abroad into the nations; they sound the trumpet of the Gospel both long and loud. But although they meet with some success, the numbers that hear their testimony and embrace it are comparatively few, compared with the great masses, that disregard their message. This kingdom must have people, and if the people of the world will not come and join with us and build up the kingdom of God, we will build it from the internal strength within itself. Let a person who does not believe in this go through this Territory from north to south and from east to west, and see the flocks of beautiful children who are growing up in the midst of this people, who will aid in bearing off this kingdom.

There is a great cry in reference to the stoppage of the influx of population to Utah. Attempts have been made to stop the flow of immigration of Latter-day Saints on the most flimsy pretexts. I have no fears, however, that anything of that kind will ever amount to much, because no measure of that kind can, in this country, obtain without overriding and trampling underfoot every principle of the constitution of our country. But it appears to me that there is a source of power that is growing up in this

community that is comparatively lost sight of. That is the youth who are growing up. Many state that the youth of this community are becoming demoralized. There are some who are demoralized, and who have departed from the faith which their fathers suffered to establish and sustain. Some of the latter have suffered death and others have suffered almost death time and time again, because of the persecution and opposition with which they have had to contend in almost every form. But those who suppose that the bulk of the youth of this community will not sustain this work are mistaken. The bulk of them will, and a great many of them are, and I will say today, in behalf of our young men, that, according to my experience, having been recently on a mission abroad, generally the most successful among the Elders of this Church, and the most fearless in the enunciation of the principles and doctrines of this Gospel, the most laborious and indefatigable laborers in the cause of truth, have been the boys who have been born and reared in the Territory of Utah, and in the city in which we now are. I have great hopes of our young people, and I am pleased to note within the last few years the great solicitude, the anxiety which has been manifested in regard to their welfare, that they should be brought up in the nurture and admonition of the God of Jacob, to shun the drunkard's path, the path of the libertine, and every form of pollution and degradation.

But this brings me back again to an idea that I was about to draw your attention to, in regard to the idea that men embrace the principles of plural marriage in order to minister to their baser passions. I have spent between five and six

years exclusively preaching this Gospel in the nations, and I have been acquainted, in that capacity, with hundreds of Elders. I have labored and traveled with them in the nations of the earth, and I know, as well as I know that I stand here, and that you are listening to the tones of my voice, that they are, as a rule, as pure as the angels in regard to the matter to which I now allude. They go abroad for one, two, three or four years, or as many years as may be necessary, and refrain from every form of gratification of the kind to which I now refer. I have known of instances of departures from this rule, and there is a singular thing connected with this work that I wish here to note. Those who have been guilty of thus violating the principles of chastity, and consequently the holy covenants they have entered into, there has been a departure from them of the light and power of the Holy Spirit, and they became wilted like the flower without moisture which has been blighted by the heat of the sun. It was visible to every eye that something had happened which was derogatory to such individuals. It is opposed to the spirit of this work that men should violate the principles of purity and chastity, and I know this to be the case. Where such instances have occurred, what has been the sentiment of this Church? Has it sustained it? If it has ever been sustained by any person in authority in this Church, I know not of any instance of that kind.

What is there so very horrible, what has awakened the sentiment of the world at large that they should become so shocked in their moral susceptibilities regarding this people? What is there about this people that appears so enormously

wrong? There is peace, there is regard for each other, there is respectability, there is a large amount of honesty and uprightness. What is there to shock the sensibilities of the most enlightened professor of religion or of anybody else in the world at large, which is reeking with corruption from center to circumference. Some people say—"What is going to be done in regard to this question? The United States Government are going to come down on you and crush your institutions or crush you." Well, you see, we have got so often crushed in theory, that we are becoming used to it. We have been crushed, obliterated, annihilated, until there was not a spot left of a Latter-day Saint in theory, but the practical part has not yet come. We have no fears. Some of our friends regard us with solicitude, they are deeply concerned for our welfare, and they think surely the end will come this time, whichever time it might be, but we do not think so. We have great faith in the Almighty. That is a good quality in any people, is it not? To have faith in God. I do not know of a people who have more faith in God and the Scriptures, so that, seeing we are told that without faith it is impossible to please God, in that respect at least we must to some extent please our Father in heaven. We have often seen the clouds that have gathered around us thick, dark and threatening, at the darkest hour dispelled. Then we have seen the sun of prosperity shine again in its glory and in its strength, so that we think every cloud that comes will be dissipated in a similar way, and that the God of heaven will not forsake a people who put their trust in Him. We put our trust in Him, and also believe in doing the best we can our-

selves, believing that God helps them the most who help themselves. But some say—"You will have to give up what is demanded of you; you will have to abolish your institutions and become like unto us." This is what the world say. Then I say God forbid that we shall become in some respects like the world or their institutions. We do not want to become like that, and no people have a right to coerce us into that condition, notwithstanding that there is a journal published in this city—and we have preserved the record of it, published to the world—advocating what? Purity, instruction and intelligence to be disseminated among the Latter-day Saints, that their delusion might be dispelled, and that they might be brought out of the thralldom in which they are supposed to be involved? No. What are the measures advocated? The establishment, encouragement and sustenance in the midst of the Latter-day Saints of gambling dens, houses of ill fame, drinking saloons, and all those institutions which are damning in their character, and which drag poor humanity down to the very depths of degradation! Surely the words of the Prophet are coming to pass when he said that in the last days the corrupt in heart would say, "Let us go up to Zion that her sons and daughters may be defiled." And I now say, that leave it to the sentiment of the Latter-day Saints, leave it to the prevailing feeling in the midst of this people, and there would not exist in the Territory of Utah today, an institution of the kind which I have named. I have seen the day when houses of ill fame were not suffered to exist within the confines of this Territory. But those officials who are sent forth to us by this mighty government have in

many instances encouraged these evils instead of sustaining the noble sentiment of the people. They have ignored and set aside local laws enacted for the suppression of these iniquities. I say, out on such characters as these, whether they be judges, whether they be governors, whatever position they hold, as far as I am individually concerned. I have no hesitation in saying that I have not the slightest atom of respect for such individuals. These are the men who would bring into this community the worst species of despotism that could exist among any people, that is, to force into and encourage in the midst of a community those elements which are degrading and corrupt. They have not the welfare of the people at heart, and I utterly and totally, as an individual—I am not speaking for others, but for myself—I despise them from the bottom of my heart and all such characters. But all those men who sustain righteousness and uphold purity and equal rights, I say that I feel in my heart to bless them and to sustain them, and to respect them as every man who takes a course of that kind should be respected.

"But will you not forego your institutions because of the amount of pressure which may be brought against you." I say so far as I am concerned that I have no concessions to make. I do not want to be understood as talking for others; but I say we claim that God has revealed this system, and the only concessions which can be made so far as our principles are concerned must be made by their Author, otherwise they are null and void. So far as religious liberty is concerned, we claim the same as other people, and, in the language of the celebrated orator who figured in the early history of this country—Patrick Henry

—I hope to be able to say as he said: "Give me liberty or give me death." I believe that is the ruling sentiment among the faithful of this Church, and those who suppose that we are always going to lay our necks down to be trampled upon and crushed, and that we shall always be crowded to the wall, I say that I am of the opinion that they will sometime find out their mistake.

But we Latter-day Saints have a great deal to learn. Sometimes we complain of the waywardness of many who have become connected with us; that they have gone back into the practices of the world; that they have become backsliders and do not conform to the principles of this Gospel. Then I say there is a provision in the law for cases of this kind. To the law and the testimony, for God has revealed the laws, and they are contained in this book (Doctrine and Covenants), in the Bible, and in the Book of Mormon, for the regulation of His Church, and for its preservation and purity. There is one universal law in regard

to the evildoer in this Church, and it is this, in the language of the revelation in which it is given, "He who sinneth and repenteth not shall be cast out." If that law were applied, the unpardoned and unrepentant would be shaken off and the Church purged of its worthless elements.

This, my brethren and sisters, is a great work. God has revealed it. Then let us cultivate within us that principle of eternal life which Jesus spoke about when he said to the woman at the well, that if she had asked him he would have given her to drink that which would have caused her never to thirst, and would have been as a well of water springing up to everlasting life, which is the Spirit of the living God, given to the faithful for their guidance.

May the Lord bless all the House of Israel, the dispersed of every tribe, and the righteous, the pure, the holy and the good in every nation under the whole heavens, is my prayer in the name of Jesus Christ, Amen.

THE PRIESTHOOD, ITS ORGANIZATION, ETC.

DISCOURSE BY PRESIDENT JOHN TAYLOR, DELIVERED IN THE TABERNACLE, OGDEN CITY, SUNDAY MORNING, JULY 18, 1880.

REPORTED BY JAMES TAYLOR.

I am pleased this morning to have the opportunity of meeting with the Saints in this place. If you will try to be still, I will endeavor to lay before you a few principles on the subject, concerning which your President enquired of me a few days ago. It seems that there have been, somewhere in this Stake, difficulties existing between the Bishop of a Ward and certain members of his Ward. Failing to arrive at an amicable settlement, the parties appealed, against the Bishop, to the High Council. President Peery sent a telegram desiring my answer to the question—"Whether a High Council had authority to try a Bishop." I could have answered yes, and I could have answered no, to that question; but it was a matter that would require some explanation, and on which the brethren, in many instances, are not very well informed. I knew it would be almost useless to give an answer of that kind, without making some little explanation thereto, because there are some things with which more than one truth is connected.

If you were to ask me whether I am dressed in woolen clothes or cotton, I could not give you an answer, in the simple words yes or no, because part of them are woolen, part of them cotton, and part of them

linen; and I should need time to explain.

There are many questions pertaining to the Priesthood, which cannot be answered categorically without further explanation, and as this is a conference, I wish to make a few remarks concerning some of them; but I do not propose to enter into all the details of these matters; there would not be time, nor half time, nor a quarter time. I simply propose to make a few remarks in regard to the question which was asked me by your President.

I will here read on this subject a passage which people take up sometimes, without understanding it, and, consequently, when they do so, they are apt to make quite a number of mistakes. The passage to which I will refer you, is the 22nd verse of the 68th section, in the Book of Doctrine and Covenants. After reading it, you would think you had got the whole answer, but then you might not have it, although you might think you had.

"And again, no bishop or high priest who shall be set apart for this ministry shall be tried or condemned for any crime, save it be before the First Presidency of the church."

Now, does not that look very plain? It does, when apart from the context, and if we do not exam-

ine the other parts associated therewith. I will further read some more pertaining to this matter, which will be found in the Book of Doctrine and Covenants, page 249, section 68.

"Ver. 14. 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;

"15. 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.

"16. And if they be literal descendants of Aaron they have a legal right to the bishopric, if they are the firstborn among the sons of Aaron;

"17. For the firstborn holds the right of the presidency over this priesthood, and the keys or authority of the same."

Now, I desire to draw your attention to one thing very distinctly, that you may comprehend—"For the firstborn holds the right of presidency over this priesthood." Over what Priesthood? The Bishopric. There is a Presidency in that Priesthood; and this firstborn of the literal descendants of Aaron would have a legal right to that Presidency. No man has a legal right to this office, to hold the keys of this Priesthood, except he be a literal descendant of Aaron, and the firstborn among his sons. Then, he would have a legal right to it. I could tell you the reason why, but it would take too long a time; and these things will be spoken of hereafter more fully. But I wish to speak of one or two leading principles pertaining to this subject; and as a High Priest of the Melchizedek Priesthood has authority to officiate in all the lesser offi-

ces, he may officiate in the office of Bishop, when no literal descendant of Aaron can be found, and it is stated, "And they shall be set apart under the hands of the First Presidency of the Melchizedek Priesthood." To what authority? To what power? To what calling? To what Bishopric? To the Presiding Bishopric. This is what is here referred to:

"Ver. 20. 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.

"21. But, by virtue of the decree concerning their right of 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."

Without that the Presiding Bishop could not be set apart, because there is where the authority is placed.

"22. And again, no bishop or high priest who shall be set apart for this ministry shall be tried or condemned for any crime, save it be before the First Presidency of the church;"

In regard to what ministry? Why the Presidency of the Aaronic Priesthood. That is what is here spoken of.

"23. And inasmuch as he is found guilty before this Presidency, by testimony which cannot be impeached, he shall be condemned;

"24. And if he repent he shall be forgiven, according to the covenants and commandments of the church."

Now, then, I will read you something more on the same subject,

which will be found in the Book of Doctrine and Covenants, page 383, section 107.

"Verse 1. There are, in the church, two priesthoods, namely, the Melchizedek and Aaronic, including the Levitical Priesthood.

"2. Why the first is called the Melchizedek Priesthood is because Melchizedek was such a great high priest.

"3. Before his day it was called *the Holy Priesthood, after the Order of the Son of God*.

"4. But out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek Priesthood.

"5. All other authorities or offices in the church are appendages to this priesthood.

"6. But there are two divisions or grand heads—one is the Melchizedek Priesthood, and the other is the Aaronic or Levitical Priesthood.

"7. The office of an elder comes under the priesthood of Melchizedek.

"8. 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."

Now here is a principle developed that I wish to call your attention to, and that is, that it is the especial prerogative of the Melchizedek Priesthood, and has been "in all ages of the world, to administer in spiritual things," and to have the right of presidency in those things.

But then, here is another distinction that I wish to call your attention to, at the same time, which is found in the next verse:

"9. The Presidency of the High

Priesthood, after the order of Melchizedek, have a right to officiate in all the offices in the church"—spiritual or temporal.

But there is a difference between the general authority of the Melchizedek Priesthood and the one that is designated, which presides over them all: and that which presides over the whole has the right to administer in all things. The Aaronic Priesthood is an appendage unto the Melchizedek Priesthood, and is under its direction

I mention these things that you Bishops, and you Seventies, and you High Priests, and you Elders, and you High Councilors, and you Presidents of Stakes and Councilors, may comprehend the position of things, as here indicated; and, as was said formerly, I think it was by Paul, "that you may be able to rightly divide the word of truth, and give to every man his portion in due season." These principles are written here, and are very plain, if they are understood, but if not understood, then they are mysterious, and it is required of us to make ourselves acquainted with the principles inculcated and herein developed. The things which I have mentioned are plain to the minds of all intelligent Latter-day Saints, who have studied the Doctrine and Covenants on these points.

"Verse 10. High priests after the order of the Melchizedek Priesthood have a right to officiate in their own standing, 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."

That is the reason why, as soon as they possess this Priesthood and right, if they are appointed to any particular office in the Church, they

have a right to administer in that office.

I will now speak a little upon the High Priesthood. This High Priesthood, we are told, has held the right of Presidency in all ages of the world. But there is a difference between the general powers of the Priesthood, and the particular office and calling to which men are set apart; and you, when I tell you, will understand it very easily. For instance the Presidency of the Priesthood, or the Presidency of the Church, are High Priests. The Twelve are High Priests. The Presidents of Stakes and their Counselors, the High Council of a Stake, and of all the Stakes, are High Priests. The Bishops are ordained and set apart through the High Priesthood, and stand in the same capacity; and thus Bishops and their Counselors are High Priests. Now, these things you all know. There is nothing mysterious about them.

There is another question associated with this matter. Because a man is a High Priest, is he an Apostle? No. Because a man is a High Priest, is he the President of a Stake, or the Counselor to the President of a Stake? No. Because he is a High Priest, is he a Bishop? No, not by any means. And so on, in all the various offices. The High Priesthood holds the authority to administer in those ordinances, offices, and places, when they are appointed by the proper authorities, and at no other time; and while they are sustained also by the people. Now these are the distinctions which I wish to draw, simply to classify them. And when there is anything said about a High Priest, you say, "I am a High Priest, and if such a man has authority, I have it!" You have if you have been appointed to it, or you have not if you have not.

You have it if you are appointed to fill the office, and are properly called and set apart to that office; but unless you are, you have not got that office, but still you are a High Priest; and "High priests after the order of the Melchizedek Priesthood have a right to officiate in their own standing, under the direction of the presidency, in administering spiritual things;" but they must be under that direction or Presidency. Now here is where the question comes in. Is it not plain when you look at it? To me it is very distinct and pointed, and it is to you who are intelligent and have studied these things. It is not because a man holds a certain class of Priesthood that he is to administer in all the offices of that Priesthood. He administers in them only as he is called and set apart for that purpose. Hence, as you are organized here, you have a Presidency. They were presented here for you to vote upon, and after that they were set apart to administer in that office. But supposing Brother Peery and his Counselors had not been called and set apart, would they have a right to administer in the office of the Presidency? No, they would not; and you can all see it when you reflect upon it.

Now, then, as we have read, a High Priest, after the order of the Melchizedek Priesthood, has the right to administer under the direction of the Presidency, in all spiritual things, and also in the office of an Elder, Priest, Teacher, Deacon, and member. And in the following verses we read that:

"11. An elder has a right to officiate in his stead when the high priest is not present.

"12. The high priest and elder are to administer in spiritual things, agreeable to the covenants and com-

mandments of the church; and they have a right to officiate in all these offices of the church when there are no higher authorities present.

"13. The second priesthood is called the Priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations.

"14. Why it is called the lesser priesthood is because it is an appendage to the greater, or the Melchizedek Priesthood, and has power in administering outward ordinances.

"15. The bishopric is the presidency of this priesthood, and holds the keys or authority of the same." We will read a little further:

"16. No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant of Aaron."

That is, he has no *legal* right; but in regard to certain conditions pertaining to this right, I do not propose to enter into an investigation this morning.

"Verse 17. 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 by the hands of the Presidency of the Melchizedek Priesthood."

To what power? To hold the keys of this Priesthood, and to preside over the Aaronic Priesthood.

"Verse 18. The power and authority of the higher, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the church—

"19. To have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the

general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant.

"20. The power and authority of the lesser, or Aaronic Priesthood, is to hold the keys of the ministering of angels, and to administer in outward ordinances, the letter of the gospel, the baptism of repentance for the remission of sins, agreeable to the covenants and commandments.

"21. Of necessity there are presidents, or presiding officers growing out of, or appointed of or from among those who are ordained to the several offices in these two priesthoods.

"22. Of the Melchizedek Priesthood, three Presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the Presidency of the Church.

"23. The twelve traveling councilors are called to be the Twelve Apostles, or special witnesses of the name of Christ in all the world— thus differing from other officers in the church in the duties of their calling.

"24. And they form a quorum, equal in authority and power to the three presidents previously mentioned.

"25. The Seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world—thus differing from other officers in the church in the duties of their calling.

"26. And they form a quorum, equal in authority to that of the Twelve special witnesses or Apostles just named.

"27. And every decision made by either of these quorums must be

by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions, in order to make their decisions of the same power or validity one with the other—

"28. A majority may form a quorum when circumstances render it impossible to be otherwise—

"29. Unless this is the case, their decisions are not entitled to the same blessings which the decisions of a quorum of three presidents were anciently, who were ordained after the order of Melchizedek, and were righteous and holy men.

"30. The decisions of these quorums, or either of them, are to be made in all righteousness, in holiness, and lowliness of heart, meekness and long suffering, and in faith, and virtue, and knowledge, temperance, patience, godliness, brotherly kindness and charity;

"31. Because the promise is, if these things abound in them they shall not be unfruitful in the knowledge of the Lord."

Again, we read in the same section, page 389:

"Verse 60. Verily, I say unto you, saith the Lord of Hosts, there must needs be presiding elders to preside over those who are of the office of an elder;

"61. And also priests to preside over those who are of the office of a priest;

"62. And also teachers to preside over those who are of the office of a teacher, in like manner, and also the deacons—

"63. Wherefore, from deacon to teacher, and from teacher to priest, and from priest to elder, severally as they are appointed, according to the covenants and commandments of the church.

"64. Then comes the High Priesthood, which is the greatest of all.

"65. Wherefore, it must needs be that one be appointed of the High Priesthood to preside over the priesthood, and he shall be called President of the High Priesthood of the Church;

"66. Or, in other words, the Presiding High Priest over the High Priesthood of the Church.

"67. From the same comes the administering of ordinances and blessings upon the church, by the laying on of the hands.

"68. Wherefore, the office of a bishop is not equal unto it; for the office of a bishop is in administering all temporal things;

"69. Nevertheless a bishop must be chosen from the High Priesthood, unless he is a literal descendant of Aaron;

"70. For unless he is a literal descendant of Aaron he cannot hold the keys of that priesthood."

You see the keys of this Priesthood are specifically mentioned whenever the Presidency is mentioned; and whenever the rights of the literal descendants of Aaron are mentioned, it is to hold the keys of this Priesthood.

"Ver. 71. Nevertheless, a high priest, that is, after the order of Melchizedek, may be set apart unto the ministering of temporal things, having a knowledge of them by the Spirit of truth;

"72. And also to be a judge in Israel, to do the business of the church, to sit in judgment upon transgressors upon testimony as it shall be laid before him according to the laws, by the assistance of his counselors, whom he has chosen or will choose among the elders of the church.

"73. This is the duty of a bishop who is not a literal descendant of Aaron, but has been ordained to

the High Priesthood after the order of Melchizedek.

"74. Thus shall he be a judge, even a common judge among the inhabitants of Zion, or in a stake of Zion, or in any branch of the church where he shall be set apart unto this ministry, until the borders of Zion are enlarged and it becomes necessary to have other bishops or judges in Zion or elsewhere.

"75. And inasmuch as there are other bishops appointed they shall act in the same office.

"76. But a literal descendant of Aaron has a legal right to the presidency of this priesthood, to the keys of this ministry, to act in the office of bishop independently, without counselors, except in a case where a President of the High Priesthood, after the order of Melchizedek, is tried, to sit as a judge in Israel.

"77. And the decision of either of these councils, agreeable to the commandment, which says:

"78. Again, verily, I say unto you, the most important business of the church, and the most difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the bishop or judges, it shall be handed over and carried up unto the council of the church, before the Presidency of the High Priesthood.

"79. And the Presidency of the council of the High Priesthood shall have power to call other high priests, even twelve, to assist as counselors; and thus the Presidency of the High Priesthood and its counselors shall have power to decide upon testimony according to the laws of the church.

"80. And after this decision it shall be had in remembrance no more before the Lord; for this is the highest council of the church

of God, and a final decision upon controversies in spiritual matters.

"81. There is not any person belonging to the church who is exempt from this council of the church.

"82. And inasmuch as a President of the High Priesthood shall transgress, he shall be had in remembrance before the common council of the church, who shall be assisted by twelve counselors of the High Priesthood;

"83. And their decision upon his head shall be an end of controversy concerning him.

"84. Thus, none shall be exempted from the justice and the laws of God, that all things may be done in order and in solemnity before him, according to truth and righteousness."

I will read you a little more on this subject:

(Doctrine and Covenants, sec. 124, page 431.)

"Ver. 20. And again, verily I say unto you, my servant George Miller is without guile; he may be trusted because of the integrity of his heart; and for the love which he has to my testimony I, the Lord, love him.

"21. I therefore say unto you, I seal upon his head the office of a bishopric, like unto my servant Edward Partridge, that he may receive the consecrations of mine house, that he may administer blessings upon the heads of the poor of my people, saith the Lord. Let no man despise my servant George, for he shall honor me."

I would remark here that Edward Partridge was the first Bishop of the Church, and that he was appointed at an early day to go to the land of Zion, and to preside over the Bishopric in that district of country. He was to purchase lands for the people that should gather there; he

was to receive the consecrations of the people when they should present themselves to him; he was to divide up the inheritances for the people, and to sit as a common judge in Israel and hence he held charge, not as the Bishops do here, over a particular Ward, but over the whole of that district of country in the land of Zion. I would remark, again, that Bishop Whitney was chosen and set apart as a Bishop, to manage the affairs in Kirtland, Geauga County, Ohio, and not only there, but to preside over all affairs associated with that Bishopric in all of that country, and occupied the position of a general Bishop, presiding over a large district of country, the same as Edward Partridge did in Zion. But these are not what we call presiding Bishops. In the same revelation that George Miller was called to occupy the place of Edward Partridge, and to hold the same kind of Bishopric that he held, we find that there was a Presiding Bishopric appointed.

"141. And again, I say unto you, I give unto you Vinson Knight, Samuel H. Smith, and Shadrach Roundy, if he will receive it, to preside over the bishopric."

Now, I have briefly laid before you some ideas pertaining to these matters. I will explain them a little further. I will say that the Bishopric is a good deal like the High Priesthood in the position that it occupies. There have been men who, under the Bishopric, have been appointed to fill various offices in the Church, and at different times. I have told you, already, the nature of the office which Bishop Partridge held, the nature of the office which Bishop Whitney held; and then there were other men who did not hold the same kind of Bish-

opric that they did. For instance, there was Bishop Alanson Ripley, whom many of you know, who lived back in Nauvoo; and other Bishops were appointed in some Stakes that were then organized. And as it requires the direction of the Presidency of the Church to regulate these general Bishoprics, such as Brother Partridge held, and such as Brother Whitney held, and also being appointed by the Presidency, they have a right to be tried and have a hearing before them. But that does not apply to all Bishops, or to all men who may be placed under different circumstances. For instance, you have here in this Stake of Zion, quite a number of Bishops. How far does their authority extend? It extends to the boundary of each of their respective Bishoprics. No further. You all know that—over their Wards where they preside, and not over somebody else's, unless they are appointed to it, which would be another thing. But without some special appointment, they are simply appointed to preside over their several Wards, and no one else's. That is the extent of their authority in the Bishopric. But a person holding a general Bishopric, the same as Bishop Whitney did, is different. He had that appointed unto him by revelation, and under the direction of the Presidency of the Church; and the appointment that Bishop Partridge held—that was under the direction of the First Presidency of the Church; and these Bishops would have the right to be tried by the same power that appointed them and set them apart. Still, how is it with other Bishops in Stakes; are they under the same direction? To a certain extent all are under the direction of the First Presidency; but unless the First Presidency shall

otherwise decide, there is authority held by the Presidency in those several Stakes, to try those Bishops who are under their jurisdiction in their Stakes and for the High Council, with the Presidency of the Stake presiding, to call them before them to have a hearing, and adjudicate those matters. Thus the presidency of Stakes occupy the same position to their Stakes as Joseph Smith did to the Stake in Kirtland, the difference being in this, that Joseph Smith, while he presided over that Stake in a Stake capacity, presided also over all Stakes and Churches throughout the world, while the Presidents of Stakes only preside over their several Stakes, and their jurisdiction does not extend to any others. But if the First Presidency should see it necessary to interfere, and say, in a case of that kind, that the case was of such a nature as to require another tribunal; they have a right to dictate, and manage those matters. But if Presidents of Stakes and their Counselors and the Bishops fulfil their duties, and all act in harmony with the First Presidency, then everything goes on smoothly, and all men can be judged according to the principles laid down here in the Book of Doctrine and Covenants.

And there are some few things pertaining to these matters that I will now speak about; and as this is a conference, it is as good a time to talk about these doctrinal matters as we shall have. There are a great many things mixed up with these subjects. Suffice it, however, to say, that it requires the Presidency of the Church to seek after God in all of their administrations. Then it behooves the Presidents of Stakes and their Counselors to be feeling after God, and after the First Presidency, and be

in harmony with them, and to feel that there is union and harmony and the principles of peace and order prevailing everywhere. And where these things are carried out on correct principles, there is harmony throughout all Israel. If these things are departed from, then come disorders, difficulty and hard feeling. Now we ought not to allow our feeling to have any place in these matters. No man has a right to use his priesthood to carry on his own peculiar ideas, or to set himself up as a standard, with the exception of the First Presidency, and they have no right to do it unless God be with them, and sustain them, and they are upheld by the people. And then it is for Presidents of Stakes to follow after their spirit, and carry that out just as they would follow after God, and seek for and obtain light and the spirit of revelation from Him, and thus be prepared to bless the High Priests, the Bishops, and all men under their charge.

What is the High Priesthood? Why are you organized as a High Priesthood? Read the Book of Doctrine and Covenants. What does it say? It says (Sec. 124, verse 134), "Which ordinance is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over different stakes scattered abroad." It is a kind of normal school, where they may be taught lessons in the Presidency, and be prepared to judge and act in the various places which they may be called to. Do the Priesthood fulfil their calling? No, they do not. When the Stakes were being organized, we had to call upon Seventies and Elders, and all classes of men to hold positions which High Priests should have held. But there are some who talk about

being great big High Priests, who, when they should have been called upon to be Bishops, or Bishops' Counselors, were found to be incompetent because they had not prepared themselves to occupy these offices associated with their calling, and been dabbling with the world and had been led by its influence, instead of being wide awake and full of the life and power and revelations of God. If they had magnified their Priesthood, then God would have been with them, and they would have been selected, until all those places would have been filled. Then, how is it in regard to the Seventies? Just the same. According to your statistical report, which has been read, you have in this Stake 360 Seventies; and how many of them, if they were called today, are prepared to go to the nations of the earth to preach the Gospel? You are not prepared to do it anymore than the High Priests were prepared to magnify their calling. The Twelve are commanded first to call upon the Seventies, but when they do so they frequently find they with one consent begin to make excuses. I know it is so, if you do not. Very well, what then? As there are other appendages to the Melchizedek Priesthood, the Twelve are obliged to call upon the Elders, and High Priests, and others, to go and perform duties which should be performed by the Seventies, but which they neglect to do. I speak of this, shall I say to your shame? I do not like to use hard words, they do not do any good. I would rather say five hundred pleasant things than one harsh one; but I want to state truths as they exist, so that you can comprehend. Now, notwithstanding this being the case, the work of God cannot stand still. The nations must be warned. The

word of God must go forth, or the Twelve would be held responsible, if these things were not done; and we have to keep doing it, doing it!

Now, as a sample of the excuses that men make who are called to go on missions, I will tell you what people tell me. One man says, "I have been building a house, and have not got the roof on it." Another comes, and says, "I have just been entering some land, and I am afraid I shall be placed in difficulty, if I go; I pray you have me excused." And one man said he was so engaged in merchandising, and he was so much interested in the people's welfare, that he was afraid they would suffer very materially in their temporal interests, if he ceased to keep store that it would not be well to take him away. Another has bought five yokes of oxen, and is proving them, and prays to be excused. And another has married a wife and he cannot go. I will tell you what I once had to say to President Joseph Young. He had been calling upon a number of people to go forth on missions. He being the presiding officer over the First Presidents of Seventies was the party for us to apply to; but in selecting missionaries they had employed a system of what might be properly called machine work, as you would go to work and pick out horses or cattle by their teeth. They had selected them generally according to age, etc., without inquiring as to their qualifications, circumstances, etc. Now, we want the spirit and power attending all of these matters, that we may find out the true position of things before we can call men. After he had received a great number of names from the said presidents, there came in a perfect stream of excuses to me. They wanted to be excused; and

Joseph himself came to me and said, "How are you getting along with the Seventies?" I said, "If you don't hurry up and get the balance in, they will all be gone. You had better hurry up." Well, it is rather a lamentable story to tell. Yet, while we hold this important Priesthood, it is a sorry way of treating it.

Now, it is for us to look after these things; and they are beginning to work up into a little order—to do a great deal better; and men are beginning to realize the importance of their office and calling, and express a greater desire to magnify it; thus things are beginning to look a little brighter on that score, as the Twelve have been attending to these things.

Now, the idea is not that one or a dozen men have to bear off this kingdom. For what is the Priesthood conferred upon you? Is it to follow the "devices and desires of your own hearts," as I used to hear them say in the Church of England when I was a boy? Is it to do that? I think not. Or were we enlisted to God for time and eternity? I think we were; and we want to wake up to the responsibilities which devolve upon us, and honor our calling and magnify our Priesthood. There are a great many more things which I could talk about in this connection, but this may suffice at present.

We have a variety of institutions. We have the sisters' societies. I attended a meeting of one of these a short time before I came here, and set apart Sisters Eliza R. Snow, Zina D. Young, and Elizabeth Ann Whitney. We set some of these same sisters apart in Nauvoo, under the direction of the Prophet Joseph Smith, about forty years ago; and they are doing a good work, and it is for them and their associates to continue to do right and pursue a

proper and correct course. We want the Relief Societies and the Young Mens' Mutual Improvement Societies to take hold with a hearty good will. I was pleased to hear the remarks which were made in relation to the course they are pursuing in trying to keep the Word of Wisdom. Now, I am not very strenuous about urging any particular point, but that is a good thing for them to attend to. We must try to live our religion. We are on the eve of important events. There are troublous times in advance of us and the world—such times as the world has not taken it into their hearts to conceive of. And we need to be united and to operate together in all of our affairs. Be united as one; and, "if you are not one you are not mine," saith the Lord. Men who are influenced by Gentiles, and every corruption that prevails, are not fit to be the Saints of God. You want to pay your tithing honestly and squarely, or you will find yourselves outside of the pale of the Church of the Living God. We have to lay aside our covetousness and our pride, and our ideas which are wrong, and be united in our political affairs, in our temporal affairs, under the direction of the Holy Priesthood, and act as a mighty phalanx under God, in carrying out His purposes here upon the earth. And all Israel ought to do the same. And then we have our Cooperative Institutions, and other useful institutions among us. Well, what shall we do? Sustain them? Yes; and fulfil our covenants with them as we expect them to fulfil their covenants with us; and let us be one and act together upon correct principles. Whoever violate their contracts before God and the Priesthood have to be dealt with for that, no matter who they are, nor what

position they occupy. We have to act under the direction of the Almighty. I know it is not popular to serve God, but God has called us to be one; and he expects us to be one and carry out his purposes,

and be obedient to the laws of Heaven.

May God bless you, and lead you in the paths of life. In the name of Jesus. Amen.

THE RESPONSIBILITY TO PREACH THE GOSPEL, ETC.

DISCOURSE BY PRESIDENT WILFORD WOODRUFF, DELIVERED IN THE SALT LAKE ASSEMBLY HALL, AT THE HALF YEARLY CONFERENCE, OF THE SALT LAKE STAKE OF ZION, SUNDAY AFTERNOON, JAN. 9, 1881.

REPORTED BY JOHN IRVINE.

"Woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a righteous reward: but if against my will, a dispensation of the gospel is committed unto me." These were the words of the Apostle Paul. Again he said: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." And he repeats this. Again he says: "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." I will say as Paul did, "Woe be unto me, if I preach not the gospel." I will say the same for the Apostles, the High Priests, the Seventies, and the Elders, so far as

they are called to declare the words of life and salvation to this generation; the judgments of God will rest upon us if we do not do it. You may ask why. I answer, because a dispensation of the Gospel of Jesus Christ has never been given to man in ancient days or in this age, for any other purpose than for the salvation of the human family. Again, the Lord says (in sec. 1 of the Book of Doctrine and Covenants): "And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days. And they shall go forth and none shall stay them, for I the Lord have commanded them. Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhab-

itants of the earth. Wherefore, fear and tremble, O ye people, for what I the Lord have decreed in them shall be fulfilled. * * Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments; And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets." Again, the Lord has said, "Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming. * * and I will not spare any that remain in Babylon. Wherefore, if ye believe me, ye will labor while it is called today." This is the word of the Lord to the Elders of Israel. And I say the same to the Latter-day Saints. It is no light thing for any people in any age of the world to have a dispensation of the Gospel of Jesus Christ committed into their hands, and when a dispensation has been given, those receiving it are held responsible before high heaven for the use they make of it.

I feel to back up the testimony given to us this forenoon by President Taylor. I have had the same feelings resting upon me for the last years of my life. I realize that our condition, our position, the responsibility we hold, the relationship we sustain to God, and the relationship we sustain to this great and last dispensation—I feel that many of us as Latter-day Saints, hold too lightly these important trusts committed to our charge. The angel of God, as declared to St. John, the Revelator,

while upon the Isle of Patmos, had come forth in the last days, flying through the midst of heaven, having the everlasting gospel to preach to them that dwell upon the earth, and to every nation, kindred, tongue and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come. This Gospel was committed to Joseph Smith, and connected with this Gospel was the proclamation, "Fear God, and give glory to him; for the hour of his judgment is come." This was the position in which Joseph Smith was placed when he was in the flesh; it was the position of those that were connected with him, his brother Hyrum, and others of his father's house, as well as the Twelve Apostles, the Seventies, and those early Elders of Israel who were called to make the proclamation of this Gospel to the world. They were sustained by the power of God. They were called and commanded to go forth into the world and preach this Gospel to the inhabitants of the earth, without purse or scrip. This is the manner we traveled in early days. The early Elders of the Church were called to pass through a great deal. Joseph Smith himself, from the hour that he received the records from the hand of Moroni, and commenced to proclaim the restoration of the Gospel, to the day of his death, had to suffer tribulation. The whole world arose against him—priest and people. What was the matter? Simply that Joseph Smith was like other prophets and apostles. He brought forth a dispensation of the Gospel of Jesus Christ, which came in contact with the traditions of the people—traditions which have been handed down from generation to generation. He was the first man since the day the

Savior was put to death, and the Apostles and the Priesthood taken home to God—he was the first and only man that ever attempted to establish the Gospel of Jesus Christ according to the ancient order of things. But he was sustained in his work. He knew very well when he undertook to introduce this Gospel that it would be unpopular, his brethren knew this also; but being called of God, and a dispensation of the Gospel having been committed to his hands and the hands of his brethren, the Gospel had to be preached.

This is our condition today. O ye Elders of Israel who have received the Holy Priesthood, we have this work laid upon our shoulders, we have to take hold and build up this kingdom or be damned. This is our condition; we cannot get away from it; the ancient Apostles could not; we cannot. It is the greatest dispensation God ever gave to the human family in any age of the world, and we are commanded to carry it forward. We cannot afford to treat lightly this work. We cannot undertake to serve God and mammon. We cannot undertake to serve the world and fulfil our missions as Apostles and Elders of the Lord Jesus Christ. We have got to take one side or the other. And I will also say we cannot be fruitful in the things of the kingdom of God, except we are diligent in searching for the things of God. It is our duty to do so. We have been called by the spirit of revelation, by the voice of God from Heaven, through the mouth of his prophets, to preach the Gospel and build up this kingdom. This is the word of the Lord unto us. The Lord said in the beginning, some fifty years ago, in the first revelation almost which was given to us, that the harvest

was ripe, and that whosoever would thrust in his sickle and reap the same is called of God.

I have given you my views and feelings with regard to these things. I have my faith, my hope. I believe that God Almighty reserved a certain class of men to carry on his word. They have been born into the world in this generation. I believe this was the case with Joseph Smith. I believe he was ordained to this work before he tabernacled in the flesh. He was a literal descendant of Joseph who was sold into Egypt, and the Lord called him and ordained him. He gave unto him the keys of the kingdom. He received the record of the stick of Joseph from the hands of Ephraim, to stand with the Bible, the stick of Judah, in the last days as a power to gather the twelve tribes of Israel, before the coming of Shiloh, their King.

We have been under the necessity of carrying this Gospel to the generation in which we live. The Lord has never sent judgments upon any generation which we have any knowledge of until he has raised up prophets and inspired men to warn the inhabitants of the earth. This is the course the Lord has dealt with all men from the days of Father Adam to the present time.

I need not stop to tell you that we live in a day of darkness, wickedness, unbelief, and transgressions of every kind; I need not tell you this; the heavens know it, the earth knows it, the devils know it, all men know it who are acquainted with the human family in the day and age in which we live. The Lord told us fifty years ago, that "Darkness covereth the earth, and gross darkness the minds of the people, and all flesh has become corrupt before my face." But He has sent forth the warning voice

to them. He has called upon all men to repent and obey the Gospel of Jesus Christ, that they may be counted worthy to escape the judgments of God.

President Taylor treated this forenoon upon the law of Tithing. Perhaps the Latter-day Saints do not want to hear much more upon this subject; but I have felt a long time that we as a people were somewhat ignorant of that law. We have looked upon it as a matter of little consequence; we have looked upon it with a great deal of indifference whether we pay tithing or not. But the subject was clearly set forth this forenoon by President Taylor. He has no power to change this law, nor has any other man; and if we do not obey it, we can lay no claim to the promises made to those who obey it. These things are very plain and pointed. The principle of tithing has been a principle of sacrifice in almost every age of the world; in fact, it was peculiarly so among the people in ancient days, and among even the heathen nations of the earth. Now I have thought many times that some of those ancient kings that were raised up, had in some respects more regard for the carrying out of some of these principles and laws, than even the Latter-day Saints have in our day. I will take as an ensample Cyrus, on account of his temperance. He was one of the kings of the Medes and Persians. I believe his father was a Persian and his mother a Mede. To trace the life of Cyrus from his birth to his death, whether he knew it or not, it looked as though he lived by inspiration in all his movements. He began with that temperance and virtue which would sustain any Christian country or any Christian king. And even when he was sent in his youth to

his grandfather Astyages, the king of the Medes, he showed that he had been carefully brought up, and he followed his early training in a great measure throughout his life; while as king or leader of the Median armies, he conquered nearly the whole world—in fact I do not know that he ever lost a battle. His grandfather was living in luxury, and when young Cyrus was sent to him he offered to serve him as a butler—only he didn't do as butler's sometimes do—that is, taste the wine before putting it on the table. Cyrus, when offered wine, said, "I am afraid it is poison." "You are afraid it is poison?" "What makes you think it is poison?" "Why, because I have seen it make you and some of the princes act very strange, you would stagger and act very curious." He followed this principle of temperance during his whole life. Before a battle he offered sacrifices to the Gods; when he finished a battle and had a victory he did the same thing. I have been struck in reading his history with the course he took in this matter. He would never enter into revelry or debauchery over the nations he had conquered. He taught such principles until the day of his death. Before he died he told those by whom he was surrounded, that he did not want his body put into a gold coffin or a silver coffin; he simply desired his body to be laid in the dust and covered with the earth. Many of these principles followed him, and I have thought many of them were worthy, in many respects, the attention of men who have the Gospel of Jesus Christ. But the law of tithing was carried out by all Israel, from the creation of the world down to the present time—that is, whenever God had a people upon

the earth they observed the law of tithing. And I believe, as President Taylor has stated, that it is our duty to pay our tithes and offerings before the Lord. It is a commandment of the Lord that we should do this, and I do not feel myself called upon as a member of this Church and kingdom to require the President of this Church to attempt to change this order, or attempt to find fault with him because he does not permit young men who curse and swear, who do not pay their tithing, etc., to enter the Lord's house and there have sealed upon their heads the highest blessings that were ever given to Patriarchs and Prophets, who have sealed their testimony with their blood. He has told the Bishops and Presidents of Stakes not to give recommends to young men or old men, or anybody else, who do not obey the laws of God in this respect, and I feel to back him up in this matter, for I know he will be justified before the Lord. If we attempt to please the world on the one hand and serve the Lord on the other, we will fall.

I feel to say to my brethren who have received the holy priesthood: We occupy a position in the world which is of great importance to us. We have received the teachings of heaven; in fact, I believe there never was a people since God made the world, who received more teachings than the Latter-day Saints, for the last fifty years. The world has rejected the light of truth, and the fulness of the Gentiles will come in. But it is our duty to preach the Gospel to them, until the Lord says, "It is enough." We must round up our shoulders, and bear off this kingdom.

The Lord compared the kingdom of heaven to ten virgins; five were wise and five were foolish; five had

oil in their lamps and five had not. Now the question is, how can we keep oil in our lamps? By keeping the commandments of God, remembering our prayers, do as we are told by the revelations of Jesus Christ, and otherwise assisting in building up Zion. When we are laboring for the kingdom of God, we will have oil in our lamps, our light will shine and we will feel the testimony of the spirit of God. On the other hand, if we set our hearts upon the things of the world and seek for the honors of men, we shall walk in the dark and not in the light. If we do not value our priesthood, and the work of this priesthood, the building up of the kingdom of God, the rearing of temples, the redeeming of our dead, and the carrying out of the great work unto which we have been ordained by the God of Israel—if we do not feel that these things are more valuable to us than the things of the world, we will have no oil in our lamps, no light, and we shall fail to be present at the marriage supper of the Lamb.

I have felt for a good while that we required stirring up with regard to the law of tithing, and other things. The question is here: If this is the work of God, and the Lord has given us commandments, will we be blessed in obeying these commandments? The Lord holds our destiny in his hands. The earth, the riches of the earth, the crops, the herds, or flocks, our food and raiment are all the gifts of God to us.

Of course, we are required to practice what we preach. I believe in that doctrine. Now, I know for myself, that the presidency of this Church pay their tithing. As chairman of the Auditing Committee, I know what their tithing is. The

Twelve Apostles pay their tithing. Bishop Hunter and his Counselors pay their tithing, as well as a great many others in this Church and Kingdom. I would not preach tithing if I did not pay it. I consider it my duty to pay my tithing. I consider it is a law of God to me, and I am no poorer for obeying it. I wish my brethren and sisters to take this principle to heart. As the President has said, the Lord does not care anything about our cattle, our gold and our silver. The law of tithing is a law of God to us. Obedience is better than sacrifice. We are building temples to the name of the Lord. What are we building them for? That we may enter in and redeem our dead. The Lord has had his endowments a great many years ago. He has ascended to his thrones, principalities and powers in the eternities. We are his children. He has given us a law, and he has placed us here on the earth to obey that law. We are here to fill a probation and receive an education. I once read a man's view of education—he was not a Mormon, but a man of the world—who said, "No man is fully educated unless he can tell where he came from, why he is here, and where he is going to." That being the case, I thought there were few fully educated in the world. No man can tell where he came from unless it is revealed to him. We have had these things revealed to us in the Bible, Book of Mormon, and Book of Doctrine and Covenants. We have thus come to the knowledge that we had an existence before we came here, and that we had a probation before we came here. We are now upon our second estate, and our eternal destiny depends upon the few years we spend in the flesh. We are placed here that it may be seen which law we will keep.

Our Heavenly Father has placed before us the laws celestial, telestial and terrestrial. If any man will obey the celestial law, he will be preserved by that law; all the glory, power and exaltation, belonging to that law, will be given to him. What does the Savior, the Son of God, say to us in our Testament? He says, in speaking of the Priesthood of Melchizedek, that "they who receive this priesthood receiveth me, saith the Lord; For he that receiveth my servants receiveth me; And he that receiveth me receiveth my Father; And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him. And this is according to the oath and covenant which belongeth to the priesthood. Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved." Who in the name of the Lord can apprehend such language as this? Who can comprehend that, by obeying the celestial law, all that our Father has shall be given unto us—exaltations, thrones, principalities, power, dominion—who can comprehend it? Nevertheless it is here stated. How few there are on the earth today, or in any other dispensation, who have been able to abide the celestial law of God. It brings down the hatred of the whole generation in which we live. No man can live the celestial law without bringing upon his head persecution. It cost the Savior his life; he suffered an ignominious death upon the cross. Joseph Smith sealed his testimony with his blood, as also have others connected with this Church and kingdom.

Now, our position is this: We have been chosen out of the world,

the world hate us, our nation hates us, indeed the inhabitants of the earth in a great measure hate us. Of course there are honorable exceptions. But a great many despise us; a great many wish our destruction. Why? Because we are trying to abide the celestial law of God; we are preaching the Gospel of Jesus Christ, and endeavoring to carry out its principles. Now the question is, will it pay us to do so? Will it pay us to be faithful? Will it pay us to pass through whatever trials or afflictions, or persecutions, or even death itself, for the kingdom of God, for salvation and eternal life, the greatest of all gifts which God can bestow on the children of men? I say it will, and I hope that the Latter-day Saints, that all men in authority—that we will all be faithful before the Lord, that we will remember our prayers, labor for the Holy Spirit, labor to know the mind and will of God, that we may know the path to walk in, that we may obtain the spirit of the Lord and the

Holy Ghost, and that we may overcome the world and magnify our calling till we get through this probation. There is a long time hereafter. Our aim is high. There are a few in this generation who have attempted to keep the celestial law. I desire to keep that law, so that when I have finished my probation here, I may get into the presence of my Heavenly Father, where our Savior is, where the old patriarchs and prophets are, where Joseph Smith and his brethren the Apostles and those who have lived faithful until the day of their death are. That is my desire, and I say I desire this for myself, I desire the same for my family.

I pray God my Heavenly Father, to let his blessings rest upon us; I pray that his Holy Spirit may be with us to guide us in the path we should walk in; I pray that we may magnify our calling and overcome the world, the flesh and the devil, and inherit eternal life, for Christ's sake. Amen.

THE TESTIMONY OF THE GOSPEL, ETC.

DISCOURSE BY ELDER CHARLES W. PENROSE, DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, AUG. 14, 1881.

REPORTED BY JOHN IRVINE.

One of the many evidences of the truth of the Gospel which we have embraced is the experience of young brethren, some of them born in Utah, others who have come here in their childhood and have grown up in the midst of the people, and who are occasionally sent out into the world to advocate the Gospel of Christ. We find that every one of them who is faithful to his trust, who attends to the duties imposed upon him, and keeps himself unspotted from the world, returns with a testimony of the truth in his heart. He is able to say that he *knows* the work is true independent of the instruction which he may have received or the testimony which he may have heard from others, and he is able to say that he has received this witness from God to his own soul. Now the testimony of the young brother who has spoken this afternoon is the testimony of all our brethren who go out in like manner and return in the same way. And there is another thing connected with this which corroborates it, and that is if any of our missionaries go out into the world and become contaminated, fall into the ways of the world, transgress the commandments of God, and stain their garments with impurity, they lose that testimony, and when they return they do not come back full of confidence and

of zeal, they do not come back with the spirit of union in their hearts towards the rest of the Church, but they go into the dark, they become full of faultfinding, they fall away, and finally make shipwreck of their faith.

It has been truly said this afternoon, that the bond of union which binds the Latter-day Saints together, is this testimony, or the spirit by which it comes. We are not bound together by any cast-iron rules or ceremonies, nor are we held together by the power of men who preside over us, as is supposed in the world; but the bond of union which unites us, is the inspiration of the same spirit. We have obeyed the same Gospel in the same way; we have been baptized by one spirit into one body, whether we were previously Catholics or Episcopalians, Methodists or Baptists, Congregationalists or Quakers, Theists or Infidels—no matter what our faith or lack of faith may have been before, when we received this Gospel we all received the same truths in the same fashion, and being baptized by one baptism, we were prepared to receive the same spirit, and that spirit resting down upon us enabled us to see eye to eye.

It is claimed by some people in the world that it is impossible to make different people see alike; that

it is a matter of impossibility to bring all people to the unity of the faith. It is claimed that as our countenances differ, so do our dispositions and our minds, that what will convince one person will not convince another, and therefore that it is impossible to make a body of people all understand alike, and if they do act together it must be through some compulsion. Now, I regard this as a great mistake. I know it is not true by my own experience and by what I see here among the people called Latter-day Saints. I know that it is possible for a great number of men and women to be brought to see things exactly alike. We may look at this outside of religious matters. If a number of us take a problem in geometry, as soon as we all understand the principles which govern it, are we not able to solve the problem in the same way? Certainly. So with a sum in arithmetic. So in regard to any branch of exact science. It is supposed, however, that theology is not a science, cannot be made a science, that it is a mere matter of opinion, and that as people differ so much in opinion in other things, they will be bound to differ in their views in regard to religion. But these ideas are founded on fallacies. Theology, properly speaking, is not a mere matter of opinion. What is called religion in the world, I admit, is a matter of sentiment and opinion, and one man's opinion is just as good as another—and in some respects, as the Irishman said, "a great deal better." One reverend divine's opinion is just as good as another's, for they differ just as much as the people do whom they teach. And so the idea prevails that religion is a mere matter of opinion, and therefore we can expect nothing but division. But true religion does not come from

man. True religion comes from God, if there is a God. Our young brother this afternoon, says he knows there is a God. It is no matter of opinion with him. He knows that God hears and answers prayer, and you may find thousands of men and women here in Utah, who are willing to bear the same testimony. They do not hold this as a matter of faith alone, it has become knowledge to them. They know that there is a Supreme Being, that He is a personage, that He hears and answers prayer, and He has demonstrated to their entire satisfaction not only that he lives, but that the Church of which they are members is his; that this work in which they are engaged is his work; that he has established it, that he is rolling it on, and that he will sustain it and bring it to a glorious consummation, no matter what earthly power may intervene. Now, I say if there is a God, and if that God made this world upon which we live, and if he is our Father, the Father of our spirits, then he has the right to control the earth and all the people that live thereon, and it is unreasonable to think, if there is such a Being who made the earth and formed the creatures that dwell upon it, and who guides and controls their destinies, that he will never manifest himself to his creatures. It is unreasonable to me to think that. We have a book here called the Bible; we have another book called the Book of Mormon, and here is another called the Book of Doctrine and Covenants. In each of these books it is declared that there is a God, and that he has revealed Himself. The Bible gives a history of some of the revelations of that Divine Being to people on the eastern continent, in Palestine particularly. The Book of

"Mormon" gives an account of some of the revelations of the same Being to the ancient inhabitants of this continent, the progenitors of the American Indians, civilized persons from whom the American Indians have descended, for they were not always the despised beings they are at present. The Book of Doctrine and Covenants contains revelations from the same Being, given in the day and age in which we live. Each of these books corroborates the others. They run together like three drops of water, or, to make scriptural reference, like the three measures of meal in the parable. In each of these books the testimony is given of a God, and also the fact that he will reveal himself to those who rightly approach him. If this be true, if the united testimony of the Bible, the Book of Mormon and Book of Doctrine and Covenants is true, then it is possible for the inhabitants of the earth to obtain knowledge from God, and further than that, if these books are true, knowledge has been sent down from on high, religion has been sent down from heaven, for the guidance and benefit of people dwelling on the earth. If these books are true, God, at different times in the world's history, has called and appointed men to be His representatives—not to represent his perfection, because they were only human beings, but to represent certain truths which he revealed to them for the benefit of their fellows, and in some instances, for all the people dwelling upon the widespread earth. If these books are true, Jesus, who died on Calvary, was the Son of God, and he sent out his Apostles unto all the world to preach the true religion. Now the religion that God gave to these men in any age, whether

we find it in the Bible, the Book of Mormon, or the Book of Doctrine and Covenants is not the religion of man. It did not spring out of the human heart; it was not framed by men meeting together in conclave; but it came by revelation from the Supreme Being. He manifested it to mankind. I know that there are a great many different things called religion in the world that have come out of the hearts of men, at least in part if not altogether. They have taken some of the things written in the Bible, they have reflected upon them, and then have added a little of their own opinion concerning these things. They have taken a part of what God has revealed and added their own notions to it. But true religion, the religion of God, must come from God. The religion of Jesus Christ must come from Jesus Christ, and not from man. If religion comes down from God to man and man receives that religion and the spirit of it, they will all come to the same understanding concerning it. Being baptized into one body, they will comprehend it alike. Having the same light they will "see eye to eye." And according to the Scriptures, there is to be a time when all people shall see alike. "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion," so says the prophet Isaiah. And there is to be a day when all people that breathe the breath of life will know God, from the least unto the greatest. They will be able to bear the testimony our brother has borne this afternoon, and no one will have need to say to his neighbor, "Know ye the Lord." But if religious affairs go on as now in the world it will take a long time to accomplish the change, will it not?

