

JOURNAL OF DISCOURSES.

BLESSINGS FOLLOW CERTAIN ORDINANCES.

DISCOURSE BY APOSTLE FRANKLIN D. RICHARDS, DELIVERED IN THE TABERNACLE,
SALT LAKE CITY, SUNDAY MORNING, OCTOBER 5, 1884.

REPORTED BY JOHN IRVINE.

[Being the portion omitted in last volume.]

The whole tenor of God's dealings and instructions to His people have been enriched and adorned with affectionate remembrance, instruction and illustration of the youth of His people. They are the redeemed of Christ from before the foundation of the world. Jesus said their angels or spirits do always behold the face of my Father which is in heaven. He has promised that they shall come forth in the first resurrection, that they "shall grow up until they become old," and when he would demonstrate who should be greatest in the kingdom of heaven—He took a little child and placed him in their midst, saying, "Except ye repent, and become as this little child, ye can in no wise enter therein; but whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whosoever shall receive one such little child in my name receiveth me."

In relation to all these matters, there is a great deal of importance attached to them, not only in the matter of our children—which seems to be of primary importance to us—but in the preaching of the Gospel. We that have ministered in the Gospel have learned of the truth of that Gospel, and are able to compre-

hend by the Spirit in some degree the revelations and commandments which have been given for the guidance of the Church. It is by virtue of repentance and baptism for the remission of sins that men's sins are remitted. It is by attending to certain ordinances that the blessings of eternity are sealed upon us, and by which in the plain language of the Scriptures, our calling and election are made sure. But we must obey those ordinances in faith or their efficacy will not avail. Our Elders go abroad and preach to the world, and their hearts are filled with charity and loving kindness towards their fellow creatures. They administer to the sick among the Saints, and they are often called upon to administer to those who do not belong to the Church, to whom they administer according to their faith, and thus the power of faith through the ordinance of God is made manifest among the children of men.

But there is one ordinance that the Elders may have perhaps neglected and I do not know but I have myself—and that is, that if we enter a house and the people thereof receive us, there our peace should abide. This was the instruction of the Savior in His day; and if we enter

a house and the people receive us not, then we should go away and return not again to that house, and wash our feet with pure water, as a testimony against them in the day of judgment, and thus bear witness unto the Lord that we have offered them salvation, that we have sought to preach to them the principles of everlasting life, that we have offered to them the Gospel of peace and desired to administer unto them a blessing. The same is applicable to a town, village or city that rejects you. In this way you do your duty and leave them in the hands of the Lord. You are not called upon to contend with anybody in public congregations, or to do anything that would stir up wrath and indignation. The Savior simply told his disciples to wash their feet as a testimony against such people. But the generous, charitable feeling of our Elders prompts them not to do a thing against anybody; they would rather pour out a blessing upon the whole people. Consequently, it is a very rare thing that this ordinance is attended to by the Elders of this last dispensation—speaking from my own experience, and conversation had with the brethren. But when it comes to this, that we are persecuted and our lives taken, it would seem as if this was a duty depending upon those Elders who are thrust out, and warned away from their fields of labor. These things have happened of late, and it seems a duty devolving upon the Elders to do that which the law requires and leave the responsibility of its reception or rejection with the people and their God. We have no quarrel with anybody. We simply preach the Gospel to the inhabitants of the earth. If they receive it, well and good; if they will not, then it is a matter between them and

their God; but the Lord requires this duty at the hands of his servants.

Again, we go abroad and gather in many people to this place, and they desire to find work. One of the brethren has referred to this matter and likened it unto a man going into a field and working diligently to plow the field, sow the grain, harrow it in, harvest it, and then leave it to waste. It is too much so in bringing home our brethren and our sisters to this country and not furnishing them labor. It is a very pleasing thought that occasionally companies of 400 or 500 people, or even 1,000, are delivered here from abroad. Why is it pleasing? Because it shows the work of God is progressing; it shows that God is gathering home His Saints, and soon after their arrival, the newcomers are taken home by their friends and relatives, and provided for, made comfortable until another spring, or until they look around and find or make a home. And it is a blessed thought that, notwithstanding hundreds and thousands of people are brought here yearly and cared for, so great a proportion of them live in their own homes, raise their own cows, pigs, chickens, etc.

Frequently when we go to the Seventies and ask some of them if they are willing to go on a mission to preach the Gospel, one replies: "I am no preacher at all; I could not preach a sermon if I were to try:" and wind up by saying: "If I can't go out myself and preach, I am willing to help support the families of missionaries while they are gone." Many have said this, and many more of them have thought it.

The Seventies are a numerous course of men who are called in connection with the Twelve to see

that the Gospel is carried to the nations of the earth. Many of them are aged—some having been in the Church almost from the days of its first organization in Ohio, and many since the days of Nauvoo—too aged to be called to go upon missions—yet they could help their brethren coming in to find employment, and as do the Twelve after having labored in the vineyard to help gather the harvest, labor together in the threshing floor to help garner the wheat, clean it, and assist to make it fit for the Master's use. The younger men, after having secured homes for their families, feel free to go on missions, knowing that their interests at home are not being neglected.

If the aged Seventies and all men of experience would interest themselves in the different parts of the Territory, and find or make work for the newcomers, they might do a vast deal of good. They might help their brethren who come in from the old country so obtain a living. When

we first came here every man had to be a farmer, had to cultivate the land in order to obtain a living. Today many of the brethren who come from the old country have no idea of farming, and have never, perhaps raised a chicken, a pig or a cow. The brethren should take hold, therefore, and assist each other in these things. Let us help to build each other up more earnestly and more extensively than we have done. Let us not cultivate feelings of covetousness to the crowding out of those ennobling and generous sentiments which should fill the bosom of every Latter-day Saint.

My brethren, you are Elders in Israel, and the blessing and power of the Priesthood are upon you. Therefore we should do all the good we can, that those of our brethren who are constantly coming in here may obtain work, that they may not be led away, through idleness, into sin, and their hearts be turned away from the Gospel which they have embraced.

**CAUSES THAT GOVERN US IN SETTLING NEW
PLACES—OUR RESPECT FOR THE CONSTITUTION OF
OUR COUNTRY—WE MUST NOT CONCEDE PRINCIPLE
FOR THE PRIVILEGE OF STATE
GOVERNMENT—PRACTICAL MEN HAVE HELD
OFFICE—THE KINGDOM OF GOD PROTECTS ALL
RELIGION—HOLDING THE PRIESTHOOD SHOULD NOT
DISQUALIFY FROM HOLDING CIVIL OFFICE OR GIVING
COUNSEL.**

DISCOURSE BY PRESIDENT GEORGE Q. CANNON, DELIVERED IN THE TABERNACLE,
PROVO, SUNDAY AFTERNOON, NOV. 20, 1884.

REPORTED BY JOHN IRVINE.

In attempting to address you this afternoon, my brethren and sisters, I trust I shall have the assistance of your faith and prayers, that I may be led to speak upon those principles that are adapted to your

circumstances and wants. We as a people are living at a time when we need the assistance and direction of the Spirit of God. To be taught by men and by men's wisdom in our position would be of little or no avail to us, from the fact that the conditions which surround us are different in many respects from those which surround every other people. We are a peculiar people. We are not bound together by associations such as exist among other peoples. We have not come together because this land suited us, and was desirable for us to make a living in, but we have gathered to this land through force of circumstances over which, to a certain extent, we had no control. We have come together impelled by motives such as do not operate upon ordinary people, and having objects to accomplish such as are not thought of nor labored for by others. Other people, when they form settlements such as we have in these mountains, are generally drawn together, if they are new settlements, by the advantages of locality, by the opportunities for making a living or in creating wealth, or for some consideration or reason of this character—that is in the first place. Afterwards, in succeeding generations, they stay there because it is their birth place, because it is the home in which they have been reared. But these considerations have not influenced us in our settlement in these valleys. It is due to none of these causes that we are organized in communities as we are today, but it is due to causes that are higher and diverse from those that operate upon other people where they form settlements such as we have done. Hence, this being our condition, it requires wisdom, it requires strength, it requires enlightenment from God, to enable us to

maintain ourselves upon the principle that we came here in the beginning for, and to escape the evils by which we are threatened. We believe that it was God who led us to this land; that it was God who prepared this land as an abode for us; that it has been His Almighty power that has preserved us thus far, and has ameliorated the condition of affairs—that is the soil and the climate and the water—that has produced changes that have made this land desirable and a delightful home for us—and that there has been a purpose and a design in all this, and that we have been the instruments in the hands of God of working out and accomplishing that design up to the present time. Hence there is, as I have said, a necessity that we should receive from the same source that has hitherto guided us, continued guidance and continued instruction, so that we shall not stop half-way in the work that we have undertaken, but by divine help be able to accomplish it.

There were some reflections that passed through my mind as I sat in your meeting this morning concerning the circumstances which surround us, that if I can get the Spirit I would like to speak upon.

In the first place it will not do to judge or measure us by the standards that obtain among other people, and by which people are measured in other places. To form a correct judgment of the Latter-day Saints, men must understand the motives which prompt them to action, the considerations which affect them, and the objects they have in view to accomplish; to form a correct estimate of our character these all must be taken into consideration. But it is often the case that we are measured by standards that do not apply to us, which may very well answer for

measuring other people and other communities, but not for us, and in consequence of this we are frequently misjudged, and men and women come to incorrect conclusions respecting us. Fault is constantly found with us by our enemies because of these peculiarities which they do understand, or which if they do not understand, they pay no attention to. For instance, it is frequently said to us that we are a disloyal people, that we are not friends to the government, that we respect a power and an authority in our midst which we consider paramount to the authority of the government; and because of the circulation of this accusation and its widespread belief, we are refused rights to which we are fully entitled, which belong to us, which should not be withheld from or denied to us. It is very remarkable when we think about our numbers, how few we are, comparatively speaking—it is very remarkable that there should be such jealousy entertained about us as there is. Pharaoh and the Egyptians were never more afraid apparently of the great power of the children of Israel in their midst than our fellowcitizens, and many of them too that are in high places, appear to be afraid of us. They seem to look upon us as aliens, as an alien power, and treat us accordingly, when there is not the least justification for doing so.

Now, you remember, doubtless, Pharaoh's treatment of the Israelites. He saw that they were increasing, and he became alarmed. "Why," said he, "If we were going to have a war, these Israelites are becoming so numerous they may join our enemies and take away our kingdom from us. We must stop their increase." And he counseled with his people as to the best method to stop

this increase. He issued a decree that all male children that were born of the Israelites should be destroyed and cast into the river Nile, but that the female children should be spared. In this way he hoped to check the increase of the children of Israel in Egypt. There is nothing in history that has come down to us to furnish grounds or justification for this cruel action on the part of this king. But this action was well adapted to force the children of Israel into the feeling that the government under which they lived was a harsh, a cruel and an unfriendly government, and to create antipathy in their breasts against it. In this way this tyrant—as all tyrants have ever done—in trying to accomplish the object he had in view, took the very means to bring upon himself and his nation the evils that he dreaded; because if he had desired to make the Israelites join the enemies of the nation and be traitors in the midst of the kingdom he could not have taken a more effective method than that which he did take.

And so it is with us. If we had not had a profound attachment to the Constitution of the United States and to the institutions of this government, the course that is taken against us by those who have represented the government has been and is of a character to have driven us into open and avowed enmity to the government years and years ago. Without that deep-rooted attachment we should have lost all our respect for a government under which we have suffered such cruel wrongs. There could be no better evidence of the kind feeling and the loyalty of the Latter-day Saints to the government of the United States, than the fact that in our breasts and throughout these mountains, there prevails an unquenchable love and

respect for the Constitution and the institutions that spring therefrom, notwithstanding we have been denied our rights and been treated with the utmost cruelty. There is scarcely an act of oppression that could be practiced that we have not had to endure, from the time the church of which we are members, was organized up to the present time. We have been falsely accused of all kinds of crimes, have been mobbed and repeatedly driven from our homes with the entire loss of our property, have been outraged, warred upon, subjected to violence of almost every description, and murdered. One by one our rights have been assailed. We have been stripped of them under forms of law; we have been denied justice, and treated with extreme vindictiveness. Our families—if those who had the execution of the laws in their hands could have accomplished it—would have been rent asunder; wives would have been torn from their husbands, children from their parents; households would have been destroyed; distrust and enmity and hatred would have been engendered in the breasts of the people one towards another—that is, if the measures that have been framed against us could have been successfully carried out as they were designed by those who framed them. Just think of it! Think of the manner the women of this community have been tempted to turn traitors to their husbands and their friends! Every inducement possible has been offered to them to turn against and betray their husbands, and the seeds of enmity have been sown, or have endeavored to be sown, in the breasts of families, and of children against parents, and against each other, throughout the entire land. When you contemplate

all these acts, they equal in cruelty and perfidy, and inhumanity, any of the acts of which we read in the Scriptures. Men are shocked when they read the story of the treatment of the Israelites by Pharaoh. All the preachers throughout the land, when they read that, comment more or less upon it to their congregations, and talk about the cruelty of which that king was guilty, and praise the Israelites, and praise Moses for that which they did. At the same time they are guilty themselves of as great crimes. They are guilty of inciting a government against its citizens—its peaceful citizens—and stirring up the government to acts of harshness, of cruelty, and even some of them go so far as to defend the use of the army by the government to destroy a peaceful people from the face of the earth.

Now, as I have said, no people in the world have given greater proofs of attachment to their own government, and of devotion to those sacred principles of liberty that we have inherited than the Latter-day Saints have done in these mountains. But, as I have said, the cry is still that we are disloyal; that we unite church and state; that we have an authority in our midst that we respect and obey, while we disregard the civil authority of the land. These things are a frequent cause of complaint against us, and we are denied our rights. We today, should be a State. This Territory of Utah should be one of the United States. We should have the right to elect our own Governor, to elect our own Judges, to elect every officer in fact that executes the laws or has anything to do with the administration of the government in our own land. We have been here 37 years, and during 34 years of that

time we have been an organized Territorial government, longer than any other community on the continent except New Mexico, which was organized at the same time. Other Territories have sprung up and had speedy recognition as States, and are now numbered as members of the Union years after we settled this country. There is no good reason why we should not have had this same right granted unto us; no good reason whatever. We have shown our capability for good government, for maintaining good government. Our Territory today is an example for maintaining to all the Territories and to many States, so far as good government is concerned, and freedom from debt, and everything in fact that makes life enjoyable and easy for the citizen. We are lightly taxed, and we have maintained ourselves without aid from the general government or from any other community; while other communities that have had nothing like the difficulties to contend with that we have had, have been beggars either at the door of the National Congress, or of their neighboring States and their fellowcitizens. When other places were visited by grasshoppers, the whole land resounded with appeals for aid; but though we for five years in succession, in some of our settlements, had crops destroyed by the same cause, yet no wail went up from Utah, asking the nation for help. We have been so independent, and so disposed to sustain ourselves, and to fight our own battles with the difficulties that environed us, that we have managed to get along without having recourse to this method of obtaining assistance, and in this respect our course has been unexampled.

Now, as I say, there is no good reason why we should not have been

admitted as a State in the Union, except for the reason, and that has no foundation in truth, that we are not to be trusted, that we are in such a condition that if we were to get a State government there would be danger resulting from that grant of power unto us. Of course all of you, my brethren and sisters, know how untrue this is, how utterly without foundation such accusations are, but, nevertheless, they are listened to and believed.

Efforts have been made among us to change this condition of affairs. There have been, and still are, perhaps, some who call themselves Latter-day Saints, who are almost ready to lend themselves to any scheme that has for its object the obtaining of a State organization for Utah. Such persons look upon this as so great a blessing and so great a boon, that they are almost willing to forego their religious belief and to pander to those who have got power, and to make some sort of a concession to them, in order to achieve this, what they consider, very desirable end. There has been some agitation in years past respecting plural marriage, and some people, calling themselves Latter-day Saints, have been almost ready to go into the open market, and bid for a State government, at the price of conceding this principle of our religion, for the privilege of becoming a State of the Union. Those who are ready to do this are ready also to cast off obedience to the Priesthood of the Son of God, and to say, "We do not believe that men who hold an office in the Church should have any voice in the affairs of the State." They are ready to sell out their belief as Latter-day Saints, and their veneration and reverence for that power which God has restored, for the sake of obtaining a little recog-

dition of their rights as citizens, on the part of those in power. It does not require much familiarity with the Spirit of God, or with the principles of our holy religion to understand exactly the position that such persons as these to whom I allude, occupy among us. When a man is ready to barter any principle of salvation for worldly advantage, that man certainly has reached the position that he esteems worldly advantage above eternal salvation. Can such persons retain the Spirit of God, and take such a course as this? No, they cannot. That other spirit will lead such persons astray, and they will be left to themselves. Will there be such persons continue among us and be associated with us? I do not question it. I expect we shall have such characters with us, during our future career as we have had in the past. We have had all sorts of people connected with this Church. As the work rolls forth, as it increases in numbers, so will these characters increase—that is, for a certain time, until the day comes when the kingdom of God and the reign of righteousness shall be fully ushered in.

Now, regarding this accusation that is made concerning the Priesthood. It is the most common charge that is made against us that we listen to the Priesthood, that we are more obedient to the Priesthood than we are to those who hold civil authority. The question may be very properly asked: Have we not had good reason for this? Should we not be most consummate fools if we did not listen to our friends instead of our enemies? From the time that President Young was superseded as Governor of this Territory, until the present time, what kind of officers have we had sent into our midst to administer the affairs of the

government? Has there been a man who has come here as Governor, who has had the ability, even if he had the disposition, to guide and to counsel the people of this Territory, and to manage its affairs as well as the men among us who have had leading positions in the Priesthood? Why, there is not an instance of the kind. You take the best disposed Governor we have had—and they are easily mentioned, the few that we have had who have been well disposed—you take them and compare them with the men who laid the foundation of this commonwealth, who laid the foundation of this Territorial government, and built up this government, and there is no comparison between them. So that, aside from every other consideration, men are justified in seeking wisdom and guidance at the best fountain, at the best source. If I want counsel I will go to the men who are fitted to give me counsel. If I were not a Latter-day Saint it would make no difference to me who the person was if he could give me good counsel. If he was a man of ripe experience I would feel justified in going to that man and getting his advice.

This has been our position as a people. We have had men among us who have proved themselves in the best possible manner, beyond dispute, to be entirely capable of directing and managing and counseling in all matters that pertain to our earthly existence. Have they not shown this through years and years of experience? The people have proved them. Now, would not the people be great fools, would it not be the height of folly for people who have this knowledge to say: "No, I won't ask these men for counsel; I won't go to them for advice; I won't listen to anything they say, because

if I do so, I am listening to the Priesthood; but I will go to somebody who does not know anything; I will go to some"—I was going to say ass—(laughter)—for if ever men have proved themselves to be fools, it has been some of our governmental officials—"I will go to some man of this kind and ask his counsel, and have him to tell me what to do, because I am anxious to show that I am loyal to the government of the United States."

Now, would you not call any man who would do this an idiot, when he could have got good counsel from his friends; when he would turn his back on his friends, and go to somebody for counsel who did not know anything, not as much as he, the person, did himself about the question he submitted to him? I would say, and you would say, that people who would do such a thing were little less than idiots.

Well, now, what crime are we guilty of? If we have men among us who have more experience than they, and who have proved themselves capable of guiding the people, what crime are we guilty of in giving heed to their counsel and seeking it? Because they hold the Priesthood are their mouths to be stopped up so that they cannot speak; are they to be deprived of the rights of citizenship, and all the rights that men have that are born free, because they hold the Priesthood? Is that a good reason? A more senseless reason never was given. If these government officials and these men that represent the government are so much better and so much more capable of guiding the people, and have so much greater right to be listened to and obeyed, let them show it by their works. When they have proved it, I suppose there will be no lack of disposition on the

part of the people to go to them, and to listen to them, and to expect from them all the necessary teachings and counsels. There will be no lack of disposition on the part of sensible men and women such as we profess to be; but until they do this, until they show this capability and this power, they had better hold their tongues and say nothing about others leading the people. The fact is this, and it is apparent to all of us, that there are certain men who can destroy much easier than they can build up. It required a great deal of skill to build the Temple at Ephesus: it required the highest skill in architecture: but a fool destroyed it with a little blaze. It takes men to build up, but children can burn down and destroy. It takes men to build a commonwealth, and lay the foundation of that which we see around us; it takes labor and years of experience and wisdom to accomplish such results; but any poor creature that is half-witted can destroy all these labors in a very short time, and those that have come among us in too many instances representing the government have been men of this caliber; they would like to destroy, tear down, and reduce to chaos. That would suit them far better than it would to build up.

My brethren and sisters, I would like to have us as a people look at these matters, if we can, from a sensible point, from the standpoint of common sense and reason, and not allow ourselves to be diverted from the course that we have adopted by the outcry that is made against us and by the howls that are raised about us. It would be exceedingly foolish for us to do so.

God has given unto us, as we believe and as we testify, His Gospel;

He has given unto us His Church; He has given unto us the authority by which men and women are led into His Church and governed in His Church—the authority which He Himself recognizes and the only authority that He has given to man on the earth to act in His stead. We believe this, we testify of it. At the same time while we have this belief, and form ourselves into a Church organization, we never have at any time in our history attempted to make our Church organization the only organization and the dominant organization in matters that pertain to everyday affairs and to civil government. There has always been among the Latter-day Saints, great respect shown for civil authority, and for the laws of the land. In fact, as soon as possible after our first settlement here, a Legislature was organized and the provisional government of Deseret was formed, when there was no one but Latter-day Saints in the country at the time. We could have been governed by our Church organization; it was sufficient for our purpose during the winter of 1847-8, and during the summer of 1848. It was quite sufficient. There was no other organization. But as soon as the Pioneers returned, President Young and the rest of the brethren—there was no time lost in organizing a civil government—the Provisional Government of the State of Deseret—and laws were enacted in due form by the civil authority, and from that day until the present it has been respected and honored among us, and will be from this time forward, as long as this people exist. There is no people on the face of the earth that draw a nicer distinction than we between that which belongs to the Church and that which belongs to the State. But it is frequently

said—and I have had to meet it often in my life time, particularly in Washington; they have said and do say, "Why, your Probate Judges are Elders and Bishops, and your other officials hold offices in the Church."

Well, is this a crime? Is there anything in the law or the Constitution of our country, or is there anything else that is recognized as binding among men that would prevent Elders and Bishops from holding office? I do not know of anything. I do not know that a man is any worse for being a Bishop or an Elder, or any more unfitted for civil employment, or the discharge of civil functions, than if he were not a Bishop or an Elder, especially among a people organized as we are. As I say this charge has been frequently brought against us in my hearing, and I have had to meet it before committees of Congress and elsewhere. The reply I have made to such charges is this: that among the Latter-day Saints in Utah every reputable man in the community bears some office in the Church. As soon as he arrives at a sufficient age if he is a reputable man he receives an ordination in the Priesthood. The best and the most active men in our community are the men who become prominent in Church affairs. Our Bishops live without salaries, or support from the people, they, before being chosen, having shown their ability to sustain themselves. They are not like members of other denominations who are a burden to the people, or who receive an education especially for those duties, and thus live by the salaries that are furnished them by the members of their congregation. In a community where there is a class of that kind there may be some propriety in saying that ministers

of religion shall not take part in the affairs of state, although there is nothing of that kind said anywhere in the constitution or the laws; but there may be some propriety in saying this where men are educated especially for the ministry—where they devote themselves to that labor and withdraw themselves from the practical affairs of life and depend upon their parishioners furnishing them support. There might be some propriety in saying to a class of that kind, "you are not fit to take part in civil affairs, and the practical, everyday affairs of life, because of your calling and because of the nature of your duties." But we say there is great impropriety in saying that those who labor in the ministry among us shall not take part; for this reason: that all the men among us who are the most practical, the most energetic, and the most business like—from these men the ministers are chosen, that is, men who labor in the ministry as Bishops, as Elders, as missionaries, and in other capacities. They have proved that they are capable of sustaining themselves by their own efforts, and at the same time devote a certain portion of their time to public affairs. Hence, you will find among us as a rule that our Bishops are all practical men; our Presidents of Stakes and their Counselors, and the Bishops and their Counselors, the Teachers and others, are all active business men among us. They have gained experience, and because of that they are sometimes chosen to fill local offices. Take the Legislature of Utah Territory, composed as it has been of some holding positions in the Church, and you will find a body of practical men, the superiors of whom are not to be found—I say it without fear of truthful contradiction—

anywhere in any Legislature in this country, men who understand the wants of their constituents and of the people, and the kind of laws that are best adapted to them. I have had some experience in mingling with men in public life, and I must say that for practical wisdom, and for a knowledge of the affairs of the country and of the people represented in Utah Territory, there was found, previous to the passage of the Edmunds law, a class of men that had not their superiors anywhere in this land, for practical wisdom and the ability necessary to lay the foundation, and to perpetuate the institutions of a great country.

Is it wrong for men who have the Priesthood, and who act in this capacity, to act in civil offices and to let the people have the benefit of their experience in these matters—is there any wrong in this? I can see none, and I am sure that no man who is a true friend to his country can. There is no good reason why these men should be excluded; in fact there is every reason why they should be invited to take part in establishing the affairs of the country. I have often said, in speaking to our brethren and sisters in various parts of the Territory, that that which we behold today in our Territory—the good order, the peace, the freedom from debt, the lightness of taxation, and all the circumstances that are so favorable to us as a people, are due to the men who have borne the Priesthood, commencing with President Brigham Young, his Counselors, and the Twelve Apostles, and the leading men in Israel—the circumstances which surround us, I say, are due to the wisdom that God has given unto them in managing these affairs. At the same time, because this is

the case, there is no necessity that there should be a blending of church and state. There is no necessity for this; it is not wise to blend church and state. I do not believe that as members of the Church we should pass decrees or laws that would bind other people. I have no such belief, never did have. I do not think I ever shall have. But because a man is a member of a church, and because a man is a servant of God, and because a man bears the Priesthood of the Son of God, he should not be prevented because of that from acting in any civil capacity, from taking part in civil matters and executing the laws that are enacted by civil authority.

The province of the Kingdom of God that Daniel saw, the kingdom that would be established in the last days, is to be as a shield to the Latter-day Saints, to be as a bulwark around about that Church, and around about that Church alone? No. The apostate will have his civil rights under that kingdom. The non-Mormon, or Gentile as he is called, will have his rights under that kingdom. The Chinaman, the Negro, and the Indian—each of them will have his rights under that kingdom, and yet not be members of the Church of Jesus Christ of Latter-day Saints. A good many of our people confound the Kingdom of God with the Church of God. Now there is a very wide distinction between the two. A man may, in one sense, be a member of the Church of Christ, and not a member of the Kingdom of God. The two organizations are entirely distinct. The Kingdom of God when it shall prevail in the earth—as it will do—will be the civil power which will shield and protect the Church of Christ against every attack, against every unlawful aggression, against

every attempt to deprive it of its legitimate rights. At the same time it will protect the Methodist just as much as it will the Latter-day Saint; it will protect the Roman Catholic just as much as it will the Methodist; it will protect men of every creed; it will protect the worshipper of idols in his civil rights, in his rights as a man and as a citizen. A man may be an infidel; a man may have been a Latter-day Saint, and denied the faith and lost his standing in the Church of God, and yet so far as the civil authority is concerned, so far as the power that is wielded by that which we call the Kingdom of God is concerned, that man will receive the amplest protection; he will have the fullest enjoyment of his rights.

President Taylor told us this morning—told us as plainly as it could be told—the manner in which all men should be treated. And that is the design of God; and therein our friends in the east are trampling upon the true principles of liberty in their attacks upon us, and in their treatment of us. Such treatment will just as surely bring down condemnation and destruction upon a government that practices these things, as that the setting of the sun will bring darkness upon the earth. It is not possible for men to continue in such a course of oppression and wrong doing as has been pursued by our fellowcitizens that have had the reins of government in their hands, without involving themselves in trouble. It is impossible that they can perpetuate their power, and conduct themselves as they have been doing towards us and towards others. There are eternal principles of justice that cannot be violated without injury to the person who violates them. A government

that lends itself to the oppression of its citizens, will sooner or later receive punishment. That which it sows it will reap. It will be a harvest that will be most bitter and sorrowful for those who reap it.

We are now citizens of this Territory. We fled here. As Latter-day Saints we came here as exiles, seeking for a home in the wilderness. God led us to this land, in which, notwithstanding all that maybe said to the contrary, we have laid the foundation of this Territory, we have made this land a peaceful, a happy land. There is no man in the country, no matter what his creed may be, that is oppressed or has been oppressed by the Latter-day Saints. We have not been tyrannical in the exercise of our power. We have not discriminated against those not of us. We have given them the same rights that we have ourselves. The same peace that we have desired to enjoy we have been willing that they should enjoy, and we have extended these privileges to them in common with ourselves. We have sought in no manner to interfere with their belief, nor with the exercise of it. The Roman Catholic in Salt Lake City, has been as unmolested as the Latter-day Saint has been. We may not believe in their religion; we may think the Methodist religion a poor religion to believe in and practice, and so with other forms of religion; but while we believe this, we have no right, neither have we ever exercised any power towards restraining them or restricting them, or in any manner depriving them of the free exercise of their rights of conscience and of faith, and no government can stand and prosper that will do it upon this land, for God has made promises concerning this

land that no government can stand that will do this. None of us has any right to interfere with the faith and the worship of our fellowcitizens, unless their faith and their worship interfere with our rights. That is a proposition that is easily comprehended. If I do not interfere with any man's right by my worship, and by that which I consider right to do to my Maker, no man has any right under any form of government to interfere with me.

Hence it is that all this action concerning marriage is wrong—this interference with marriage—it is all wrong from beginning to end, especially in view of the fact that it is an important principle of our religion. We are ready to testify that our belief in marriage and our practice of it, is interwoven with our hopes of eternal salvation. Select every man who has had more wives than one and retained the faith of the Gospel; take him and his wives and interrogate them respecting their faith, and every one would say: "this principle is so intimately interwoven with my hopes of eternal salvation, that I would be afraid that I would be damned if I did not obey it." I believe that in nine hundred and ninety-nine cases out of a thousand where people are in the faith they would make this response.

Well, now, what right has any number of people—there may be unnumbered millions who say this is not religion—but what right have they to do this? If there was only one person on the face of the earth that entertained that belief, and he were alone and all the rest of mankind were opposed to him, it would be just as precious to him as if millions entertained a belief in common with him. Therefore,

because there are millions who say it is not religion, this does not make it so. We testify in the most solemn manner that it is a part of our religion, and that we cannot forego this principle without feeling that we forego our salvation, our eternal exaltation, by so doing.

Then the question arises in the practice of this principle—do those who practice it infringe upon the rights of their fellowcitizens? Is society disturbed? Are there wrongs done to society at large by the practice of this principle? Let those who have lived among us answer this question. There never was a more peaceful society than our society—that is, not for the past few hundred years at least. Go through our settlements, and is there quarreling, is there strife, are there bad examples set to the rising generation, is impurity taught, or any examples of impurity shown? No, there is not. We all know this, and we know that in practicing our religion we do not infringe upon the rights of our fellowcitizens.

But this attempt has been made just as it was in ancient days. I look upon it as a revival of the same spirit that prompted Pharaoh to seek the destruction of the male children among the Israelites. If we were guilty of those crimes so fashionable in the world whereby the increase of families is prevented, I do not suppose there would be one word said about our system of marriage; I have no idea there would be. But the fact that we do raise children—the fact that our houses and settlements are full of healthy offspring, is a standing protest against the crimes of the age; it is a standing protest against those abominable practices that are

destroying the foundation of many communities within the confines of the United States, and they are determined—those who are guilty of these things—that we shall not exist. The loudest outcry against us, and the most devoted efforts against us, come from the region where these dreadful practices prevail, where women murder their offspring before they are born, are guilty of this prenatal murder, among the people of the United States who think themselves the most enlightened. Twenty-five years ago when I was laboring in the ministry in that region I visited one of the towns, and the President of the branch of the Saints there, (an old resident, whose ancestors were among the first settlers of the town) told me his wife was continually jeered at—and this was 25 years ago—by her associates, because she bore children, and bore them regularly—that she did not take means to prevent the increase of her family! If I had not known him I could scarcely have believed it, it was too horrid. I have learned since, however, that that is a common practice in that region. The feature of that society that impresses most vividly a traveler from Utah is the fewness of children in what are called the best families. And yet it is from there that the principal outcry is raised against us, and the determination expressed to break up our families and to destroy us.

God has gathered a few people out from the nations of the earth, out of Babylon. But shall they partake of these influences? I say to you, my sisters, you teach your daughters against this accursed practice, or they will go to hell, they will be damned, they will be murderers, and the blood of innocence will be found upon them. A man that

would sanction such a thing in his family, or that would live with a woman guilty of such acts, shares in the crime of murder. I would no more perform the ordinance of laying on of hands on a woman who is guilty of that crime, if I knew it, than I would put my hands on the head of a rattlesnake. We must set our faces like flint against such acts. These dreadful practices are coming up like a tidal wave and washing against our walls; for there are women among us who secretly—so I am told, I know nothing about this personally, but I am told there are women among us who are instilling this murderous and accursed idea into the breasts of women and girls in our midst. Now just as sure as it is done, and people yield to it, so sure will they be damned, they will be damned with the deepest damnation; because it will be the damnation of shedding innocent blood, for which there is no forgiveness; and I would no more, as I say, administer to such women, baptize them, or perform any ordinance of the Gospel for them, than I would for a reptile. They are outside the pale of salvation. They are in a position that nothing can be done for them. They cut themselves off by such acts from all hopes of salvation.