Well, the Latter-day Saints, as I said just now, are able to bear this testimony. Why? Because they are better than anybody else? They make no such assertion; but if they are no better than the people of the world they have not very much to boast of. I have traveled a good deal and know the doings of the world, and if the Latter-day Saints are no better than the majority of the people, they have nothing particular to boast about. But we do not claim that we can bear this testimony because of our extra goodness. We do not say, "Come not near unto us; we are holier than you." We have no such disposition or spirit. But having heard the principles of the Gospel of Jesus Christ as taught by the Elders of this Church and reflected upon them, prayed about them and compared them with the old scriptures, we came to the conclusion that they were true, because they corresponded in every respect with the teachings of Christ and his Apostles. And let me say, in passing, that this cannot be claimed for any religious sect in the world—we do not call our Church a sect—there is no religious sect in the world whose creed, ordinances, formula, and Church government correspond, in every particular with that we read about in the New Testament. But we find on close comparison that the doctrines taught by the Elders of this Church correspond in every respect with the doctrines taught by Jesus and his Apostles. They made the same promises to us that the ancient Apostles did. On hearing this we prayed about it; we sought wisdom from God; we did not turn away from these men because their names were cast out as evil; but we turned to the Lord. He heard our prayers and answered them, and stamped the truth of

their testimony upon our hearts. We were baptized, and being baptized we received the testimony that our sins were remitted; for we came forth from the liquid grave to a new life, we had "put off the old man with his deeds" and "put on Christ" to walk after the pattern of his life. And when the Elders laid their hands upon us, according to the order of confirmation, that God established in the Church, the Spirit of the Almighty rested down upon us, and filled our hearts with sweet satisfaction, and with the knowledge that we had received the truth, and we were filled with light, communication was opened up between us and our Father. We received peace, revelation, knowledge and wisdom, gifts and powers for our own individual benefit as members of his Church. The Holy Ghost bore testimony to us that God lived, that the religion we had received was his religion, and that Spirit, to those who have been faithful and listened to its whisperings, has been a continual guide, "a light to their feet, and a lamp to their path," a continual monitor, an abiding witness, which brings things past to their remembrance, confirms the things of the present, shows us things to come, and bears record of the Father and the Son. It is this that has drawn this people here. The Latter-day Saints received this Spirit wherever they dwelt on the face of the earth, when the Gospel came to them. We have come a great many of us from various parts of Europe, the different States of America, and from other countries and nations, north and south—we have all come here and embraced the same faith, we see many things eye to eye, understand alike and work together, not because we are forced to do so, as some people im-

agine, by the craft and cunning of men who understand human nature, but because we have received the same spirit. Men who oppose this work—"Mormonism" as they call it—leave this matter out of consideration altogether. In consequence of this they can never comprehend this work, they cannot discern the cause of the union of this people; they cannot account for the work accomplished by the Latter-day Saints, in spite of all the opposition and persecution they have had to endure. But the real cause of our union is the Spirit of the living God, which rests upon us. That Spirit led us here, and we are here to stay. We are here to do the work which God designs shall be done. We are willing to make any sacrifice—if there be such a thing as sacrifice—because God Almighty has enlightened our minds, because we know that he lives, that he hears and answers our prayers and gives us the blessings we ask for when they are good for us, and withholds them when they are not; for like children we are apt to ask for razors to cut our fingers with. God answers our prayers when it is wise to grant the things we desire.

This testimony which we have received is not imaginary, it is not a phantom, it is a fact, and the same testimony has been experienced wherever this Gospel has gone. It is claimed that Joseph Smith was an impostor. We say we know that Joseph Smith was a Prophet of God. The promises he made have been fulfilled. When the Elders were sent out to proclaim the Gospel, they made the promise to all who should obey it, that they would receive the testimony I have been talking about. Could man have bestowed this testimony? No. But we received it and we know it came from God, and

as I said before, wherever people have received this Gospel, this religion that the Lord has something to do with personally—they receive the same testimony, and when they seek for the gifts of the Gospel, they obtain them if they ask in faith. I speak now of the gifts enumerated in the Bible, that were manifested in the ancient Church. They are now manifested in this Church; for it is the Church of Christ, and it is established on the same basis that it rested upon in the first place. In the Church now is the power of the holy Priesthood, the authority of the Apostleship, and of all the different offices of the Church, as was the case in the Church anciently. The Church of Jesus Christ of Latter-day Saints is joined to the Church of the Firstborn behind the veil. This is not the church of man. The principles we have received have not sprung from the brains of men. They have been revealed from God. This Gospel is now being preached as a witness to all nations before the end shall come. Jesus promised this to his disciples just before his crucifixion. He gave a number of signs, "Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This Gospel of the kingdom, the Gospel that Christ preached, has been sent down from heaven in our own time, and is being preached as a witness to all the world—not preached for hire or proclaimed for money; for the Elders go out without hope of pecuniary reward, in fact

in most instances they pay their own traveling expenses in order to bear their testimony. And wherever people receive that testimony they receive this spirit and they know it is true, and that is the power which bound them together. No human being could weave such a tie as that which unites the Latter-day Saints. It is a heavenly union among themselves, and it is a union between the heavens and the earth. The Saints are gathering from all nations to the place which the Lord has appointed, and are building temples to his name for the benefit of the living and the dead. We have come out of the world, and therefore the world hate us; we have turned our backs upon our former friends and kindred, and have formed new relations and new associations. We have experienced the influence of the Spirit of God, and our desire is to bear testimony to the truth of this work, which shall roll on until the kingdoms of this world shall become the kingdoms of our God and his Christ, and until "every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." That is our work, that is what we are here for. If we are accumulating any earthly wealth here, it is by the blessing of God that we may the better accomplish his purposes, that we may help to build up his kingdom on the earth, that wickedness may be swept from the earth, that he whose right it is to reign may come and take possession of his kingdom.

Now, my friends, the time at my disposal has nearly expired, but before sitting down, I desire to bear my testimony, in the name of the Lord Jesus Christ, that I know this is the work of God; I know that God lives and that he hears and answers the prayers of the faithful; and I

know this work will prevail. I know that no earthly powers can retard it. The combined powers of the earth—Presidents, Kings, Emperors or Governors—cannot stay the progress of this work, because the great Jehovah hath spoken it. This is the way, walk ye in it. Avoid evil and choose the good. "Be ye perfect, even as your Father in heaven is perfect." I know this work will roll on, though all the world is against us. We are a little handful of people compared to the nation of the United States, but true strength is not in numbers. I do not mean when I make such a comparison, that all the millions of this nation are against us; many are opposed because they do not know us, they do not know our object, they do not know our spirit, they do not know what manner of men and women we are. They think we are a set of fanatics. But it is principle that has brought the Latter-day Saints to dwell in these valleys and we live and labor that out of this Church may be built up the kingdom that all the prophets and inspired men of God have seen from the beginning, upon which the glory of God shall shine, and over which the Lord shall rule. This work will prevail, no matter what opposition may be brought to bear against it. If this whole nation should rise up and other nations should join them, with the object of destroying the Church of Jesus Christ of Latter-day Saints, they could not accomplish it. Our kind Methodist friends are anxious to see "Mormonism" stamped out; but the more they attack it, the stronger they will make it, as the more united will be our people, and the firmer our desires and our determination to roll on the work of God, and live as He directs. The best policy, therefore, for the

Methodists, or any other sect, to pursue, is to let us alone. However, they cannot let us alone, for there is an influence—the influence of the evil one—which is antagonistic to this work, and stirs up the hearts of the wicked against it. All manner of lies are circulated concerning us, which, however, only serve to increase our strength. If we were let alone there might arise internal divisions; but while we are hated and derided by the world, misrepresented and maligned, by preachers and editors, and men who profess to be men of God, we shall become more and more consolidated, for all this only unites us more together. It is according to human nature that it should do so, and in all this we can see the providence of God. This will continue and prevail. I know it just as well

as I know that I am here. The general outline of the work to be performed in this generation is clearly mapped out in my mind. And if the Latter-day Saints will keep the commandments of God, and walk in the path they have commenced to tread, revelation and knowledge and wisdom will be given to them from on high, the servants of God at the head will be filled with revelation to feed the flock of Christ, and this work will roll forth in strength and power in the earth, until all things which have been predicted by the Prophets are fulfilled.

May God hasten the day and help us to be faithful, that when His kingdom is established, we may be worthy of a place therein, through Jesus Christ. Amen.

THE PRIVILEGES OF THE SAINTS, ETC.

DISCOURSE BY PRESIDENT JOHN TAYLOR, DELIVERED AT HOOPERVILLE, MONDAY, JUNE 27, 1881.

REPORTED BY GEO. F. GIBBS.

It is a very great privilege to be Saints of the most high God, and it is of much more importance than many of us sometimes comprehend. It is a great privilege to have God for our father and friend. And then while we have God for our father

and friend, on the other hand, we ought to be the friends of God. It is said of Abraham, that he was the friend of God, and we, the Latter-day Saints, ought to be the friends of God, and to take pleasure and delight in doing his will; for we are

indebted to him for every blessing which we enjoy, whether pertaining to this earth or to the heavens, to the life that now is or to the life that is to come. Many of these truths are not known in the world, for the simple reason that they have not been taught, nor are there any people outside of the Priesthood of this Church who are capable of teaching men the principles of life, the principles of salvation, the principles of exaltation and eternal lives. And the reason why they are not capable of teaching them is, because they do not understand them themselves. And no man can teach correctly principles which he does not himself comprehend. It was upon this ground that Jesus in his day said: "If the blind lead the blind, both shall fall into the ditch." Also quoting the words of the Apostle: "The things of God knoweth no man, but the Spirit of God." And if we do not find out, we Latter-day Saints, how to approach God, as has been referred to by a previous speaker, and how to call upon him acceptably and to approach him as our Father, and to feel that we are his children, and to take pleasure in calling upon him, and to cultivate His Holy Spirit; if we do not do this, nor comprehend these principles, we have indeed made slow progress in the things pertaining to the kingdom of God.

God has restored the Gospel for the purpose of bringing life and immortality to light; and without the knowledge of the Gospel there is no knowledge of life and immortality; for men cannot comprehend these principles only as they are made known unto them, and they cannot be revealed only through the medium of the Gospel, and through obedience to the laws of salvation associated therewith. And hence

as the Gospel emanates from God, and as that is the great medium of salvation, through the atonement of the Lord Jesus Christ, God said in former times to his former-day Apostles, and also in latter days to his latter-day Apostles, "Go ye into all the world, and preach the gospel to every creature." He sent them with a message that was fraught with greater blessings than anything that could be conferred upon mortals. And hence when the heavens were opened and the Father and Son appeared and revealed unto Joseph the principles of the Gospel, and when the holy Priesthood was restored and the Church and kingdom of God established upon the earth, there were the greatest blessings bestowed upon this generation which it was possible for man to receive. If they could comprehend it, it was the greatest blessing which God could confer upon humanity. Then he sent his servants forth to proclaim this Gospel to the nations of the earth, and he is now sending them forth to preach the Gospel of the Son of God, to deliver the testimony that he has given unto us. And, speaking for the Priesthood, have we done it? We have, and we have done it in the name of Israel's God; and he has been with us and I know it. And with regard to praying, if we had not known how to pray we should have been in a bad position many a time, regarding both temporal and spiritual things. But we learned to call upon him, and he has heard us and has come to our help in time of need. Is it not a great privilege and blessing to have a Father of this kind to approach. Let us look at it. Jesus tried in his day to get the people to comprehend one thing—to ask and receive. It is a simple thing. Seek and you shall find; knock and

it shall be opened to you. For he that asketh receiveth, etc. Do you believe it? If you do, go and try it, and see whether God lives or not, and you will know for yourselves. It was said in former times, "We know that God lives." How do you know? Because we received the things which we asked at his hands. In one place the people are told, You receive not because you ask not; and our Heavenly Father upbraids them for not asking. The Lord declares, I have plenty; I own all things, the gold and the silver are mine, and the cattle upon a thousand hills are mine. Now if you are prepared to use them properly, he is prepared to give them to you. He enquires, If a son ask for bread, would you give him a stone? The little child when it is hungry, asks its mother for a piece of bread and butter; the mother would not think of picking up a stone and handing it to the child; but she gives the little one something to eat to satisfy its hunger. And when the child is hungry it will come again and ask for more. After this kind of reasoning the Savior then said to those around him, if you who are evil know how to give good gifts to your children, how much more shall your Father in heaven give his Holy Spirit to them that ask him. Let us try then to have confidence in God, as our children have confidence in us. They will come to us and say, Papa, can I have a new hat? Mamma, can I have some new shoes? Papa, please give me five cents to buy candy. If you can, you like to gratify their little wants. Our Father feels just the same towards us. But suppose they were to ask you for a razor? "That would be dangerous," you would say. "Why, child, I don't want to give you that." And then

when you want things of no use to you, and your Father knows that it would not be good for you—although he does not tell you so, he does not give them to you because they would be injurious.

There is nothing of more value to me than the principles of eternal truth; than the principles of eternal lives; eternal salvation, and eternal exaltations in the kingdom of God; but then it is for us to comprehend it, for if we do not comprehend it, no matter how great the truths, they cannot benefit us. We frequently think a little more of a nice span of horses, or a nice wagon, or a favorite cow, and such things, than we do of God's work, as our boys sometimes get attached to a few marbles, thinking that they are everything, and they do not like to leave their marbles to obey father or mother; and God finds us about the same. We get a few dollars, or a farm, and a little stock, and a few other things; and we cannot afford to neglect these; we cannot afford to take time to pray, nor to listen to the voice of Father, we are so busy playing marbles. And occasionally when we play marbles among the dollars, we try to cheat one another, as boys sometimes do at marbles, and try to take advantage one of another. I never like to see boys cheat, and never like to see men cheat at their kind of marbles. Our feelings and affections get placed on wrong things. We are here to build up Zion, and to establish the kingdom of God. The kingdom of what? The kingdom of God. Then if it is the kingdom of God, it is not the kingdom of man, originating or belonging to man. It came not of man nor from man, it came from God, and we are indebted to him for it; and we are indebted to him for all the

light and all the intelligence we have. For the life we have, for the pure air we breathe, for the use of our bodies and our reason, for the food and raiment we eat and wear, and in fact, for everything we have and enjoy, both of a temporal and spiritual nature. All these things God gave us. We did not have them; we did not grow them. You may have planted the corn and plowed it; but I think the Scripture tells us that Paul may plant and Apollos may water, but it is God that gives the increase. It is so in our farming or anything else. If we have good crops, it is through the blessings of the Almighty that we receive them, and if he did not give them to us, then we should go without. He could send an army of crickets or grasshoppers, or a great hail-storm, sweeping away the fruits of our labors, and in that event, whose would they be? I think it very foolish to quarrel over marbles; I think it foolishness in men to seek after the things of this world and place their affections on them. I see men, and I have seen a great many men in my time, grasping after the world, and they sometimes will succeed in gathering considerable together; and when they have gathered it, they would fold their arms and say, "Soul, take thine ease, eat, drink and be merry. For I have much good laid up in store; I am not dependent on any man, soul, take thine ease." That man hears a little whisper; the finger of God is laid upon him, and this whisper says, Thou fool, this night shall thy soul be required of thee; and then, whose shall these things be that thou possessest? Who shall have them then! O, I will leave them to my children! But somebody may cheat them out of it. It is a very difficult thing for people to

leave things for their children, and have things done just as they wish, there being so many people to interrupt and grasp after this world's goods righteously or unrighteously. What a fool to gather large possessions, and now to only occupy a few feet of mother earth. And that brain once so busy, is now slumbering, decaying in the tomb, and worms are reveling within its chambers. And those limbs that were active and energetic and full of life, are now helpless and powerless. And what of these things? I have sometimes, in speaking on matters of this kind, related my own experience when a boy. I have dreamed, for instance, of being very rich, but I would say in my dream, I am afraid I am dreaming; I am afraid when I awake I shall not find my treasures; but I'll try to hide them and make them secure. In the morning I would hunt for my treasure, but never could find it. You will find, every one of you, that, naked you came into the world, and naked you will return; you can take nothing pertaining to this world with you, not if you were to possess the whole earth. If you possess any portion of this earth by right or title or authority, you will have to get it from God, and you will have to get it when the earth shall be renewed. Abraham had great promises of lands, so had Isaac and Jacob. And what did Abraham have? We are told by Stephen, who lived many generations after him, that God had promised Abraham that he should have this land; but nevertheless he gave him no inheritance in it, not so much as to set his foot on. Notwithstanding the promise of the Lord to him respecting his possessing that land, he had to buy a place in which to bury his wife, and in which he himself should be buried.

And yet, did God's promise fail? No, he will yet possess that land and his seed with him, and the promise be literally fulfilled. While it is proper for us to seek after everything that is right and honorable, on the other hand it is quite as right and very proper that we should set God before us all the time and render obedience to his law, so that we may acquire an eternal inheritance in the kingdom of God. God is now establishing his kingdom upon the earth. If it is the kingdom of God, and he is establishing it, he expects us to be subject to his law, and to be governed by it, and to keep his commandments.

What then shall we do? We will do everything which God requires at our hands. Have we families? We will try to train them up in the fear of God. Have we wives? We will treat them as we would angels of God, and be their protectors and guardians and make them comfortable and happy. And then, as was remarked, we will dedicate our houses and lands to God, and ourselves to God, and our wives and children and everything we have, and feel that we are the children of God and our offspring with us. Again, if I was a woman, I would try to treat my husband right and to make a heaven of my home, and would try to make everything pleasant around me. You husbands now and then quarrel with your wives, and you wives quarrel with your husbands, and you wives sometimes quarrel with one another; I will say cease such folly, and have another kind of feeling; and treat everybody not as they always treat us, for that would not always be right; but let us do unto all men as we would have them do unto us. A man came to Jesus on one occasion, and asked him, which was

the greatest commandment. The Savior answered him: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." Can we do that? It is sometimes hard work, is it not? We too frequently feel we would rather put two dollars in our own pocket than one in our neighbor's, do we not? We would rather have two or three cows than that our neighbor should have one. Is not this the kind of feeling? "Thou shalt love thy neighbor as thyself." The law—some of us talk about law sometimes; we cannot get enough of it in the Church, therefore we want to go outside for it. I have known, for instance, men to go to law over water difficulties, and they would fee the lawyers liberally, and then, of course, the streams would flow in rich abundance, and there would be plenty of water for everybody. [Laughter]. I remember when a little boy, seeing a somewhat curious picture. Two farmers were quarreling over or disputing the ownership of a cow; and one had her by the horns, the other had her by the tail. In order to settle the difficulty they secured the services of one of these peacemakers of the law, and his love for his fellow man was so great that while they pulled at either end of the cow, he sat between them quietly milking her. [Laughter]. In case of difficulty, for difficulties will arise sometimes, would it not be better for us to attend to the milking of the cow ourselves; and go to the Lord for His guidance and manifest feelings of liberality and kindness towards our fellow men, towards all men? What, would you do so with Gentiles?

Yes; it would be a pity if we could not do that. Why, we are told that the Lord "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Let us try to be like him. We do not want much association with them; we do not want to take counsel at their hands; we do not want to be influenced by them; we do not want them to teach our children while they are seeking to destroy us and to induce legislation against us, and are doing everything they can to injure us. We will say, Father, these are thy children as well as we are; we ask thee to put a hook in their jaws, so that they cannot go any further than thou shalt permit them; and the balance of their conduct we will strive to endure. Make us worthy to be acceptable in thy sight; and if thou seest fit to let them stir up any commotion, we will try to bear it, because we believe it will be overruled for our good and for the advancement of thy cause in the earth. Would I hurt them? No, if I were to see one of them hungry, I would feed him; if I were to see them naked, I would clothe them; but I would not give them my daughters to wife, neither would I let them teach my children to lead them down to death. I want those to teach my children and the children of this people who will lead them in the paths of life. But treat everybody well, and do what is right to everybody, and cultivate the spirit of kindness towards all. And when you see somebody's cattle in somebody's grain, feel sufficient interest in his welfare to go and drive them out; and try to promote the welfare of your neighbors and make them feel as comfortable as you can, and God will bless us, and we will bless one another.

And we will build our Temples; and what will we do with them? Administer in them. And then we will spread the Gospel to the nations, and teach our children the principles of intelligence and set before them good examples. And let every father of a family feel that he would not want his wife or wives or children to see him perform an act that he would not have them do; and thus be prepared to say: Follow me as I follow Christ. Let us live together in peace and union and cultivate the Spirit of God, and sustain those who are placed to preside over us. You have a President of the Stake, pray for him that he may comprehend correct principles and draw near to God, and bring down his blessings upon him. Pray for Brother Richards, and pray for us. Here is Brother Woodruff, a faithful man; so are the balance of us; so are many of you, good, faithful men. Well, sustain all honorable people. We need praying for; we are all alike: we are all of that class of whom the old lady was talking when she said: "We are all poor, miserable, *independent* sinners." We all need assistance, and we should bear with one another. And while we are seeking to do right in many instances, let us be kind and charitable and long-suffering in the Spirit of Christ, which is the Spirit of the Gospel.

Brethren, God bless you; Sisters, God bless you and God bless your institutions. Be diligent and faithful in observing the laws of God, and the peace and blessing of God will be with you. I pray my heavenly Father to bless this people, and to bless these lands, and all that pertains to you, that your habitations may be habitations of peace, that your children may grow up full of light and truth, and become no-

table men and women in Israel, whose names shall be known among the honorable of the earth. Zion is onward; let us progress along with her, and the men who at present affect to despise us because we are so small, will by and by dread us because of our unity and power. While the finger may be pointed in scorn at a "Mormon" today, by and by it will be said that such and such a man was born in Zion, for we are men and women of integrity and fidelity; that will be the case

with our posterity, who will rise up and call us blessed. And they will esteem it the greatest honor that could be conferred upon them, so far as the honor of this world is concerned, to have been born in Zion; because we purpose living in such a way, that while the world generally will grow worse and worse, our conduct will be of that nature that we shall command the admiration of honorable men as well as the favor of our Heavenly Father. God bless you. Amen.

THE GREAT PRINCIPLES OF SALVATION, ETC.

LAST DISCOURSE OF APOSTLE ORSON PRATT, DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SEPTEMBER 18, 1881.

REPORTED BY JOHN IRVINE.

It has been almost one year since I have been able to stand up before a congregation to address them, having been severely afflicted during that period of time. I am now blessed with the opportunity and privilege of occupying a few minutes, as long as my health would justify, in speaking a few words to the congregation. I am just able to stand upon my feet, most of the time scarcely able to sit up. I believe that the Saints have exercised their prayers and their faith in my behalf. If they had not done this, I doubt very much whether I would now be able to appear

before you. Notwithstanding the afflictions of my body and the long silence that I have kept, so far as public congregations are concerned, yet I have felt the same enduring love for the principles of truth and for the people of God in all my afflictions, that I had in the time of my health. There is nothing so precious to me as the great principles of salvation. They have for the last 51 years of my life—it being 51 years tomorrow since I was baptized—occupied the uppermost place in my mind. Riches, the honors of this world, etc., have been but a very small consideration with me, com-

pared with the riches of eternal salvation, the blessings of the everlasting Gospel, the new covenant which we have embraced, the great work which the Lord our God is performing by his mighty hand in the age in which you and I live. I trust and verily believe that that which has had so conspicuous a place in my understanding, in my thoughts, in my meditations, in my mind, will continue to hold the same position with me so long as the Lord shall permit me to tarry here in this probation. Fifty-one years ago tomorrow, as I have said, I entered this Church, the Church then being confined to a small district of country in the State of New York. The knowledge of the Gospel, and the doctrines which we have taught, had not spread forth except within a very small limit of country. What a contrast between then and the present! Tomorrow—if I live till tomorrow—I shall be 70 years of age, which is said to be the average old age of man. They are the years appointed to man. So says one of the inspired writers, and if man, peradventure, should reach a few years beyond three score and ten, it is said that it is filled up with afflictions and sorrow and infirmities of old age. I trust, however, that if I am permitted to tarry still longer than this appointed time, or rather this period of time, I trust that my days may not be those of suffering. At any rate, so far as my mind is concerned, my understanding, that is at rest, that is at peace. I know what my hopes are. I know the plan of salvation. I have had the communications of the spirit of the Lord God, to teach me more or less all the days of my life, and this has given me great consolation. Hence, if I live past seventy, I do not expect to have sorrow of mind. I

may have afflictions; I may encounter them; I may not to any great extent.

I wish to call your attention for a few moments to a subject closely connected with those days that I have been speaking of—the rise of the Church. It will be next Thursday night, 54 years since the Prophet Joseph Smith, then but a lad, was permitted by the angel of the Lord to take the gold plates of the Book of Mormon from the hill Cumorah, as it was called in ancient times, located in the State of New York. This I consider one of the most marvelous occurrences which has taken place for the past eighteen centuries—to be permitted to observe the face of an holy angel, and then be permitted, in addition to that, to take out of the ground, in fulfillment of ancient prophecy, a record of one-half of our globe, giving a history of the peoples and nations that occupied this great western hemisphere—more marvelous than anything that has transpired during that long period. What makes it still more marvelous is, that it is connected with revelation, with something that comes from heaven, with divine authority. God permitted this record to be taken from its place of ancient deposit. He it was that sent the angel to deliver those records into the hands of this boy. It was God. And what object did the Lord have in performing this marvelous thing? It was to establish on this earth that kingdom predicted by the ancient Prophet Daniel, that should be set up in the last days, which should stand forever, and should finally become a great mountain and fill the whole earth. What could be of more importance? Such an event was predicted to happen, that such a kingdom should arise, that God should be the autho-

rity of it, that he should lay the foundation of it, that he should set it up. If we go back to the finding of the records of the Book of Mormon; if we go back to that eventful day when God sent his angels to confirm the divinity of that record to three other persons; if we go back to the time of the organization of this Church, we find that God has in all these matters spoken himself. We did not select the day on which this kingdom should be organized. Joseph Smith, the Prophet, did not select the day, but God pointed out the very day, the very month, in which this work should be performed. Hence it is God's work; it was God and not man that set up this kingdom. Has there been an authority established in this Church from the day of its organization that was established by man's authority? Not one. Every authority in this Church, however high or however low, or whatever the nature of the callings might be, whatever the duties of the callings, God has introduced that authority. We have no record, no minutes in our Church, where there have been Apostles called and ordained in this kingdom, by man's authority. It is just what we might expect. Anything else than this would not be ascribed to the kingdom of God. The kingdom of God could not be set up by man. Man has no right to select even the day for the organization of that kingdom. Man has no right to select the least officer of that kingdom; it must all come from heaven. It was said that such a kingdom should be set up. It was set. It was set up according to the mind of God, according to his own mind, not according to the whims and notions of sectarians, or any theologians, or any learned man, but according to the

mind of the great Jehovah. We have seen the progress of this kingdom. We have seen what God has accomplished during the last 51 years. We have seen his hand made manifest. We have seen the kingdom organized, not to dwell in the place of its particular organization, and the people be scattered all over the world like sectarianism, but a kingdom that should gather together the sons and daughters of God, according to the predictions of the ancient prophets into one place upon the face of our globe, to prepare them for the mighty events and occurrences that should take place when he should accomplish that work. And how marvelous it is to see the hundreds and hundreds of vessels that have crossed the ocean, the mighty ocean, in perfect safety, bringing the Saints of God to their destined haven, to rejoice in one body, in one place, in one region in the mountains of Israel, the great backbone of the western hemisphere, if we may so term it. This is all to fulfil prophecy.

But I must not enlarge upon this subject. How happy I feel that I am once more, after having been brought so low, so near the gates of death—how happy I feel that I am permitted once more to lift up my voice before you. I do not know that I can make you all hear, but I trust that my voice will be strengthened, I trust that my body will be strengthened, I trust that my mind—if it has been weakened at all by sickness—may also be strengthened, and that I yet may have the humble privilege of lifting up my voice and testifying, before thousands of people in these mountains, if not abroad among the inhabitants of the earth, of God's power. It is a day in which he has commenced to perform a

mighty work, and the foundation is already laid and is quite broad, and he has quite a numerous people through whom he can work and accomplish his mighty purposes; and although feeble in body, I do not know but what the Lord may yet strengthen me to again publish glad tidings of great joy abroad among the nations of the earth, or perform

whatever duties may be assigned unto me by the general authorities of His Church.

May God bless the people of Zion—all the Latter-day Saints scattered throughout all these mountain regions: may he favor us before many years with a full and complete redemption according to the promises that are made in His word. Amen.

THE WORSHIP OF GOD, THE SACREDNESS OF THE SABBATH, ETC.

DISCOURSE BY PRESIDENT JOHN TAYLOR, DELIVERED AT BOUNTIFUL, SUNDAY, A. M.,
JUNE 26, 1881.

REPORTED BY GEO. F. GIBBS.

We have not come my brethren and sisters to preach great discourses, but to talk to you in a friendly way about some of the things in which we are all interested. When I am instructing others I feel instructed myself, and the advice I give others, in a general way, fits me also. The best of us are not too good; we all of us might be better, and do better and enjoy life better, having more of the Spirit of the Lord in our own homes and in our own hearts, and do more to promote the welfare of all who come within our reach and influence. To serve the Lord, is one of the great objects of our existence; and I appreciate as a great privilege the opportunity we enjoy of worshipping God on the Sabbath

day. And when we do meet to worship God, I like to see us worship him with all our hearts. I think it altogether out of place on such occasions to hear people talk about secular things; these are times, above all others perhaps, when our feelings and affections should be drawn out towards God. If we sing praises to God, let us do it in the proper spirit; if we pray, let every soul be engaged in prayer, doing it with all our hearts, that through our union our spirits may be blended in one, that our prayers and our worship may be available with God, whose Spirit permeates all things, and is always present in the assemblies of good and faithful Saints.

I will tell you how I feel on a Sab-

bath morning. I realize this is a day set apart to worship Almighty God: now I ought to worship God myself, and I ought to look after my family and discover whether they are engaged in the same thing or not. For we are commanded to keep holy the Sabbath day and to rest from all our labors, as God did when he created the earth upon which we dwell. He has given us six days to attend to the various labors and duties of life, and if we pretend to keep the Sabbath, let us do it acceptably to God our Father, dedicating ourselves to him at least, for that day, and placing our feelings and affections upon him. And then, the Elders of Israel, throughout the broad earth are engaged this day in trying to teach the principles of salvation, and I feel like praying for them, and also for our missionaries who are going abroad among the Saints in this land, as well those who speak, as those who dictate in the assemblies of the Saints in this land and in all other lands, that as this is a day set apart for the worship of God, all Israel everywhere may be under the influence and guidance of the Spirit of the living God, and that those especially who speak may be under the divine influence of the Holy Ghost, and present to the various congregations the words of eternal life. God has conferred upon us very many great and precious blessings, and I sometimes think it is difficult for us to appreciate them as we should.

We are here in the land that is emphatically called, the land of Zion. I think when I hear these words, that they have some significance. What is meant by Zion, or the people of Zion? As I understand it, in fact, as the Lord has told us, it means, the pure in heart. That would hardly apply to all of us, but

it would in part. We would like to be pure in heart, but we can hardly reach it yet. There are a great many things which we admire in others, and there are a great many principles which we admire in the abstract, and there are a great many things which we wish we could do, but which we do not do. Still we are aiming in a great measure to do what is right; and if there are any people upon the earth that are doing this, I believe the Latter-day Saints are that people. And, yet, we do not do it, do we? If I were to ask you individually, the answer would generally be, "No, I do not perform my duties as I should, but I would like to do so, but sometimes I yield to improper influences, and while I know that in doing this, I am not performing my duty, yet I realize in some instances that the spirit is willing but the flesh is weak." But I think we are improving, and that is encouraging. We are the professed people of God, and being so, we ought, at least, to observe all of the leading principles of the Gospel, not to hear them only but to do them. We profess to be under the government of the United States, and being citizens we want to be good citizens, better than any other citizens, and I believe we are. I firmly believe that we are more loyal and more patriotic to our national government than any other citizens belonging to it. That is my opinion. And I think that we can well afford to observe all of the principles instituted among men by any proper government, we can well afford to observe all the prominent principles thereof, and I do not know of any law that as a people, we violate, excepting one, and that has been made on purpose to make us either break the command of God, or violate the law of the land.

I wish that our legislators would not make such laws; I wish they would adhere strictly to the Constitution, and to the spirit and genius of our institutions, and not depart from them. For while we are desirous of obeying all of the laws of our country, we cannot violate the law of God. We say, O Lord, teach me thy will and help me to do it. The law expects that one man shall not infringe on the rights of another. That is right; all would agree to that. It expects us to contribute our proper proportion to maintain the existence and responsibilities of the government, both in times of internal trouble and outward aggression. That is proper and we do not wish to have any other feelings than that. They make laws that men should be honest; that is all right. If a man steal, he should be delivered over to the laws of the land. That is part of our religion as well as part of our politics. Our governors sometimes act foolishly, but we cannot help that. The office they hold is a part of our institutions, and because they act illiberally and dishonestly toward us, shall we condescend to berate them? No; it would be bad enough to tell the truth about some of them without resorting to falsehood. We will respect every man in his position, whether he respects himself or not, and respect all laws and all proper authority everywhere. What, would you pray for the Government of the United States? Yes, certainly; and when it shall depart from correct principles and violate the laws of God, and incur his displeasure, I shall feel very sorry for it. Before our late war broke out I knew it, for God had revealed it to me; and when it did come, the trouble and distress that would overtake the people I knew of, and my heart wept over them be-

cause of it. But it had to come, and no man could prevent it. When wrong is committed, or an unwise course is taken, it bears with it its own punishment. And as far as we are concerned, so long as we keep the commandments and are true to the trust that God has reposed in us, we need not fear the consequences, for he has said, it is his business to take care of his Saints. It is our duty to cultivate and cherish the spirit of the Lord. And what is the fruit of that Spirit? In former days it was—"love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance." What is the fruit of the spirit of evil? Envy, malice, hatred, evil-speaking, lying and slandering one another and towards other people. This was the fruit of evil anciently; it is so today. Principles that were good eighteen hundred years ago are good today. And if men, by taking a wrong course, act imprudently and seek to injure us, shall we seek to injure them? No, we will try to do them all the good we can. "But that is not natural." But then we ought to be changed from nature to grace. Jesus stated, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you," etc. When you have done all that and met all the requirements of the law, what more can be asked of you? Nothing. Some say we violate their laws. What law? The law that was introduced to make us violate the revelations of heaven; but though men seek to trammel us, yet in the name of God we will perform all our religious duties and responsibilities,

and let all Israel say, "amen." ["Amen" from the congregation]. And yet, will we be subject to law? Yes. Here is Brother George Reynolds, who is present, he was subject to the law. Did he fulfil the law? Yes, he did. Did he meet all its demands? Yes. And having met them, what more remains? If a law is made, and because we are conscientious before God, seeking to fulfil his law unto us, we violate such a law, and we are deprived of our liberty, by the help of God, his power and grace being with us to sustain us, we will bear the consequence. What can be asked then? We think we can fulfil the law of God and the law of man as near as they will let us; and if they wish to punish us for keeping the commandments of God, let them do it, and let them abide the consequence. And when we get through we will say, you Judge and Jury, who passed upon certain men, we have met your requirements, we now go to the Lord and say, Father, we have also met thy requirements; we could not barter away thy laws; we could not violate thy commandments, but, O God, we have been true to thee, and we have been true to our national obligations. And having done our best to promote peace, and having fulfilled the law of both God and man, we feel that we shall be justified by the Lord, and by all honorable, highminded, just and patriotic men. We are not the first who have been put to the test—Daniel and the three Hebrew children had to pass through this ordeal, they met the consequences, as we propose doing. This was under a despotic government, but under our republican form of government, and with our free institutions, with a Constitution guaranteeing human liberty and the free exercise of religious faith, we have a right to ex-

pect a different action. But should this nation persist in violating their Constitutional guarantees, tear away the bulwarks of liberty, and trample upon the principles of freedom and human rights, that are sacred to all men, and by which all men should be governed, by and by the whole fabric will fall, and who will sustain it? We will, in the name of Israel's God. Of this the Prophet Joseph Smith prophesied long, long ago. This is the position we stand in. And if the Government of the United States can afford to oppress us, we can afford to suffer and grow strong.

Let us go to the law of God. We are here to build up Zion; and how ought we to feel? We want to make as good houses as we can. That is all right provided we come by them honestly. We want to lay a foundation for our children if we can. That's all right. But do not let our hearts and affections be placed upon these things, for there are other things we have to do. We have to pay our tithes and offerings, as we have been commanded. We have to build Temples. And that is all right. I was going to say, if we do that; I need not put the if in, for we are doing it, we are building three Temples today, and I feel to give credit to the Saints for their liberality and zeal in the work. So far that is all right.

But do we want to speculate out of our brethren and get something from them to build us up? That is not right. We want to build one another up as well as ourselves. Do we object to a man making money and means? O, no; but I should very much dislike to see him accumulate it from his brethren by taking advantage of their circumstances. That is not right. We should be governed by the principles of law and equity. The Scriptures

say, speaking of the Lord, "Judgment and justice are the habitation of thy throne." But "who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." Let us seek to promote one another's welfare, and feel that we are brethren, that we are the representatives of God upon the earth. Our Heavenly Father is desirous to promote the happiness and welfare of the whole of the human family; and if we, any of us, hold any Priesthood, it is simply for that same purpose, and not for our personal aggrandizement, or for our own honor, or pomp, or position; but we hold it in the interest of God and for the salvation of the people, that through it we may promote their happiness, blessing and prosperity, temporal and spiritual, both here and in the world to come. That is why the Priesthood is conferred upon us, and if we do not use it in this way, then there is a malfeasance in office; then we violate our obligations before God, and render ourselves unworthy of the high calling that the Lord has conferred upon us. The Priesthood always was given for the blessing of the human family. People talk about it as though it was for the special benefit of individuals. What was said of Abraham? "In thee and in thy seed"—what? I will confer blessings upon thee. O, that is all

right so far as it goes. But "in thee and in thy seed shall all the families of the earth be blessed." Let us act in the capacity of benefactors, and if we are descended of Abraham, let us walk in his footsteps and make ourselves worthy of the promises, let us extend our feelings wide as eternity, and seek to bless and benefit, lift up and ennoble all around us; that we may all rejoice together and be exalted by the same principles which have been revealed for the benefit of all men. That is the way I look at these important matters, and such is the position we all should occupy.

People talk sometimes—they have a particular case to be adjudicated, and they would like to get hold of a High Councilor and warp his judgment, and make him dishonor himself and his calling. Tell such men when they approach you, to desist; that you are after justice, equity and mercy among men; and then let everything else go, yielding individual feeling, relations and all else to justice and equity, and God will sustain you. While speaking of justice, I do not believe in seizing a man by the throat and crowding him down; but do justice between man and man when placed in that position. We do not wish to destroy men, nor to use any vindictive or oppressive measures. It is said of the Savior: "The Son of man is not come to destroy men's lives, but to save them." That is the way I read these things. And while we deal justly, let us deal mercifully. While we act in righteousness, let us do it with judgment. We all need the Spirit of the Lord; and we all need to humble ourselves before him and seek for his guidance. Were I a President of a Stake, I would feel like saying, O God, help me to control and manage things

according to thy will, for I do not want my way or to carry out my own feelings; I want to do thy will; show it to me, O Lord, and help me to do it. If I were a Bishop—I do not know what I would do, but I know what I should do. I should feel like saying, Father, thou hast committed a number of souls to my care; help me to look after their temporal interests and also to promote their spiritual welfare, and see that they are properly instructed in the laws of life; help me also to teach the teachers that go among the people, that they may go full of the Holy Spirit to bless and benefit the people, that with the aid of my brethren I may be a Savior among them. That is the way I ought to feel and to do if I were a Bishop; and that is the way you Bishops ought to feel and to act, and do it humbly with a desire to do good. And then, if I were a Priest, Teacher or Deacon, and was going around as an instructor among the people, I would want to watch over their welfare. And if I knew of difficulty between two neighbors, I should try to hunt it out, and seek after the Spirit of God to guide me, that I might do everything that is right and be under its influence. And if I was not a Teacher, but was the head of a family, I would want to teach my family right and teach them the principles of virtue, holiness, purity, honor and integrity, that they might be worthy citizens, and that they might be able to stand before God, that when they and I get through this world, we

might be worthy to meet the elect of God (those whom he has selected from the nations of the earth), and the Gods in the eternal world. Therefore, every morning, as head of my family, I should dedicate myself and my family to God; and if there be trouble existing between me and anybody else, I would meet them half-way, yes, I would meet them three-quarters or even all of the way. I would feel like yielding; I would say, I do not want to quarrel, I want to be a Saint. I have set out for purity, virtue, brotherhood, and for obedience to the laws of God on earth, and for thrones and principalities and dominions in the eternal worlds, and I will not allow such paltry affairs to interfere with my prospects. I am for life, eternal lives and eternal exaltations in the kingdom of God. If we obey the law of God, and then obey the holy Priesthood over us and respect them, and, instead of falling out with them, pray for them, it would not hurt us, would it? We must learn to do good for evil. It is a most delightful principle. David prayed that his enemies might go to hell quickly; but Jesus prayed, saying, Father forgive them, for they know not what they do. I like the sentiment and feeling of the latter better than that of the former, because it is calculated to cement people together in their interests and feelings, in their desires and sympathies. Let us try to make a heaven on earth. God bless you, and lead you in the paths of life, in the name of Jesus. Amen.

THE WORK OF THE SAINTS IN THIS GENERATION, ETC.

REMARKS BY PRESIDENT WILFORD WOODRUFF, DELIVERED AT BOUNTIFUL, JUNE 26, 1881.

REPORTED BY GEO. F. GIBBS.

There are a few of us still living in the flesh and able to mingle with the people, but our orbit or circuit has become so extended that we are a little like the courts—it takes us a long time to get around to visit the people.

You have had excellent counsel this morning from our brethren. They have taught us a portion of the Gospel of Jesus Christ, which we should treasure up. We occupy a different position from any other generation; there has never been a generation since God made the world that has been called upon to perform the work that the Latter-day Saints have. Reference has been made to the city of Enoch. Enoch stayed as long as he could in this world; and through his labors a people were sanctified who, with himself and their city were taken away from the earth because of their righteousness. The people of God in no generation have been able to dwell upon the earth only so long as they were able to finish their mission; the wicked living contemporaneously with them have warred against them and have conquered and overcome them in a great measure, until many have had to seal their testimony with their blood. It is our lot to live in the great and last dispensation that God has given unto man, the dis-

pensation in which a people is to be prepared to build up the kingdom of God on the earth, which is to be thrown down or overcome no more forever. God has called a class of men and women who, with the exception of a few, have been permitted to live out their days and die a natural death. It is true that Joseph Smith, who laid the foundation of this work, and others, have had to seal their testimony with their blood; and if I were to tell what I think about it, I would say it was ordained of God that our Prophet and head should be sacrificed in the manner that he was, as much as it was ordained of God that Jesus Christ should be sacrificed in the way that he was; and that for two purposes—in order that his testimony might remain in force upon all the world from the hour of his death, to rise up and condemn this generation who reject the Gospel of salvation. With the exception of a few, it has been designed, I believe, that the Prophets and Apostles of this dispensation should not have to seal their testimony with their blood, but that they should live until they finish their missions on the earth, bearing their testimony to the truth of the work, and building up the kingdom of God; and then they will gather up their feet and sleep with the fathers, surrounded by

their children and friends. This people and these Elders who bear the Melchizedek Priesthood, through the providence of Almighty God, will not be called upon to go forth, like David of old, and shed the blood of their fellow man in their own defense. There were many things required of him which will not be required at our hands; and some things he was not permitted to do, because he was a man of blood. These are my views with regard to our position.

We are called of God. We have been gathered from the distant nations, and our lives have been hid with Christ in God, but we have not known it. The Lord has been watching over us from the hour of our birth. We are of the seed of Ephraim, and of Abraham, and of Joseph, who was sold into Egypt, and these are the instruments that God has kept in the spirit world to come forth in these latter days to take hold of this kingdom and build it up. These are my sentiments with regard to the Latter-day Saints. I will repeat what I have often said—there is no power beneath the heavens that can remove Zion out of her place, or destroy this Church and kingdom, as long as the people do the will of God, for he will sustain them, and overrule the acts of their enemies for their good and for the final triumph of his truth in the earth. It is now over fifty years since the organization of this Church and kingdom, and since its birth it has continued to progress and grow in numbers and in influence and power, and it will do so until Zion presents herself before the heavens in her glory, power and dominion, as the old prophets have seen it in vision. Then, what manner of men and women ought we to be, who are called to take part in the

great latter-day work? We should be men and women of faith, valiant for the truth as it has been revealed and committed into our hand. We should be men and women of integrity to God, and to his holy Priesthood, true to him and true to one another. We should not permit houses and land, gold and silver, nor any of this world's goods to draw us aside from pursuing the great object which God has sent us to perform. Our aim is high, our destiny is high, and we should never disappoint our Father, nor the heavenly hosts who are watching over us. We should not disappoint the millions in the spirit world, who too are watching over us with an interest and anxiety that have hardly entered into our hearts to conceive of. These are great and mighty things which God requires of us. We would not be worthy of salvation, we would not be worthy of eternal lives in the kingdom of our God, if anything could turn us away from the truth or from the love of it. The Lord told Joseph that he would prove him, whether he would abide in his covenant or not, even unto death. He did prove him; and although he had the whole world to contend against, and the treachery of false friends to withstand, although his whole life was a scene of trouble and anxiety and care, yet, in all his afflictions, his imprisonments, the mobbings and ill-treatment he passed through, he was ever true to his God, and true to his friends.

I have had some reflections on the same subject referred to by Brother Cannon. In going into the house of Brother Call, and those of the many of the brethren, what do we see? We see good houses, pleasant homes, and the inmates thereof, enjoying the necessaries and comforts

of life. We have places to rest, we have places to lay our heads. How different are the circumstances that surround us today in comparison with our situation before we came to these valleys, and in comparison with the experience of many of the ancients. Jesus himself, the son of the living God, had not where to lay his head. The foxes, he said, had holes, and the birds of the air had nests, but the Son of Man had not a place to lay his head. He traveled in the midst of poverty all the way to the cross. We have been in the same condition. We who have been in this Church since its early days, have known what it is to be without homes, to travel without purse or scrip, to go hungry and almost naked, to suffer from cold and fatigue. When we came here the ground was all that we had to lie upon, and we were glad and felt to rejoice in our hearts that God had brought us to a place where we could lie down if it was upon the ground, in peace, free from the persecution of our enemies. God has proved us in days that are past and gone. He has now given us a country and a home. It has been well said that we should be careful lest these conveniences and comforts, by which we are now surrounded, should draw us from the things of God. Remember, my brethren, the greatest gift that God can bestow upon us is eternal life, and it is worth more than all the houses and lands or the gold and the silver upon the earth. For by and by we will go to the grave, and that puts an end to worldly possessions, as far as our using them is concerned. The grave finds a home for all flesh, and no man can take his houses and lands, his gold and silver, or anything else of a worldly character, with him. We brought

none of these things with us when we came from our previous state. As Bishop Hunter says, babies are born without shoes and stockings. All the knowledge that we can accumulate from experience and observation, and from the revelations of God to man, goes to show that the riches of this world are fleeting and transitory, while he that has eternal life abiding in him is rich indeed.

We have a great work before us in the redemption of our dead. The course that we are pursuing is being watched with interest by all heaven. There are fifty thousand millions of people in the spirit world who are being preached to by Joseph Smith, and the Apostles and Elders, his associates, who have passed away. Those persons may receive their testimony, but they cannot be baptized in the spirit world, for somebody on the earth must perform this ordinance for them in the flesh before they can receive part in the first resurrection, and be worthy of eternal life. It takes as much to save a dead man as a living one. The eyes of these millions of people are watching over these Latter-day Saints. Have we any time to spend in trying to get rich and in neglecting our dead? I tell you no.

Here is a subject I have thought about. David said, "Let my enemies go to hell quickly." He got angry, and he did some things he should not have done. Our Savior acted right the reverse. The more light and knowledge a man has, the more of the power of God he enjoys, and the more he is able to comprehend the things of God. Why did the Savior say, when he was under the agonies of death, "Father, forgive them?" Because He knew well that, although they were blind as to what they were doing, they and their posterity would

welter for 1,800 years under the curse of God, for the deed they were perpetrating. He knew what the result of the shedding of his blood would be upon the human family, yet he was sorrowful because he knew that before he should come again as their Shiloh, the Jewish nation would be trodden underfoot of the Gentiles. The result of their treatment of the Savior of the world still afflicts them. In many countries they are still persecuted and deprived of the right of citizenship, and are not permitted to purchase land and hold it as personal property. The Savior could foresee their future, and what would befall them and their race, until he should come again. While he himself suffered, he could exclaim, knowing all the circumstances, "Father, forgive them." Brother Taylor feels the same towards this nation. We should all have the same feeling, and if we enjoy the Spirit of God, we can overcome that feeling which arises in the hearts of men to resent a wrong, to return evil for evil. Joseph went to God, and he opened his mind by vision, in which he saw the destruction of our nation; he saw that famine and pestilence and war would lay waste our land, until it became so terrible that he prayed God to close the vision. Well may we say, "Father, forgive them." Well may we pray for them, and feel in our hearts not to envy them, but leave them in the hands of God.

There are two spirits with us. I will relate a little circumstance which took place with me. I brought President Young sick in my carriage on July 24th, 1847, the first time he set his eyes upon this valley. In process of time I followed President Young to the Utah penitentiary, under the edict of a religious bigot and wicked man, because he felt his

dignity was not honored by President Young. On my way to the place of confinement I remember what my reflections were. I thought to myself, "Now, here is President Young, the man, under God, who came here, far removed from civilization, the pioneer of emigration to the great West, and found a barren, desolate land, inhabited only by a very poor lot of Indians and wild animals: today it blossoms comparatively as the rose; and today he is a prisoner on his way to jail." It worked upon my mind considerably. By and by another spirit said to me, "Be still, and know that I am God, and will fight the battles of this people; you need not allow yourself to be troubled about this." The result we all know. That very act leveled Chief Justice McKean to the ranks of the common citizen from which he never rose again, and he has since passed away, and like others, is in the hands of God. Brigham Young will rise in judgment against him and against all men who have persecuted and maligned and abused him. That will be the case with all of us—we shall be called upon to judge this generation. We should as Saints of God, never allow ourselves to wish the destruction of those who oppose or persecute us, but leave them in the hands of our God, to deal with them as he in his justice and mercy may see fit.

With regard to the law of God, it is all right. We can well afford to keep it and trust in him. I look upon it as really marvelous, when we bear in mind the ceaseless endeavors to make themselves notorious at the expense of those who have obeyed that law. I say, when I look upon the results of all that has been said and done about it, I regard it as a marvel. If the hand

of God has not been manifested in behalf of this people, I do not know where to look for it. This kingdom will stand, God will plead with her strong ones, but Zion will not be moved out of her place. Quite a remarkable thing has just happened—four cyclones start from near the same point, each taking a different course, the results of which are known. God has nothing to do with them, says the world. But

the judgments of God will be poured out, and the spirit of unbelief will grow in the hearts of the people, and they will be blind to his power until it is too late.

Brethren and sisters, seek after God; call upon him in your secret places, and do not turn away from righteousness and truth; there is nothing to be gained by doing that, but everything to lose.

God bless you. Amen.

REVELATION—THE PRIVILEGES OF THE SAINTS, ETC.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON, DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, APRIL 24, 1881.

REPORTED BY JOHN IRVINE.

The principles which have been advanced this afternoon are so strictly in accord with the principles which were taught by the servants of God in ancient days, that everyone, upon reflection, must acknowledge that to have a church professing to be the Church of Christ there must of necessity be in it, if the ancient principles be adhered to, the spirit of revelation. In the Bible that has come to us as the record of God's dealings with his people from the days of Adam our father down to the days of the last disciples of Jesus Christ: in that record we are told that every man who professed to be a follower of the Lord,

and especially those who belonged to the Church of Jesus Christ, enjoyed from the Lord that spirit of revelation. It is difficult to conceive—if we did not see around us organizations professing to be his followers and not enjoying His Holy Spirit, or the Holy Ghost, which communicates his mind and his will unto those who seek for it. Of course we see around us in Christendom any number of churches which profess to be the churches of Christ, the members of which deny present communication from God, who say that revelation is no longer needed; that the canon of scripture is full, that all the revelations that

God had to give to men he has given, and that they are embodied in the Old and New Testament. We have, as I have said, any number of churches which make this statement, teach these doctrines and train the children and the grown people in the belief that God had ceased to speak, that he has ceased to communicate his mind and will unto his children; that the channel of revelation which was once opened and by which all who were his true children were distinguished—that that is forever closed. But, as I have said, if it were not for the existence of these organizations; if it were not for the fact that these are the teachings that mankind receive; if we were to read the Book itself, and rely upon its statements, the natural conclusion would be that it would be the privilege of every man and of every woman who belonged to the Church of Christ to have communications from him, for the reason, as I have already stated, that it was the distinguishing characteristic of the organization known as the Church of Christ in the Messianic dispensation. It was the distinguishing characteristic also of the men who were the servants of God anterior to the days of Jesus. It would be a most singular idea—if it were not for the existence of those traditions to which I have referred—that God, our eternal Father, our Great Creator, should cut off his children from all communication with him, and leave them to grope in the dark, wandering hither and thither without any certain means of knowing his divine mind, of comprehending his divine will concerning themselves and the affairs of the earth. I can join with Brother Nicholson, who gave expression to his joy and gratification that we live in a day when God has once

more broken the silence which has reigned for ages, and has revealed his mind and made known the plan of salvation in its old plainness and purity to the inhabitants of the earth. And if there is one thing that causes my joy to be greater than another, it is the fact that this knowledge, as he has stated, is not confined to one man, nor to three men, nor to twelve men, but that it is communicated unto every humble soul who seeks for it in a spirit which is acceptable unto God. It is a constant cause of thanksgiving to me that a people have been gathered together who are relieved, to a very great extent, from the uncertainty, and from the strifes, contentions and divisions upon points of doctrine that prevail throughout Christendom. There is in every human heart a desire to know something concerning God. I think it is Bancroft who says that the natural man, the barbarian, believes in God naturally; but skepticism and unbelief are the attendants of civilization, of enlightenment so called. There is no man who has not stifled that portion of the spirit of God which is born in him, who does not desire to know something concerning God; concerning his purposes, concerning the plan of salvation, concerning the object of his creation and of his being placed on the earth, and also concerning his future destiny. And because this knowledge does not come in the way in which men would like it to come, because God does not conform to men's ideas and to men's expectations, a great many deny the existence of God, and say that if there be a God, he certainly would reveal something to those who seek earnestly to comprehend him. But there is one saying recorded by an ancient Prophet, that experience proves to be true, even the

experience of those who have known God best, and have been best acquainted with the plan of salvation. The Lord said that, "as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." We cannot comprehend God; we cannot dictate to him the plan that he shall pursue in saving his children. Men frequently say, "How easy it would be for God to reveal himself; how easy it would be for him to make his mind and will known so indisputably that no one could cavil about or reject it; how easy it would be for him to open the heavens and make manifest his glory, and send angels that all might see." No doubt the Elders of this Church have been frequently met by the objection—whenever they had testified that God had established His Church in its ancient power, with its ancient gifts, restored the everlasting Gospel, and the authority to administer its ordinances, and that he had done this by the administration of holy angels—they have been met by the objection, "Well, if this testimony be true, why did he not send angels to somebody or to some people whom *all* would believe, and concerning whose testimony there could be no doubt, instead of sending them to an obscure youth, an illiterate boy, in the State of New York, and withholding from the rest of mankind all knowledge concerning this wonderful event." Of course this sort of argument applies to the Savior himself, it applies to the whole plan of salvation, it applies to every Prophet that ever lived, and cannot be confined alone to Joseph Smith or to the Latter-day Saints. With equal force it might apply to those who lived at the time of the resurrection of the Savior. Why was he not

seen by all the people? Why was the Son of God born in so obscure a place, born in a stable and cradled in a manger? Why did he not reveal himself in power? Why did he not convince all the inhabitants of the earth so irresistibly that they would be compelled to accept Him as the Son of God. This argument would apply to other dispensations than that of the Son of God. It would apply to Noah, to Abraham, to Moses, and to the whole of the Prophets and Apostles that ever lived. But God, as I have said, has a way of doing these things that does not comport with the ideas of men. There is one thing that we as a people should understand, and that is, that God has purposely drawn a veil between himself and the inhabitants of the earth to accomplish his own designs. He has the power—we all admit it, that is, all who believe in God—to reveal himself in his fulness; he has the power to open the heavens and show every living being all that the heavens contain. There is no limit to his power. He controls the innumerable hosts of heaven. He has but to utter his command and they obey. Jesus said, on one occasion, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" But God, as I have said, has purposely drawn a veil over the inhabitants of the earth. He permitted Adam to fall; he permitted him to transgress his law, to bring about the fall of the human race, in order that man might be, for without the fall man would not have had an existence upon the earth. "Adam fell," therefore, "that man might be; and men are, that they may have joy." There was a purpose in this. God, through his foreknowledge, comprehended

it all. He knew the end from the beginning. It was all arranged. The Son of God was foreordained, to come as a Lamb slain from before the foundation of the world, to die for man and atone for the original sin, and to bring to pass the resurrection from the dead, he being the firstfruits of them that slept. God designed that he should come here and be clothed upon with humanity. He designed we should struggle and contend here in this probation with a glimmering of knowledge, a little light. He gave unto us his word. He has commanded us to seek unto him, and he that seeks shall find, to him that knocks it shall be opened, and he that asks shall receive. How? Will it come in such a manner as to convince all the world? No. There would be no faith if this were the case; there would be no room for the exercise of faith. God wishes his children to be developed. And what better position could we be placed in for development of every kind than in such a school of experience as that through which we are now passing on the earth? If God were to reveal himself as many would like, there would be no room for the exercise of faith, there would be no necessity to struggle. But there are two great powers on the earth. Here is the power of God on the right hand, and on the left hand here is the power of evil, and as the Book of Mormon tells us, "it must needs be, that there is an opposition in all things." We could not enjoy the sweet if we had never tasted the bitter. There are two principles at work, and we have to contend with them. Jesus, our Great High Priest and Elder Brother, when he was upon the earth had to contend against evil. He was not free from temptation. He was tempted in all things like unto us, but he

differed from us in being able to overcome temptation, in being sinless through the power that he had through his Sonship. But he set us the example. He knows through that which he had to contend against the weakness of human nature. He stands as mediator at the right hand of the Father, pleading for his brethren and sisters who, like himself, are subject to the trials, temptations and afflictions that exist in this mortal life. But because of this shall we say that God does not speak? Because we do not see his face, shall we say he does not exist? Because we do not hear his voice, shall we say he has no voice? Because we do not see his hand or his arm—that is, that which we call a hand or an arm—shall we say that he has neither hand nor arm? Certainly not. He will be sought after and all those who seek him will receive his blessing. He will give certainty, he will remove doubt and misapprehension, and give light and enable all such to comprehend and see as far as necessary that which is good for them; he will lead them on step by step, until they reach his presence if they will obey his commandments. They will not have to do this in darkness or in doubt, they will not have to throw aside or surrender their judgment, but he will give unto them his mind and will in such plainness that they will know and comprehend for themselves, although they may be tempted and tried and afflicted.

The proclamation of the Gospel as it has been taught in our day, has brought peace to thousands and thousands of seeking souls. It was very remarkable at the time that this Church was organized, how the spirit of God moved upon a great many people throughout the United States, in Canada, in Great Britain, Denmark,

and in other countries to which the Elders went, carrying the glad tidings of the restoration of the ancient Gospel. In many places members of churches were dissatisfied with the want of power in the churches to which they belonged, dissatisfied with the absence of gifts, and they met together and prayed unto God to reveal himself or to give unto them some knowledge concerning the old plan of salvation. Here are my two brethren on this stand, President Taylor and President Woodruff, aged men, who in their early youth or early manhood were in this condition—President Taylor in Canada, and President Woodruff in Connecticut, one of them a Methodist preacher, and the other a member of no denomination. Both of them for years sought God with all the earnestness of their souls to make manifest unto them his mind and will. They were dissatisfied with the existing condition of affairs. President Taylor with other members of the church to which he belonged, would gather together to read the Scriptures, and investigate the principles taught by the Savior and his Apostles, such as the gifts following believers, but in the church to which they belonged and other churches around them no such gifts existed. They were dissatisfied with this condition of things, being conscious that God was the same then as he had been 1,800 years before. They sought for the restoration of these gifts, and when an Elder came along with the glad tidings that a church had been organized after the old pattern, and they were convinced it was true, it filled their souls with gladness, and President Taylor and a number of others who are now in this city, or in this Territory, members of this Church, received the doctrines gladly. At

first they doubted its truth. It seemed too good to be true. And they also felt a good deal like the people of Judea in olden times when Jesus was on the earth. People asked them, "Can there any good thing come out of Nazareth?" So they feel in respect to this Church. People say, "What good can come from such a source as this is reported to be from?" The same with Brother Woodruff, the same with hundreds of men and women. And I do not know that it should be limited to hundreds; it may be said hundreds and thousands had a yearning, anxious desire for something higher, something nobler, something more certain, something that was from God. This feeling animated thousands of hearts in various lands, and the Elders were guided to them, and when they saw their faces, when they heard their teachings and humbled themselves in obedience to the commandments of God, they became profoundly convinced by the testimony of Jesus Christ, that the Gospel they taught was indeed the ancient Gospel restored. And from every land where the glad tidings have been carried by the Elders of this Church have these humble people crossed continents and oceans, forsaking all because of the Gospel, glad in their hearts that they had received it; like the man that had found the pearl of great price, they were ready to sell all for the purchase of that, so that they could have it in their possession. They were ready to forsake home, kindred, old associations; they were ready to sacrifice their good name—for that had to be sacrificed—all the past repute that they might have had, everything had to be thrown as it were to the winds. But they had found the pearl of great price. They had obtained a

testimony from God, and they could endure persecution. Mobs could not extinguish the love of truth. The burning of houses, the destruction of property, and even the loss of life itself, could not cause them to abandon the truth. They cast their lot with the Saints. This feeling of unity has pervaded this entire people, go where you will. You may go to the antipodes and find a branch of the Church of Jesus Christ of Latter-day Saints. They may have never seen an Elder from Utah, and yet when you go into their congregations and meet them, you find that they believe in the same doctrines, they have precisely the same spirit and the same faith. Before they heard the truth they might not have desired and never thought of leaving their native land, but as soon as they have received the Gospel, you will find in their bosoms, even if no Elder has ever taught it, an unquenchable desire to come and associate with the people of God in the Rocky Mountains, and they are never content until they can gratify their desire. Go to the north and the south, to the east and the west, and to the most distant lands, upon the face of the earth and you will find in their hearts the same feeling, nothing else will satisfy them. God has spoken, God has touched their hearts by the power of the Holy Ghost, and it is this that has sustained us. It is this feeling we should cherish. It is dearer to us than life itself. It is the spirit of God that unites heart to heart, that unites man and woman with bonds that are stronger than death—death cannot break them. Where that feeling is cherished, persecution may rage with all the fierceness that is possible, it cannot destroy it. I thank God from the depths of my heart, when I think of it, that I

live in such a day and that I belong to a church of this kind, that I am permitted to have a membership in the Church, for go where you will on the earth you cannot find anything like it. This brotherhood comes from God. It is a foretaste of that brotherhood that will exist in the heavens; it is a foretaste of that union and that love that will prevail there, and without which heaven would not be heaven. And whence its origin? Where did it originate? It originated in heaven, and it was communicated through an humble instrument whom men despised.

It is a test of faith to embrace a Gospel taught by a man with the repute that the world gave to Joseph Smith, with all the falsehoods that were circulated concerning him. It is a test of faith today to the inhabitants of the earth to receive anything that has an origin among the "Mormon" people. Why, you might as well accuse a man of being a leper in some societies as accuse him of being a "Mormon!" Men will shun coming in contact with him. To those who know the Latter-day Saints, it is laughable to see the feeling that is manifested, and there is no greater cause of wonder in the minds of this class than when they come to Utah and see the condition of things existing here, it is so different from everything they have expected. Men and women frequently get filled with the most outrageous ideas respecting the Latter-day Saints. They come here expecting to see monsters, as though you wore horns or were beings of a different species to other people. Now, as I have said, it takes faith and a love of the truth to embrace the Gospel under such circumstances. And the devil is doing all he can, as he always has done, to prejudice

men's minds, to deceive them, to throw dust in their eyes by maligning the servants of God and the people of God. He did it with the Savior. Why was it that all Judea did not believe in the Savior, a holy being whose life was spotless, performing mighty miracles in the midst of the people? Could they not all have embraced the Gospel? Was it God's design that they should not embrace it? No. God gives unto us our agency, and we do not ourselves realize how great this is. There is no limit to our agency. The power to choose good, the power to refuse evil, the powers to choose evil and refuse good is given to every human being. We can, if we choose, accept God; we can, if we choose, reject God. There is no compulsion about Him, about His Gospel, or about the plan of salvation. If you and I are saved, we will be saved because we have been obedient, and we have exercised the power that God has given unto us. There is no limit to this. We can seek unto Him in humility in the name of Jesus, and continue faithful to the end; we can walk humbly and uprightly with all the ability of which we are capable, observing virtue, chastity, honesty and truthfulness, or we can on the other hand turn to evil, we can reject everything that is good, we can be untruthful, we can be unvirtuous, we can be dishonest, we can practice iniquity. As the Lord said to Cain, "If thou doest not well, sin lieth at the door." If he would do right, he would be accepted. The agency was within him; God had given it to him, and he would not take it from him. We should cease to be the beings he designs us to be if we did. We are not automatons to be moved by some master hand or pulled with a string. God will control our ac-

tions, but he will not dictate to us and compel us. He overrules all things for his glory and for the accomplishment of his purposes. Your acts and mine, and the acts of all the inhabitants of the earth are subject to God, who is the overruling providence over all, and he controls all to suit his divine purposes through his superior knowledge and supreme power. But if you get to heaven, as I have said, if you sing the songs of the redeemed, you will do it, because you yourselves have chosen that path and have determined, by his aid, to walk therein all your days; if any are ever numbered with the damned, if any, ever go into outer darkness and endure the misery of those who have rejected the truth and violated those laws which God has given, violated, in other words, the light that was within them, and which comes from God—if any be there it will be because they have chosen to walk in the path that leads in that direction, and Jesus came not to save them unless they seek to save themselves; it would be contrary to the plan of salvation if he were to do so. There is divine wisdom, therefore, in our seeing as little of the divine presence as we do; it is a test of our faith, and yet those who follow the right course receive the light that is necessary. I can testify of this to you this day in all solemnity before the Lord. I know that God is a God of revelation. I know it for myself. I know that he is a God that hears and answers prayer. I know that he is a God that heals the sick when he is approached in faith and that the mighty works that were done in ancient days he is as willing that they should be done today if his people will exercise faith. He has not gone to sleep like old Baal did. You remember Elijah and the Pro-

phets of Baal. Elijah believed in a God that heard and answered prayer, but the believers in Baal called upon Baal. They called upon him throughout the day, but he heard them not, and Elijah mocked them and said, "Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked." But Elijah's God was not asleep. He had not gone so far but what he could hear the prayer of his chosen servant. The God of heaven never sleeps. His ear is open constantly to the cries that come up unto him; his eye is never closed; he looks upon all his creations; and though he rules in the heavens above and regulates the motions of the universe and controls the planets with which the heavens are emblazoned, there is none of us so insignificant, small or obscure that he cannot hear our prayers and our cries. We have proved this time and time again in the history of this people. His preserving care has been round about us; he has never forsaken us; and often, when everything seemed as though destruction was inevitable, and that there was no path of deliverance, he has calmed the angry elements, he has opened the path and made it plain, he has caused the light of his glory to shine upon that path, and it has been clear to those who have been walking humbly and uprightly before him. This people are a standing witness in the midst of all the nations of the earth that God lives, and that he is the Being the Scriptures say he is. Think of the plots that have been devised against us; think of the plans that have been laid for our destruction; no end to them, and yet this little handful of people, six in the beginning, have

gone on increasing, trusting in God as their Deliverer. We have been mobbed, tried and persecuted in various ways, but all these things have had the effect of cleansing us, they have all had their purpose. I would not give much for this Church today if all who had joined it were members of it—that is, members of it with their sins and corruptions and inclinations to do wrong. I am thankful for one thing connected with this work, namely, that every trial has the effect of cleansing the Church, of keeping it pure, of taking away from it the dross and leaving the somewhat purer element. It would not do for the tares to grow up and choke the wheat. Therefore all these things have served a wise purpose in the economy of God; and there is this peculiarity about this Church, it has the power of self-purification, it carries with it, as it were, the power of self-purification. Let a man or a woman in this Church do wrong and persist in that wrong, and sooner or later the Spirit of God will be grieved and they will lose that spirit and their attachment to the truth, and will fall away. In this way we have been preserved. The union of the people to a great extent has been preserved. It is true that those who have left us are opposed to us; it is true there is opposition from various sources; but this does not change nor affect the fact that there are those who do right, nor does it detract from nor lessen the spirit of God which they have received, the spirit of union and of love. That spirit burns as brightly today in the midst of faithful people as it ever did.

Now there are a good many who look upon this work—and some of our faithful Saints, too—and get discouraged because they see iniquity

around them, because of evil here in our city, for instance. There was a time when we were free from these evils, many of which now abound, and some are fearful that the evil is overcoming the good. I do not share in these apprehensions. I think it is our duty to be vigilant, to be watchful, and to be all the time doing our best to repel every iniquity, to extinguish as far as we can every temptation, every wrong that is practiced; to use our influence against it, and to do all in our power to stamp it out. For instance, there is drunkenness and the sale of spirituous liquors or intoxicating drinks. I think it is the duty of every Latter-day Saint to help put away such things and to do all in their power to put down gambling houses, houses of ill fame, and other haunts of vice; to discourage blasphemy, the use of profane language, dishonesty, taking advantage of our neighbor, everything of this character. I believe this is our duty, and every man and woman should exercise himself and herself to this end; but after having done that and those efforts do not succeed in preventing or in extirpating them entirely, then what? Shall we be discouraged? Not in the least. You and I cannot sustain this work alone; it is no use thinking the burden of the work is upon us. It is God's work. I have been made to feel this a good many times when I have been concerned in my mind, being in a strait, as it were, as though everything was closing around me. But I have learned by experience that this work is not the work of man; that the responsibility of carrying it forward and gaining success and preventing evil does not depend upon me alone. I of course have my part, but God presides over it, God has it in his keeping, he is

arranging and overruling everything for its final success and triumph. He will make the wrath of man to praise him, and the remainder of wrath will he restrain. All, therefore, that we have to do is to do that which devolves upon us individually and collectively, and leave the rest to him, and borrow no trouble. One-half of our unhappiness is due to borrowed trouble, looking forward to something that will never occur. The Savior gave us a very wise admonition upon this point. Said he, "Sufficient for the day is the evil thereof." Enjoy today, not improperly, but properly. Take pleasure today and let the threats come. The clouds may be dark here in the west, when the sun sets, and you may think tomorrow is going to be a stormy day; but how unwise it would be for us to make ourselves miserable in anticipation of the storm tomorrow, when we have the sun shining upon us today, when the heavens are glad and all nature is thankful for the goodness of God. Why should we think of the storms tomorrow? Let them come, and let us be prepared to meet them as best we can. Let us put our trust in God, and while we have peace today, let us enjoy the peace. Be happy as you progress. Enjoy the day as it comes. If adversity comes you will be prepared to meet it, just as well as if you had been brooding over it for months or years. The Latter-day Saints should be the happiest people upon the face of the whole earth. I believe we are. There is one thing the Lord has done for us. He has removed that uncertainty and fear that people have respecting the future. And if we do right, if we keep the commandments of God to the best of our ability, confessing our sins and repenting of them, we have no cause to be un-

happy. If afflictions come, if death enters our habitations, shall we bow down our heads and mourn as though we had no hope? No. Let us accept it as from God, believing that he controls all things for the good of his people. And remember this, my brethren and sisters, that God has said through his Son Jesus Christ, that not one hair of our heads shall fall to the ground unnoticed. He is watching over us. He cares for the humblest. Even the very sparrows are the objects of his care, and we are worth more than many sparrows.

I pray God the Eternal Father to bless you, to fill you with His Holy Spirit. Let it be read in your countenance. God loves a glad heart and a cheerful countenance. Carry these into your homes. Husbands: instead of carrying your cares unto your homes to afflict your family with them, throw them off outside and go in with a glad face, so that your children may welcome you

with gladness and joy, as they would the presence of the sun after a storm. Let your wife also receive you with gladness and if she has had anxiety and care let your presence comfort her. One of the most painful things to me, is to see men cross in their families, carrying into their houses a spirit that incites fear in the hearts of the mothers and children, and that makes them feel glad when the man goes out. Why, such a man ought not to have a wife, he is unworthy of children. Husbands when they go into their homes ought to carry with them a spirit of peace and joy, so that all might be cheered by his presence, the children glad to meet him, glad to have him come, and sorry when he goes away and the wife, on her part, gladdened by the same spirit.

I pray God to bless you, my brethren and sisters, and to fill you with His Holy Spirit, in the name of Jesus Christ, Amen.

THE CHARACTER OF GOD'S WORK—TRUE RICHES—OUR RESPONSIBILITIES, ETC.

DISCOURSE BY APOSTLE FRANCIS M. LYMAN, DELIVERED AT THE GENERAL CONFERENCE, FRIDAY MORNING, OCTOBER 7, 1881.

REPORTED BY GEO. F. GIBBS.

My brethren and sisters, I am pleased to meet you in this General Conference, and although it is a great task to undertake to speak to so

large an audience, I am willing to undertake my part if you will give me your faith and prayers, and the Lord will bless me with His Spirit.

The work that engages our attention is more remarkable than any work that the Lord has ever commenced upon the earth. The determination of our Heavenly Father that this work shall stand forever, that it shall not be taken from the earth nor be given to another people, is one of its important features. And I sometimes fear that we do not feel as ambitious, as energetic to do our part, to bear the responsibility that he designs to come upon our shoulders, that we are not as careful as we ought to be in observing his laws and requirements; that we do not appreciate them and prize them as we ought to. If we did we would not sin; if we did we would every day of our lives seek to know the mind and will of the Father; to have His Spirit to be present with us, prompting and inspiring and urging us forward to the accomplishment of the purposes of the Lord. We forget the early love of the Gospel. We are too much swallowed up, perhaps, in the making of a living, in obtaining the comforts of this life and a little more of this world's goods. We ought to labor; we ought to be industrious; we ought to seek to gather from the elements means that would sustain us, to clothe us, to build our habitations, and to enable us materially to build up the kingdom of God. But as the spirit and body are one, and grow together, sympathizing with each other, the spirit giving life to the body, without which the body cannot live at all, so it should be with us in regard to the things of the kingdom. The Spirit of the Lord should be first, the life, the energy that should propel us to the performance of our temporal duties. In cultivating the earth, in buying and selling, in caring for the wealth of the world, our object should be to supply

our necessities, to make ourselves comfortable, to keep us alive, to keep us in good condition; but the chief part of our lives should be used in works of righteousness, of charity, seeking to improve the spiritual condition of man, to develop the intellectual man, to develop the moral man, and to gain favor with our heavenly Father; and to lay up treasures in this life that can be taken hence with us. We are not ambitious enough to excel in doing good. We are ambitious enough to excel in obtaining wealth—and yet I do not know that it ought to be called wealth. President Taylor gave a very nice explanation of true wealth yesterday. Quoting from the revelation of God to us which says, "He that hath eternal life is rich," and applying those words to our late Brother, Orson Pratt, he said, pointing to his remains, "There lies the body of a rich man." We all know that Brother Pratt was not rich in this world's goods, but it can be safely said of him, that he is rich—rich in the things of God. What he has done and accomplished is more than all the wealth of the world, the gold and the silver, the diamonds and precious stones, the houses and lands, and the cattle on a thousand hills; for he has earned the title of a son of God, and he cannot be robbed of it, having been true to the end and faithful to his latest breath.

Well now, what of worldly wealth, what of houses and lands, flocks and herds? They bring care and responsibility and trouble, that is if we have too much of them, and if we do not use them properly and rightly. If a man is endowed with the Holy Ghost; if he has first and foremost the kingdom of God and the righteousness of our heavenly Father, let wealth flow unto him as it may, he

will use it properly; he will remember the poor, he will pay his tithing, he will give liberally for the building of Temples, for the supporting of the families of missionaries, and for the building up of home industries. The more wealth a man has, the better if he has the Spirit of God to guide him in its use. The kingdom of God must be built up with means. Money is necessary in some instances with us today. I presume the Trustee-in-Trust finds money very necessary to supply certain materials in the building of Temples; and the men working on them need some money to procure some of the necessaries of life, and probably, in some instances, the unnecessaries of life. Money is necessary to supply these demands, and we cannot very well get along without it, not as well as we could when there was none here. But it is not necessary that a man should be contaminated with wealth. If wealth necessarily contaminated and destroyed life or destroyed man, what should we say of our Father who dwells in heaven, for His wealth is boundless. The wealth of the world is only borrowed for a little season. The wealth of our millionaires does not belong to them in reality, it is not theirs, not a dollar of it; they are entitled to use and to enjoy the benefit of it; in other words, they are stewards over it for the present time. If the wealth they possess were theirs, they would take it with them; they would not divide it among their friends, they would take it with them. That is, that amount which they hold to in this world. They would still cling to it tenaciously if it were possible to take it with them. Of course, I except that which they distribute beforehand; and I am not sure but what to me would be less generous in the

distribution of that wealth even to their children if they could take it with them. But they know they cannot do this, hence they divide it as they see fit before they are released from their stewardship. These means are necessary. God has made this earth. He put in every vein of gold and silver and iron and precious metal, etc. He has given fertility to the earth; and he has done these things by His own power. And He has a right to say what shall be done with them. He has a right to say to us, when you cultivate the earth, "I require you to give me one tenth of all that is produced, and the nine-tenths you are welcome to use for your own support, and for the accomplishment of my purposes. But I require this of you as an acknowledgement that you are using the earth that belongs to me."

Why should the Lord require this? There is a philosophical reason for it, there is a philosophical reason why He should require us to have faith in Him. He being the owner of the earth has the right to direct and control in regard to it, and to all who come upon it, hence it is necessary that we should have faith in Him. For He is the foundation of life, the fountain of intelligence, the fountain of knowledge, of happiness, of joy; and He knows exactly what is good for us. He knows every particle of experience that we pass through, that is necessary for us. And this earth has been brought together and arranged according to eternal principles, eternal laws, by which other worlds have been made, and by which other worlds will yet be made, that are behind us, that will follow this earth. The Lord is well acquainted with these things; and the revelation of the Gospel is intended to give

unto us knowledge in regard to these eternal laws, that we may go parallel with them, walk with them and by them, in order that we may be saved—saved from sin and sorrow, saved from death, saved from destruction, saved from evil, and be blessed and rewarded for our fidelity and faithfulness to those laws.

In the first place, God requires us to have faith in Him, because it is not possible to please Him without faith. If we do not have faith in Him, we will not listen to Him, we will not accept His word, we will not be led and counseled by Him, hence it is necessary that this principle should be and abide with the Latter-day Saints.

It is necessary, too, that we repent and turn away from sin, and work righteousness. I would to the Lord that all Israel had thus worked up to this day, from the time we embraced the Gospel, that we had done right from that time until now, that our sins should all be forgiven us. We cannot have our sins forgiven, and continue in sin. That would not be rational; it would not be philosophical. We will find that every requirement that God has made upon us tends to direct us in the strait and narrow path. But when I consider the organization of the kingdom of God, the Priesthood that he has restored to us, crowned with the First Presidency and the Apostleship, giving to us every quorum in the Melchizedek and Aaronic Priesthoods, setting all things in order; and requiring every man and woman to be prayerful morning and evening, and to remember our secret prayers; to pay our tithing; to build Temples; to perform missions; to partake of the Sacrament of the Lord's Supper every Sabbath day—and the various duties that are required of the several quorums of

Priesthood: it does seem to me that the Lord has been well acquainted with man's situation and necessities here, to arrange so many safeguards and provisions, for caring for the people, looking after them, and feeling after them, directing them, counseling and advising them, and holding them to the strait and narrow way into which they have been led by faith. And not only do they need to be planted in the strait way, but it is necessary that all those requirements be made upon them, and that they listen to them, and heed them in order that they may be kept in that way through life. For there is another power in the world that is working assiduously and faithfully, by night and day, to destroy the children of men and defeat the will of God, and to thwart His plans. And it is the business of that power to destroy man, to turn him from the service of God to the service of the Evil One. And hence the necessity of all this carefulness, these detailed plans and regulations urged in the Gospel of Christ, to keep men in the strait and narrow path. And with all this, some of Israel will go over the wall, they cannot be kept in. They will break out in spite of all the guards and bulwarks thrown around them. And the Spirit of the Lord which we received when we embraced the Gospel, and that was intended to be with us always, is grieved and driven from us because of our want of fidelity and humility, and because of our carelessness in the observance of the laws of God.

I spoke somewhat in regard to the ambition that Latter-day Saints should have, which I think has somewhat cooled in the Elders of Israel. If it was in the obtaining of a good country; if in colonizing

Arizona, for instance, we had found an admirable country like Illinois, like Ohio and the Mississippi Valley and the Middle States that are watered by the rains and the dews of heaven, if we had found a country like that in Arizona or Western Colorado, or in Southeastern Utah, in Southern Idaho, in Eastern Nevada or Western Wyoming, broad acres inviting people to come in and take up large farms, we would be ambitious enough. There are railroads that are being built in the country; we are ambitious enough to take contracts and work in their construction. The Latter-day Saints cannot be charged with being idlers, but on the contrary, they are working themselves to death, in many instances. They are not a slothful people, if they were they never would have been satisfied with this country, and subdued it as they have. The spirit of the Lord has prompted them to industry. But it seems to me that our desire to work carries us to such an extent that we have little time to devote to the performance of our religious duties. We have not been so prompt in attending to our prayers, and to our meetings; our time and attention seem to be absorbed in getting teams and wagons, horses and lands, and clothing and food for ourselves and families. In early times we did not take our meals so regularly; food was not so plentiful, neither was it so easily obtained, consequently we did not get the variety nor so much of it as we do today. Circumstances have changed; and as the earth answers to the labors of the husbandman, we put on better clothing, we set our tables more sumptuously, and our homes are altogether better furnished. We eat more and drink more; we eat extravagantly and we drink to excess of things that are

proper to be taken, and of things that are improper and should not be indulged in.

This is not right, and the Lord is not pleased with those who do it. And it is the duty of everyone bearing the holy Priesthood, to make his voice heard against extravagance and evil. But first of all let him see that he himself is free from that which he would denounce in others. He should himself observe the law which God has revealed as to what we should eat and what we should drink. The Lord knows exactly what men should do and how they should live in order to obtain happiness, the realization of which is the object or life. There are a variety of ways in which men seek happiness, which, however, result in their sorrow. But there is no sorrow to be found or experienced in keeping the commandments of God. It is true, we may have to face death, and perhaps meet it; we may suffer from the loss of property, and have to endure persecution; but when we suffer such experience by reason of our rendering service to God, it promotes eternal joy in the soul of man. Our mission as Elders should be from now on to vie with each other in doing the works of righteousness, and in living humble and pure lives. In this we will find wealth and joy, and I desire to say to you that the Elder, the Priest, Teacher or Deacon—and the term Elder covers every man bearing the Melchizedek Priesthood—who neglects these things, will be found sorrowing; he will be found mourning; that he did not fill his mission—and every man is on a mission upon whose head the hands of the servants of God have been placed, conferring upon him the holy Priesthood; all such persons are missionaries. And we should not wait

to be called to the Old Country or elsewhere, or to be set apart as Home Missionaries, or to be Bishops or Presidents of Stakes, High Councilors, etc. For I say unto you that every man who has received any portion of the Priesthood is a missionary; and the salvation of the world, to a certain extent, rests upon his shoulders. And the man who neglects his duty will see a day of sorrow for his neglect.

Then, I exhort you, my brethren, as your fellow laborer, and as a servant of the Lord, to be diligent in observing to keep the commandments of God, to magnify the holy Priesthood that the Lord, through his servants, has placed upon you. We are expected to be saviors, working in conjunction with our elder brother, Jesus, and also in conjunction with our deceased friend and brother, Apostle Orson Pratt, who has gone to continue his labors in another sphere. When did Brother Pratt allow his mind to be idle? He exercised it continually in the right direction; he labored and studied; the bent of his ambition lay in searching the Scriptures, ancient and modern, and seeking to become acquainted with the Lord. Hence he became profound in knowledge, a man possessing the true riches, a servant of the living God, who has gone to reap his reward—gone from his sorrow, from his weariness and from his labors in this life, and, as was remarked yesterday, he will find his quorum, he will find his place therein, and will abide with the saved, exalted and redeemed and those who have "fought the good fight, and kept the faith." May this be said of us! But if it is said, it will be because we labor better in the future than we have done in the past.

Let every man look into his own

heart! Let every man ask himself this question: Has this tongue of mine been used to the very best advantage? Have I spoken words of counsel to my neighbor? Have I taught my wives, my children, my brothers and my sisters as I ought? Has my mouth always been willing to give forth counsel to the world? Have I shrunk from bearing testimony of the truth? If you have in the past do not do it in the future. This life is not very long. We are only here for a little while. We are here to obtain experience. That is the object of our being, and the Lord has revealed unto us the Gospel, and we should be faithful. When we look over the world and find it teeming with millions of people who have not a knowledge of the truth—and many of them just as honest as we are in their worship, but they know not the truth, they have not sought after it, and in some instances they have been so educated and so prejudiced, and have taken error for truth, until they do not know the truth when they hear it—what a boon it is to us that God has given us a spirit by which we may know the truth and not be deceived! What a great gift and boon this is, and it ought to make us good husbands, good wives, good parents, good children, good neighbors, good men and women, laboring for the salvation of the human family.

We cannot be Saints without the spirit of the Lord. And as I said before in regard to these ordinances and requirements, they all tend in their particular place and time to keep us in the strait and narrow path. Hence upon the Sabbath we partake of the sacrament, and thus renew our covenants with the Lord, we fellowship each other, and we ask the Father to forgive the sins of the past and desire to have His

Spirit to be with us in the future. This we do every Sabbath day, prayers every morning, prayers every night, prayers secretly every day of our lives; and when this is the case with the Latter-day Saints, when they partake of the sacrament worthily, and do not eat and drink condemnation to their own souls, there will be less sickness and less quarrels among us, and the spirit of the Lord will brood over Zion.

I have thought that if we as Elders of Israel would seek to obtain a knowledge as to why these principles are given to us and their force and effect upon us, we could then explain them better to our families than we can today. But we have been satisfied by receiving a portion of the spirit of the Lord. We have not progressed as we should; we have yielded obedience to the ordinance of baptism, but we have not gone forward as we ought to have done. Possibly we have gathered with the Saints into these valleys, but individually we have settled down more or less to follow the ways of the world, to the making of means, to the cultivation of our farms, etc. We send our children to school, it is true; but there is not that system of education, there is not that training and teaching of the sons by the mothers that ought to be. We have grown more or less careless regarding these things; we have become somewhat wrapped up in

the things of the world. But I tell you that every Elder in Israel ought to feel like saying, "Father, use me as thou wilt. Give me power to magnify my calling and Priesthood, so that when contagious diseases come into the land I may look unto Thee for help." By observing the Word of Wisdom, I believe that many of the calamities which come upon us as families could be averted; not that we would live forever; but I do believe that many would be saved unto us that are taken away because of our want of faith and because we break the laws which have been revealed unto us. When a man is doing right he has remarkable courage. You know it is said that sin makes cowards of us all. Now, the man that would approach the Father should not be a coward. In approaching the throne of grace, we should do so with humility, but with frankness, asking in faith, believing that the Lord will give.

Take my exhortation, my brethren and sisters, and observe the laws of the Lord; become acquainted with them, practice them in your lives, and let your time be employed from this day henceforth in observing the laws of God, that we may have His salvation and blessing in this life and exaltation in the life to come. May the Lord bless you. Amen.

THE ABUNDANT TESTIMONIES TO THE WORK OF GOD, ETC.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON, DELIVERED IN THE TABERNACLE, SALT
LAKE CITY, SUNDAY AFTERNOON, SEPTEMBER 18, 1881.

REPORTED BY JOHN IRVINE.

The remarks which have been made by Brother Orson Pratt have no doubt been listened to with great attention and with a feeling of delight by those who have heard them. It is indeed a very great pleasure to have him in our midst once more, and especially to listen to the sound of his voice—to hear the testimony that he still bears to the work of God. It is probable that today Brother Orson Pratt is the oldest living member of the Church, and certainly there is no man in the Church who has labored longer and more diligently and with a greater spirit of self-sacrifice in proclaiming its principles, in defending it, and in advocating the cause of God in the midst of the earth. And no doubt, as he has said, the fervent prayers of the Latter-day Saints have been offered up without ceasing throughout all our valleys, and in all our settlements, and in every dwelling place, unto God the Eternal Father in his behalf, that his life might be spared, that his health might be again restored to him, that he might have the privilege of proclaiming the word of the Lord unto the people. I trust that these prayers will still be offered up, that faith will be exercised in his behalf, that the desire of his heart may be granted unto him; for I know that

faith will be exercised in his behalf, that the desire of his heart may be granted unto him; for I know that there is no desire so strong in his breast as that which he has expressed—the desire to proclaim the truth, and to win souls unto Christ, and to help establish that Zion of which God has laid the foundation. It is indeed encouraging to listen to the voice of a man who has had his experience, and to witness the unflinching zeal that he still possesses for the work of the Lord. I felt as though I did not want to say one word—if I could have answered my own feelings—after he had concluded. I would much rather have left his remarks to be pondered upon by the people, than to have said one word myself. But as there is time remaining, and we have come together for the purpose of partaking of the sacrament and worshipping our God, it is not improper that that time should be occupied.

Brother Pratt has alluded, in brief terms, to the revelations which God gave unto his servant Joseph Smith, through the Book of Mormon, or through the plates upon which that record was found. Today there is probably no greater stumbling block in the way of the people regarding this latter-day work than this record. Everything has been done that

could be done to blind the eyes and darken the understanding of the children of men concerning the Book of Mormon. Every conceivable falsehood, almost, has been put into circulation concerning the origin of that work, and the inhabitants of the earth have been led to believe that it is one of the greatest impostures that was ever palmed upon mankind. And the name "Mormon" has been applied, in consequence of this, in derision to us because of our belief in that work. I have many times been reminded of the falsehood that was palmed upon the people by the Pharisees concerning the resurrection of Jesus Christ. They would not believe that most momentous event in that generation, though borne testimony to by living witnesses. They declared that his Apostles, or disciples, had stolen the body, that he had not been resurrected, and that false belief became current in that generation and was an accepted theory concerning the founder of the Christian religion, and the whole world deemed themselves justified—speaking now in general terms—in rejecting Jesus as the Messiah, and his disciples as the Apostles of God, and yet today it is the belief of Christendom. A man who doubts that the Savior was resurrected the third day from death, is looked upon as unworthy of that holy name, the name of Christian. So beliefs change and misrepresentation and falsehood fade away as time passes on and truth is received and accepted; and the day will yet come—and it is not very far distant, when we speak about it in comparison with this event to which I have alluded—when this Book of Mormon and all connected with it will be received and accepted, that is, all the truth, as the truth of the living

God, for the reason that it is true, and that God himself is its author. For that reason, and for that reason alone, the time will come—and as I have said, it is not far distant, though it may seem very presumptuous to make such a statement—when this record will be accepted, as the Bible is now accepted, as a book of divine origin, and that it has been revealed through the ministrations and agency of holy angels. We accept the Bible today without a question—that is, those of us who believe in Jesus Christ and in God. There is not a living witness to substantiate its truth. We accept it because our fathers and our mothers and our teachers from our earliest days have taught us that it is true, that it is the word of God, and among Protestants a belief in its sacredness, that I am sorry to say is fading away in many circles, was general. The Bible was accepted after the reformation as infallible; it took the place of the infallibility of the Pope, and yet, as I have said, there is not a single living witness whose testimony has come down to us authenticated respecting its divinity, and in fact it is so open to attack that there are thousands who deem themselves justified, because of the insufficiency of the testimony and the conflict between statements which it contains, in rejecting it as the word of God. But in the case of the Book of Mormon, three witnesses, in addition to the man who was chosen of God, to translate it, testify, in the most solemn manner that an holy angel came and exhibited the plates and testified to them that it was of God. We have heard those living witnesses bear testimony to this, and though they became alienated from Joseph Smith afterwards, though every one of them afterwards left the Church,

because of differences that they had with members of the Church, and because fellowship was withdrawn from them, in consequence of acts of rebellion—yet all three men maintained their testimony unflinchingly—two of them being now dead—when they came back to the Church as they had done before, and as they did during their alienation from the Church, that the Book of Mormon was true; that they had seen an angel, and that that angel had testified to them that this was the work of God. One of these witnesses is still living, and though not connected with the Church, he still bears testimony, and publishes it—we see it frequently in the newspapers—confirming that which he had written, constantly bearing testimony unto all with whom he is brought in contact, and who make inquiry of him concerning this matter. When I was a boy I heard it stated concerning Oliver Cowdery, that after he left the Church he practiced law, and upon one occasion, in a court in Ohio, the opposing counsel thought he would say something that would overwhelm Oliver Cowdery, and in reply to him in his argument he alluded to him as the man that had testified and had written that he had beheld an angel of God, and that angel had shown unto him the plates from which the Book of Mormon was translated. He supposed, of course, that it would cover him with confusion, because Oliver Cowdery then made no profession of being a "Mormon," or a Latter-day Saint; but instead of being affected by it in this manner, he arose in the court, and in his reply stated that, whatever his faults and weaknesses might be, the testimony which he had written, and which he had given to the world, was literally true.

Besides the three witnesses who saw an angel and handled the plates, there were eight others who testified also in the most solemn manner that, though not shown the plates by an angel, they were shown the plates by Joseph Smith; that they hefted the plates, that they handled them, that they examined them, that they appeared to be of ancient workmanship, that they saw the characters upon them, which were curious; and these eight men have testified to this, making in all twelve witnesses, many of whom we have known. But if this were the only testimony concerning this work, I myself would have, I might say, comparatively slight faith in it. It would have weight, of course. The testimony of men of character, men who testify solemnly to any fact, always did have weight with me. I suppose such testimony has weight with all, more or less, according to the credibility of the witnesses. But there are evidences in this work itself of its divinity. It is the internal evidence which the Book of Mormon contains that bears testimony of it. If Joseph Smith's claims as a Prophet of God had no other foundation than that which this book furnishes, then there is foundation enough for him to rank as one of the greatest prophets that has ever lived upon the face of the earth. There were predictions recorded in this book and published to the world in the winter of 1829 and 1830, which are being fulfilled today, and which have been fulfilled, or have been in process of fulfillment since the day that the work was issued from the press. There is scarcely a thing connected with the movement of the Latter-day Saints that has not been foreshadowed in the Book of Mormon. The way in which the work should be received,

the manner in which it should be treated—I mean this organization, this Church, the manner in which the world would receive it, the manner, also, in which they would receive the record—that is the book—the expressions which they should use concerning it, had all been described in the greatest plainness before the Church itself was organized, even to the gathering of the people together, to which Brother Pratt has alluded as being so wonderful a work; and it may be said so phenomenal a work in its character. For the gathering out of this people called Latter-day Saints from every nation is a phenomenal work; the bringing them to these mountains; their organization throughout these valleys; the union, the love and the peace which prevail among them are all phenomenal in their character. This Book of Mormon, before there was a Church organized, before it had an existence, foreshadowed, in great plainness, that a people would be gathered together from the nations of the earth, and it has also described to us what their fate would be, how they would be driven and mobbed, and how they would be compelled to flee into the wilderness, as we did flee. There is scarcely a thing, as I have said, connected with this Church, or its history, that has not been alluded to with greater or less plainness, but especially the rejection of the Gospel by the nations and the treatment that those who espoused it would receive. This book was published, too, at a time when it was the proud boast of every American citizen, that religious liberty was universal wherever the stars and stripes waved; when such a thing as religious persecution was unknown; when every man could worship God without let or hin-

drance, according to the dictates of his own conscience; when such a thing as mobocracy, as driving men and women from their homes, burning their houses, destroying their property, or anything connected with these scenes, had never been witnessed in the Republic. Yet God, through this record, revealed in great plainness that such would be the case when this Church should be organized, and this was published, as I have said, before the Church had an existence upon the earth. It also testified what the fate of Joseph Smith should be. It alluded to the persecution that he should receive. It described how he should be treated by his enemies; these things were set forth and can be found within the pages of this book, and also many events that have not yet transpired. Joseph Smith has made predictions, and they are embodied in this book. I say he has made them, that is, God chose him as an instrument to bring these predictions to light—concerning the remnants that are left in the land—the Indians. Now, it is the general opinion—and it has been the opinion entertained for many years—that the Indian tribes would disappear, that they would be wiped out from the face of the land, that they would disappear as the buffalo have disappeared, and that it would only take a very short time until they would be obliterated. If there is any one opinion that is general in our land among the people in our Republic, this today is the general opinion concerning the red man. Of course there may be some who entertain a different opinion, but they are so few that they can scarcely be noticed, certainly they cannot be heard. Even those who advocate and espouse the cause of the red man, and look upon his race as ter-

ribly wronged, see no hope for him in the great future, but believe that he must disappear before the march of civilization and the increase of the pale faces. Now, Joseph Smith has predicted in this Book of Mormon the very opposite of this, and the world will yet see and know for themselves whether he is a true Prophet or not concerning this. This Book of Mormon with its promises is to a very great extent based upon the idea and the view that there is a future for the red man of this continent, and that they will at some time become an enlightened people and be redeemed from their present condition.

Now, if Joseph Smith had chosen to have said something as an impostor that would have suited the people, he would never have published the promises which this book contains concerning the red man; he would never have thought of such a thing, because the whole current of thought, even as early as the days of his childhood, was in a different direction. But inspired of God he made these predictions, and they are left on record like the other predictions to which I have alluded, and they will be fulfilled just as sure as God has spoken. And it is in consequence of our entertaining these views that we have been accused of having undue sympathy with the red man; because we have believed that they were human beings, that they had souls to be saved, and have felt to treat them with that kindness which we think is due to every man that stands in the form of God, whatever his race or color may be, whether black or red, yellow or white. Because we have taken this course and entertain these views, we have been accused thousands of times of having undue sympathy with the Indians, and sometimes of

rendering them aid in their depredations. In our valleys and throughout our mountains an Indian has been as safe as he would be in the midst of his tribe. We have fed them, we have clothed them, we have endeavored to elevate them, we have treated them kindly. We have thought that a man who would shed the blood of an Indian would receive as severe condemnation and punishment therefore, as if he were to shed the blood of a white man. We have also endeavored to teach the people this idea, and the consequence is that travel where our people may, if it be known that they are people of Utah, they can travel with a degree of safety that no one else can, because for these thirty-four years in these mountains we have pursued this policy—not to aid them in their attacks upon the whites, but, on the contrary, to persuade them—and, in fact, we have endeavored by force of arms to prevent them from doing such things when they have resolved to go upon the warpath. We have invariably said to them: "You cannot commit a greater crime than to shed the blood of your fellow men, whether it be of your own race or any other race." Our influence has been to maintain peace, to endeavor to reclaim them from their degraded and indigent condition, and teach them industrious habits and those arts which would elevate them from their degradation. The Book of Mormon has had that influence with us, and, as I have said, there are promises connected with it which will yet be fulfilled, and which will establish, even more than it is already established the truth of what I have said, that Joseph was a man inspired of God, and that he spoke by the inspiration of the Almighty.

I know that it is very fashionable

—we have experienced it, we know about it—to decry everything that is not popular. In every age of the world, the men who have laid the foundation of reformation, who have endeavored to stem the public current, and to mark out a path different from that trodden by the majority of mankind, have had the most bitter opposition to contend with. They have had everything to meet, and in many instances have had to lay down their lives in testimony of the truth of that which they were doing. And we are no exception to this rule. Our pathway has been marked from the beginning with sufferings from this cause, and we may expect that it will continue to be. We need not look for anything else. Our religion is an unpopular one, and we might possess all the virtues of the angels and they would be obscured by the misrepresentations and the clouds of calumny that are raised against us. Our virtues are lost sight of. Our industry and the good qualities which have made this land so beautiful; those qualities which have been the means in the hands of God of reclaiming this land from its desert condition, and peopling it, and making the valleys resound with the hum of industry, and creating beautiful homes in it, from north to south, and from east to west; the practice of temperance and virtue, and the other qualities which characterize this people, are entirely lost sight of, because in the opinion of the majority we are heretic. We adhere to a religion that is, as they believe, or as they assert, an imposture, and because of this they are ready to do with us as the Jews did with the Savior, and with those who believe in his divine mission. Nevertheless, this being the truth, it must prevail. There need not be any doubt in our minds,

I do not believe there is. I do not believe that 150,000 or 200,000 people can be found in any part of the globe who have the feelings of serenity and calm security, and who have less apprehension concerning the future than have the Latter-day Saints who dwell throughout these valleys of the Rocky Mountains. I do not believe another people can be found who have the feelings I describe. And when the clouds have been darkest, when everything appeared to foreshadow the destruction of the people, when it seemed as though all earth was raised against us, there has never been a time, even during those dark hours, that there has been any quailing in the hearts or feelings of the Latter-day Saints concerning the future. They know that God reigns; that this is his work, that he has laid the foundation of it, and that he will preserve and make it triumph in the earth; that he has sustained every man, woman and child belonging to this church from the beginning. When mobs have descended upon us like an avalanche, and when all the evils which they have wrought have come upon the people, even then there has been no flinching, no quivering of the hands, no shaking of the knees, no quailing of the heart, but calmly reposing upon the promises of God, the people have been sustained, and have gone forward rejoicing that they were counted worthy to be numbered among the Saints of God. This has been the feeling, it is today—and notwithstanding that threats of the most fearful character have been fulminated against us from time to time, and the press has come out with too great unanimity for its credit, suggesting every manner of scheme to exterminate us—notwithstanding all this the Latter-day Saints, I believe,

of all the people upon the face of the earth, have had more peace in their hearts, have had more peace in their habitations, have had more confidence and less apprehension concerning the future than any other people to be found upon the face of this wide globe, go where you will to find them. And why is this? "Oh," says one, "it is your fanaticism; you are an enthusiastic, fanatical race of people. Your leaders are shrewd men, and the rest of the people are the dupes of your imposture; you exercise an influence over them, you blind their minds and they are led by you because you are shrewder than they." This is the common expression of opinion respecting us. It shows how ignorant mankind are concerning this work. There is not a faithful man, there is not a faithful woman, who crossed the Mississippi River when driven from Illinois, but felt and knew that it was right for us to go into the wilderness and to carve out a new home, far away from those people who called themselves Christians, but who belied their profession—who did not feel this as much as President Young did, or any of the Twelve Apostles. Even the children themselves had the spirit of it. The whole people crossed that river and started out into the then Territory of Iowa, with entire confidence that God would lead them to a good place; they started with far more confidence than the children of Israel did under the leadership of Moses. And from that day to the present the people have had this spirit. Not a settlement has been formed throughout these mountain regions without the people themselves who founded it, being fully imbued with the feeling that they were called of God to come to this land, and it needed no con-

straint from President Young or any other man to influence them to do so. They were ready to act for themselves.

Every man and woman who enters into this Church has the right to know whether this doctrine be of God or not. I would not give a fig, if we numbered millions, if the people did not know for themselves that this was the work of God. I would rather have the six persons who formed the nucleus of the Church on the 6th of April, 1830, if those six knew for themselves that this was the work of God; I would feel we were a greater strength in the earth than six millions who had not this knowledge. And so I say concerning this people today throughout these valleys; if they only know for themselves that this is the work of God; if they have received this knowledge by the revelations of God for themselves individually, then they become a power in the earth, they are a living force. Murder may be resorted to for the purpose of destroying them, but as long as one remains there is a power through which God can work and bring to pass that which He has said shall be accomplished. The killing of Joseph Smith did not destroy this work, that was tried; it is not the killing of those who were associated with him that will do it. The past expulsions of the people did not injure or destroy the work, neither would any such attempts, if permitted, do so in the future. It is a living entity, and it is composed of living entities, men and women who know for themselves that this is the work of God, not depending upon Joseph Smith, not depending upon Brigham Young, not depending upon John Taylor, not depending upon Orson Pratt, or any other man tabernacled in the flesh, for their

knowledge concerning this work. You might kill all these men off, if God would permit you, and still the knowledge remains until you extirpate the whole people; and in this respect it differs from every other work known among men. I have said it was phenomenal. It is phenomenal this people who come from the nations of the earth—each one comes bearing testimony that he or she knows it is the work of God. They know that before they leave their homes, and they come impelled by that living faith, and they bear testimony to it. Hence it is a power in the earth. It is God's work. As Brother Orson Pratt has said, God dictated the day of its organization; God dictated that we should come to these mountains. There is not a settlement we make without our seeking to know the mind and will of God concerning it. We do not send a missionary abroad without asking the mind and will of God upon the subject. His mind and will is sought for in all things in holy places, and this Church has been guided from the first day of its organization until today, by that spirit of divine revelation. Hence the prosperity that has attended us, and the wonderful results that we witness today.

God has broken the long silence that has reigned for centuries. It is not to us alone, but He has spoken to the whole world, if they will open their ears to hear and their hearts to understand. God is working mightily today among the nations of the earth, and He is bringing to pass His great purposes, that have

been so long deferred. But who hears His voice? Who seeks to understand it? Very few indeed. Unbelief is increasing, until even among those who profess to be ministers of religion you hear the power of God questioned respecting the affairs of men, and it is a rare thing today to find any man, even a professor of religion, who believes that God interposes by special providence in behalf of any of His children upon the earth. It is very rarely you can find men who have such a belief. They believe that God allows all things to go on without interference on His part. That, however, is not the faith of Christ, that is not the teaching of the Savior, who taught His disciples and all men to go unto the Father, and ask in His name for that which they needed, and that the very hairs of their head could not fall to the ground unnoticed. This is the God the Latter-day Saints believe in and seek after. They know that He lives. They know by revelation for themselves, and this constitutes the great difference between this Church and every other church. We believe in revelation from God today. We believe that He is the same yesterday, today and forever; that He changes not, and that if His mind and will were revealed unto the inhabitants of the earth 1,800 years ago in answer to prayer, in the same manner they can be obtained today.

I pray God to bless you, to pour out His Holy Spirit upon you, to lead and guide you into all truth, in the name of Jesus. Amen.

THE BLESSINGS ENJOYED THROUGH POSSESSING THE ANCIENT RECORDS, ETC.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON, DELIVERED IN THE TABERNACLE, SALT
LAKE CITY, SUNDAY AFTERNOON, MAY 8, 1881.

REPORTED BY JOHN IRVINE.