As a people we should encourage marriage. I am always delighted when I hear President Taylor speak as he did this morning on the principle of brothers taking their brothers' widows to wife. There are many young women among us pining away, that should be mothers in Israel, that should be raising posterity, because the brothers are so indifferent to the rights that belong to the institution of marriage as to let these young women stay in this condition. And there is one

thing that I am impressed with, and that is, there will be considerable condemnation rest down upon the Elders of this Church for their neglect in these matters. Women are led astray and fall into the hands of wicked men because of relatives to the dead neglecting to do that which is their duty; acting as though the Lord cannot reward a man for keeping His law. "Oh," says a man, and as President Taylor has remarked, "I want to raise up a family for myself." He forgets God can bless him and his seed after him. Look at the case of Boaz and Ruth. He took Ruth, who was the wife of his kinsman. She had no children, but he took her when another kinsman who had a prior right to her, rejected her. From that alliance sprang the noblest men that were in Israel—Obed, Jesse, David, Solomon, and through Boaz and Ruth came the Son of God. And that was a proxy case, as it is called. Ruth was the wife of Boaz's kinsman who had died. Boaz took her to wife, and raised up an honorable posterity. And it is a wicked thing among us to allow such cases to go uncared for. A young woman is left a widow, sometimes without a son to represent her deceased husband; she should be cared for, and not left to fall into bad hands, as frequently is the case among us for the want of care on the part of those whose duty it is to attend to such matters.

My brethren and sisters, God is watching over us, and He holds us to a strict accountability for the things He has revealed to us. He has revealed to us eternal principles. Let us be faithful to that Priesthood which He has gives unto us; let us honor it, and not be intimidated by the outcry that is raised against us that we are doing wrong because

we listen to the Priesthood. There is no such thing as wrong connected with this. God has inspired His servants, and has given them wisdom to manage the affairs of this people, and to guide them in spiritual matters. They have full authority to do this, and they will do it if the people will listen to them, and then in temporal matters they will guide them as far as they have the opportunity. Because they are Priests of the Most High God, they are no worse for that; they are not handicapped because they have the Priesthood. In a civil capacity they can act as fairly, justly, wisely, as those who do not have the Priesthood. They do not act with any less wisdom or any less power because they have the Priesthood than they would do if they did not have it. I have heard so much of this sort of talk that to me it is perfectly ridiculous. They talk about our management of elections, and management of other affairs. I will tell you my experience, and I have had some experience in these matters. I have attended caucuses elsewhere; I know the machinery that is used; I know the wire pulling; I have seen it in operation, and I say to you that there is not the interference on the part of leading men here with the will of this people that there is in the States in political circles. And I tell you this: that leading men in other communities seek to exercise more influence and lay their plans to have their wishes carried out to a far greater extent than the leading men of this community do among us—I mean those who have the Priesthood. There is a disposition on the part of the leading Priesthood to let the people have their way, not to interfere with their selections. There is that disposition, and it is encouraged, and the desire is to have

all the people be wise and exercise wisdom, and have the Spirit of God to discern who are suitable for office. If the people could do this I can tell you that President Taylor and his Counselors, and the Twelve, and the other leading men of Israel would be very glad indeed. But you know as well as we do that there are unwise men among us who would, if they had the power, destroy the people; not because they would design to do it, but because of their ignorance; they are ignorant and would do it, without knowing what the consequences would be; and on this account it is right that experienced men should give the people the benefit of their knowledge, not however, interfering with the rights of the people, not in the least; and it never has been done, at least within my knowledge, in my public experience among the people. And I repeat there has been less of this among us, considering the influence the Priesthood have, than in any other community or any other people that I am acquainted with anywhere in the land. I wanted to say this much, because I know there is a great deal of misapprehension upon these points. There are men, agitators, who talk about interference on the part of the Priesthood, and try to breed disturbance and confusion among the people, unsettle their minds and have them think there is something very wrong going on here. I speak of it to remove these wrong impressions, and to disabuse the minds of those who entertain them, for they are not correct. There are more caucuses, more plans, more pipe laying, more log rolling, more wire pulling in the States in one day, than you will see in a month or a year among us. They resort to all sorts of devices to get their man elected under promise

of preferment and office. Why, there is scarcely a man that gets an office in the United States that is not bound by pledges of this kind. A man cannot be Speaker of the House of Representatives, without being hampered by promises he is compelled to give in order to get the position, promises to put this man on this committee, and the other man upon another committee, some to be chairmen of committees, and so on. So with the President of the United States. Probably Grover Cleveland will be an exception, because he has not been much in public life: but it is a rule that the nominees of the different parties give certain promises as to what they will do, and who will get leading positions. They are just as much fettered as though chains were on their wrists and ankles. They cannot move only in a certain direction. All freedom is taken away. A President is nearly killed after he gets his position in endeavoring to satisfy the clamors and wishes of those who claim they elected him to office. This is the case all through the government. There is no office, even to that of a constable, but is obtained in the same way.

I hope we shall never be in such a position as this, for it would lead to the destruction of liberty and free government among us, if we should ever give way to these things. Let men go into office free and untrammelled. Let them be elected because they are the men most suitable, and not because they want the office. Let us, as a people, endeavor to find men who do not seek for office, and who do not want it, but who take it because it is the wish of their fellowcitizens. And let us keep our salaries so low that men will not scramble for office and live on the people as officeholders, than which there is nothing more hateful in a free land.

I pray God to fill you with the Holy Ghost, to guide you in the path of righteousness, to enable you to avoid the many evils abroad in the world, and as Zion progresses to avoid evils that will crowd upon us; because as Zion increases there will be new temptations and circumstances thrown around us that will be a trial to us, unless we have the aid of our God to help us contend with and overcome them; and that we may have this aid is my prayer in the name of Jesus, Amen.

**THE PERSONALITY OF GOD—VAGUENESS OF THE
COMMON IDEA OF DEITY—WHO AND WHAT GOD IS—THE
SPIRITS OF MEN THE OFFSPRING OF GOD—SPIRIT NOT
IMMATERIAL—THE TRINITY CREED OF
CHRISTENDOM—MAN MAY BECOME LIKE GOD IN HIS
GLORY.**

DISCOURSE BY ELDER CHARLES W. PENROSE, DELIVERED IN THE TABERNACLE, SALT
LAKE CITY, SUNDAY AFTERNOON, NOVEMBER 16, 1884.

REPORTED BY ARTHUR WINTER.

The remarks which have been made to us this afternoon by Bishop Preston are of a practical nature and calculated to lead our minds to reflection upon our duties as Latter-day Saints.

The religion of God is a practical religion, and God is a real and practical being. It has been stated by one of our leading men that God is "a business God," and many remarks have been made concerning that expression by persons opposed to us, with the desire of turning it to ridicule. It has not been stated by any of our brethren that God is *only* a business God, but the remark was made with reference to some of his attributes and of His works. The people of the present day who profess to believe in God, generally speaking, have very little idea in regard to what He is. They consider that He is incomprehensible. Their ideas concerning Him are very vague, and the attempts which have been made to explain God to the children of men, by persons who claim to be teachers of religion, and to have authority to speak in the name of the Lord, are of such a char-

acter that no one can understand them. The reason of this is because those persons who have attempted to make an explanation have not understood the subject themselves; and when a person does not understand a thing it is very difficult for him to try and make somebody else understand it. Now, I do not pretend to say that there is anybody living who fully and entirely comprehends God; but there are many people living who have some definite ideas concerning Him, concerning His attributes, concerning His ways, concerning His will; and what they understand they are at liberty to declare and to try and make other people understand, particularly if they are called upon by the Lord, and authorized by Him so to do. People very frequently refer to that passage of Scripture which says: "God is a Spirit," and as their notions concerning what spirit is, are not very clear, that passage of Scripture does not make very plain to their understanding what God is. People, generally speaking, have an idea that spirit is something intangible, something that cannot

be comprehended, nor seen, nor handled; that it is far different in every respect from anything that is material; in fact, the philosophers and theologians call spirit "immaterial substance." Now, this is for want of knowing better. Men in these times, like men in former days, have tried to find out God and the things of God by human wisdom and learning, and they have failed: for "Man by searching," the Scripture says, "cannot find out God." But God can manifest Himself to man; and if God chooses to make Himself manifest to His children they can measurably comprehend Him. But in their mortal state, in this state of probation in which we live, mankind cannot fully grasp Deity to comprehend Him as He is in His majesty, and might, and power and glory; but, as I said, they can measurably comprehend God when He manifests Himself to them, and they can understand Him to the extent that He manifests Himself to them.

According to the book called the Bible, God the Eternal Father has manifested Himself at different times to individuals living upon the face of this earth, and according to the testimony of the Latter-day Saints, God has manifested Himself in this age of the world in a similar way to men whom He called and appointed to act in His name; and from what we read of God's revelations in former days as well as in latter days, we learn that He is a person, an individual: that He is not a myth, not an imaginary being, but a reality, and that He is in the form and likeness of man, or in other words, that man is made in the image of God. In the opening book of the Bible, in the very first chapter of that book, we read: "And God said, Let us make man in our

image, after our likeness. * * * * So God created man in his own image, in the image of God created he him; male and female created he them." God is a spirit; but it does not follow that because God is a spirit, He has no form, no shape, no extent, no limit; or that He can be, as an individual, in every place at the same time, as many people imagine. We are told that God dwells in heaven, and when Jesus Christ was upon the earth He always taught His disciples that their Father was in heaven. He said that as He came from the Father so He was going back to the Father. This individual, then, has a location, a place of residence. He occupies a certain position, He dwells in the heavens, and He made man in His image, in His likeness. Jesus, we are told, was in the "express image" of His Father's person. When He was upon the earth He came to represent His Father, and we are told concerning Him, "Who, being in the form of God, thought it not robbery to be equal with God." And the Apostle Paul, who makes this declaration, advised his brethren to have the same mind in them that was in Christ Jesus:

"Let this mind be in you, which was also in Christ Jesus:

"Who, being in the form of God, thought it not robbery to be equal with God:

"But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

"And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

"Wherefore God also hath highly exalted him, and given him a name which is above every name:

"That at the name of Jesus

every knee should bow, of things in heaven, and things in earth, and things under the earth;

"And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.—Philippians 2:5-11."

Now Jesus, who was in the form of God, was only one of the sons of God. He called His disciples His brethren, and He impressed upon them the great fact that His Father was their Father, that His God was their God, that He was one of them. When He returned, or was about to return to the Father, with His resurrected body, He told Mary to tell His disciples that He was going to ascend to His Father and their Father, to His God and their God.

In the Old Testament, which gives accounts of God's occasional manifestations of His presence to men upon the earth, we find that they all saw Him as a person, with the form of a man. Moses talked with Him face to face. Nadab and Abihu and seventy Elders of Israel, with Moses and Aaron, went up in the mount.

"And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink. [Exodus xxiv, 10, 11.]"

I might refer to a number of passages of Scripture in the Old Testament, showing that whenever God appeared to man, manifesting Himself to man, He appeared in the form of a man. We are told repeatedly in the Scriptures that the children of men are the sons of God. He is the Father and God of the spirits of all flesh. The spirit of man,

which inhabits his body, and which is the life of the body in addition to the blood—blood being the life of the flesh, but the spirit animated all—comes from God, and is the offspring of God. Because of this, we understand what is said in 1 John, iii, 2:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

God, then, the God of the Bible, who is called Jehovah, the person who manifested Himself to Israel as Jehovah, is an individual, a personality, and He made man in His image and His likeness. Now, if we are the children of God, and if Jesus Christ is the Son of God, we can upon that reasoning understand something about what God is like, for there is an eternal principle in heaven and on earth, that every seed begets of its kind, every seed brings forth in its own likeness and character. The seed of an apple, when it is reproduced, brings forth an apple, and so with a pear, and so with a plum, and so with all the varieties of the vegetable kingdom. It is the same with all the varieties of the animal kingdom. The doctrine of evolution, as it is called, is true in some respects—that is, that species can be improved, exalted, made better, but it remains of the same species. The advancement is in the same line. It is unfoldment. We do not find any radical change from one species to another. It is an eternal principle that every seed produces its own kind, not another kind. And as we are the children of God, we can follow out the idea and perceive what God our Father is, the Being who is the progenitor of our spiritual

existence, the being from whom we have sprung. We being the seed of God, that Being is a personality, an individual, a being in some respects like us, or rather we are made in His image.

"Man also is spirit," we are told in the revelations of God to the Latter-day Saints. Man, the real man, is a spirit, an individual that dwells in a body, a spiritual person clothed upon with earth; a being who will live when the earth goes back to mother dust. Man's spirit, then, is an individual, a personality, and the spirit is in the likeness and shape of the body which it inhabits. When the spirit goes out of the body there is a person, a perfectly formed individual, looking like the body which we now see with our natural eyes. Spirits living in the flesh, unless operated upon abnormally by some spiritual influence, cannot see spiritual beings. A spirit can see spirit. Spirit ministers to spirit; and when the spirit goes out of the body that spirit can see other spirits, beings of the same character and nature, and we shall find when we have emerged from this body, that we will be in the company of a great many persons like ourselves; and if we should have the experience that the Prophet Joseph had when the mob took him and tore his flesh with their nails, and tried to poison him with a vial of some corrosive substance, if our spirits should be separated from our bodies as his was, we, like him, could look at our bodies and see that they are in form like our living spiritual realities.

"The body without the spirit is dead." The spirit without the body is not dead; that is a real personality, a living individual, and the body of flesh is but a house to dwell in or a covering for it to wear; not

essential to its existence, but essential to its progress, essential to its experience on the earth and ultimately in its glorified condition, essential to its eternal happiness, and progress and power in the presence of the Father.

While our Father, then, is a person, an individual, it may be asked: "How can He be here, there and everywhere at the same time?" Well, He is not, in His personality; but He can be omnipresent in a certain sense. There is a spirit, an influence, that proceeds from God, that fills the immensity of space, the Holy Spirit, the Light of Truth. As the sun itself, a planet or heavenly body, is not present in any other place except that which it actually occupies, so the individual Father occupies a certain locality; and as the light that proceeds from the sun spreads abroad upon all the face of the earth and lights up other planets as well as this earth, penetrating to the circumference of an extended circle in the midst of God's great universe, so the light of God, the Spirit of God, proceeding forth from the presence of God, fills the immensity of space. It is the light and the life of all things. It is the light and the life of man. It is the life of the animal creation. It is the life of the vegetable creation. It is in the earth on which we stand; it is in the stars that shine in the firmament; it is in the moon that reflects the light of the sun: it is in the sun, and is the light of the sun, and the power by which it was made; and these grosser particles of light that illuminate the heavens and enable us to behold the works of nature, are from that same Spirit which enlightens our minds and unfolds the things of God. As that light comes forth from the sun, so the light of God comes to us. That

natural light is the grosser substance or particles of the same Spirit.

Spirit is a substance, it is not immaterial; it may have some properties that are different from that which we see and handle, which we call matter, but it is a reality, a substantial reality. And spirit can understand spirit and grasp spirit. A spiritual person can take the hand of another spiritual person and it is substantial. A person in body could not grasp a spirit, for that spirit has different properties to those of our bodies, and it is governed by different laws to those that govern us in this sphere of mortality. A spiritual substance, organized into form, occupies room and space just as much in its sphere as these natural particles occupy in this sphere.

God our Father, then, is a person, an individual, and He really is our Father, actually and literally. We sprang from Him. He is the Father of our spirits, and not only the Father of the spirits of the Latter-day Saints, but the Father of the spirits of latter-day sinners. He is the God and the Father of the spirits of all flesh. Not only those that now dwell on the earth, but all people who dwelt aforesaid; all people who ever lived upon the face of this planet, are the children of God. And so with people who dwell upon other planets, they are the offspring of God. And our Father and our God is an individual, a personality; He is a spirit, and they that worship Him must worship Him in spirit and in truth; but He dwells in a tabernacle, in a body, though that body is different from our bodies, it being a spiritual body. It is quickened by spirit. Our bodies are quickened by that corruptible substance which we call blood; but our Heavenly Father's body is quickened by spirit.

It is not governed by the same laws as those by which earthly bodies are governed. It is a body something similar to that which Jesus had after His resurrection. Jesus Christ, when He rose from the dead, had the same body that He had upon the earth, but a change had been wrought upon it. He had shed His blood for the remission of sins. This body was quickened by spirit. "He was put to death in the flesh, but quickened by the Spirit;" so we are told in the Scriptures, and He was raised up from the dead by that Spirit. Paul says, in his Epistle to the Romans, viii ch. 11 v.:

"But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

Jesus Christ's body was put in the sepulchre a natural body; it was raised a spiritual body. It was placed there in weakness; it was raised in strength. It was a mortal body when placed in the sepulchre; but when it came forth quickened by spirit, it was no longer a natural or mortal body, it was a spiritual and an immortal body; and with that immortal body He ascended from the earth. It was no longer bound by the laws of earthly gravitation, as it was before. He stood upon the mount of Olives, in the presence of His disciples, and ascended up to heaven from their midst and disappeared from their view. He could manifest Himself to them, and then take Himself away from their gaze. He could enter the room when the doors were shut, as He did in the case when His disciples gathered in secret for fear of the Jews, and manifest Himself to them. And yet at the same time

His body was tangible, and the unbelieving Thomas could reach forth his hand and thrust it into His side, and put his fingers into the prints of the nails. But this body was a glorious body, "the glorious body of the Son of God," and it was in the fashion and likeness of the glorious body of His Eternal Father. It was a celestial body quickened by the celestial glory. And if we wish to attain to the Heavenly kingdom we must walk in the ways of life, and sanctify ourselves before God, as Jesus did, so that the influence and power of the celestial kingdom can be with us. Then, in the resurrection, when we come forth from the grave, we shall be quickened also by the operation of the celestial glory and receive of the same, even the fullness thereof, and be made like unto Jesus Christ, and thus become like unto God the Father.

As I have previously explained, God is not everywhere present personally, but He is omnipresent in the power of that spirit—the Holy Spirit—which animates all created things; that which is the light of the sun, and of the soul as well as the light of the eye, that which enables the inhabitants of the earth to understand and perceive the things of God. As the light of the sun reveals natural objects to our eyes, so the spirit that comes from God, with a fitting place to occupy and conditions to operate in, reveals the things of God. We see natural things by the light of the sun. We see spiritual things by spiritual light, and he that is spiritual discerneth all things and judgeth all things, and he that is not spiritual cannot comprehend spiritual things. They are foolishness to him. And while the Saints of God, quickened by the spirit which they have obtained through obedience to the Gospel, can comprehend these

things of which I am speaking and discern their meaning and signification, those that are wicked and corrupt and obey not the ordinances of God, cannot see these things nor comprehend them as they are, but they are foolishness to them.

But, if God is an individual spirit and dwells in a body, the question will arise, "Is He the Eternal Father?" Yes, He is the Eternal Father. "Is it a fact that He never had a beginning?" In the elementary particles of His organism, He did not. But if He is an organized Being, there must have been a time when that being was organized. This, some one will say, would infer that God had a beginning. This spirit which pervades all things, which is the light and life of all things, by which our heavenly Father operates, by which He is omnipotent, never had a beginning and never will have an end. It is the light of truth; it is the spirit of intelligence. We are told in the revelations of God to us that, "Intelligence, or the light of truth, never was created, neither indeed can be." And we are told further, that this Spirit, when it is manifest, is God moving in His glory. When we look up to the heavens and behold the starry worlds, which are kingdoms, we behold God moving in His Majesty and in His power. Now, this Spirit always existed; it always operated, but it is not understood, and cannot be comprehended except through organisms. If you see a living blade of grass you see a manifestation of that Spirit which is called God. If you see an animal of any kind on the face of the earth having life, there is a manifestation of that Spirit. If you see a man you behold its most perfect earthly manifestation. And if you see a glorified man, a man who has passed through

the various grades of being, who has overcome all things, who has been raised from the dead, who has been quickened by this spirit in its fullness, there you see manifested, in its perfection, this eternal, beginningless, endless spirit of intelligence.

Such a Being is our Father and our God, and we are following in His footsteps. He has attained to perfection. He has arisen to kingdoms of power. He comprehends all things, because in Him dwelleth the fullness of the Godhead, bodily. He is a perfect manifestation, expression and revelation of this eternal essence, this spirit of eternal, everlasting intelligence or light of truth. It is embodied in His spiritual personality or spiritual organism. This spirit cannot be fully comprehended in our finite state. It quickens all things. As we are told in the Book of Doctrine and Covenants, it is:

"The light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.—Sec. lxxxviii, v. 13."

That spirit exists wherever there is a particle of material substance; that spirit is round about it, and in it, and through it; but that we may comprehend it, it must be manifested through organisms. The perfection of its manifestation is in the personality of a being called God. That is a person who has passed through all the gradations of being, and who contains within Himself the fullness, manifested and expressed, of this divine spirit which is called God.

Some people may think this is rather a low idea of a Divine Being. But I think it a most exalted one.

The person whom I worship I acknowledge as my Father. Through Him I may learn to understand the secrets and mysteries of eternity, those things that never had a beginning and will never have an end. He has ascended above all things after descending below all things. He has fought his way from the depths up to the position He now occupies. He holds it by virtue of His goodness, of His might, of His majesty, of His power. He occupies that position by virtue of being in perfect harmony with all that is right, and true, and beautiful, and glorious and progressive. He is the perfect embodiment and expression of the eternal principles of right. He has won that position by His own exertions, by His own faithfulness, by His own righteousness. Jesus Christ, the only begotten son of God in the flesh, but His firstborn in the spirit, has climbed His way up in a similar manner. He loved righteousness and hated iniquity. He kept every law and every commandment. He knew no sin, and guile was not found in His mouth. He loved not His own life, as a paramount consideration but sacrificed it to atone for the sins of others. Whatever He learned was right. He practiced, and He broke no commandment of the Father, but obeyed every one. He came not to do His own will, but the will of the Father that sent Him, and because He did this and was faithful unto death, He was exalted on high. He overcame evil. He conquered mortality. He triumphed over death. He conquered that being who is the expression of evil principles, who is the embodiment of the principles of darkness, who is the embodiment of all the principles that are in opposition to those that exist and burn in the bosom of Deity. He met him and conquered him and overcame him.

He, being in the truth and living by the truth; therefore he is now to us, "the way, the truth, and the life." Overcoming all things He was entitled to inherit all things, and all that the Father hath was given unto Him. And we read:

"The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." (John v, 19.)"

As the Father had taken His upward course in worlds before this, so Jesus Christ followed in his footsteps in every respect; therefore he is entitled to sit down at the right hand of God in the heavens, to sit on his throne and be one with the Father in all things; and all the power and glory, and dominion that the Father hath he conferred also upon Jesus. And the promise to the sons of God on the earth is, that if they will follow in the footsteps of Jesus, they shall be also exalted and shall partake of that glory which he partakes of and they shall become Gods, even the sons of God, and "all things" shall be theirs. And we are told in the revelations of God to us in the latter days, that if we are faithful in all things, "all that Father hath" shall be given unto us. We shall become like Him, and we shall receive power and dominion and glory similar to that which he enjoys, only He will always be above us, God as our Father, and Jesus Christ our elder brother.

Now, we can understand a little about a being like this, but a being of the character that divines attempt to describe is one we cannot understand at all. They say that there are three of them, and yet there is only one; that God has no body, neither parts nor passions. Yet this thing that has no substance,

and no parts, we are told, has three parts, one part of which had a body, and that body was composed of parts. And we are told also that it has no passions. Yet this one part of that thing which has no body and no parts and no passions had a body and parts and had passions. Jesus experienced the same things that a man experiences, lived like a man, and died like a man, to some extent. Now, who can understand these contradictions which are to be found in the creeds of modern Christendom? The Athanasian Creed was read in the Church of England, as it is called, when I was a boy, and I believe it is now. I think the American Episcopal Church has discarded it, which was very sensible. It says:

"Whosoever will be saved, before all things he must hold the Catholic faith, which faith except he do keep whole and undefiled he shall, without doubt, perish everlastingly." And the Catholic faith is this: "That we worship one God in Trinity, and trinity in unity, neither confounding the persons nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost, but their glory is equal, and their majesty co-eternal. Such as the Father is, such is the Son, and such the Holy Ghost. The Father is God, the Son is God, and the Holy Ghost is God; and yet there are not three Gods, but one God. The Father is Lord, the Son is Lord, and the Holy Ghost is Lord, and yet there are not three Lords, but one Lord. For while we are compelled by Christian verity to acknowledge each person by himself to be both God and Lord, so we are forbidden by the Catholic faith to say that there be three Gods or three Lords."

It goes on to show how that these

three are all exactly alike, and then to declare that they are all essentially different. It explains that the Son is begotten while the Father is not, and then that the Holy Ghost is proceeding not begotten, while the Son is not proceeding, neither is the Father, yet at the same time they are all the same, and to cap the climax of the pile of absurdities it announces that:

"The Father is incomprehensible, the Son is incomprehensible, and the Holy Ghost is incomprehensible, yet they are not three incomprehensibles, but one incomprehensible."

Well, that is an attempt of man to explain God. As I said in the beginning of my remarks, we do not pretend that we can comprehend God in his fullness in our finite and mortal condition here on the earth, because he is an infinite being. But we are promised that "the day shall come when we shall comprehend God, being quickened in him." Jesus said:

"This is life eternal, to know thee the only living and true God, and Jesus Christ, whom thou hast sent."

How can we learn to know God? We can learn of our Father by hearkening to his voice by listening to the whisperings of the holy Spirit, that spirit that comes from him. "They that are led by the Spirit of God are the sons of God." We can understand much concerning him by the power of the Holy Ghost. The gift of the Holy Ghost is conferred on us that we may learn something about God, so that we may go on to perfection; that we may walk in his ways; that we may climb the ladder which he has climbed to perfection; that we may peradventure overcome and be made like him, share in his glory, and be one with him. And if we

will take the course that our Father has taken, living by every word that comes from his mouth, we shall know what is right, for he will reveal unto us what is true, and it is the knowledge and practice of truth that exalts. If we will learn this as he learned it, advance step by step, overcoming the Evil One; overcome the world and the flesh, grapple with evil as we meet it and conquer it, we will have the help of the Lord, and may raise ourselves by our own exertions, by our faithfulness, by our obedience, and peradventure will overcome all things, and inherit all things. We may thus rise above all things. We may obtain glorious bodies like unto the glorious body of the Son of God. We may prepare ourselves for the celestial glory in which the Father dwells, and in which the Son dwells, and be made like him in every respect, becoming spiritual beings dwelling in spiritual bodies, quickened with the celestial glory, among the Gods, and enter into holy order which is without beginning of days or end of years—the everlasting order of the holy Priesthood—which Jesus Christ has, and a portion of which he imparted unto his disciples when he was upon the earth, and which he has restored to the earth in these latter days.

There are things connected with this that we cannot dwell upon in a short discourse. But the keys of this Priesthood have been restored, and by them we can obtain heavenly knowledge; learn to comprehend our Father who is at the head of that Priesthood; learn to comprehend Jesus Christ our Great High Priest. By this same Priesthood, a portion of which we have received, we can obtain communion with the heavenly Jerusalem, with the

spirits of just men made perfect, with Jesus the Mediator of the new covenant, and with God who is the holiest of all. That Priesthood had no beginning, and will never have an end. As we are told in Scripture it is, "Without father or mother, without beginning of days or end of years;" it always existed. The individual, the organized person may have had a beginning, but that spirit of which and by which they organized never had a beginning. That Priesthood which is the power of government in the heavens, never had a beginning, and it will never come to an end. The works of that eternal spirit of intelligence, the great Eternal God, manifested to us in our Father and through Jesus Christ, never had a beginning. There never was a first world or man; there will never be a last. We cannot grasp that in its fullness, but we can understand a little of it by comparing it with other things. For instance, we will take space. This tabernacle contains so much space, bounded by the walls of the building; but go outside of these walls and space is there. Go to the farthest bounds of this Territory, space is there. Go to the ends of the earth, if you can find them, and there is space beyond. Mount upward to the stars; go to the sun, pass above the sun to the two worlds that govern it, that we read about in the Book of Abraham, in "The Pearl of Great Price;" go even unto Kolob, the nearest to the throne of God, and there is just as much space beyond as that which you have left. There is no outside to space—no beginning, no end.

Thus there is boundless space, and we cannot fully comprehend it, yet we must admit that it exists without limit. "There is no kingdom in the which there is no space,

and no space in the which there is no kingdom, either a greater or a lesser kingdom." So we learn in the Doctrine and Covenants. So travel where we will, there we find space, and also inexhaustible material. And the elements, whether they be spiritual or what we call natural—we use these terms to distinguish them—never had a beginning—the primal particles never had a beginning. They have been organized in different shapes; the organism had a beginning but the elements or atoms of which it is composed never had. You may burn this book, but every atom of which the book was composed, every particle of substance that entered into its composition, still exists; they are indestructible. When you go right down to the primary elements, they never had a beginning, they will never have an end. For in their primal condition they are not "created." They did not come from nothing; they were organized into different forms, but the elementary parts of matter as well as of spirit, using ordinary terms, never had a beginning, and never will have an end.

Now, here are some things that you can understand to some extent, that are beginningless and endless. It is the same with duration. Duration never had a beginning, and it never will have an end. We measure portions of time, but time itself, cannot be counted. Go back as far as we can think, and there was just as much time or duration before that period as since, and think as much as we can down the stream of time there is just as much ahead. There is no limit to duration, no beginning, no end. Thus there are boundless space, an infinity of substance, endless duration. The elements of that eternal

spirit which exists in and through and round about all things, and is the law by which all things are governed, never had a beginning and will never have an end. There was no beginning and there will be no end to its operations. And therefore we are told that "the works of God are one eternal round." There was no beginning to the works of God, and there will be no end. The Priesthood, as I have quoted to you, is without beginning of days or end of years. It was always existent and always active. And therefore there was never a first world or being, neither will there be a last one. We are here to learn those principles that pertain to this lower sphere; to learn how to raise ourselves from this groveling mortal condition, and make ourselves like God, that we may dwell with him, come into perfect harmony with that spirit of which I have been speaking, be one with the Father and participate with him in the power which he wields, in the midst of eternity.

Now, my brethren and sisters, will we walk in this way? Will we fit ourselves to enter into our next estate with honor? We have come down from God as his offspring. That part of us which is spirit was with him in the eternal world. We have come down here in our time and season, and God "determined the times before appointed, and the bounds of our habitation." We are here to learn the laws that govern this lower world; to learn to grapple with evil and to understand what darkness is. We came from an abode of bliss to understand the pain and sorrow incident to this probation. We came here to comprehend what death is. We existed in our first estate among the sons of God in the presence of our Father,

"When the morning sears sang together, and the sons of God shouted for joy." The knowledge of our former state has fled from us. Like Jesus, "in our humiliation our judgment is taken away," and the veil is drawn between us and our former habitation. This is for our trial. If we could see the things of eternity, and comprehend ourselves as we are; if we could penetrate the mists and clouds that shut out eternal realities from our gaze, the fleeting things of time would be no trial to us, and one of the great objects of our earthly probation or testing would be lost. But the past has gone from our memory, the future is shut out from our vision and we are living here in time, to learn little by little, line upon line, precept upon precept. Here in the darkness, in the sorrow, in the trial, in the pain, in the adversity, we have to learn what is right and distinguish it from what is wrong, and lay hold of right and truth and learn to live it. For it is not only the learning of it that is needful, but we must live it, being guided and governed by it in all things. If we have any evil propensities—inherited from progenitors who for ages have gone astray from God—we have to grapple with them and overcome them. Each individual must find out his own nature, and what there is in it that is wrong, and bring it into subjection to the will and righteousness of God. He must work with it until he is master of it; until he can say to this mortal flesh which is continually warring against the spirit, "I am your master by the grace of God." Every passion, every inclination, every desire must be controlled and made subject to the will of God. Though we mingle with the world, yet we must not pattern after their evil ways nor "touch the unclean

thing." We need not partake of the sins of the world. We can be wrapped around by the influence of our religion as by the garments that we wear, and be separate even though in the midst of the wicked. We need not follow their ways nor be guided by their enticements, or be governed by their nations, but should live according to the light of God; and when evil spirits tempt us and seek to turn us aside from the strait path that leads to the celestial city, stand firm in the spirit of the Gospel and overcome them. And if we overcome all things we shall inherit all things.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Rev. iii, 21."