President Cannon having read the whole of the 12th Chapter of the Epistle of Paul to the Corinthians, said: It is a blessed thing for us who live in this day and age to have records in our midst which have come down from olden times, and which are recognized, at least by Christendom, as the Word of God, and as containing principles of life and of salvation. A people who are destitute of such records are in many respects to be pitied, for they have not the benefit of the experience and teachings of those who have preceded them and are deprived of that knowledge concerning the things of God, which is a great stay unto those who possess it. It is a great comfort to a person in the midst of trials and of afflictions, who has a desire to look unto God or some being who is superior to us, to read the life and the experience of others who may have been similarly situated in other ages, and to know from the record that has come down how they felt and acted, and the deliverances they received through the power of God. In like manner it is a great blessing and a comfort to those who are struggling in the midst of the darkness, error, and confusion which prevail upon the earth, whose souls go out after God, who desire to know concerning Him,

to comprehend the plan of salvation, to have some understanding concerning the objects of their creation; and while in this life to have the experience of others who have preceded them, and also to read that which they knew concerning God.

In this respect the chapter which I have read from this book is of priceless worth; its value cannot be estimated by anything that is known among men upon which value is fixed. If we did not have this book, and it could be given to us with the testimony that we now have as to its authenticity and its divine origin, I suppose there are hundreds today in this Tabernacle who, if they could not get it in any other way, would be willing to give all that they have in the world to possess a copy of it. The fact that we have it, the fact that we have always had it, the fact that our forefathers always had it, at least so far as we know, has made us to a certain extent careless about it. We do not value it as we might do if our attention had been newly awakened to its existence. But in the Latter-day Saints it should always be a precious treasure. Beyond any people now upon the face of the earth, they should value it, for the reason that from its pages, from the doctrines

set forth by its writers, the epitome of the plan of salvation which is there given unto us, we derive the highest consolation, we obtain the greatest strength. It is, as it were, a constant fountain sending forth streams of living life to satisfy the souls of all who peruse its pages. Our condition is bad enough, it may be said, in some respects with this in our possession and having this to refer to; but we can imagine that it would be much worse if we did not have it, if we could not appeal to our fellow creatures who believe in God, who believe in Jesus Christ, who believe in the Old and New Testaments—if we did not have this to appeal to, to prove that whatever our peculiarities may be, however different our views from the views of many who profess Christianity, we at least share in those views with others who were called the people of God, the disciples of the Lord Jesus Christ in days that are past, and who among all people throughout Christendom are recognized as the true exponents of the word of God, and the plan of salvation which He revealed.

There was a day in our history when it was considered a crime for us to believe in revelation from God. I do not know that that day is entirely past. There was a day in our history when it was considered very improper for us to believe in Prophets or Apostles—that is, to believe that they ought to be in the Church. There was a time when we were indicted by a mob in its written proclamation for believing in miracles. It was considered sufficient cause and justification to expel us from our homes because we believed that God, through His power, could heal the sick, and perform miracles like unto those that were performed in ancient days by His servants. How

do you think it would have been, my brethren and sisters, if we had not had the Bible to refer to? How would it have been with many of those who passed through those scenes if they had not had the teachings of the Apostles and the words of the Savior written as we have them in the Bible to comfort them, to cheer them, and to show them that it was not a new departure for men to have those ideas and beliefs? With the Bible in our hands we could test all men who professed to be followers of Jesus Christ; for God has plainly said, that He is the same yesterday, today and forever; that He does not change; that He is as near unto His people in these days as He ever was; that he is as willing to hear their cries, to answer their petitions, to grant unto them the desires of their hearts, in our age as He ever was in any preceding age. Now, this is a doctrine plainly taught in the Bible, and it has been the cause of immense satisfaction to those who have espoused its doctrine, it would have been a very trying thing for us in the days of gloom through which we have passed had we not been assured in a very reliable way that God would hear and answer our prayers, for there have been many times when if it had not been for this assurance and this knowledge, the Latter-day Saints would have sunk beneath the weight of their afflictions, it is doubtful if they could have endured them; but by having this knowledge, by having received a testimony concerning the willingness of our Father in heaven to answer prayer, and to deal with us as He dealt with His ancient children, we have been comforted, we have been sustained, we have been filled with hope and have been cheered in our onward progress, and

this knowledge today is more precious than any knowledge there is upon the face of the earth; for in the darkness, in the unbelief, in the denial of God, which is so common at the present time, the man who knows that God lives, that God hears and answers prayer, the woman who knows this occupies a very superior position and has great cause for thanksgiving and praise that such knowledge has been placed in his or her possession. Now Paul, who wrote this epistle from which I have read, understood this perfectly. His life, in many respects, resembles the lives of those who preceded him in the same career. In many of its features it resembles the lives of the prophets who lived before the days of the Savior; and the lives of the servants of God in this day in which we live have a strong resemblance to that of Paul and his fellow Apostles. Brother Woodruff has published a little work, called, "Leaves from my Journal," and in reading that book I have been very forcibly reminded of the lives of the ancient Apostles, it resembles them so much. You have doubtless thought, all of you, about the character of the men whom Jesus chose to be His Apostles. They were men who were stumbling-blocks to their generation, for they did not belong to the popular classes. They were not learned men, they were not rich men—that is in the worldly sense of the word—they were not dignified men; and Jesus Himself, the Lord of life and of glory, was a constant stumblingblock to His generation. His origin was humble—although he came of a kingly line: his surroundings were mean and low; his reputed father a carpenter, and doubtless he himself worked at the business, and the men whom he chose were fishermen,

men of low degree, men of lowly origin; not scholars, not men of fine presence so far as worldly advantages were concerned. But he filled them with the power of God; he gave them the revelations of heaven; he taught them the plan of salvation; he sent them forth endowed with power from on high; and they effected a great revolution in the earth. They laid the foundation of a system that has accomplished marvelous results, and through their work the name of Christ has been spread throughout all the earth.

Have you not been frequently struck, my brethren and sisters, with the peculiar manner in which God called his people and his servants. It is not many wise, it is not many learned, it is not many noble who have been called as his servants. He called his Prophets wherever he could find them, and they were suited to his purpose. He called his Apostles and his disciples in the same manner. It seemed to be a necessity that the faith of the generations of men should be tried, that their confidence in God should be tested, to see whether they would be willing to receive his truth from any source however humble. It would not be any trial of a man's faith if some man possessing supreme power, who wielded wonderful influence, were to declare that what he said was the word of God unto the people—a man of popular honors, a man who could control all the people, who could make the system which he advocated popular and desirable among mankind, what trial would there be of a people's faith to embrace truth under such circumstances? But that has not been the course which God has taken with his people. He could have sent his Son Jesus Christ among men at a time and under

circumstances that would have made his influence irresistible on the earth and among the people. He could have given him such power that men would have been compelled to have received him, but that was not the way in which the Lord did his work. He never did it in that manner. He never consulted men's views and their ideas respecting his work. He chose his instruments and he sent them as he desired under the circumstances which he deemed best adapted to accomplish his purposes. Therefore His Son Jesus was born—though as I have said deriving his descent from the kingly house of David—under circumstances that did not carry with them great influence. There was nothing about his birth or his surroundings to convince the inhabitants of the earth that he was the Son of God. They were left entirely to know this by the Spirit of God; they were left to derive this knowledge by seeking for it unto him who could bestow it upon them, and were not to be actuated by that which is called the popular voice; and in this way man's agency is tested to the very utmost. To illustrate the idea that I have on my mind, suppose that Jesus had been born under circumstances that mankind would have had to accept him as the Son of God; suppose his disciples had been under such circumstances and surrounded by such influences that mankind would have naturally followed them and accepted their doctrines without hesitation, because it would have been to their worldly interest to do so, would man's agency have been tested as it was in the days of the Savior? No, his agency would not have been tested. He had presented before him truth and error. Truth was not popular.

The espousal of truth was not of worldly advantage to men at that time. If he therefore espoused it, it would be because of his love for it, and for the blessings which would flow from it, and not because there would be any profit of a worldly character attending its espousal. There is a reason therefore for God sending many of his messengers as he has done. It was rarely that they were men who by their position could control the people and cause them to follow them naturally aside from the truth. We know how it was with many of the Prophets. They were unpopular. The truths that they declared did not add to their popularity, and it was a test of men and women's love for the truth when these men came among them, for when they espoused the truth they did it because of the love of the truth. God has evidently determined that when men and women embrace the truth, they shall embrace it for the love of it; that they shall not be converted by man's influence; that they shall not follow in the train of men because of some advantage that will accrue to them. Evidently, then, it is the will of God concerning us, that if we embrace the truth we must embrace it because we love it, not because of the instrument who brings it to us. We must be willing to receive it through whatever channel he may choose. If it be John the Baptist, if it be any of the disciples of the Savior, if it be Joseph Smith, if it be Brigham Young, if it be John Taylor, or any other man, no matter who the man may be, God chooses his own instruments, and he sends his truth to the earth in a way that he sees fit.

The most of those who are of adult years in this audience this day know how it was before they heard the sound of the Gospel as

preached by the Elders of this Church. They know very well that nowhere within the range of their acquaintance was there a man among all the churches, who declared that he had authority from God to administer the ordinances of life and salvation by direct revelation from him. The most of you know that the common expression was that the canon of scripture was full; that there were no more miracles; that angels would come no more to the earth; that God would no more bestow the old blessings that were enjoyed in ancient days, and that he would no more speak unto men. This was the teaching, and everyone was led to expect that all things would continue as they were, and when men and women were dissatisfied about this, and they went to their ministers and asked them about it, they invariably replied that the blessings pertaining to the days of Jesus and his Apostles were not for this generation. I was but a child when my parents joined the Church, but I learned to read very early. Among the first questions I remember asking my father was in relation to the Apostles and to the gifts. I asked him if there were no Apostles now. He told me there were not. I asked him if there were no men who performed the works that they did. He told me that there were none, and I have time and time again gone to bed and cried because I could not live in the days of Apostles, because I could not see Jesus and knew the things which he taught, and which his Apostles taught. This was my experience in my childhood. I yearned with all my soul to live in a day when these things were possible, when God would speak from the heavens, when God would bestow his power upon

men, and when those who were faithful could receive the gifts and blessings of the Gospel as they did in ancient days, and I repined in my heart because I did not have the privilege of living in a day like that. And as I have said, though but a child when the Gospel came to my father's house, I rejoiced in it, and I have rejoiced in it from that day to the present.

God has restored the old Gospel, God has rebuilt the old Church. God has restored the old authority, and with the Gospel have come the old gifts and manifestations of the spirit, and with the Church, and with the authority and with the Gospel and with the gifts have come the old persecution, the old hatred, the old animosity, the same determination to destroy the work of God that has always been manifested when it had an existence upon the earth. And how inconsistent it would be to entertain any other views concerning the Gospel than that which we do. How inconsistent it would be to believe that the inhabitants of the earth would be entirely cut off from any further revelation from God. But, says one—this is what is said when they object to these things—how is it that we have lived for so many generations without this knowledge? There is a reason for this. God does not deprive the earth, nor the inhabitants of the earth of His knowledge without cause. When the Prophets disappeared from Israel before the coming of the Savior, there were reasons for their disappearance. When there was witchcraft, as we are told, in the days of Saul, and there was a time of famine in the land for the word of God, there were reasons for this. When communication ceased between heaven and earth in those and subsequent

days, there were good reasons why that should be so. Communication never ceased when the people were faithful. When they honored God, when they kept the commandments of God, when they listened to the voice and admonitions of His Prophets, communication never ceased under these circumstances. But when the people turned unto idols, when they followed Baal, when they hardened their hearts against God, when they persecuted and slew His Prophets, then in his anger he withdrew from them, his face was hidden, his voice was no longer heard, there were no longer visions, there were no longer prophecies in the land—an unbroken stillness reigned between the heavens and the earth until the people again repented, sometimes under the inspiration of a Prophet, sometimes under some good king raised up and turning to the Lord. Then again Prophets appeared, predictions were heard, the voice of revelation, or in other words, the voice of God through his servants, was heard in the land. And so it was after the days of the Savior. When he was killed his Apostles still lived, and they proclaimed the truth, and they would have continued to do so, to have perpetuated the line of the Apostles, to have ordained Apostles after Apostles, for, as Paul has said, God has placed first in the Church, Apostles. The Church of Christ is not perfect without Apostles. Apostles were as necessary as Teachers; they were as necessary as Evangelists; they were as necessary as Pastors. But the wicked would not allow Apostles to live, for Apostles were men who had revelation, Apostles were inspired of God; they became, as it were, the oracles of Jehovah to the inhabitants of the earth. But they were slain, one

after another. The Church was persecuted, the men of God were destroyed, and of course when this came to pass, darkness prevailed. There were no means of receiving revelation. How could God send men unto people who would kill them? He destroyed the Jewish nation for killing his Son, and he broke in pieces other nations for killing His Apostles. And thus there arose a system having the form of godliness, but denying the power thereof; a system that was popular, a system of religion that monarchs caused to be taught in their dominions and to their subjects, and a great change occurred throughout what is called Christendom. The followers of this religion, instead of being persecuted and hunted, instead of having to hide in caves and dens to escape the wrath of the governing powers, those that were left of them emerged from their hiding places and were elevated to places of power and honor, and the followers of him who was called the meek and lowly Jesus, became, in some instances, the rulers of the land. Thus persecution ceased, and with the stoppage of persecution there was also a cessation of revelation. There was no voice from heaven, no angels descended, no men had visions—that is, I am speaking now in general terms. The Church was not organized upon its original plan; it departed from it; and from that time until a little over half a century ago, this continued to be the case. Have there been reformers? Yes; good men, men who served God to the best of their ability, Wycliffe, Luther, Calvin, Wesley, and many others, arose in their generations, and strove to the best of their ability to turn the tide and to have men seek after God. But they had not the autho-

riety of the Holy Priesthood; they had not the authority to rebuild the Church according to the original pattern, and though they were blessed of God, though they enjoyed his favor, though his spirit was with them to a very great extent, they did not have the authority to initiate men and women into the Church, and through their administration to bestow upon them the gifts that were enjoyed in ancient days. This was the cause of such a long period of darkness, of gloom and ignorance that prevailed concerning God.

Now, if a man had gone with this Bible in his hands throughout Christendom at the time the Church of Jesus Christ of Latter-day Saints was organized, and inquired of the various churches respecting their organization and the gifts and blessings that Paul has described in the chapter I have read as necessary to the Church of Christ, he would have found no church corresponding to his description. He compares it to a man's body. He impressed upon those to whom this epistle was addressed, the necessity of being a member of the body; that the head could not say to the feet, "I have no need of thee;" that an Apostle could not say to the humblest member of the Church that there was no need of that member or that officer. Neither, on the other hand, could that officer say, because he was the feet, that there was no need of the head. All the officers, all the gifts, all the blessings that were enjoyed in ancient days are as necessary to the perfection of the body of Christ now as they ever were. The Saints were all partakers of the same spirit, and when men had that spirit, as Paul had it in his day, they had these gifts. Not every man the same gift, by any means; but God gave his

gifts through his spirit according to the wants of the people, according to the necessities of the Church, and thus they were in every respect a perfect body. You take out Apostles and you leave the body imperfect, and you take out Prophets and the body is no longer perfect. You take out miracles, and helps, prophecies, tongues, interpretations of tongues, and all these gifts, or any of them, and you leave the body of Christ, or the Church of Christ imperfect. Are all Apostles? No. Are all Prophets? No; but everyone ought to have the spirit of prophecy. There is necessity for Apostles, Prophets, Teachers, and all the gifts in the Church, and whenever the Church of Christ is organized on the earth it possesses those blessings. Now, referring to this chapter which I have read, if a man had gone out sixty years ago among the Christian sects and denominations in search of the Church of Christ, according to the ancient pattern, would he have found it? Was there such a church on the earth? No there was not. The Lord sent his angels to Joseph Smith and ordained him to the old authority, for as there was no man remaining on the earth then that had that authority, it was necessary that they should come, otherwise the authority could not have been bestowed. It had gone back to heaven, therefore the heavens had to be opened, angels had to descend, even the same men that held it when they were in the flesh on the earth. They had to lay their hands upon a man and ordain him as they would have done in the flesh, as they did in fact while in the flesh upon him who took the place of Judas Iscariot when he betrayed the Lord and lost his Apostleship. They laid their hands upon Matthias, and he became an Apostle. The council

would not have been complete without this. Matthias occupied that place by ordination under the hands of his brethren the Apostles, and in like manner when Joseph Smith and Oliver Cowdery were ordained Apostles, they received the Apostleship by the laying on of the hands of the men who had held that authority in the flesh, and hence you can see the propriety of angels coming.

Now, it is a remarkable fact that Joseph Smith had gifts before he was ordained. He was a Seer, for he translated before he was ordained; he was a Prophet, for he predicted a great many things before he was ordained and before the Church was organized; he was a Revelator, for God gave unto him revelations before the Church was organized. He therefore, was a Prophet, Seer and Revelator before he was ordained in the flesh. Did you ever think of it? Brother Joseph Smith was a Prophet, Seer and Revelator before he ever received any Priesthood in the flesh. But did he on that account presume to administer the ordinances of life and salvation? Did he presume to lead men into the waters of baptism and baptize them? No, he did not. Why? Because he had not received that authority. He could act in those other capacities, he could possess those other gifts, they were born with him. He was ordained a Prophet, doubtless, before he came here; but that ordination did not give him the right to immerse men and women in the waters of baptism, neither did it give him the power to lay on hands for the gift of the Holy Ghost. He had to await the authority from on high. And who came? The man that held the authority in ancient days, the man who baptized the Son of God—John the Baptist,

who was beheaded by the order of Herod. It was necessary that someone holding that authority should come from heaven, there being no one on the earth, and all the churches then in existence denied such authority, to a very great extent, at least. At any rate, whether they denied it or not, they did not possess it. And when he came, he laid his hands upon Joseph Smith and his companion, Oliver Cowdery, and gave them the authority, and then, having received the authority, they were baptized for a remission of their sins. But there still remained another authority which they did not have. Joseph was not a presumptuous man. Why, there are thousands of men in this generation who would say, "if I am a Prophet, Seer and Revelator, I have authority to do everything else." But he did not do that, he did not take that view, he waited, as I have said, until the due time of the Lord, and when the Lord sent his messenger to ordain him, then he acted. But he did not think, after having seen an angel, after having been ordained by an angel to the Aaronic Priesthood, after having received authority to baptize—he did not presume to lay on hands upon anyone for the reception of the Holy Ghost. As in the other cases he waited, and in the good time of the Lord, he sent his Apostles, the three leading Apostles—Peter, James and John, the First Presidency of the Church, in the days of Jesus after his death; he sent those who held the keys, he commanded them from heaven to go and administer unto those two men, to lay hands upon them. And when they were ordained Apostles, they proceeded then to lay hands upon each other, the one ordained the other, having received authority from God to do this. In

virtue of this Apostleship they proceeded to organize the Church under the command of God.

And witness, my brethren and sisters, the marvelous results which have followed the restoration of this angelic and divine power, witness the marvelous results wherever this Gospel has gone. It has gone forth accompanied by the convincing power of God. The humble of the earth have been baptized and they have received a testimony from God that their sins have been forgiven. What wonderful power this is! The power to remit sins by the administration of an holy and divine ordinance. Yet this has been the case. Humble men have been chosen and ordained of God, and have gone forth carrying this power with them. They have taken those who believed into the waters of baptism, immersed them, and God has witnessed unto those souls that their sins have been remitted. A wonderful power! And then they have laid their hands upon them and the Holy Ghost has descended as in ancient days, and the gifts, blessings and graces of the Gospel have accompanied the administration of that holy ordinance, and the hearts of the people have been bound together. Oh, how wonderful it is when we look at it!—men and women of every nation, kindred, tongue and people to be bound together as the heart of one man, under the influence of the power of God, through this humble agency. Such men start out feeling their dependence on God. They have no learning to boast of; they have no advantages to any great extent, yet they have not the disadvantages that some people have to contend with. I think it is a positive disadvantage to be as many ministers are. A man is terribly encumbered who goes through the mill

to be *prepared* to teach the Gospel. But when a man goes forth putting his trust in God, he feels that in and of himself he is nothing; that if he brings a soul to the knowledge of the truth, he knows that it must be by the power of God. He goes forth trembling and weeping, yet he bears precious seed. He knows he has the message of life and salvation, that God has chosen him to deliver that message, and he goes among the people, bearing his testimony in humility, calling upon God to bear witness of the truth of what he has said, calling upon the people to repent and to forsake their sins and turn to God. It is not his eloquence, it is not his popularity, it is not his wealth, it is nothing of this kind that convinces the people, but it is the Spirit of God which rests upon them. They are filled with joy and peace. They read the Bible as they never read it before. The scales drop from their eyes. They see the beauties of the Gospel, and they wonder how it was they did not see them before. And all this through the restoration of the Holy Priesthood. The Prophet Joseph Smith, inspired of God, laid the foundation of a Church that has not the like of it on the earth. Men wonder at it. They say, "What an organization you have; how wonderful it is." It is wonderful because it is Divine, it came from God. Man's wisdom did not devise it—man's wisdom has not maintained it. Whatever there is about it, God must have the glory.

In conclusion, my brethren and sisters, I say to you, cleave to the truth, revere this book (the Bible) and the other books that we have received. These precious records contain the word of God. We can look back to olden times and see how our brethren and sisters did,

and what God did for them, and how similarly he is blessing us now. These records are a source of comfort in the midst of affliction and trial; they are a source of blessing and joy to every soul who will peruse them and treasure up the truths therein contained.

May the Lord help us to be true to that which he has com-

mitted to us, that after we have fought the good fight, after we have done all we can do for the salvation of our fellow creatures and the spread of truth, we may be received into the mansions of the blessed, there to dwell eternally with our God, and with those who have gone before, is my prayer, in the name of Jesus, Amen.

THE CALLING OF MISSIONARIES—THE PROPER TRAINING OF THE YOUNG, ETC.

REMARKS BY APOSTLE JOHN H. SMITH, DELIVERED AT THE GENERAL CONFERENCE, IN THE TABERNACLE, SALT LAKE CITY, SATURDAY MORNING, OCTOBER 8, 1881.

REPORTED BY JOHN IRVINE.

I am pleased to meet with you this morning, and have had much satisfaction in listening to the teachings and instructions of our brethren.

The duties and responsibilities which are imposed upon us are of that nature that it is necessary for us to be called together from time to time to have our memories freshened in regard to the principles of the Gospel, the order of the Priesthood, and the duties and responsibilities that are incumbent upon us, as the servants of the Most High. Our minds are caused to reflect upon various

subjects. My reflections have been directed for some time in a direction that is different in some measure from what it has been heretofore, and that is in regard to the selection of missionaries from among the various Stakes of Zion, to go abroad and represent the cause and kingdom of God upon the earth, in the various fields of labor wherein we are enabled at the present time to introduce the principles of the Gospel. And in looking round among my brethren for those that it would be proper to send upon missions, I find, in my judgment, that it is

highly necessary that fathers and mothers in Israel should adopt a more strict and conscientious course in the instruction of their sons in regard to the principles of the Gospel. We find in searching among our brethren, that we are compelled at times to call upon men who have in some measure—and to a very great extent in some instances—neglected to fully study and comprehend in their entirety the principles of the Gospel. They have been faithful in the discharge of some of their duties, but the cares of life, the necessity of providing for families, aiding father and mother, etc., have prevented them receiving that care and attention and instruction, by those who are placed to watch over them that they should receive. It is a fact, patent to all of us, that those children who are called around the fireside at home and instructed in the principles of the Gospel by father and mother; that these children, though they may be wayward for a season, as they grow older, get the principles of the Gospel fixed upon their minds, a substantial foundation is laid, and as the days of thoughtlessness pass away, they are prepared to step forward and perform their part in the advancement of the work of God upon the earth. I think, therefore, it would be a wise and prudent thing for every family in Israel, that have sons arrived at the years of accountability, to teach them, not only when they have grown to this age, but from childhood up, so that when the time arrives they may be prepared to go forward in the various fields of labor, and use their influence in the advancement of the work which our Father has established. We frequently have to strive, in some measure, to keep our children around us, inasmuch as they are engaged in

various pursuits, sometimes in various places; yet it would be the ambition and pride of every man and woman who are rearing a son in Zion, that he should be a messenger of peace and salvation to the world.

This is one of the subjects that I felt to touch upon in Conference. I have never been called upon before to look around in the interests of missionary work, but I have been led to reflect upon this matter. The noblest work that a son can be engaged in is the work of carrying the Gospel to the nations of the earth, and to do this successfully they must have a testimony of the truth within their own hearts. Every father and mother, as their sons become of age, should see that they are prepared for the responsibility and honor of a position of this kind, and thus be an honor to their parents, who have stood firm to the principles of the Gospel. In my brief experience in this matter I have had to approach many young men who have been in some measure wayward, not wicked; they are willing to go and try, but they feel that their lives have not been as exemplary as they might have been. No young man, however lowly his estate may be, is exempt from this right and privilege—the son of the farmer and the son of the lumberman, as much as the son of the merchant, the doctor, or the sons of the Twelve, Presidency of Stakes, Bishops of Wards, etc.; the same responsibility rests upon all who have espoused the cause of truth, and who are desirous that our names should stand in Israel.

I would therefore plead with the young men that are within the sound of my voice this day, that they prepare themselves for this great work, study the scriptures of truth, cultivate the spirit of humility, and strive

to learn the way of life and be prepared for the duties and responsibilities of Elders in Israel. This should be the desire of every young man; and if we, as fathers and mothers, will attend to our duties, if we will study the interests of our families, enter into their feelings and sentiments, and cultivate within their hearts a regard for the principles of truth, we will find our sons and our daughters grow up around us honoring the Priesthood of the Son of God, honoring the Lord and His laws, and striving to do their utmost in furthering the advancement of His work. It is the duty of every young man who has received the Priesthood to become acquainted with the principles of the Gospel, so that he may be able to aid in the accomplishment of this great labor. And in order, my brethren and sisters, that they may have a proper education for this labor, it is necessary that we begin with them in childhood; that mother makes it her sacred duty in the absence of father, or whether he be at home or no, to call her little ones around her and teach them to pray to their Father in Heaven for His blessing upon themselves; their friends, their kindred, and the good and pure everywhere. And where fathers and mothers begin to thus train their children in early childhood, in the principles of the Gospel, we will find that in afterlife, they will take their place in the Church, when the proper time arrives. Under this influence and teaching they will take their place in the Young Men's Improvement Associations, and learn to bear their testimony intelligently, and feel desirous of responding to every call made upon them. They may feel timid at the first, as I believe all men do to a greater or less extent; but the right spirit is within

their breasts, and they cannot shake it off.

Now, I am sanguine that there are many who call themselves Latter-day Saints, who have neglected their duty in this respect, and many a son is permitted to grow to manhood, whose father has never asked him to bow with them at the family altar. This is a serious neglect upon the part of those who have named the name of Jesus, who have come up to these mountains to be taught in the ways of the Lord. It is a sad neglect, and those who have done it in the past should guard against it in the future. We should attend to the sacred duty of instructing our sons and daughters, so that when they are called to fill various positions, they will feel it an honor to respond. This sentiment and feeling should actuate us at all times. It is not necessary that our children should be taught to make particularly long prayers. Christ, our elder Brother, has set us a wise and prudent example in this respect; He has given us an example worthy of imitation. It is not for the number of words that we use in approaching our Father, but it is that we approach Him in earnestness, realizing that He can bless us; and if we draw near unto Him as we should, we shall receive a blessing at His hands. I have sometimes thought that fathers have been unwise in this matter: their prayers have been too long; so much so that those who may be taking part in the same get tired and desire to be away from the family when this duty is to be performed. This should not be so. The children should be taught to take a pride in this duty, and made to feel that it is their duty to be in attendance when the family bow down to return thanks to God for all the mercies and blessings He has vouch-

safed from time to time. If we as parents, will do our duty in this respect, if we exercise our privileges as the servants of our Father, we will find a race of men and women growing up around us who have faith, who will honor their parents and the cause we desire them to represent; but if we allow them to grow up without culture and a proper regard for the ordinances of the Gospel of Christ, we will find that our sons and our daughters will stray from us and from the principles of truth. We should look well to this condition of things and see that we are performing the duties devolving upon us.

I trust this is enough from me upon this subject.

I desire to speak a few minutes to the young men, for I see there are quite a number within the sound of my voice. I feel as a rule, that I am more at liberty to talk and reason with them than I am with those who are older and more experienced than I am. I desire to plead with the sons of Zion, that they will select for their example the best men that can be found in the kingdom. If there is a man in the Church whose life is unspotted, upon whose name rests no stain, and who is clear from every evil; pattern after his virtues; study to possess integrity as he possesses it; study to be honest as he is honest, just as he is just, and avoid the shoals, the rocks

and evils upon which many men have wrecked and gone to pieces; for no man that is a thief, a liar, a robber, an adulterer, can keep the faith of the Gospel. I would warn you, my young brethren, to look well to your course in life, see that it is free from sin; for no man can remain in the kingdom of God long who has the thought resting upon him that he is guilty of wickedness. I find in my experience, in looking around me, men whose growth in the kingdom has ceased, and I find in seeking to know and understand the cause of this, that they have been guilty of indiscretions that they cannot face. We should see, therefore, that our course of life is free from stain, for if we leave the path of rectitude, we must expect to go down to disgrace and dishonor; but if we lay our foundation in righteousness, we will find ourselves in the path of life, and the blessings of Heaven will be upon us. We will have neither fear nor doubt. It is he that is guilty of sin that is doubtful and fearful, for he fears the justice of God.

Well, my brethren and sisters: I am pleased to be with you, to see your faces and to feel your spirit. I feel that Zion is growing, and that she may continue to grow and spread, until the purposes of God are accomplished, is my prayer, in the name of Jesus. Amen.

EDUCATION—ITS ADVANTAGES AMONG THE SAINTS, ETC.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON, DELIVERED AT THE GENERAL CONFERENCE, TUESDAY MORNING, APRIL 5, 1881.

REPORTED BY JOHN IRVINE.

A great variety of topics have been alluded to during our Conference; and I trust that the people will be able to remember, after their return to their homes, the various counsels and instructions that they have received. Our meeting together in a conference of this character ought to be exceedingly profitable to us. Certainly these are occasions of great interest; and I am sure if the instructions which have been given are carried out by the people, they will produce a marked improvement in their lives.

There are many subjects which suggest themselves to us upon occasions like the present. We are placed in such circumstances that it requires constant teachings, constant counseling to enable us to accomplish the duties devolving upon us.

There is one thing that has impressed itself very much upon my mind, to which allusion has been made by others since our Conference commenced, namely, the subject of education.

My position for many years has been such as to deeply impress me with its value and with the importance of our attending strictly to this matter in our various settlements.

There are no people with whom I am acquainted upon the face of the

earth who need and who can find use for education to the extent that the Latter-day Saints can. The sending out of missionaries, the building up of settlements, the laying the foundation of a government in a desert land uninhabited by other people; the framing of a polity that produces the results that we have seen produced already in our valleys, and the taking part, as we naturally will have to do, in all matters affecting the weal and the independence of our children and others, all these considerations appeal most powerfully to us as a people, as fathers and mothers, and as citizens, to do all in our power for the advancement of the cause of true education in our midst. Those who are familiar with the people and with what has been done must feel gratified at the improvement which has already been made in various directions. There is a rapidly growing taste for everything that is elevating. I can remember when a boy, when we came here, of the feeling of the boys and the young men; to ride bronco horses, wear big spurs, use the lasso dexterously, break wild horses, and pursuits of that character, were then deemed the most desirable accomplishments by many.

A great change has taken place. We now have our Mutual Improve-

ment associations for the young of both sexes; the meeting of last evening gave evidence of the great improvement there has been made in this direction, and the crowded condition of the meeting of the Sunday School superintendents and teachers held the evening previous to that, was an indication of the interest that is being taken in these matters by all classes. This means improvement; this means a growing taste, an increasing desire to advance. You can see it in the children. Books are sought for. Children take pleasure in reading. The great demand today in this Territory is for libraries. And let me here say, we should be exceedingly careful in the selection of books that we put in the hands of our children. And there is one thing that I would have said last night, had time permitted, to those engaged in these associations, that is, to teach the children not to accept that which they read in a book as true, because it is printed; but to teach them to weigh for themselves, to examine for themselves, and test for themselves the statements which may be made upon any and every subject that may be brought to their attention through the medium of books, whether scientific or otherwise. The danger in indiscriminate reading on the part of young people lies in this: their impressions are vivid, and if what they read be incorrect; if, in point of fact, what they read is based on unsound premises and be entirely wrong, but it is presented in an agreeable taking and specious manner, they are apt to accept it as being true. Now, as we have heard this morning, God has revealed certain principles which we know to be true, certain grand cardinal truths which are as fingerboards pointing the way of life. We should teach

them to our children of the Sabbath School and of the Mutual Improvement Associations, and endeavor, by the help of God, to implant them in their hearts, so that they afterwards in their search for knowledge, of any kind, may be able to bring what they may read to this standard and test the same thereby. And if our children are taught thus to read, the danger of infidelity, the danger arising from superficial reading, and the imbibing of incorrect ideas, sometimes set forth in a scientific way will be, to a great extent, obviated; and to my mind great care should be taken in these things by all teachers, by all parents, by everyone, in fact, who has the care of young people, or the direction of their studies; and not only this but the same rule applies to everyone whether a child or an adult. Let us endeavor to cultivate this disposition in our children, to investigate carefully, to weigh properly the statements which may be presented to them. And in no place in our Territory should there be a child left without education. A man who suffers his children to grow up in ignorance and without the benefits of education—that which pertains at least to a common school education—is guilty of a great wrong. We should take every pains in our power to instruct our children, to furnish them every facility for learning. Educators who have had experience in other places all join in stating, that they never found a class of pupils more apt, more bright, or who manifested a special aptitude for knowledge and who acquired it with greater ease than do the children of the Latter-day Saints. This is the statement of educators repeatedly made to me, as Chancellor of the University of Deseret; and I believe it. We have

children growing up who are bright—who only need have ordinary facilities for education to make them cultured men and women. We had better take the means that others probably would covet, as mobs have done before, and which is a standing temptation in the eyes of certain persons, take that means, I say, and spend it in educating our children with the view of preparing them to enter upon the great and important duties which will devolve upon them, than to have it as a standing temptation to induce somebody to make a raid to get possession of it, or to keep it, and when we can keep it no longer, to bequeath it to our children to possibly quarrel over, and cause disturbances and divisions in our families, and at a time too when our voices are silent and our influence powerless to remedy the evil. Spend it wisely upon your children in your lifetime, and when you have educated them, when you have given them something which they can keep when they lie down at night, without the slightest danger of burglars stealing it, they are equipped for the struggle of life.

Every child in our community should be educated, not in books alone, but to sustain himself, or herself, so that in case he or she be left alone, or otherwise, they will be able, from the elements around them, inasmuch as they possess the use of their own limbs and faculties, to earn a living and thereby aid somebody else to live. And it seems to me, that if parents were worth millions, they should never be content to let their children, boys and girls, grow up to manhood or to womanhood without teaching them to earn their own living at some trade or some manual or skilled labor. I say to my brethren, teach your children the use of their brains,

and when they have learned to use their brains, teach them the cunning and skill that can be taught to the right hand of man, by which all that is glorious which we see around us is produced. A good brain and the skill of man's right hand can produce wonders. The nations who have thus developed themselves have made their mark in the history of the world; and to this characteristic in the nations who are so fortunate as to possess it may be traced the secret of their growth and prosperity. There is no reason why we should not be equal to the most favored in this respect.

A remark was made last evening to the effect, that some of our young men had very little desire to take part in the exercises of the Improvement Associations, because their early education had been neglected. If there had been time I would have related for the benefit of such, a few incidents in the career of a gentleman with whom I am acquainted; he sat by my side at the last session of Congress. He is a man about 45 years of age; when he was 29 years of age, he had a wife and one child, and could not read or write; today he is a member of Congress, and a very creditable representative of his State; he has served also in the Legislature in his State; and has been speaker in that body. Now this is a remarkable instance of what a man can do when he applies himself to learning. There is no man who possesses a sound mind who need be afraid if he will apply himself, using the faculties which God has given him, and not sit down with the idea that he cannot learn. Why a man ought to learn if he should live to be 150 years of age, learn something every day until he dies; there is no limit to a man's capacity to learn. And because a

young man is 20 or 21 years old, or even older, and has a wife and children to sustain, to sit down with the idea that he cannot learn or that he is past learning because his early education has been neglected, is folly; there is no propriety in either man or woman entertaining such ideas. This gentleman of whom I was speaking, at the age of 29, could not read; he was a farmer and was suffering from an attack of bronchitis. His physician told him that if he did not stop work he would gradually sink into the grave. He knew that if he remained upon his farm he could not live without working; so he rented it, and with his wife and child moved down in the city, determined to spend in study the time he could not employ in work. His wife helped him. He had a worthy partner—a most excellent woman I should judge, from what he told me. He commenced his studies, his health improved, but instead of returning to the farm he kept on for four years, and secured a good education in that time; he pinched himself, and both he and his wife struggled, by working all they could and living economically, to acquire this education. After thus applying himself for four years he returned to his farm, completely restored in health. His neighbors thought that as he had been a good student, he would make a good supervisor, to which office they elected him without any effort on his part; and after awhile they elected him a legislator, and returned him several times, and he served as speaker to that body in the State, where probably for its population there are as many men of culture and energy, as can be found anywhere else. And then he was sent to Congress.

It struck me that it was an in-

stance of perseverance and energy worth remembering for the benefit of its example, and I relate it so that if there are any young men or young women within the hearing of my voice who may be similarly situated, they need not be discouraged because they have not had the advantages of education in their youth. There ought to be no discouragement under such circumstances. I hope, however, that we shall do everything in our power to furnish facilities for our children. Do not spare means in this direction, my brethren and sisters. You do not know what future there is before your children. They are like diamonds. True, they may need polish, in order to bring out their brilliancy and best qualities; and education of the right kind will impart this luster. There are some as bright intellects in obscure families in this Territory as can be found elsewhere. God has so distributed his gifts that he has not given them to any one family. I thank him for that. He is not going to build up a dynasty in his kingdom. He does not confine his gifts and blessings to any special class of men. He has distributed them like he has the air, so that all have them and all share in them. A man and his wife may be an obscure couple, yet their children may make the brightest men and women. None of you know what your children are capable of until you give them proper opportunities. You should not think that because you have got through life without much education, that therefore your children ought to go through in the same manner. Give your children opportunities, and do not work them to death and thereby stunt their minds; but give the boys a chance and give the girls a chance, bearing in mind that they will have more extended

opportunities than you have had for the use of education, and you ought to train them accordingly. At the same time do not, sisters, bring up your children in idleness, and encourage them in the thought that their hands, because they are educated and have a few accomplishments, are not designed for labor; and so with the boys, because they get an education that they cannot hold a plow or handle a shovel, or an axe or other tools. This is a wrong idea. We must not, in educating our children, degrade labor, but rather ennoble and dignify it, and make it worthy the ambition of everybody to work, to toil, to look upon labor as a blessing from God.

I would like to see knowledge spread through our land, in all our settlements; and while we give the boys and girls every facility we can, at the same time we should develop, within them the love of the truth; that is very important, in fact, it is indispensable with us. I am exceedingly anxious upon this point. I have felt, I may say, concerned about it for years. I have done what I could in my limited way to help our children. I resolved years ago that I would do all in my power for them, and I have been struggling to do so ever since. I have not been able to do what I would like to do, but I still hope, and I know others have felt as I do, and that with our combined exertions and efforts we will be able to uphold the cause of true education throughout all our land, and raise the standard so high that, in a few years, we shall have the best educated children to be found within the confines of the republic. There is no reason why this should not be, and yet not depend upon taxes altogether. I, myself, am not unconditionally in favor of taxation schools under all circum-

stances. I have views about that which I have not time to express now. Let us advance education by individual effort. I hope we shall never have heavy taxes in this Territory. They should be kept down to the very lowest amount consistent with the preservation of good government and the making of the necessary improvements. Have light taxation and stimulate individual effort in this direction; and not bring a child into the world and instill into its mind that because he is born somebody owes him an education. I think it degrades children to give them such ideas. Teach them it is their duty to work for themselves. And when a man has children he should provide for and educate them, and not think that because he may have a rich neighbor that he should help give them an education. Such an idea is doing more at the present time to pauperise the children of our country in their feelings than almost anything else. They get the idea that they ought to be educated at the expense of the State; and when they are educated they then are to be sustained at the expense of the State. The consequence is the country is filled with men seeking for office; every new President is almost killed by the clamor and pressure of men applying for office. I think it a very bad condition of affairs. I am thankful for one thing. I have been your delegate now for upwards of eight years, and I have scarcely had an application from any of my constituents for help to get office. This relieves me from much that Representatives generally find very unpleasant. Our people are self-sustaining and taught how to work and look upon manual, honest labor as dignified and honorable, and such pursuits as require this

as being as noble as any other. | you with His Holy Spirit, in the name of
 I pray God to bless you and fill | Jesus. Amen.

THE SAINTS TO BE A PECULIAR PEOPLE, ETC.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON, DELIVERED AT MEADOW CREEK,
 MILLARD COUNTY, OCTOBER 31, 1881.

REPORTED BY GEO. F. GIBBS.

It is very interesting to meet with the Latter-day Saints as we do in the various settlements throughout these mountains, and to witness the growth, prosperity and increase of the people—a state of things which is very evident to those who travel as we are now doing.

It is very important, in fact, of the greatest importance to us that we keep before us the objects for which we have been gathered together in these mountains.

There is a large number of children growing up to manhood and to womanhood, to whom the old persecutions and drivings and the old teachings that the Church had in its early days, are unknown only as they are related and imparted to them by those who are familiar with these matters. And in consequence of this many, unless they should be taught and reminded of these things would imagine that we are here only as other people come here, and that the objects of our lives are only the same as theirs. Therefore, it is of the utmost importance that

we should have these things set before us in such plainness, and be reminded of them so constantly, that, we shall not forget them; and that the rising generation shall have them impressed upon their minds so that they will grow up with a knowledge of them.

It is very evident that God our Heavenly Father, did not bring us to these mountains to get rich. If that had been his idea he might have taken us to a land better adapted for the acquisition of wealth than ours is. And yet he has promised unto us that we shall be a rich people, and this promise is being fulfilled, but we shall not acquire riches, we shall not become a wealthy and powerful people upon the same basis as other people do. We shall get rich by keeping the commandments of God; we shall get rich by building up the kingdom of God. He will wean us from and make us to see the folly of old traditions which we have inherited from our fathers; and I think he is doing this very rapidly among us at

the present time, and has been from the beginning. It is contrary to all the traditions of mankind to do what we are doing. I will illustrate my idea by pointing out some things that go to prove that God intends to make us a people dissimilar from the rest of mankind.

In consequence of the departure of our fathers from the truth, we have inherited lies; and we have fallen into a false method of living. For instance, you could not get any people besides the Latter-day Saints to go out and preach the Gospel as we are doing. All the traditions that belong to the race from which we spring are in antagonism to such a practice. For men to go out without purse or scrip is something new in the world in this age. It requires uncommon faith in God to enable men to do this; faith in the living God who hears and answers prayers for men to place themselves upon the tender mercies of the world as bearers of the Gospel message, which is and always has been unpopular to them, and in the women to stay at home to take care of their families during the absence of their husbands, their fathers and sons. But this faith God has given unto us, and he has taught us that he is able to supply our wants when we do that which he requires at our hands.

It may be thought that the payment of tithing, in obedience to the law of God, would be a means of impoverishing all those who did it; that the giving of a tenth of their means would be a burdensome tax upon them. God has taught us that this law is essential to our salvation, and that if we obey it in the spirit in which it is given, he will bless us in our basket and store, and increase us in the earth.

Now, it is an apparently remark-

able fact—but remarkable only because it comes in contact with our traditions and prejudices—that the men who have gone without purse and scrip, have prospered in it; and it is also a remarkable fact that those men among us who have been the most punctual in responding to the calls God, through his servants, has made upon them, are today the men who are the most prospered in the land. Illustrations of this can be easily found all around us. God, in his dealings with us, shows that he intends that we shall break away from the old traditions—for the old traditions would lead us to believe that the man who paid his tithing would not grow as rich as the man who did not pay it. But God is proving to us that he has his own method of building up his kingdom. And he is proving to us that the men who go out without purse or scrip on missions, devoting their time to the interest of this work, are the men who have been most prospered among us.

You take the men in your own settlement—for there are men in most of your settlements who have spent considerable time upon missions—and you will find, upon examining the results of their labors, that they have been more prospered, when at home, than men who have not gone upon missions, so that their absence from home has not been a loss to them. It is our experience that the men who have gone upon missions have had their absence made up to them afterwards by the Lord increasing his blessings upon them for their faithful labors in the ministry.

I speak upon this matter of tithing to show you that God intends to bring about results favorable to the Latter-day Saints, from a basis entirely different to that acknowledged

and adopted by the world; and that he can control all things for the good of his people, if they put their trust in him.

It may have been thought that when we were driven from our homes, and came to these mountains, that those who stayed behind in those fertile lands would grow rich in comparison with those of the Saints who came to this wilderness. But what are the facts? The Latter-day Saints in these mountains have been prospered by keeping the commandments of God in a manner that those who live back there know nothing about; and we are richer today than the people from whose midst we were driven. I was greatly surprised, when on a visit, in company with Brother Brigham Young, Jr., some eight years ago, to Nauvoo. Upon inquiring respecting the price of land between Carthage and Nauvoo, we learned that it could be bought for \$20 per acre; while in the vicinity of Salt Lake City, land sells today for \$150 per acre, and much of it could not be bought at that price. This shows the difference there is in our value and theirs. God has prospered the people who came to these mountains, to this once desert land, to an extent that our enemies know nothing about. And today, in the places where our people lived, the present occupants of these land are mourning over our lost crops, while our granaries are groaning under the weight of the grain stored within them.

And there are other things very remarkable, which show that God, in his dealings with us, intends to make us a people different from any other. I allude now to our system of marriage. It is a subject of constant remark to me in Washington. Men with whom I am familiar ask

in relation to the large families of our people. "Why, Mr. Cannon," they have said, "How do you live? It is as much as I can do to keep one wife and bring up and furnish two or three children with education and the things they need. And how you people in Utah can sustain such families as you have and take care of them and bring them up as they ought to be brought up is a marvel to me." And of course the curiosity is great of people who came here from the east, to know with regard to our domestic institutions, as to the number of our wives and children, and it is a mystery to them, they cannot understand it. It is a noticeable fact that the men among our people who have obeyed this commandment of God to us are the men most prospered in the land. I do not suppose this would be denied by anyone who has traveled throughout our Territory, that as a rule the men who are the wealthiest and most influential and the most successful in our community are those who have obeyed the command of God. It might be supposed, naturally speaking, that that would be the means of impoverishing them; that the men who marry wives take upon them burdens that would crush them and that they would necessarily have to live in poverty in consequence. But the contrary of this is the case; and actual experience has proven to us that God is determined to remove from us the old traditions of the world, and show us that he is able to build up his kingdom upon a new plan and upon an entirely different basis from the kingdoms of the world. We can see this everywhere we go.

It is frequently said at the present time in the east—and the evil, I regret to say, I sometimes imagine is

growing in our midst—a young man says it is as much as he can do to take care of himself, without attempting to sustain a wife. But a young man marries a wife, and he sustains himself and his wife too. He feels as though he would not be able to sustain a wife and child; but the baby comes, and they are able to get along as well after as they did before the child came. And thus it seems the way is provided for a second child and a third. And in times past some of our young men have taken second wives, and they have got along as well, and in many instances a little better, than when they had but one wife. And as the family increases, they have been able to provide for them all.

God is building up a peculiar people, a people of faith, a people who will do that which he requires of them, although what he may require of us may be directly opposed to our traditions; and in doing his bidding in all things, he will show us that he is able to feed and clothe and take care of us. But I wish to repeat, he did not bring us here to make us a rich people; that is not the first consideration. It was to prepare us for the destiny which awaits us. God is about to perform through His Saints, one of the mightiest revolutions that has ever been effected in the earth. He is able to establish his kingdom—a new order of things, an entirely different rule and power among men.

When God inspired the leading men of this nation to seek to establish a government here that should be independent of all governments upon the earth, it was the design that men should enjoy equal rights throughout the land. This is the form of the Constitution; this came to us according to the purposes of God. But throughout this nation

at the present time there is oppression. And in the eastern cities the evils under which the old world groans, are increasing; so much so is this the case that men who travel in Europe can see but little difference when they come here, between the evils of the old world and the evils that are fast developing themselves in the midst of the large cities of the United States. The government has, to a certain extent been mismanaged. We are an illustration of this. We have been prosecuted and persecuted; we have been driven; we have been mobbed, and we have been robbed and despoiled of our homes and possessions, and all because we would not worship according to the dictates of other American citizens; because we chose to worship God according to the dictates of our own conscience we are in these mountains. We were driven from lands that belonged to us by the right of purchase and possession, and were compelled to come into the wilderness to seek a place where we could live free from maladministration, and enjoy the rights guaranteed to us by the Constitution. Today we are a standing protest in the midst of the nation against evils that are growing, and the results of which must, sooner or later, be felt by others to their sorrow. Freedom and liberty, virtue, honesty, good government and everything, in fact, desirable among men must be nourished and cherished and maintained in our midst. We must be for sustaining these things, and, as I have said, for establishing a new order of things upon the earth. For that which God has revealed unto us meets all of our wants; it supplies every righteous desire of every heart; there is no right and proper desire of the human heart that any human being

can entertain, that this Gospel does not satisfy. It is equal to all the circumstances and all the wants and all the desires of every human being, it having been designed and framed by Him who created us and who knows our wants. And having such a religion, we must of necessity be willing to extend the blessings and benefits of this religion, and of human liberty, to every person. God has raised us up for this purpose, and to establish these things on the earth and to perpetuate the reign of righteousness among the children of men. He has brought us here. These valleys of the mountains are the best, or, at least, as well adapted as any land upon the face of the earth for the home of a free people. It would be something extraordinary if a people brought up as we are in these mountains should not be a liberty-loving people; if we should not be a free people. We could not well be otherwise with such surroundings as we have. And our children will grow up filled with the love of freedom; and God designs that this shall be our home, and that we shall multiply and increase until the time shall come for us to go back, according to the revelation, to repossess the land from which we were driven.

But we have an immense work to do in these mountains. This is the foundation of that which is to be. The Lamanites must be brought into the covenant; they must receive the Gospel from us. We must be their "nursing fathers and their nursing mothers." This, among other things, is a labor devolving upon us. We are here for this purpose; not to become rich ourselves, that when we shall pass away we may bequeath to our children large possessions for them to enjoy the good things of this world to spend upon

their lusts and to gratify their carnal desires. God will not give unto us riches, neither lands nor property, for any such purpose as this; but it will be for the accomplishment of that which He has predicted by the mouths of the Holy Prophets. We have Temples to build; and these buildings will doubtless be, before long, of easy access to the entire people, and through the sealing ordinances we shall be welded together and be made one people, and also be connected with the past generations until we get to Father Adam. This is the nature of the work to which we are called. And every boy and girl in our community should be taught to look forward to it. The idea of our cultivating a little land and getting our minds concentrated upon little things that pertain to a livelihood, and think that this is all we are here for; to come and take upon us a probation merely to eat and drink like the animals; do you think for a moment, my brethren and sisters, that this is all we have been sent here to do? There is something more than this. There is an object to be accomplished of far greater and higher importance. It is of course intended that we should use that which God has given unto us, but we should use it all to right advantage. But this may be said to be of minor consideration, a matter of small moment compared with the great work with which we are identified.

Every mother should train her children to look forward to the destiny that God has in store for them, to fit and qualify them for it. And every boy should be trained in such a manner as to fit him to move in the first circles of society; and every advantage of training should be given to every son we have. He should be made as perfect as it is

possible to make him. We should not be content to make our children like ourselves; that because we have lived in a certain way that they may do so also. Our children will occupy positions that we scarcely dream of, if we will do our duty by them. Our boys and girls should be cultivated and trained. Give them the best training and the best education that you can afford; and do not think that you can do too much for them in this direction. And while you are cultivating the soil and building houses and making improvements of different kinds, look forward to the future, and put yourselves in a position in which you can do far more good than you are doing at the present time. Great and glorious promises have been made to us, and we should be reaching out in the proper direction to realize the benefit of them. Of course this can only be done by the necessary work of preparation. The Lord has said that he will make us the noble of the earth, the greatest among men, the rulers and even saviors of men. This means rule and dominion; it means control. And still we should be humble and meek and lowly, and put our trust in God, and look to him as the source of our strength.

Mothers, let me beg of you to bestow all the care and training that you possibly can upon your daughters. Make them as perfect as you can; give them every facility within your power to become women of culture. And, fathers, do the same by your boys. If there is a man in your settlement who excels in any one thing, let him teach the rest. If there be among you a good penman, let him teach others this beautiful art. And if there is a woman that excels in anything, let the girls be taught in that one thing until they

shall equal or surpass her. If there is a man among you who is accustomed to society, let him impart lessons to the boys, and let them imitate him. This is one thing that devolves upon us, as Latter-day Saints.

You are living in a small place, and you are apt to become narrow in your views. You have a log house for a meetinghouse, and you seem to be satisfied with it; and how many of you live in log houses? Many of your ditches I see, are wide, and your wives and daughters have either to jump them or wade through them. It is time you were building a new and better meetinghouse, and then you will erect better dwelling houses; and your ditches will be bridged, and your fences and sidewalks be improved.

Do not allow the feeling of indifference to come over you. Improve your city, make it attractive, so that when people come into your midst, they will say, "Here is a thrifty, prosperous people; this people are improving their condition, and they are seeking to excel." This is a duty that devolves upon you. The work of improvement connected with this great, growing country which God has given unto us, which he has placed in our hands, so to speak, is our work, and we should have pleasure in improving and beautifying the places of our habitation.