We are the children of God, and when we go back into the presence of our Father, if we return with honor, there will be joy in heaven; there will be joy in our own bosoms,

such joy as is not expressible. How we shall rejoice! We will then comprehend all we knew before we came here. We will comprehend everything we learned when we dwelt in the flesh; and we will be clothed upon with the spirit and power of God in its fullness, and kingdoms and power and glory eternal will be given unto us. We shall have the gift of eternal and endless increase. Our families will be with us and be the beginning of our dominion, and upon that basis we shall build forever. Our wives and our children will be ours for all eternity. Our increase shall never cease while duration rolls along and the works of God spread forth, and our posterity and kingdoms will grow and extend till they shall be as numerous as the stars, and we will enter into the rest of our Father and enjoy his presence and society for evermore. God help us to attain to the fullness of this glory, for Christ's sake. Amen.

**OBJECT OF GATHERING—OUR PRINCIPLES AND
ORGANIZATION REVEALED FROM GOD—HE IS
COGNIZANT OF ALL THINGS—OUR FAITH NOT AFFECTED
BY THE IDEAS OF MEN—OUR DEPENDENCE UPON
GOD—ENOCH'S CITY—GOD'S JUSTICE IN SENDING THE
FLOOD, AND IN THE DESTRUCTION OF SODOM AND
GOMORRAH—HIS JUDGMENTS WILL COME UPON THOSE
WHO PERSECUTE HIS SAINTS—THE LORD WILL BLESS
HIS PEOPLE—WE WILL STAND BY THE CONSTITUTION
THOUGH OTHERS IGNORE IT.**

DISCOURSE BY PRESIDENT JOHN TAYLOR, DELIVERED IN THE TABERNACLE, SALT LAKE
CITY, SUNDAY EVENING, DECEMBER 14, 1884.

REPORTED BY JOHN IRVINE.

We hear a great many things associated with the Church and Kingdom of God in which, as a people, we are very much interested.

We meet together, from time to time, to sing, to pray, to speak, to hear and to attend to the various duties and responsibilities that devolve upon us. We are taught of things pertaining to time and things pertaining to eternity, and perhaps we are more favored—well, there is no perhaps about it—we are more favored than any other people that dwell upon the face of the whole earth. We have been gathered together from among the nations of the earth in order that we may be instructed in the laws of God, and in the principles of truth and life, that we may be able to comprehend our relationship to our heavenly Father, to his Son Jesus Christ, to the Priesthood that exists in the heavens, and to the inhabitants of the earth by whom we are surrounded, and among whom we dwell.

There is something very peculiar

about the position which we occupy among the nations of the earth. We have not received any of the intelligence which we possess from these nations, with the exception of some matters pertaining to science, to art, and the common education of the day. But as regards our religious principles we are not indebted to any men who live upon the earth for them. These principles emanated from God. They were given by revelation, and if we have a First Presidency, if we have High Priests, if we have Seventies, if we have Bishops, Elders, Priests and Teachers, if we have Stake and other organizations, we have received them all from God. If we have Temples, if we administer in them, it is because we have received instruction in relation thereto from the Lord. If we know anything pertaining to the future, it comes from him, and in fact we live in God, we move in God, and from him we derive our being. Men generally will not acknowledge this, but we as Latter-

day Saints believe in these truths. Not one of us could have entered this house this evening without being sustained by the power of God. Not one of us could leave this house without guidance, strength and power from him to accomplish it. We have been taught to believe that he is the Creator of all things visible and invisible, whether they be things in the heavens or on the earth, whether they belong to this world or other worlds, and that there is an all wise, all powerful Being, who controls, manipulates and manages all the affairs of the human family, and this is true whether it relates to the world in which we live, to the heavens that are above us, or to other worlds by which we are surrounded. It relates to our bodies and to our spirits, and to all things associated therewith. Hence we are very dependent beings. In the organization of man, in the organization of this earth, and in the organization of the heavens, there were certain things designed by the Almighty to be carried out, and that will be carried out according to the purposes of the Most High, which things were known to him from the beginning. There exists all manner of curious opinions about God, and many people think it impossible for him to take cognizance of all men, but that is very easily done. If I had time to enter into this subject alone I could show you upon scientific principles that man himself is a self-registering machine, his eyes, his ears, his nose, the touch, the taste, and all the various senses of the body, are so many media whereby man lays up for himself a record which perhaps nobody else is acquainted with but himself; and when the time comes for that record to be unfolded all men that have eyes to see, and ears to hear,

will be able to read all things as God himself reads them and comprehends them, and all things, we are told, are naked and open before him with whom we have to do. We are told in relation to these matters that the hairs of our heads are numbered; that even a sparrow cannot fall to the ground without our heavenly Father's notice; and predicated upon some of these principles are some things taught by Jesus, where he tells men to ask and they shall receive. What! The millions that live upon the earth? Yes, the millions of people, no matter how many there are. Can he hear and answer all? Can he attend to all these things? Yes. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." It is difficult for men to comprehend some of these things, and, as they cannot comprehend them they begin to think they are all nonsense—that is, many do—and, hence, infidelity and skepticism prevail to a great extent. A great many strange notions are entertained in regard to God and his dealings with humanity. This is because men do not understand the things of God. I read in one of our papers a short time ago, that there was some kind of a commission going to meet—some two or three professors or scientists, men who are supposed to possess superior intelligence—to examine the manuscript of the Book of Mormon, to find out whether it was true or not, and I suppose if these people—especially if they should be pious men, possessing a little learning and science—should come out and say the Book of Mormon was not true, we all of us should have to lay it

aside should we not? This to me is the veriest nonsense. It would not make one hair's difference with us whether such a commission should decide that the Book of Mormon is right or wrong. If they decide that it is true it will not increase our faith in it; if they decide that it is not true, it will not decrease our faith in it. Yet these are ideas that men entertain.

Speaking upon this point I am reminded of an incident that took place a number of years ago. Several prominent European scientists called upon me, and they talked a little upon our religious principles. Then they asked me if I was acquainted with the advanced ideas in regard to geology. I told them I knew a little about them from what I had read. "What do you think," said one of them to me, of these views as compared with the scriptural account of the creation of the world?" "Well," said I, "the great difficulty is that men do not understand the Scriptures." They could not see any difficulty on that ground, for they all had their eyes to see, and they had an understanding of words, languages, etc. "Well," said I, "we won't go through the whole Bible, for that is quite a large book; but I will take one or two of the first lines in the Bible. 'In the beginning, God created the heavens and the earth.' Will you please tell me when the beginning was?" "We don't know," "When you find that out," said I, "then I will tell you when the world was created." A good many other things transpired associated with this interview, that I do not wish now to repeat. Suffice it to say that before they got through, one of them said: "I have read a good deal, I have studied a good deal, I find I have a good deal more to read and study yet." I

thought so too. I thought if men could not understand the first two lines of the Bible, it would be quite a task to teach them the whole of it.

In regard to the work in which we are engaged, as I said before and as you have heard over and over again, it emanated from God, and all the principles pertaining to it, came from Him. We talk sometimes about this work, and how it is going to be accomplished. The work we are engaged in is the work of God. If it is accomplished it will be accomplished by the power of God, by the wisdom of God, by the intelligence of God, and by the Priesthood that dwells with the Gods in the eternal worlds, together with that which he has conferred upon his people here upon the earth, and not by any other power or influence in existence. We talk of a Zion that is to be built up. If a Zion is ever built up on this earth, it will have to be under the guidance and direction of the Almighty. We talk about a Church that is to be built up and purified. If it is ever built up and purified, it will be under the influence of the gift of the Holy Ghost, the power of God manifested among his people, whereby iniquity will be rooted out, righteousness sustained, the principles of truth advanced, honor, integrity, truth and virtue maintained, and hypocrisy, evil, crime and corruption of every kind be rooted out. That will have to be done by the aid and under the guidance of the Almighty. There is no man living in and of himself, can guide the ship of Zion or regulate the affairs of the Church and Kingdom of God unaided by the Spirit of God, and hence he has organized the Church as he has with all the various quorums and organizations as they exist today.

Who can boast or has anything to say in relation to these things? No man living, no man that has lived. If Joseph Smith knew anything about these things, it was because God revealed it, and He has revealed many great and precious principles in which the children of men are interested pertaining to this world and to the next, pertaining to the living and the dead, pertaining to time and eternity, and pertaining to all things associated with the happiness and exaltation of man. All these things emanated from God. And if Brigham Young knew anything he received his intelligence from God and from the Prophet of God; and if any of us know anything we have received it from the same source. We are told that He is in all things, through all things, and about all things, and by Him all things exist. He is the light of the sun and the power thereof, by which it was made; the light of the moon and the power thereof, by which it was made; and the light of the stars and the power thereof, by which they were made; and it is the same light that enlighteneth the understanding of man. This may seem strange doctrine to some. We have been taught to believe that there was a difference between mental and visual light; nevertheless the above statement is philosophically true.

In regard to the earth, is it the Lord's? Yes. We are told that he made it, that he created all things, visible and invisible, whether pertaining to the earth or to the heavens. And where did man originate? As we read it, he originated also from God. Who formed man according to the Bible record? The Lord. Whence came our spirits? We are told that God is the God and Father of the spirits of all flesh.

Then He of course is interested in the welfare of all flesh and all people of all languages, of all tongues, of every color, and of every clime. That is the way that I understand these things. Our spirits are eternal and emanate from God. So we, as a people, have always understood and do understand today. We possess our bodies also, and they also emanated from God. The Bible tells us something in relation to these matters in tracing out genealogies. Who was Seth? He was the son of Adam. Who was Adam? The son of God. In another place we are told that "all we are His offspring"—that is, according to that, we are all the offspring of God.

Now, this earth was formed for a certain purpose, and man was also formed for a certain purpose. And there are certain principles laid down—you will find them in the Bible, in the Book of Mormon, in the Book of Doctrine and Covenants, and in the various revelations that God has made through his servants—there are certain principles laid down indicating that there are different grades of men possessing varied powers and privileges, and that these men have to pass through a certain ordeal—called by many a probation—that is, that we are here in a probationary state, in a state of trial; and that as men live and act according to the intelligence they are in possession of—the privileges which they enjoy, and the deeds that they perform, whether for good or evil, there will be a time of judgment, and that there will be a separation, of these various peoples according to the way in which they have lived and acted upon the earth. Hence Paul tells that there are bodies celestial and bodies terrestrial, that there is one glory of the sun, another of the

moon, and another of the stars, and as one star differeth from another star in glory, so shall it also be in the resurrection. Joseph Smith, in speaking on the same subject, tells us that there are bodies celestial, bodies terrestrial, and bodies telestial, which agrees precisely with the remarks made by Paul, only in other language. Thus there are many curious things associated with our existence here upon the earth, which the natural man does not and cannot comprehend. No man can know the things of God, but by the Spirit of God.

Now, then, on this earth—which we call the Lord's vineyard—He has sent forth His servants from time to time to gather people into His fold, to gather out a few here and a few there who would be prepared to act and operate with Him, and then, generally, these have been a comparatively small number. Jesus said when He was upon the earth "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be who go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." And it would seem, according to the testimonies we have both in the Bible and in the Book of Mormon, that the Lord has taken great pains in different ages of the world to send forth His servants to preach the Gospel to the people. We find this especially so in Noah's day, and in the days of Enoch. There was a remarkable work performed then according to the revelations which have been given to us, which will be more fully developed when the Lord shall see fit to reveal other things associated therewith. But we learn that there was a Church organized about as ours may be; we learn that they went forth and preached the

Gospel; we learn that they were gathered together to a place called Zion; we learn that the people of Zion were under the guidance, direction and teaching of the Almighty; in order that they might be prepared for another Zion in the grand drama associated with the dealings of God and his purposes pertaining to this earth and the heavens. We read that they walked with God for 365 years. We are told in the Bible a little short story about it, because it was one of those things that it was not necessary that everybody should know. We are told that "Enoch walked with God: and was not; for God took him." But there was more about it than that. Enoch preached the Gospel to the people, and so did hundreds of Elders as they are doing today; and they gathered the people together and built up a Zion to the Lord, and when Enoch was not, but was caught up, Enoch's city was not, but was caught up, and there were certain things associated therewith that are very peculiar. Why were they taken away from the earth? Because of the corruptions of men, because of the wickedness of men, because mankind had forsaken God, and become as broken cisterns that could hold no water, because they were not fulfilling the measure of their creation, and because it was not proper that they should live and perpetuate a race that was so corrupt and abominable. But before this was done, the righteous, the virtuous, the honorable, the pure, the upright were gathered together, and taught and instructed in the things of God. And what came next? Why, the destruction of the world. It was overflowed, we read, by the flood. What! And all the people destroyed? Yes, except a very few, according to the statements

we have. "Well," say some of our wise men, "was not that cruel to destroy so many people?" Perhaps it would be according to your ideas, but it was not according to the Lord's ideas: because he looked upon men as immortal beings. These men were accountable to their Maker, they had a dual existence, they were associated with time and with eternity, and we might go still further and say they were associated with the past, the present and the future, and the Lord as a great cosmogonist, took in the various stages of man's existence, and operated for the general benefit of the whole. But was it not cruel to destroy them? I think God understood precisely what He was doing. They were His offspring, and He knowing things better than they did, and they having placed themselves under the power and dominion of Satan, He thought they had better be removed and another class of men be introduced. Why? There were other persons concerned besides them. There were millions of spirits in the eternal worlds who would shrink from being contaminated by the wicked and corrupt, the debauchee, the dishonest, the fraudulent, the hypocrite, and men who trampled upon the ordinances of God. It might seem harsh for these men to be swept off from the face of the earth, and not allowed to perpetuate their species thereon; but what about the justice of forcing these pure spirits to come and inhabit tabernacles begotten by debauched corrupt reprobates, the imagination of whose heart was only evil, and that continually—what about them? Had they no rights that God was bound to respect? Certainly they had, and He respected them. He cut off the wicked. What did he do with them? He did with them

as we do with some of the wicked, and that we do not do with a great many others—that is, they were put in prison. Had He a right to do that? I think He had. They were his offspring. I think He had the right to act according to the counsel of His own will. At any rate he took the liberty of doing it. And who was there to say, "Why doest thou this?" First, He called upon them to forsake their wickedness, but they would not, and a while after He destroyed them. Had He a right to do it? He had and He sent them to hell. Some people talk about roasting there. That is something of man's getting up. He sent them to prison, and they were confined there, and when the proper time came, Jesus, when He was put to death in the flesh, was quickened by the Spirit, and went and preached to those spirits that sometime were disobedient in the days of Noah. Perhaps they had time enough during their stay, to reflect upon their acts, and to become a little steadier, and to reflect upon God and His laws. At any rate Jesus went and preached to those spirits in prison.

What, then, became of the inhabitants of the world? There were a few who went through the narrow gate that Jesus spoke of, and they were caught up and Zion with them, and the Lord is taking care of them in his own way. They will be dealt with according to His purposes and designs, and be numbered among His jewels. The others, as I have said, were cast into prison, and there they remained about 2,500 years. It was a pretty long imprisonment. Still the Lord had a right to manipulate these things as He pleased, and He so manipulated them, and although this time seems very long, yet in the eternities to come it would only be a comparatively short period;

and if they needed a schooling of this kind He, as their Father and Creator, was the proper one to adjudge their punishment.

Sometime after this there were certain cities that had become very corrupt, such as Sodom and Gomorrah, and the Lord had a reckoning with them, handled them in His own way according to His best judgment. Abraham was a man who feared God, and God said: "Shall I hide from Abraham that thing which I do." So He informed Abraham about it. Abraham plead with the Lord, "Why," said he, "Lot lives down there, a nephew of mine, and a pretty good sort of a man, and there may be a great many others." The Lord said: "If I find in Sodom fifty righteous, within the city, then I will spare all the place for their sakes." Abraham, however, thought this was more than he could pick out. I expect there was a crowd of mean "cusses" among them as we have among us. And finally the Lord said that if ten righteous could be found in the city, He would not destroy it for ten's sake. But ten righteous people could not be found, and therefore the city had to be destroyed. What! All the people? Yes, all the people. But before they were destroyed he sent two angels and they brought out Lot, his wife and daughters. His wife was a little tintured with gentilism: she looked back, and the Scriptures tell us she was turned into a pillar of salt. When they got away, brimstone and fire fell upon the cities of Sodom and Gomorrah and destroyed them. Thus the Lord has taken the privilege in many instances of correcting mankind. He used the children of Israel to kill the people who dwelt in the land of Canaan, and directed them to spare them not, because of their wickedness, to cut them off root

and branch. He raised up one nation and put down another, and raised up one king and put down another.

There were times when the iniquity of these people was not yet full. In Abraham's day the Lord told that Patriarch that he should go to his fathers in peace, but in the fourth generation his posterity should "come hither again: for the iniquity of the Amorites is not yet full:" by the days of Moses they appear to have filled the cup of their iniquity, for he enjoined upon the Israelites, "thou shalt utterly destroy them," "as the Lord thy God hath commanded thee." So that the Lord takes upon Himself to manipulate the nations according to the counsels of His own will, and as they all of them have to do with eternity as well as time, He adjudges them according to the eternal laws and principles by which He is governed; and hence we are told that eternal punishment is God's punishment, and everlasting punishment is God's punishment, thus men and nations are adjudged by the Almighty, according to the infinite and eternal laws and principles which exist in the heavens, and with a reference to eternal duration and not according to the finite, erratic and limited ideas of men. Jonah was sent to the city of Ninevah, to tell the people to repent, and that if they did not repent they would all be destroyed. But they listened to the voice of the Prophet. They clothed themselves in sackcloth and sat in ashes and repented before the Lord, and then the Lord forgave them. Why was it that a great many people were thus judged by the Almighty? It was because of their iniquity. The same thing prevailed upon this continent. The spirit of evil and contention, war and strife, existed among the ancient

Jaredites, when they forsook their God, and violated his laws. They fought one with another. They were maddened by fury, even that fury which was lit up by the fires of hell and by the spirit of fiends, until they completely destroyed one another. So it was with the Nephites who had departed from the law of God, and trampled under foot his ordinances. They and the Lamanites were stirred up one against another, until at last they gathered together thousands and tens of thousands and hundreds of thousands of fighting men—they were four years in gathering their armies, and they fought and shed blood and spread destruction and death wherever they went. We can read the account of it in the Book of Mormon, and I do not propose to repeat it here this evening.

Now, how is it pertaining to the last days? As it was in the days of Noah, so shall it be in the days of the coming of the Son of Man. As it was in the days of Lot, so shall it also be in the days of the coming of the Son of Man. In what respect? In the days of Noah did they have the Gospel preached unto them? Yes. Did the people generally reject it? Yes. Did the people gather together and build up a Zion? Yes. How is it in these days? The Lord has revealed his Gospel to us as he did to them. He has sent forth the words of life, and is sending them to the nations of the earth. Hundreds of Elders are going today, and taking their lives in their hands, and some of them have to sacrifice their lives! And others, in this land of liberty, because they will be virtuous and keep the commands of God, are today weltering in prison. Woe! to those who have a hand in these things. I tell you and I tell them, as a servant of God, in the name of

God, that he will be after them and they shall suffer worse than that which they inflict upon innocent, pure and virtuous men. Now, I bear testimony to this, and you will know it when it comes to pass. Woe! to them that fight against Zion, for God will fight against them—hypocrites! who are wallowing in filthiness, corruption, adultery, fornication and deception, in the name of virtue are seeking to destroy a virtuous people, and those who dare honor and obey the commandments of God.

Then, in regard to the work in which we are engaged. Will it go on? I tell you it will. Will Zion be built up? I tell you it will. Will the Zion that Enoch built up, descend? It most assuredly will, and this that we are building up will ascend, and the two will meet and the peoples thereof will fall on each other's necks, and embrace each other. So says the word of God to us. Will we go on with our work? With the help of the Lord we will. He has told us to do a work, and we will try to carry it out—we of the First Presidency, we of the Twelve, we of the Seventies, we of the Elders, we of the High Priests, we of the Presidents of Stakes, we of the Bishops, and we of the Holy Priesthood in all its various forms. By the help of the Lord, we will try, first, to purify ourselves, to purify our households, to get rid of covetousness, deception and fraud of every kind, to act honorably before God and before all men, and to love not the world, nor the things that are in the world; for if any man love the world, the love of the Father is not in him. Anything that we may have or possess comes from God; and if we are exalted, if we possess the good things of the world—which I tell you in the name of Israel's God we shall, in spite of all men and all

their influences, for the people of Zion will be the richest of all people. This is in accordance with the Scriptures. The Scripture tells us: "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in the land, wasting nor destruction within thy borders."

The Lord has gathered us together that we may learn His law; that we may be instructed in the principles of truth, righteousness and virtue; that we may be prepared to honor and magnify our calling, and glorify our God.

Well, what would you have us do when men are so corrupt—when it is enough for a man here, because he has the kindness to take some chickens for a poor woman to sell for her—when that is enough evidence to convict him that he is an adulterer, and must be placed under bonds and subjected to trial and punishment. What do they do with their Christian whores that they have in our midst? Where do they come from? They are not our institution. But they are protected, they can vote, they can do as they please, no process can be introduced against them, for they are a part of their institution, and must be protected; but anything "in the marriage relation," you know, is different from that.

Well, what shall we do? We will treat all decent men very well, and we will give the others a wide berth. These corrupt and villainous men who are seeking to trample under foot the rights of free men and deprive them of everything in life that is worth having, will suffer the bondage they are seeking to bring upon us. I tell you that, and we need

not try to make these affairs any worse. We will treat them as well as we can. There are thousands and tens of thousands who despise their meanness and corruption—honorable Americans, thousands and tens of thousands of them who are ashamed of the meanness and corruption of these wretches; and there are thousands of men abroad who have just the same feeling. I saw and conversed with a member of the British Parliament recently, and in speaking about Rudger Clawson's case, said he: "It is one of the most infamous things I ever heard of, and if you will permit me I will go to the President of the United States, and ask him to pardon that man." "Why, yes," said I, "you have my permission certainly." That is the way a British member of Parliament talked about the acts and doings of some of our officials here right in our midst. Yet, notwithstanding the wickedness, the corruption, venom, the hypocrisy, and the deception that is practiced here, right under our noses, we will stand still and see the salvation of God, and God in His own time will remove these vindictive men out of their places. Meantime we will continue to fear God, and work righteousness; we will cleave to the truth, live our religion, be humble before God, train up our children in purity, virtue and holiness, and set ourselves against everything that is corrupt, hypocritical, fraudulent, and contrary to the principles of righteousness. We will trust in the living God, who is the Savior of all men, especially of those that believe. We will do right, we will treat all men right, and we will maintain every institution of our country that is according to the Constitution of the United States, and the laws thereof, and we will sustain them.

By and by, you will find they will tear the Constitution to shreds, as they have begun now; they won't have to begin; they have started long ago to rend the Constitution of our country in pieces; and in doing so they are letting loose and encouraging a principle which will react upon themselves with terrible consequences; for if lawmakers and administrators can afford to trample upon justice, equity, and the Constitution of this country, they will find thousands and tens of thousands who are willing to follow in their wake in

the demolition of the rights of man, and the destruction of all principles of justice, and the safeguards of the nation; but we will stand by and maintain its principles and the rights of all men of every color, and every clime; we will cleave to the truth, live our religion and keep the commandments of God, and God will bless us in time and throughout the eternities that are to come.

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

**THE SECOND COMING OF OUR SAVIOR—PREACHING OF
THE GOSPEL AND THE SIGNS FOLLOWING—THE
GATHERING—HATRED OF THE WORLD TOWARD THE
LATTER-DAY SAINTS—NO POWER CAN OVERTHROW THE
WORK OF GOD—EXHORTATIONS TO FAITHFULNESS.**

DISCOURSE BY PRESIDENT GEORGE Q. CANNON, DELIVERED IN THE TABERNACLE, SALT
LAKE CITY, SUNDAY AFTERNOON, DEC. 7, 1884.

REPORTED BY JOHN IRVINE.

The speaker commenced by reading the 24th chapter of Matthew; after which he spoke as follows:

I have read this chapter to call your attention to the predictions of the Son of God concerning the last days, and the circumstances which would surround His people previous

to His making His second appearance on the earth. Great interest has been manifested at different periods by the inhabitants of the earth who have believed in Jesus, respecting His second coming. Great desires have been manifested from time to time to understand the signs

of His advent, and some have gone so far as to predict the day and even the exact time when He would make his appearance. According to the revelations that we have received upon this subject, the day and the hour are not revealed unto man, neither is it probable that they will be, but we have been told that that time is near at hand, and that it is our duty as the people of God, to prepare ourselves for that great and terrible day. The message which the Elders of this Church were commissioned to declare unto the inhabitants of the earth 54 years ago, and which they have since that time been declaring wherever they have gone is, that the time is near at hand for our Lord and Savior Jesus Christ to make His second appearance, and the Elders of this Church have been sent with a warning message to all the nations of the earth, to declare unto them that the hour of God's judgment is near at hand; that the time for the fulfillment of the prediction of the holy Prophets has arrived, and that it is the duty of the inhabitants of the earth to prepare themselves for the great events that are about to take place connected with the last days. And in order that they might the better prepare themselves, the servants of God are commanded to call upon the people to gather out from the various nations where they are living to a place that God has designated as a place of gathering for His elect, where they might prepare themselves for the coming of our Lord and Savior. This was the message which the Elders were sent forth to bear 54 years ago, and from that time until the present they have been, to the extent of their ability, proclaiming it to the various nations to which they have had access, warning them in meekness and in humility, that the time

was near at hand for the fulfillment of all that had been spoken by the mouths of the servants of God in ancient days concerning the last days. Yet, as I have said, we have had no authority given unto us, no message to designate the hour nor the day, nor even the year when the Lord would make His appearance. That has been kept by the Father. The angels did not know the hour nor the day when our Savior spoke the words that I have read in your hearing; and if the angels have since been informed of it, we have not been advised to that effect. We have been told that the time is near at hand, and as an evidence of the near approach of this event we have seen the fulfillment of many things that were told should take place. This Gospel of the Kingdom, Jesus said, had to be preached unto all nations as a witness—the same Gospel that was preached by Him and His disciples when they were upon the earth—that Gospel of the Kingdom had to be preached unto all nations before the end should come. And it is being preached in that manner now. The same principles, the same doctrines, the same plan of salvation, the same gifts and graces, the same organization of the Church, the same authority that was in the Church in ancient days—these having been restored are now being preached as a witness by the Elders of the Church of Jesus Christ of Latter-day Saints unto all nations, in order that every inhabitant of the earth should be warned, that every man should hear the glad tidings of salvation in his own tongue, and have the opportunity of embracing or rejecting the same, and of being gathered out and numbered with the people of God.

I need not say to you, my brethren and sisters, who are familiar with

this work, that God has accompanied the preaching of this Gospel by signs following. You know this. You are living witnesses yourselves of the power of God, of the manifestation of the Holy Ghost, and of the gifts that pertain thereto. This whole people, called Latter-day Saints, living in these mountains, from north to south, from east to west, are a body of living witnesses of the truth of that which I say respecting the outpouring of the Holy Ghost, and its gifts upon the people; for by the power of the Holy Ghost have they been gathered; by the manifestations of the power of God have they wended their way from the various lands they formerly dwelt in, to this land—impelled by the Spirit of God to do this, in a most extraordinary manner, ready to abandon homes, ready to forsake their friends, ready to sever their connection with all that was near and dear to them previous to their reception of the Gospel. What a host of witnesses could rise up if they could be gathered together throughout these mountains! Men, women and children, who in their various languages—every language almost of Europe, and I see here some from the Pacific Islands, others from far off Africa, others from far off Australia, would testify, had they the opportunity, to the outpouring of the Spirit and power of God upon them in the lands where they dwelt when they heard the Gospel and obeyed it, as taught to them by the Elders of the Church of Jesus Christ of Latter-day Saints. In this manner God has borne witness to the inhabitants of the earth, and is still bearing witness to them wherever they receive His Gospel, whenever they bow in humility and submission to His requirements, whether in the United States, in Canada, in Mexico,

in Central or South America, in Europe, in Asia, in Africa, or in any Islands of the sea—wherever the Elders of this Church go, carrying this message of salvation, and the people receive it, they receive with it a testimony from God, not given by man nor by man's wisdom, nor through man's power, but through the power of the Eternal God—that testimony resting down upon them in fullness, burning within them, impelling them to do that which they never contemplated doing before—that is, impelling them to forsake all their old associations, and sever the ties that had heretofore bound them to their kindred and their homes, and to come to the land which God has designated as the place to which they should gather. In this manner God is fulfilling, as I have said, the testimony of His ancient servants, for John the Revelator, testified that there should be a cry go forth unto the inhabitants of the earth to come out from the midst of Babylon. Jesus says in this chapter that the elect should be gathered from the four quarters of the earth, from the four winds of heaven they should be gathered together, and this preparatory to His coming. And that which I have read in your hearing is abundantly fulfilled this day in our sight and to our knowledge. Speaking of His disciples and to His disciples, He said: "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." If this is not fulfilled this day in our sight and in our hearing, then when can it be fulfilled? How can it be fulfilled? Today here is a people gathered in these mountains, brought from the nations of the earth, as I have said, dwelling here in peace and in quiet-

ness, free from strife, free from litigation, free from war, free from everything that disturbs and annoys, in every settlement from north to south, from east to west, wherever they have formed themselves into a community; living in the possession of unexampled peace. Take the settlements of this people in Colorado; visit those in Arizona and New Mexico; go north and travel through Utah and visit Idaho—go where you will, wherever they have settled, you will find a community dwelling in peace and in quietness, loving one another, obeying the law of God, striving to keep His commandments, seeking to overcome evil, endeavoring to live themselves in accordance with His requirements, and to teach their children to do likewise. These are the characteristics of the settlements of the Latter-day Saints throughout all these mountains. So far as we are concerned ourselves, we have scarcely any need of lawyers. They are very necessary as conveyancers, they are very necessary in drawing up papers, in making wills, in making deeds, in forming contracts, in doing business of this character; but so far as the practice of the law in litigation is concerned, there is no need for their services in any of the settlements of the Latter-day Saints. The law of God to us when obeyed is sufficient to lift us above these petty strifes and difficulties. We should live, if we do not, in a purer and higher atmosphere, in a region elevated far above that which is occupied by people of this character. If you travel through the settlements where the Latter-day Saints have control you will not find drunkenness prevalent, in fact, if they be true Latter-day Saints, there will be no drunkenness. You will not hear the name of God blasphemed where Latter-day Saints

live; you will not hear quarrelling; you will not hear of adulteries and seductions; you will not witness Sabbath breaking; but you will see the people living in the observance of the laws of God, a moral, pure, peaceable, orderly people. These are the characteristics of the communities of the Latter-day Saints where they live according to the requirements of their holy religion. And though we are far from being perfect in these respects, though there are many things to complain of and to find fault with among us, nevertheless these characteristics do prevail to an extent that cannot be found in other communities of the same size and in the same circumstances. And yet these words that I have read in your hearing are this day fulfilled. "They shall deliver you up to be afflicted," said Jesus, "and shall kill you:" (this has been and is our fate) "and ye shall be hated of all nations for my name's sake." Most singularly has this prediction been and is being fulfilled in regard to us. There is not another community on the face of the earth today who are hated by all nations for the sake of Jesus as are the Latter-day Saints. Go where you will throughout our own nation; go where you will throughout Christendom; travel among all people and ask them concerning the Latter-day Saints, and they will tell you that they hate them, that they are a people to be hated, that they are a people that should be destroyed, that they should not be tolerated, and that measures should be taken for their entire extirpation from the earth. One of the most remarkable features connected with this work is this hatred that exists in the minds of men and women concerning it. I look upon it as one of the greatest and most striking evidences of the truth of

the words of the Savior, and of the divinity of this work. There is no other people with whom I am acquainted who so strikingly fulfill the words of the Savior, and the promises which He made unto His disciples respecting the consequences of obeying His doctrine as do the Latter-day Saints. And it is not for their wickedness, because when their lives are compared with the lives of others, they stand out in striking contrast with them. This is admitted even by our enemies. They give us credit for not being adulterers, they give us credit for not being seducers; they give us credit for not being thieves; they give us credit for keeping our word; they give us credit for being honest in our dealings. Today, our bitterest enemies in this city, the men who hate us the most, who would destroy us if they had the power, never dare say that we are dishonest in our dealings. We keep our word. We abstain from drunkenness. We abstain from gambling. We do not support houses of ill fame. We maintain order and peace wherever we go. But we are accused of many crimes. We are accused of being guilty of many misdeeds. But when the proof is asked for it is something that has happened some time ago, something that somebody else knows.

We can be truthfully accused of nothing except this: that we marry wives, that we sustain them honorably, and that we keep our children and train them up in the fear of God, and make good citizens of them. This is the head and front of our offending. It is not truthfully said that we prostitute women; or that she is degraded here by making her a prey to lust. It is not said we destroy our offspring. No such charges are made against us. But the crime is that we honorably take

wives in wedlock and rear children, and bring them up legitimately, teaching them the principles of righteousness as we understand them. We could vote today—you men who are disfranchised, and you women who are disfranchised—you could vote today if you were adulterers and adulteresses. Yes, in this land of ours, in this Territory of Utah you could go to the polls and cast your vote if you lived outside of wedlock, if you prostituted yourselves, if you made women the victims of vile lust, if you trampled upon everything that is holy and pure in the sight of God and of good men, you would not be disfranchised. You could cast your vote. You could hold office—that is, you could be a candidate for office, and if elected you could hold it. Therefore, it is not for adultery, it is not for seduction, it is not for crimes of this kind that we are hated, but it is because in righteousness and in truth, without deception and without fraud, we honorably and in the sight of day—that is we have done so in times past—married wives in accordance with what we believed to be the command of our Great Creator.

We are hated of all men and of all nations for Christ's sake. It is because of our religion. If we discarded the forms of religion; if we did not attach importance to the solemnization of the marriage ordinance; if it were done in any other name, or in any other form, or for any other purpose, it would pass, doubtless, as it does in other society, without being challenged or receiving particular condemnation. But it is admitted—I have been told it hundreds of times—that it is because you make this religion. "That is why we hate it," they say. "That is why we will legislate against it. If you had not made it religion we

would not care anything about it." When I have plead with members of Congress in Washington, and told them this institution was part of our religion, they have said: "Yes, Mr. Cannon, that is the difficulty. It is because you make it religion that we want to legislate against it. If you did not make it religion there would not be that objection to it that there is." Therefore, as I have said, the words of the Savior are fulfilled. Because we make this the religion of Jesus, because we profess to be the followers of Jesus, and because of being His followers, therefore, as Jesus said, "you shall be hated of all nations for my name's sake;" not for anything else, but for the sake of the name of our Lord and Savior Jesus Christ, whose religion we have espoused, whose followers we claim to be, and because of being his followers we do as we are doing. Most signally, then, has this prediction been fulfilled in our sight and hearing. One of the most remarkable features of the present age is the hatred that is manifested against this people. It might be that as a people of our numbers, situated as we are, so far removed from other communities in these remote regions, might escape observation, and that we might be left to pursue our own course, quietly, so long as we did not intrude upon our neighbors. We came to this land a band of religious exiles seeking a home amid these mountain wilds, content to live here if we had only bread and water, if we could get sufficient to sustain life; for the sake of that peace and quiet which was denied us in the lands whence we were driven, we were content to endure all the hardships that could possibly be encountered in this mountain region. If we could only sustain life we would

have been satisfied with our home here. And we thought we might escape persecution. We thought we had got so far away that we could worship our God henceforth without let or hindrance. We did not wish to injure others. We did not wish to force our religion upon others. We had no design upon any human being, no design to injure any soul upon the face of the earth. Our hearts were filled with the desire that others might comprehend the truth as we comprehend it, that they might partake of the blessings of the Gospel as we had received them, and to do this—that is to make them familiar with these things—we were willing to spend our lives in traveling from land to land and from continent to continent, without purse and without scrip, preaching, in humility and in meekness, the Gospel of the Son of God, as we understand it as a witness unto all nations before the end should come. We went from land to land preaching this Gospel, calling upon the inhabitants of the earth to listen to our message, and this was the extent of our wrong doing. We had not, as I say, any designs against the peace of any soul upon the face of the earth, but our hearts overflowed with a strong and unquenchable desire that they might also receive the Gospel and the blessings of the Gospel as we had received them. That Gospel has brought to us happiness, peace, joy unexampled. That Gospel had filled us with a foretaste of heaven. Through that Gospel we had received the Holy Ghost and the gifts thereof, and because of that precious gift we were able to endure all the hardships and all the persecutions that the wicked might see fit to bring upon us for the sake of our religion. We were willing to do this. We rejoiced in it.

We knew it was more precious than life itself, and many have been willing to lay down their lives for the sake of the Gospel. We had left everything that men held dear upon earth for the sake of this great truth that God had revealed to us, and our souls burned with an overpowering desire that others might also partake of the same blessing. Therefore we traveled from nation to nation, bearing these glad tidings and calling upon the inhabitants of the earth to receive them and partake of them as we had done.

Now, it might be thought that a people thus situated would be left alone to the enjoyment, the peaceful enjoyment of their religion. If their religion was a heresy they were the sufferers. If their religion was false they would be the ones that would receive the punishment. But not content with driving us out, not content with compelling us to flee to these mountains, the same foul and deadly spirit of persecution followed us up here into these mountain recesses. They envied us the possession of these sterile, barren valleys. That cruel spirit of persecution still followed us, envious of the quiet homes we had reared by untold and uncounted toil out of the elements that surround us. We had raised a scanty subsistence from the soil; we had struggled with difficulties and had eventually succeeded in surmounting them, that we could hope to live, live without fear of starvation at least before us. But scarcely was the experiment decided—for it was but an experiment at best—than the same spirit that had made our residence in the States intolerable and unendurable to us, followed us across these plains that stretched out between us and our old homes and the old civilization which we had left—followed us

here, and it has followed us from that day until the present, it has sought to kill us, and it has sought to destroy our liberties. It has sought to do to us that which was done before—to drive us from our homes, and send us forth homeless wanderers upon the face of the earth. This has been its manifestation in our midst in this Territory, and it seems as though it would not be fully gratified or satisfied until it has made victims of every one of us; until we should be numbered with the silent dead, and our voices no more be heard in proclamation of the Gospel of the Son of God, that we have been authorized to proclaim to the inhabitants of the earth.

My brethren and sisters: I do not wish in my remarks to harrow up your feelings. I wish merely to impress you with some of the events that are occurring around about us, that you may know that they are only in fulfillment of the word of God, spoken hundreds and hundreds of years ago by the Son of God Himself, and by His inspired servants. We are only moving in the sphere that He intended we should move in; we are only enduring the trials and afflictions that in His providence He foresaw and deemed necessary for us to encounter in our passage through life, and in the establishment of His work upon the earth, and in preparing the way for the coming of the Lord. Let not your hearts fail you, therefore: be not discouraged nor consider yourselves in the least degree oppressed beyond that which is right and proper. All these things are necessary in the providence of our God. We shall have more to encounter; but we shall have the strength and the grace necessary to enable us to meet them and to bear them patiently,

and to come out of them victoriously; for as you are often told, whatever may be the fate of individuals connected with this work, it is decreed in the heavens by our Eternal Father, that this work, the foundation of which He has laid, will never be taken from the earth again, it will never be overthrown. There is no power that can overthrow this work of our God. Men may be sent to prison, as Brother Rudger Clawson has, as Brother Joseph H. Evans has, as others in Arizona have, for their religion, for practicing that which they believe to be of God—men may be sent to prison by hundreds, men may be slain, as our brethren were in Tennessee lately, and as Joseph Standing was in Georgia, and as brethren were in years gone past in Missouri, as our Prophet and Patriarch were in Illinois, as our revered President was shot to pieces at the same time—men's blood may be shed, the blood of the Saints may stain the ground, the soil may be drenched with it, but though this may be the case, yet as sure as God lives so sure will this work that He has established, roll forth and prevail. The principles of truth connected with it are unalterable and eternal. They cannot be changed, they cannot be destroyed. You might as well try to destroy the throne of the Great Eternal Himself, as to destroy this work, for it is eternal. The truths of this Gospel are imperishable. They cannot be changed; they cannot be obliterated nor overthrown. And God has said this concerning this work—that it will stand forever. It will overcome every obstacle. It will grow, it will increase. Everything done against it will only be the means of accelerating it, or pushing it forward, or insuring to it the victory

that God has promised. I testify this in the name of the Lord Jesus Christ, for I know it to be true, and I know that every power that opposes this work will perish. God has said it, and His words, thus far have been fulfilled. Recount the list of the opposers of this work, and who is there among the vast host that has ever succeeded? Is not failure, is not shame, is not ignominy written upon every man's character and the character of every community that has fought against this work of our God from the beginning up to the present time? The enemies of this work have perished, they have gone down into oblivion, and they have not succeeded. Look at the list from the beginning, from the 6th of April, 1830, until this day of our Lord, and go through it, and where can you find, where can you put your finger upon a man or upon a community that has prospered in fighting against Zion, against this work of our God? They have gone down, while this people have gone forward, have risen, gone upward, have confirmed to increase in influence, in power in the earth and have become more and more solidified. And it will be so to the end; for this work is designed in the providence of our God to prevail, and there is no power nor influence that can prevent it.

It behooves us as Latter-day Saints to be faithful to our God. I will tell you, my brethren and sisters, there is only one thing that can injure this work, and that is the sins of the people themselves. You can injure it, that is, you can injure yourselves in connection with it. There is no man can prevent another from receiving salvation. God has not placed it in the power of man to prevent either a man, or a woman, or a child from receiving salvation. He has placed that within the power

of the individual himself or herself. If a man be damned it is because he takes a course to be damned; he breaks the laws of God. So it is with us as a people. If we are chastened, if we are scourged, if our enemies have power over us, it will be because we do not live as we should do, and this is a subject that I would like very much to speak about. I would like very much to tell my feelings upon this point to the Bishops and to the Teachers and to the officers of the Church. There are practices being indulged in among us that are sins in the sight of God, and the officers of this Church will be held accountable for them, unless they take a course to eradicate them from the midst of the Saints. There should be no man allowed to remain in this Church who is a Sabbath breaker, and when you know that there are men and women or children who are Sabbath breakers you should take steps to have them warned, to have them reprov'd, and if they will not repent to have them severed from the Church of God. No man in this Church should be allowed to have a standing in it who is a drunkard; God does not approve of drunkenness; and if there are any drunkards remaining in the Church, hear it, O ye Bishops, and O ye officers, you will be held accountable for their sins—the condemnation will rest upon you. The same with men who blaspheme, either young or old, who take the name of God in vain, they ought not to be permitted to remain in the Church. It is a sin in the sight of God, and He will visit a people with condemnation who per-

mit these things to exist in their midst. And so with fornication. No fornicator, no adulterer nor adulteress, should have a place among us. They should be warned, they should be dealt with, they should be cut off from the Church. And so with every other sin. We have been too lenient, and have permitted things to exist which are wrong in the sight of God. Now that our enemies are waging war against us, there is only one way in which we can expect to withstand assaults made upon us, and that is in being a pure people, in being a people who live according to the laws of our God. This we must be, or the favor of God will be withdrawn from us. Therefore, let the Church be cleansed. Let the Teachers visit under the influence of the Spirit of God and the gift of discernment, and where they find those that are living in opposition to, or in violation of the laws of God, let them, by the Spirit of God, which will rest upon them, teach and warn that household, and thus take steps to purify the Church. Let every Priest and every Teacher go forth in that spirit in the midst of the Latter-day Saints, and you will see good results; and then let hell boil over, let hell array itself with all its forces, let earth and hell combine against this work of our God, and they cannot succeed. I am not afraid of all hell; I am not afraid of all the earth, if the Latter-day Saints will be pure, if they will live their religion. I know that we shall triumph and come off victorious in every contest, which may God grant in the name of Jesus. Amen.

VISIT TO THE SOUTH—TESTIMONY OBTAINED FROM GOD—NECESSITY AND BENEFITS OF PRAYER.

DISCOURSE BY APOSTLE GEORGE TEASDALE, DELIVERED IN THE TABERNACLE, SALT
LAKE CITY, SUNDAY AFTERNOON, JANUARY 11, 1885.

REPORTED BY JOHN IRVINE.

Since the last time I had the privilege of worshiping in this house I have had the opportunity, in company with Brother F. M. Lyman, of making a tour through the Southern wards and Stakes of this Territory, and I must say, though it was my first visit to several places, that I have enjoyed my labors exceedingly. I appreciated my association with the Saints, who are striving in their weakness to establish the righteousness of God upon the earth. I was treated with the greatest kindness. It is impossible for us to be associated as we are in a great work—a work that from the beginning has been opposed by the world—without feeling the greatest admiration for men and women who are filled with the spirit of integrity, who manifest a love for God and for the principles of righteousness, that is surprising in the day and age in which we live, when righteousness is so unpopular. I had always been given to understand that I was living in an enlightened age in the blaze of the Gospel; that we had passed from the dark ages and living in an enlightened age, among educated people; that the Gospel of the Son of God was being promulgated in all nations,

and that we had the Bible for a guide, so that we need not be mistaken. This being the case, it is something very curious—I often think so in my reflections—that men and women are today in the penitentiary, doomed to associate with the worst class of villains, because they believe in God. The same principle that exalted Abraham and made him the "friend of God," because he believed God and obeyed Him today is considered a crime: for men and women who manifest that they have the faith of Abraham by doing the works of Abraham are considered fit subjects to be placed among murderers and the worst class of characters. I presume if 50 years ago, any man had said that the time would come when the doctrine of Christ should be so unpopular that those who believed God, and who practiced the principles that lead to endless lives, would be incarcerated in dungeons, he would have been considered slightly insane. It has been the boast of the nation to which we are attached, that wherever the glorious flag waved it was a source of consolation to the people of all nations to know that there was a spot on earth that was the land of the

free and the home of the brave. With a Constitution that is the admiration of all nations and peoples, nobody would have ever thought for a moment that the circumstances that we see today, and the facts that we are in possession of, would ever be recorded upon the pages of American history, and they never would have been had the spirit of patriotism that dwelt in the bosoms of those who consecrated their lives, their sacred honor, and their all, for the establishment of a spot on earth that should be indeed the land of the free, and the home of the brave, been manifested today. No brave man would ever interfere with another man's religion. It is all that I have. My hope, my joy. Take my religion away, and I am a beggar of the poorest kind. If I am wrong show me my wrong: I am open to conviction. I embraced the doctrine taught by the Latter-day Saints, because I believed that it was true, and that it promised to me something more than I was in possession of. The humble man that brought the glad tidings of the restoration of the Gospel, told me that if I would appeal to God who dwells in the heavens, and would appeal honestly, He would give me light and intelligence, and that if I would obey the Gospel I should be put in possession of knowledge that it was true; that I would learn that Joseph Smith was no false prophet, but a true prophet sent of God; that holy angels, holding keys of power and authority, had visited the earth for the express purpose of restoring the Priesthood of God, that the Gospel might be taught in power and authority in all nations, preparatory to the coming of the Son of Man, which is nigh at our doors. Wishing to be kind to myself; wishing to understand if there

was any truth in all these things, I went where we should all go—to the throne of grace, and asked God the Eternal Father in the name of Jesus Christ, that if the testimonies I had heard were true, that I might have a knowledge of the same; that I was willing to embrace the Gospel provided that it was true, and it would guarantee the excellency of knowledge that was promised me if I would seek wisdom at His hands and obey. I asked that if it was the truth I might know it; because if any man desired eternal life I did; if any man desired to serve God I did; if any man desired the remission of his sins I did; and consequently I went to that source that I would presume all intelligent men and women would appeal to when a message of the kind that came unto us through the Prophet Joseph Smith was sounded in our ears. I obtained that knowledge, and I have endeavored faithfully to bear my testimony wherever I have been, and under whatever circumstances I have been placed. And I have never taken any step but what I have appealed to the same source, believing as I do in the Gospel of Christ, believing as I do in the Bible, and believing that James meant what he said when he stated: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." I went forth in the simplicity of my heart believing God would answer my prayer. He did so, and from that day to this I have had, in my associations with the Church of Jesus Christ of Latter-day Saints, a living testimony of the truth of this work, and the closer I live to the requirements and to the principles that have been enunciated, and are continually enunciated, by inspired men, the greater the happi-

ness and peace I enjoy. Do I wish to interfere with the rights and privileges of anybody? God forbid. Do I wish to do anything that would be a reproach to this nation? God forbid. The course that the Latter-day Saints are taking is an honor to the nation. It is an honor to this country. That God our Eternal Father selected men who had been born, and raised on this soil to usher in the dispensation of the fullness of times. It certainly ought to be a source of joy to all men who are honest in heart, and who desire to obtain eternal life, to know that the keys are turned by which they can obtain the same. But as it was in the days of Christ, so it is today. The world by wisdom know not God: and the course that they are taking today in fighting against the principles of righteousness is a shocking record to make upon the pages of history. Can a false religion benefit me? Can manmade systems benefit me? Can I obtain the remission of my sins and the gift of the Holy Ghost, through uninspired men? I think not. I have no guarantee for that inside or outside of the lids of the Bible.

In my travels among the Latter-day Saints, circumstances have arisen that have caused me some reflection, more especially with regard to prayer. It might not be believed that among the people who profess to be Latter-day Saints, there are those who neglect prayer. We have had to ask young men, sometimes, that were Elders and who had been recommended to be Seventies, if they prayed, and in telling us the truth, they have stated that they did sometimes. I never should have doubted for a moment that there was anybody professing to be a Latter-day Saint who did not pray. I cannot understand it. I was

inducted into the Kingdom of God by prayer, and I have been sustained by the Almighty Father, by prayer, ever since that day. I do not pray for form sake: I pray because I earnestly desire to have the fellowship of the Holy Ghost. I cannot understand how anybody can pray for form's sake, although I have almost been led to believe that we do so on a great many times and occasions, and I will give you my reasons for so thinking. What is the idea, after singing, of one of the brethren standing up here to open this meeting by prayer? Is he not our spokesman, the mouth-piece, and should we not, while he utters the sentences, have those sentences pass through our minds in a prayer as a congregation, and when he has finished it, endorse the same by saying, "amen." What is the meaning of "amen?" So be it. Well, I noticed today that there were few "amens." Why is this? Did we not endorse the prayer? Did we not sanction it? I should think if we did we would naturally say "amen"—so let it be. But I will tell you what I am afraid of—I am afraid of the Latter-day Saints getting into a form of religion and being no better off than their neighbors, or getting into the habit of going to meeting and hearing the singing and praying and the discourse without their having any influence whatever upon our minds any more than perchance to criticize. I cannot understand how that kind of a worship can be acceptable to God. If I understand it, He requires our hearts, and He desires when we pray that we mean what we say. What is the meaning of prayer? Why, it is to earnestly ask something that we require with all our hearts. All who are in fellowship of the Holy Ghost, will ask God

for His Spirit to be in their hearts in all their business relations, even, that they might not soil their hands, but keep them clean and their hearts pure, that they might merit His approbation. The Lord Jesus Christ encouraged His disciples to pray—to pray without ceasing. Upon one occasion He spoke a parable on this very subject, that men ought always to pray and not faint. And I think if any people on the face of the earth ought to pray it certainly should be the Latter-day Saints; for we have no friends on the earth. All the friendship that we can depend upon is in God our Eternal Father, who controls the actions of all men, and who allows men to go to a certain extent, that they may prove before the heavens their corrupt hearts and what they would do if they were permitted; that every man through the agency that God has given him, may manifest himself before God, before the heavens, and before all mankind, as to the spirit he is of in the record that he makes. The Savior said there was a certain judge, "which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me." This was the parable that the Lord Jesus gave the people when persuading them "to pray, and not to faint." "And the Lord said, hear what the unjust judge saith: "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?"

We as a people should certainly be a prayerful people, and I would venture to say that if we were not, if we depended upon our own strength, the time will come when we will fail. I cannot understand how in a well ordered house family prayer can be dispensed with. I cannot understand how it is that men understanding the responsibility that rests upon them, understanding their own weakness and insufficiency, understanding the blessing that God our Eternal Father has promised unto us through our faithfulness, should consider that they can do without God. Why, it seems to me that in every well regulated family the head thereof should gather his wives and children around him and bow at the altar, even the family altar, and offer unto God thanksgiving and praise for His protecting care and to entreat Him for His Spirit that we might be led by its counsels that He might not suffer us to be led into temptation, but that He would deliver us from evil. And I do not consider that this duty is all the time upon the head of the house. I consider that his family should take a part in family prayer. I do not consider it necessary for the man to be the mouthpiece all the time. I think it is just as acceptable to God our Eternal Father, for the wife to take her part in prayer, and for the boys and girls to take their part in the same exercise. It seems to me there is something very shocking that young men should be allowed to grow up until they are about twenty years of age and have it to say that their father never asked them to pray in the family circle. We expect our wives to be associated with the Relief Societies, and certainly they should know how to pray. We expect our young men to be associated with Young Men's Associations, and they certainly should

know how to pray. We expect our daughters to be associated with the Young Ladies' Mutual Improvement Associations, and they certainly should know how to pray. We expect our children to be associated with the Primary Associations, and they certainly should know how to pray. We do them an injustice when we do not divide up the honors in prayer in this way. It is requisite that all should take their turn in prayer, and I do not think it should be done for form's sake. It should be the expression of glad hearts, understanding the great blessings that have been conferred upon us through the light and intelligence of the Gospel, and feeling glad that we are not under the condemnation of priestcraft, but that we have the privilege of priesthood; that we are not led by false teachers who have no authority, and who know not the way of life and salvation, but that God has given unto us true teachers, inspired by Him, that His people may learn of His ways and walk in His paths. And I believe in the counsel of the Savior when He advised His disciples to pray for their enemies. If there are people on the face of the earth who ought to be prayed for, it is our enemies. I would pray the Eternal Father that He would have mercy upon them, that He would enlighten their minds, that they might understand they were fighting against the truth. I would plead before Him that they might be prevented from making the dreadful record that they are making against themselves; I would plead that the Lord would be merciful unto them, that they might be converted as we are converted. Who converted us? The Spirit of God. What do we know only as we are taught of God, and what can they know of the true faith only as they

are taught of God. The Lord Jesus Christ, in His dying agonies, and the martyr Stephen filled with the Spirit of His master, said, "Father, forgive them; for they know not what they do." Lord, lay not this sin to their charge! Behold the unbounded love and charity that were in the breast of the Savior and His servant Stephen. We should have this same Spirit. It is a most awful thing to die in one's sins. It is most awful to be classed with those who misrepresent, who are called in the Bible liars, who are to have their portion in the lake of fire and brimstone, which is the second death. When I think that men of professed intelligence will stoop to such dishonorable means to bring trouble upon innocent people, I think they ought to be prayed for that God would have mercy upon them, that He would convert them from the error of their ways, that they might not be blotted out from the book of remembrance and become subject to the second death. I think common humanity should inspire us to pray for them. They are the children of God, and they are in the image of God, they are our brethren and sisters, children of the same parent: and it is a duty we owe to God and to mankind to pray that the Lord may have mercy upon sinners. I also believe that we should pray for the Chief Magistrate of this nation. We should pray that He might be inspired of God, and be a blessing to the nation in his integrity to the Constitution. I believe we should pray that God might overturn, and displace the wicked, and put in righteous men who would repeal the unrighteous acts and laws that have been passed, and thus demonstrate that they were willing that all mankind should enjoy what they themselves wish to enjoy—the pursuit of

life, liberty, and happiness. All the happiness that I have is in keeping the commandments of God. All the happiness that I have has been given unto me through the new and everlasting covenant, which God has restored to the earth. And then I believe in secret prayer. I can go and tell my Father things that I would not want anybody else to know. I can go and ask His direction when I require it. So can the sisters, who are entrusted with these bright spirits that have been reserved in the heavens and foreordained to come down on the earth in the dispensation of the fullness of times to assist in the establishment of the Kingdom of God. How are you going to exercise righteous dominion over your children and teach them correct principles, unless you enjoy the revelations of God. I cannot understand how a woman can love her children and not plead before the Almighty, that they may be protected from all accident, that they may enjoy their senses, that they may be preserved in the use of their limbs, that they may not meet with any accident that would disfigure or disable them in the battle of life. I think all these things arise on common sense principles. When we know that God lives; when we know that He hears and answers our prayers; when we know that we are dependent upon Him and upon Him alone; when we know that we have no friends outside, and that the world is at enmity with God, is at enmity with us, and with the principles of righteousness, we should humble ourselves to the dust, and ask God to be merciful to us and to all mankind.

Then, again, how can we have faith in the Gospel, unless we have the Spirit of God. In a revelation that has been given, and that is

frequently quoted, we are told that when we do as the Lord sayeth He is bound to fulfill; but when we do not we have *no promise*. And on another occasion He said that He could not look upon sin with the slightest degree of allowance. Do we believe this? Do we believe that all we have, or that we ever expect to have, comes or will come from God? Do we understand this principle? Do we understand that if we do not obey the Gospel, that if we do not offer unto the Father the offering of a broken heart and a contrite spirit, we will not be accepted of Him? Do we understand that unless we live the principles that He has revealed from the heavens, that we have no promise of the future, and then to think it a light thing not to pray. The Lord has said with regard to the work of the ministry, and the establishment of His Kingdom on the earth that, "No one can assist in this work except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things, whatsoever shall be entrusted to his care." How is it possible for us to be put in possession of these inestimable virtues unless we desire them with all our hearts! And how can we obtain them but by earnest prayer to Him from whence all these priceless blessings flow? From what other source can we obtain them? Why, if we thoroughly understand our position, and our entire dependence upon God our Eternal Father, our prayers would ascend up to heaven night and day, and they would be mingled with praise and thanksgiving to God, for the mercies and blessings He has vouchsafed unto us. If we do not see the necessity of this it is because we are too ignorant to understand the loving kindness of God, and it is

time we should wake up to righteousness and good works, that we may have wise and understanding hearts. The Lord has indeed been merciful to us as a people. How marvelously He has protected us! How marvelously He has blessed us as a people, and how cheerfully He has poured out His Spirit upon us when we have sought it. It behooves us to walk in His paths. It is our duty to walk in the light, even as the beloved Apostle said: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." The same beloved Apostle said: "Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."

My brethren and sisters: Let us pray to God our Eternal Father; let us make ourselves familiar with His Spirit and the impress thereof; let us, if we have not done so, put

our houses in order, remembering that we are living in perilous times, that we are living in the hour of God's judgment, that we are on the eve of famine, of pestilence, of earthquakes; and it behooves every man and woman professing to be Latter-day Saints to be alive to their duties, to put away all folly, to live humbly and frugally before God, and to prepare for the calamities that are coming upon the earth. We have been warned and forewarned, and I say unto the Latter-day Saints prepare ye, O prepare ye, for the calamities that are at our doors. Let us cease all extravagance; let us remember the children entrusted to our care that they, too, may have something for a day when nothing shall be raised; let us sanctify ourselves before the Lord, striving to do His will and keep His commandments, calling upon Him in mighty prayer (remembering "The effectual fervent prayer of a righteous man availeth much,") to have mercy upon His heritage; and that these valleys of the mountains may indeed and of a truth be the land of the free and the home of the brave; which blessings I ask in the name of Jesus Christ. Amen.

**POWER ATTENDING THE ACTION OF GENERAL
CONFERENCES—GOD CONFIRMS THE AUTHORITY OF
HIS SERVANTS BY MANIFESTATIONS OF HIS POWER AND
FAVOR—JOSEPH SMITH CHOSEN AND ORDAINED TO
ORGANIZE THE CHURCH OF GOD—THE LORD REVEALED
TO THE SAINTS HIS CHOICE OF PRESIDENT BRIGHAM
YOUNG, AND ALSO OF PRESIDENT JOHN TAYLOR—GOD
BLESSES EVERY MAN WHO WILL MAGNIFY HIS OFFICE
AND CALLING, AND GIVES TO ONE MAN ONLY AT A TIME,
REVELATION TO GOVERN THE CHURCH—FOLLY AND
WICKEDNESS OF WITCHCRAFT.**

DISCOURSE BY PRESIDENT GEORGE Q. CANNON, DELIVERED IN THE TABERNACLE, SALT
LAKE CITY, SUNDAY AFTERNOON, DECEMBER 14, 1884.

REPORTED BY JOHN IRVINE.

It is always an impressive sight to me to see a congregation numbering so many people as this does, raise their hands before the Lord to sustain the names of men who are presented to them as holding office in the Church, and though we do this semi-annually, in our general conferences for the General Authorities, and quarterly, that is, four times a year for the local authorities, it should not be in our feelings nor in our practice the performance of an empty form, but should be done in a spirit that will be acceptable unto our Father, and in consonance with the responsibility that devolves upon the men whom we sustain. For when we thus sustain these men it means more than the mere lifting of our hands, or at least should do so. It means the sustaining of these men by our faith and by our prayers, and so far as works are required, by our works, and when we thus vote and thus act, there is a power and an influence accompanying such action

as we have performed this afternoon, that are felt by those in whose favor we vote: they feel strengthened, and God our Eternal Father seals His blessing, or causes it to descend upon those who are voted for, and there is a spirit that rests down upon them from that time forward, so long as they are faithful and are thus sustained, that manifests itself unto all with whom they are brought in contact. Let this congregation lift up their hands to sever a man from the Church, and no matter how high he may be in authority, no matter what Priesthood he bears, no matter how great and mighty he may have been in the Church and in the ministry—let this congregation for just cause lift up their hands against any such man and how quickly the effect is felt, how quickly that man is stripped of his power and of his influence, and of that spirit and those gifts which have been conspicuous in his labors previous to such action, or while he was in good

standing and in fellowship with God and his brethren and sisters. We have seen numerous illustrations of this in our history. Name after name might be mentioned of men who have been bright stars in the firmament, who have been stripped—by their own conduct to begin with, and afterwards by the action of the Saints of God upon their case—of that luster, of that brightness, and of that glory that seemed to attend their ministrations. And while this is the case with those who have transgressed when the Saints of God act upon their cases, so it is, on the contrary, with those who are sustained in their ministry, and in their Priesthood, and in their calling by the united, uplifted hands of the Saints of God in conference assembled, as we have done this afternoon. Men may sneer at the Latter-day Saints, and say this is but an empty form, and that it is all prearranged. Men may say what they please about this. It is prearranged according to the spirit and mind of God, so far as that can be ascertained. When men are chosen for office, the Spirit of God is sought for by those who have the right to select, and if there be doubt upon certain points men are not chosen; but when they are chosen and the mind of the Lord is sought for to know whether it will be agreeable to Him that they receive this office, or that they should act in those positions, and when they are thus selected and thus submitted, as I have said, to the Conference, then if they themselves live so as to have the Spirit of God with them, they will be clothed with it, and when they seek to magnify their office God will magnify them before the people and will show them, and the people that they are indeed His chosen servants, and that their ministrations

are acceptable unto Him, that He confirms them by the outpouring of His Spirit and the bestowal of His gifts. It is a remarkable fact in this age of unbelief, in this age of doubt, in this age of darkness, in this age when men pride themselves upon there being no revelation, and no knowledge from God—I say it is a remarkable fact that in this age such as we now live in, and such as we are familiar with, God, in the history of this people is accompanying His labors, and the labors to which He assigns His servants, with the ancient power, with the ancient manifestations, and with the ancient confirmations by gifts and by mighty signs and works that He causes His servants to accomplish.

When Moses was about to depart, God required of him that he should lay his hands upon another man to take his place to act as the leader of the people of Israel. He laid his hands upon Joshua, and a portion of that spirit and power that had attended the ministrations of Moses in the midst of Israel was immediately manifested through Joshua, and God confirmed the selection and impressed upon the people by the signs and the mighty works which Joshua accomplished that he was indeed God's chosen servant. He magnified him in the midst of the people; he was enabled to perform mighty works, and the people, if they had had any doubts whatever, had those doubts removed by those manifestations of power. You remember how the Lord showed in the sight of all Israel that Joshua was His inspired and chosen servant, for under his direction the children of Israel crossed the river Jordan dry shod. It was at the time of high water in the river Jordan; but the Jordan was stayed in its onward course, its waters stopped running,

and the whole hosts of Israel, by the direction of this servant of God, passed over dry shod. In this manner God showed unto His people that He had indeed chosen this man to be His servant. And so it has been in the entire history of God's dealings with His people. He has not left them without a testimony. He has not left them to proclaim His word unaccompanied by His power. They have not been left to argue for themselves, to plead for themselves, to protest in the ears of the people that they were the servants of God, and to constantly contend for their rights as leaders of the people of God. But in every instance when He chose a man to be His servant, He accompanied that choice by the manifestations of His power, by the outpouring of His spirit, and His gifts, so that every honest soul, every humble man and woman who sought the Lord, might know for themselves that those men were His chosen ones. A most striking illustration of this suggests itself to my mind now. It occurred at the time the children of Israel desired a king. The Lord was displeased with them for this. Samuel also felt offended, for they had rejected him and his house. They had a good reason for desiring a king, at least they thought so. The surrounding nations had kings who went out and in before them to battle and were their leaders, and they desired to have a king, especially when the two sons of Samuel, whom he had chosen as Judges over Israel, were men who had turned aside after lucre, and took bribes, and perverted judgment. This Prophet of God, this mighty man of God, happened to have two sons who were unworthy of their father's reputation, unworthy of the Priesthood, unworthy of their position

as Judges in Israel. In consequence of this the leaders of Israel gathered together and said unto Samuel: "Behold, thou art old, and thy sons walk not in thy way: now make us a king to judge us like all the nations." Samuel was greatly offended with the thought. But the Lord said unto him: "Hearken unto 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." In other words, the Lord had led them and chosen for them those who should lead them up to that time, and now He would give them a king. He designated to Samuel the kind of man he should be, who he should be, and told him he should visit him. The person designated was Saul, and Samuel anointed him king of Israel. After he was chosen king, it seems that he went about his ordinary business, and the next we hear of him he was following the herd, driving up the cattle, when the news came to him that Nahash, the Ammonite, would only be pacified towards the men of Jabesh-Gilead upon one condition, and that was that he might thrust their right eyes out, in token of their subjection, and as a reproach upon all Israel. And then, at that time, when danger threatened Israel, when there was a necessity for a general, for a man to lead the hosts of Israel, the Spirit and power of Almighty God, and the anointing that he had received under the hands of the Prophet of God, descended upon that young man, Saul, and his anger was kindled at the insult that had been offered to his nation, and he took a yoke of oxen and hewed them in pieces, and sent them throughout all the coasts of Israel, by the hands of messengers, saying: Whosoever cometh not forth after

Saul and Samuel, so shall it be done unto his oxen. And great fear fell upon the people; they gathered out, and he organized his army, and they fell upon their enemies and cleaned them out.