Parents, you should see that your boys are taught mechanism. You need good mechanics. You need masons, you need carpenters, you need painters and other skilled workmen, and why not let the boys learn? Everything they learn of a practical nature will be useful to them sometime or other during their lifetime, and workmen in the building line almost always find employment. In regard to what I

have said about the training of your families, I do not mean to reflect upon you, for I expect you do what you can in this direction; at least, I hope so; but I speak of what we ought to do in regard to our families.

Our enemies are continually trying to destroy us, and we as a people should be banded together in the bonds of the Gospel. I desired to have said some things at Fillmore, and should have done so had I had another opportunity. I understand there are a great many bad influences in this county. You have apostates, among you, and your daughters—at least there have been some cases where your daughters have married into the families of apostates and your sons have married the daughters of apostates. If this is the case, it is a deplorable condition of things. When Latter-day Saints marry those who are not of their faith, I look upon it as a great misfortune to those who do so. If those barriers were to be broken down which ought to exist between us and the world I should view it as a great calamity. One of the strictest commands that the Lord gave to Israel in olden times was that they should not marry with the nations surrounding them; and this law is equally binding on us, and we should do everything in our power to maintain it inviolate. For our enemies are determined to take away from us the control of our affairs. And such people, part of whom are in Fillmore, and you may have some down here, if they had their way—or if the measures which they would vote for could be carried out, you, all of you, would be reduced to the condition of serfs; you would not even have the right to vote for a justice of the peace; you would not even have the right to vote for a

constable, nor for a probate judge, nor selectman, nor for an assessor or collector; they would deprive you of the right of suffrage, and reduce you to the condition of slaves, if they could have their way. It is not only once or twice, but it has been many, many times that bills have been introduced into Congress containing these features, and leaving us the bare privilege of paying taxes, while they who live here and urge this legislation, would have the right to spend them. Now, I am told that there are people in this county who are sustained principally by the Latter-day Saints so-called, who use their influence and their means against us, who are in full sympathy with the men who make it their study and their business to destroy us, and who, if they had the power would imprison and put to death the best men among us. A man calling himself a Latter-day Saint, who would do that—that would use his means and his influence, which by the way he is indebted to God for, to destroy his work, I consider as being terribly ignorant; or if having good sense, is not worthy of a name and place among the Latter-day Saints. I feel keenly on this point, because it is a vital point; and I repeat, that the man who would put his means into the hand of the enemy, the avowed enemy of this Church, to destroy his brother is most culpable, and cannot escape the condemnation of the Lord. The man who is a free man, and who values his own liberty and that of his neighbors, will do nothing of the kind; he will jealously guard against aiding such people even to the amount of one cent. He would say, "I cannot afford to let my means, or any part of it, go to destroy my own peace or that of my neighbor, nor to deprive us of

our liberty." But there is a disposition which I have noticed among many of our folks to break down these barriers and distinctions. They would sustain men who, directly or indirectly, are pledged to do all they can against this people, against the liberties and rights of this people, against our freedom and against our religion. If they have any influence at all, it is used against us. They would take control of this Territory from the old settlers and give it to their deadly enemies. The man who would so far forget himself as to do such a thing has no part in this work, if he comprehends it at all, and unless he repents, he will sooner or later lose the Spirit of God, and go into darkness and apostasy. It matters not who the man may be, or what his standing may be among the people, such a course is bound to sever his connection with us. God has called us to build up Zion. He has called us from the world for this purpose. He has not called us to be like other people, but to become a peculiar people unto Himself a people upon whom he can pour out His Holy Spirit to enable us to accomplish His designs. And we should act in accordance with the testimony of this Spirit,

and according to the instructions of his servants unto us; and if we do this all will be right. But the man who will use his influence against my brethren is not my friend; I have no fellowship with him. He may talk very nice and profess great friendship, but he is not my friend if he is opposed to my brethren and the work of God; there is no sympathy in common between us; we do not stand upon the same platform. It seems to me that this should be understood by all who consider themselves members of this Church. We must stand together: we must be united. We must exercise faith in God, and we must do that which he requires at our hands, or we shall lose that which he has given unto us. And it would be a sorry day for us if we were to fall into such a condition that God would let our enemies loose upon us, to drive us, and get control in these mountains.

I pray God to bless you, my brethren and sisters, and fill you with His Spirit, that your zeal, interest and devotion may increase in the work of God, and that your understanding may be enlarged, in the name of Jesus. Amen.

**REPORTS CONCERNING THE SAINTS, THEIR
PROSPERITY THE RESULT OF PRAYER AND
FAITHFULNESS, ETC.**

REMARKS BY PRESIDENT GEORGE Q. CANNON, DELIVERED AT HOOPERVILLE, MONDAY,
JUNE 27, 1881.

REPORTED BY GEO. F. GIBBS.

It affords me great pleasure to travel as we are now doing. It is a number of years since I had the opportunity of thus traveling in this county, visiting the people in the various settlements, and witnessing the changes and improvements which have taken place, which indicate the growth and development of the people.

It is only a few years ago that our enemies, in speaking of us, said, that we were a miserable, decrepit, weakly, dying-out people. They described us as very poor, miserable-looking creatures, all bearing the impress of our polygamic practices upon our faces; and our children as being weakly, with poor intellect, etc. And this description of us went the rounds of the press, and was believed in by a great many. And some people were so credulous that they supposed that as soon as they came into a "Mormon" city they could easily tell the "Mormon" women by the sad, depressed expression of the countenances which they wore. For a few years this idea prevailed, having been voiced by the press generally; and lecturers, in speaking about us, dwelt upon this peculiarity. Of late, however, the tone has changed, and instead of entertaining the idea that we are about to die out, the feeling concerning us

is one of fear, lest we should spread out and take possession of the surrounding country.

It has been the case for many years, in fact, from the beginning, that our Elders have been proclaiming to the world that we are a growing people, and predicting that God has a great destiny in store for the Latter-day Saints; that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High," etc. And this and other predictions of a like import were testified to by the Elders of this Church wherever they went; but the people generally, who heard our brethren preach such doctrine, were reluctant to believe it, and did not believe it, in fact. Of late, however, there has been a great change; people who have all the time looked upon the "Mormons" as a lot of fanatics, whose race could not be otherwise than a short one, already begin to fear that there is some truth in these predictions.

During this last winter I found myself in a rather peculiar position—a position I had never occupied before—of being under the necessity of endeavoring to calm the fears of the public respecting our growth and increase, they had such ideas

about it they were apprehensive lest we were not only going to possess Utah, but going to take possession of Idaho, Arizona, Nevada, and cross into Colorado. And I myself was under the necessity of calming their fears in regard to the growth of the people, and of saying to them, we were not increasing so fast as to give cause for any reasonable apprehension. This shows a change that has taken place in the mind of the public with regard to the Latter-day Saints. And this morning while sitting under the cool shade of this bowery looking upon the faces of these children and young people, I thought that I never saw healthier children. And every countenance is cheerful; every one bespeaks health and our young women show that they have been born of healthy parents, and brought up and trained so as to develop their physical natures; I am glad to see this; I am thankful that we live in a healthy country, and that we have the Word of Wisdom given unto us by revelation from God; and by observing it we are very likely to have an exceedingly healthy race of people, who will also be long-lived. I think it a matter of great importance to endeavor to train ourselves and our children so as to have health, and not only health but long life on the earth, so that we may accomplish that which God has given unto us to do. For there is an immense amount of labor to be performed in connection with this work. With good health we also have plenty. These fruitful farms; these teeming orchards; with flocks and herds of cattle, of sheep, of horses, with the dwellings and everything else to show how comfortably situated the Latter-day Saints are. They have honey, they have butter and milk, and their

bins are overflowing, so to speak, and in many instances actually so, with wheat, the finest that is grown on the earth. And there is nothing to prevent our becoming physically perfect. But there are great responsibilities resting upon the parents among the Latter-day Saints; and not only upon the parents but upon the leading men in our settlements and cities and stakes.

There is one thing that you who reside here—and in fact it may be said about every settlement in these mountains—that you should be particularly careful about, and that is, the education of your children. I hope in your general prosperity you will not overlook your educational interests. It is of the utmost importance to us and to our children and to the work of God which is entrusted to us, that we should give our children every advantage of education, including the training of them in the principles of the Gospel; for it is of the first importance that all should have laid the foundation in their hearts of faith in God and confidence in the Holy Priesthood, and in the ordinances of the house of God. This is of the first importance, more important than anything else; more important even than teaching them to read and write. Train them in the faith of God and in the knowledge of God, so far as it can be imparted to them, until they can find out God for themselves, seeking him in earnestness in their closets and private places. And when we have laid this foundation in their hearts, then impart to them skill in education to read and write perfectly, so that every boy and girl in our community can read and write his and her tongue perfectly. Do it so that no one can find fault with it, that it may be ready for the press, if they should wish to address a

communication to the press, without having to make a single correction. Our children have the brightest intellects of any I have ever met. God has given them this blessing; all that they require to develop themselves is the opportunity, and this they should have. God has given unto us means. There is no necessity for us to keep our children out of school, as was the case in early days. I think it a matter of the greatest importance that parents should impart to their children these facilities. Place them within their reach so that the talents of our boys and girls may be developed, for there is an abundant field for its exercise throughout our land, and also beyond, and in the countries to which they are being sent. We are spreading out, and we want men who are cultured; we want women of culture who can train their children in the spirit of true education, so that when visitors come to our land, or our children go to other lands, those who see them will feel there is a superiority about the Latter-day Saints that they did not look for. Great pains should be taken in this direction. Parents, school trustees and educators should exercise themselves in behalf of education; nothing should be left undone to give everyone, no matter how poor, an opportunity to obtain it. You know the difference between a well-cultivated field and one that is poorly cultivated. You know the difference between carefully selected and bred cattle, and cattle that are allowed to run at large on the range without attention. You know the difference between fruits that are well selected and cared for by the hand of the skillful gardener, and those that are allowed to grow as they please. The lesson that may be drawn from

these plain practical things is applicable in the rearing of these little ones. You need not think, you parents, because you have got through life with little or a meager education, that your children ought not to expect more than you possessed in starting life. You do not know anything about the future that lies before them. The boys and girls of today, if they are prepared for it, will have opportunities of moving in the higher circles of society; boys will be required to go among the leading men of the nations; and how embarrassing it would be for them if they should not be qualified for it. But they should be. Every day the prospect is widening, the field is opening up before us, and men of this kind are needed all the time. We need them for legislators; we need them for Apostles, Presidents, Bishops and Counselors; we need them for every department of life. They should be cultivated so that they will be capable of discharging these duties and filling any position.

The Lord has bestowed upon us the temporal blessings which we have for a wise purpose. We should use them aright and not set our hearts upon these perishable things. We should hold them as the gifts of God, subject to his counsel. The man who sets his heart upon riches cannot serve the God of Israel. No man can serve two masters, Jesus said. He said it 1,800 years ago; it is true today. Whenever you see a man serving Mammon, you may know he cannot serve God as well. There cannot be a division in these services; half-hearted service cannot be acceptable to the Lord. We must serve God with all our hearts, our love and affections reaching after Him, and the things of this world must be looked upon by us as

secondary considerations. They are good enough in their place; right enough to be attended to; but subordinate always to the love of God. That should be the first love, greater than every other love. A man that loves a wife, a man that loves a child, a man that loves anything upon the earth more than God, is not a true Latter-day Saint. He may have a lovely wife, he may have a lovely child; he may have a rich farm, he may have stock, elegant residences, horses and carriages, together with an abundance of wealth to command all the comforts of the earth; but I tell you, as a servant of God, if he loves these things more than he loves God, he is not a true Latter-day Saint. He cannot serve God and Mammon together. One love must predominate; it must be superior to every other love, and that is the love of our Heavenly Father; the keeping of his commandments and attending to the ordinances of salvation which he has revealed to us.

While Brother Woodruff was speaking about what President Young had told him in Winter Quarters, respecting the Prophet Joseph's teachings, with regard to cultivating the spirit of the Lord, a thing came to my mind that I was taught in the same way in the beginning of my labors on my first mission, and the impression it made upon my mind has been a lasting one; I have never forgotten it; and through taking that lesson to heart I feel that I have been exceedingly prospered in my life.

There were ten of us, of whom I was the youngest, windbound in the Bay of San Francisco, and we had been thus delayed for nearly a week near the Golden Gate in consequence of headwinds. I dreamed one night that this party of brethren

were heaving at the windlass, having a rope attached to it reaching forward to the anchor at the bow of the vessel. We were working with all our might endeavoring to raise the anchor, but seemingly we made but little progress. While thus engaged I thought the Prophet Joseph came from the after part of the vessel dressed in his temple clothes, and tapping me on the shoulder told me to go with him. I went, and he climbed on to the fore-castle which was higher than the main deck and on a level with the bulwarks, and there he knelt down, also telling me to kneel down with him. He prayed according to the order of prayer which is revealed. After prayer, he arose upon his feet. "Now," said he, "George, take hold of that rope"—the rope we had been pulling on with all our might. I took hold of it, and with the greatest ease and without the least effort, the anchor was raised. "Now," said he, "let this be a lesson to you; remember that great things can be accomplished through the power of prayer and the exercise of faith in the right way."

I would like to impress this, with what Brother Woodruff has told you, upon the minds of the young, also upon the middle-aged and the aged of this congregation if they choose to take it; great is the power of prayer when properly offered to the Lord. Whatever success I have had upon my missions in battling with the adversaries of this people, in being able to hold my position, when warred upon—and it seemed that nothing in the world but the power of God could save me or prevent legislation adverse to this people—whatever success there may be about this in the past, throughout my life—and I believe it was the case with my predecessors—it has

been due to faith and prayer. I have remembered this always; I have endeavored to exercise faith in God, through prayer, which has been heard by the Almighty. Men have met in secret in holy places, and have besought God in the appointed way, according to the holy order revealed, and deliverance has been wrought out for Zion, when it seemed that everything was dark before them and without one ray of light. At such times, when everything has been hedged up, the servants of God have met in secret places and have plead with God according to the holy order, and the heavens have been moved, and difficulties have vanished away, and our

path has been made plain before us, and we have escaped the hands of our enemies.

My brethren and sisters, my young brethren and sisters present, remember this lesson. Cultivate the Spirit of God; keep it with you. Remember always, there is power in prayer greater than anything man can do. There is no power in monarchs, there is no power in armies, there is no power in legislation, nor in anybody nor anything else upon the earth that equals the power of God in prayer.

That we may always remember it, and keep it constantly in our minds throughout our lives, is my prayer in the name of Jesus. Amen.

THE PRIESTHOOD—GOD'S LOVE FOR THE HUMAN FAMILY, ETC.

DISCOURSE BY PRESIDENT JOHN TAYLOR, DELIVERED AT THE GENERAL CONFERENCE,
IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, OCT. 9, 1881.

REPORTED BY JOHN IRVINE.

We have now been in session for some time. We have listened to a great many interesting things associated with the Church and kingdom of God. We have had also, during the Conference, matters to reflect upon, pertaining to the departure of some of our brethren, whom we loved and esteemed. They have been taken away from us, and have gone into another state of

existence, which is all perfectly right. We have nothing to say particularly in relation to these matters.

The Lord has revealed unto us his holy will. He has by his own voice, by the ministering of holy angels, restored to us the everlasting Gospel, that plan which was ordained by Jehovah, before the world rolled into existence, or the morning stars

sang together for joy. Associated with the Gospel he has restored the Priesthood, which is simply, in a few words, the rule and government of God, whether in the heavens or on the earth. This Priesthood, this law, this government and these principles have been communicated from the heavens. They originated not with man upon the earth. They did not originate with any church upon the earth, or any people, or any authority. This is the gift of God to man. This Gospel places man in communication with God, his Heavenly Father; this Gospel brings life and immortality to light; this Gospel is proclaimed in the interest of all men in all parts of the earth; the Priesthood in connection with the Gospel has a commission to proclaim to all the world, to every nation, kindred, tongue and people. It is a message of salvation to the nations of the earth, and it is very different from that which many call the Gospel, whose followers would seek to destroy, to defame, to overturn and to injure all humanity who are opposed to them, and to their views and feelings. God feels interested in the welfare of the whole human family, and for this purpose he has established principles upon the earth which exist in the heavens—a Gospel that has prevailed among the Gods in the eternal worlds, containing principles which are calculated to elevate, ennoble and exalt the human family. The principles are eternal as the Gospel itself is eternal; and as the love of God was manifested in former times by the giving of His Son for the redemption of the world, so the goodness of God is extended in the last days to save, to bless, to elevate and to dignify the human family. And those who are in possession of these principles are in possession not only of

the love of God, but of the love of man, and will seek, by every means in their power, aided by the Spirit of God, and that light, love and intelligence which dwell in his bosom, to spread these sacred principles and to save men, if possible almost contrary to their own will. It is a mistaken notion, let me say here, that some people entertain, that because men persecute us, we must persecute them: that because men would proscribe us in our religious faith, we must persecute them in theirs. There is no such principle associated with God, or with those who dwell in the love of God, or who are actuated by the Spirit of God. Everything of that kind proceeds from beneath and not from above. God is interested in the welfare of all people, all nations, all kindreds, and all tongues. He is the Father of the spirits of all flesh, and however narrow and contracted men may be in their ideas, he can afford to let his rain descend on the evil and the good, and cause his sun to shine on the just and on the unjust. For this purpose he has introduced the Gospel; for this purpose he is gathering together a people under the influence of the Gospel, which Gospel, when received and obeyed, imparts the Holy Ghost, and which Holy Ghost takes of the things of God, and shows them unto us. He has gathered us together here in this place and in this land, in order that we may be more fully instructed in His law, for men are not acquainted with God by revelation anywhere else to my knowledge. Very few men upon the face of the earth believe in revelation from God. They believe in their own theories, and notions and ideas and principles, but they know nothing about "thus saith the Lord," as men used to do when they had the Gospel; and

wherever the Gospel exists, there exists with it a knowledge of God, and of the laws of life. God has committed to us the Gospel and the High Priesthood, which is not intended, as some suppose, to bring men into bondage or to tyrannize over the consciences of men, but to make all men free as God is free; that they may drink of "the streams whereof shall make glad the city of God;" that they may be elevated and not debased; that they may be purified and not corrupted; that they may learn the laws of life and walk in them; and not walk in the ways of corruption and go down to death. Jeremiah tells us that the Lord says, "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 have learned this, that God lives; we have learned that when we call upon him he hears our prayers; we have learned that it is the height of human happiness to fear God and observe his laws and keep his commandments; we have learned that it is a duty devolving upon us to try and make all men happy and intelligent, which happiness and intelligence can only be obtained through obedience to the laws of God. It is in him that we trust. We are not so much concerned about the destiny of this kingdom as some people think we are. God is interested in it, the holy angels are interested in it, the ancient Patriarchs and Prophets and men of God who have lived in other ages are interested in it, and in the councils of heaven it was agreed that this kingdom should be established; it is according to the word and will and eternal designs

of Jehovah. And as he called men in other days he has called them in these days, and this Priesthood administers in the earth and in the heavens. And when Brother Moses Thatcher talks about a man being called, having finished his course here, to go into another state of existence, he talks understandingly on that point. This Priesthood is an everlasting Priesthood, as was the Priesthood of Jesus, after the order of Melchizedek, and it administers in time and in eternity. This Gospel brings us into communion with God our Heavenly Father, with Jesus the Mediator of the New Covenant, with the general assembly and Church of the Firstborn; and while they are operating there, we are operating here. For this reason we are building our Temples and administering in them, and these are things that I wish to speak a little upon to you Latter-day Saints who are assembled here from the various parts of the Territory. It is not an idle phantom that has been presented to us in this matter. There is nothing vague or visionary about it, we are dealing with sober, serious, solemn facts. Elijah it was prophesied should come and turn the hearts of the fathers to the children and the hearts of the children to the fathers. That prophecy has been fulfilled, and while millions and myriads of the human family have died without a knowledge of the Gospel, we are instructed what our duty is towards them; and while we are engaged in building Temples and administering therein both for the living and the dead, the everlasting Priesthood in the heavens are engaged in operating in the same way in the interests of all humanity, not only of those who now live but those who have lived. We need, it is true, the assistance and

guidance of the Almighty, and the Holy Priesthood behind the veil also requires our assistance and our help. Paul, who understood these things, said, "that they without us should not be made perfect," and we without them cannot be made perfect. They in their day had obtained a knowledge of God and his law, and we are permitted to obtain the same. God has been pleased to restore the same principles and to place us in communion with him and them. Hence, while they are operating in the heavens we are operating here upon the earth. We build Temples and administer in them. They are attending to those who have died without a knowledge of the Gospel, and who will communicate from time to time with us to show us our duty.

It is written that saviors shall come upon Mount Zion. How can a man be a savior if he saves nobody? And how can they save unless God shows them how? How can they build Temples unless they have a knowledge of the work in which they are engaged? And how can they administer in these Temples, unless God instructs them? They cannot do it; we cannot do it; nobody can do it; and therefore it is necessary that we should all the time be under the guidance and direction of the Almighty, for without Him we can do nothing.

The reports that we hear concerning the Temples that are being built are very interesting. We hear they have placed the roof on the one in Cache Valley; in Manti, they are progressing with another very favorably, and the people all around in those districts are contributing and aiding all they can for the advancement of the work, and then with the one already built there will soon be two and three and then four

Temples in operation for the labor in which we are engaged. Some people I know will say it is a very poor speculation, a very singular kind of a religion. Yet we are carrying out the counsel of God, for all these things are designed by the Almighty, and emanate from Him. And if we die what then? We shall live and reign throughout eternity, worlds without end, and we know it. Therefore we are satisfied as to the work in which we are engaged. It is all right.

I say to the brethren and all who are engaged in this labor, I say God bless you, and if you could hear the voices above you would hear loud cries of "Amen:" for all heaven is interested in the work in which we are engaged; and whatever other men may think about these things, we know what we are doing, and we shall try, in the name of the Lord, and under His guidance and direction, to build up his Zion upon the earth; that there may be a phalanx of people that God will acknowledge—a phalanx of people that will bow to the behests of Jehovah; a phalanx of people in whom the heavens are interested; a people who are engaged in rolling forth the work of God, and establishing not only the Church of Christ, but His Zion and the kingdom of God upon the earth.

This is a work that is not popular among men. They want their ideas, their theories, and their notions; we want the ideas and theories, the word and will, and the guidance and direction of the Almighty; and if we are connected with his kingdom, if there is such a thing as the kingdom of God upon the earth, it means the rule and government of God.

Peradventure some will say, "We won't let you do it." Now, don't

stop the Lord, will you? No matter about the theories, ideas and notions of men. God has committed to us certain principles, and by the help of God we mean to carry them out. In doing this it devolves upon us to send the Gospel to every creature under heaven, and for this we have a First Presidency; for this we have the Twelve Apostles; for this we have some seventy times seventy of Seventies; for this we have several thousand High Priests; for this we have some eight or ten thousand Elders, and God has called us to do his work, and by the help of Israel's God we will do it in the name of the Lord, and let all Israel say, "Amen." (The vast congregation responded, "Amen.") These are our feelings on that subject. And let the Twelve, let the Seventies, let the High Priests, and let the Elders work up to the dignity and importance of their calling, and feel that they are under command, as the servants of God, to do his will in spreading the Gospel of life and salvation to the nations of the earth. The world will hate you. No matter—they hated your master before you. They persecuted Him before they persecuted you. He endured it; we will try to.

What then? We will go on building our Temples, and when we have built them we will administer in them according to the word of God. And who else knows this order but us? Let the Latter-day Saints build these Temples and hand them over to the divines of the world, and what would they do? Why, all they would do would be to quarrel about theology. What do they know about the ordinances of the Gospel? Nothing. What do they know about salvation for the living and the dead? Nothing. They would not know how to ad-

minister in a Temple if they had one, and further, we should not know if God had not shown us how. We are dependent upon the Lord; but we have our friends, as I have said, behind the veil. They have the same Priesthood which we have, and they are operating in our interests and it is that which frequently operates among men now, silently working when they know nothing about it. They rage in many instances, and foam and get up resolutions; generally very religious people. Well, it was that class of people that persecuted Jesus and his disciples; they thought they were unfit to live. What of it? Do you hate them? No. Would I injure any of them? No, they are injuring themselves, God knows, ten thousand times more than I could do. Any man who departs from the principles of right; any man who tramples upon human rights and human liberty; men who cannot allow other men to worship God according to the dictates of their own conscience, are in a deplorable condition; they are fast going back to barbarism; and it is necessary that God should introduce principles to lift man above these groveling ideas. We can look upon all mankind as our brothers, and can try to benefit and elevate the human race. This is the mission which God has given us to attend to—first, in regard to religious matters, and afterwards to political matters, that all men may enjoy perfect freedom in every respect, not in name, not in theory only, but in reality.

I find that time is passing. We scarcely have time in our assemblages to attend to things and talk about principles that we would like to. There are ten thousand things present themselves before my mind, which I would like to lay before this

congregation; but we have not time. We shall have to take these things by degrees, little by little, line upon line, precept upon precept.

There is one thing I wish to speak about here politically. "What do you think about the government of the United States," some people say. "What are your opinions?" I will tell you what I think about the Constitution. I have just the same opinion of it that Joseph Smith had, and he said it was given by inspiration of God. The men did not know this who wrote it; the men did not know it who adopted it; nevertheless it is true. There is an embodiment of principles contained therein that are calculated to bless and benefit mankind. "What do you think about the government of the United States as a government?" I think it is a good deal ahead of most governments, but I think the administrators are apostatizing very fast from the principles that the fathers of this nation instituted. It has become quite a question nowadays, whether men can be preserved in their rights or not, whether men can worship God according to the dictates of their conscience or not, or whether we are living in a land of freedom or not. What is the matter? Why, they are like the religionists. How is it with them? They profess to believe in the Bible. They do believe it shut, but when you open it they deny it. The people of this nation profess to believe in the Constitution. They do until it comes to be applied to the people and then they do not. That is perhaps too broad a saying; but I will say there are many who feel like this—not all by a long way. There are thousands and tens of thousands who are imbued with the same principles as were the framers of the Constitution and

who desire to see human freedom perpetuated. The principles of freedom and the love of human liberty have not quite died out of the hearts of all men in these United States. There is a respectable balance in favor of liberty and freedom and equal rights. But there are others—why they talk sometimes about our polygamy until you would think from what these open-mouthed people say, that we were the most corrupt people on the face of the earth. I could say something about them if I wanted to talk, I would say here that we respect family virtue, and we protect virtue among us. We associate with our families upon principles that have been ordained of God, and sanctioned by Him, in the different ages of the world. And then we are true to our covenants, while they profess to be true to theirs, and violate them and disgrace and corrupt themselves. God save us from their infamies! Do not follow after their example. What have we seen of men here right in our city sent to evangelize us?—seducing females when they could, and then go into courts, churches, etc., and talk about the impurities of the "Mormons!" This is not a very good way to evangelize people nor to exalt them; it does not produce a love of those ennobling principles which all honorable men ought to be governed by. We would say then in regard to religionists—if you profess a religion be true to it; if you profess to believe in the Bible when shut, believe it when open, and practice its principles. We would say to men who profess so much loyalty and patriotism to the government, be true to your institutions, be true to the Constitution of the United States, as we say to all our people to be true to the same. We expect

the Latter-day Saints to be so, and to be subject to law, to avoid lawlessness of every kind and the interference with men's rights in any shape. Let all men worship as they please. That is a matter for their own consciences, it is not for us to dictate. Let all men be free in their business relations, that in all things we may feel that we are performing our part as citizens of the United States and citizens of the Church and kingdom of God upon the earth; and if other people can afford to traduce us, we can scarcely afford to tell the truth about them. I might talk about thousands of things that I am acquainted with that I know as well as I am standing here; but we will leave them to their master. If they choose evil let them choose it. We talk sometimes about the influence of saloons, of whiskey and beer, and all these kinds of things. Cannot you Latter-day Saints let them alone? If you cannot you are not fit to be Latter-day Saints and you will not be so long. If the world choose to wallow in these things, let them wallow. But would an Elder in Israel and a saint of God disgrace himself by being found in such dens? Yes, many have, but they have got to repent and turn round a short corner and purge themselves from these things, or they will be severed from the Church and kingdom of God, and they will have no association among us. We are after truth and after righteousness, and let us, as we have been exhorted, maintain our purity and our virtue, and if others introduce corruption among us, let them alone, let them take their own course, but "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." Ye Latter-day Saints purge yourselves from iniquity and speak the truth,

act honestly, be pure and virtuous, and honor God and your calling, and God will honor you, but if you do not, you will be speedily rooted out. There is a day of reckoning fast coming. God is beginning to trouble the nations of the earth, and these things will grow and increase, and it is time for you Elders of Israel to be on the side of right, to depart from evil, to cleave to the truth, to work righteousness, and to honor God. God expects it of you, the holy angels expect it of you, and if you do not leave your evils you can have no place with the Saints of God on the earth or in the heavens.

As I before said, we have not time to enter into all these matters. You have had a good deal of needful instruction. Let us profit by it and honor our God. And I say God bless all men who love the truth, whether here or anywhere else; God bless all men who maintain human rights and freedom; and God confound the opposers of these principles everywhere. These are my principles and feelings. We want nothing like communism, or nihilism, or any of the outrageous infamies that are beginning to vex and perplex the nations. Yet these things will roll on until it will be a vexation to hear the reports thereof, and unless this nation speedily turns round God's hand will be upon them; unless they speedily adhere to the principles of equal rights and freedom, He will be after them. Now, you can set that down if you like, and see whether it will come to pass or not. I say, then God bless every lover of right, whether among this people or anywhere else, and God bless the rulers of this land who rule in righteousness, and God remove those who do not. ("Amen.") And let us honor our God and our religion and adhere to the principles of truth. God will stand

by us, and the glory of God will rest upon us, and no power this side of hell can hurt us if we be followers of that which is good.

I ask the blessing of my Heavenly Father to be upon this congregation,

upon all Israel who love the truth, and all men everywhere who are desirous to do right and keep the commandments of God, in the name of Jesus. Amen.

DUTIES OF THE SAINTS—THE ATONEMENT, ETC.

DISCOURSE BY PRESIDENT JOHN TAYLOR, DELIVERED AT PROVO, SUNDAY AFTERNOON,
AUGUST 28, 1881.

REPORTED BY GEO. F. GIBBS.

We meet together here and elsewhere in a Conference capacity, for the purpose of regulating, managing and directing the affairs of the Church, and submitting the reports of the several Stakes to the people, that the Saints may comprehend the position which they occupy, and that through our intercommunication with each other and through the various reports, we may become acquainted, to a certain extent, with the spirit and feeling, the desires and motives that permeate the Saints of God, throughout all the land of Zion.

We talk about a great many subjects, and many principles are introduced to our notice. The various duties and responsibilities of the presiding authorities are referred to, as well as those of the Presidents of Stakes and their Counselors, the Bishops and their Counselors, and

the Priests, Teachers and Deacons, as also the various societies and organizations which exist as aids to the Holy Priesthood in the several Stakes. All these things are very good, so far as they go; but it is proper that we should examine ourselves, and when it is our duty so to do, examine one another; and then ask the Lord to examine us; for it is possible that we may entertain ideas regarding ourselves and our position that may not be sanctioned by the Almighty; and if this be the case, then if that harvest should come off which we have heard sung this afternoon, it may find some of us who are not "wheat," not faithfully performing in all respects the various duties and responsibilities which devolve upon us. And it is quite proper that we, as an intelligent people, professing preeminently to be the servants of God,

should act with candor and truthfulness, and should be able to scan our own actions as well as those of others, to see wherein we come short in following the example that was set us by one of the ancient Prophets, in which he said, "Search me, O God, and try me and prove me: And if there be any way of wickedness in me, bid it depart."

The position that we occupy is indeed a very peculiar one. We are gathered here from the nations of the earth. We are gathered here because of certain plans, purposes and designs of Jehovah, pertaining to the world wherein we live, pertaining to the peoples who have existed before us, and relating to all men whether living or dead. And as the Lord organized this world; as He is said to be the God of the spirits of all flesh; and as he is interested in the welfare of all humanity, he would be the proper personage to inaugurate every measure, everything that would be calculated to promote the interests of mankind. And in the accomplishment of the salvation of the human family his designs, plans and purposes have been perfected generations long ago. If he could reveal unto Adam all of the events which would transpire upon the earth associated with coming generations, he certainly must himself have had a knowledge of those things which he communicated to our first parents, or he could not have revealed them. Among other things which the Lord designed should be introduced upon the earth was what is termed the dispensation of the fulness of times, wherein he would gather together all things in one, whether they be things on the earth or things in heaven; but all should be gathered together in one.

We have had in the different ages

various dispensations; for instance what may be called the Adamic dispensation, the dispensation of Noah, the dispensation of Abraham, the dispensation of Moses and of the Prophets who were associated with that dispensation; the dispensation of Jesus Christ, when he came to take away the sins of the world by the sacrifice of himself, and in and through those various dispensations, certain principles, powers, privileges and Priesthoods have been developed. But in the dispensation of the fulness of times a combination or a fulness, a completeness of all those dispensations was to be introduced among the human family. If there was anything pertaining to the Adamic (or what we may term more particularly the patriarchal) dispensation, it would be made manifest in the last days. If there was anything associated with Enoch and his city, and the gathering together of his people, or of the translation of his city, it would be manifested in the last days. If there was anything associated with the Melchizedek Priesthood in all its forms, powers, privileges and blessings at any time or in any part of the earth, it would be restored in the last days. If there was anything connected with the Aaronic Priesthood, that also would be developed in the last times. If there was anything associated with the Apostleship and Presidency that existed in the days of Jesus, or that existed on this continent, it would be developed in the last times; for this is the dispensation of the fulness of times, embracing all other times, all principles, all powers, all manifestations, all Priesthoods and the powers thereof that have existed in any age, in any part of the world. For, "Those things which never have been revealed from the founda-

tion of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this, the dispensation of the fulness of times."

And who was to originate this? It originated with God the Father, and it was sustained by Jesus, the Mediator of the new covenant, and it was sanctioned by all the Prophets, Patriarchs, Apostles and men of God who held the Priesthood in former ages. And finally, when all the preparations were made and everything was ready, or the time had fully come, the Father and the Son appeared to the youth Joseph Smith to introduce the great work of the latter days. He who presides over this earth and he who is said to be the maker of all things, the Father, pointing to his well-beloved Son, says, "This is My Beloved Son. Hear Him!" He did not come himself to regulate and put in order all things, but he presented his Only Begotten Son, the personage who should be, as he is termed in the Scriptures, the Apostle and great High Priest of our profession, who should take the lead in the management and regulation of all matters pertaining to the great dispensation that was about to be ushered in. And that Jesus who had been spoken of by all the holy prophets since the world was, and was the Lamb slain from before the foundation of the world, who was the Son of the Eternal Father, and who was the brightness of the Father's glory and the express image of his person, he it was who was to take charge of this all-important work, to regulate the affairs pertaining to the interests of humanity, to introduce the dispensation of the fullness of times, and to operate with the various Priesthoods that had existed and the men who held the keys of these

Priesthoods in former times for the salvation of humanity.

And thus the work was commenced. Everything was prepared in the heavens that had been contemplated from the beginning. And I here desire to mention one thing pertaining to the Son of God. We are told that when it was determined to organize the earth, and when God had laid his plans before the councils of the heavens that he asked Lucifer what he would do. Lucifer answered, "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." The Father then turned to his well-beloved Son, and asked, "What will you do, you have heard these things as well as Lucifer?" The Son replied, "Father, thy will be done, and thine be the glory." Satan, we are told, rebelled against God; and he wanted to introduce something that was contrary to the law of God and to the counsel of God; as much as to say, "O, you do not know much about it; I will go and save all; wherefore give me thy glory." Some of our folks nowadays feel and say sometimes, they have a portion of the Priesthood, and they think they are almighty personages; they think they know better than anybody else, better than the Bishop, better than the Twelve, better than the Presidency of the Church: they are puffed up and filled with their vain imaginations. Say they, "Let me have my way; and then, I want you to give me your honor to help me to carry it out." Or, in other words, "I want to fight against the work of God and against the Priesthood of God, and I want you to give me power and influence to accomplish it." They do not tell you that in so many words; but those are the facts.

Now, we are told that Satan rebelled against God. He could not rebel against a law if that law had not been given; he could not have violated a commandment if that commandment did not exist. And we are told that he sought to take away the agency of man, to make man a poor miserable serf; and then to take his own course in regard to the destiny of the human family. But God would not have it so; and because of his rebelling he cast Lucifer out of heaven and with him one-third of the hosts of heaven because of their departure from God and his laws, and because they sought to pervert the counsel of God, and violate those principles which he had introduced for the salvation of the world which was to be, and upon which we now dwell.

Was it known that man would fall? Yes. We are clearly told that it was understood that man should fall, and it was understood that the penalty of departing from the law would be death, death temporal. And there was a provision made for that. Man was not able to make that provision himself, and hence we are told that it needed the atonement of a God to accomplish this purpose; and the Son of God presented himself to carry out that object. And when he presented himself for this position he was accepted by his Father, just the same as any man who owes a debt, if he is not able to pay that obligation, and somebody steps forward and says, I will go security for him. If the persons to whom he is indebted are willing to take him as security they will receive the security's note or obligation to meet the debt. So Jesus offered himself. Now, man could not have done that. Man could do all that he is capable of doing. But there was an eternal law of God

violated and it needed an eternal, infinite sacrifice to atone therefore; and Jesus offered himself as that sacrifice to atone for the sins of the world; and hence it is written, he was the Lamb slain from before the foundation of the world.

Now, to carry out this view of indebtedness a little further. We will suppose that a man has given his note to pay a certain amount in a certain given time, and in order to keep that note good, he agrees to pay interest on it. Now, when Jesus gave himself up as security for the sins of mankind, and God accepted of his security, what was done then? Why, sacrifices were introduced as types of the sacrifice of the Son of God, to show that the ancient servants of God recognized this principle which had existed in the heavens, and many of them understood the principle with great clearness. We find that Adam offered sacrifices, and when he did this, he said in answer to a question put to him by an holy angel, I do not know why I do it, only the Father has commanded it. And then the angel commenced to explain to him that this rite was a type of the sacrifice of the Only Begotten of the Father who should come in the meridian of time to offer himself as a sacrifice for the sins of the world; and said he, "Thou shalt do all things in the name of the Son, and call upon the Father in his name forevermore." When Adam and Eve ate of the forbidden fruit, the mercy of God was extended to them, and they perceived as Eve expressed it, that if there had been no fall, they would have had no posterity, and that they would have been deprived of many joys and blessings relating both to this life and the life to come. And so Adam and Eve rejoiced in their hearts that God had provided

the plan, and although they were fallen, yet in this life, through the atonement, they would have joy, and by and by they would return to their Father, and there rejoice exceedingly in the abundant mercy of God, and in the redemption wrought out for them by the Son of God.

We find that from that time Satan began to operate and to use his influence against God, seeking to introduce rebellion on the earth as he had done in heaven. He succeeded but too well in his operations. And when Cain and Abel offered up their sacrifice, Cain would not have done it if the devil had not urged him; but we are told that Cain loved Satan better than he loved God, and that he departed from the laws of God. Satan requested Cain to offer up a sacrifice, which he did, and the Lord rejected it, but he accepted his brother Abel's. Why did the Lord refuse one and accept the other? Because the Lord knew that Cain had departed from him, and that he was not sincere in his offering, as we sometimes are not sincere in our offerings and in our worship, and therefore he rejected it. Then Satan came again and whispered to Cain, I could have told you all about it before; God is an unrighteous God; he gathers where he has not strewn, he reaps where he has not sown. He was unjust to me in heaven, and therefore I rebelled against him; and I advise you to do so also. And Cain listened to the advice of Satan, and as the devil was a murderer and a liar from the beginning, so he induced Cain to become the same, and he instigated him to kill his brother Abel. Here were the two powers represented in the two men, that of God in Abel, and that of Satan in Cain; and thus the warfare commenced,

and the opposition was inaugurated, for we are told it was necessary there should be an opposition in all things. And furthermore, we are told that it became him of whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering.

Now, these things spread and grew. It was necessary and proper that there should be good and evil, light and darkness, sin and righteousness, one principle of right opposed to another of wrong, that man might have his free agency to receive the good and reject the evil, and by receiving the good (through the atonement of Jesus Christ and the principles of the Gospel, which he introduced, and which were advocated long before he himself appeared on the earth), they might be saved and exalted to the eternal Godhead, and go back to their Father and God, while the disobedient would have to meet the consequences of their own acts.

This warfare continued; and as men began to increase upon the earth, so wickedness increased, until it was decided that they should be destroyed, that they might be deprived of the privilege of perpetuating their species. Why? Let us go back to the time when Satan rebelled against the Almighty and drew away one-third of the hosts of heaven. We find that there were pure spirits that stood that test and who had given to them the promise of bodies on this earth. Let us suppose that you and I were there as spirits, awaiting the privilege of taking bodies, and that we could see the wickedness and corruption that was going on upon the earth, and that we could see Prophets going about teaching the principles of righteousness and warning the peo-

ple of judgments that should come, of the flood that should overwhelm them and of the prisons prepared in which the ungodly should be cast. And we say, "Father, you see the people on the earth that they are wicked and depraved, fallen and corrupt!" "Yes." "Is it right and just that we who have done no wrong should have to enter into such corrupt bodies and partake of the influences with which they are surrounded?" "No," says the Father, "it is not just, and I will cut them off, I will cause the floods to come upon them to destroy them, and I will send those wicked and disobedient spirits into prison," which he did.

Here was an act of justice. Some men who profess to be very wise, think God was unjust in thus destroying so many of his creatures. They know nothing about it because they do not comprehend the law of God and the purposes of God. It was an act of justice and righteousness according to the eternal justice that dwells in the bosom of the Father.

What next? Before they were destroyed, Enoch ministered unto them; he organized a church, and he sent forth Elders, as we are now doing, to warn the people of the desolation that was about to overtake the inhabitants of the earth; and the Savior, according to Luke, said referring to this event in the world's history, "And as it was in the days of Noah, so shall it be also in the days of the Son of man." And says Matthew, in referring to the same thing, "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, And knew not until the flood came,

and took them all away; so shall also the coming of the Son of man be." After these Elders had gone forth, under the direction of Enoch, they gathered together those who believed in their message, and they built up a city which they called Zion. And the power of God was with Enoch, and with those Elders; and the enemies of God and of his law arrayed themselves against God and against Enoch and his people, as some of our very pious people are doing today against us, and as others would like to do. Say they, "Look, what a wicked people these 'Mormons' are, they have more wives than one. It is true we have mistresses besides our wives; it is true we commit adultery; it is true we are covered with infamy and debauchery; it is true that the stink of our crimes and iniquities rises into the nostrils of Jehovah, as it did in former days, but we will cover all that over." But they cannot do it; it sticks out on every side; the covering is too narrow. They are murderers and murderesses of their infants, and the stench of their infamy ascends into the nostrils of Jehovah; and you that want them, take them, and you that do will go along with them, and go to perdition with them; and I tell you that in the name of the Lord. And you that want your children to go to perdition send them to be taught by those not of us. Are there any more foolish than some of the Latter-day Saints are today? We read in our newspapers from time to time of certain combinations conspiring against us, and who are they? The Methodists, the Presbyterians, the Baptists, the Episcopalians and others, and they want to petition Congress—what to do? To destroy the very people whom you profess to love; and still you would send your children to be

taught by them, to drink in their influence and spirit, and in time to imitate their acts, would you? What is being done in certain parts of the Southern States today? Mobs, led on by Christian ministers, co-religionists of these men, are seeking the lives of your own brethren, and those who are here manifest the same spirit and would perpetrate the same acts if they had the power in the same way that is being done in Georgia, for instance; but they pretend to be so nice, and so pure and so virtuous, and to have such agreeable manners, and to be so well educated, and they want to teach your children, and to tell you the truth, to lead them to hell. And you will assist them to do it! Woe to that man and that woman who permit their children to come under such influences! They will sup sorrow in time and in eternity, where there will be weeping and wailing and gnashing of teeth. Do you hear it? I tell it to you in the name of the Lord. Woe be unto those fathers and mothers, I say, who thus tamper with the children that God has given them.

I am reminded of a case of mobbing which occurred lately in Georgia, in which Elder Geo. W. Bean, a young man from this place (Provo), was attacked, the mob as usual having been gotten up by Christian ministers. And this same class of men will tell you what good people they are, and yet they will approve such acts; and on the back of that they will ask that your children may be sent to them to educate, to be taught what? How to mob; how to trample on the rights and liberties of men, how to trample upon everything that is great and noble and exalted in Israel. And they will pull down the pillars of this nation by their mobocracies and infamies;

and, yet, you will tamper with them, will you? Leave them alone. Tell them to convert those Christians who are engaged in mobbing their fellow men, and when they get that done to come and convert you afterwards.

You know they had Methodists, Presbyterians, Baptists, etc., in Enoch's time—or a lot of religious professors like them. Perhaps they did not call them by those names; but they assembled together their armies, the same as armies have been assembled against us, and will be again. And some of you will help to do it, and teach your children to do it. Now, the wicked assembled against the people of God, and Enoch rose up in the power and spirit of the living God, and prophesied and the mountains shook, whilst the people trembled and fled afar off, because of the power of God that was with him; and the power of God will be with Israel today if Israel will serve God; but if we pander to iniquity, evil and corruption, we will have to abide the consequences. What next? The flood came and destroyed the unrighteous, and their spirits were confined in prisons, as they are termed. And I think I hear the devil laughing, as some of them did when we were driven away from our homes, thinking that "Mormonism" had gone to perdition. But we live yet, and they were mistaken; and so was the devil. For although they were destroyed in the body, yet when Jesus came and was put to death in the flesh, yet quickened by the spirit, he went and preached to the spirits in prison that were disobedient in the days of Noah. And then the devil put on a long face and said, I imagined I had got rid of these fellows, but they are going to have a chance yet that I did not

think of. And after the flood we are told that the curse that had been pronounced upon Cain was continued through Ham's wife, as he had married a wife of that seed. And why did it pass through the flood? Because it was necessary that the devil should have a representation upon the earth as well as God; and that man should be a free agent to act for himself, and that all men might have the opportunity of receiving or rejecting the truth, and be governed by it or not according to their wishes and abide the result; and that those who would be able to maintain correct principles under all circumstances, might be able to associate with the Gods in the eternal worlds. It is the same eternal program. God knew it and Adam knew it.

Now, with regard to Noah and his day. God made arrangements beforehand, and told Methuselah that when the people should be destroyed, that a remnant of his seed should occupy the earth and stand foremost upon it. And Methuselah was so anxious to have it done that he ordained Noah to the Priesthood when he was ten years of age. Noah then stood in his day as the representative of God; and after him Abraham was selected to take the lead in relation to these matters pertaining to man's salvation. Some people suppose that Abraham was an old foggy who knew but little, a kind of dull, dumpy old shepherd. But we were informed that he was a man that followed after righteousness, and that he sought to obtain more righteousness; that he searched the records of his fathers as they had come down to him, and traced them back until the days of Adam, and even before the world was. Before the world was? Yes. God, we are told, talked with him, and

told him of certain noble spirits who stood in his presence in the beginning, whom he had determined to make his rulers; "and thou, Abraham," said he, "art one of them." He was not only a prince on the earth but a prince in the heavens, and by right came to the earth in his time to accomplish the things given him to do. And he found by tracing his genealogy that he had a right to the Priesthood, and when he ascertained that, he prayed to the Lord, and demanded an ordination. And he was ordained (as we are told by Joseph Smith) under the hands of Melchizedek to the holy Priesthood. And afterwards, we are informed, became in possession of the Urim and Thummim by which he could obtain a knowledge of God and of his laws, and all things pertaining to the earth and the heavens. And God revealed himself unto him; and he told him that in blessing, he would bless him; and in multiplying, he would multiply him, and that in him and in his seed all the families of the earth should be blessed. And has this been so? Yes; from that time forth, by that lineage the blessings of heaven have flowed to the children of men. Let us examine a few things. Who were Isaac and Jacob? Heirs of the same promises as himself. Who was Joseph, who was sold into Egypt? A descendant of Abraham. Who was Moses, who delivered the people from Egyptian bondage? A descendant of Abraham. Who was Aaron, who was associated with the Aaronic Priesthood, and who presided over it? A descendant of Abraham. Who were the Prophets that we read of in this Bible? They were descendants of Abraham. Who was Jesus, who as the Son of God, taketh away the

sins of the world? A descendant of Abraham according to the flesh. Who were the Twelve Apostles, commissioned to preach the Gospel to all nations? Descendants of Abraham. And who were the Twelve Apostles that lived upon this continent? Descendants of Abraham. Who was Joseph Smith, to whom the Gospel was revealed in these last days? A descendant of Abraham. And it had been predicted of him that his name should be Joseph, and that his father's name should also be Joseph, and that he should be a descendant of that Joseph who was sold into Egypt. And who are the present Twelve? Just the same kind of people. And who are we gathering to Zion? A remnant of that seed, with a considerable mixture of grizzly, grey, and all kinds. But Jesus said, My sheep hear my voice, and they know me, and a stranger they will not follow, because they know not the voice of a stranger. And why do not the millions of the inhabitants of the earth embrace the Gospel? Because they are not sheep; that is all. And if the goats kick up and cut a few antics, you need not be astonished. It is the nature of goats, is it not? (Laughter.)

This Gospel is introduced that we may be taught and instructed in the ways of God, and that the Priesthood may be organized according to the holy order of God. What for? That this Priesthood may associate with the Priesthood behind the veil, who are operating with God and for God in the interests of humanity. That is the reason of it. And hence we find that these men who hold the Priesthood, the everlasting Priesthood, that ministers in time and in eternity, coming one after another to Joseph Smith, and conferring upon him the Priesthood which they

held. They conferred on him first the Priesthood of Aaron, a descendant of Aaron, John the Baptist, who held the keys of that Priesthood in his day, came to Joseph Smith and to Oliver Cowdery, and laid his hands upon their heads and said, "Upon you my fellow servants, in the name of the Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." Then came Peter, James and John, who conferred the same Priesthood and keys that they held. And then came other powers, principles and revelations in succession, one after another. After the Aaronic and Melchizedek Priesthoods had been conferred in general terms, then some of the most specific things in regard to the introduction of this Gospel were accomplished. When Joseph Smith and Oliver Cowdery were together in the Kirtland Temple, we find that Moses appeared to them. He committed unto them the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north. And did they have this power conferred upon them? Yes. And is that power continued? I think it is or I do not think you would be here today. What brought you here? Why did you not stop where you came from? Because you believed the Gospel. When you heard it and obeyed it, the Elder who laid his hands upon your head, conferred upon you that principle which brought you here, and you hardly know why you came, but you could not rest easily

until you did come; and you entered into all kinds of plans and calculations to get here. And I have known people so anxious to come here, that they were ready almost to sell themselves. And was it because we were such a good people? I do not know about that; I do not think we were as good as we ought to be. Nevertheless, that spirit operated upon you, and you could not rest until you got here.

Another thing associated with this was the coming of Elijah. What to do? To turn the hearts of the fathers to the children and the hearts of the children to the fathers. And what is meant by that? He was a representative of a certain class in the heavens who felt interested in their children. And their children are our fathers; and hence they, the father's hearts, are turned to their children; and our hearts, who are their children, are turned towards them. And we begin to build Temples. Some think this is a very foolish thing to do. It does look like it to some, but not to those who are informed. Why do we build Temples? Because Elijah conferred certain keys which he held upon Joseph Smith. And when he laid his hands upon Elders conferring on them the Holy Priesthood, they carried the principles imparted by Elijah to Joseph to you and to others, and you received it without knowing it. And by and by as the Church began to gather together, we began to talk about building Temples in which to receive and to administer ordinances which had been revealed unto Joseph Smith, pertaining to the interest of the living and the dead and necessary to our salvation and exaltation in the kingdom of our God, as well as for those for whom we administer.

And we have not only talked about it, but have done considerable in that direction. For besides having one handsome structure in St. George, we are employing not less than 500 men today who are engaged in the same work in different parts of the Territory. And we intend to go on with this work; and while our Christian friends look on and wonder what it all means, we will carry on the work, for we know what we are doing if they do not. As I have remarked before in speaking on this subject in other places, if we were to turn over a Temple to them after we had built and finished it, they would not know what to do with it, for God has not communicated this knowledge to them; and hence they could do no more than they used to do when I was a boy, and which I suppose they still do; that is, the minister, if an Episcopalian, would appear in a white surplice with a prayer book in his hand, from which he would read something like this: "We have erred and strayed from Thy ways like lost sheep"—which by the way, would be quite correct (Laughter); "we have done those things which we ought not to have done, and left undone those things which we ought to have done." And if the minister were a Methodist, he would be in favor of getting up a great revival, to embrace each other and invite each other to "come to Jesus," and call upon the mourners to come to the mourner's bench to be prayed for, and the sum total of the whole would be, "Come to Jesus." Say some, "What shall I do to be saved?" Says the Methodist, "Believe on the Lord Jesus Christ." "Well, I do believe." "Well, continue to believe." "But I do believe." "Well, continue to believe," (Laugh-

ter). Would not the devil laugh at such foolishness? Yes, and the angels would, and everybody else who had good common sense, for such kind of foolishness is incompatible with the plan, ordinances, order and law of God, and with the Gospel of the Son of God.

In our Temples we expect to receive certain ordinances revealed to us from God through His servants. And would not the world like to know what they consisted of? They will have to go to their God to find out. But I am afraid that he would be a good deal like the gods we read of. It reminds me of a story told of Abraham. It is said Abraham's father was an idolater, and that he had a number of gods in his house. This grieved Abraham, whilst his father wanted his son to believe and worship as he himself did; but Abraham knew better than to do such a thing. Abraham at last thought he would teach his father a lesson by making a clean sweep of his gods. So he got a club, or some other weapon, and knocked off the heads of some, the arms and legs of others, and made a general wreck among the idols, but left the biggest untouched. When Abraham's father learned what had happened, he of course was greatly exercised; he inquired of Abraham who had done it. Abraham told him that the gods had had a quarrel among themselves, "and," said he, "here is the fellow (pointing to the big one he had spared), that did it." Said the father: "My son, why do you tell me such a thing. My gods cannot fight; they have legs, but they cannot walk; they have arms, but they cannot use them; they have eyes and ears but they cannot see nor hear." "Why, father," said Abraham, "is it possible that you worship a god

that cannot hear or see, walk or use himself at all?" The god of the Christians, according to their own description of him, being a god without body, parts or passions, would be as unlikely to hear them when they called upon him, as were the gods of Terah, Abraham's father, when he called upon them.

In speaking further on this matter, I will tell you what we are doing. We are building three Temples, besides the one that is built in St. George. Two or three weeks ago we were in Logan; and we were on the roof of the Temple at that place. Brother Woodruff was at Sanpete; he says the Temple being built there is progressing finely. And then we are moving along with ours at Salt Lake City. A gentleman who called on us lately asked me when we expected to finish our Temple. I told him that I could not tell him. "I suppose," said he, "it will depend upon the means at your disposal to carry on the work." "O no," said I, "money has nothing to do with it; we go at it, and work at it, and intend to work at it until it is done." To show the kind of feeling that existed in Cache Valley, I will say they were a few thousands of dollars behind, and they applied to me, as Trustee-in-Trust, to help them. "O yes, I said, we cannot only help you, but finish the building. But we would not do that. Why? Because we would be doing you an injustice. When you build it yourselves, you have a right there. You are called to be Saviors upon Mount Zion, and it is one of your privileges, of which we would not deprive you, to build a Temple to the Lord, in order that people may be saved therein." And it is not the men that wear the best clothes that are doing the work. I said to the people in Logan, the man

who chops down trees, and those who drag them through the snows and frosts, and expose their bodies to the inclemency of the weather in the interests of the kingdom of God, as well as those who hew the rock and carry the hod, are as much interested in these things, and will receive their reward as well as those who contribute money or other means for that purpose. I saw, amongst others, a number of Lamanites helping to make mortar. I felt like blessing them in the name of the Lord. All men, those engaged in the work, and those who contribute to it, have an interest in these things. God is looking upon us, and has called us to be saviors upon Mount Zion. And what does a savior mean? It means a person who saves somebody. Jesus went and preached to the spirits in prison; and he was a savior to that people. When he came to atone for the sins of the world, he was a savior, was he not? Yes. And we are told in the revelations that saviors should stand upon Mount Zion; and the kingdom shall be the Lord's. Would we be saviors if we did not save somebody? I think not. Could we save anyone if we did not build Temples? No, we could not; for God would not accept our offerings and sacrifices. Then we came here to be saviors on Mount Zion, and the kingdom is to be the Lord's. Then what shall we do? We will build Temples. And what then? Administer in them, when we get them done. Do we know how? Yes, we do, for God has told us how. And who shall we save? Our fathers and mothers, our uncles and our aunts, our grandfathers and our grandmothers, and we will look after the interest of all we can trace; we will still go to work, after we have settled indi-

vidual matters and attended to our family affairs and a few little things among us—for we are a small people comparatively, notwithstanding that we talk about extending our power; we are a few people comparatively, but God has chosen us and selected us and planted us here, and told us what to do. Then after we get through with our own affairs, what next? There are myriads who have died without a knowledge of the Gospel, that God and Jesus and the ancient Patriarchs and Prophets and men of God were interested in as they are in us, and whom we are informed shall have the opportunity of receiving the Gospel if they had it not on this earth. And are the Priesthood operating behind the veil? Yes, and we are operating here. And we have a Priesthood here, and they have one there. Have we a Presidency? They have one there. Have we a Twelve? So they have there. Have we Seventies here? They have there. Have we High Priests here? They have there. Have we various quorums? Yes, and we operate in them; and when we get through we join our quorums above. As I told you yesterday that when Patriarch Joseph Smith died we were told that he was seated at the right hand of Abraham. And why was he there? Because Abraham was a Patriarch, and Joseph Smith's father was a Patriarch. He was at his right hand because he was associated with the dispensation of the fullness of times, the same as Abraham was a leading Patriarch in the dispensation in which he lived. And David Patten, one of the first Twelve, what about him? Another was to be ordained in his place, but he was not to have his Priesthood; of David, we are told, his Priesthood no man taketh—he should

stand in his proper position. Where? He was dead. No, he was not; he was alive. But he died? Yes, he did; but he lives. He was killed by a mob in Missouri, but he lives behind the veil and occupies his proper place there in his own quorum. Then, there was a man named Seymour Brunson, who died, who was a member of the High Council. It was said that another should be put in his place, but that he held his Priesthood. Where? Behind the veil. What of Seventies and High Priests? Just the same, if they fulfil their duties and magnify their callings. Has Joseph Smith ceased to minister in his office because he has left the earth? No; he administers in his office in the eternal worlds under the direction of the Son of God, and a proper presiding Priesthood as it exists in the heavens. And so will we. Hence they have gone to live forever. If a man dies, shall he live again? Why, yes. A man goes to sleep, but he wakes again. It is said that Jesus possessed life in himself; and says he, "I have power to lay down my body, and power to take it up again." But we have not that power. But says he, "I am the resurrection and the life;" and, "Whosoever liveth and believeth in me shall never die." Die! We will go to sleep, and we will wake up again. We will associate with the Priesthood again; and that is the reason why we want to have our records all right, and everything straight in relation to all of these things.

If we are saviors, what have we to do? Build Temples. What then? Administer in them; and others in the heavens are engaged in the same work as we, but in another position and in other circumstances. They preach to spirits in prison; they officiate in ordinances with which

we have nothing to do. We administer in ordinances which God has revealed to us to attend to; and when we attend to them correctly, God sanctions them. For instance, you Elders who have been out preaching, you told the people if they repented of their sins and were baptized they should receive the Holy Ghost, and they received it, according to the promise you made them. God sanctioned these proceedings, and you are all witnesses thereof. And God has said that it was his business to take care of His Saints. But then it is our business to be Saints.

And then, in relation to these matters, when we are faithful and true to our calling on the earth, and we step behind the veil and are associated with our quorums in the heavens, and there continue to operate, what shall we have to do? We are told that all those myriads before referred to, that would have received the Gospel, but had not the privilege of hearing or receiving it in this world and have died without it, shall have the opportunity of receiving it hereafter. But who are to be the administrators of these ordinances? Are we? No, they are out of our reach, they are behind the veil. But there is a Priesthood there; and there is a place for the Seventies and the High Priests, etc., to operate there. And what were the Twelve to do who lived and operated on the continent of Asia? It is written that they should sit upon twelve thrones to judge the twelve tribes of Israel. And what of those Twelve that were on this continent? They are to be judged by the Twelve whom Jesus chose in Judea. And then the people of this continent will be judged by the Twelve that were here; and very likely the Presidency and Twelve of

this Church will have something to do in this matter in relation to those who live in this age of the world.

Now if they have that to do what have we to do? Build Temples. What then? Administer in them. And when we have got beyond the range of those whom we know, we shall need information from the powers behind the veil to know for whom we are to be baptized. Do you think they will be at the trouble of informing us? I rather think they will, if they are set to judge people. And having seen proper to organize the Church and establish the Holy Priesthood and reveal the first principles of the Gospel, it is but reasonable to conclude they will be sufficiently interested about the other matters. But it is for us to build the Temples and administer in them, and help the fathers to save their children, and the children to save the fathers. Have they rights in heaven? So have we on earth. Have they privileges? So have we. Have they earned salvation and become saviors? We also shall participate in that if we magnify our calling, honor our God, and keep His commandments. Hence we are joint saviors with them. We need their assistance, they need ours. These are some of the things that we have to perform. We have a labor before us. You, Seventies; you, High Priests, you are not here to find out what you shall eat or drink, or wherewithal you shall be clothed. You are not here to quarrel over little things and to have your own way. Jesus said, "Father, Thy will be done." He said, He came not to do His own will, but the will of His father who sent Him. And when His disciples came to Him and said, Lord, "Teach us how to pray, as John taught his disciples." He said, pray, "Our Fa-

ther who art in heaven, Hallowed be thy name. Thy kingdom come." Let the rule and government of God be established. "Thy kingdom come. Thy will be done on earth, as it is in heaven." This was His feeling, and this is the feeling of all good Saints and faithful Elders in Israel. And what did Joseph Smith come to do? The will of his Father, to learn that will and do it. What was the duty of Brigham Young? The same. What is mine? The same. What is the duty of the Twelve? To follow the counsel of the Presidency. What is the duty of the Presidents of Stakes? To follow the counsel of the Presidency. What is the duty of the Bishops? To follow the counsel of the Presidents of Stakes and of their presiding Bishop. I have had men frequently come to me and want to pass by the Presidents of Stakes. I pass them back again. I tell them to go to their Presidents. Again I have men come to me who wish to pass by their Bishops; I send them back to their Bishops as I wish to honor all men in their place. I have enough to do without interfering with the little details of others and so on from them to the Elders, Priests, Teachers and Deacons, every man in his place.

When the disciples of Jesus desired to know who should be the greatest amongst them, he placed a little child in their midst and said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

We need not talk about our dignity; we have none only as God gives it us. We want the spirit of union and harmony in our midst,

every man being governed by the principles of the Gospel and the laws of God. We are traveling through the Stakes instructing the people in the principles of life, that they may be one as the Father and the Son are one, that we may be one in Him; and that all the Presidents, and all the Bishops, and all the various authorities of the Church may see eye to eye, as we are told they shall when God brings again Zion. We want men to be governed by those principles; and for this reason we are traveling among the Stakes to teach people the principles of truth and righteousness; and we want you to be governed by your various officers; and by your various courts too.

Here I want to talk a little on a certain principle. There has been some considerable difficulty between you people of Provo and those of Salt Lake County about water. You should come together as men, and if you cannot compromise the matter, bring it before your High Council, and have it regulated there; and I will tell you here today, that if you take this matter to law before the courts of the ungodly, you shall be cut off from the Church. Now, do you hear that? If I have any voice in the matter I wish to be heard, and I tell you, in the name of Israel's God, we will not tolerate such flagrant violations of the law of God, among the Latter-day Saints. No man shall hold a standing in the Church and kingdom of God, or preside in that Church, who will violate the laws of God, and seek to the ungodly, inasmuch as God has laws by which He expects us to be governed. That is my feeling about it; and we will carry it out, God being our helper. For we will not suffer this kind of iniquity; and if they do it in the other county, we

will treat them the same. It is time for us to lay aside our follies and nonsense, and cleave to the truth and rely upon it, and maintain the Church of God upon the earth. If we do this, we shall be the blessed of the Lord and our offspring with us; and if we do not, then we shall not be, and this will not be a land of Zion unto us. But *it will* be a land of Zion. The work of God will progress; but the ungodly shall be severed from this Church. I will not fellowship them. And any man who does it, he does it at his own peril, for I will not have anything to do with it. God has given us laws to regulate these matters and all our matters before our High Councils, under the direction of inspired men who have been ordained to the holy Priesthood to judge in matters brought before them. And when we turn to the ungodly, we sell ourselves to the devil, which we will not permit men to do and maintain the fellowship of the Saints and a standing in the Church and kingdom of God. Now, all who are in favor of this hold up your right hands. (The congregation held up their hands). Now, Brother Smoot, you see that carried out.

Brethren and sisters, God bless you and lead you in the paths of life. Do I talk plainly? God expects me to talk plainly. I have not come here to daub you with untempered mortar, but I tell you the truth. And while He has called us to high privileges, to thrones and principalities and dominions, and to be saviors on Mount Zion, and to be kings and priests unto God, and our wives, queens and priestesses unto their husbands, while God has ordained us for this, in the name of Israel's God we will try and carry it out. And we will find enough that

will be true and faithful to God and to His Holy priesthood. And the work of God will roll on, Zion will be established, and the kingdom of God built up, and no man will stay its progress. Amen.

THE BUILDING UP OF ZION—GRATITUDE TO GOD, ENDURING TRIAL, ETC.

DISCOURSE BY PRESIDENT JOHN TAYLOR, DELIVERED AT BOX ELDER COUNTY,
WEDNESDAY, OCT. 19, 1881.

REPORTED BY GEO. F. GIBBS.

I am pleased to meet with you, and I should have been so the other evening, when you held your last meeting, but I thought it proper to remain among our Lamanitish brethren, as they look to us for instruction. We sent other brethren along, but I heard some of the Saints felt a little disappointed because we did not come. We feel you are our brethren and sisters, and that you are one with us, and we are one with you, and with all who love righteousness.

We are endeavoring to build up the Zion of our God, that we may fill the measure of our creation upon the earth, and fulfil the various duties which devolve upon us, and also teach others to do the same. It is for this reason that we travel around among the people; and there are a great many people to see now. In a short time hence we shall have traveled all through the Territory, visiting almost all the settlements.

We are building up Zion, and Zion is not confined to our prominent cities, but includes all the cities of the Saints. We are desirous that all should become acquainted with the principles which God has revealed for the guidance, benefit, blessing and salvation of His people upon the earth. These are our feelings towards you, and towards all the Saints. And then, we have not any bad feelings towards others, although the world generally are opposed to us.

You have a beautiful valley here, and have facilities for a large settlement; and the water, perhaps, if properly managed, would not be malad, or sickly.

Zion is growing, and the Lord has said it should; and it will continue to grow, and it is for us to grow with it—to grow in intelligence, virtue and purity, and in the knowledge of correct principles ourselves, and then to teach the same to our

children; to cultivate these virtues in our own homes and in our little settlements, and to have all our surroundings such as God, angels, and all good men would approve. That our daughters may grow up virtuous, pure and happy; that our young men may abstain from licentiousness, from wrong actions, and from wrong speaking; that we ourselves may set our children a correct pattern, reverencing the Lord our God, and acknowledging His hand in all things—in the blessings we receive from Him, in the food we have to eat, the raiment we have to wear, and every temporal blessing that is conferred upon us, for all that we receive and enjoy comes from Him. And we are told that with none is the Lord angry, except those who do not acknowledge His hand in all things. Seek for His blessing upon everything you engage in. If you have a farm, dedicate it to God, and pray that His blessing may be upon it. If you build a house, dedicate it to God; also your garden, your cattle and sheep and all that you possess, and pray that His blessing may rest upon you and upon everything that pertains to you.

I am told you have had rather severe times, that you have been a good deal afflicted with grasshoppers and other things, and that for a number of years you have had short crops; that, in fact, you have not been able to raise sufficient wheat to bread your settlement. Well, while this is so, we must bear in mind that you here are not the only ones who have thus been afflicted. I am told that the crops throughout our Territory are far better than the general crop throughout the United States. The destructive insects and elements which you have had to struggle against begin to appear in other

regions, afflicting the people of other places as they have you.

God has given unto us a land, but there are houses to build, farms to open, fences to make, our wants to be provided for, our animals to be taken care of, etc.: all these are necessaries that seem to crowd themselves upon us. Bishop Hunter says, children never come into the world with shoes and stockings on. No, nor clothes either, and if they did, their clothes would soon be too small for them. We have to try to make provision for the wants of our families, and to make them comfortable. The difficulties that you have to contend with, we have experienced; and as far as difficulties are concerned, none of us are free from them. Men of wealth among us, as elsewhere, who command their tens and hundreds of thousands, who have their every want supplied, have more anxiety, care and perplexity than many of you, who have to struggle for a comfortable living. And if you were placed in their position you would be a great deal more uneasy than you are now. We do not realize these things, but they are given unto us for our experience, and we should learn to understand and appreciate the position we occupy here upon the earth.

There is quite a fine opportunity now for men—good men, pure and virtuous men and women to raise up a goodly seed. A Bishop has a good chance, also his Counselors and those who are associated with him—and he should seek to gather around him the most honorable, chaste and virtuous men, and endeavor to elevate those over whom he presides; and as things progress get better houses and better gardens and surroundings in keeping with them. And upon everything we do we need

the blessing of the Almighty; and we need to put our trust in him. If, for instance, I was living here and was raising a family, the first thing which I should do would be to dedicate myself and my family, my house and garden, my land, my cattle, and everything I possessed to God, and should ask his blessing upon them. Then every morning when I arose I should kneel down to supplicate his blessing upon me and mine during the day, to preserve us from evil influences, accidents and dangers, and to otherwise bless our labors in obtaining a livelihood. And then I would pray for those who presided over me in the Priesthood. Joseph Smith, upwards of forty years ago, said to me: Brother Taylor, you have received the Holy Ghost. Now follow the influence of that Spirit, and it will lead you into all truth, until by and by, it will become in you a principle of revelation. Then he told me never to arise in the morning without bowing before the Lord, and dedicating myself to him during that day. Some people treat these things lightly. I do not; because I know that we derive our food, our raiment, and all earthly as well as spiritual blessings from the goodness of God our Heavenly Father. I know, furthermore, that as President of this Church I should not know how to dictate if the Lord did not help me. Should I desire people to yield to my ideas? I have no ideas only as God gives them to me; neither should you. Some people are very persistent in having their own way and carrying out their own peculiar theories. I have no thoughts of that kind, but I have a desire, when anything comes along, to learn the will of God, and then to do it, and to teach my brethren to do it, that we may all grow up unto Christ

our living head, that we may be acquainted with correct principles and govern ourselves accordingly: and if we have our trials—why we are all tried. You see people well off, such as I have referred to; they have just as many trials as you have. They may have nice houses, and have at their command many comforts; but what of that? Such things alone do not make people happy. It is a mistaken notion that wealth makes people happy. Cattle, sheep, houses, possessions, would not bring you happiness. The Scriptures tell us that he that hath eternal life is rich: and the Lord has told us to seek after the riches of eternal life.

We are here occupying a peculiar position. The Lord has called us from the nations of the earth, and he has restored to us the everlasting Gospel, and that Gospel is calculated to elevate us in time and throughout eternity. Jesus, in speaking to his disciples, called them his sheep; and in praying to the Father in their behalf, he said; "Thine they were, and thou gavest them me. * * I pray not for the world, but for them which thou hast given me; for they are thine * * * Holy Father, keep through thine own name those whom thou has given me, that they may be one, as we are." That there may be nothing but harmony and peace, and the Spirit of the Lord, the spirit of intelligence dwelling in all, that all may feel to promote one another's welfare, and all try to enhance the happiness of the whole. That is how Our Heavenly Father feels towards us.

Through some remarks already made I am reminded of my boyhood. At that early period of my life I learned to approach God. Many a time I have gone into the fields and

concealing myself behind some bush, would bow before the Lord and call upon him to guide and direct me. And he heard my prayer. At times I would get other boys to accompany me. It would not hurt you, boys and girls, to call upon the Lord in your secret places, as I did. That was the spirit which I had when a little boy. And God has led me from one thing to another. But I did not have the privilege that you have. There was nobody to teach me, while you have access to good men at any time who can direct you in the way of life and salvation. But my spirit was drawn out after God then; and I feel the same yet.

We are here as Latter-day Saints. What would you do? I would try as much as circumstances would permit, without laboring too hard, to make comfortable houses, to make good orchards; I would endeavor to make my family comfortable and would try to promote their welfare.

Have you a school here? (Answer: Yes, sir). Have you a good teacher? (Answer: A pretty good teacher). Well then, I would educate my children. The teacher should be a man or woman who fears God, who not only teaches grammar and the common branches of education but the principles of the Gospel as well, that our children may grow up in the fear of God. And then if I were the head of a house, I should consider it not only a duty but a great pleasure to call my family together and pray with them morning and evening, and to pray for them, and to teach them to cherish this feeling and spirit. Do you think I would ever want them to hear me swear? Oh, how ashamed I should be if my children or my wives or any of my good brethren were to hear me swear. That would be setting a very bad example;

while we, as parents, are required to set good examples to our children and to all men. And then we ought to be honest with one another; we should be truthful and never prevaricate. Parents, be truthful; let your children have confidence in your word, so that if father or mother says anything, they might say, "if father or mother says such and such a thing, I know it is right, because father or mother said it, and they never prevaricate or tell a falsehood." That is the kind of feeling we want to cultivate among ourselves and with our families. And again we want to be cleanly in our persons, in our houses and in everything. And mothers, you ought to cultivate in your hearts the spirit of peace; you ought to be like angels of God, full of every virtue. And the father ought to treat the mother right. Has she her infirmities? Yes. And so has he. What would you do under such circumstances—would you bear with her? Yes, of course, and love her, and do everything I could to promote her happiness; and instead of trying to perplex and annoy her, I would bear with her in the spirit of love and kindness, and cultivate that everywhere. And on the other hand, I would say to the sisters, treat your husbands right, and make their homes pleasant. Is there anything they would like to eat? Try to prepare it for them; and let your children see that you love one another, that they may grow up with the same feeling, and be led from principle to honor their father and mother. These are the kind of feelings that will elevate us; and we will try to educate and elevate the Indians around us; and when they become educated, we will send them out to preach the Gospel among their own people, as we have done among our race. Oh, if we

could comprehend the glory, the intelligence, the power, the majesty and dominion of our Heavenly Father! If we could contemplate the exaltation, the glory, the happiness which awaits the righteous, the pure and the virtuous, of those who fear God, even the Saints of the Most High! If we could comprehend the great blessings that God has in store for those people that fear him and observe his laws and keep his commandments, we should feel very different from what we do. But then, we do not. The Lord has brought us from among the different nations, that we may be educated in the things of the kingdom of God. He has conferred the Holy Priesthood for that purpose: and the very organizations that we have of Stakes and Wards, with their Presidency and Bishops, High Councils, High Priests, Seventies, Elders, Priests, Teachers and Deacons, etc., are placed in the Church by the Almighty, to educate and elevate us: and we are going around today lecturing on the principles of education. Education in what? In everything. In our morals; in our social position; in our religion; in everything pertaining to time and to eternity, so that we may be happy in our families, that we may prosper in our enterprises, and operate together and have the confidence of one another, and do away with everything that is wrong and dwell together in love and peace according to the Gospel of the Son of God. This is the kind of feeling we want to be educated in, and we want to start with it first in ourselves. As fathers and as mothers we want to do right; and as children we must do right. If they will not, as parents, we will set them good examples, and be kind to them, and lead them as well as we can in the paths of life.

That is the spirit that dwells in our Heavenly Father. We want to follow after him, and cultivate these principles in our bosoms and in our hearts. For this reason we have various organizations in our midst. We have our Bishops; and it is their duty to look after their Wards, and see that everything is moving along right, and that everybody is doing right, and if there be any poor or sick, to feel after them and relieve them; and then to enlist the sympathies of the brethren and sisters, that they may also feel after them. Then we have out Mutual Improvement Associations. Have you got one? (Answer: Yes, sir.) What are they for? To instruct the rising youth. This is another branch of our education. Our sisters, too, in their Relief Societies are doing a good work. Continue in it. Our sisters know a great deal better now to sympathize with their sex than the brethren; they can better enter into their feelings. Carry on this work. This is another part of our education. And referring again to our Young People's Improvement Associations; how much I should have enjoyed such privileges when I was a boy. But I had no such opportunity. I had no Priesthood to teach me. You have privileges, young men and young women, that we older folks had not. And this spirit and feeling of improvement is not confined to one or two places; it is all over, and a good work among the young is being done throughout the dwellings of the Saints. And the *Contributor*, which I believe is the organ of the Mutual Improvement Associations, is an excellent periodical; and the young people ought to avail themselves of its pages by subscribing for it, which, no doubt, is being done generally. This movement among the young people is

another branch of our education. Another is our Sunday School movement. Our children should be taught by good men and good women. Train their infant minds, and lead the little ones in the paths of life that they may understand about the Church of Christ, and be nurtured in the fear of God. By and by they will be men and women in Israel. It will not always be as it is now. Men will not always entertain towards us the feelings they do today. When they find that we are not the people the world has held us up to be; when we shall have proven to the world that we are not what they have believed us to be, but that we are a virtuous and law-abiding people, the honorable among men will acknowledge our worth. And the day will come when it will be said of our children, as the old Prophets have prophesied, that such and such a one was born in Zion. It will be considered a great blessing and one of the greatest honors that could have been inherited by our children to have been born in Zion among the people of God. These people are not liars, whoremongers, adulterers or thieves, as represented by our defamers, but they have learned the principles of virtue and holiness, and such things as are calculated to exalt and ennoble individuals, families and nations; they are in possession of these principles, and are exalted by them; and is it not an honor for a child to be born of such fathers and mothers? Yes. Then let us be such fathers and mothers. If we have done wrong, let us cease our evil practices and repent of all wrongdoing; humble ourselves and become as little children before God. Let us lay aside covetousness. We need not scramble, for there is not much to scramble after. There is

not so much in the riches of this world as some people think there is. They cannot be compared for a moment with the riches of the kingdom of heaven, which are within the reach of all men who have not forfeited them.

Then we should treat everybody right, those who are not of us, as well as our own brethren. Would I cheat a man because he is not in the Church? The thought of such an act would bring the blush of shame to my cheek; and I feel chagrined when I hear of men, who have entered into solemn and holy covenants, doing such things. It is a common thing among a certain class of men to say I made a splendid trade today with Brother So-and-So. But did Brother So-and-So make as good a trade out of you? If he did, all right. But if you, because you happen to be a little smarter, or shrewder on a trade than your brother, have got the better of him, it is not all right, it is all wrong, and I do not think it a credit for a man to be possessed of that kind of smartness. I do not think it a credit to anybody to want something which belongs to somebody else. The Lord is trying us; and some of you are already pretty well tried: and you try one another sometimes. David, you know, said on a certain occasion, if it had been an enemy he would have borne it; but it was his friend that did it, and that cut him to the heart.

It is necessary that we should be tried, and that we should be cut to the heart. And why? "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering." Why? In order that we might have a High Priest who is acquainted with our

affairs, and one who was tempted in all points like unto us. He was tempted as we are. I have seen men tempted so sorely that finally they would say, "I'll be damned if I'll stand it any longer." Well, you will be damned if you do not. So you had better bear it; and go to the Lord and say, O God, I am sorely tempted; Satan is trying to destroy me, and things seem to be combined against me. O Lord, help me! Deliver me from the power and grasp of the devil. Let thy Spirit descend upon me that I may be enabled to surmount this temptation and to ride above the vanities of this world. This would be far better than giving way to sin, and proving yourself unworthy of the association of the good and pure.

I am reminded of Elijah. There was a time in his life when we find him alone in a solitary place. And it thundered and lightened, but God was in neither. By and by a still small voice whispered to him, "What doest thou here, Elijah?" Elijah told the Lord that they had digged down His altars and slain His Prophets, and that he only was left; and said he, they seek my life also. This was a gloomy picture; it was a sad story to tell the Lord. But God understood the situation better than Elijah did; and said he, I have reserved 7,000 men who have not bowed the knee to Baal, in whom are the principles of integrity and honor. Abraham was tried, and so was Job. Abraham was tried severely. He was told to take his son Isaac, him that had been given to him by promise, through whom all the families of the earth were to be blessed. Now, said he, Abraham, take thy son and offer him as a sacrifice. Do you not think that some would say, "I'll be damned if I do." Abraham did not stagger. He be-

lieved that God had given him this son in his old age, and that a great and glorious promise had to be fulfilled through him, and moreover if he was sacrificed God was able to raise him from the dead. He did not stagger through unbelief; but he went in obedience to the command to offer up his son. A great deal might be said, but it would take too long to show what Abraham expected. But he did expect that his seed would inherit the Priesthood through all subsequent time. And that is the meaning of that saying, "In thee and in thy seed shall all the families of the earth be blessed," not cursed. Abraham, through the spirit of prophecy, had gazed upon his posterity as they should exist through the various ages of time. And among other things he saw the days of Jesus, when he should come; and we are told, he was glad. And after all this, God told him to take the life of his son. What, and thus prevent your posterity from coming upon the earth as you beheld it in vision? Yes, and in one stroke of the knife blast all these glorious, these blessed hopes. He approaches his son, and says, Come, Isaac, come with me upon this mount. And they went. "Now, let us build an altar." And they built an altar. And the boy was heard to say, Father, here is the wood, and here is the altar, but where is the lamb for the burnt offering? Says Abraham: The Lord will provide the offering. Finally, the father, choking, probably with the awfulness of the moment, as his thoughts crowded upon him, says, My son, thou art the one that I have got to offer up. Then at last he takes his son and lays him upon the altar, and at the last moment he is seen lifting the knife to slay the promised child,

when the voice of the Lord is heard, saying, Hold, Abraham, put not thine hand upon the lad. Look; there is a ram caught in the thicket. Take that, and offer it as a sacrifice. Would you, my brethren, like to be put in that position? And referring to Job, he was also proven. It seems that at a certain time the sons of God were gathered together, and the devil was among them. And the Lord, addressing himself to Satan, said, Hast thou considered my servant Job? Oh yes, but you have put a hedge about him. If you were to serve me the same way, I would be as obedient as he. Possibly I do not know about that, says Satan. Let me tempt him. Well, replies the Lord, you may try. Then what do we read?

"And there was a day when his sons and daughters *were* eating and drinking wine in their eldest brother's house:

And there came a messenger unto Job, and said, The oxen were ploughing, and the asses feeding beside them:

And the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

While he was yet speaking, there came also yet another, and said, Thy

sons and thy daughters *were* eating and drinking wine in their eldest brother's house:

And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee."

Job received all this intelligence, sad as it was, without being moved in the least to anger. He, we are told, rent his mantle, and shaved his head, and fell down and worshipped, and said, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." We do not always feel so. We used to say in Missouri, "Those damned Missouriians have stolen our cattle. Those damned Gentiles have done this and that." But they could not do it if the Lord did not permit them. Here is another evidence of our being in the hands of God, and we should feel that we are in his hands; and then it will be all right. We will not blame the devil, nor wicked, corrupt men; for they are of the devil whose works they do. But we will say with Job, the Lord giveth and the Lord taketh away; blessed be the name of the Lord.

The devil again appeared before the Lord, and the Lord said to him: "Well, you told me that Job would do thus and so; but he remains true and unshaken, although thou movedst me against him to destroy him." Satan then answered and said, "Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face." And the Lord said unto Satan, "Behold, he is in thine hand; but spare his life."

Satan sallied forth again from the presence of God, and smote Job with sore boils from the crown of his head to the soles of his feet. And while in this condition we are told that he sat down in ashes, and took a potsherd and scraped himself. And his friends hearing of his misfortunes came and taunted him with being a hypocrite, etc., as we are apt to do when a series of misfortunes overtakes a man. But he would not be moved by this, although he was stripped of everything and afflicted withal. At last his wife thought she could not stand it any longer; she got worked up over it, and I can imagine her saying to her husband Job, I would not stand it any longer, I would curse God, and die like a man. Job still retaining his self-possession turned and said to her, "Thou speakest as one of the foolish women." "What? shall we receive good at the hand of God, and shall we not receive evil? Naked came I into the world; and naked must I return. The Lord giveth and the Lord taketh away, blessed be the name of the Lord." And said he further, "Though he slay me, yet will I trust in him. I know that my redeemer liveth." Job was a man that feared God and lived up to his privileges, and the Spirit of the Almighty God rested upon him; and hence he says, 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, and revel in this brain; although I go down to the silent tomb, there to rot and become as the dust of the earth, yet, in my flesh shall I see God; and these eyes shall gaze upon Him. And I know that my Redeemer liveth, and that these eyes shall see him, and he shall reign in the lat-

ter-days upon the earth. That is the kind of religion those men had; and we want the same kind of principle. After Job had been tried and proven, the Lord lifted him up again, and increased his flocks and herds and everything in the shape of earthly possessions which the world calls good. And so great was the goodness of God extended to Job, that we are told he was more blessed in his latter days than in his former days. And it was as the devil had said, God put a hedge around about him; and so he does about us, and we do not know it.

Here is Brother Cannon, for instance, who is soon about to go to Washington as our Delegate to Congress, and you know the influence that has been exercised against the people whom he represents, and you know also that he, as Delegate, is not entitled to a vote. And notwithstanding the devices and schemings of men and organizations, that have used their influence directly for the purpose of bringing inimical legislation against us, God has confounded them in all of their plans up to the present time. Has not God put a hedge about us? Yes, He has. And as long as we fear him, he will continue to do it; and he will preserve us, and no power this side of earth or hell can injure us.

One of the poets says—

"Shall I be carried to the skies On flowery beds of ease, While others sought to win the prize And sailed through bloody seas?"

And John, while wrapped in vision, saw an innumerable company of the redeemed clothed in white raiment, singing a song that no man knew save he that received it. And he inquired saying, Who are these arrayed in white, and whence came they? These are they that came

up through much tribulation, who washed their robes and made them white in the blood of the Lamb. I have heard Joseph Smith say to the Twelve, "God will get hold of your heartstrings, and he will wrench them to the very core." Has he done it? He has. The Twelve know that he has. President Young knew it, and Joseph Smith knew it; and finally he had to give himself up as an offering for this people. Have we passed through suffering? We have. And shall we have more of it to face? We shall, if we be found among those whom John saw. We have

got to be sifted in the sieve of tribulation until we shall prove our integrity to be true to God and man. Brethren, seek for the Spirit of God upon yourselves, and all that pertain to you, and live so that your prayers can be heard and answered upon your heads; and walk according to the light of that which you have already received, and the blessings of God will attend you. You can make a little heaven right here among yourselves, if you want to; and you need not go anywhere else for it. Live your religion, and you will be blessed in time and all eternity. God bless you. Amen.

**THE SAINTS A PECULIAR PEOPLE—THEIR RELIGION
PRACTICAL—SUSTAINING EACH OTHER—HONESTY IN
TRADE—THE BLESSING OF GOD ON THE FAITHFUL, ETC.**

DISCOURSE BY PRESIDENT GEORGE Q. CANNON, DELIVERED AT THE GENERAL
CONFERENCE, IN THE TABERNACLE, SALT LAKE CITY, SUNDAY MORNING, OCT. 9, 1881.

REPORTED BY JOHN IRVINE.

In the presence of so large an audience as we have here today, everyone ought to sit very still and repress every noise as much as possible, for the acoustic properties of this tabernacle are of such a character that the combination of sounds—shuffling of feet, crying of babies, walking about of children—drown the speaker's voice however strong

it may be. Every person should therefore keep as still as possible. No human power can make a congregation like this hear, unless the congregation itself sits quietly, and babies should not be allowed to disturb those in their immediate neighborhood. It may be very interesting to the mother; she may think the music of her baby's voice

very sweet; but those who come to hear are not interested in hearing it.

In coming together as we have done upon this occasion and during this Conference, we should be so united in our faith that when a speaker arises the people will draw from him that instruction which they need. Many of you have come long distances. I see some here upwards of 300 miles from their homes and of course when men take such journeys, traveling about 700 miles in the round trip to come to Conference, there should be something imparted to them which will be a profit to them, that they may feel satisfied when they leave here that the journey has been well taken. Now, there are topics enough before us, topics of great, vital importance to us as a people, which we should consider, and which upon occasions like this are appropriate for our consideration.

We have been told—indeed it is a constant comment about us—that we are a peculiar people. We know this ourselves. It is a very remarkable thing, that this Gospel, which the world calls "Mormonism," has gathered only here and there one out of the families of the earth, and as the most of you who are adults well know, you were, as a general thing, different from the rest of your family in many respects. It seemed as though you were waiting for something to come along a little different from anything that you had heard. The systems of religion, the ideas that were inculcated by your teachers and that you were taught in your Sunday schools, in your chapels and in your meetinghouses and churches, did not accord with your views concerning God and Christ, and the plan of salvation; and yet, had you been asked

what you believed in, where you should go to find that which you did believe in, or to define your ideas of what you wanted, it would have been impossible for you to have done so. Yet there was a yearning in your hearts for something higher, something nobler, something more Godlike, something after the apostolic plan of salvation. And it is a remarkable fact that the Elders of this Church, in their travels and administrations among the people, though they have had great difficulties to contend with, have had persecutions and all manner of evil things said about them, have been frequently mobbed and driven—that notwithstanding they have had these difficulties to contend with, it has been an easy matter to bring those who are now Latter-day Saints into this Church. When the Elders found the honest in heart, when they found men and women who were meek and lowly, who were prayerful, who believed in the Bible, who were willing to accept truth however it might come to them, however unpopular its advocate might be—when they found people of this description, they have never had any difficulty in gathering them out. The Latter-day Saints throughout these valleys, from north to south, have been gathered without much, if any, trouble on the part of the Elders, for the word of God has come to them in the power and demonstration of the Holy Ghost, and they have been convinced of the truth very frequently before they scarcely heard it. This is very remarkable—remarkable how the hearts of the people have been prepared to receive the Elders, how their minds have been softened, and how willingly they have received the truth and borne testimony to it,

when they heard it. I remember well my own mother's experience. I was a little boy sitting beside her the first time she saw an Elder. She had never heard of the Latter-day Saints or "Mormons," she did not know that he was one; she did not even know that he was a professor of religion; but she had been waiting for something. My father and mother were both Episcopalians, but they had no faith in the system, it was cold and inanimate, there was nothing lifelike or godlike about it. When he left the house she said to me, "George, that is a man of God." She had a testimony to that effect, although, as I have said, she did not know he was even a professor of religion. That Elder was President Taylor. And when he began to talk afterwards regarding the principles of the Gospel, she was ready to be baptized, for it was that for which she had been waiting, her heart was prepared for it, and there are thousands and thousands of such instances among the people called Latter-day Saints. God prepared their hearts beforehand, and the Elders found them without much difficulty. It is true they had to labor and contend with others, but those who were the honest-hearted sons and daughters of God, who were willing to receive the truth, received it without much difficulty, as I have said. And it is a wonderful fact that in accordance with the scriptures God is gathering together a people to lay the foundation of this great work, concerning which all the Prophets have spoken. God has predicted through the mouths of his Holy Prophets—and their words are to be found in the Bible—that in the last days there should be just such a work as that which we witness—that is, one of a city and two of a family being gathered together,

in order that there might be a representation of all the families and races of men upon the earth, to lay the foundation of this, the greatest work that has ever been established upon the face of the earth. And yet men talk of there being no evidence in favor of "Mormonism." They say, Where is the evidence of its divinity? Where is the evidence that Joseph Smith was a Prophet of God? Show us a sign that we may see whether you are the people you profess to be? Why, here in these mountains is one of the greatest signs presented to all the inhabitants of the earth that ever was shown to man—a system, an organization composed of people from every creed, and it may be said from every civilized creed, and from every civilized race, gathered together, dwelling in union and in love, and worshipping God according to the laws which he has given with a oneness, with a union, with a love that is unexampled upon the face of the earth. Nowhere else can such a thing be found; and I often think when men talk about delusion, and about the shrewd leaders of this people, and that by the power of their shrewdness and the strength of the imposture, they are able to hoodwink the people and to lead them astray, that it takes more faith to believe that theory than it does for the Latter-day Saints to believe the truth as we have received it. If this be imposture where is the truth? The Gospel of Christ was to produce union, its mission was to produce love, to destroy strife, to make men and women live together as brethren and sisters, and it has done so for us and it is doing so and it will do so more and more, and it will build up a system such as cannot be found on the face of the earth. And it is growing and increasing. It is like a little leaven,

and by and by it will leaven the whole lump, and the influence and the power that will go forth from this people will be felt throughout the whole earth. I know it is a great thing to say, and men, looking at us numerically, think we are exceedingly presumptuous to advance such an idea, but it is nevertheless true. The union of this people, the power which accompanies them and the effect of their example will be felt more and more, and the truth will continue to spread until all honest-hearted people will be convinced of the truth of the statements which are made concerning the restoration of the everlasting Gospel in its original purity and power, and those who may not be prepared to receive it—will sooner or later respect it and admire it, and be willing to share in the benefits which will accrue from its establishment on the earth.

Now, my brethren and sisters, there is one thing above everything else, that every speaker from this stand would like to impress upon your minds, and that is, when you go away from this Conference that you carry with you the determination to live and to carry out in your lives the principles that you profess. That is all that we can ask of you. Live your religion—that embodies all that can be said to you. There is glory in it, there is happiness in it, there is peace in it, there is virtue in it, there is wealth in it, there is exaltation in it, there is no gift or blessing or power that it does not contain and that does not accompany it. On the other hand, violate the principles of your religion, deviate from the path that God has marked out, and there is sorrow and misery for you, if persisted in.

You have been gathered together in the most wonderful manner that

any people ever were. We talk about the gathering of the children of Israel under Moses. I consider that that mighty movement fades away in comparison with the gathering that is now going on. This people have been brought from the various nations of the earth, and you have received a testimony from God concerning this work. You know for yourselves if you are living as you should do—concerning these things. How necessary it is, then, that you should carry out these principles. But the great difficulty we have to contend with is that we bring with us our traditions and preconceived ideas, and to overcome these is the great labor we have to contend with; it is a labor that we should set ourselves industriously, patiently, perseveringly to accomplish. Let us be pure in our hearts, in our language, in our conduct, in everything that we think and say and do. Let us seek for purity; let us inculcate purity; let us take the principles of the Gospel and teach them to our children and endeavor to make them better Latter-day Saints than we are; let us do everything we can in this direction, and then if we do this there will be no vice in our land; liquor saloons, gambling houses, houses of prostitution and the other evils that abound in the world will not be found within our borders. It should be our aim to so live that these things shall be repressed, completely extinguished. It is a shame for anyone professing to be what we are to enter a liquor saloon, or to patronize one, or to patronize any of these evils; and we should withdraw the hand of fellowship from all who do. Drunkenness certainly will never be countenanced by the Lord. It is a gross vice, and it will bring the loss of the Spirit to everyone who indulges in

it; and so with these other vices to which I have alluded. No one can be a Latter-day Saint who practices these things. We should be honest, we should be truthful, our word should be like the words of the Lord, that is, in our sphere. When a man says a thing to his neighbor, he should so live that his neighbor can have confidence in him. When he makes a promise that promise should be sacred, and if he cannot fulfil it, let him explain the reason so that confidence may be preserved. When we borrow we should repay; when we deal we should be upright in our dealing. I would like it to be the case among us that when a man has a horse to sell that he will tell all he knows about it and not endeavor to take advantage in any shape or form. The same with a wagon, a cow, a piece of land, or a house, or anything else, that a man will tell what he knows about these things, so that confidence may be maintained. There are some men of whom I have heard who when they make a trade think that the one with whom they trade ought to have his own eyes open, and if he does not and is taken advantage of because of his inexperience or being too confiding, the one who gets the bargain is not to blame, but to be congratulated on his good luck. Indeed there are some men who, if they can take advantage in this way, would think nothing of bowing down on their knees and thanking God for having made so good a bargain. Now, a man who calls himself a Latter-day Saint, and will do a thing of the kind, grieves the spirit of the Lord. Again, if a man employs you to do a piece of work, that work should be well done, whether he is there to see it done or not. And when employers agree to pay a certain price, or a certain kind of

pay they should abide by their agreement. But there is a great deal of trickery in such matters. Some people think, "I am a good trader; I can sell a horse for more than it is worth; I have got an old wagon, but my neighbor, who has not my experience wants a wagon; I can trade that poor wagon to him, I can get a good price for it, and I shall thank God if I can do so." I tell you such things are very sinful, and are not from God. When we, professing to be Latter-day Saints, do such things, we grieve the Spirit of God, and cause Satan to laugh. These are practical duties. I would give more for a Latter-day Saint who, if I employed him to do me a job and he did it right, than I would for a man who would offer a long prayer and tell the Lord a great many things that might be very good, and did not do the work honestly. I would rather have a man that was honest in his dealings with his neighbor—a man that if I wanted to buy a horse I could go to him with the full assurance that he would do the square thing by me—than I would have a man who offers very long prayers if he neglected this other duty. I tell you that the Lord wants works from the people and not professions. We have got lots of profession. There are some men very sanctimonious, and because they can pray well and are looked upon as good Latter-day Saints, they think they are privileged to take advantage of their neighbor. Now, I tell you that we want a religion that is different to this. We want a religion of honesty. If I say a thing to a man I ought to live so that he will believe every word I say. If I sell him a piece of property, I should tell him the truth about it, there should be no concealment, no lying or allowing the man to be deceived. It is on that account

that I despise this trading. Some men live by trading, and in the long run somebody is cheated in the community. There are times, of course, when men can exchange property, and both parties be benefited thereby. If one man has a piece of property that another man wants, and the other has a piece of property that suits the first party, a mutual benefit results from the exchange. There are other instances of this kind which frequently occur; but it should be done on the square. Any man who takes advantage in this direction cannot be a Latter-day Saint, in truth and deed, and God will hold him accountable for his conduct. Ours ought to be a religion of works and not of profession. It should be a religion that we can carry with us in our everyday work—a religion that will make a man a better son, a better brother, a better husband, a better father than he would be without it, and I would not give a fig for a religion that did not have that effect. When I hear men quarreling with their children, husbands with their wives, wives with their husbands, I say there is not much religion about that kind of work or conduct. A man who is not kind to his wife needs some religion. A man who is not kind to his children and to his neighbors, needs some religion, and he needs the religion of Jesus Christ. A man who is indolent and neglects his duties, needs more religion, the religion of Jesus Christ, to make him more industrious. An indolent man cannot have much of the Spirit of God about him; an uncleanly man, and certainly an impure man, a dishonest man cannot have much of it. When I hear a woman quarreling with her children and making the house too hot for her husband—I rarely, if ever, hear them, because I do not go

where they are, but I hear of them—I think that woman needs religion. When she loses patience, she should go to God and ask for patience, that the power of her religion may rest down upon her.

The great difficulty with us is: We have a religion and do not seek for its power, we do not dive to its depths, we do not rise to its heights, we do not comprehend its beauties and blessings. We go along without seeking after our God and the power of our God, as we should do. If we would devote a little time to self-examination when we go to bed, review the events of the day, see if our conduct has been such as God can approve of, and as enables us to lie down with a conscience void of offense towards God and all men, we do well, and if we cannot do that it is time to repent. If we have wronged anybody, we should make it right. And when something comes along to cross us or disturb our equanimity, instead of throwing out words that are like daggers, lacerating the feelings of those to whom they are addressed, we should shut our mouths. Some people pride themselves in what they call their frankness and candor in this respect. I tell you, I don't want such frankness around me. I would rather a man would hold his tongue and not indulge in such expressions as are hurtful to people's feelings. We should so live that our examples as fathers and mothers will be worthy of imitation by our children. You see a brawling, boisterous, swearing man, and his children will copy after him. You see a man that is the opposite of that, and his children will bear his example in mind. If he is a prayerful man, his children are likely to be prayerful also; if he be honest and truthful and keeps his word strictly, that lesson will not be

lost upon his children. If I were a young man and wanted to marry, I would not go to a house where there was continual quarreling between the husband and wife and children; I would not want to select a wife from such a family; I would want to go where peace reigns, the peace of God, which every man, woman and child possess in their hearts and in their habitations. That is our privilege. These are very simple things, and yet nobody has gotten true religion who does not possess these gifts. We may talk about our religion; we may boast about it; we may tell about its gifts and powers; we may tell about the manifestations we have had; but after all, the marrow of our religion lies in the performance of those everyday duties, some of which I have alluded to.

There is one thing that has struck me as very remarkable about the Latter-day Saints. God in the early day of this Church told us that we should be a people that should have peace, and he has given unto us a revelation which says, that "it shall come to pass among the wicked, that every man that will not take the sword against his neighbor must needs flee unto Zion for safety." Now that day will come just as sure as God has spoken, and we of all people on the face of the earth ought to be a peaceful people in view of this promise—no quarreling, no seeking to injure each other, no doing violence to one another. I have heard of men threatening to do something which would involve the shedding of blood if certain things were done to them. Why, it is a most horrible thought, for there is no salvation for the murderer. There is no people on this broad continent who cherish the Constitution of the United States as a sacred instrument anymore, or

as much as do the Latter-day Saints in these mountains. Believing it as we do to be inspired of God, and given for an express purpose, of course we attach a great deal of reverence to that instrument. We do not always pay reverence to officials, because of their maladministration of the laws; but the instrument itself, and the form of government we live under, we think is equaled by none upon the face of this broad earth; we think it is the greatest form of government, the freest, the most liberal, the best adapted for men and women, that ever was instituted by man among men. This we hold in our hearts, in our heart of hearts, concerning this government. But then a great many people are not suited because we take the liberty of criticizing certain officials. There have been a good many who have trampled upon the principles of the Constitution; but these outrageous acts, even against a people such as we are, do not affect the instrument, the fabric or the genius of our institutions, and on this account we are truly loyal. When the South raised the flag of rebellion, there was no well informed Latter-day Saint who could approve in his heart of such conduct, however much we might have expected it, Joseph Smith having predicted, nearly thirty years before the rebellion broke out, that it would occur—however much this might be the case there was nothing connected with the principle of secession or rebellion that met with the approval of the Latter-day Saints. And it is a remarkable fact that God, through the acts of our enemies, caused us to be placed in a position where, in the war of the rebellion, we should not be compelled to shed the blood of our fellow men. Had we remained in New York, where

our people first settled; or afterwards in Ohio; had we remained in Missouri, to which State we subsequently emigrated and from whence we were cruelly driven; had we remained in Illinois, where we afterwards took refuge, and from whence we were also cruelly driven to the wilderness, we should have been made participants in that dreadful strife, we should have been compelled to have taken up the weapons of war, or the people would have said we were disloyal. Inaction at such a time would have been set down to disloyalty and sympathy with the rebellion, and we could scarcely have escaped, in view of the prejudices against us, being branded and treated as traitors to the Government. But we were here in the mountains, in a position where we could do nothing in the strife. President Lincoln asked for some men to guard the great highway, to preserve the mails and keep open communication, and these men were sent out. But they did not have to fight. Under the command of General James Craig, our men were sent to guard the great transcontinental highway, and we did our part in that direction. But God, in His Providence, did not place us in a position to imbrue our hands in the blood of our fellow men. And when five hundred men—after we were driven from Illinois in 1846—were required to make up the Mormon Battalion for the Mexican war, the promise of God to these five hundred men was that they should not be compelled to shed blood during their absence, and in a remarkable manner this prediction was fulfilled. They never shrank from doing their duty as good, loyal citizens and soldiers, but there was no bloodshedding by the Mormon Battalion. We have been in all our

troubles preserved from shedding blood. We are not a bloodshedding people. Our garments are not stained with the blood of our fellow men—I mean as a people. There are many among us who have been soldiers in the war, but I am speaking now as an organization, and we stand in that position today, in the United States. We can say to the Southerner, to the Northerner, to the West-erner, to the Easterner, and to every man, "We are your brothers." We are at peace with all mankind. God has given unto us a law concerning this, that we must hoist the standard of peace and continue to proclaim it, and then if we are called upon to defend ourselves, we are told to leave our cause in the hands of God. We are a people who love peace, and in the turmoil, in the wars, in the confusion, in all the disorders that will eventually occur, not only in Europe, but in our own land—our own blessed land in many respects which shall become yet very unhappy in consequence of internal broils and disunion—when all this shall take place we are the people who will present such an aspect to the world, that they will say, "Here are the features we desire, they have the peace our souls long for." Now, my brethren and sisters, we should cultivate this feeling of peace. My sisters, let peace be in your hearts. Repress everything like quarrelling. Suffer wrong rather than do wrong. It is a harder thing for a man to submit to wrong than to fight against it. The natural tendency of the heart is to resent wrong, to strike back when you are struck at, but it is not the way laid down by the Savior.

There is one thing I want to speak about before I get through, and that is in relation to our tithes and offer-

ings. I can speak about this not boastingly, but with freedom, for I do my part in this matter. There is too much delinquency on our part as a people in this respect. Let me entreat you to be more punctual in these matters. The more you do for the Church of God, the more you want to do; the more you are interested in its welfare, the more you will become attached to it. Look at the Twelve Apostles, have they not set you an example—I will not speak of the First Presidency—in regard to these things? Have any of them sought to build themselves up and become wealthy? Here is Brother Woodruff, President of the Twelve Apostles. Is there any man in Israel who has worked harder to support himself and family than he? He is known for his persistent industry. He has set the people a great example in that respect. He has not been a burden to anyone. He has labored from morning till night for this people and for their salvation. He has not fattened upon your earnings, he has sustained himself by the blessing of God. And so have the rest of the Twelve. They have labored continually for this people. They have traveled thousands of miles, gone to the ends of the earth, to build up Zion, and not counted anything too great a labor. That is the example the Twelve have set this people. And they have paid their tithing punctually. They have done as much in this way according to their means as any of you, and in addition to this they have spent almost their entire time in the interest of the Church. What I say on this point applies fully also to President Taylor, when he was one of the Twelve. Now, with such examples as these, how will you appear in the day of the

Lord Jesus, when you present yourselves before Him, when you appear in those Temples to receive your blessings, if you have thought more about your money and about worldly things than you have about anything else? Let me say you will be very sorry for this if you do not repent and do better. There are many leading men among us who do not do their duty in this respect. They are derelict, and neglect of this duty is extending among the people. We must do more in this direction if we would have the blessing of God than we are doing. We must be more diligent; we must think more about God and His kingdom and His salvation than we do about the things of this world. It is true, as we have been told during this Conference, we shall have houses, farms, etc., etc.; these are all necessary; but above all else we should think about the kingdom of God and its advancement. We have no friends but God and ourselves. At the same time let us extend the hand of relief where we can to others; but it is our duty to build up Zion. From my childhood I have vowed in my heart—and I have endeavored to keep the vow—that not one cent of mine would ever go to build up anything that was opposed to Zion. At the same time I have spent years, as others have done, traveling without purse or scrip and preaching the Gospel to those who were in darkness; but so far as working to sustain that which is opposed to Zion I have determined, and I did so determine in my childhood, not to do that, God being my helper, and he has helped me up to the present time. The advancement of the kingdom of God should be uppermost in our hearts, and we should not be afraid to spend means to

assist in this great work. Those who do will have it returned unto them an hundredfold. You look at the men who have done the most in this Church, and you will find them the most blessed. They may not have so much wealth as some, but wealth is not everything, not by a good deal. The men who have spent the most time and the most means for the advancement of this work have been the men who have been blessed and preserved of God, God has prospered them all the day long, and he will bless their children after them. It is something to

have one's children blessed. I would like to have that as well as to be blessed myself; I would like to live so that I could invoke the power, and blessing of God upon my posterity.