Now, this is an illustration of the manner in which God operates upon His servants and upon His people. This young man was following peaceful pursuits. Though he had been chosen a king, he had not seemed to assume kingly dignity, he had gone about his business; but when the crisis arose, when there was a necessity for someone to step forward and take the leading position, then the spirit of that position to which he had been anointed, and to which he had been chosen by the voice of God, by the act of His Prophet, and by the approbation of the people, rested upon him, and he emerged from his obscurity and arose in their midst a king, a leader in very deed and in truth.

And so it was, you remember, in the case of Elisha. When Elijah was about to be taken to heaven, the spirit of prophecy seemed to rest upon all the prophets. The sons of the prophets came forth to Elisha, and said unto him, "Knowest thou that the Lord will take away thy master from thy head today? And he said, Yea, I know it; hold ye your peace." At a former time he had been plowing in the field, with twelve yoke of oxen, when Elijah came along, and Elisha dropped his work and followed the prophet of God. Afterwards, when Elijah's departure drew near, he said unto Elisha, "Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of that spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from

thee, it shall be so unto thee; but if not, it shall not be so." And sure enough, he beheld a chariot of fire and horses of fire, and he saw his master ascend in his sight to heaven, and undoubtedly that gift that he had asked for, and that Elijah said should be granted unto him if he beheld his departure, was given to this man of God, it rested upon him, and when he came to the Jordan, having Elisha's mantle which he had dropped, he smote the water in the power of God, and cried, "Where is the Lord God of Elijah?" so that the waters divided, and he passed over dry-shod. God accompanied that man by His power wherever he went. A great and a mighty prophet was he; so great and so mighty, that it is related of him that after his death a band of Moabites came into the land. The people of Israel were burying a man. While in this act, they became frightened at seeing a band of men, and cast the man into the sepulchre of Elisha; and when the man was let down and touched the bones of Elisha, he revived, and stood upon his feet. He was a mighty prophet, and he received those gifts and this power from God, which He bestows upon all those who receive the everlasting Priesthood, and who seek to magnify it in the spirit thereof.

Read, too, of the transformation that occurred when Jesus laid His hands upon His apostles. The lowly, the ignorant, and the unlettered fishermen were transformed into mighty men, men of power, men of influence, men who had communication with the heavens, unto whom God revealed His mind and will, and through whom He performed mighty works. These men previously were obscure men, men of humble lives, fishermen, probably one of the lowest occupations that men followed in those days, as it is in

our day. It is a lowly occupation is that of a fisherman. It is not one that brings great wealth; it does not bring men into public notice; it gives them no opportunity for distinction; but these men were men whose lives were hid with God. These were Princes in disguise, men who had been chosen, like their Lord and Master, according to my view, before the foundations of the earth were laid, to be His companions in the flesh, and like Him they were born in lowly and obscure circumstances. But when He chose them, when their hearts were touched by the great truths He taught, and they came forward, in obedience to His authority, to cast their lot with Him, then the power of God descended upon them; they performed mighty works, and while they lived upon the earth the Holy Ghost was their companion, and their fame has come down to us embalmed, it may be said, through the ages that have transpired, through the ignorance, and the gloom, and the darkness, and the apostasy that have since taken place—their names have come down to us from our ancestors, and the most glorious edifices and structures that the world know anything of, are dedicated to their memories. God made them mighty in the midst of the children of men. And so it was with all the prophets. When God made promises unto them they received them. But they did not receive these things without exertion on their part, without their seeking industriously to magnify that Priesthood which had been bestowed upon them. The spirit and power of God will rest upon a man if he listens to it. It will impel him to action. If he cherishes it, it will be his constant companion. It will be with him in times when he will need it, and when he does

need it, if he magnifies his calling, the spirit and power of the Almighty—that spirit and power and those gifts which belong to his particular office—will rest upon him, and he will be made equal to every emergency, to every trial, and will come off victorious.

How was it with the Prophet Joseph Smith? Whose origin could be more lowly in a land like ours than his, springing from the humblest ranks of life, of parents that were not distinguished, or of any family that was known particularly, bearing a name more common than any other name in our language. Yet this man, because God had chosen him, manifested extraordinary power. Those who saw him, those who listened to him, those who witnessed his acts, know how mighty he was in the midst of his fellow men, and how mightily God wrought through him. God chose and ordained him. He gave unto him His everlasting Priesthood. He gave unto him the full authority to organize His Church. He did so—organized this Church, the most glorious fabric that ever was established upon the face of the earth; because it is God's Church: it is the Church of Jesus Christ, unparalleled by anything else. No other organization approaches to it in perfection; nothing lacking, every detail, beautiful, harmonious, symmetrical, leaving nothing to be desired. Such is the Church and such the organization that the Prophet Joseph was the means in the hands of God of restoring once more to the earth. The plan, the pattern, had been lost entirely. The officers that formerly filled the Church were withdrawn. The Priesthood that they held was taken back to God, and the men who bore it also were taken from the earth. There had,

therefore, to be a complete restoration. It could only come from the God of heaven, and Joseph, inspired of God, was the means through which the restoration was made—Joseph, a youth, obscure, illiterate in some respects—that is, he was not what men would call learned, but afterwards, through industry and perseverance, became learned, and if he had lived, he would undoubtedly have become one of the most learned of men through the gifts God gave him. The progress he made when he did live was very remarkable. By his faith, and inspired of God, he laid the foundation of this work, and not only did this, but he laid his hands upon other men and they partook of the same spirit and influence that rested upon him. They were able to drink at the same fountain, which God, through him, had opened up for them to drink at. They could go to that fountain, and partake of its holy influence, and their eyes were opened and their minds were illuminated by the power of God. They were able also to go forth in the power which He had restored, and thus once more among men was witnessed the mighty gifts that were characteristic of bygone ages, when God had a Priesthood on the earth, when He had prophets and apostles, and mighty men whom He clothed with a portion of His Spirit and power.

And when Joseph was taken, how was it then? Were the people left without some man or men to stand up in their midst to declare to them the counsel of their Almighty Father? No: the Lord did not leave His people without a shepherd. He had anticipated the dreadful tragedy which would rob us of His anointed one; rob us, the Church of Christ, of our Prophet and Patriarch. He

had anticipated this, and previous to this horrid tragedy, He inspired His servant Joseph to call other men, upon whom He bestowed all the keys, all the authority, all the blessings, all the knowledge so far as endowments were concerned, so far as the power to go unto God and ask Him in the name of Jesus, and obtain His mind and will, was concerned. He bestowed upon these men the same gifts, and blessings, and graces, he had received; so that there was a body of men with all the authority, a body of prophets with all the gifts of seers and revelators—a body of men left instead of one man—a body of men were endowed with this power when Joseph was taken, and the earth was not robbed of that Priesthood which God had sent His angels from heaven to restore once more to the children of men, and to act on the earth in the plenitude of its power. There was no more need, therefore, for angelic visitation to restore it. It was not taken back to God by the slaying of the Prophet and Patriarch, but remained with mortal man here on the earth. And, then, when the question arose as to who should lead Israel, notwithstanding Sidney Rigdon stood up in the congregation of the Saints, and plead for the leadership of the people, the spirit and power of the Almighty descended upon the man whom God had chosen to hold the keys. In the midst of all Israel, in the face of the entire congregation of believers and unbelievers, God clothed His servant with such power and in such a manner that every man that had the least portion of the spirit of God, and every woman, knew by the manifestations of that spirit, and by the outpouring of the gift of God upon that man, that he was the chosen one, and that upon him rested the

authority, and the power, and the gifts that had been borne by the Prophet Joseph during his lifetime. No more plainly was the power of God manifested in behalf of Elisha, after the taking away of Elijah, than it was manifested in behalf of President Brigham Young, when the Prophet Joseph was taken from the earth, and from that day, while he lived on the earth until he died, the Lord magnified him in the eyes of the people and blessed those who listened to his counsel.

When he departed there was no contention, there was no strife as to who should be the leader. The men of God had learned by experience concerning the Priesthood, and as to who should bear the keys. There was, therefore, no contention among the leaders nor among the people. There was no special necessity for any particular manifestation. But I appeal to you, my brethren and sisters, today, in this conference assembled—has not God accompanied the President of His Church who succeeded Brigham Young—has He not accompanied him, has He not accompanied his acts, his counsels and his leadership of the people by every sign, by every blessing, by every manifestation of power necessary to confirm in the hearts of Israel the truth that he is indeed the man whom God had designated, whom God had chosen, and whom God desired to lead His people Israel? I have no doubt of it, never had any. I knew it before anything was heard or anything was said. I knew it by the revelations of Almighty God to me, that God had chosen His servant John Taylor, to preside over this Church. I know it today. I rejoice in this knowledge, and I rejoice that God still continues to manifest His power through His anointed one, and

through the channel of the Holy Priesthood, having but one man at a time on the earth unto whom He gives the keys to preside over the Church, and give revelations to the entire Church, as a church and as a people. He has chosen him from among the prophets, apostles, seers and revelators, to bear the keys of the everlasting Priesthood upon the earth in the flesh, he having the power and authority to act for the entire people, and to receive the mind and will of God for the entire people. And thus God up to the present time has confirmed His work by signs following: every man in his place, enjoying the spirit of God, and the gifts of his office—the President of the Twelve in his office and in his calling; blessing the Apostles who act as the council of the Twelve; blessing the Presidents of Stakes with the spirit and power and gifts of that calling—blessing their counsels and filling them with the power necessary to magnify the Priesthood to which they are called; blessing the Presiding Bishop and his Counselors; blessing the Bishops and their Counselors; blessing the High Councils; blessing the Seventies, High Priests, Elders and Lesser Priesthood; every man in his place and station receiving his portion of the gifts and blessings and power of God according to his faith and diligence, and his obedience to the commands of God, and also according to the office and position that he holds in the Priesthood of the Son of God.

God in His marvelous kindness and mercy has organized His Church in perfection, and has given to every man that bears a portion of the Holy Priesthood, if he will magnify the same, the gifts and graces necessary thereto; to given to every woman and to every child who is faithful in the

Church of God, the spirit that belongs to the position of each, according to the faith and necessities of each. And thus it is that heaven is moved on our behalf; thus it is that the power of God is manifested from time to time; thus it is that the people are led and guided as they are and as they have been from the beginning until the present time, and thus it will be until the end, until the Church shall be as a bride prepared for the coming of the bridegroom, for the coming of the Lord Jesus, who is our head, and who will preside over us and over the Church and Kingdom that will be organized upon the earth.

Oh, my brethren and sisters, God is not working in vain in our midst. He is not working in hidden places. He is not concealing His hand and His power. He is ready to bless every man in His Church who will magnify His office and calling. He is ready to bestow the gifts and qualifications of that office upon every man according to his diligence and faithfulness before Him. But the idle man, the slothful man, the man that shirks his responsibility, the man that avoids duty, the duty of a Deacon, Teacher, Priest, or Bishop, Elder, Seventy, High Priest, or an Apostle, or one of the First Presidency—every man that does this God will take from him His gifts and His blessings; He will withdraw them and give them to the faithful one. He will clothe His faithful servants with the power that belongs to the Priesthood in proportion to the diligence and faithfulness in seeking to magnify their calling, and to live near unto their God. Mark this, and let it bear with weight upon your mind, for I tell you it is so. You may ordain a man to be an apostle, but

if he does not seek to magnify that office and priesthood, the gifts of it will not be with him as they would be with a man who does seek to magnify his calling: no matter how great his ability, the power of God will not accompany him unless he seeks for it, for God will be sought after, and God will be plead with for His gifts and graces and for revelation and knowledge; He will be sought after by His children, and then when He is sought after, He will bestow.

Now, when I speak about one who has a right to give revelations to the Church, I do not mean by that to say that others shall not receive revelation; for this is a day of revelation. We know the sentiment of Moses when Joshua became jealous of two of the Seventy Elders prophesying. The Seventy were gathered around about the tabernacle to receive the words of the Lord from Moses, when the Spirit rested upon them, as also upon two of the men who had remained in the camp. Joshua was jealous for the honor of his master, and asked Moses to forbid them prophesying. But, no, Moses replied: "Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!" He had no jealousy about prophecy. He desired that every man in the whole camp of Israel might have the spirit of prophecy, and he gave utterance to that beautiful, glorious expression which I have just quoted. So with the Elders of Israel today. Would to God all the Lord's people were Prophets. Would to God that every man in Israel had the spirit and power and gift of prophecy resting upon him. Would to God that every woman had the spirit of prophecy resting upon her, and every child. Would to God that all the

hosts of Israel, those of the Church of God, had the Holy Ghost and its gifts resting in power upon them. There is no room for jealousy in regard to the possession of this gift in the breast of a servant of God. The only feeling that it ought to produce in the breast of a faithful man is one of thankfulness, one of thanksgiving to God that others share in this blessing, that others can partake of this power, that others have received of this glorious gift from our Father in Heaven. There is no room for jealousy, therefore, in such cases. Let every man press forward humbly and obediently in the path of exaltation, in the path that leads to God. Let every man press forward. He need not be afraid that any Latter-day Saint will impede his progress. Let every man speak and act and do as though he were a servant of God, as he is, as a son of God; let him do this and rejoice in it. At the same time let him be careful not to be lifted up in pride, not forgetting who he is, but obedient to constituted authority, that authority which God has placed in His Church, and, then, if he does not forget these things, there is nothing to prevent his onward progress. If he be an Elder, if he should have the gifts and power that an Apostle should have, who will be jealous? Certainly no servant of God. If he be a Deacon, and he has gifts from God, through faithfulness, that belong to an office higher than his own, is there anyone who will not rejoice in it, or anyone who will retard him or throw obstructions in his way? God forbid that there should be.

Now, in connection with this subject, a man a few days ago—it suggests itself to my mind and I will speak upon it—brought a communication addressed to President Tay-

lor and his Counselors, and we read it. It purported to be a message from God—a message from God to us, that is to the First Presidency, and through us to the Church. We read the message, but could see nothing in it particularly; there was considerable said, but there was nothing tangible, or that gave us light upon any point that we did not understand before. The man said he had been in the Church three years, but he had not received the Priesthood. He had had some spiritual manifestation, in which he heard a voice say, "thou art a priest after the order of Melchizedek."

I wish to speak upon this point, that is, in connection with this subject that I have been speaking upon. God has organized His Church. He has placed in that Church its officers. As I have said, He has given to one man, and to one man only, at a time, the keys to preside over and to communicate the mind and will of God to that Church. While that man is in that position, seeking to magnify it, he will not speak to other men and give them revelations for His Church. I wish you all to understand what I have endeavored to impress upon you—that it is the privilege of every one to receive revelation. It is the privilege of every mother to receive revelation from God for guidance in the training of her children; to be in communication with the Father through the Holy Spirit. It is the privilege of children to have the same Spirit, and to have knowledge from God through that Spirit. What for? To teach the parents? No. If their parents are in the path of duty, it is not so; but it is, as I have said, the privilege of every man, woman and child in the Church to have revelation, to have knowledge,

to be instructed of the Lord. But that does not give them the right to give revelations to the Church. God did not design it. God never has warranted or sustained any such action. Therefore, he that cometh in by any other way than by the door, you know what is said of him; he that climbeth over the wall, he that receiveth authority from some source outside of that which God recognizes, we as a people are not bound to receive anything that may be communicated to him. Out of that which is communicated in that way, there may be nineteen truths out of twenty statements; but there will be error, there will be falsehood, there will be something that will mislead, because there is not the authority from God to lead and to act. God has His own method of doing things. He chooses whom He will; He takes away, and removes from the path those that He wishes. It is all according to His good will and pleasure. He gives unto us authority, and, as I have said, He confirms it by signs following; and this Church from the day of its organization, up to the present time has never been one hour, yea I may say, one moment without revelation, without having a man in our midst who can tell us as a people the mind and will of God, who can point out to us that which we should do, who can teach us the doctrines of Christ, who can point out to us that which is false and incorrect, and who can, upon all matters that come within the range of our experience, and that are necessary for us to attend to give us the necessary counsel and instruction. This has been the case always. Therefore, a man may receive mighty signs—I heard the Prophet Joseph, when I was a boy, say that the time would come when false

prophets would work mighty miracles in the eyes of the people of the earth, and they would seek to establish their authority by the performance of mighty miracles, and we have heard of such things in our day since his death—but this does not sustain a man in claiming to be leader of a people, and to give revelations from God. But there is a spirit that God gives; there is an influence that accompanies His word when it is proclaimed by His servants that seals itself upon the hearts of the honest, upon the hearts of the meek and lowly, and those who are living in close communion with God themselves seals upon their hearts the truth of that which He says: I have no fears of any of you, my brethren and sisters, if you will only live near to God. I said the leaders of this Church do not come bolstering up their own claims. It is not necessary. You are the witnesses. You are the witnesses whether John Taylor is President of the Church; whether his Counselors are the men they should be; whether the Twelve have the authority they claim; whether the Presidents of Stakes have the authority they claim—you have this testimony, you are our witnesses, and all the Israel of God, wherever they live, are witnesses of the truth of these things. You can testify because you have received—if you should live as you should do—a testimony independent of that which we can give to you, or any argument that we may urge—you have received it, if you have received it properly, from our Eternal Father. You received it in answer to prayer, direct to yourselves—not through any intermediate source, not through any man, but through the Eternal Spirit of our Father descending upon you and bearing witness

to you—a testimony that these things are true. You, therefore, are living witnesses of the truth of these things, and know for yourselves whether they are true or not.

Now, I have heard that there are men among us who are professing to cure witchcraft and other evils of that kind. I believe they call themselves astrologers. More injurious ideas and practices than these cannot be introduced among a people to lead them to destruction, and I wish to warn you before sitting down, in regard to this. Do not seek for those who have peepstones, for soothsayers, and for those who profess to be able to counteract the influence of witchcraft. They who say so, seek to play upon your fears, they seek to take advantage of superstitious fears, and seek to use them for their own advantage and bring those who will listen to them in bondage to an influence and spirit that is as foreign to the spirit of God as hell is foreign to heaven. Any man who professes to have this authority, to have this power, and to use power outside of that which the Priesthood authorizes, is a man that should not be listened to; his claims are false, and his methods are from beneath and not from God. And I say to all of you, witchcraft you may defy if you live as you should do—defy it, not in a spirit of defiance, not in a spirit to bring evil influences upon you, but in the power and strength of our Father and God. No evil influence of that kind, if you live as you should do, can have power over you; you are entrenched in the power of God, in the spirit and gifts of God; you are entrenched round about so that none of these wicked influences can have power over you. I wonder if Job thought there was somebody

bewitching him when his property was stolen and destroyed, when his servants were killed, when his son's house fell and killed his children, when his boils came upon him. I wonder if he thought that he was bewitched. Why, I hear of some people, if anything happens to them, even if any of their chickens die, who are ready to say: "I am bewitched; there is somebody bewitching me." Such expressions and ideas are prompted by the worst folly that ever possessed the mind of a Latter-day Saint. Do not such persons know that not a hair of their heads can fall to the ground unnoticed? Has not the Savior said so, our Lord and Master? And if so, do you not think He will care for us? Do not your angels stand continually before the face of our Father in heaven? And yet shall people unto whom God has made such glorious promises, and upon whom He has poured out such glorious blessings—shall they bow to these wicked influences, these spirits that are not of God, that are full of vileness and darkness and evil, and do that which they say, and seek to wizards and to soothsayers, and to diviners and to men and women who, by hidden works of darkness, profess to obtain knowledge—will the Latter-day Saints do this to take their vile remedies, and if their children are sick, seek unto them? The men and women who do this—I do not want to prophesy evil about them—are in great danger of losing the spirit and power of God, and having it withdrawn from them, and if they do not repent it will most assuredly be withdrawn from them. All who take these methods and encourage these practices I say that the anger of Almighty God will descend upon them unless they repent, and they will

find that their hidden works of darkness will not avail them when the Lord feels after them, and when His condemnation rests upon them; they will find this out to their everlasting sorrow. Men who are guilty of these practices, and who seek to lead away the unwary, and to prey upon the ignorant and unsophisticated, and to take advantage of their fears, and instil superstition into the mind, cannot escape condemnation. These methods are not of God, and beware of them, all of you, and tell all your friends that it is sinful in the sight of God to yield to such influences. Pray, rather, to the Father, in the name of Jesus, to let His angels be around

about you, to let His power encircle you, to let His Spirit be in your hearts and in your habitations, and rest down upon your little ones, and be of strong faith, and say, like Job, "Though he slay me, yet will I trust in him." Yes, that righteous man, though God should slay him, yet he would not fail to trust Him to the uttermost.

Let these truths rest upon your minds and be not forgotten, and let us seek as a people to have the gifts and power and blessings of our Father and God resting upon us continually. I pray God for this blessing to be with you always, in the name of Jesus Christ. Amen.

THE GATHERING—OUR TERRITORIAL CONDITION AND ORGANIZATION—THE ETERNAL NATURE OF OUR COVENANTS—THE LAW OF ANCIENT ISRAEL, WHICH REQUIRED A MAN TO MARRY HIS BROTHER'S WIDOW—SETTLEMENT OF THE DIFFICULTY CONNECTED WITH THE UTAH LAKE AND JORDAN RIVER DAM—THE FLOOD—THE LORD WILL SUSTAIN AND UPHOLD US—WE MUST NOT ASSOCIATE WITH THE WICKED.

DISCOURSE BY PRESIDENT JOHN TAYLOR, DELIVERED IN THE STAKE MEETINGHOUSE,
PROVO, SUNDAY MORNING, NOVEMBER 30, 1884.

REPORTED BY JOHN IRVINE.

I am pleased to have an opportunity of meeting with you in your conference, and of talking with you

on some principles associated with the Gospel of the Son of God, in which we, all of us, are more or less

interested. We are gathered together from among the nations of the earth. We have assembled ourselves thus together because of a work which the Lord has commenced in the interests of humanity, not only pertaining to ourselves, but pertaining to the world of mankind. In obedience to the revelations of His will, and the command that He has given unto His servants through the restoration of the everlasting Gospel, we have many of us gone forth among the nations of the earth to proclaim those principles which God has revealed for the salvation, happiness and exaltation of the human family. We have been gathered together according to the word of the Lord which He spake by His ancient Prophets who have lived in the world in generations that are past, and who, under the influence of the Spirit of God, have given a very graphic account of the gathering of the people together, in the last days; and of the instructions they should receive preparatory to other events that will necessarily transpire upon the earth, as spoken of by all the holy Prophets since the world was. We are living in what is called "the dispensation of the fullness of times," wherein it is said God will gather together all things in one, whether they be things in the heavens or things on the earth. And we are gathered together to this land of Zion (which has been spoken of also in the Scriptures), where we might learn more perfectly the law of God, and carry out those principles which He has made known for our information, for our instruction, for our guidance and direction, as regards the course that we should pursue, and the blessings that should attend those who have obeyed His laws and kept His commandments. We are here

really to build up and purify the Church of the living God. We are here to build up and establish the kingdom of God. We are here also to build up a Zion unto our God, wherein His laws can be taught, the principles of eternal truth be communicated, the relationship and communication opened between the heavens and the earth, and men placed in a position whereby they will be enabled to act intelligently, in regard to all matters pertaining to this world as well as to the world that is to come.

We have been told, and it has been prophesied of, that great calamities will overtake the nations of the earth. One of the ancient Prophets (Isaiah, in the 24th chapter) makes use of very peculiar language in relation to this matter. He says:

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

"And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

"The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. * * * * *

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

"Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left."

In relation to these matters we as a people have been very much interested, and these things have been spoken of for a long, long time. I have been preaching them between forty and fifty years, and a great many others who are now living, have borne testimony of these things; and have gathered together as we have done. This places us in a very peculiar position, for we not only bring our religion with us, and the spiritual ideas connected with it—we not, only bring these things that are spiritual, but we bring our bodies along with us which are very temporal; and when we gather as we have done here in this land and form a people such as we are, we necessarily become part of the body politic of the nation with which we are associated—that is, of the United States. We are organized here in a Territorial capacity, as other Territories are organized, and are now living in what was before the unsettled portions of the United States; we are organized according to the general provisions made and provided by the nation in which we live, and we are organized under what is called an Organic Act, whereby the action of the Government of the United States has placed us in the position that we now occupy. We have, for instance, as other Territories have, a governor. We have district judges of the United States; we have a U.S. marshal, an attorney, etc., etc., and the same kind of officers that exist in other Territories that are under and associated with the government of the United States. We have granted unto us in the instrument called the Organic Act certain rights and privileges. We send a Delegate to Congress, and are authorized so to do. We have our Legislature, and have the right of

voting for it. We have our County Courts and Probate Courts, as other Territories have, and are placed under general regulations pertaining to these matters as exist in the order that prevails in the United States. In this respect we act as others do—that is, we are placed pretty much under the same laws, not quite; pretty much under the same form of government, not quite; we have certain rights and privileges ceded to us, not like others have exactly; but to a very great extent similar to others. In this respect we act and operate as other citizens of the United States do, and in this respect we have rights, privileges and immunities as others have so far as they go. But they don't go with us quite to the extent that they do with other people under the same circumstances. Nevertheless, perhaps we enjoy as many privileges and as many rights as we are capable of comprehending and of magnifying, and it may be possible in the inscrutable wisdom of the Lord, that we should be subjected to certain kinds of prohibition and enactments, that differ materially in many respects from those of other people. But so it is, and these things are quite as beneficial to us as other things. If we had nothing to cope with or to contend with, we might feel as the Methodists do sometimes when they talk about sitting and singing themselves away to everlasting bliss; but as we are not going to the same place as they are, it don't make much difference; they can take their road, and we will take ours. We have other ideas of a religious nature from those entertained by other people. But take it as a whole we enjoy very many great blessings. We are living here in a goodly land. We have many privileges in this land: and in our

endeavors to preach the Gospel and gather together the people under the blessing and guidance and direction of the Almighty, we have been very successful thus far. Although in our history there are many things which have been unpleasant for people to meet with—such as mobbings and drivings, killings and imprisonment, and a variety of other things that are not pleasant to the feelings of human nature, yet upon the whole the Lord has controlled these things for our good, just in accordance with the words of the Psalmist, where he says: "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." It has not been pleasant for people to be driven, say as I have been, and as many of you have been from our homes; but, then, we had to endure it, and there is no use grunting about it. We had to do it in Missouri. We were driven from our homes there. Then we went to Illinois, and at first we were treated very kindly. But when we began to grow and increase, they did not like our religion, and they don't like it today, and we don't fancy their's much either; so on the religious question there is not much love lost. We had to leave Illinois and come here. It was not very agreeable, as I have said, to have to leave our homes and our farms and come out here to live among the Redskins; for this was a desert when we first came here. It was not full of beautiful farms and houses, orchards and gardens, cities, villages and hamlets. It was a desert where the red man roamed unmolested, where the crickets had full sway, and where the white man had scarcely trodden. There had been a few pass through before we came here, and it had been discovered perhaps a hundred years or two by some travelers that

had existed in those days; but to all intents and purposes it was what was called then and marked on the maps as the "Great American Desert." Since then the solitary place has been made glad, and the desert has been made to blossom as the rose. The Lord has been very kind and merciful to us, and opened out our way, and provided for our wants, and although we may have some little things to complain of—all of which are very trifling in comparison to many things that exist among other peoples—yet are we abundantly blessed all over the land. Is there anybody here in your conference, or is there anybody in any of the conferences of the Stakes of Zion, that lacks the necessaries of life? Is there anybody that is destitute of food, or of clothing, or of habitations? Not that I know of, and if there are any such things, they ought not to exist among us.

Now, then, if we are blessed we have not to thank any man, or any set of men for it. If we are provided for, we have not obtained it from anybody else, but from the Lord God of Israel, who has watched over and protected His people just as He said He would do. He said it was His business to take care of His Saints, but, then, it is our business to be Saints. And being gathered together as we are under these circumstances, we are organized according to certain laws laid down in the order of God, and given by revelation of God, for our guidance and direction, wherein we are instructed in things pertaining to this world and to the next; pertaining to things that are past, things that are present, and things that are to come—pertaining to time and eternity. By this means man, the noblest work of God, is brought into closer rela-

tionship with God than he has been for generations past. Many things have been revealed, and there will be many more yet revealed that have been hidden from before the foundation of the world according to the word of God to us, and we are trying to act wisely, prudently and intelligently, to live and act and conduct ourselves in a manner that will be honorable before God, that will be honorable before the holy angels, that will be honorable before all honorable men and all men who love righteousness and truth and virtue, and who are inspired by the principle and integrity and by those principles that emanate from God, and that always lift up and exalt and elevate those that have embraced and are governed by them. These principles are revealed to us according to the laws which God has introduced, and through the medium of the Holy Priesthood, which He has again restored unto the earth, and we are here to learn His laws that we may walk in His paths. We are here that we may build temples unto His name, and that we may administer in those temples. This is the object of our being gathered together, that we may be brought into a closer union and relationship to God our heavenly Father, that we may be instructed in the laws of life, and that we may comprehend the relationship that exists between us and Him. And while we are looking for calamity and trouble—wars, pestilence and famine, and all those things that have been spoken of by the holy Prophets—yet there is to be a voice heard before that day crying: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues"—that is, speaking of a certain something that is called Babylon. Well, we have been doing that,

and we have been gathered together that we may comprehend those principles of which I have spoken. We have come here that we may enter into covenants that are eternal, and which continue behind the veil. And we expect that while we are organizing Zion here upon the earth, and seeking to establish the kingdom of God, we have those who are cooperating with us above, those who are building and preparing for us in the heavens mansions to go to. Jesus went to prepare mansions for those of His followers in His day. Says He: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." There is something very peculiar about those things, about the preparing of those mansions for those that go behind the veil. But it is for us to learn to comprehend all these matters. We read about beautiful cities. We read of the new Jerusalem and the old Jerusalem. We talk about cities the most magnificent that can be thought of. Do you think they grow out of nothing? No, they have to be made just as we make things here, only more intelligently. What is meant by a certain saying: "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." Ah! indeed. Well, you can guess what it is. I will leave it with you.

People find a good deal of fault with us about our having more wives than one; but, then, that is nothing; we attribute that to their ignorance. If they were better informed they would know better. Abraham was a friend of God, and he practiced

polygamy, under the direction of the Lord; David was a man after God's own heart, and he had wives given to him of the Lord. They would have put them in the Penitentiary, if they had been here today. But then because of many things that transpire in these days, the Lord will make the earth empty. Why? Because they have transgressed the laws, changed the ordinances, broken the everlasting covenant. We are gathered together here in order that we may observe the laws which have been restored unto us, and keep the everlasting covenant. While they make covenants for time only, we make covenants for time and for eternity. There is the difference. Ours is everlasting; theirs until death do they part. We as wives and husbands expect to be associated after death in the eternities that are to come. We believe in an everlasting covenant, and in an everlasting Gospel. An angel was to bring the everlasting Gospel, and everything associated with it is everlasting. It existed before we came here. It exists with us in time, it reaches into eternity, and people that do not have the Gospel have no everlasting covenants. They think we are very low, on the one hand, because we cannot comply with their ideas, and we think they are very ignorant because they don't understand ours. But so it is. We are here to do the will of God, to carry out His law in all humility and faithfulness to God our heavenly Father—faithfulness as men to the nation in which we live—faithfulness to all men—to make known the things that God has communicated to us.

Now, then, in speaking of covenants, let me follow that subject a little further. Have we to do with time? Yes. Have we to do with eternity? Yes. Did we exist be-

fore we came here? Yes, and we shall exist when we leave here. The principles that we are in possession of, go back into eternity and reach forward into eternity. We are here in a state of probation, and God, in the infinitude of His mercy and kindness, has seen proper to bring us together as we are, and then we are nothing to brag of when He has got us here. Still while many have rejected the truth, we have received it. God has given us His grace to enable us to comprehend the Gospel and to give us power to obey it, and some of us have kept faithful for quite a long time, and it is pretty hard work for some of us to be faithful. It is good to be a saint. When we get the Spirit of the Lord upon us, we feel to rejoice exceedingly, and sometimes when we don't have much of that, it feels rather what we used to call hard-sledding. But there is nothing that makes things go so well among the saints of God as living their religion and keeping the commandments of God, and when they don't do that, then things go awkward and cross and every other way but the right way; but when they live their religion and keep the commandments, "their peace flows as a river, and their righteousness as the waves of the sea."