I pray God to fill you with the Holy Ghost; the Holy Ghost that will bring things past to your remembrance and show unto you things to come; that you may retain the things you have heard during this Conference, and be built up and strengthened in your faith which I pray may be the case, in the name of Jesus. Amen.

THE CHANNELS OF COMMUNICATION FROM GOD TO MAN—DREAMS, VISIONS, ETC.

DISCOURSE BY PRESIDENT WILFORD WOODRUFF, DELIVERED AT THE GENERAL
CONFERENCE, IN THE TABERNACLE, SALT LAKE CITY, SATURDAY, A. M., OCT. 8, 1881.

REPORTED BY JOHN IRVINE.

I want to preach a short sermon to this congregation. To begin with, I have heard President Young and President Taylor a great many times from this stand ask the people to keep quiet until the meeting was dismissed; but as soon as the sermon ends there are a hundred boys and girls, or two hundred of them, rush for the doors. I do not like it. It pains me to see the President of the Church make this request, and the people pay no attention to it.

Now, in this fast age we are passing from a polite age to a very rude one in many respects. When I was a boy 65 years ago, and went to school, I never thought of passing a man whom I knew in the street, or a woman, without taking off my hat and making a bow. I never thought of saying "yes" or "no" to those that were placed over me. I was taught to say "yes, sir" and "no, sir;" but today it, is "yes" and "no," "I will," "I won't,"

"I shall" and "I shan't." Now, when I see this rudeness amongst us, I sometimes wish that the spirit of the New England fathers was more among the people. But I do hope, brethren, sisters and friends, when a man stops talking and the choir rises to sing, that you will keep your seats. You can afford to do this as well as the President of the Church, the Twelve Apostles, or others who are sitting on this stand. You don't see us jump up and run for the door the moment a speaker is done. The Lord is displeased with any such thing. I hope you will pardon me for so speaking. I felt to say that much.

We have a great variety of teaching and preaching, and I have sometimes thought that we have more preaching and teaching than any other people on the earth. I expect it is all right. I think we need it. The world need teaching, we ourselves need teaching; but I have thought that the Latter-day Saints have had more of the Gospel of Christ proclaimed to them than any other generation that ever lived.

My mind reverts to the channels of communication from God to man. Here we have the Bible which gives a history and prophecy of the prophets from Adam down to our own day extending through a period of near 6,000 years. The Lord, through all the destruction that has taken place in the various libraries of the world—like the great library of Alexandria, for example—has preserved the record of the Jews, at least we have a portion of it to read. Then, again, we have the Book of Mormon, the stick of Joseph in the hands of Ephraim, giving a history of the ancient inhabitants of this country from the time of their leaving the Tower of Babel to their disappearance from the land, and of the

visitation of Christ to them. We have these books from which to obtain knowledge. Then we have the Book of Doctrine and Covenants, our Testament, which contains the most glorious, god-like, solemn and eternal truths ever recorded within the lids of a book on the earth. All these records are the words of God to man; and though the heavens and earth pass away not one jot or tittle will ever fall unfulfilled.

Then the Lord has other ways of communicating His mind and will. We have the living oracles with us, and have had from the day that Joseph Smith received the ministrations of Moroni, the Nephite, John the Baptist, Peter, James and John, Moses, Elias, Elijah, Jesus Christ—from that day we have had the living oracles to teach us the word of the Lord.

President Joseph F. Smith yesterday spoke of the gifts and graces. Now, the Lord has many ways in which He communicates with us. Frequently, as has been the case in every age, truths, principles, warnings, etc., are communicated to the children of men by means of dreams and visions. There is a great vision recorded in the Book of Doctrine and Covenants. When Sidney Rigdon and Joseph Smith saw the visions of heaven they were commanded to write while in the vision. The Lord was in that. It is a communication to man. But we have had a great many dreams—I have had in my life, and I suppose you have more or less—which amount to nothing. I will tell you just about what I refer to. A man eats a hot supper when he goes to bed; he gets the nightmare; he is chased by a bear; or he falls over a precipice, and as soon as he strikes the ground he wakes up. Now, the Lord had nothing to do with that.

A man may go to bed half-worried to death, tired and dream about something that will never take place. Last night, for instance, I dreamt I was making glass houses out of blocks of glass two feet square. Now, I don't know that the Lord was in that. Yet I have had dreams of a very different character. When I was a boy eleven years old, I had a very interesting dream, part of which was fulfilled to the very letter. In this dream I saw a great gulf, a place where all the world had to enter at death, before doing which they had to drop their worldly goods. I saw an aged man with a beaver hat and a broadcloth suit. The man looked very sorrowful. I saw him come with something on his back, which he had to drop among the general pile before he could enter the gulf. I was then but a boy. A few years after this my father and mother removed to Farmington, and there I saw that man. I knew him the moment I saw him. His name was Chauncy Deming. In a few years afterwards he was taken sick and died. I attended his funeral. He was what you may call a miser, worth hundreds of thousands of dollars. When the coffin was being lowered into the grave my dream came to me, and that night his son-in-law found one hundred thousand dollars in a cellar belonging to the old man. I name this merely to show that in this dream I had manifested to me certain things that were true. I think of all the inhabitants of the world having to leave their goods when they come to the grave. After this scene had passed before me I was placed in a great temple. It was called the kingdom of God. The first man who came to me was Uncle Ozem Woodruff, and his wife I

helped into the temple. In process of time, after embracing the Gospel, and while on my first mission to Tennessee, I told Brother Patten of my dream, who told me that in a few years I would meet that man and baptize him. That was fulfilled to the very letter, for I afterwards baptized my uncle and his wife and some of the children; also my own father and stepmother and stepsister, and a Methodist priest or class leader—in fact I baptized everybody in my father's house. I merely mention this to show that dreams sometimes do come to pass in life.

Then, again, there are visions. Paul, you know, on one occasion was caught up to the third heaven and saw things that were not lawful to utter. He did not know whether he was in the body or out of the body. That was a vision. When Joseph Smith, however, was visited by Moroni and the Apostles, it was not particularly a vision which he had; he talked with them face to face.

Now, I will refer to a thing that took place with me in Tennessee. I was in Tennessee in the year 1835, and while at the house of Abraham O. Smoot, I received a letter from Brothers Joseph Smith and Oliver Cowdery, requesting me to stay there, and stating that I would lose no blessing by doing so. Of course, I was satisfied. I went into a little room and sat down upon a small sofa. I was all by myself and the room was dark; and while I rejoiced in this letter and the promise made to me, I became wrapped in vision. I was like Paul; I did not know whether I was in the body or out of the body. A personage appeared to me and showed me the great scenes that should take place in the last days. One scene after another

passed before me. I saw the sun darkened; I saw the moon become as blood; I saw the stars fall from heaven; I saw seven golden lamps set in the heavens, representing the various dispensations of God to man—a sign that would appear before the coming of Christ. I saw the resurrection of the dead. In the first resurrection those that came forth from their graves seemed to be all dressed alike, but in the second resurrection they were as diverse in their dress as this congregation is before me today, and if I had been an artist I could have painted the whole scene as it was impressed upon my mind, more indelibly fixed than anything I had ever seen with the natural eye. What does this mean? It was a testimony of the resurrection of the dead. I had a testimony. I believe in the resurrection of the dead, and I know it is a true principle. Thus we may have dreams about things of great importance, and dreams of no importance at all. The Lord warned Joseph in a dream to take the young child Jesus and his mother into Egypt, and thus he was saved from the wrath of Herod. Hence there are a great many things taught us in dreams that are true, and if a man has the spirit of God he can tell the difference between what is from the Lord and what is not. And I want to say to my brethren and sisters, that whenever you have a dream that you feel is from the Lord, pay attention to it. When I was in the City of London on one occasion, with Brother George A. Smith, I dreamt that my wife came to me and told me that our first child had died. I believed my dream, and in the morning while at breakfast, I felt somewhat sad. Brother George A. noticed this and I told him my dream. Next morn-

ing's post brought me a letter from my wife, conveying the intelligence of the death of my child. It may be asked what use there was in such a thing. I don't know that there was much use in it except to prepare my mind for the news of the death of my child. But what I wanted to say in regard to these matters is, that the Lord does communicate some things of importance to the children of men by means of visions and dreams as well as by the records of divine truth. And what is it all for? It is to teach us a principle. We may never see anything take place exactly as we see it in a dream or a vision, yet it is intended to teach us a principle. My dream gave me a strong testimony of the resurrection. I am satisfied, always have been, in regard to the resurrection. I rejoice in it. The way was opened unto us by the blood of the Son of God.

Now, having said so much on that subject, I want to say to my brethren and sisters, that we are placed upon the earth to build up Zion, to build up the kingdom of God. The greater proportion of the male members of Zion, who have arrived at the years of early manhood, bear some portion of the Holy Priesthood. Here is a kingdom of Priests raised up by the power of God to take hold and build up the kingdom of God. The same Priesthood exists on the other side of the veil. Every man who is faithful in his quorum here will join his quorum there. When a man dies and his body is laid in the tomb, he does not lose his position. The Prophet Joseph Smith held the keys of this dispensation on this side of the veil, and he will hold them throughout the countless ages of eternity. He went into the spirit world to unlock the prison doors and to preach the Gos-

pel to the millions of spirits who are in darkness, and every Apostle, every Seventy, every Elder, etc., who has died in the faith as soon as he passes to the other side of the veil, enters into the work of the ministry, and there is a thousand times more to preach there than there is here. I have felt of late as if our brethren on the other side of the veil had held a council, and that they had said to this one, and that one, "Cease thy work on earth, come hence, we need help," and they have called this man and that man. It has appeared so to me in seeing the many men who have been called from our midst lately. Perhaps I may be permitted to relate a circumstance with which I am acquainted in relation to Bishop Roskelley, of Smithfield, Cache Valley. On one occasion he was suddenly taken very sick—near to death's door. While he lay in this condition, President Peter Maughan, who was dead, came to him and said: "Brother Roskelley, we held a council on the other side of the veil. I have had a great deal to do, and I have the privilege of coming here to appoint one man to come and help. I have had three names given to me in council, and you are one of them. I want to inquire into your circumstances." The Bishop told him what he had to do, and they conversed together as one man would converse with another. President Maughan then said to him: "I think I will not call you. I think you are wanted here more than perhaps one of the others." Bishop Roskelley got well from the hour. Very soon after, the second man was taken sick, but not being able to exercise sufficient faith, Brother Roskelley did not go to him. By and by this man recovered, and on meeting Brother Roskelley he

said: "Brother Maughan came to me the other night and told me he was sent to call one man from the ward," and he named two men as had been done to Brother Roskelley. A few days afterwards the third man was taken sick and died. Now, I name this to show a principle. They have work on the other side of the veil; and they want men, and they call them. And that was my view in regard to Brother George A. Smith. When he was almost at death's door, Brother Cannon administered to him, and in thirty minutes he was up and ate breakfast with his family. We labored with him in this way, but ultimately, as you know, he died. But it taught me a lesson. I felt that man was wanted behind the veil. We labored also with Brother Pratt; he, too, was wanted behind the veil.

Now, my brethren and sisters, those of us who are left here have a great work to do. We have been raised up of the Lord to take this kingdom and bear it off. This is our duty; but if we neglect our duty and set our hearts upon the things of this world, we will be sorry for it. We ought to understand the responsibility that rests upon us. We should gird up our loins and put on the whole armor of God. We should rear Temples to the name of the Most High God, that we may redeem the dead.

I feel to bear my testimony to this work. It is the work of God. Joseph Smith was appointed by the Lord before he was born as much as Jeremiah was. The Lord told Jeremiah—"Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." He was commanded to warn the inhabitants of Jerusalem

of their wickedness. He felt it a hard task, but ultimately he did as he was commanded. So I say with regard to Joseph Smith. He received his appointment from before the foundation of the world, and he came forth in the due time of the Lord to establish this work on the earth. And so it is the case with tens of thousands of the Elders of Israel. The Lord Almighty has conferred upon you the Holy Priesthood and made you the instrument in His hands to build up this kingdom. Do we contemplate these things as fully as we ought? Do we realize that the eyes of all the heavenly hosts are over us? Then let us do our duty. Let us keep the commandments of God, let us be faithful to the end, so that when we go into the spirit world and look back upon our history we may be satisfied. The Lord Almighty has set His hand to establish His kingdom never more to be thrown down

or given to another people, and, therefore, all the powers of earth and hell combined will never be able to stay the progress of this work. The Lord has said he will break in pieces every weapon that is raised against Zion, and the nations of the earth, the Kings and Emperors, Presidents and Governors have got to learn this fact. It is a fearful thing to fall into the hands of the Lord. It is a fearful thing to shed the blood of the Lord's anointed. It has cost the Jews 1,800 years of persecution, and this generation have also a bill to pay in this respect.

I bear my testimony to these things. The Bible, the Book of Mormon, the Book of Doctrine and Covenants contain the words of eternal life unto this generation, and they will rise in judgment against those who reject them.

May God bless this people and help us to magnify our callings, for Jesus' sake. Amen.

**THE POSITION OF THE LATTER-DAY SAINTS—MORALITY
AND SOBRIETY REQUIRED—TRANSGRESSORS TO BE
DEALT WITH, ETC.**

DISCOURSE BY PRESIDENT JOHN TAYLOR, DELIVERED IN THE ASSEMBLY HALL, SALT
LAKE CITY, JAN. 1, 1882.

REPORTED BY GEO. F. GIBBS.

Brother Lyman on rising wished you a happy New Year; I will continue the compliment by adding a hundred thousand happy New Years

and as many more as you wish.

A remark of this kind would sound rather peculiar in the ears of many individuals who do not look

at things in the light which we do. But there are principles associated with the Gospel of the Son of God, which reach beyond this life into that which is to come; and we are simply here acting and operating in a state of probation. And if we act well our part here, the principles of the Gospel will place us in a position whereby we shall be enabled to act well our part in another world, and in another state of existence.

We occupy a peculiar position before the Lord. God is our Heavenly Father; and we are told that he is the God of the spirits of all flesh. We are told moreover that when men leave this earth, the spirit returns to God who gave it. And if we are faithfully performing our part, and attending to the duties and responsibilities which devolve upon us, as Saints of the Most High, then we shall be in a position whereby we shall have a right and a claim upon an inheritance that is incorruptible, undefiled, and that fadeth not away, reserved in the heavens for us. But we are here subject to the trials and vicissitudes pertaining to humanity, to prepare us for this inheritance referred to. And if we are faithful and diligent, as has been referred to by Brother Lyman, in regard to the various duties and responsibilities of life, we shall have a legitimate claim to the blessings that the good and the faithful expect to enjoy. But if we do not conduct ourselves aright, if we do not fulfil the requirements which the Lord makes of us, if we do not obey the commandments of Jehovah, we shall have no claim upon those promises that are made to the righteous, to those who fulfil His laws and keep His commandments. This is the way that I look at these things. Hence we are called to occupy a peculiar position in the world.

We have had a great many precious things revealed unto us, many of which have been hid from the minds of men from the foundation of the world. We are placed in a position to operate with God our Heavenly Father in the interests of humanity. He has selected, called and chosen us for this purpose. He has revealed Himself from the heavens. He has introduced the holy Priesthood, and conferred upon men power and authority to operate in his name, to act under his guidance, to be his mouthpieces to declare his will and to make known his designs to the human family. For this purpose men thus endowed and clothed have been sent forth to the nations of the earth, and are now being sent forth to spread that light, truth and intelligence which God has seen fit to reveal to the human family for their good, for their blessing, and for their exaltation in time and throughout the eternities that are to come. For this purpose he has imparted the Holy Ghost, and the light of revelation, confirming the testimony of his servants in their ministrations among the children of men. For this purpose he has gathered us together as we are here today, and as the Saints are gathered in other parts of this Territory, and in other Territories, that whilst we are pursuing the natural avocations of life, we might at the same time be taught and instructed of God, that we might learn the laws of life; that we might comprehend the object of our being and existence, and that we might in time learn to comprehend God the Eternal Father, and his purposes and designs in relation to mankind; that we might be purified from the corruptions and infamies that exist in the world, and that our spirits might be purged

from everything that tends to deteriorate, injure or destroy man; and that we might be enabled to comprehend those principles which are calculated to elevate, to exalt and ennoble mankind, and to prepare them for the enjoyment of a place among the Gods in the eternal worlds. For this purpose he has organized the Church of Jesus Christ and the kingdom of God, and revealed his law and his purposes to his Saints. For this purpose he has taught us of things pertaining to the future, having drawn aside the veil of the invisible world, and made known his purposes to his people, and taught us how to become saviors upon Mount Zion, that we may fulfil our destiny upon the earth, and accomplish the purposes of God, and carry out his design and will in sending us here upon the earth; that those principles which exist in the heavens and operate among the Gods may be communicated to man, and that we may be enabled to present them in all purity and in all their beauty, glory and grandeur, and that we may learn to save ourselves and then to save others. For this purpose we are building our Temples and, as they are being built, operate in them, that we may be one with God, and one with the ancient Patriarchs and Prophets and Apostles and men of God. And that while God our Heavenly Father and the holy angels and men of God who have lived in the different ages, who have been clothed upon with the Holy Priesthood, and admitted to communion with God, and have fulfilled their destiny upon the earth—are operating in the heavens with God our Heavenly Father for the accomplishment of his purposes pertaining to things upon the earth as well as to things in the heavens; it is for us

to perform our parts and fulfil our duties and magnify our callings and Priesthood, and be one with them in the objects which they have in view pertaining to the welfare and exaltation of the Saints, the blessing of humanity and the salvation of the living and the dead, according to the foreknowledge and the eternal purposes of God relating thereunto. And we are here for that purpose.

We are here to establish the Church of God, that there may be a people who shall enjoy the right to serve him upon the earth in a manner acceptable to him. We are here to establish the kingdom of God, that his government and rule and that an intelligent and comprehensive liberty and freedom may prevail among men and the peoples of the earth as they exist in heaven, and that we may be under the tuition and direction of our Heavenly Father, that his will may be done on earth as it is done in the heavens, and then be enabled to communicate these principles to our brethren and to the world.

These are some of the thoughts that pass through our minds when we read the word of God, and are in communion with him, when the Spirit of light, life, intelligence, and revelation rests upon us, and when the heavens and purposes of God are unfolded to our view. These, I say, are some of the thoughts that naturally flow through our minds. And talking about making new covenants on this the first of the year, why No! No! We do not wish to serve God by fits and starts, but to make his service and the obedience to his laws as the business of our lives. We love, reverence and serve God, because he loves us, and blesses and benefits us and acts as a kind and beneficent father to us. We have already entered into

covenant with Our Heavenly Father; but the question is, are we fulfilling these covenants? Have we the Holy Priesthood, and do we magnify that before God and the holy angels, or do we suffer ourselves to be corrupted and demoralized, and make light of the things of God, and thus tamper with these great principles which are calculated to exalt all who are obedient thereto? These are some of the questions that we should apply to ourselves. We hear of things sometimes which make us blush for humanity. We hear of crime, corruption and debauchery spreading itself abroad throughout the world; and we hear too, sometimes, I am sorry to have to say of some calling themselves Latter-day Saints, being tainted with evils of that kind.

The great majority of the people of this city have been moved, because of drunkenness and kindred evils increasing among us, to petition the Mayor and members of the City Council to adopt such measures as will prevent this state of things. It is a shame for men professing to be Saints to be under the necessity of imploring the aid of the civil law to keep them sober; and while it is proper to guard our youth from the insidious wiles of the adversary, yet all men ought to do right from principle; and while we endorse such an act as most commendable on the part of the people, yet, in one sense, what have these dens of infamy to do with the Saints of God; or what have the Saints of God to do with the haunts of shame and disgrace? Why, if there were ten thousand of such things around, and men were living up to the spirit and power of God within them, they would say, My soul, enter thou not into their secret, mine honor, with them be not thou united, my morals, be not

ye contaminated with such infamous corruptions. That would be the case if men did right and had the Spirit and power of God in them, and if they loved God and righteousness. But men who practice these infamies do not love God, nor have they a respect for his law; they do not love righteousness; they are not Latter-day Saints; they cannot be Latter-day Saints, neither can they have part or lot in the blessings and exaltations of the kingdom of God, either on the earth or in the heavens.

Let the wicked then pursue their course, and let the righteous pursue their's. If any of our people are found mixed up with these iniquities, let them be dealt with as the law of God directs, and let them be purged from our midst. Let righteousness, truth and integrity be maintained, and let God be honored and let the Gospel be sustained and the law of God upheld, and He will stand by the righteous. These are my views and feelings in relation to these matters. And I would not give five cents for a man who had to have a law placed upon him; or someone to stand guard over him, to prevent him from going into those dens of infamy and those sinks of corruption that "civilization" has introduced into our midst. I would not give five cents for the religion of such a man, it is not worth having, the sooner he gets rid of it and comes out in his true colors, the better. And then let the transgressor be dealt with according to the law of God. Purge yourselves from them and their iniquities, and follow in the paths of righteousness. These are my feelings in relation to these matters.

We learn that in former times that there was no fellowship between God and Belial, no fellow-

ship between light and darkness, no fellowship between truth and error; no fellowship between the Saints of God and the workers of iniquity. That doctrine is just as true today as it was when taught in former days. I speak of this because it is something which I, for one, will not bear; for one, I will not fellowship the workers of iniquity, I do not care who they are, or where they come from. And it is for us all to do right and keep the commandments of God. We talk sometimes about a man being an honest man; the reason why some are honest is because they cannot steal. But let a man be placed in a room or elsewhere with an amount of gold or other valuables within his reach, with the understanding that there was no fear of being detected, that if he appropriated any to his own use no one would know it as there was no check upon him; and if he of his own free will let it alone, I would say he was an honest man.

And in regard to drunkenness, which has been of late a prevailing topic of conversation—what a nice creature is a drunken Elder, a drunken Saint, a reeling, staggering, drunken Saint! What do you think of it? We write over our stores sometimes, "Holiness to the Lord." We are called the Saints, or as the Germans express it, the *heilige, der letzten tage* or the holy of the last days. What! A drunken Elder, a drunken High Priest, or a drunken Saint? We will not have such a person associated with us; we will not be contaminated nor disgraced with the name nor with the infamy of such conduct. And as regards the sellers of intoxicating drinks, they would many of them, sell themselves. And any man who cannot let these things alone, any man that has not got manhood and

respect enough to keep out of these pest-houses that disgrace our city, is not fit to associate with decent people, and respectable people ought to guard against him as they would against smallpox or any other pestiferous evil. And as the honesty of a man can only be tested by his having temptation within his reach, so no man can be considered as acting properly who cannot let liquor alone, when that is within his reach. Virtue does not consist simply in being prevented from committing evils, but in having temptations presented before us and then governing our passions and appetites. Good and evil are placed before us, no matter by whom, it is for us to resist evil and cleave to the right; we are told that it is to him that overcometh that I will grant to sit down on my throne, as I have overcome and sat down on my Father's throne. Neither do we want excuses for any of these things, for God will condemn us if we bear them, and His wrath will be enkindled against us, and we shall find it a hard matter to pack such infamies upon our shoulders. I will not do it, I will throw them off of mine, I will have no fellowship with those who indulge in them; and I call upon all the Saints to do the same, and upon the proper authorities to take measures to root out from our midst everything that would defile and contaminate the morals of the Latter-day Saints.

About the world and their course—let them take their course. The wicked will, we expect, continue to do as they have done for years, grow worse and worse, deceiving and being deceived. And to the evils that are among us, which have been introduced here, and which are being fostered and encouraged by wicked and corrupt men, I would say to our people, let them alone.

If, however, our young men or any of the older ones should be found violating the laws of the land, let them be punished as the laws direct, it does not matter whose sons they are, or who they may be. If you should find any of mine doing it, bring them up and straighten them out, and let the penalty of the law be inflicted for their evil, pernicious practices; and if it be anybody else's sons or fathers, do the same with them. And let us guard jealously the principles of virtue, sobriety and purity, by disfellowshipping and purging from us those who dishonor and trample them underfoot. And let us be for God and for Zion, for truth and for righteousness; for we cannot drag the contaminated and corrupt into heaven, such are not wanted there; and I do not want to introduce them there whether they are my sons or the sons of anybody else. The Scripture says: "Whatsoever a man soweth, that shall he reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Now, it is for us to choose what course we will pursue. I do not suppose that I am talking to any of these drunkards, they generally do not come to meeting; they would rather have a bottle with them at home, or meet in grog shops or other places where the debased and contaminated are wont to assemble. And it is proper they should seek their own company, for we do not want them here. We want men who are Saints from principle, men who love God, who keep his commandments, men who are pure and virtuous, men who are seeking to glorify God through obedience to his laws, and men who do these things because they love to do them. We do not wish to see

anything approaching coercion in dealing with persons, but we wish them to understand that we will not any longer be disgraced by their infamies.

As has been referred to, we have entered into covenant with God, and it is only on the condition of our keeping our covenants inviolate that we shall be entitled to the exceedingly great and precious promises which he has made to us. And he does expect us to be true to him: he expects it of me; he expects it of my brethren associated with me as Counselors; he expects it of the Twelve; he expects it of the Presidents of Stakes; he expects it of the Bishops; he expects it of the High Councilors; he expects it of the High Priests, of the Seventies and the Elders, and of all Israel. He expects us all to be men of God, with clean hands and pure hearts, seeking to magnify our calling and to honor our God. Let us do this, and all will be right with us; and those who do not wish to do this, let them step on one side. And while we would avoid anything like harshness or precipitancy, and treat all men with forbearance and kindness, and bear, to a reasonable extent, with the weaknesses and infirmities of men, we must deal with transgressors for their fellowship, and cut them off from the Church. We must have people who will serve God and keep his commandments. And then we can go to God our Heavenly Father when our enemies conspire against us, and plead with him for protection; and he will take care of Israel and maintain and sustain his Saints. But if we fellowship evil and iniquity, crime and corruption, infamies and drunkenness, debauchery and lasciviousness, and all the evils of the Christian world—if we do this we need not

look for the help of God; he will leave us to ourselves to take our own course. But if we will do our duty, discountenance iniquity, obey the laws of God and keep his commandments, he will take care of

Israel and sustain his people. These are my feelings in relation to this matter.

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

**LIBERTY OF CONSCIENCE—THE UNRIGHTEOUSNESS OF
RELIGIOUS PERSECUTION—ETERNAL TRUTHS
REVEALED—INDESTRUCTIBILITY OF THE PRINCIPLES
OF THE GOSPEL, ETC.**

DISCOURSE BY PRESIDENT WILFORD WOODRUFF, DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, OCTOBER 23, 1881.

REPORTED BY JOHN IRVINE.

There being a little time left us this afternoon, I feel disposed to make a few remarks to those who are present. There is one principle which has been universally acknowledged by the Latter-day Saints, by Joseph Smith, Brigham Young, John Taylor, the Apostles and all the leading men of the Church. I have heard Joseph Smith and Brigham Young say that if they had the power over the whole world, over every human being who breathes the breath of life, they would give every inhabitant of the earth the right to worship God according to the dictates of their own conscience. This is a principle which we believe in as Latter-day Saints, we ever have believed in it, and it is a principle which even the laws of our country, the Constitution of our

government holds out to all of its citizens. What! Would you give the Methodists, the Baptists, etc., the privilege of enjoying their religion? Certainly. Our city abounds with churches of different denominations. Have they ever been opposed by anybody belonging to this Church in the erection of their churches and in the enjoyment of their religion? I think not. If they have, they should not have been. Why would you do this? Because the God of heaven gives all his children this right and privilege, it belongs to the whole human family, every man, woman and child under heaven has the right to worship God according to his desires, according to his own views, and according to the light which he has. The Lord gives all the children of

men this right and privilege. He gives them their agency and holds them responsible for their actions, and while the Lord does this, why should the children of men interfere? Why those scenes of blood that have taken place on the earth through religious principles? They are unrighteous. As Latter-day Saints we claim the same right that we would give to the inhabitants of all the world. We say to all men, "Enjoy your religion, worship God according to the dictates of your own conscience." We ask the same right as the children of God. We claim this by the Constitution and laws of our country, and upon this principle we have embraced the fulness of the everlasting Gospel of Jesus Christ.

The Lord has sent forth angels out of heaven. He has delivered the fulness of the Gospel to Joseph Smith. He was raised up as a Prophet of God, by the power of God, to lay the foundation of this Church of Jesus Christ of Latter-day Saints on the earth, and to lay the foundation of that kingdom which the Prophet Daniel and the other Prophets spoke of, and to build up that Zion which Isaiah, Jeremiah and Ezekiel said should be built up in the latter days. We believe this with every sentiment of our hearts. Now, in reading the publications of the day, I find there are many men in our country that seem to be filled with great anger against the Latter-day Saints, and they belch forth their wrath and indignation and animus against us, because we differ from them in some principles pertaining to the Gospel of Christ. Now, here is one principle that I wish to impress upon the minds of every Saint of God who dwells upon the earth—and I want our reporters to write it down—I want to impress

it upon the rulers of our nation and upon all the inhabitants of this nation and every other nation, namely, that the love of God, faith, hope and charity, and the Gospel of Jesus Christ, with all the ordinances thereof, with the Holy Priesthood, which has power both in heaven and on the earth, and the principles which have been revealed for the salvation and exaltation of the children of men—that these are principles you cannot annihilate. They are principles that no combination of men can destroy. They are principles that can never die. Prisons cannot confine them; fire cannot burn them; the sea cannot drown them; no storm can wreck them; no gulf can swallow them up; no grave can entomb them, because they are eternal and will endure forever. They are beyond the reach of man to handle or to destroy. You may put men in prison and abuse them; you may burn men at the stake; you may drive men from their homes who advocate these principles; but it is not in the power of the whole world put together to destroy those principles, they are as firm and independent, as far as the agency of man is concerned, as the pillars of heaven or the throne of God. I want the inhabitants of the earth to hear these things and remember them. The inhabitants of the earth have tried for generations to destroy these principles. Yet it matters not what may take place on the earth. Republics may be destroyed, kingdoms overthrown, empires broken up, thrones cast down, the sun may be turned to darkness, the moon to blood, the stars may fall from heaven, and heaven and earth itself may pass away, but not one jot or tittle of these principles will ever be destroyed. I would to God the world could understand

this. It would have been a blessing for them if the Jews could have understood it before they put to death the Lord Jesus Christ. When Jesus Christ came to the Jews he brought the everlasting Gospel. He was of the tribe of Judah himself. He came to his own father's house; he offered them life and salvation; yet he was the most unpopular man in all Judah. The High Priests, the Sadducees, the sectarians of the day, were the strongest enemies he had on earth. No matter what he did, it was imputed to an evil source. When he cast out devils it was imputed to the power of Beelzebub, the prince of devils. When he opened the eyes of the blind they said: "Give God the praise: we know that this man is a sinner." This unpopularity followed the Lord Jesus Christ to the cross where he gave up the ghost. Now, the inhabitants of Judah had an idea that if they could only put to death the Messiah, that that would end his mission and work on the earth. Vain hope of that generation as well as this. When they led Jesus to the cross, the very moment that spirit departed from that sorrowful tabernacle, it held the keys of the kingdom of God in all of its strength and power and glory the same as he had done while in the body. And while the body lay in the tomb, Jesus of Nazareth went and preached to the spirits in prison, and when his mission was ended there, his spirit returned again to his tabernacle. Did the Jews kill the principles he taught? No. He burst the bonds of death, he conquered the tomb, and came forth with an immortal body filled with glory and eternal life, holding all the powers and keys he held while in the flesh. Having appeared to some of the holy women and the Apostles, he

then went and administered to the Nephites upon this continent, and from here he went to the ten tribes of Israel, and delivered to them the Gospel, and when they return they will bring the history of the dealings of Jesus of Nazareth with them, while in his immortal body. The same unpopularity followed the twelve Apostles. Some of them were sawn asunder, others were beheaded, crucified, etc. But did the Jews destroy the principles they taught? Did they destroy the keys of the kingdom of God? No, verily no. They had no power over these things anymore than they had power over the throne of God, or God Himself. These men when the spirit left their body returned holding the keys of the kingdom of God into the presence of God.

I will here say in passing that there is one principle that it would have been well if the Jews had understood, it would be well if all the inhabitants of the earth understood it, and that is, that it costs something to shed the blood of the Lord's anointed, to shed the blood of Prophets and Apostles and righteous men, to fight against God, against his Christ, and against his work. When these Jews cried out, "Crucify him, crucify him," and a Gentile judge had declared he could find no fault in him, still they were ready to say—"All right, you let his blood be upon us and our children." In this the Almighty took them at their word. The Jews have been trampled under the feet of the Gentiles for 1,800 years, in fulfillment of that declaration. The yoke is not even broken today. In the eastern world, in Russia, and in all the nations of the earth, more or less they are trampled under the feet of the Gentiles. Tens of thousands have been put to death. Nero put

to death many, as also did other men in their day and time. Hence you see it has cost the Jews something for the putting to death of the Lord's anointed.

Now, I want to say something with regard to the dispensation in which we live. The God of heaven has set his hand to fulfil the volume of revelation which the Bible contains, to build up that kingdom that Daniel the Prophet saw in the interpretation of the dream of Nebuchadnezzar. The God of heaven has sent forth that angel which John the Revelator saw, "fly in the midst of heaven, having the everlasting gospel to preach to 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." That angel has delivered the Gospel to Joseph Smith, and I know it. I bear my record and testimony to this truth. It is the truth of the living God. He has set his hand, as I have said, to build up this kingdom. Isaiah has written its history. Look at these valleys of the mountains. I came here on the 24th of July, 1847. What did I find? A barren desert, as barren as the desert of Sahara. There was no mark of the white man. It did not look as if any white man could live here at all. How is it today? Travel through the length and breadth of this Territory and behold the cities, towns, villages, gardens, orchards, fields, and crops that cover this once barren desert. What does it mean? It means that God Almighty is carrying out his purposes, it means that he has brought to his remembrance what his Prophets and Apostles have spoken; and all things shall be fulfilled to the very letter, even to the winding-

up scene. From whence has come this congregation; from whence have come the Saints gathered together throughout these mountains of Israel? They have been gathered from every nation as far as the Gospel has been preached. We have been gathered together by the power of the Gospel. Yet, as I have remarked many times in my public discourses, if we had preached until we were as old as Methuselah, we could never have got men and women to leave their homes if they had not been moved upon by the Holy Ghost. The Elders of Israel preached the Gospel unto them and promised them in the name of Jesus Christ, that if they would receive this Gospel they would receive the Holy Ghost. Is there a man on the face of God's footstool today that would dare make such a promise as that unless he were backed up by the power of God? No, not one. If the Elders of Israel had been impostors, deceivers, they would have been very soon found out; but the God of Israel has backed up their testimony, and it is on this principle that these valleys are filling with the people of God today.

Now, I want to say that the same principles which existed in the days of Jesus and his Apostles exist today. There is a spirit of oppression, opposition, and persecution against the Latter-day Saints, because they differ from the world in their principles of religion. Jesus, however, said in his day: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." What is the cause of this hatred? It is because we declare the Gospel of Christ; it is because

we believe in Prophets, Apostles, and the gifts and graces of the Gospel; it is because we preach faith, repentance, baptism for the remission of sins, the reception of the Holy Ghost by the laying on of hands; it is because the Church is organized with Prophets, Apostles, Priests, Teachers, Deacons, etc., according to the ancient order of things. This does not agree with the feelings of the sectarian world, therefore they are opposed to us. "But," says one, "it is your polygamy that has created so much trouble with you 'Mormons.'" Oh, indeed, is it? I will ask, where was polygamy when we were driven from Kirtland and Far West, from Jackson, Van Buren, Clay and Davis Counties, Mo., from Nauvoo, etc., to other places, men and women put to death, houses burned, etc.? We suffered more persecution than than we have ever suffered, ten times over, since polygamy was revealed and advocated by the Elders of Israel. What was the matter then? "Oh, you believe in revelation, you believe in Prophets and Apostles. We cannot stand this—you have got to give up that belief, and if you don't we will destroy you, put you to death, etc." The feeling among the people of the United States then was that if they could only put to death the leaders of the Church, that that would be the end of "Mormonism." So they thought in putting to death Jesus of Nazareth, that that would be the end of his teachings in that land. But lo and behold! When they put to death Joseph and Hyrum, they did not kill "Mormonism," they did not kill faith in God, they did not kill hope and charity, they did not do away with the ordinances of the house of God, nor the power of the Holy Priesthood. The God of heaven had ordained these things; he

had ordained men under the hands of Peter, James and John, who held the keys of the kingdom of God in the eternal worlds, and that Priesthood and the keys thereof was to remain on the earth forever. It is beyond the power of man to destroy it. I want the Latter-day Saints to understand this: "Fear not them," said the Savior "which kill the body, but are not able to destroy the soul: but rather fear him which is able to destroy both soul and body in hell." The purposes of the Lord must be fulfilled. There is not one jot or tittle of the Old Book that the sectarian world believe in but will be fulfilled. The same with regard to the Book of Mormon and Doctrine and Covenants. The opposition of the world cannot stay the progress of this work. Some men are trying to do so all the time. I dislike to refer to individuals, but I have read lately of a Mr. Talmage, who seems to be in a terrible torment about the "Mormons," and is forever pouring out his wrath and indignation against them. Now, I just want to say that if we had a thousand million Talmage's, and they were to spend every breath they had, they could no more stay the hand of the Almighty in the rolling forth of this work than they could stop the wind from blowing. Why? Because God Almighty holds in His hands the destiny of this people, and of all nations, and this generation will yet realize that it is a fearful thing to fall into the hands of the living God. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn," saith Isaiah, and I know he was a Prophet.

Now, so far as I am concerned, I want to say to my friends, and to all peoples, I have no fears with re-

gard to the kingdom of God, I have no fears with regard to Zion; I have no fears with regard to the Church of Jesus Christ of Latter-day Saints, it is in the hands of the Almighty, and all that he hath said with regard to its work in the latter days will come to pass in spite of earth and hell combined. I want the world to understand this. These are eternal truths. The principles will live when our nation is broken to pieces and wasted away, and when we ourselves have passed away to the spirit world. There is no power beneath the heavens that can hinder, stop or destroy the progress of truth and the decrees of Almighty God. I want to have the Latter-day Saints understand these things. We are in the hands of God. This is a very different generation from any other. It is a generation when the Lord has decreed—and that, too, before the world was made—that in the last days the God of heaven shall set up a kingdom which shall never be destroyed nor given to other people; the little stone cut out of the mountains without hands shall become a great mountain and fill the whole earth. These are the declarations of the Lord Himself.

I will now refer to another principle. I am an American citizen; a great many of this people are, I hope most are. I was born in the State of Connecticut, and many of the New England forms and teachings in our childhood, 65 years ago, were good to receive and live by. But what I want to say is: We live in a government raised up by the God of heaven. We have a Constitution that was given by inspiration from God to man. I believe it is the best human form of government that was ever given to the human family. Now, I say if our rulers

and governors become corrupt and attempt to trample those principles under their feet; though the nation itself might go to pieces, yet it is beyond the power of man to destroy the principles of the Constitution. They may destroy one another, yet the principles contained in that instrument will live, and the God of heaven will maintain them until Jesus Christ comes in the clouds of heaven to set up His throne in Jerusalem, and to reign on the earth a thousand years.

I felt that I would like to say so much. I want my brethren and sisters to understand these matters. We should live our religion. I have no fears with regard to the kingdom of God. We may have fears in regard to ourselves. This man may apostatize, the others may apostatize, John Taylor, myself, or anybody else may die, but it will make no difference with regard to this work. Israel will never be without a lawgiver. Zion will become all that Isaiah saw it, in its beauty, power and glory in the earth. I wanted to say so much to strangers here as well as Latter-day Saints. We believe in these principles with every sentiment of our soul. We expect to live them, we are ready to die for them, but they will never be destroyed. We may go to prison, we may suffer all manner of persecution, but the principles we advocate will remain forever. When Joseph Smith's body was laid in the grave, his spirit, like unto the Son of God, went into the spirit world with the keys of this dispensation to unlock the prison doors. There were fifty thousand million of spirits that never saw the face of a Prophet, or heard a Gospel sermon in their lives until Joseph Smith preached to them the message of salvation. Those people in the spirit world have got

to have equal rights in the Gospel dispensation with those on the earth. That is the reason why Jesus went to preach to the spirits in prison. Joseph Smith will hold the keys of this dispensation throughout the countless ages of eternity, as Peter, James and John will hold theirs. He (Joseph Smith) will come forth in the morning of the first resurrection, and will rise up in judgment against this generation. He sealed his testimony with his blood. That testimony is in force upon all the world from the hour of his death. These are eternal truths. I hate to see any nation, I hate to see our own government, I hate to see the clergy of the day,

rise up in anger against these Latter-day Saints, because they differ from them in principles of religion. We know for ourselves this Gospel is true. We know it has been given unto us by the revelation of God. We know it will stand. The power of God will be made manifest. These valleys will be filled with Latter-day Saints. We will grow and increase until the coming of the Son of Man. Whatever men may do, as I have said before, they are in the hands of God.

I pray God, my Heavenly Father, that He may instil these principles into your hearts, that they may accomplish the mission for which they have been sent. Even so, Amen.

FUNERAL DISCOURSE.

DISCOURSE BY PRESIDENT WILFORD WOODRUFF, DELIVERED IN THE 14TH WARD ASSEMBLY ROOMS, AT THE FUNERAL SERVICES OF SISTER ELIZABETH H. CANNON, ON SUNDAY, JAN. 29, 1882.

REPORTED BY UNKNOWN.

We are again called to pay our last respects to the dead. Upon this occasion it is one of the daughters of the Lord, a mother of Zion, who has filled the measure of her creation. Sister Cannon was a noble woman, a noble mother in Israel who has raised a noble posterity; and she has now gone to rest after spending her life in upholding the principles of truth and making them honorable in the earth.

There are some things connected

with this funeral that may be considered unpleasant. I refer to the absence of the husband of the deceased at Washington, where he is laboring for the interest and welfare of the people of this Territory, he, under the circumstances, not feeling to leave his post, but to leave the remains of his companion in the hands of his friends and to the mercy of God. And also in the absence of her two oldest sons, one of whom is in England, the other in

Germany, preaching the Gospel to the inhabitants of those respective countries, neither of whom, therefore, the sons nor the husband, can be present to pay their last respects to their noble mother and companion.

On such occasions when mourning the loss of our departed friends, I cannot help but think that in every death there is a birth: the spirit leaves the body dead to us, and passes to the other side of the veil alive to that great and noble company that are also working for the accomplishment of the purposes of God, in the redemption and salvation of a fallen world. And the spirit of this our deceased Sister, has gone to mingle with her little ones who have gone before her, and with her father and mother and her other family relations, and with her many friends who, like her, have wrestled with life and the struggles and troubles thereof, have overcome and gone home. All is well with Sister Cannon. She is satisfied with her condition today. I feel with regard to her as I have always felt with regard to faithful Latter-day Saints, when they have finished their work and gone behind the veil that there are none of them that would return to their earthly bodies if they had the opportunity.

In making remarks at funerals, which I have often been called upon to do, I have taken the liberty of speaking plainly my feelings with regard to the dead. And I will say here, when I see a man or a woman, a true and faithful Latter-day Saint pass away, I do not feel in my heart to mourn. Why should we mourn for the woman whose remains lie before us? She has been true and faithful to the sacred and holy covenants that she entered into with God her heavenly Father; she has

received those ordinances in the house of God that will prepare her to go into the presence of the best men and women that have lived upon the earth; she has left a noble posterity to bear her name and to bear record of and to emulate her example; she is freed from pain and suffering and the anxieties of life, and is now beyond the power of the enemy of all righteousness; she has opened her eyes in the spirit world, among her relatives and friends and her own little ones, whose death caused her grief and pain; she has gone to enjoy the society of those who have washed their robes and made them white in the blood of the Lamb, and to inherit the blessings and glory of eternal life. No, I cannot feel to mourn for her. It is hard, of course, to part with our friends; but after all it is with regard to them, as one of old said. "It is better to go to the house of mourning, than the house of feasting." It is natural for us to give expression to our feelings in tears in laying away the bodies of our beloved friends, and there is a degree to which we may go which is proper and right; but there are extremes which are often indulged in, which is neither proper nor right for Latter-day Saints to copy after. Here, however, as I have said, we have nothing to mourn about as far as Sister Cannon is concerned.

When I say that I have never felt to mourn for any faithful man or woman who has died in this Church, I must make one exception; I did feel to mourn, and so did all Israel, the death of our martyred Prophet and Patriarch, Joseph and Hyrum Smith. But we did not mourn on account of them personally, for they had passed through all that any martyr ever did or could, but we felt to mourn their loss to the

Church as our leaders, to whom we had learned to look for counsel and advice in every hour of trouble and trial, although there is something very dreadful in the thought of assassinating men, whether they be Prophets or Apostles, or whether they be emperors or presidents. With that exception I have not felt to mourn for any faithful person who has gathered up his feet and gone to sleep with the fathers. I have felt rather, that they have gained a victory which but few of the human family have gained in their day and generation. For you will find, my brethren and sisters, there are but a very few comparatively, either male or female, who have had independence of mind enough, as well as honesty of heart sufficient to receive the Gospel of Christ. It takes independence of mind, honesty of heart, faith in God, and firmness of character to live the life of a Latter-day Saint, in the face of a frowning world, and in the midst of trials and troubles and persecution.

The spirit of Sister Cannon has left us; her body is here awaiting the purifying changes it must undergo in mother earth. But whether her spirit is present witnessing these funeral services, or whether she, on opening her eyes in the spirit world, would say, "I leave my body for my friends to bury, I must enter upon my mission," that is something we are not able to speak definitely about. God not having revealed it unto us. But this we do know, she is all right, because she was thoroughly prepared for the change that awaited her; and she has gone to do all that she can for those of her kindred and friends that are to follow. And what more can you say? We are left, and we are doing for Sister Cannon what our friends,

sooner or later, will be doing for us. It will not be very long before Brother Cannon and also the children and friends of the deceased who remain will join her in the spirit world, if it is not until the coming of Christ. This admonition comes home forcibly to the living, "Be ye also ready." And it applies to us all. And it is for us as parents and Elders of Israel to labor in the cause of God, while we are permitted to tarry; living up to the light and knowledge that we have been blessed with. For there is a time appointed unto all men; and He takes away many according to the counsels of His own will. He takes whom He will take, and spares whom he will spare for a wise purpose in Himself. These things are according to the purposes and ordinances of God to man. Some labor this side of the veil, others on the other side of the veil. If we tarry here we expect to labor in the cause of salvation, and if we go hence we expect to continue our work until the coming of the Son of Man. The only difference is, while we are here we are subject to pain and sorrow, while they on the other side are free from affliction of every kind.

I pray God to comfort the heart of Brother Cannon, in this his sad bereavement, and to sustain him by the power of His Spirit; and I pray that his wives and children may be blessed and preserved in the truth, that at last he and they, together with this his companion, whose voice is now hushed in death, may come forth in the morning of the first resurrection, and stand in their family organization clothed with glory, immortality and eternal lives, to join with the redeemed and sanctified in exclaiming:

"O death, where is thy sting?
O grave, where is thy victory?"

FUNERAL DISCOURSE.

DISCOURSE BY PRESIDENT JOSEPH F. SMITH, DELIVERED IN THE 14TH WARD ASSEMBLY ROOMS, AT THE FUNERAL SERVICES OF SISTER ELIZABETH H. CANNON, ON SUNDAY, JAN. 29, 1882.

REPORTED BY UNKNOWN.

Being requested I arise to make a few remarks.

Occasions of this kind afford us opportunity, not so much for mourning the loss of our departed friends as to reflect upon our present condition and our future prospects and hopes. For, as has been remarked, "It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart."

Here we have occasion to reflect upon our own lives and the future that awaits us.

For there is one event which inevitably awaits every living soul, and it is only a question of a very little while when everyone present, as well as elsewhere, will be placed in a position similar to that in which our beloved sister is placed, whose body now lies here in the cold embrace of death. We are born to die, it is the inevitable end of all flesh, it being a fixed, unalterable decree of the Almighty concerning the human family. We may therefore, as well now as at any other time, reflect upon what the result of our lives may be after we shall pass away from this stage of existence. If we do well, says the Lord, we are accepted unto Him; but if we do ill, sin lies at our door. It is a truth that should arrest the attention of everyone, that we shall be required to render an account for

the deeds we do in the body. And for my part I feel that we have no cause to shed a tear for the condition of Sister Cannon. For years she has been afflicted, and has been quite feeble at times. Now she has passed beyond suffering and debility; nothing but the lifeless, inanimate part of Sister Cannon remains, the life—the intelligent and the immortal part has gone to God from whence it came. Not but what she might be present if she desires to be here, and her desire be consistent with the will and pleasure of our heavenly Father; for those who live here in the flesh have a claim upon this earth, and upon the bodies they have occupied while they sojourned here. This earth is their home, and will forever so remain—that is, they will possess an inheritance here, inasmuch as they overcome and become the Saints of the Most High God. For it is written, that unto the Saints of the Most High, the earth and the fulness thereof shall be given, and they shall possess it forever and ever. But notwithstanding the immortal part of this our deceased sister has returned to God, from whence it came, she possesses the privilege, or may possess the privilege, as I have said, if she so desire, and if it be in accordance with the will and pleasure of the Almighty, to be present on the occasion to witness the ceremonies in which we are

now engaged. We are told by the Prophet Joseph Smith, that, "there are no angels who minister to this earth but those who do belong or have belonged to it." Hence, when messengers are sent to minister to the inhabitants of this earth, they are not strangers, but from the ranks of our kindred, friends, and fellow beings and fellow servants. The ancient Prophets who died were those who came to visit their fellow creatures upon the earth. They came to Abraham, to Isaac, and to Jacob; it was such beings—holy beings if you please—that waited upon the Savior and administered to Him on the Mount. The angel that visited John when an exile, and unfolded to his vision future events in the history of man upon the earth, was one who had been here, who had toiled and suffered in common with the people of God; for you remember that John, after his eyes had beheld the glories of the great future, was about to fall down and worship him, but was peremptorily forbidden to do so. "*See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which kept the sayings of this book: worship God.*" Jesus has visited the people of this earth from time to time. He visited and shewed himself in his spiritual body, to the brother of Jared, touching certain stones with His finger, that the brother of Jared had fashioned out of the rock, making them to give light to him and his people in the barges in which they crossed the waters of the great deep to come to this land. He visited others at various times before and after He tabernacled in the flesh. It was He who created this earth, it therefore is His inheritance, and He had a perfect right to come and minister

to the inhabitants of this earth. He came in the meridian of time and tabernacled in the flesh, some 33 years among men, introducing and teaching the fullness of the Gospel, and calling upon all men to follow in His footsteps; to do the same thing that He himself did, that they might be worthy to inherit with Him the same glory. After He suffered the death of the body, He appeared, not only to His disciples and others on the eastern continent, but to the inhabitants of this continent, and he ministered unto them as He did to the people in the land of Palestine. In like manner our fathers and mothers, brothers, sisters and friends who have passed away from this earth, having been faithful, and worthy to enjoy these rights and privileges, may have a mission given them to visit their relatives and friends upon the earth again, bringing from the divine Presence messages of love, of warning, of reproof and instruction to those whom they had learned to love in the flesh. And so it is with Sister Cannon. She can return and visit her friends, provided it be in accordance with the wisdom of the Almighty. There are laws to which they who are in the Paradise of God must be subject, as well as laws to which we are subject. It is our duty to make ourselves acquainted with those laws, that we may know how to live in harmony with His will while we dwell in the flesh, that we may be entitled to come forth in the morning of the first resurrection, clothed with glory, immortality and eternal lives, and be permitted to sit down at the right hand of God, in the kingdom of heaven. And except we become acquainted with those laws, and live in harmony with them, we need not expect to enjoy these privileges: Joseph Smith, Hyrum

Smith, Brigham Young, Heber C. Kimball, Jedediah M. Grant, David Patten, Joseph Smith, Sen., and all those noble men who took an active part in the establishment of this work, and who died true and faithful to their trust, have the right and privilege and possess the keys and power to minister to the people of God in the flesh who live now, as much so and on the same principle that the ancient servants of God had the right to return to the earth and minister to the Saints of God in their day.

These are correct principles. There is no question about that in my mind. It is according to the Scriptures; it is according to the revelation of God to the Prophet Joseph Smith; and it is a subject upon which we may dwell with pleasure and perhaps profit to ourselves providing we have the Spirit of God to direct us.

But the thing for us to do is to live according to the light and intelligence that God has revealed to us in this dispensation, that we may be in harmony with the heavenly powers and with heavenly beings, and especially with our Lord Jesus Christ, who stands at our head, who is our lawgiver, our exemplar, and the way of life and salvation to all the world, through whom we may enter into the celestial kingdom of God, and without whom we can never enter that state of glory worlds without end. He is the way, the light and life of the world; and whosoever will obey the commandments He has given, and do the works which he has done, and commanded us to do, shall not walk in the darkness, but shall have in them the light of life.

The circumstances under which Sister Cannon has been taken away from us, are in some degree melancholy. I regret that circumstances

are such that Brother Cannon could not be here upon this occasion. But he is absent not upon his private business, but in the name and interest of the whole people of this Territory; and in the protection of our righteous citizens who are jeopardized by the craftiness of designing and corrupt men. If he were to leave his post, trickery would be resorted to by the worst enemies of the people to deprive us of our political and religious rights; therefore he is firm at his post of duty. Is there anything of a private character that would keep him away from home on an occasion like this? There is not; nothing but the highest sense of duty could do it, and that too in the interest of the people of God, in defending their rights, and in laboring for their interests, as he has done from his youth to the present moment. His whole time, his ability and the wisdom that God has given him, and all that he possesses has been upon the altar of sacrifice since his early boyhood in behalf of this people; and now, under this sad and sorrowful affliction he remains, and that too, in compliance with the desire of her whose remains are about to be laid away, true to his post of honor and duty. Who can describe his feelings? But let us forbear, it would not be profitable to us; but in this, as well as every circumstance of life, we will join with him in acknowledging the hand of God. It, however, grieves me to think that he cannot be here; as it does his children and family who now surround the earthly remains of her whose spirit has gone home—a respected, a beloved, a true and noble woman.

This, however, cannot now be helped and therefore it is all right. There is another view to take of this. What is life or death in com-

parison with the duty that we owe to God and each other? Should we shrink from duty, should we leave our post in time of danger because of the natural sympathies and affections which bind us to each other? No. It would be unjust, it would be condescending in us to even think of doing so. It is more noble to make the sacrifice of society, kindred and friends, than to leave our post of duty, and thus endanger the rights and liberties of the whole community. If Brother Cannon were here he could only mourn with us, and then again return to his post of duty. And what more could he do than he has done? Every attention has been paid, and every effort has been put forth to do all that could be done for Sister Cannon. But our prayers did not prevail;

she was "appointed unto death." God has taken her. She sleeps, but is not dead. She does not sleep the sleep of death, but of the righteous and the faithful; yes, one who has proved faithful to the latest breath, Sister Cannon is an example for her children and family, an example of patience, of faithful endurance, and of integrity that is unquestionable. This is a great deal to say of one of our fellow creatures, but none too much to be said of her. My sympathy is drawn out to those who remain. May God bless and comfort them; and may they abide in the truth and follow the example of their noble mother and companion in life, remaining faithful to the end of their days, in the name of Jesus. Amen.

FUNERAL DISCOURSE.

DISCOURSE BY PRESIDENT JOHN TAYLOR, DELIVERED IN THE 14TH WARD ASSEMBLY ROOMS, AT THE FUNERAL SERVICES OF SISTER ELIZABETH H. CANNON, ON SUNDAY, JAN. 29, 1882.

REPORTED BY UNKNOWN.

In speaking a few words pertaining to the dead, I, as my brethren have expressed themselves, feel to reconcile my feelings to the purposes of the Almighty, whether respecting the dead or the living.

This morning, however, I have experienced sorrowful feelings not on account of Sister Cannon; she is all right. Her body lies here in

the cold embrace of death, but her spirit is peaceful and happy. She has fought the good fight, she has finished her course, she has accomplished the object of her creation, and she has gone to where sighing, sorrow and trouble cannot reach her; therefore, I cannot mourn on her account. It is all right and all well with her. Yet there are sympathies,

feelings and associations connected with humanity that it is difficult at times to dispense with. I have been acquainted with Sister Cannon from her youth, since she was quite a little girl, and have watched her through all her life, comparatively. I have seen her in life, and—I was going to say, in death; nearly so, for I was with her on several successive days before she died.

As has been said, we desired that her life might be prolonged, at least until her husband should return; but it seems that God has ordered it otherwise, for some wise purpose which to us is not always manifest.

This reminds me of a circumstance which occurred in my life, being situated at the time pretty much as Brother Cannon is now.

When I was in Paris, France, about thirty years ago, I had a dream that troubled me very much, in which I saw my first wife—as the deceased here is his first wife—lying sick at the point of death. And it so affected me that I awoke, being troubled in my feelings. I fell asleep again, and again the same scene presented itself to me when I again awoke and experienced the same feelings of sorrow, and after some time slept again, and it was repeated a third time. I knew then that my wife was very sick, lying at the point of death.

I got up and fervently prayed the Lord to spare her life until, at least, I should have another opportunity of meeting her in the flesh. He heard my prayer. I took a note of the circumstance at the time, and learned afterwards that such had been the case exactly as it had been shown to me. On the following morning I remember meeting a gentleman who was a Protestant minister, and he observed that my countenance looked sorrowful, and he

enquired the cause. I told him that my wife was lying at the point of death, and he asked me if I had received a letter? I told him no; but related to him how it had been shown to me. But, I said, I got up and prayed the Lord to spare her life, and I feel consoled in knowing that she will be healed. When Sister Cannon was sick we prayed for her, exercising all the faith we possessed on her behalf; but God has seen fit to take her to Himself. Bro. Cannon, of course, would feel as I did, desirous to have another opportunity of seeing his wife in the flesh, and, if possible, to be at her side when she should pass hence, and had he been engaged in private instead of public business, he would most assuredly have been. But it was not to be. She has gone during his absence from home, and it is all right. So it would have been if my wife had gone under the same circumstances, I would have had the same feelings.

We are here for a short time only. Our spirits dwelt with our Father before we came to the earth. In coming here we took upon ourselves bodies according to the decree of the Almighty, and if our bodies are required, it would not be for me or for you to say when or how these things shall be. It is the Lord who directs in all these matters, both in regard to us individually and also in regard to the whole human family.

The present is only one stage of our existence. We existed before we came here; we exist here for a time, and when we depart from this mortal life we shall have a spiritual existence, an existence without the body, and then again with the body. And it is for those who manage and manipulate these matters to do as seemeth good in their sight, and it is for us to yield a willing and an obedient submission to the will of

our heavenly Father, feeling always that whatever he does is perfect and right.

Every day such occurrences happen; the human family live, as did our fathers before us, for a short time, and then we, like them, pass away; and then again others are constantly coming to take the places of those who depart. And so it will continue until other dispensations shall be introduced, which will place things in another position.

There are one or two things which I wish to mention; they may seem small matters to some. I see in a telegram from Brother Cannon that he mentions certain things in regard to this funeral of his wife, one of which is, that he did not wish any show of mourning in connection with it. We know his feelings in this respect; they are the same as ours. It is customary for people to put on black apparel and to assume a melancholy appearance. That may be all very well, by way of paying respect to our dead friends; but the question is, whether this is the most appropriate way. Brother Cannon desired—I have talked with him also on the same subject—that the coffin in which the remains of his deceased wife should be laid, should be made of common mountain wood, and that everything about it be neat and plain, and that his family should not put on mourning apparel. His brother Angus has been desirous to carry out his instructions touching this matter, doing away entirely with those ostentatious appearances and all unnecessary parade of mourning so common nowadays on such occasions.

It is proper to sorrow; it is proper to show respect for the departed. It is proper that our sympathies should be drawn out; it is proper that we

should assemble together to attend to appropriate funeral services, as we are now doing, that we may reflect upon our lives and upon the uncertainty thereof, and upon death and the results that may follow after; and that we consider the Gospel of the Son of God, and reflect upon our position, etc. But I have thought and indeed President Young thought, and so did Brother George A. Smith and others with whom I have conversed upon this subject, that we pay too much attention to these outward forms. We, above all other people upon the face of the earth, ought to be free from outward show, and from the appearance of sorrow, and mourning, having had planted within us the germs of immortality and eternal life; inasmuch as when we get through with the affairs of this world, we not only expect, but we know that we will inherit eternal lives in the celestial kingdom of God. And knowing this, it would not be for us to mourn as people without any hope.

When I see excessive sorrow on occasions of this kind among people professing to be Saints, I think they do not comprehend the position. It is proper to mourn; it is proper to sympathize, but I do not sympathize with Sister Cannon; I sympathize with her children; especially these little ones whom she has left; I sympathize with her friends who mourn her loss; I sympathize with Brother Cannon who is absent at Washington, under the peculiar circumstances in which he is placed; but while we do this it is not proper for people who, perhaps are struggling hard to obtain a subsistence to make a parade, to lay out a large amount of means to carry out the fashion that exists in the world. We want to feel that we are the sons

and daughters of God; we want, when our friends leave us to show proper respect to them, which ought to be paid to all honorable men and women, and when we have done that we have performed our duty to them and our duty before God; it does not seem proper to place families or people in circumstances, through false ideas that would embarrass them and place them in an unpleasant position by trying to do that which they are really not able to do.

If we have secured the favor of God, if we are Saints of the Most High, if we have the Holy Ghost dwelling in us, if we are walking in the path of righteousness, if God is our God, and we are His children, if we are carrying out all those duties and responsibilities devolving upon us that His children should attend to, here upon the earth, we should feel satisfied if we are laid away without much ostentation and show; and in thus attending to the obsequies of those who pass away, we fulfil the duties which God has placed upon us. And He will take care of them afterwards.

If it were not for the atonement of Jesus Christ, the sacrifice he made, all the human family would have to lie in the grave throughout eternity without any hope. But God having provided, through the atonement of the Lord Jesus Christ, the medium whereby we can be restored to the bosom and presence of the Father, to participate with Him among the Gods in the eternal worlds—he having provided for that has also provided for the resurrection. He proclaimed Himself the resurrection and the life. Said he, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." By and by the tombs will be opened and the dead will hear the voice of the

Son of God, and they shall come forth, they who have done good to the resurrection of the just, and they who have done evil to the resurrection of the unjust.

There is one thing that gives me great satisfaction, that Sister Elizabeth, as she had been true in life to the principles which God had revealed pertaining to celestial marriage, was also true to them in death. Being the first wife, while in the heyday of life and youth having her husband to herself, in obedience to the law of God she sacrificed her own feelings at the shrine of duty, and in compliance with the laws of celestial marriage was willing that others should also share the affections of her husband. And during her last sickness, well understanding the animus that existed in the world and in Congress, in regard to this principle, when the grim messenger was staring her in the face and the clammy drops of the sweat of death were oozing from her brow, well knowing that her husband would stand true to his principles as she had to hers, she indited a telegram, telling him that if it was the will of God that she should be raised up, He could do it as well during his absence as if he were at home at her bedside; and in the conflict between affection and duty, while the springs of life were fast ebbing out, feeling the importance of his position, she indited the following immortal words, "REMAIN AT YOUR POST." She has written during her last earthly moments, words of evidence to all the world, that she at any rate was a believer in those eternal principles that God has revealed for the salvation of His people, and for their purification and exaltation. I feel proud of that. And I believe there are thousands of our sisters would do the same. If we have a religion

that will stand by us after life, if we have a religion that will exalt us among the Gods in the eternal worlds, the world may howl, and the corrupt may expend their energies, but God will take care of his Saints; and it will be all well with us in time and eternity.

I pray God to bless these children who mourn the loss of their mother, that they may be preserved in the

truth and led in the paths of life. I pray God to bless the wives of Brother Cannon who are also here, together with all of his family and all that pertains to him. I pray God to lead them all in the paths of life; and that we may all be true to our God, and at last obtain a seat in the celestial kingdom of God, in the name of Jesus, Amen.

THE GATHERING—MIRACLES NOT DESIGNED TO CONVERT THE WORLD, ETC.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON, DELIVERED IN THE TABERNACLE, SALT
LAKE CITY, SUNDAY AFTERNOON, JULY 24, 1881.

REPORTED BY JOHN IRVINE.

The speaker read the 18th chapter of the Revelation of St. John, and said: This chapter which I have read in your hearing, contains a series of important predictions concerning Babylon. It is found four chapters after another prediction concerning the restoration of the Gospel. The sixth verse of the 14th chapter of the same book says: "And 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: and worship him that made heaven, and earth, and the sea, and the fountains of waters." The next verse says—"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." We would infer from this that one consequence of the preaching of the Gospel, or the declaration of it by this angel that should fly through the midst of heaven, would be the downfall of Babylon. We are not left in doubt, as Latter-day Saints, respecting the application of this name Babylon. Commentators have been puzzled to

explain what this meant, or to what city or people it applied, but in the records that have come to us this is made so plain that I suppose there is no Latter-day Saint who entertains any doubt respecting this matter. One consequence which should follow the preaching of the Gospel, as I have said, should be the downfall of Babylon; but in the first verses that I have read it appears there should be a cry go forth before Babylon should fall. "And I heard another 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." There should be, it appears from these passages that I have read in your hearing, several events connected with the preaching of the declaration of the Gospel by this angel that should fly through the midst of heaven—there should be a cry go forth among the people to come out of Babylon, out of this system which had made all nations drunk with her fornications, and no doubt this would be done in a manner that would be so remarkable that all the inhabitants of the earth would have the testimony concerning it.

There have been a number of predictions made concerning the gathering together of people from various nations and from the midst of various peoples, Isaiah and Micah, two ancient prophets, have left on record their plain predictions concerning certain events that should take place in the last days connected with the gathering of people together. Their predictions concerning these events are among the most remarkable that are contained in their books, and as Latter-day Saints we fully believe these events are taking place and have been taking place for a great many years. Isaiah, in speaking about this matter, uses very much

the same language as Micah. He says in the 2nd chapter, commencing at the 2nd verse: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many shall go and 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."

Now this is a remarkable prediction concerning the gathering together of the people in the last days. I have often thought in connection with this latter-day work that one of the most remarkable features of the divinity of the work is to be found in the gathering together of the people called Latter-day Saints. As we firmly believe, the prediction that I read concerning the coming of the angel with the everlasting gospel has been fulfilled in the establishment of this Church. The Elders of this Church have testified of this for many years, in fact since its first organization—that it was necessary for the everlasting gospel to be restored in its primitive simplicity and purity from heaven, there being no Church in existence upon the earth that possessed it, and, therefore, God the Eternal Father, in fulfillment of his designs and the predictions of the Holy Prophets, condescended to send angels from heaven to restore the primitive Gospel with its accompanying gifts and powers from heaven.

The Elders of this Church have often been questioned as to the necessity of such a revelation; for the Gospel, as they believe, was in existence upon the earth. "Why," it

has been asked, "do you mean to say that we do not have the Gospel? That we do not have churches organized by the will of heaven? That the Christian religion as believed and practiced by us is not divine?" These queries have often been propounded to the Elders of this Church when they have testified that God has restored through the ministration of holy angels the everlasting gospel in its original purity. There has been but one answer to these queries; that if the Church of Christ existed in its original purity upon the earth, then which out of the numerous sects was that Church? How shall we distinguish it? Hundreds of sects exist upon the earth that profess to be the Church of Christ. The ministers of these various sects claim that they are the ministers of Jesus Christ, yet in many instances contend concerning doctrine, concerning methods of salvation, concerning ordinances, concerning many matters that in the mind of the great majority are deemed essential unto salvation. For instance, there are Christian churches today which believe in at least three forms of baptism. Now Paul has expressly declared that there is one Lord, one faith, and one baptism. Yet, as I have said, there are churches which are considered orthodox in Christendom, that have three different forms of baptism. One believes in sprinkling, another in pouring, and another in immersion. And they differ as to the methods of immersion and the preparatory steps to be taken before being immersed, and before being sprinkled, and so with almost every cardinal doctrine of the Christian religion. There being this diversity, a man with the Bible in his hand going forth in the midst of the Christian sects with an

anxious desire to know which is of God, would be puzzled beyond expression to find out which of the various churches laying claim to being divine, and to being the authentic church of Christ, was the true church. He, if he could not obtain knowledge from God, or some communication that would satisfy his mind, would be compelled to give up in despair, or to content himself with the idea that he would join that which suited him best and risk the consequences, hoping that he would fall into the hands of a merciful God. It is on this account that the Elders of this Church have constantly testified that there was a necessity for divine revelation; that in these days, God being the same yesterday, today and forever, those who sought unto Him to obtain knowledge from Him in the proper way, could obtain that knowledge, and could receive some communication that would satisfy them as to the course which they should take.

The Church of Christ—which is called the Church of Jesus Christ of Latter-day Saints—has been organized as we testify according to the original pattern, with Apostles and Prophets, with Evangelists, with Pastors and Teachers, and the various officers that were contained in the ancient church, having all the essential features of the primitive church. But not this alone. The Gospel as taught is claimed to be the same Gospel in every particular as was preached by the Savior while upon the earth, and committed by him to his Apostles to declare unto all nations; the same doctrine, the same ordinances, the same gifts and the same blessings. The Latter-day Saints are distinct from all other denominations which claim to be Christian in this respect: That they

claim that if they obey the same form of doctrine that was taught by the servants of God anciently, and have the ordinances administered by those having authority from heaven, that the same results will follow, that the same gifts, the same blessings, the same supernatural manifestations will attend the believers in those doctrines today that attended believers in ancient days. Numerous testimonies have been borne that these have been the results. In every land where the Elders of this Church have gone to preach the Gospel, hundreds have embraced it, and after having embraced it have testified that they have received the gifts as promised by the Savior, and as promised also by those who have gone forth to declare this Gospel. I suppose that when these declarations have been made thousands of persons have said—"If this be true, and if the supernatural gifts that Jesus promised unto his disciples follow the preaching of your Gospel, or that which you call 'Mormonism,' then why cannot you give us a sign, that we may see for ourselves and be convinced that it is divine?" This is a very easy way of appealing to the Elders and, as many believe, of cutting them off from any further statement respecting their claims until they show a sign. But those who ask this forget that Jesus himself gave no signs to convince unbelievers. When applied to himself to give a sign, he said it was a wicked and an adulterous generation that sought for a sign, and no sign should be given them. And on one occasion, when he visited a certain place, it is recorded of him that he did no miracle because of the unbelief of the people. Now it would seem that if signs had to be given to convince the people, that would have

been the best place Jesus could have labored, a place where unbelief was most prevalent, and when he himself was appealed to. But he refused to do so. He did not come for the purpose of giving men signs. They were told in the Scriptures that, "these signs shall follow them that believe," they should not come to convince men and to make them believe. Now in this respect the Latter-day Saints have had considerable experience. We know very well that the Lord has not given signs for any such purpose, and yet I suppose in this congregation, were liberty given to speak and to bear testimony, there are hundreds and perhaps thousands under the shade of this roof who would testify that they have seen the mighty power of God follow the administration of the ordinances of this Church. But I think myself that God has given unto us greater evidences and more convincing than the working of miracles. In these days when there are so many materialists, as they are called, when the senses of men are appealed to, to convince them of supernatural power, it seems to me that this is about one of the weakest evidences that could be brought forward to establish the divinity of the work. If men were to work miracles before me, to convince me of the truth of any system, I could not be convinced by any such evidence. My mind is of such a character that I could not accept miracles as evidence of the divinity of the system with which the men were connected who worked these wonderful powers. In fact we are told in the Scriptures, that the day would come when miracles should be wrought by false prophets, and men would be deceived by false evidence of this character. It is an easy thing to deceive the senses, we see it every time our

theater is occupied by a magician—we see things done that hoodwink our senses. Our eyes are deceived, our ears are deceived; all our senses are deceived by shrewd, cunning men, by men who are expert in manipulating various articles, and if they were to set themselves up as the apostles of some system, and declare that these were the evidences of the divinity of that system, and we should believe this sort of evidence, we might be converted to error. All those who are familiar with the Bible know the experience of Moses before Pharaoh. There was scarcely a miracle that Moses wrought that the magicians of the king did not imitate, and every miracle that was wrought only tended to harden the heart of the king, and make him determined that he would not let the children of Israel go, so that we see that miracles in and of themselves are no evidence of the divinity of any system, nor of the power and the authority from God of the men who work them.

But did the Lord ever have a people upon the earth at any time whom he called his own who did not have power from God? If there ever was such a people the Bible has failed to give us any account of them. From the days of Adam down to the days of John the Revelator—a portion of whose writing I have read this afternoon—he made manifest his power unto his servants, and through his servants unto the inhabitants of the earth. He has communicated His mind and His will in great plainness whenever he had a people upon the earth; there is not a single exception. John the Baptist, it is said was a mighty prophet. Jesus said no greater prophet had been born of woman. Yet he did no miracles, but

he was attended by great power. One reason why he was called the greatest prophet ever born of woman was that he had the privilege of baptizing the Son of God, a privilege that no other human being had, and it was so great a privilege that doubtless it distinguished him above all the prophets that had preceded him or that followed him. But he had revelation from God, though he did no miracle, yet he was a prophet. He was filled with the spirit of prophecy and of revelation, and he declared in great plainness to the people who lived in Judea, that the coming of the Messiah was near at hand, and when he baptized him, he bore testimony that he was the veritable Son of God, the Messiah, and he was greatly endowed by the Almighty, as were all his servants of whom we have any account in the Scriptures. But as I have said, there are evidences connected with the Church of God at all times which are greater than those manifestations to which I have alluded which are called supernatural and which men seem to greatly desire to behold. I believe that if it were to be told to the inhabitants of the earth that a man that was nigh unto death was about to be administered to by "Mormon" Elders, and that he would be raised up from that bed of sickness, that people would flock by thousands to witness that manifestation. And if God would consent to do such a thing, do you think they would believe any more in the divinity of the work of God or in the mission of the men who had thus administered than they did before? I do not believe that men can be convinced as they should be convinced by such manifestations. It has been a matter of remark among those who have had experience in this Church, that where men have been brought into

the Church by such manifestations, it has required a constant succession of them to keep them in the Church; their faith has had to be constantly strengthened by witnessing some such manifestations; but where they have been convinced by the outpouring of the spirit of God, where their judgment has been convinced, where they have examined for themselves and become satisfied by the testimony of Jesus in answer to their prayers and to their faithful seeking unto the Lord for knowledge—where this has been the case they have been more likely to stand, more likely to endure persecution and trial than those who have been convinced through some supernatural manifestation of the character to which I have alluded.

Now, this Apostle, whose writings I have read, has borne testimony that a cry should go forth after the declaration of the everlasting gospel to all the inhabitants of the earth to come out of Babylon. It is a very remarkable fact connected with the preaching of this Gospel, that wherever it has been preached, in every land to which the Elders of the Church have gone, though nothing was said unto the people for years after the Church was organized, concerning the doctrine which had been revealed to the Church, that is, the doctrine of gathering—though nothing had been said concerning that doctrine, the spirit of gathering together took possession of the converts of this Church. There are thousands of people throughout this Territory, who, before they received this Gospel, never expected to leave the land of their birth. Some born in the Eastern States, some in the Middle States, some in the Southern States, some in the Western States, some in Canada and in Europe, and in various

parts of the earth—they had not the remotest idea in their minds before they heard the preaching of the "Mormon" Elders that they would ever leave their homes; they never thought of it, it never entered into their minds. And yet it is a very remarkable thing that when they heard the Gospel and became convinced by its truth, directly afterwards, or simultaneously with the hearing of it they were seized with an intense desire to leave the land of their nativity, break up their old associations, and gather with the people of God. I look upon this as one of the most remarkable phenomena that has ever been witnessed. There is nothing we read of in either sacred or profane history that approaches this work in being remarkable. It is true that Moses led the children of Israel out of the land of Egypt. But they were one people, they were only sojourning in the land of Egypt. The traditions which had come down to them from their fathers were that they should leave that land and go back to the land which God had promised to their great ancestor Abraham. When Moses came to them he came to fulfil preconceived ideas; he came to carry out traditions that had come down to them and which were sacred in their memories; they were looking for some such event as the leading of them forth from bondage in Egypt to the land of Canaan. On this account, therefore, it is not a parallel case. But we see in these mountains from north to south, extending some 600 or perhaps 800 miles north and south, a string of settlements built up by people of various nations who have not come to this land because of the desirableness of the land; who have not come to Utah because it is rich in minerals, who have not come to

Utah because it abounds in agricultural resources; who have not come to Utah because it is a healthy climate, or because of some advantages of this character. If we visit the settlements in Idaho, and converse with the people who live in these settlements, and travel from there through Utah, down into Arizona, and converse with the people in their settlements and ask them the motive that prompted them to come to this land—why are you here? Why did you leave your former homes? Some of you are eastern people, some southern, some western, some from the middle States, some from the various countries of Europe, some from far-off Australia and New Zealand, and some even from Africa and from the East Indies—you ask these people why did you come here? What motive had you in view when you came to Utah to settle? And the universal reply would be from every adult member of this Church, "I came here because I believed it was the will of God I should do so. I was prompted by a feeling I could not resist to leave my former home, to dissolve my connection with my kindred, to break my old associations and to travel and cast my lot with the Latter-day Saints." This would be the universal response if the people were interrogated upon this point. Some have left pleasant homes, which before hearing and obeying the Gospel they never expected to leave, it was a matter they had not contemplated. Now to my mind, my brethren and sisters, this is one of the most remarkable features of this work to see a people moved upon as this people have been in various lands, all taking up their line of march and gathering together into one place. As I have said, we fail to see anything in his-

tory that corresponds with it. In the days of the Apostles, such a doctrine was not taught. The Apostles built up branches of the Church in various places where they could get opportunity. They baptized the people and organized them and left them, and they were overcome in time. There was no gathering place. It was so in previous ages. But in these days, in conformity as I firmly believe, and as the most of you doubtless believe—in conformity with the prediction that I have read, the prediction of Isaiah, and in conformity with the prediction of the Apostle John, when he said there should be another voice calling upon the people to come out from Babylon—in conformity with these predictions these things have been accomplished. Now if I were to ask you, could I or could any other man induce you by any human reasoning to have done this unless you yourselves had been moved upon? I know very well what your response would be. You would say that it would be impossible for any human influence to have operated upon your minds to have brought this about. You are witnesses in this respect of the power of God upon you. You know whether it was the inducements held out by the Elders; you know whether it was the preaching of the Elders, whether it was the arguments of the Elders, or whether it was any other influence of this character that operated upon your mind in this matter. If the thousands that are numbered in this Church had the opportunity of testifying, they would say, "I was moved upon by a power that I could not resist. I had enjoyed the society of my friends, I had intended to live with them all my life before I heard this Gospel; but when I heard it a greater love sprang up in my heart,

than I had ever before known. The love of kindred became feeble as compared with it. I felt as though I could not be happy away from the society of those who believe as I believe and who had embraced the same truths that I had embraced. I therefore dissolved my connection with my kindred. I bade them farewell, and I went forth a stranger to cast my lot among a strange people whom I had learned to love because I had received the same spirit that they possessed." And we all know—everyone who has had any experience in this Church—how strong that feeling is. Why, to keep the Latter-day Saints from gathering together you would have to put them in dungeons, you would have to deprive them of their liberty. The most powerful magnet never attracted towards it a substance for which it had affinity with any greater influence than this Gospel has attracted the people who comprise the Church. I look upon it as I have said, as one of the most remarkable phenomena connected with the latter days that we behold anywhere among the human family at the present time. It is a most wonderful spectacle. Here are people of almost every nationality known to Christendom, people speaking almost every variety of language—that is, the language of every Christian nation—not trained alike, not educated in the same schools, not brought up in the same religion, with varied traditions, and varied knowledge, yet they are drawn from the various nations of the earth, into one place impelled by one common impulse; for it is not the least remarkable fact connected with this that those who come from every land seem to possess the same influence. I have had the opportunity myself, at least

on one occasion, of seeing nine different nationalities leaving Europe on board one ship. They sang songs composed of the same truths in their various languages, all bore the same testimony, all were moved upon by the same influence, and all dwelt together as if they were of one family. Now, it might be supposed that people coming from various nations would be hard to control, would be quarreling, would have feelings of national jealousy, and that strife and contention would grow up amongst them. But the contrary is the case. Someone may say that this is brought about by the influence of the "Mormon" leaders; "You 'Mormons,'" says one, "have shrewd leaders; Joseph Smith was a shrewd man, a man of wonderful magnetic power, as also was Brigham Young." But Joseph Smith and Brigham Young are dead. Yet it is said that the leaders are shrewd men still, and that they control and influence the people. What a wonderful thing! What a wonderful power that men by delusion—for it is said to be a delusion—can accomplish such great works without the aid of truth and light and intelligence! Let any number of intelligent men with all the advantages that they may possess attempt to do what the ignorant, unlearned Latter-day Saints have done; let any body of men in Christendom go to and attempt to establish such an organization as we witness in Utah Territory, and what will be the result? If any doubt this let them try it. Let any sect try it. Take the best and most enlightened, the most powerful church that contains the greatest purity and the greatest truth—let them attempt to do anything like what has been done by these unlearned, illiterate, ignorant "impostors," as

they are called, and see what the result will be. Let the Catholics, the Episcopalians, the Presbyterians, the Baptists, the Methodists, or any other denomination, or let any combination of scientific men attempt anything of the kind, and see what the result will be. For fifty years the Elders of this Church have been preaching the Gospel. We have traversed the whole of the United States and the Canadas, and nearly all the nations of Europe, and this people have been gathered out from these nations, and there is no failure connected with the labor. Men have apostatized, as we see; they have denied the faith; men and women have left the Church, and they have used all their influence against the Church, yet the work is still onward, and every hour has brought acquisitions from abroad. Wherever the Elders have gone to preach this Gospel they have found men and women who were willing to receive the truth and rejoice in it, and to cast their lot with the people of God and to endure all the consequences attached thereto. Now, until there can be something of a similar character to this accomplished, I think that men ought to be careful about charging the Latter-day Saints with being impostors, and this work as being the work of imposture; unless there is found something that is parallel to it, unless there is a power exhibited by somebody else that is equivalent to it, or at least will bear comparison with it, I think men and women should be modest in their statement that it is all a delusion and humbug. You, my brethren and sisters, know very well it is no such thing. You know that no body of men could have convinced you by their human power to have done what you have done, and no human

power could have blended the people into one, as they are throughout all these valleys.

There is one thing that distinguishes the Latter-day Saints from every other people that I know anything about—and I have traveled considerably—and that is, they love one another. It is not in name, it is not a profession of love, but they fire a people that love another so strongly that they are willing to die for each other if it is necessary, and it is that deep and abiding love that binds them in union. Travel among the "Mormons" wherever you will, north or south, east or west, at home or abroad, in the United States or in foreign lands, this love is a distinguishing characteristic of the people, you behold it everywhere. Men may never have beheld each other's faces and yet they will love one another, and it is a love that is greater than the love of woman. It exceeds any sexual love that can be conceived of, and it is this love that has bound the people together. It has been a cement that all the persecution, all the tribulation and all kinds of trial could not dissolve or break; and the extraordinary feature of it all is, as I have said, that this people who are thus bound together are not a people of one township, not a people of one nation, not a people of one language, but they are as diverse as it is possible to get the human family to be. It would not be so strange if all were Americans, or all eastern men, born in New England, brought up with the traditions of New England; it would not be so strange if all were men of the middle States, or of the northern States or of the western States. But who is there that asks among the "Mormons" or Latter-day Saints as to a man's nationality? Who is it asks where a man or woman came from?

Here are Danish, French, German, Italian, English, American—northern, southern, eastern and western men—all living together as brothers, full of love for each other; none of that rancorous feeling that exists between nationalities is to be witnessed in Utah Territory. This entire people can be moved by a hair when it is in the right direction. Men say it is priestly influence, and it is something that should be broken to pieces. It is dangerous, they say, to America. Why it is all folly. Let anybody try to drive this people, and it will be found that they will die in their tracks before they will be driven. There is no more independent people lives upon the face of the earth than the Latter-day Saints in these mountains. A more determined and unyielding people I never met with. The men whom I associate with, why you might as well try to bend a bar of steel as to bend them; they will not bend, and yet they can be led by a hair. But they must know that what they are advised to do is right. Here are men and women who have sacrificed their all, who have been willing to give up their homes, who have had their homes burned over their heads, their cattle shot down, every piece of property taken from them, and then were driven out ruthlessly and cruelly by mobs. Yet they endured all rather than forsake their religion; they could not be driven—that is, they could not be driven into apostasy; no, they would have died before they would have yielded. If there is one characteristic, one peculiarity that the Latter-day Saints are noted for more than another it is for their unyielding tenacity to principle, and any man that would drive them in any capacity, be he Priest, Elder, Apostle or President, would find that he had undertaken a job

that he could not carry out.

What is it, then, that makes this people united? It is the outpouring, as I testify, of the Spirit of God. Others will say it is something else, but I say it is the Spirit of God, and these are the fruits of that spirit as borne testimony to by ancient Prophets and Apostles. They said it would be so. Jesus prayed in the last great prayer that he offered unto his Father that his disciples might be one even as he and his Father were one. This was the great distinguishing character of his Church; and we learn from the Scripture record that they were one in heart and one in feeling. They would suffer persecution, they would go to prison, they would suffer death, for the sake of their religion. The Latter-day Saints have exhibited the same qualities. They have been patient, long-suffering, forbearing, and averse to quarrels and litigation. There is no disposition to go to law and quarrel with one another, and yet every man is tenacious of his rights. The people who have embraced this Gospel have had to think for themselves. It is no light matter to become a "Mormon." It involves serious consequences. Our people may be ignorant in certain directions, but they are not ignorant about the Gospel and about the Bible. They understand the Bible and know upon what their faith is based, and they have clear conceptions of duty and personal rights, and yet in this Territory there is little or no litigation among the Latter-day Saints. Who ever hears of "Mormons" going to law with one another? It is a rare thing. They have a way of settling their differences as brothers and sisters should and as all Christian men and women should.

What is going to be the result of

all this? Why, this work will go on. This work which the world call "Mormonism," but which I call the Church and Kingdom of God, will roll forth. It will draw to itself everything that is honest and pure. Despised today, looked upon today with contempt, it will evince qualities in the eyes of the world that will yet wield a power in the earth. As I have often said a people who are frugal, temperate, industrious, peaceable, united, who do not blaspheme, who do not commit outrages, but attend to their own business, must make their mark in the world. They must live in the struggle for existence. They will live; the qualities that they possess cannot die, they cannot be extinguished very readily. Whenever Latter-day Saints have control good government prevails, honesty prevails; you do not find people heavily taxed; you do not find officers consuming all the taxes for their salaries. No; you will find peace, good order and honesty. We are lied about! Yes, all manner of lies are circulated concerning us. I have heard men say that when they came to Salt Lake they were actually afraid of their lives because of the falsehoods that had been sent abroad. Why, from some of the stories that have been circulated one would think that a "Mormon" Apostle ate a man for breakfast every morning; that he was never satisfied unless he breakfasted upon somebody not of his faith. I do not think that to look at the Apostles and the leading men that they would give anybody such an idea. They do not look very savage nor very ferocious. Yet, these lies are being told and circulated, and they have their effect upon certain classes. But like all the lies in the past, we shall outlive them. It would be

amusing to read all the lies that have been used in days past and gone. But there is a new batch in process of incubation all the time, and when the old ones get stale the new ones come forth adapted to the change of the case. Yet notwithstanding all this we continue to live. Lies do not hurt us. I do not think they cause us to sleep any the less. They do not cause us to enjoy any the less our pleasant homes, our fruit, or these beautiful streams that come from the mountains. We have learned that we can live and be lied about. We will continue to live and increase.

Now, my brethren and sisters, I am exceedingly thankful myself that God has revealed the truth, and that he has commanded his people to gather out of Babylon, that they may be free from the corruption that exists therein. We know there is a condition of society at the present time on the earth, which corresponds exactly with that which the Apostle John predicts, and which I read. You read it at your leisure and you will find that everything in modern society is represented in the 18th chapter of John's Revelation. Now, God has commanded his people to come out of Babylon. We are trying to do it. We are trying to establish a new order of society, not to tear down the old, but to establish a new order that will grow and increase, and be better than the old one. Everything connected with this people has for its design the renovation of the earth from the evils which exist at the present day. I am thankful there is a prospect for myself and my children in this respect; for when I look at society as it exists, its hollowness, I confess if I had no hope only in that to be found in such society, I would have no desire for life, and I certainly

would not care about having a family. But when I think of the society that the Latter-day Saints are trying to establish, every man having his rights, every woman enjoying her rights, I have hope for myself and for my children. I believe that they can live and not be preyed upon. I think with pleasure about the future, the union and the love that I hope will continue to grow and increase among the people. There is a desire to feel after and help each other, to care for somebody else besides ourselves. I notice a disposition of this kind, and I think in many breasts it is growing and increasing.

I pray God that we may continue to develop in this direction; that we may humble ourselves before God and call upon him in mighty prayer to aid us in our endeavors; that when we are disposed to be lifted up in pride that we will go to

God and ask him to show us our true condition. We get the idea occasionally that we are a very good people; individually we get lifted up by vanity and pride; we forget who we are. Why, in the sight of our God, in the sight of his purity we can imagine how impure we are, and how far we are from being what we should be. Let us, therefore, go unto him and call upon him in the name of Jesus for his blessing. We believe in God. We believe that he is today, as he was in ancient days; a God who hears and answers prayer; who is well able to hear and answer the prayers of his children today as he was 1,800 years ago. Let us go to him and implore his blessing upon us, upon our children, upon the honest in heart in all the earth who desire to serve God. May God bless you in the name of Jesus. Amen.

**THE GOSPEL GLAD TIDINGS UNTO ALL THOSE WHO WILL
RECEIVE IT—THE FREE AGENCY OF MAN—TRUTH NOT
ALWAYS POPULAR—GOD HAS HIS OWN WAY OF
INTRODUCING TRUTH.**

DISCOURSE BY PRESIDENT GEORGE Q. CANNON, DELIVERED IN THE TABERNACLE, SALT
LAKE CITY, SUNDAY AFTERNOON, MAY 15, 1881.

REPORTED BY JOHN IRVINE.

The Gospel is declared to be glad tidings of salvation; and the principles which have been dwelt upon in our hearing this afternoon by Brother Naisbitt, are made glad tidings of salvation unto every soul, especially unto every soul that will receive them and those who have received them, who have bowed in simplicity before God, calling upon Him in the name of Jesus Christ, to give unto them a testimony and a knowledge concerning the truth of these things. The declaration of the principles as we have heard this afternoon, kindles within their hearts the old fire and quickens their spirit and causes feelings of joy and satisfaction to fill their whole being. While listening to Brother Naisbitt's remarks I thought to myself that no human being upon the face of the earth who could be assured of the truth of that which has been stated—that there is indeed a church organized according to the primitive pattern, that the old Gospel is in truth restored, that the old ordinances have been once more placed in the Church accompanied by the old power—if a person could be convinced of this and know for himself and herself that it is true, is there one soul that would not be willing to endure all things, to have his name cast out as

evil, to be misrepresented, to be persecuted, yes, and even slain, if that should be necessary in the providence of God, in order to attain to all these blessings here and hereafter? I do not believe that, taking the human family generally, there could be many found who would hesitate concerning this matter if they could be convinced of its truth. But the difficulty is to get men and women to comprehend the truth, to recognize it, to understand it when they hear it, to be able to separate the truth from error, for the reason that in the human mind there are certain conceptions of truth. We entertain certain ideas as to what the truth should be, how it should come to us and also as to who its teachers should be, the kind of men they should be. And this is the difficulty that is all the time in the way of preaching the Gospel. There is an archenemy of mankind who is constantly laboring to blind the eyes, to darken the understanding and to harden the hearts of the children of men, and to prevent them from receiving the truth when they hear it. There have been comparatively few who have been able to rise superior to their surroundings, and it has only been by the aid of the Almighty that they have suc-

ceeded. But in every age from the beginning there have been those found who have sought after truth and have been willing to make every sacrifice for it. It was so with the Apostles. It was so with those who believed in their doctrine. It was so with the Prophets who preceded them. It has been so with those who have succeeded the Apostles; for in every age, and among all people, as we have been told, there have been those who have sought for the truth in heathendom, in Christendom, among all people, as they would for a precious treasure of inestimable worth, and who have endeavored to comprehend it, to value it, and have been willing to lay down their lives for it. There have been such persons found in all ages and among all people, but it has been especially the case with those who have received the Gospel as we have heard it described in our hearing this afternoon.

The world generally have the idea that when truth comes from God, it comes in such overwhelming power, that mankind are compelled to accept whether they will or no. But this is not the case, it never has been the case. If it were the case man would be deprived of that great privilege that he has received from God—that is, his agency, without which man would cease to be the being that he is, the child of God. The Almighty has given unto all the inhabitants of the earth their agency. A man can choose to be a wicked man; he can choose to be a devil, so to speak, if he wish. Will God interpose? Yes; but not to take away his agency. He can turn to wickedness, be corrupt, and do everything that is evil and abominable in the sight of God, so long as life is given to him, and God permits him to do it. He will

not take away his agency. If He did, we would cease to be independent creatures with the right to choose. On the other hand, a man can turn to that which is good and holy and pure. He can cherish it, he can seek for it, he can love it. He has that right, he can choose between those two principles. They have been placed before us so that we might choose the good and reject the evil, or choose the evil and reject the good. That is the privilege that is given to us.

It is not always—neither has it been the case with the majority of mankind who have comprehended the truth—the popular voice that is expressive of the truth. On the contrary, from the very beginning down through all the generations, even to our own day, it has been the case that truth has been unpopular. Hence the saying of the Apostle Paul: "All that will live godly in Christ Jesus shall suffer persecution." He did not say that they *might* suffer, or that they *perhaps* might suffer, but that they shall suffer. It should be one of the consequences of living godly in Christ Jesus. The Savior told His disciples the same thing. He led them to expect that they would be persecuted, that they would be hated of all men for His name's sake. He cited the attention of His disciples to the Prophets who had preceded them; they had been persecuted, they had been slain, and in like manner they might expect a similar fate, and we know full well that this was all fulfilled, that they did meet this fate; as He himself died a martyr to the truth, so His Apostles died in like manner, and the great body of his followers suffered persecution unto death, but were sustained by the knowledge they had received from God, not looking at the world and the

perishable things of the earth, knowing that there was a life beyond. They were willing to endure all things; to have their names cast out as evil; to be persecuted; to be stripped of everything that they had. Paul says: "They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins, etc." They suffered all manner of afflictions because of their love for the Gospel. But they lived in peace with themselves and with their God. There was a joy and happiness that came from God, that sustained them in the midst of their sufferings, trials and difficulties. They knew that if they continued faithful they would receive a reward at the right hand of God, and the very thought of that eternity to which they were hastening was sufficient to stimulate them to look beyond the trials and persecutions of this life, and they walked to the stake joyfully having that knowledge.

Now the very fact that truth has not been popular, shows very plainly that mankind do not expect to receive it from the source through which it comes, or through the mediums that presented themselves to them. They looked for it in some other form. But God chooses his own methods, he selects his own instruments, he disseminates his truth in his own way; he has always done so and he will do so until the end.

There is scarcely a day, I may say scarcely an hour, that I do not reflect upon our condition as Latter-day Saints in contrast with the circumstances which have surrounded our predecessors. When I think of the persecution they endured; when I think that God revealed unto his Apostles that there would be a fall-

ing away, that the Church would be overcome and the truth destroyed—that is, in its original purity—I cannot help contrasting our position today as compared with the position of the early Christians. Of course a great deal of truth has been saved. Some believe in one part of the Gospel and some in another. Every church possesses some fragment of the Gospel; but the truth in its entirety, the authority to administer in the ordinances, had been taken away. Of course this being the case there could be no organized church upon the earth. But in the early days of the Church, as I have quoted to you, they suffered all manner of affliction. We, in our day, have different circumstances surrounding us. God in his mercy has made certain promises. He promised unto Paul, he promised through the Savior himself that this Gospel of the kingdom should be preached unto all nations before the end should come. Daniel spoke of the kingdom that should be set up in the last days and should not be given into the hands of another people, but it should stand forever. This is different from other dispensations which have preceded it. The Apostles foresaw that there would be a falling away; they saw that persecution would destroy the Church. But they looked beyond this, and, as has been quoted in our hearing, John the Revelator foretold the time when the everlasting gospel would be restored again to the earth never to be taken away again. It might be persecuted, its followers might be hated, they might be driven, as they have been. Indeed there is no persecution the early Christians received; there is no trial or affliction that they had to pass through considering the time the Church had been organized that the

Church of the Savior which he has caused to be organized in our day, has not endured. Were the ancient Saints driven? So have the modern. Were the former-day Saints persecuted? So have the Latter-day Saints. Were they slain in former days? So they have been in the latter days. Were their names cast out as evil? So their names have been cast out at the present time. Were they accused of abominable crimes in ancient days as a justification to kill them? So they have been in these days. It is true that such wholesale persecution as attended the preaching of Christianity in the primitive days has not followed its preaching in our day, for the dispensations are different. The Church was driven from the earth then, but as I have said, God has made a promise in these days that it shall not be destroyed again, and this ought to sustain you. This has, I know, sustained and comforted you in days that are past. I have often wondered in looking back to the days of persecution how the Saints were cheered and sustained under such circumstances. When I reflect upon our journey from Illinois, through the wilderness, destitute of everything, women carrying infants with scarcely food enough to keep soul and body together—when I think of these things now, when years have brought responsibility and care, it is a matter of constant wonder to me how the Latter-day Saints in those days sustained themselves, how they could be so cheerful and show such forbearance and fortitude under such circumstances, meeting together round their campfires singing and rejoicing together as though they were in happy circumstances and, even after they reached this valley, when starvation stared them in the

face, their hope and courage were none the less. What was the cause of this? It was the consolation which God had given them that this work should triumph, that it should spread and increase, and that it should gather within its fold every honest soul sooner or later. It was this consolation that never deserted the people.

Now, does it follow, my brethren and sisters, that because this Gospel will not be given to another people, that we will remain in connection with this Church regardless of our actions? Certainly not. The religion which we profess ought not only to be a Sunday religion, but a religion we should carry with us in our daily lives, in our intercourse with one another, in everything in fact that pertains to us, and not like a Sunday garment put on today and laid aside tomorrow. In all our dealings, in all our conversation, in all our associations, we should endeavor to carry out the principles of our religion.

And there is one thing above everything, I think, we should observe, and that is to be careful about each others' feelings and reputation. It is bad enough to be persecuted by outsiders; it is bad enough to have hard things said by those who do not know us; but it is a cruel thing for men and women who profess to be brethren and sisters in the Lord to speak evil of each other. I can endure anything and everything, it seems to me, from the outside so long as it is not true. I am so organized that I do not care anything about these things, they do not affect me, and I rejoice when I think I am trying to do the best I can; but if I should know my brethren and sisters spoke evil of me, that I think would hurt me, and I am sure it hurts others. We should be espe-

cially careful how we talk about each other. If we cannot say anything good let us hold our tongues. If we know of a brother or a sister's weakness, go to him or to her if you speak of this weakness. If anyone has done you wrong, go to him alone or her alone and tell him or her your grievance, instead of going to your neighbor to talk about the person whom you imagine has wronged you. Above all things we as a people should dwell together in love. The spirit of love should illumine our faces and gladden our hearts, for God delights in a glad heart. We should therefore carry peace and gladness into our habitations. Instead of going in cross, displeased, angry, we should dismiss all such feelings at the threshold and go into our homes carrying with us the spirit of peace. And when there are hard feelings existing, a feeling that someone has injured us, there should be a course taken to remove the same. We should not come together, as we have done this afternoon, and partake of the bread and water in remembrance of the broken body and spilt blood of our Lord and Savior Jesus Christ, bearing hard feelings towards one another. If I know or feel that a man has wronged me, should I come here and partake of the sacrament without going to him and endeavoring to make the matter right? No, I should not. I should go to that man and tell him my feelings. If he has wronged me, I should say to him, "Let us make this right;" if I have wronged anyone else, that person should come to me in like manner. All such feelings should be removed from the midst of the Latter-day Saints. We should dwell in love, in union and in peace, and if we cannot make our differences right between ourselves, then we should call in

the aid of some of our brethren to assist us, and by their aid, perhaps, the wrong, if any exists, may be rooted out and the evil put away from our midst. This is the religion that we should have. We may hear the Elders talking about the principles of the Gospel, as we have done this afternoon, and our hearts be gladdened by the recital thereof—we may listen to these things, but if we do not carry out the principles that are thus taught, our religion is of no avail, it amounts to nothing, it is like a sounding brass and a tinkling cymbal, it is not a practical and true religion; but if we carry out these principles, then blessed are we, and just as sure as we carry them out it will be the case with us, as long as Satan has power, that we will be persecuted. I would have none of you imagine that there will be a cessation of this persecution. I have heard some say that the time will soon come when there will be a cessation of this hatred against the Latter-day Saints. Do not deceive yourselves with any such idea. Thousands of times people have said to me, "Oh, I wish you Latter-day Saints would abolish that hateful institution. That is the only thing that makes you objectionable." This is a great mistake. If we could do such a thing, it would not bring the result that the world imagine. If this is the Church of Christ—as we declare it to be—just as true as it is we will be persecuted. We cannot escape it, it is an inevitable result of the Gospel. We might seclude ourselves in the deserts of Sahara, as we secluded ourselves in these mountains some thirty-three years ago, and persecution would reach us. The adversary will not let us alone. The direst persecutions we ever had to suffer, occurred

before the doctrine of polygamy was taught or believed in. There is nothing short of complete apostasy, a complete denial of every principle we have received, a throwing away of the Holy Priesthood, that can save us from persecution. When this takes place, when all the chief features of the Gospel are obliterated, when we can float along the stream and do as the world does, then and not till then will persecution cease, or until the adversary is bound, for the day will come when Satan will be bound and then persecution will cease, but until then there will be no cessation; until then persecution will always exist in some form or other, and we shall have to meet it, so that we may as well make up our minds on the subject. In my childhood I made my calculations that the Gospel might cost me my life. I felt as Brother Naisbitt has described. In my childhood I had a yearning to know the truth and to know the Church of God. I would have gone round the world if I had been strong enough to have found a servant of God who had the ancient power. I thought I would be willing to do everything that anybody else ever did, God being my helper, even if it cost me my good name. It might cost me my life; but what is that compared with eternal life in the presence of God. What are houses, what are lands, what is property of any kind compared with eternal life in the presence of God, to dwell there eternally in the society of Jesus, and of the Apostles and Prophets of old? This life is but a span. A few short years and we will pass away. Even if our enemies should suffer us to live, it is inevitable that

we shall die. That fiat has gone forth. Death is in the world. But we have received a knowledge of the truth, and we can seal our testimony with our blood regarding it; but I do not think this will be necessary in this age further than what has taken place. I trust it will not be. No man need court any such thing. If it should come while we are in the path of duty, having espoused the truth, we should be willing to endure all the consequences involved in its espousal and should follow the path that God has pointed out, leaving Him to overrule and control all things. But it is important, my brethren and sisters, that we should know it is the truth. That is the important point, that we should know for ourselves—not because I say so, not because someone else says so, but because we know it for ourselves, God having revealed it to us. And that is the privilege of every human being whom God has created, that each should know for himself and herself concerning the truth. It is my privilege and your privilege to ask God and find out the truth for ourselves, and then when we have found it we can endure persecution. This is what the world calls fanaticism, but it is a fanaticism that the Saints of God always had. It is different from any other fanaticism; it is based on the truth, and it is this that should gather us together; it is this that should gather us together and make us one people.

That God may grant us a continuation of these blessings and an increase of them and of His power and preserving care, is my prayer, in the name of Jesus Christ. Amen.

**THE PREACHING AND PRACTICE OF THE
GOSPEL—VISITATIONS OF ANGELS, ETC.**

DISCOURSE BY ELDER HENRY W. NAISBITT, DELIVERED IN THE TABERNACLE, SALT
LAKE CITY, SUNDAY AFTERNOON, MAY 15, 1881.

REPORTED BY JOHN IRVINE.

However disagreeable it may be to my personal feeling to stand before a congregation, the consciousness which the Elders of this Church possess that they have had committed to them the authority of the Holy Priesthood, and that they are entitled to the inspiration of the Holy Ghost, and that they possess the faith and prayers of the Saints who are their associates in the Church—those who understand their needs—is enough, I think, to buoy up an individual when he is called upon suddenly to address the people; indeed it is these thoughts alone which give me courage at the present time; I count upon a measure of the Holy Spirit; I count upon the faith and prayers of the Saints; and while I take up a little time I hope that that which may be said will be profitable and advantageous to all who listen and to the speaker himself.

Numerous have been the methods and channels through which the human family from time to time have received intelligence. Preaching is as old as history. Men have learned from each other. The results of individual experience have been transmitted to those who had less opportunity, and in this way knowledge has been increased in one from the resources of another.

But Christians believe, I think, as a rule, that men have not always been dependent upon those who dwell in the flesh for the intelligence which they have acquired. Those who have accepted the Bible, the Old and New Testament, will understand that there have been in past ages other methods by which intelligence was communicated than simply through men who dwelt in the flesh. Spiritual communication is one of the cornerstones of the old book. It is filled with instances where intelligences not directly of earth have visited members of the human family and communicated with them from time to time. Abraham, whom Christians look upon as "the father of the faithful," was one who was privileged to receive angelic visitations. Lot was another of those who had experience of this character; and so were many of the ancients, from the beginning down to the time of our Lord and Savior Jesus Christ, whose divine mission was announced by the visitations and communications of the angelic hosts. Whatever the character of these angels might have been, whether they were resurrected beings who had dwelt upon the earth—whether they were those of higher grades—archangels, as they are called—or whether they were de-

signed and appointed specially to minister to individual men—which of these varieties they may have belonged to, it is very evident that the scriptures are full of the history of angelic communication, and that they were the instruments in the hands of the Almighty, sent to communicate his will under certain conditions. It is quite true that in our age this has been accounted one of the lost arts; it has been numbered among the things that had been, but had fallen into disuse; something that had become obsolete or unnecessary in the advanced condition of human intelligence.

But the same scriptures which tell of such visits in ancient times also point out with remarkable distinctness that there would be periods in the history of the human family when this angelic communication would again be restored, and that messengers would again come from the heavens to communicate with the children of men and introduce a new condition of things or prepare for conditions which must and will exist in order that the economy of God might be saved. Hence we have an account in the revelations of St. John, of the different angels that were to follow each other in the several epochs or dispensations of Providence among mankind. We have an account of the opening of the seven seals, which according to that record is to be done by angels appointed by divine authority, for the express purpose of the unfolding of the divine program in human history. But there is mention made there of one particular angel of whom it is said that he was seen, "flying through the midst of heaven, having the everlasting gospel to preach unto those that dwell upon the earth." That this was to be in the far distant future from the

period when John dwelt upon the earth and was a prisoner on the Isle of Patmos, is abundantly evident to all who have been but casual readers of the sacred Scriptures; but to those who have been students of that book, to those who have sought to read it understandingly, to make it their rule of life and to be guided by it in their travels, and through its teachings to fit themselves for the future, this statement could not pass with common notice—it no doubt has arrested their attention many a time, as covering a series of interesting and important periods of events. While in the nineteenth century such an idea by religionists has been ignored, being considered unnecessary, yet the documents have come down to us from the primitive times and the assertion is not denied that such an occurrence was to take place at some period of human history, if the word was to be fulfilled. Now I think that there are advantages to be derived from this angelic communication. Whenever a man realizes who and why he is upon the earth; whenever he realizes the instincts which are implanted within him and which make him soar after something that goes beyond the reach of human life and time, I think everyone will agree that there is a vast field and need also for the acquisition of intelligence that would tend to the advancement of thousands and millions of the human family.

Ideas that could be communicated in regard to the past, ideas in regard to the present, ideas in regard to the future, might thus be obtained. Those ideas are not particularly within the range of the schools, colleges and educational institutions of mankind, they must come from a source and through channels where