Now, in regard to these matters there is a subject I have referred to at one or two of the conferences we have visited lately, and I will mention it here. The ancient Israelites had a very peculiar law among them, and yet it was a very proper law, namely, that if a man died, his brother was to take his wife and raise up seed to him. That would be a curious kind idea among the world, where they did not believe anything of that kind; singular kind of a doctrine; but it was a thing that was practiced among the Israelites, and it is a thing we

ought to be practicing among us. That is, if a man has a brother dead who has left a widow, let the woman left in that kind of a position be just as well off as a woman who has a husband. Here is a principle developed which then existed, and I will speak a little on that subject and show certain reasons and certain whys and wherefores for these things. If a man should die and leave a wife and she should be childless, why not her be taken care of as well as anybody else? Would not that be just. Would not that be proper? Would not that be right? Yes. But says the man, "I do not know about that. I would rather raise up seed for myself." Perhaps you might do both. You might if the law did not prevent you carrying out the law of God in the United States. If these worthy ancients had lived here, they would not have allowed them to carry out such a law. Still there is a principle of that kind exists. Why should it not be put into practice? We do believe, you know, more or less in this principle. But then there are a certain class of men who will say: "I would rather somebody else attended to that business; I would rather attend to my own affairs, and let everybody attend to theirs." All right. Suppose you do it. We will carry the thing a little further. This woman's husband has gone behind the veil, and he is operating there, and probably he will be called upon in a family capacity to look after those that were coming there, or help prepare mansions for somebody who is yet on the earth, as Jesus did for His disciples. He has left His wife behind here, but he is there operating for others. Now, what would you think of making to yourselves friends of the Mammon of unrighteousness; that, when you fail, they may receive you

into everlasting habitations? What would you think of that? We talk about angels taking care of us, and all sorts of things like that. But I expect that when we get behind the veil we shall have business to do as much as we have here, and one thing will be, perhaps, to look after the arrangement of our family affairs, and things associated therewith.

Now, then, a man here says: "I would not like to embark in a thing of that sort—marry a brother's wife, and raise up seed for him." What did they do with such men in olden times? The woman had an opportunity of loosing his shoe and spitting in the man's face that would not raise up seed unto his brother, and it was said: "So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed." (See Deut. xxv, 5 to 10. See also Ruth iii and iv.)

But we will go again to the other side, and find those there engaged in doing certain works in the heavens and preparing mansions for those that are coming. Now, when Jesus went to prepare mansions I do not suppose that He did it Himself. He had plenty of hands to set to work of that sort, same as we have here. This man that has died hears his brother say, "I would rather attend to my own affairs," and he says, "All right, come here and attend to your affairs also. If you are selfish perhaps I will turn selfish too." Now, what is sauce for the goose is sauce for the gander. That is the way it presents itself to me in relation to these matters. If a woman is left by her husband, let her have somebody to take care of her; if not her husband's brother, then his next of kin. That is the

order so far as I understand it, and I wanted to say so much in relation to these matters. Why should not women have equal rights with men? They have these rights and they ought to be sustained and maintained among us as Saints. We ought to look after the welfare and interest of all.

I shall now refer to what is known as Utah Lake and Jordan River dam water question. This is a subject that has troubled you a great deal and upon which there has been much awkwardness and unpleasant feeling. It was adjusted some time ago, but the agreement, it appears, was not carried out: in consequence of which considerable trouble was likely to ensue. President Angus M. Cannon showed me a letter in which it was stated that a lawsuit was commenced in regard to the affair, some of the parties, thereto being outside of the Church and some inside. In commencing this suit those inside the Church were not taking the right course, and they would have subjected themselves to be cut off the Church, because God has given us laws in relation to these matters whereby they can be properly regulated wisely and in accordance with His laws. Brother Cannon (who is President of the Salt Lake Stake) came to me and wanted to know what to do. He said he could not regulate these matters as his jurisdiction did not extend beyond Salt Lake Stake, nor could President Smoot because his jurisdiction did not go beyond Utah Stake. Here was a dilemma. What shall be done? Could I show him a way out of the difficulty? I told him I could; that a council had been provided through the Prophet Joseph Smith, for just such cases. Some people don't know anything about that, but yet that is a fact. They did not know that it

had ever been used before. It is a council of twelve High Priests over which the First Presidency of the Church should preside to adjudicate upon difficult cases that might arise in the Church, and this should be the highest council in the Church, and from which there should be no appeal. We called together this council and met here in this house, and the parties were heard—some outside of the Church and some inside. Finally we got the matter adjusted, and I am informed that the decision is satisfactory to all parties. The council was composed of the following brethren, viz.: Abraham O. Smoot, President of Utah Stake; Angus M. Cannon, President of Salt Lake Stake; Warren N. Dusenberry, Probate Judge of Utah County; Elias A. Smith, Probate Judge of Salt Lake County; Jonathan S. Page and A. D. Holdaway, Selectmen of Utah County; Ezekiel Holman and Jesse W. Fox, Jr., Selectmen of Salt Lake County; Presiding Bishop Win. B. Preston; John T. Caine, Delegate to Congress from Utah; Bishops Thos. R. Cutler and John E. Booth. After the first session of the council, in consequence of Hon. John T. Caine being required at Salt Lake City on official business, Elder L. John Nuttall was appointed a member of the council in place of Elder Caine. Myself and Brother George Q. Cannon presided in all the meetings of the Council. In selecting the council we selected men from the two counties who were conversant with county affairs, and both counties were equally represented. But some people will say—How is it the High Council could not settle the question? Because the High Council in Utah Stake has no jurisdiction over affairs in Salt Lake Stake, nor has the High Council of Salt Lake Stake any jurisdiction

over affairs in Utah Stake, and the other council was formed just to meet such an emergency. I speak of this for your information; and, as I have said, when the matter is thoroughly completed, it will prove to be satisfactory to all parties.

Now, I want to read you a curious Scripture. We talk a good deal about water, and about certain laws—laws of hydraulics and hydrostatics—we have had a good deal of talk about these things lately, I have heard some very singular remarks made pertaining to the waters of the Utah Lake by Brother Madsen, who has kept a very accurate account of the condition of the waters of the lake under various circumstances for a great number of years. Among other things he said that it was very difficult to tell how and in what manner the waters of the lake were sometimes increased. That he had frequently seen large fountains or springs rising in the lake, that he should think furnished more water than any of the rivers that flowed into it—and these springs were very fluctuating, so much so, that it was found very difficult to make any accurate calculations pertaining thereto.

It is thought and so stated by some writers that there are subterraneous passages for water flowing from Lake Superior.

This may appear strange to some. But in regard to the flood, the laws governing hydraulics, as we understand them, were not strictly carried out on that occasion. Speaking of the flood we read:

"And it came to pass after seven days, that the waters of the flood were upon the earth.

"In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the

same day were all the fountains of the great deep broken up, and the windows of heaven were opened."

What was done? "The windows of heaven were opened," and the immense bodies of waters that exist in the upper firmament were let down, or as it is expressed, "the windows of heaven were opened." What else? "The same day were all the fountains of the great deep broken up." You have got a Brigham Young Academy here. I would like to give the professors and pupils of that establishment a problem to solve, and that is—How they could manage to get enough water out of the seas, and out of the oceans, and out of the rivers, and out of the clouds, to cover the tops of these mountains and fifteen cubits above, and let that spread all over the earth? I would like to know by what known law the immersion of the globe could be accomplished. It is explained here in a few words: "The windows of heaven were opened"—that is, the waters that exist throughout the space surrounding the earth from whence come these clouds from which the rain descends. That was one cause. Another cause was "the fountains of the great deep were broken up"—that is something beyond the oceans, something outside of the seas, some reservoirs of which we have no knowledge, were made to contribute to this event, and the waters were let loose by the hand and by the power of God; for God said He would bring a flood upon the earth and He brought it, but He had to let loose the fountains of the great deep, and pour out the waters from there, and when the flood commenced to subside, we are told "that the fountains also of the deep and the windows of heaven were stopped, and the rain from

heaven was restrained; And the waters returned from off the earth." Where did they go to? From whence they came. Now, I will show you something else on the back of that. Some people talk very philosophically about tidal waves coming along. But the question is—How could you get a tidal wave out of the Pacific ocean, say, to cover the Sierra Nevadas? But the Bible does not tell us it was a tidal wave. It simply tells us that "all the high hills, that were under the whole heaven, were covered. Fifteen cubits upwards did the waters prevail; and the mountains were covered." That is, the earth was immersed. It was a period of baptism.

I will find you another Scripture. It will be found in the book of Job. Job had been complaining. It is said he was the most patient man on the earth. Still he had been complaining about the treatment he had received. He had lost his camels, and sheep, and his children; the lightning had struck his son's house, and finally he was smitten with boils, etc. He was not very patient then, not any more so than any of us would be under similar circumstances. He got a little out of humor; did not fancy it very much; found himself scraping his body with a potsherd, and wallowing in ashes. After some of his friends had talked to him, the Lord spake, saying:

"Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

"Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

"Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it.

"Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

"When the morning stars sang together, and all the sons of God shouted for joy?

"Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?"

Who managed that matter? "Who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?" Why, the Lord did it. These are singular expressions. It is said in the other place that, "the fountains of the great deep were broken up."

Now, then, I want to say to the Latter-day Saints, that God has more to do with the earth, with the waters, with the fountains of waters, with all the affairs of men, and with everything we have to do with, than men are willing to acknowledge in a great many instances. What means the saying, "In the wilderness shall waters break out, and streams in the desert." Do any of you know of such things? I guess you do. Plenty of them. What means that Scripture where it speaks of Moses in the wilderness, when the children of Israel cried out for water in the desert land, and called on him for water? The Lord told Moses to smite the rock, and it should give forth water. Moses felt angry with the people because of their murmuring. And when the people were gathered together before the rock, Moses said: "Hear now, ye rebels; must we fetch you water out of this rock?" And he smote the rock and water came out of it. But Moses did not honor the Lord in that instance as he ought to have done. The Lord felt angry with him, and would not allow him to go into the land of Canaan because he did not sanctify the God of Israel. At the same time the Lord fulfilled His word to Moses, for when he smote

the rock the waters came out. By what principle? Was that according to the law of hydraulics? It was the power of God that manipulated that affair. So it was in the case of Elijah. There had been a drouth in the land of Israel, and there was great suffering in consequence of it. Elijah went and prayed to the Lord that the drouth might pass off, and that rain might come. The Lord heard his prayer, and sent the rain. At first, we are told, a little cloud arose out of the sea, like a man's hand; but by and by the heaven was black with clouds, and there was great rain. Who was it that manipulated these matters? It was the Lord. It would appear to some to be according to the laws of nature, etc. So it would; but at the same time this was done by the prayer of faith, and the water flowed forth. And I want to say one thing here, and that is, that if we are sustained in these latter days, God must sustain us; if we are upheld, God must uphold us. Men are raging and have been raging against us; but I will say, as I have often said, Woe! to them that fight against Zion, for God will fight against them, and He will have His own way of doing it. It is for us to pursue the even tenor of our way, and if we will work righteousness and fear God, and keep His commandments, the wilderness and the solitary places shall be made glad (as it has been already abundantly among us), and the desert shall blossom as the rose. But it will not be to me, or to Brother Cannon, or to President Young, or to anybody else, that the glory will belong. We will give God the glory for all our

deliverance. He has been very kind and merciful to us all the day long.

Therefore, let us do right. Let us observe the laws of God, and keep His commandments, and the blessing of God will be with us. We will go forward and build our temples and labor therein. We will go forth and build up the Kingdom of God; we will go forth and purify the Church of God; we will go forth and establish the Zion of God. When Zion existed upon the earth it took 365 years to prepare the people thereof to be translated. But the Lord in these last days will cut His work short in righteousness. Therefore let us do right. Do right by everybody. Bear with the infirmities of men and the follies of men. Treat all men kindly, no matter who they may be—whether they are insiders or outsiders, or apostates, or anybody else—treat everybody kindly. But do not be partakers of the practices of the wicked. Do not mix up with the corrupt and evil. If they are hungry, feed them; if they are naked clothe them; if they are sick, administer to them; but do not associate with them in their abominations and their corruptions. Come out from the world and be ye separate, ye that bear the vessels of the Lord, and let "Holiness to the Lord" be written in every heart; and let us all feel that we are for Zion and for God and His Kingdom, and for those principles that will elevate us in time and throughout the eternities that are to come.

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

**SIMILARITY OF CIRCUMSTANCES SURROUNDING
FORMER AND LATTER-DAY SAINTS—GOD IS NO
RESPECTER OF PERSONS—REVELATION TO
ENOCH—CHRIST PREACHED TO THE SPIRITS IN PRISON
BETWEEN THE TIMES OF HIS CRUCIFIXION AND
RESURRECTION—ALL MUST HEAR THE GOSPEL, AND BE
JUDGED THEREBY—WE MUST PROGRESS OR
RETROGRADE.**

DISCOURSE BY PRESIDENT GEORGE Q. CANNON, DELIVERED IN THE TABERNACLE, SALT
LAKE CITY, SUNDAY AFTERNOON, NOVEMBER 9, 1884.

REPORTED BY JOHN IRVINE.

I will read a portion of the 3rd chapter of the first epistle of St. Peter, and a portion of the 4th chapter; commencing at the 12th verse of the 3rd chapter:

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil.

13 And who *is* he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake, happy *are ye*: and be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For *it is* better, if the will of God be so, that ye suffer for well

doing, than for evil doing.

18 For 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:

19 By which also he went and preached unto the spirits in prison;

20 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.

21 The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.* * * *

1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the

flesh hath ceased from sin;

2 That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

3 For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*:

5 Who shall give account to him that is ready to judge the quick and the dead.

6 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.

7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins."

These words, my brethren and sisters, embody to us today, though written by the Apostle Peter, 1,800 years ago, the Gospel of life and salvation. They are exceedingly appropriate to Latter-day Saints, as doubtless they were when written to former-day Saints. The circumstances which surrounded our brethren and sisters in former days, no doubt were similar in many respects to those which surround us in this one day, probably, with this difference that we are not scattered to the same extent they were; we have been gathered together from the nations where the Gospel was preached to us, and are now living in one community in these mountains. But the same doctrines, the

same principles, the same powers of evil, the same powers of good, the same Spirit of God, and the same spirit of evil, were extant then, and were experienced then by the Saints who took upon themselves the name of Christ, as they are by us who now live.

Since I have come into this stand my mind has reverted to a conversation which I had a few days ago with a minister of the Dutch Reform Church, who was passing through this city, and who was introduced to me, and had a good many inquiries to make respecting our doctrines. When I told him how God had revealed Himself in these last days, how He had restored the Everlasting Priesthood, the ordinances of life and salvation, the Gospel in its original purity and power, accompanied with the Holy Ghost and its gifts, and had organized the Church as in ancient days, and related to him what God had said concerning all the churches in Christendom, he had the question to ask, which is so frequently asked of all our Elders when they travel and declare the same message, "Why has God left the Christian world for so long a time without these blessings and these powers and these gifts that you now claim as belonging to your Church and having been restored from heaven? And what has become of those Christians whom you say died in ignorance of the fullness of the Gospel of salvation?"

These are very pertinent questions. They are questions frequently asked of all our Elders. They are questions which suggest themselves to the minds of every thinking man when he is told that God has restored the truth in its original purity, with the power and authority of the Priesthood which have been so long withdrawn. Our ancestors we may

have known, at least some of them; we may have known the morality of their lives, the purity of their intentions, the goodness of their motives, their exemplary conduct; and if we do not understand the principles of the Gospel when we are told the message that the Elders have to bear, the inquiry naturally arises, "Is it possible that my grandfather, my grandmother, my uncle, or perchance my father and my mother, have not gone to heaven, that they are not in the presence of God? Why, better people I never knew, and I have always thought," says the inquirer, "that they really had gone to heaven, and now you tell me that unless I am baptized I shall be damned, and yet they are dead and have not been baptized."

I expect many feel as the heathen king once felt. He was a king of the Franks, one of the old races that invaded what is now called France. He had surrendered his old convictions sufficiently to consent to receive the rite of baptism. A Catholic Bishop from Rome was to sprinkle him. But before submitting to be sprinkled the thought suggested itself to the king to ask the question what had become of his ancestors. The Bishop, more ready than politic, said, "They have gone to hell." "Then," said the king, "I will go to hell with them; I shall not be separated from my ancestors," and he refused to receive the rite of baptism.

Now, I expect that there are many people in the world who, in the absence, or for the want of knowledge concerning the plan of salvation would almost feel the same when told that if they did not obey the Gospel, they would be damned. But when people are enlightened concerning the plan of Jehovah, the Gospel of the Son of God, they

can easily reconcile justice and mercy as being attributes of the Great Being whom we worship. As I remarked to this gentleman, "I might easily answer your question by propounding another question to you. You are a Christian minister; you preach what you believe to be the Gospel; what has become of the millions of heathen who died in ignorance of that Gospel which you profess to obey and accept as the plan of salvation—the millions of heathen who never heard the name of Jesus Christ, the only name given under heaven whereby man can be saved—what has become of them?"

"Oh," said he, "but they were not Christians."

Said I, "Do you think that God makes a distinction between the souls or the spirits of men? Is there one class of spirits for whom He has a greater respect than He has for others! Is a Christian soul more valuable, or more precious, in the sight of our Great Creator, than the soul of a heathen? I do not believe it myself. I have no such idea."

But he could see a wide distinction between those who were Christians and those who were not.

Nevertheless the difficulty still remains, and it will ever remain to those who do not comprehend the plan of salvation as revealed by the Lord Jesus Christ. We must remember that God's work is not confined to this life; that God's plan of salvation extends throughout eternity; that according to our belief it began to operate in eternity, if it ever began at all—for it never really in truth began, it always operated, operated from eternity and will operate to eternity, for all the children of men, for every human soul. The plan of salvation devised by our

Father and God, is intended to save every human being that will be saved; to reach them all, unless, during this probation, they commit what is termed the unpardonable sin, the sin against the Holy Ghost, and become sons of perdition, in which even salvation ceases (so far as they are concerned) to operate; they put themselves outside of the pale of salvation.

There is a very interesting revelation contained in the new translation by the Prophet Joseph Smith, which is found in the Pearl of Great Price. The revelation says:

"And it came to pass that the God of heaven looked upon the residue of the people, and he wept; and Enoch bore record of it, saying: How is it that the heavens weep, and shed forth their tears as the rain upon the mountains? And Enoch said unto the Lord: How is it that thou canst weep, seeing thou art holy, and from all eternity to all eternity? And were it possible that man could number the particles of the earth, yea, millions of earths like this, it would not be a beginning to the number of thy creations; and thy curtains are stretched out still; and yet thou art there, and thy bosom is there; and also thou art just; thou art merciful and kind forever; And thou hast taken Zion to thine own bosom, from all thy creations, from all eternity to all eternity; and naught but peace, justice, and truth is the habitation of thy throne; and mercy shall go before thy face and have no end; how is it that thou canst weep?"

"The Lord said unto Enoch; Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day that I created them; and in the Garden of Eden, gave I unto man his agency; And unto thy

brethren have I said, and also given commandment, that they should love one another, and that they should choose me, their Father; but behold, they are without affection, and they hate their own blood; And the fire of mine indignation is kindled against them; and in my hot displeasure will I send in the floods upon them, for my fierce anger is kindled against them. Behold, I am God; Man of Holiness is my name; Man of Counsel is my name; and Endless and Eternal is my name, also. Wherefore, I can stretch forth mine hands and hold all the creations which I have made; and mine eye can pierce them also, and among all the workmanship of mine hands there has not been so great wickedness as among thy brethren; But behold, their sins shall be upon the heads of their fathers; Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of mine hands; wherefore should not the heavens weep, seeing these shall suffer? But behold, these which thine eyes are upon shall perish in the floods; and behold, I will shut them up; a prison have I prepared for them. And That which I have chosen hath plead before my face. Wherefore, he suffereth for their sins; inasmuch as they will repent in the day that my Chosen shall return unto me, and until that day they shall be in torment; Wherefore, for this shall the heavens weep, yea, and all the workmanship of mine hands."

A most important revelation, this, to Enoch, showing unto him the fate of the wicked after his city should be translated and taken to heaven. The inhabitants of the earth should grow worse and worse, more abandoned than ever in their wickedness, until the time should come for the Lord

to send forth His floods and drown the inhabitants of the earth except Noah, and those who received His testimony. All this was shown unto Enoch; and he was shown that those who had thus acted, or who should thus act, "would be consigned to prison, they would be consigned to a place of torment, and because of their sufferings, because of that which they should have to pass through, the heavens themselves wept over their fate." Enoch was told that they should remain there until the day of the Lord Jesus Christ, or in these words: "And That which I have chosen has plead before my face. Wherefore, he suffereth for their sins; insomuch as they will repent in the day that my Chosen shall return unto me."

That is, after the Savior's advent in the flesh, after He has suffered for their sins; until then, when He should return unto the Father, they should remain in this prison and in this condition of torment. "Wherefore, for this shall the heavens weep, yea, and all the workmanship of mine hands."

Those millions of spirits who had thus committed sin and iniquity until it could be borne no longer, until the earth groaned under their wickedness, and cried aloud as with a human voice against the wickedness upon its surface of which those inhabitants had been guilty—those millions of spirits were swept off with a flood, the whole family of man was destroyed, except Noah and those seven souls who received his testimony, a part of his family, and a part only, for there were children that Noah had who rejected his testimony, and who also shared in the destruction that came upon the inhabitants of the earth. But those eight, including Noah, were the sole surviving remnant of the entire

family of man. The antediluvian world numbered millions doubtless; millions were swept away from the face of the earth, and consigned to a place of torment, or to a prison. In this prison they were immured, doubtless in utter darkness—in the condition that is so expressly described by the Savior Himself, when upon the earth—in outer darkness, where there is weeping and wailing and gnashing of teeth, a place of torment, where they were kept until the Savior Himself came in the flesh, and proclaimed unto the children of men the Gospel of life and salvation.

Jesus Himself, on one occasion, went into the synagogue after His baptism by John the Baptist, and there was handed to Him a book containing the prophecy of Isaiah, or as it is written in the New Testament Esaias. He took it and read these words: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto 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." He there proclaimed in the words of the Prophet Isaiah, the exact character of the mission that had been assigned Him by His Father in heaven. He was not only commanded to preach good tidings unto the meek, and to bind up the broken hearted, but He was sent to proclaim liberty to the captives and the opening of the prison to them that were bound. Thus was a part of His mission foretold by the Prophet Isaiah a long time before His birth. He Himself confirmed the correctness of the prediction by reading it in the ears of the people; and when He left the earth, after

having established His Gospel upon it, after having commenced the work of salvation here, after having ordained men to the authority of the everlasting Priesthood which He held, the Priesthood of Melchizedek, after having done this and was slain by wicked men, suffered for the sins of humanity in the flesh, He then went, in the words that I have read in your hearing from this epistle of Peter, and preached to the spirits in prison which sometime were disobedient when once the long-suffering of God waited in the days of Noah. He went and proclaimed liberty to the captive; He went to open the prison doors to them that were bound. He alone could do this. No Prophet that preceded Him had the authority, for none of the Prophets that had preceded Him had this mission assigned them. It was His duty as the Son of God, as the Redeemer of the world, after, as I have said, committing the Gospel to men in the flesh, after ordaining men to preach that Gospel and administer its ordinances in the power and authority of the everlasting Priesthood, to preach to those spirits in prison. It did not take a great while to commence the work; for He was crucified on Friday, and was resurrected on Sunday; but in the interim, while His body laid in the tomb, His Spirit, as is correctly stated in one catechism—I believe that of the Episcopalians—"descended into hell," and, according to the mission that had been assigned Him, according to the revelation that God gave to Enoch before the floods descended upon the wicked world, according to the predictions of Isaiah, and according to the power and authority which He exercised as the Son of God He went and opened the prison doors to them that were bound, preached to them the everlasting Gospel, once

more, and gave unto them the privilege of receiving it in the spirit even as though they were in the flesh. Therefore says Peter, "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." Then he goes on and he says—after telling the Saints how they should live, how the wicked should act, and how they should be treated—he says: "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."

Now, say some, "Oh, this means when men are dead in their sins. This is what Peter means—dead in their sins."

It does not mean any such thing. That is not the meaning of it. It means just what it says. It means that the Gospel shall be preached to them that are dead; that the Savior should carry the glad tidings of salvation to them, and not only to those who were disobedient in the days of Noah, but to all the spirit world, to every soul of Adam's race that had up to that time died who had not received the Gospel in the flesh. He commenced the work there just as He did here. He commenced, as I have said, by preaching the Gospel, by revealing it to His disciples, by giving them the authority to preach it, and then He descended into Hades or hell, and He there, doubtless, chose His ministers, the men who had the authority of the Holy Priesthood, and set them to the same labor that was commenced on the earth, the labor of preaching His everlasting Gospel to all the spirit world, to the millions of spirits who had died either in disobedience to the

Gospel of Christ, or in ignorance of that Gospel, never having heard the sound of it. The Gospel was sent to the entire spirit world, except, as I have before stated, to those sons of perdition who had committed the unpardonable sin, or the sin against the Holy Ghost, and the labor has doubtless continued from that day until the present time in the spirit world. In the authority and power of the everlasting Priesthood the servants of God have been calling upon the inhabitants of that world to repent and believe in Jesus: first to repent of their sins and be willing to receive the Gospel of the Son of God in its fullness and in its purity, just as men would receive it in the flesh—that is, be willing to comply as far as possible with all its requirements, and also to have this further willingness, that if they were in the flesh they would submit to and receive every ordinance of the Gospel of life and salvation. They must not only believe in Jesus, as I have said, and repent of their sins; not only be willing to go that far, but be willing to go the full extent of the requirements of the Gospel, be willing to obey every ordinance and every law that is necessary, and say in the spirit, "Oh, if I were in the flesh I would be baptized for the remission of my sins; I would have hands laid upon me for the reception of the Holy Ghost; I would be willing to obey every law of God, my Eternal Father, if I had the opportunity in the flesh of doing so."

Jesus illustrated this principle and the work which lay before Him very beautifully, in the case of the thief on the cross. One of the thieves reviled Him. The other turned and rebuked his companion for reviling the Savior, and asked the Savior to remember him when He came into

His kingdom; for you must understand that the idea had become prevalent then that Jesus was a king, and they had written over His cross in three languages, "Jesus, King of the Jews," partly in derision, doubtless; but it was the truth. Pilate asked Him if He was not a king, and this robber, doubtless, shared in the feeling that Jesus was a king. Therefore he besought Him to remember him when He came into His Kingdom. Jesus said to him: "Today shalt thou be with me in paradise." "There I can speak to you," He might have said, "more fully than I can now. This is our dying hour, and I am not in a position to preach to you or explain to you the plan of salvation that I have; but wait awhile, before this day ends you will be with me in paradise, and there I can make full explanations to you concerning all that you desire to know."

And this in reality was the case. That day they were in paradise together. Jesus was in a position to preach to him in the spirit as He had done to men in the flesh. And you will remember—although it seems almost unnecessary to repeat it to this congregation who are so well instructed; but there are young people who are not so familiar with these doctrines, and, therefore, for their benefit I quote the Scriptures. You will remember when Mary, after she missed the body from the sepulchre, rushed forward to a man, supposing him to be the gardener, and asked him where he had laid the body. She did not recognize Him at first, but as soon as He made Himself known she essayed to clasp Him in womanly affection. He, however, told her to stand back, not to touch Him. You must not put your hands on me, Mary. Whatever your relations may be to me, you

must not touch me now. "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." This was His expression when His body had been resurrected from the tomb. He had not yet been to His Father—that is, directly to the immediate presence of His Father. Therefore it was not fit that any mortal should put hands upon Him. It was not the privilege even of Mary, closely connected as she was with Him—it was not her privilege to put her hand upon her resurrected Lord. He had not yet ascended to the Father.

Thus you see the Scriptures corroborate that which I have said in this respect. His body had lain, as I before remarked, from Friday until Sunday, in the tomb, and then it was resurrected. But during that period His spirit had been engaged preaching to the spirits in prison; they heard the glad tidings of salvation from the Savior. His voice penetrated the depths of hell, the gloom of darkness, and it awakened hope within their hearts. He proclaimed liberty to those that were bound. He preached unto them the acceptable year of the Lord: for the time had come for them to be redeemed from their prison house in which they had been so long incarcerated for the sins committed in the flesh.

This is the Gospel of salvation that God has revealed. Every human being that has ever been born upon the face of the earth, every human being that ever will be born will hear these glad tidings of salvation proclaimed by those who have authority to administer it unto fallen man, whether they lived before Jesus, whether they lived at the time of or

since Jesus, or whether they will live yet in the future. They cannot hear the Gospel. They cannot be judged until they do hear it. Every principle of salvation will be proclaimed to those who have died without the privilege of hearing it in the flesh—they must hear it in the spirit world as well as those who hear it in the flesh. Therefore, we need not be in any anxiety concerning our ancestors; we need not puzzle ourselves with questions as to the fate of the heathen; we need not be disturbed in our feelings to reconcile the justice of God with His mercy, or His mercy with His justice, to the children of men. None of these questions need trouble us, for the reason that by the revelation of these glorious principles God's mercy is reconcilable in the most perfect manner with His justice. We see by this that God will not consign any soul to endless torment without first giving him an opportunity of receiving or rejecting the Gospel. If he be consigned to torment it will be as a punishment for violating law. Where there is no law there is no transgression of the law. There can be therefore no punishment if a man does not comprehend the law. If it is not made plain to him, its binding force does not operate upon him; but when he understands it, when his mind comprehends it, when it is declared to him, then it begins to operate upon him, and if he reject it, then the penalty begins to operate also, and unless he repents and obeys that law he will receive severe condemnation. Therefore in the spirit world there are grades of punishment just as there are grades of spirits. Some are ignorant. Some men who never heard the name of Jesus have lived according to the light that God gave them; for God has given to every man

that is born into the world, according to the revelations we have received, His Spirit. He has given unto every man and woman His Spirit, not the gift of the Holy Ghost, but His Spirit by which they are led and guided. Some call it the light of conscience, the voice of conscience. No man ever committed a wrong that listened to that voice without being chided for it, whether he be Christian or heathen, whether he has lived according to the light of the Gospel or been in entire ignorance of it. Every man has within him a spirit which comes from our Great Creator, and if we grieve it not it leads us, guides us, though we may not know the Gospel, as has been the case with many thousands and millions of human beings. It leads all the children of men when they listen to it; it leads them in the path of peace, in the path of virtue, in the path of happiness; but if they violate that spirit or grieve it, if they go contrary to its monitions, if they harden their hearts against and sin against it, then it departs, and another spirit takes its place, namely, the spirit of the evil One.

Thus it is that the heathen, many of them have lived lives most exemplary, lives which are the admiration of posterity. Men not confined to one race, not to one nationality, but men of every race, men of every clime, men of every language, have received the same spirit and have been enlightened by it and their lives have been noble and admirable, and no doubt have been acceptable to God our eternal Father. Therefore, when you think about your grandparents whom you have known, when you think about your parents or some other relatives whom you have known, who died in ignorance of the Gospel, you have known their lives, you have known how good

their desires were, you have known how they conformed to the law so far as they understood it, how moral they were, how exemplary, how correct in their conduct, in their conversation and in their dealings—when you think of these, you need not be afraid that they have lost anything because they died in ignorance of the Son of God. I tell you that God's providence is over all His children, and He will reward every man and every woman according to his or her works, and He will reward those who have lived exemplary lives, those who have been moral, whether they be heathen or Christian, whether they have known the name of Jesus or not, whether they have the Bible, or the Koran, or some other book, or no book at all; whatever may have been their condition and circumstances, if they have lived according to the light that God has given them, and to laws that they understood, God will reward them, and will eventually bestow every blessing upon them which they are capable of receiving. Yes, those poor people who persecute us, those people who would, in their ignorance destroy us, we can well say to them and concerning them that which Stephen said, when about to give up the ghost. They stoned him. They treated him most cruelly for his belief. He had declared to them the Gospel; but they stoned him to death. Before he died he said—and it's the spirit which every man of God, who comprehends the purposes of God, and the plan of salvation will cherish and always give utterance to under all circumstances—"Father, forgive them; they know not what they do." They were ignorant. He therefore besought the Father to forgive them. They did not know what they were doing. They did it ignorantly. This was

proved by the fact that the young man at whose feet lay the clothes of those who committed this bloody deed, afterwards became a flaming light in the Church and Kingdom of God, and ultimately laid down his life for that Gospel which he had witnessed Stephen die for, and which at the time he thought was a righteous judgment upon Stephen.

My brethren and sisters, we can of all people be charitable. As the Apostle Peter says: "Above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." And not only among ourselves, but have charity for an ignorant world who know not what they do in fighting against God, in fighting against His truth, in seeking to destroy His Priesthood from the face of the earth: they know not what they do. We would save them if we could. We would carry the Gospel of salvation to them. We are ready, as we have been, to endure all things for the sake of the souls of our fellow men. We have gone from continent to continent, from land to land, from island to island, wherever there was a door open, to preach the Gospel. We have forsaken home, forsaken wives and children, and all the endearments of home, everything that men love and hold sacred, even to the sacrificing of our lives for the salvation of our fellow men—gone without purse or scrip, gone forth in the midst of shame and ignominy, in the face of persecution of the most cruel and sometimes of the most dreadful character. We have done this, we are still doing it, we shall do it, until every soul under the broad canopy of heaven shall hear the Gospel of the Son of God, this message of life and salvation which has been entrusted to us. Every

mortal shall hear the glad tidings of salvation. They shall be judged by this message. They shall receive the blessings of God or His condemnation, according to their willingness to receive or their determination to reject the Gospel; and then when this life is ended, when this mortal is laid aside, we shall go into the spirit world, endowed with the same Priesthood and authority of the Son of God; clothed with that authority; enveloped with it, even the fullness of it; we shall go into the spirit world and continue this glorious labor of warning our brethren and sisters who once were in the flesh, until throughout the spirit world the Gospel of salvation shall be heard from one end of it to the other. It is a never-ending work that which we have taken upon ourselves. It will never terminate until this earth shall be redeemed, until the power of Satan shall be subdued, until wickedness shall be banished from the earth, until He reigns whose right it is to reign, and every knee shall bow and every tongue confess that Jesus is the Christ, the Son of God. Then will this labor cease so far as the family of man is concerned; but it will never cease until all who belong to this earth, whoever were born upon it—no matter in what age, no matter what time, no matter what nationality, shall be redeemed who can be redeemed.

Now, my brethren and sisters, you have some little idea of the character of the work in which we are engaged. Do we set too much value upon our Priesthood—when we talk about Priesthood and authority—when these are the labors that attend the Priesthood and that devolve upon it? No, we cannot value our calling too highly. And I say to you that you have entered upon a pathway

that leads back to God. You may dally by the wayside; you may fool away your time; you may be idle, indifferent and careless; but you only lose thereby the progress that you ought to make. Unless you commit the unpardonable sin, you will have to progress. It is written in the eternity of our God that every soul must progress that does not retrograde. Therefore, make good use of the time you have. Now is the time of your probation, now is

the time of harvest, now is the summer of your days. Let it not be said, the harvest is past, the summer is ended, and my soul is not saved. But let us bear in mind that now is the probation that God has given us. Let us make use of it by doing the works of righteousness, by keeping the commandments of God, by having our eye on the mark of our high calling in Christ Jesus; which may God grant in the name of Jesus. Amen.

**HOSTILITY OF THE WORLD TO THE
GOSPEL—REBELLION OF LUCIFER IN HEAVEN—SETH
GIVEN IN PLACE OF ABEL—WICKEDNESS OF THE
ANTEDILUVIANS—ENOCH'S ZION—NECESSITY OF
OPPOSING POWERS AND PRINCIPLES, THAT MEN MAY BE
TESTED—DIFFERENCE BETWEEN BIGAMY AND PLURAL
MARRIAGE—OUR MARRIAGE COVENANTS ARE
ETERNAL—ENMITY OF RELIGIOUS TEACHERS—OUR
CHILDREN SHOULD BE CORRECTLY TAUGHT.**

DISCOURSE BY PRESIDENT JOHN TAYLOR, DELIVERED IN THE ASSEMBLY HALL, SALT
LAKE CITY, FEBRUARY 12, 1882.

REPORTED BY GEO. F. GIBBS.

It is well sometimes for us to reflect upon the position we occupy before God; it is well for us to understand the relation we sustain to each other; it is well for us to comprehend the relation that we sustain to the Church and Kingdom of God; it is also well for us to know the position that we occupy in relation to the world in which we live. As intelligent

beings it is for us to comprehend all truth so far as we are capable of understanding it.

The Gospel is spoken of as being light; and when it was introduced by our Lord and Savior Jesus Christ it was then said, that light had come into the world. But while light had come into the world there was a certain class of people that loved dark-

ness rather than light, because their deeds were evil. Jesus, in alluding to himself, said: I am the true light. And He is spoken of as being the light that enlightens every man that cometh into the world. And again it is said of Him: the light shineth in darkness, but the darkness comprehendeth it not. There are many very significant sayings on the same subject, that afford food for thought and reflection.

The Gospel of the Son of God has always been obnoxious to a great portion of the human family. In it there is too much light, too much truth, too much intelligence; for the bulk of mankind; its principles are too pure, too noble, too elevating to accord with the general feelings of humanity and with that spirit that proceeds from the powers of darkness, and which rules in the midst of the children of disobedience. And hence people generally have been opposed to it, and they are opposed to it today. People oppose it, but they do not comprehend it. They speak against it; but they speak of that which they know not of. And while they think we are superstitious and ignorant, we know that they are; there is no doubt on that question. We know that they "understand neither what they say, nor whereof they affirm." Therefore to us they are objects of commiseration more than anything else.

Talk of Christianity and of the Gospel of the Son of God, in all the ages of the world, whenever and wherever it was proclaimed, there was a spirit of hostility and antagonism manifested towards it from the very first. We may go back as far as the days of Cain. We read that Adam had two sons, named Cain and Abel. Cain lent himself to the enemy of all righteousness, and became what is termed in Scripture,

the father of lies. He rebelled against God, and rebelled against his father, and instigated by the spirit of enmity which proceeds from the evil one, he killed his brother.

These things are not always understood nor the reasons for them. But it has been revealed unto us that Cain loved Satan more than he loved God, and that he placed himself under his influence. And when Cain and Abel offered up their sacrifice, Cain offered his at the instigation of the devil; and his sacrifice, of course, was not accepted. God knew his heart and the feelings by which he was actuated, and therefore rejected his offering. Then came Lucifer, the devil, and says to Cain, "I told you the Lord would treat you wrong; He has treated me wrong;" and he instigated him to kill his brother, which he did. And why? Because his brother believed in God, and obeyed God; and because he believed in the atonement of the Lord Jesus Christ, which had been made known to them; because he believed these principles, and because Satan was opposed to them, he instigated Cain to kill his brother.

It looked a rather awkward thing for the world under these circumstances. As we read it—there were two sons, one of them righteous, the other wicked; the wicked killed the righteous, and the world was left under these influences to a certain extent. But then Adam had other sons and other progeny, and he himself was there; and he believed in God, and blessed God for having revealed the Savior, and the plan by which he and his children were to be redeemed from the fall, which he had been an active participator in bringing about, which, probably, was all right that it should be brought

about. And from that time the spirit of antagonism existed between the two principles; the power of God and the power of the adversary. It had commenced, in fact, before that time. Lucifer and those that were associated with him were cast out of heaven because they rebelled against God their Heavenly Father. They were not willing that He should carry out the plan of redemption and salvation which He had devised before the world was; and having been cast out of heaven, he, with them, became full of wrath and of hostility against the purposes and designs of the Almighty in regard to the salvation and exaltation of the human family. And this spirit continues to grow and extend; and the descendants of Cain multiplied as did the other descendants of Adam.

By and by another seed was raised up to Adam, namely Seth, to stand in the place of Abel. "For God (said Eve) hath appointed for me another seed instead of Abel, whom Cain slew." And he became the representative of God, as Adam was the representative of God. He took Abel's place as the representative of God and the laws of God; and he had revelation, and the Priesthood, and the Gospel, and was acquainted with the principles of truth. Finally, there was a number of prominent men of whom we read, but of whom a very short account is given; no matter, it is not necessary to enter into details on these subjects, but I wish to touch upon some of the leading points thereof.

After a while wickedness had spread very extensively upon the face of the earth; so much so, that we read that the thoughts of men were evil and that continually; and it became inexpedient to the Lord to permit

the people to live to perpetuate their corruptions and infamies. And, therefore, God decreed that He would cut them off from the face of the earth, that they should not have the power to perpetuate their species, and thus become the fathers and mothers of lives and be the media through which the intelligent, pure spirits that existed in the eternal world should receive bodies or tabernacles. They were to be deprived of that privilege.

But before this was done the Lord sent messengers among the people proclaiming to them what was about to befall them if they did not repent and turn from their evil ways. Enoch was one of these; he stood at the head of that dispensation. He, as we are doing, sent out missionaries among the people who had become very numerous. Their mission was to call upon the people to repent and to obey the Gospel and to believe in the Son of God and to obey His law; and to tell them that God had prepared a scourge for those who would not repent, that they would be destroyed from off the face of the earth by a flood; and the people thus destroyed should be cast into prison, a prison which God had prepared on purpose for them. And when these men went to preach this doctrine many believed on them and they were gathered together, as we are, unto a place which they called Zion. And they were placed under the direction of the Holy Priesthood, men who were inspired of God, with whom He communicated; and whom he taught in all the principles pertaining to the Gospel of the Son of God; and they continued in this condition for a length of time. And as they gathered out from among the people, the Spirit of God was withdrawn from among the people; and they

became exceedingly angry, angry at Enoch and angry at those who preached the Gospel to them. And the nature of men is just about the same now as then. They spoke all manner of evil against the servants of God who ministered among them; they rejected their testimony, and not only that, but, like some of the very pious people in our day do towards us, they thought it would be doing God service to sweep these men off the face of the earth. And they thought so in earnest for they gathered together their armies for that purpose. The Saints were under the immediate direction and guidance of the Lord, and were, therefore, governed by revelation, and the power and Spirit of the Lord rested upon Enoch. And he rose up and prophesied and told the wicked of the fate that awaited them; and the power of God rested upon him in a marvelous manner, so much so, that the mountains trembled and the earth shook, and the people were afraid and fled away from his presence, because they could not endure it. Their armies were scattered, and they failed to accomplish that which they in their wickedness had designed to do.

But still the same spirit that animated them continued to grow and increase. And finally after the Saints of that day had become sufficiently taught, they and their city—that is, the great majority of them and their city, ascended up to heaven. We are told in the Scripture—which is a meager account of it, that—"Enoch was not; for God took him." And we may add, Enoch's city and Enoch's people were not, for God took them; they were translated. The principle of translation was a principle that at that time existed in the Church, and is one of the principles of the Gospel, and which will exist in the last days.

Many of these that were left, continued to bear testimony to the truths taught by their predecessors; and they themselves were caught up from time to time, according to certain revelations communicated through the Prophet Joseph Smith.

The spirit of antagonism to the truths of God, and to the order of God, and to the law of God, and to the Priesthood of God and the Gospel of the Son of God, continued to exist. By and by the flood came, and the things spoken of by the men who had preached among them, were fulfilled, and the people swept from the face of the earth. They were shut up in prison, in the prison house which had been prepared for them. A few people were left, eight only—Noah and his wife, and his three sons and their wives.

One of the great evils that existed among the people was that the sons of God married the daughters of men; or, in other words, many who were connected with the Church mixed themselves up with those who were not; and thus their hearts were drawn away from God, and in the sight of God they were no better than those who rejected His servants; and consequently they perished with the disobedient and wicked.

There is something associated with these things that it may be necessary to refer to. It is necessary there should be opposing principles, light and darkness, truth and error, virtue and vice, good and evil, etc. It is necessary that man should go through a state of probation and trial, that he should have the opportunity of receiving or rejecting correct principles, or the Gospel of the Son of God. And it is a further development to us, that if men have not had this opportunity upon the earth, they will still have it.

There is a further principle exhibited here in relation to this matter. Those very men who rejected the Gospel in their day were visited by Jesus after He was put to death in the flesh and was quickened by the Spirit; He went, we are told, and preached to those spirits in prison who had been disobedient in the days of Noah. And connected with that there is another principle; it is to place all mankind on the same footing, that all men of every age and nation may have the same privilege. And we are informed they will have. And hence, the Gospel is an everlasting Gospel; the Priesthood is an everlasting Priesthood; the work in which we are engaged commenced with our Father in heaven, it has been revealed from time to time to man upon the earth, and it will continue in all its power, fullness and glory in the eternal worlds, until all things that God has designed pertaining to the welfare and exaltation of the human family will be accomplished.

In relation to these things there are some remarkable passages contained in the Bible. For instance:

"As the days of Noe 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 Noe 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."

This is a very significant Scripture, and if correct is pregnant with the greatest consequences to the human family; if not correct then everything we believe in is a phantom and our worship and religion are vain, and not only ours, but every-

body else's. But if such a personage as Jesus existed, and if he spoke those words, He most assuredly spake the truth, and they will most assuredly be fulfilled.

Now, in speaking of the two great principles, the two opposites, it must needs be that there be opposition in all things; that is, darkness as opposed to light; error as opposed to truth; evil as opposed to good, etc. We are told by one of the old Apostles that the "Fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance;" and the spirit of evil is envy, hatred, malice, lying, slandering, uncharitableness, etc. We are told also in the Book of Mormon the same things precisely. Whenever we see lying, slandering, enmity, hatred, malice, we see the fruit of the spirit of darkness, no matter how pious the people are who profess these sentiments and who operate therein. And this is carried out still further in the revelations of John; the Lord through him says: "For without [the city] are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Such characters have no place within; but those who fear God and work righteousness, who have washed their robes and made them white in the blood of the Lamb, they will be introduced into the presence of God, to participate with Him in the glories there referred to.

Hence, while these things here upon the earth make men feel exceedingly unpleasant, exceedingly unhappy and uneasy, when they get through and expect to get to heaven they will find themselves outside the city, because the pure would not have such society among them, neither would they here. It is necessary, I say, that those princi-

ples should exist in order to test men, to try and prove them. It was necessary that Jesus should be tried in this way. We are told that "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." And again, when John saw an innumerable company clothed in white, one was heard to ask, "What are these which are arrayed in white robes? and whence came they?" The answer was: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple."

There is something very interesting for Saints to reflect upon in relation to these matters. And there is something that goes a little further than we think about sometimes; and that is, while we profess to be followers of the Lord, while we profess to have received the Gospel, and to be governed by it, a profession will amount to nothing unless we have washed our robes and made them white in the blood of the Lamb. It is not enough for us to be connected with the Zion of God, for the Zion of God must consist of men that are pure in heart and pure in life and spotless before God, at least that is what we have got to arrive at. We are not there yet, but we must get there before we shall be prepared to inherit glory and exaltation; therefore a form of godliness will amount to but little with any of us, for he that knoweth the master's will and doeth it not shall be beaten with many stripes. It is "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 which is in heaven." These are doctrines of the Gospel as I understand them. And it is not enough for us to embrace the Gospel and to be gathered here to the land of Zion, and be associated with the people of God, attend our meetings and partake of the Sacrament of the Lord's supper, and endeavor to move along without much blame of any kind attached to us; for notwithstanding all this, if our hearts are not right, if we are not pure in heart before God, if we have not pure hearts and pure consciences, fearing God and keeping His commandments, we shall not unless we repent, participate in these blessings about which I have spoken, and of which the Prophets bear testimony.

However, to proceed in relation to these matters I said that it was necessary there should be opposing powers, and that men should be tested and tried as Jesus was, and just as other people have been. And why? Having passed through this ordeal that we may overcome the evil with the good; for it is to him that overcometh, saith Jesus, that I will grant to sit down with me upon my throne, as I have overcome and sit down upon my Father's throne. It is not to him that puts on the armor only, but to him that fights the good fight of faith, and overcomes the world, the flesh and the devil; for him there is laid up a crown of righteousness which the Lord, the righteous Judge, shall give unto Him.

That power and spirit that disturbed the elements and affected the people of the old world still operates among the children of men, and it is—I was going to say a necessary adjunct to the Gospel, in order that men may be tried and proven. Jesus,

of course, understood these things when He said, "If they do these things in a green tree, what shall be done in the dry?" Said He, "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 exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." There is something very pleasing in reflecting upon these things. To be thrown into a world of evil where strife and corruption exist, and to be mixed up with it; and then to have sent to them the principle of truth, a spark of intelligence descending from the throne of God, the light of the everlasting Gospel, which if men receive in their hearts will bring them into communication with God their Heavenly Father, and make them to feel that they are fighting on the side of God and the right, for everything that ennobles and has a tendency to exalt man. There is something worth striving for in a battle of this kind, and there is something glorious in being able to conquer. It tries men's souls sometimes. Peter, you know, trembled under it; but Jesus said, "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 body and soul in hell." I say unto you fear Him; never mind the other power. You have drank from the river the streams whereof make glad the city of our God. The light of eternal truth has beamed upon your minds, and your hearts have been glad in the hopes of eternal life which have been presented to you when under the influence of the Spirit of God. You have rejoiced in the hope that blooms with immortality and eternal lives. Filled with this Spirit you feel that

you are an eternal being having the principles of the everlasting Gospel within you; that you have received the everlasting Priesthood, that you are associated with principles that will exalt and ennoble man in time and throughout the eternities to come. There is something pleasing about it.

And when these miserable "dogs" howl and the coyotes yelp and exhibit their folly and nonsense—I was going to say, who the devil cares? Some people would think it is impious to say a thing like that. Yes, and the same people think it very honorable to lie in order to oppose the truth. No matter what men think of these things. I am not very precise in choosing my words in reference to such matters.

But then, did we expect to get along much better? People are very much exercised about us. Well, let them exercise themselves. They are very much troubled. Let them trouble themselves. I am pleased to witness the spirit of calmness and quiet and unconcern that exists among the Saints of God. It is the Spirit of God and the Gospel of the Son of God that gives that. And it is for us to continue to do right and keep the commandments of God; and let us be careful that when men tell these horrible stories about us, that they are not true. Blessed are you when men revile and persecute you, and say all manner of evil against you, falsely, for Christ's sake; but if they should speak evil of us, and that evil be true, then there would be no blessing connected with it. We could tell a great many things truthfully against these same people that slander and lie about us; but it is a dirty business, a business that reflects no credit upon anyone that is engaged in it. Let them take their course. We can afford to

move upon a higher plane, doing good to them that injure us; and we can pray for those who evil entreat us; that we may be the children of our Father in heaven, who makes His sun to shine on the evil and the good, and His rains to descend on the just and on the unjust. Who, let me ask, were to be pitied during the time of the flood? The people that disbelieved and disobeyed the Gospel, or the people that were caught up to heaven? Would you feel very sorry for those who were connected with the Zion of God, or would you feel sorry for those poor, miserable, little-souled, ignorant people who rejected God and His law, and who in consequence had to be swept off from the face of the earth—which class would solicit your commiseration?

Today God has revealed to us great principles; and he is desirous that we should do right and obey His law, and keep His commandments.

Among other things there is a great hue and cry about what they call polygamy and what they call bigamy; but our plural marriage is no more their bigamy than white is black or than light is darkness, but seemingly neither they nor their judges nor legislators either can or do want to comprehend the difference between the two, great as it is. It would seem that they either do not know or do not want to know the difference between a man's marrying a second wife without the consent or knowledge of the first wife, and in doing so deceiving the one he marries, who believes him to be a single man; and a man's marrying a second wife with the knowledge and consent of the first wife, and living with his wives in honorable wedlock, performing the duty of a husband to them and of a father to their children,

and maintaining sacredly his marriage vows. I would suggest either a little gas or electric light be turned on, and that it be allowed to shine upon the visions of their dull understandings; it may help them some. But it is evident that men do not want the truth, therefore they must believe as they choose in regard to these things; it is really a matter of no moment to us. But for the information of such people, if there be any, let me say, their bigamy is deception and fraud and a breach of the marriage covenant; while our polygamy, as it is called, is the fulfilling of the marriage covenant, it is honorable and the fruits of it are good; theirs is done clandestinely, ours openly; we acknowledge ours, they repudiate theirs. They judge us from their own standpoint, and their eye being evil, of course they see nothing but evil in us. With them a man may have his wife and also be mixed up with other women, and while he may be rolling in wealth, at the same time, perhaps, his poor, unfortunate offspring, the product of his vice and corruption, may be sweeping the crossings of the streets of our large cities, begging from his father a penny to help to support a miserable existence. This is compatible with their high state of civilization and purity. God save us from such "Christianity," from this time, henceforth and forever. ["Amen" from voices in the congregation.] We do not want it. We would say in relation to that what a Prophet said on a certain occasion, "O my soul, come not thou into their secret; into their assembly, mine honor, be not thou united." We expect to be associated with more honorable principles, and with more honorable people in time and throughout all the eternities to come.

There is one thing I wish to say, we do not preach to them this very obnoxious doctrine of polygamy for them to practice. Our Elders are sent forth to preach faith, repentance, and baptism for remission of sins. The doctrine of plural marriage does not belong to people who are governed by such principles as they are, people who break their marriage vows and who wink at those who do it, people who violate their sacred honor with the opposite sex and trample upon and destroy millions of the daughters of Eve, and drag them down to death and destruction—it does not belong to such people; it belongs to the people who have obeyed the Gospel of the Son of God, the people who are in possession of the principles of life, and who are keeping the commandments of God; it does not belong to Latter-day Saints even unless they are pure and virtuous; unless they are honorable and worthy they cannot be associated with any such thing, much less can the class that I have referred to who are making so much noise about it; so they need not trouble their heads.

These things you Latter-day Saints understand. When President Hayes was here, in conversing with him I told him that it was not our intention to crowd our peculiar ideas upon the religious world; that we had received the doctrine of plural marriage as a part of the Gospel, and that it was only for pure men and pure women, that class, and that class only, could receive it and practice it, and make it honorable; it was not for the licentious and corrupt, but for those who feared God and worked righteousness, who were true to themselves and true to the female sex, and who would stand by and sustain them and preserve them in purity and honor. There is

quite a difference, you perceive, between the one and the other.

We are seeking to carry out the word and will of God, according to the revelations which he has given unto us, all of which are based upon truth, virtue, purity and holiness, principles that are eternal, that always have existed and always will exist. The Christian world make their covenants for time only; we for time and for eternity. They expect to be associated with their wives "until death do them part." We expect to be associated with ours not only for time but for eternity. They not entering into any covenants for eternity, assume no obligations beyond this life; but I am sorry to say, it is quite a common thing among them to violate the covenants they make pertaining to this life. But that I may not be misunderstood let me say further with regard to this, there are many honorable people in our nation as well as other parts of the world, men who regard strictly the honor of their social ties, men who feel interested in the welfare of society, who are desirous to see correct principles prevail; but with the understanding they have of us—they believing that we are corrupt and are introducing religious tenets for the purpose of gratifying the sensual passions of man; that all are vile and corrupt at heart, and that we take the ground that we do for the purpose of defending our position and of making it statutory—I do not wonder at such men entertaining the feelings they do against us, because believing the lies that are circulated about us, they, of course, think that we are introducing that which will corrupt and demoralize society; and they know the state of society now, and so do we. And they are desirous to stop a thing of this kind. The clergy, too, are very

much exercised, as a class, about us, and they appear to be the most incapable of all classes to tell the truth concerning us; these pious people circulate all kinds of falsehood about us under the name of religion. I need not refer to those things, the fact is well known to you.

Is it then to be wondered at that people generally who do not comprehend the true situation should come to the conclusions they do about us? I think not. Should we feel angry at such a feeling? No. Should we feel angry at those falsifiers? No; they are to be pitied because they yield themselves to work iniquity; they, therefore, become subjects of compassion. What did the same class of persons say of Jesus? If he healed the sick, or opened the eyes of the blind, they persuaded the people to give God the glory for, said they, "we know this man is a sinner." If He cast out devils, this pious class said, He did it through Beelzebub the Prince of devils. And even when he was condemned to die and the people were asked whether He should be released or whether Barabbas, the thief, should be released, it was "the chief priests and elders," the pious clergy of that day, that led the popular clamor, that "persuaded the multitude that they should ask Barabbas, and destroy Jesus." The same spirit that moved upon the religious teachers of that day to incite the populace against Jesus and the Apostles, is moving upon the same class today to do the same towards us; and they are doing all they can do. They, notwithstanding their piety, are of their father the devil whose works they do. And what shall we do? "Rejoice and be exceeding glad: for great is your reward in

heaven: for so persecuted they the prophets which were before you."

Do we want to force the Gospel upon them? No. All religious classes, the Methodists, the Presbyterians, the Baptists, the Catholics, and all others have the right to worship God as they please, they have the right to either receive or reject the Gospel of Christ. If we had the power to force it upon them we would not do it; freedom of the mind, and the free exercise of the rights of men is part of our religious belief; therefore, we would not coerce them if we could. And if I would not coerce them in that I certainly would not crowd upon them the doctrine of plural marriage, for it is well known that after men join our Church they must prove themselves sometime before they are considered worthy of it.

When I reflect upon the terrible degradation that exists in the land, and the dens of vice and infamy that flourish and keep pace with our boasted enlightenment, I am not surprised that honorable people should feel horrified at the misrepresentations and lies that have gone forth concerning us. I received a letter not long ago from Brother Cannon, in which he states that he was approached on the subject by a gentleman, a member of Congress, who had visited here. He told Brother Cannon that when he was here he was told some very strange stories about the Mormon people, and he had made up his mind when he should meet Brother Cannon to speak to him about it. He said that a gentleman, or at least, a person that had the appearance of respectability, told him when he was here that doings akin to a Saturnalia were quite a common thing among the people—the promiscuous mixing

of the sexes indulging in unrestrained license. This gentleman says that this was told to him in the most solemn manner, and that too by a resident of this city. He told Brother Cannon too that he was glad to hear him contradict it. You know Latter-day Saints whether such a condition of things exists among us or not; and yet such willful falsehoods are fabricated and circulated by persons who pass themselves off as our friends. It cannot be wondered at that honorable men should feel exercised in their feelings against us; but when this class of people—and there are thousands and tens of thousands and millions of such people—are correctly informed, they will feel differently toward us. But then, it matters not really what men's ideas and feelings may be; and I do not feel that we are called upon to contradict all the infamous lies and misrepresentations that are circulated about us by men and women who are living in our midst. I say now, as I said to a gentleman not long ago who remarked, that a great racket was being made about us, meetings were being held and resolutions were being passed, etc.—I said, they may work as they please and "resolute" as much as they please, this we could easily stand, but hands off.

We are accused of being degraded and ignorant. I find that there is nearly twice the amount of illiteracy in the whole of the United States *pro rata*, as there is in Utah; and this fact exists notwithstanding they have had millions of dollars to sustain their institutions of learning while we have not had a penny. I am grateful to God our Heavenly Father, that we stand in as favorable

a position. Let us continue to go on in every good word and work. Let our young people's improvement associations, and our Sunday and day schools receive our encouragement and aid; and let our children be taught by our friends and not our enemies. Latter-day Saints, will you send your children to be taught of people who would teach them enmity to their fathers and mothers, and who would sow in their young hearts the seed of enmity to the principle of religious liberty, men who, if they had the power, would destroy the altars of freedom that the fathers of this country fought for? We do not want our children to be instructed by persons whose mission among us is to endeavor to instil into their young hearts enmity to the Gospel of the Son of God as revealed by Him through His servant Joseph Smith. We have men quite as capable to teach as they are. We stand on a platform as elevated as theirs, and a great deal more so. And by and by we expect to be as far ahead of them in science, art and literature, and everything calculated to ennoble and exalt a people and a nation, as we are now ahead of them in regard to religious matters. But as to their religious matters, you may wrap up the whole of them in a thimble and put it in your vest pocket, and hardly know it was there. [Laughter.] Any ten-year-old boy of ours who could not meet any of their ministers on matters of religion, I should consider very ill-informed.

Well, it is for us to keep the commandments, to train up our children in the fear of God, to live unto God, and I will risk the balance. Amen.

**OUR LABORS ARE INTERESTING AND
PECULIAR—CHARACTER OF THE LATTER-DAY
SAINTS—THE BLESSING AND PRIVILEGE OF
PRIESTHOOD—THE PRIMARY ASSOCIATIONS—OUR
WARFARE IS ONE OF FAITH—WE MUST IMPORTUNE FOR
OUR RIGHTS—NECESSITY FOR GOOD LAWYERS—THE
GIFT OF WISDOM—PERSECUTION WILL TEND TO UNITE
US—WE SHOULD BE PURE.**

DISCOURSE BY APOSTLE FRANKLIN D. RICHARDS, DELIVERED IN THE TABERNACLE,
OGDEN, SUNDAY AFTERNOON, JANUARY 18, 1885.

REPORTED BY JOHN IRVINE.

It is always a pleasure to meet with the Saints, and I always find substantial pleasure in bearing that portion of the labor of the ministry which devolves upon me. Of course there are times when human nature is physically incapacitated from labors. Nevertheless I rejoice exceedingly in the contemplation of the work that we are engaged in. Certainly the review of our immense subject, our great calling, our vast labor, and the wonderful results that follow them—when they are reviewed as they were this morning, and called up before our minds, must awaken deeply interesting and I should hope broadly expanded views and reflections in the minds of the Saints.

We are, as a people, and also our labors as well as the results of them, a great outstanding witness to the world of the divine character of the work we are performing—the high order of our calling to perform that

work, as well as pointing significantly to the grand and glorious results which must inevitably follow the labor and toil that are now upon the Latter-day Saints. Any person whose bosom is warmed and whose intellect is lit up by the Holy Spirit must rejoice greatly in the contemplation of the great last dispensation which is now fairly before the world, fairly upon the Saints, like the harness that is upon those that are appointed to labor, to pull, to lift, and to toil.

Where is there any people upon the face of the earth, except the Latter-day Saints, who have from their religious convictions—or from any system of ethics or morals that they possess, gone forth upon the face of the earth, and, from honest, conscientious convictions, and, from their most heartfelt appeals, taken hold of the honest in heart, or of the vicious in heart; anywhere upon the face of the earth, and gathered

together a people comprising twenty to thirty different languages and nations, and brought them together to any place, located them, and established a system of government that has been for their improvement, for their benefit, for the increase of their influence, their peace, or their happiness in any sense, either spiritual or temporal?

You can look abroad upon the earth in vain to find any other example that has any kind of relationship, or bears any kind of analogy or appearance like unto the work that is being performed by the Latter-day Saints in the days in which we live.

Who is it that is doing this work? What is the character of this people? Are they those that have been through the schools and been educated to appear in the most plausible and convincing manner in all classes of society? Are they those that have been brought up in affluence and comfort; that can present everything that is pleasing and engaging to the eyes, the ears and the minds of those they address? Not at all. Not many learned or noble. It is often the inexperienced boys that are picked up from the plow, from the workshop, to the humblest of laboring men, toiling, struggling, and many a time when they have not been able, from persecution and oppressive circumstances in which they have been placed, to make a comfortable livelihood, yet they have left the bosoms of their families and gone forth in faith carrying the principles of eternal truth and administering them, with an honest heart and clean hands and by the authority of the Holy Priesthood from heaven to the children of men. And what have they done? What has this simple, humble plan accomplished? Without money in

their pockets, without letters of recommendation even to the people, without means oft times to make them comfortable, abnegating themselves, deficient in the comforts and necessities of life, they have gone forth with their hearts full of love and blessing to the human family to find other bosoms kindred to their own, though strangers in appearance, ready to receive the glad testimony of these servants of God. It is not the learned and the noble, nor the wealthy of the earth that have brought their hundreds, their thousands and their tens of thousands to this country.

It has been the potency of those principles that have been taught by the simple and many times silent testimony of the Holy Ghost, by the still small voice, that has carried conviction to the honest, the humble, laboring poor, and has brought them home here to Zion—they that want to know more of God, they that come from the crowded cities and other portions of the earth—find here a piece of a new world; they take hold and make to themselves homes, all in the name of Israel's God, and by the calling of the voice of the Good Shepherd. Oh, how beneficent and how munificent has the Lord our God been unto us! Behold! as I look abroad this afternoon in this house, I contemplate the great mass of this congregation that are partakers of the Holy Priesthood. It is not a few that are partakers of the holy calling, the authority to administer in the name of the Lord Jesus Christ. It is the echo of that saying that is written in the Scriptures where the Lord has said that He would take of Israel and make of them a nation of kings and priests unto Himself. Behold ye, my brethren and sisters, here they are.

Here is Israel gathering together, being taught of the Lord, to learn of His ways and walk in His paths, that they may receive the blessing and be clothed upon with power, as the Prophet said: "Awake, awake; put, on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." What are these beautiful garments? These beautiful garments are the clothing upon with the authority and power of the Holy Priesthood. It is that which makes people beautiful; it is that which makes people useful; it is that which causes the Saints to sing: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" It is that excellence of the knowledge of God that makes men and women beautiful, and makes their acts delightful when they are performed in righteousness in the name of the Lord Jesus Christ. I rejoice when I look around and contemplate this precious privilege—that there is scarcely an individual that has come to years of judgment and understanding but is a partaker of some measure of the Priesthood, if no more than the office of a Deacon that can administer blessing by attending to the door, wait upon the tables, and also by attending to other temporal duties from time to time as they may occur.

Here let me say, that every officer in the Church, from the Deacon up to the Apostle, should realize that it is his duty to endeavor to administer blessings by the virtue of the calling of God which is upon him; he ought to feel thus, and every sister that is the wife of such an husband should feel, if she has received with him her blessings in

the house of the Lord, that it is her privilege and duty to administer blessings, comfort and happiness to her husband, to her children, to her family and household. Every one in all the Church should be filled with a spirit of blessing. The authority of the Priesthood should cause a gushing forth from the fountain of the heart, a bubbling forth of streams of blessing, of consolation, of comfort and of rejoicing, each should try to help and benefit the other in every possible way.

Contemplate the immense army, I may say of Seventies and Elders we have among us; and what a work are they doing in the nations, and what a work are they doing and ought they to do at home in preaching the Gospel to each other, in encouraging and strengthening those whose hands sometimes hang down, and whose knees tremble; speaking comforting words to the Saints, saying, "Dear brother, thy God reigneth, trust in him." Notwithstanding all that we see on the right hand and on the left, and all that we hear, the Lord God has not forgotten His people, nor has He forgotten to educate and instruct them, in all that He knows is for their greatest good, so that by and by He may come and find a nation of kings and priests who shall reign with Him on the earth a thousand years. We ought never to forget that we are in a school of experience. Every brother and every sister should feel that they exert an influence that will tend for good or for evil.

We ought to feel concerned for our little ones. How precious they are! Sometimes I hear the brethren testify how much good is being done by the Relief Society and the Associations. I want to hear them

talk about the Primaries, and tell us how the little children are getting along. It seems hard to get it into the heads of some of the parents as well as some of the Bishops to realize the importance of teaching and instructing these youngsters, some seem to consider it the sole duty of the Primary Associations, while others think it the duty of the parents only to see after them. Now, I think we miss it in trying to thus shirk the responsibility. I think we should all try to understand more perfectly the worth of souls. Oh, if the sisters and brethren that have the charge of these little Primary Associations could only realize that every little child is a gem that they are called upon to polish, to cut, to refine, to shapen, to burnish, to fit and prepare to stand in the diadem of its father's crown. This is the way in which we ought to look at these small but precious jewels. We should assist the little ones to grow up to be mighty men of Zion, that shall come up to teach Senators wisdom, rebuke strong nations, though they may be far off and become a wholesome terror to the ungodly.

As Apostles, as Bishops, as High Priests, as Elders, as well as fathers and mothers, we need to get more of the spirit of this great work in all its different branches, and keep it with us; always have a blessing to dispense; everywhere a word of comfort and consolation to bestow. We should seek for the Spirit of God and get that measure of it that will bear us up, that they will make us feel the cares of life are trivial; that will sustain us under every circumstance. We can bear wonderful trials; we can live though and outgrow them and look back on them and wonder how we passed through them, realizing that we never could

have done so but for the help of God that sustained us in it. Then give Him the glory.

Every officer, then, in the Church should be full of blessing to his fellow man. Only think how many patriarchs there are. They should feel to bless all around. No doubt they do, sealing upon those to whom they administer the blessing of eternal life in perpetuity.

The school that we are being educated in is a strange one. You cannot pick up the Bible and find anything that is like it. In ancient days, when there was a warfare, it was a warfare of carnal weapons, many times. Not so, in our days; and as if the Lord were determined to put carnal weapons far away from us, He even permitted the Gubernatorial order preventing us carrying firearms with which to celebrate the 4th of July, and then, on the top of that, He has given us the abundant testimony of peace all around, even with the hostile natives. Is not this an overwhelming testimony that the Lord wants us to work with the other class of weapons—the sword of His Holy Spirit, the power of eternal truth—the ammunition that wants to be kept alive, active and burning in our hearts.

When we come to contemplate this matter, our warfare is entirely in another direction, it has to be carried on and accomplished by the power of faith. We have to contend for our liberties and the rights of the people before the courts, wherein we strive to maintain the Constitutional rights to which we are entitled, both civilly and politically. We have not gone to the authorities that are over us in the nation and supplicated them saying: "Will you please give us some extraordinary liberties or privileges—we

contend for the rights of every American citizen, which are our rights." We have not cut ourselves off from the rights of citizenship. Our fathers fought to help obtain and bled to help establish the blessings and privileges, the liberties and powers of this glorious government to all its loyal citizens; and when this Church was established, it went on for more than thirty-two years—no law of the Church conflicted with the laws of the land, until it became necessary in the opinion of some politicians that the Saints should be made offenders in the eyes of the nation and of the world. Then it was that Congress passed a law—the law of 1862—prohibiting plurality of wives, polygamy, or bigamy, as they choose to call it. Now, then, we have not risen up against the laws of the land; it is the laws of the land and the men of the land that have risen up against the people of God, and have brought their offensive warfare in this matter, and we are thereby placed on the defensive. The nation have been pleased to say that we shall not worship God according to the dictates of our consciences, as required by some of the laws and ordinances of His Church; and have made laws to prevent us from so doing, if possible. Hence it is that, while we go before the courts we do not go as suppliants for something extraordinary, or for something that other people have not got. We ask to be preserved our rights, the rights that belong to every American citizen. It is for this that we go through the courts, appealing from the District Court to the Supreme Court of the Territory, and then to the Supreme Court of the United States.

Now, is not this a great and an important lesson of experience and

instruction, and yet there is occasion, for all this is required in the Book of Doctrine and Covenants. The Lord has said through the Prophet Joseph to us, that we must importune at the feet of the judges—do you remember it?—and at the feet of Governors—do you recollect that—and at the feet of the President, and then, says He, if your importuning does not prevail, and you do not obtain all things which you have a right to, He will come out of His hiding place and take the matter into His own hands. So you see we have some importuning to do before, or at the feet of Judges, Governors, and Presidents, in order to maintain the liberties guaranteed by the Constitution of our country.

Right here I want to say a word or two especially in regard to the way we have to do our importuning. I refer to a discourse by President Young, in which he said he wished he had five hundred young lawyers full of the spirit of the Gospel who would rise up and help to maintain and defend our rights before the courts of our country. The discourse was published in the *Deseret News* and republished in the *Journal of Discourses*. It is public matter for anybody to read that wishes to. But a few days ago, however, a Bishop remarked that it looked very singular for one of the Apostles to raise up a lawyer, and thought there must be a screw loose somewhere. It happens, however, once in a while that some Bishop wants my son or someone else's son to help defend them before the courts. (Laughter.) I wonder if there is any screw loose there. Excuse me, brethren, for this reference; but I wish we could have a goodly number of substantial young men growing up in our midst who would become skilled and

mighty in the law, and who could go into any of the courts and set forth the true principles of justice and equity in all cases. We need more of such men. We do not want men to become lawyers, turn infidels, and live for nothing but the little money they can make. We want to raise up a corps of young men armed with the Spirit of the Gospel, clothed with the Holy Priesthood, who can tell the judges in high places what the law is, and what equity is, and can plead for the cause of Zion, and help maintain the rights of God's people. Hence you see we have got to carry on these matters. Our rights are infringed, and we have got to defend ourselves as best we can. We are told that we must plead with the dignitaries of the earth; plead with them until their position on our question is known; they have got to declare themselves.

There are different branches of the government, which are considered coordinate. For instance—there is the legislative branch, namely, Congress. Then there is the President, who represents the executive branch. Then there is the army and navy, which is the arm of power to carry out and maintain physical defenses. And then there is the Supreme Court, the legal tribunal that stands at the very head, if you please, and pronounces upon the constitutionality of the acts which Congress passes. Hence we see our case has not only to be brought before and had cognizance of in the Congress of the United States to ascertain if they will make laws to oppress us, but these laws can be taken to higher courts, to see whether they will maintain the rights of God's people in the land. And does it seem a terrible thing that one or two should get cast into

prison? As President Cannon contemplated this morning, half a dozen would cover all such cases within the last twenty-two years, and the persons connected with the most notable cases have come in and furnished the evidence for their own crimination, under the promise that punishment would not be inflicted. But like the Governor of Illinois, who pledged his honor and the honor of the state to protect our Prophet and Patriarch, all such promises were broken. Nevertheless, in this manner we have got to test the purity or impurity, the integrity or otherwise, of the different branches of the government under which we live.

God is going to make His people a great people. He has designed them to be the means not only of revealing among themselves, what they are, and what they are here for, but of making them a standing testimony of the truth before the whole world. The great knowledge of which we have become possessed cannot be hid under a bushel, cannot be hid up in a dark place. Here we are in the heights of the continent, calling Israel home, ready to impart the light that is within us, to all of Adam's children who will receive it. Let us seek to be wise. The Lord has told us of certain classes of defense which are better even than the employment of weapons of war. And what is it? It is the gift of wisdom. "Wisdom is better than strength, or weapons of war," said the ancient man, who tested the matter and found it out. Now, let us understand that the "fear of the Lord is the beginning of wisdom" and a good understanding have all they who keep His commandments.

My brethren and sisters: let us not be discouraged in the least. Remember that no great revolution

was ever achieved without some fighting. Some battles have had to be fought, some victories had to be achieved. It is while the war is going on that some get wounded, and other contingencies arise, and some things necessarily happen that are unpleasant. But after the war is over, and the new government is instituted, the grand improvement is then felt, as it has been felt in this nation ever since the thirteen colonies fought and maintained their independence from the mother country. It is true we have been oppressed a little. But our enemies do not make very much at it. We live and thrive notwithstanding, do we not? How singularly the Lord works with men. The people of the Southern States through the war and since, have been limited or deprived of some of their rights. And some few men—Senator Brown for one—are not afraid to rise up from their seat and defend the right whether in behalf of Mormon or non-Mormon, and expose the doings of self-righteous men in New England, exposing the fruits of their monogamous marriage relations as compared with our marriage institution. The Lord has raised up men sometimes to maintain the rights of His people. He will allow us to be pinched from time to time as it may be necessary to unite us together, to make a wife love her husband a little better, to make a husband love his wives and children a little better, and to strengthen the bond of union in every heart. For my part I rejoice in this work, and seek continually to gather knowledge. I rejoice that I have lived to see the work of God established on the earth. Let me tell you, my brethren and sisters,

the greatest affliction some of us have: it is some great fearful apprehension that something is going to happen. We naturally borrow trouble. We should not do that. Just consider that the work is the Lord's. Be certain you do your duty every day. And when you lay down at night do so with a clear conscience, and enjoy slumber and be refreshed, and rise up in the morning, in the likeness of the resurrection, prepared to renew the contest of life. Thus we should go on step by step, adding faith to faith, keeping the commandments of God, and purifying ourselves all we can. The Lord will bless us in proportion to the degree that we endeavor to purify ourselves, and keep His commandments. That is the great secret of our full acceptance with God. We must purify ourselves as He is pure.

I do not consider it proper for me to occupy more of your time this afternoon. I feel to say I rejoice in this work. And I say unto every brother and sister that keeps the commandments of God, be joyful and rejoice in Him. He has called us to the work in which we are engaged, and He is educating us, as I said before, in order that by and by He may have a nation of kings and priests, judges and rulers to help Him bear government and rule over this earth in righteousness, when the curse shall be taken from it, and when truth shall prevail from one end of the earth to the other. May it be our happy lot to be there and rejoice with father Abraham and all his family, is my humble prayer, in the name of the Lord Jesus Christ. Amen.

**THE WORK OF GOD ONLY PARTIALLY
UNDERSTOOD—MANIFESTATION OF THE FATHER AND
SON TO THE PROPHET JOSEPH—THE PRIESTHOOD
CONFERRED UPON HIM—KIRTLAND TEMPLE, AND THE
MINISTRATIONS OF MOSES AND ELIJAH—BENEFITS AND
USES OF TEMPLES—PUBLIC AND PRIVATE
IMPROVEMENTS ADVOCATED—CHILDREN SHOULD BE
PROPERLY TAUGHT—WIVES SHOULD BE KINDLY
TREATED—EXHORTATIONS TO VIRTUE AND PURITY.**

DISCOURSE BY PRESIDENT JOHN TAYLOR, DELIVERED AT MALAD, ONEIDA COUNTY,
IDAHO, WEDNESDAY MORNING, OCTOBER 20, 1881.

REPORTED BY GEO. F. GIBBS.

I am pleased to have the opportunity of meeting with you. We have been traveling during the summer through many of the various Stakes of Zion, and we thought that our labor would not be complete without visiting you. We have general and Stake Conferences, but the circumstances and numbers of the people do not allow of them attending these meetings, and therefore we think it well to come among you at your own homes, to see you, and converse with you, and to feel after your spirits, and that you may see and talk with us and feel after our spirits, that we may be mutually benefited and blessed; and that we may be the better prepared to operate together; for if we can comprehend it, we are engaged in a very great work. Not only we who are here, for we form but a very, very small portion of the Latter-day Saints; but the people that are Latter-day Saints in this Territory and those that are in Utah, and that are in Colorado and Arizona, and

those that are scattered abroad in the different places throughout the earth, wherever a branch of the Church is organized. We do not all comprehend this work; in fact, comparatively a very few do. It is a work in which not only the Latter-day Saints are interested, but everybody else, if they could understand it; but they do not. And, indeed, we can hardly understand it ourselves. We get a faint glimpse, as it were, of certain truths, mixed up with many errors which we have previously entertained; but it is very difficult for us to understand correct principles; and if we would comprehend them at all, it must be by a life of devotion to God, and by complying with His laws, some of which Brother Joseph F. has spoken upon this morning, and which the other brethren present talked about yesterday.

The object that God has in view is to benefit mankind as much as lies in His power. We talk sometimes about moving heaven and

earth, but God has moved heaven and earth for the accomplishment of that object. Men in most instances have been blinded by the adversary who leads them captive at his will, but they do not know it. And he operates very frequently among us trying to lead us astray, and we do not know it. It is a very difficult thing for us to comprehend the position that we occupy to God and to His Church and Kingdom.

God desires our welfare, and He has instituted laws for that purpose; He has introduced the everlasting Gospel for that purpose; and He has restored the Holy Priesthood that existed anciently, together with all the principles, blessings, powers, rites, ordinances, and privileges that have graced the earth from the commencement of time. We can hardly realize this important fact, but when you reflect you will see some peculiar features associated with this work.

We all look upon Joseph Smith as being a Prophet of God. God called him to occupy the position that he did. How long ago? Thousands of years ago before this world was formed. The Prophets prophesied about his coming, that a man should arise whose name should be Joseph, and that his father's name should be Joseph, and also that he should be a descendant of that Joseph who was sold into Egypt. This prophecy you will find recorded in the Book of Mormon. He had very great and precious promises made to him by the Lord. I have heard him say on certain occasions, "You do not know who I am." The world did not like him. The world did not like either the Savior, or the Prophets; they have never liked revealed truth; and it is as much as a bargain for the Saints even to bear the truth.

In the commencement of the work, the Father and the Son appeared to Joseph Smith. And when they appeared to him, the Father, pointing to the Son, said, "This is My Beloved Son. Hear Him!" As much as to say, "I have not come to teach and instruct you; but I refer you to my Only Begotten, who is the Mediator of the New Covenant, the Lamb slain from before the foundation of the world; I refer you to Him as your Redeemer, your High Priest and Teacher. Hear Him."

What next? Then came men who had held the Priesthood before. Who were they? Moroni, an ancient Prophet who had lived upon this continent and who had charge of the records from which the Book of Mormon was translated—a fitting person to introduce the same principles again. Afterwards it was necessary that the Priesthood should be conferred; and John the Baptist came and laid his hands upon Joseph Smith and Oliver Cowdery, saying, "Upon you my fellow servants, I lay my hands, and confer upon you the Aaronic Priesthood, which shall never be taken from the earth again, until the sons of Levi offer an acceptable offering before me." That was the Lesser Priesthood—the Aaronic—appertaining to the bishopric. And why was John the Baptist chosen to confer this Priesthood? Because he was the last that held this holy Priesthood upon the earth. And why did he come? Because the Priesthood administers in time and eternity; both the Aaronic and Melchizedek. And he, holding the keys of that Priesthood, came and conferred it upon Joseph Smith. When he had conferred this Priesthood upon Joseph Smith, other things had to be conferred; that is, what is called the Melchizedek Priesthood. But you understand

but very little about that, as the Indian would say, about so much (meaning the point of the finger). If you did you would think and act differently from what you do. Who held the keys of that Priesthood? Peter, James and John, who were three presiding Apostles. Did they confer this Priesthood upon Joseph Smith? Yes; and if you were in Salt Lake City and should go into the Assembly Hall, you might see these things pictured out on the ceiling of that building.

What next? They built a Temple by and by, as we are doing now, in Kirtland, Ohio. And in that Temple the Lord Jesus Christ appeared to them again, the account of which you may read for yourselves in the Doctrine and Covenants. Jesus appeared there, and Moses appeared there, and Moses conferred upon Joseph the keys of the gathering of Israel from the four quarters of the earth, and also the ten tribes. And you are here because that Priesthood was conferred upon the Elders who came to you with the Gospel; and when they laid their hands upon your heads, among other things you received the Holy Ghost and the spirit of the gathering. But you did not know what it was that was working in you like yeast sometimes under certain conditions, producing an influence causing you to come to Zion. Yet you could not help it; if you had wanted to help it, you could not while you were living your religion and were governed thereby, for that spirit brought that influence and power along with it, and it carries it with it wherever it goes. And as men received the Holy Ghost so they received the spirit of the gathering, which was conferred by Moses upon Joseph Smith, and by him upon

others, and which created that anxiety you all felt to gather to Zion.

What next? Elijah was to come to "turn the hearts of the fathers to the children, and the hearts of the children to the fathers." This has not been the case with this world, generation after generation, yet it must be, for the same Prophet says that, "If it is not, God will smite the whole earth with a curse." There is a very trite saying, "every man for himself and the devil for the whole," and I am inclined to believe that there is more truth than poetry in it. God feels interested in the welfare of all mankind as peoples and nations, white and black of all classes and conditions, Jew and Gentile, bond and free. He does not run on a narrow track as we do. We are too apt to feel as the man did when he prayed, "O Lord, bless me and my wife, my son John and his wife, us four and no more. Amen." That is the way we feel. And if anything is introduced among the people that would be calculated to promote the general good the first thing we do is to screw ourselves up and begin to inquire, How is that going to affect me, I wonder? Who cares about you? It is not for you we are operating. It is not for you God is operating. It is not to make you rich or to exalt you particularly that God is operating; but it is in the interest of the whole human family that has ever lived or ever will live or that now live. That is the religion that I believe in. I do not believe in this narrow tucked up thing that you can pinch up and stick in your vest pocket, and nobody knows where it is. We want something more liberal, something that will reach the wants of the whole human family. But Satan has had so much power in

the world; and God has been trying to frustrate his designs, and He will do it as sure as He lives. He will accomplish that which He set out to do when He organized this earth, and placed man upon it. And He will keep striving and working at it until every knee shall bow, and every tongue confess that Jesus is the Christ to the glory of God the Father. Until every person in heaven and on the earth and under the earth shall be heard to say, "Blessing, and honor, and glory, might, majesty, and dominion be ascribed to him that sits upon the throne, and unto the Lamb forever." And He will do it in His own way and in His own due time. And this principle that I have spoken of, turning the hearts of the fathers to the children, etc., is one of those methods by which He will do it. How many thousands and millions of people have died without a knowledge of the Gospel? Do you know? No, you do not. But as Jesus has said, "Wide is the gate, and broad is the way, that leads to destruction, and many there are that go in thereat." They have found, as the antediluvians did, a prison in which they are put, and in which they will stop until they are redeemed by the holy Priesthood. As Jesus went and preached to the spirits in prison after He was put to death in the flesh, to those spirits that were sometime disobedient in the days of Noah; so those men that go the broad way will go into the prison house, and they will have to endure the wrath of God. And whatever they think about it, after many, many years shall have rolled away, when the due time of the Lord comes, this very Priesthood that the world have despised and refused to accept, will be their deliverers, by going, as Jesus did, and preaching to the spirits in prison.

What else? We will administer for them on the earth. Here is the turning of the hearts of the fathers to the children, and the hearts of the children to the fathers. The ancient Prophets and Patriarchs and men of God who held the Priesthood and preached in and labored in time are now operating in eternity; and those whose names I have mentioned came to Joseph Smith and revealed to him what? Why, the dispensation of the fullness of time, when God would not only gather all things in one, but when Temples should be erected and the dead as well as the living should be looked after; when saviors should come upon Mount Zion, and the Kingdom be the Lord's. Others had their time. They had the Mosaic time; and Moses who stood at the head of it, came and conferred his authority upon Joseph Smith. They had their prophetic time: and the Prophets came and conferred upon him the prophetic influences. They had the Aaronic Priesthood; and those who held it came and conferred it upon Joseph. They had the Melchizedek Priesthood, and the keys thereof, and they came and conferred it upon him. They had the gathering dispensation; and Moses was appointed, who held that in his day, to confer it upon Joseph. This is not one dispensation, but the dispensation of the fullness of times wherein all things are gathered together into one. Then the hearts of the fathers who are living in the heavens are turned to the children; they are feeling an interest in their welfare, like a great many men whom we know today, good men, but their sons do not do right. Adam had two sons, one of whom was a wicked man, and the wicked one killed the good one. At this stage of things I suppose the Devil thought he had a good thing. But he did not. And

then he led the people into sin until they were prepared to be overthrown by the flood. I suppose the Devil laughed at the way things were going. But Jesus went and preached to those spirits in prison. And the people that are independent, who think they can get along without religion or without God, will find that in time or eternity they will have to come to the Priesthood of God.

I will go back to the things I was talking about, concerning the hearts of the fathers being turned to the children, etc. This, when fully accomplished, will reach all men that have ever lived. At the present time we are connected with it to a certain extent, and the Spirit of God leads us to build temples. Why is it that you go to work and build temples? You hardly know. You see them; they are pretty nice buildings. We talk about being saviors; but are we saviors unless we save somebody! No. But we build our temples as the Lord has directed, and then we administer in them for the living and the dead; and then we are saviors upon Mount Zion. You here have this same kind of feeling—have they not Bishop? [Answer: Yes, sir.] Moses conferred that upon Joseph Smith, and Joseph conferred it upon the Elders, and they preached to you, and you received the Holy Ghost. And when you gathered together they began to talk about these things; and that Spirit rested upon you, and you said, "I want a hand in it; I want to receive blessings in that temple, and I want also to look to my father's totally, and those I have been associated with who have died without the Gospel." And that is the meaning of the turning of the hearts of the fathers to the children, etc.

The world want to know what

Mormonism is doing. Some of us hardly know. But, it is known that we are building temples; but the Christian world do not know what temples are for. If temples were built for them they would not know how to administer in them. And we did not know until God revealed it. And unless Elijah had come and conferred the keys it would not have been revealed. Hence I was showing you who and what Joseph Smith was. He has introduced the Gospel together with the dispensation of the fullness of times, which embraces all other things.

Then again, did Enoch build up a Zion? So we are doing. What is it? The Zion of God. What does it mean? The pure in heart in the first place. In the second place those who are governed by the law of God—the pure in heart who are governed by the law of God. Shall we build up a Zion? We shall; but we shall not, every one of us, have our own way about it. We shall feel that we need the will of God; and we shall feel that we require the Priesthood, under His direction, to guide and direct us, not men who are seeking to aggrandize themselves; but men who are seeking to build up the Church and Kingdom of God upon the earth; men of clean hands and pure hearts, every one honoring his Priesthood and magnifying it. Then we shall feel that we want to act like little babes, to ask them for counsel and instruction, and then be governed by it, under the counsel and direction of the Almighty and the aid of His Spirit. Now, this is what we are building up, and they built up a similar thing before the flood; and the Elders went forth in those days as they now go forth; and they baptized people and laid hands upon them, and gathered

them to Zion; and after a while that Zion was caught up from the earth. And we will build up a Zion: that is what we are aiming at. And that Zion also, when the time comes, will ascend to meet the Zion from above, which will descend, and both, we are told, will fall on each other's necks and kiss each other.

These are some of the things we are after. And we are traveling about to teach the people. Why? Because we want all to have the spirit of Zion. We sing sometimes and talk about Zion, that she shall arise, and the glory of God shall rest upon her. We want to lift up Zion. And we want you Welsh and other folks to work to this end—I suppose most of you are Welsh, and if you are not, you are Latter-day Saints, and if you are not Latter-day Saints, you ought to be. And you ought to be pure in heart, too; you ought to be living your religion, and if you are not, you had better turn round and live right before God, and walk worthily of the high vocation that he has conferred upon you. I have not time to talk upon these principles: but I have said enough to give you a general outline.

God is interested in this work, and the Lord Jesus Christ, and the Patriarchs and men of God are interested in it; and we are interested in it. And we have a little of that spirit upon us; and we would like you to drink of it too. Having been baptized by the same baptism that you may all partake of the same spirit, that we may build temples and administer in them; and having received the Gospel, to feel free to preach it to others. Our duty is to preach the Gospel to all men. Who, the First Presidency? Yes, if there is nobody else. The Twelve? Yes,

it is their especial calling to preach it themselves or see that it is preached to all the world. And, then, the Seventies, it is their duty to go forth at the drop of the hat, as minute men, to preach the Gospel to all nations, under the guidance of the Twelve. And, then, it is for those who are in Zion, the High Priests, and others to go and preach the Gospel. And we are doing this in spite of the opposition of men, and in the name of God we will do it until He who directs us shall say, "It is enough: turn now to Israel." When He says that, then we will quit. And if they love the devil better than God, they can do so and sup trouble and sorrow and calamity and war and bloodshed. For nation will rise against nation, country against country; and thrones will be cast down and empires will be scattered to the four winds, and the powers of the earth everywhere will be shaken; and the Lord will come forth by and by to judge the nations, and it behooves us to know what we are doing, and while we profess to be the Saints of God, not to be hypocrites, but be full of truth and full of integrity and magnify our calling and honor our God. This is what God expects of us. And then to build temples, and what then? Administer in them. Send the Gospel to the nations of the earth. And then gather the people in. What then? Build more temples. What then? Have men administer in them. And when we get through with our relatives and friends, and trace back our ancestry as far as we can, then we will call upon God to give us information as to who need to be administered for in the heavens; and we will work at it for a thousand years, until all the purposes of God shall be accomplished, and everything spoken of in the Prophets shall be fulfilled.

Now, you who live in this little place, look to it that you are found in the line of your duty. You have a beautiful location, and I would like to see you make the most of it. I would like to see at least a hundred times more apple, pear and cherry trees planted out; and all of your streets lined with shade trees. And improve your dwelling houses. If you cannot find the style of a house to suit you, go off to other places until you do find one, and then come back and build a better one. Beautify this place, and make your homes pleasant and agreeable, that you may have nice places for your wives and children, and thus help to fulfill that Scripture which says, that Zion shall become the praise of the whole earth; and that kings will come to gaze upon her glory. I have already had many honorable men from many of the civilized nations call upon me, and they generally express themselves in this way: "What a beautiful place you have here, Mr. Taylor;" "O, yes, (I would say) it is well enough for us, we can please ourselves, it is very difficult to please others, we do not profess much. You hear curious stories about us; but we would rather have our works speak for us." There is nothing to boast of, and what there is we should not have if God did not give it to us. For we are dependent upon Him for all we have. We live and move in Him, and through Him we have our being. And if we can operate together upon the principles of virtue and holiness, and have more brotherly feeling, we should feel much better. Some people say, I hate such a person. I would not like to have that feeling about me, I don't know of a person upon the earth whom I hate. What, not the wicked? No, I would say, "the Lord judge between thee and me."

For if they can afford to do wrong, I cannot.

I will talk about some other things. Go to work and build a meetinghouse half an inch bigger than this. (Laughter). Then you have a public square, make some nice grounds in and about it. And then beautify your private squares at your own homes. Let every man make his own grounds pleasant and agreeable. And let every woman make her husband as happy as she can. The sisters ought to be like angels, ought they not? Be full of good, kind, pleasant and agreeable feelings. And we men who profess to be saints of God—saints of God! What an expression! Do we understand it? There is a peculiar form of expression in the German language. The term Latter-day Saint in the German is: *der Heiligen der Letzten Tage*, which being interpreted is, the holy of the last days. There is something very expressive about that. We should be the holy of the last days, under the influence and guidance of the Lord.

We talk about the Kingdom of God. God's Kingdom is not our kingdom. Who manages, directs and controls? God. In whose interest? In the interest of the community, and for the happiness and the welfare of all Israel, and the whole of the human family, so far as they will let Him.

I want to talk about a principle here. We get up sometimes a very rash feeling against people who do not think as we do. They have a right to think as they please; and so have we. Therefore, if a man does not believe as I do, that is none of my business; and if I do not believe as he does, that is none of his business. Would you protect a man that did not believe as you do? Yes, to the last bat's end. He should

have equal justice with me; and then I would expect to be protected in my rights. We have in Salt Lake City, Methodists, Presbyterians, Baptists, Roman Catholics, and all kinds. Do we interfere with them? No, not at all. Nobody persecutes them, but they do us in their weak way. They get up meetings and pass resolutions against us, poor, miserable "cootes." They do not know any better; they do not know nor understand the rights of men as American citizens, much less about the Kingdom of God. So let them "resolute." We believe in returning good for evil, right for wrong. Because they lie about us, that is no reason why we should lie about them; it would be bad enough many times to tell the truth about them, much less to resort to falsehood. On the same grounds I would not wish to interfere with their political rights, nor have them interfere with mine. I think that is correct doctrine; it is good democracy and good republicanism which we can all subscribe to. But because I would treat them right I would not want them to teach my children. I want good, honorable Latter-day Saints to teach my children because I want them taught correct principles and the fear of God along with their secular education.

It has been published in our papers about different religious bodies getting up resolutions against the "Mormons" to the effect that it is necessary something should be done to them. Well, what about it? Oh, let them "resolute;" our corn and potatoes grow just the same; so it makes but little difference. All we say is, "hands off." We do not want it to go any further than talk. And if blab-mouthed people who do not like the truth choose to tell falsehoods about us, let them do

so. Who cares? I do not, and I do not think you care. And so in regard to other things. What will we do? Try to educate ourselves and our children, and get good teachers who fear God, who are honorable men and women, and who take delight to instil honorable principles into our children. And set them good examples at home, you fathers and mothers. You should never say a word or do an act which you would not want your children to copy after. The idea of men who profess to fear God, and some of them Elders in Israel, being addicted to swearing. It is a shame and a disgrace to high heaven, and this is sometimes done before their families; it is a shame. And then some men give way and say they have a bad temper: I would sell it for nothing, and give something to boot to get rid of it. I would be careful that all my acts and doings were right. And it is right for heads of families to get their families together every morning and evening, and pray with them. Every man and woman to dedicate themselves to God; and in their secret prayers to ask God's care over them during the day. That will not hurt any of you. That was the doctrine that Joseph Smith taught me; and I have always appreciated it. I would look upon it as a very great trial if I were stopping at a place and if I could not have my private prayers. If we cannot lean upon God, what is our religion worth! Not much. We will treat our wives right. He is a mean man who would abuse a woman. I never liked to see a big dog bite a little one; but if a little dog bite a big one, it is not so reprehensible. And if a man abuse a woman, who is the weaker vessel, it is an outrage to me. Have you not made covenants with your wives for time and

eternity. Yes, you have. Would you not like, when you get through, to be able to say, Mary, Jane, Ann, or whatever the name may be, I never injured you in my life. And if you are wives, would you not like to be able to say, Thomas or William, I never injured you in all my life. And, then, to spend an eternity together hereafter.

Then, lay aside your covetousness; that is idolatry. And while laboring to be industrious, do not covet any man's house, nor his farm, nor anything that is his; nor defraud one another, nor bite nor devour one another. But love one another, and work the works of righteousness, and look after the welfare of all, and seek to promote the happiness of all. That is what God is doing. That is why He has told us to go to the nations of the earth—and many of us have been hundreds and thousands of miles without purse or scrip. I have seen you, lots of you Welshmen, in Wales. And what was I doing there? Preaching the Gospel. How? Without purse or scrip. Did God take care of me? Always, and at every time and place; and I bear this record for God and His Priesthood and His Kingdom, that I was never at a loss for anything that I needed. He always took care of me, and I could do it without begging too. I believe in the same God yet. And I believed then I was benefiting mankind; and I believe in doing so now. But I do

not believe in our being led away by their evils. Keep yourselves pure. Do not let corrupt men ingratiate themselves among you, to defile you. Preserve your virtue, you men and you women; preserve your virtue, and live uprightly before God. For as sure as you do not the wrath of God will rest upon you; and the Spirit of God will be withdrawn from you. Keep yourselves, therefore, pure, and be honest and virtuous, and be honest with all men, and treat all men honorably. We can afford to do that; and not be governed by their vices, nor permit them to introduce them into our midst. We cannot afford to follow after the ways of the Gentiles, nor to copy after their illiberality. We want the principles of liberty to extend and to expand so that all men can worship God as they please, without anyone to interrupt them.

Brethren and sisters, let us be virtuous and pure and holy, and God will bless us and lift us up and the power of God will be with us; and we will rejoice upon the mountains; and we will build our Zion upon the principles of righteousness, and we will love and fear God all the days of our lives. And by and by when the dead that are in their graves shall hear the voice of God, the Saints of God shall come forth to live and reign forever among the just who have lived in different ages, and have the privilege to perpetuate the lives in the eternal worlds, worlds without end. Amen.

COMMUNITIES ARE MADE UP OF FAMILY ORGANIZATIONS—THE MARRIAGE RELATIONSHIP INSTITUTED BY THE ALMIGHTY—DESCENT OF THE HUMAN FAMILY FROM GOD—PLURAL MARRIAGE SYSTEM OF ANCIENT ISRAEL—POTENCY OF LOVE—ETERNITY OF MARRIAGE NECESSARILY LEADS TO PLURAL MARRIAGE—POLYGAMIC FORM OF MARRIAGE MOST PREVALENT IN THE WORLD—FROM WHENCE MONOGAMY IS DERIVED—MONOGAMY SOMETIMES NECESSARY—FRUITS OF MONOGAMY AND PLURAL MARRIAGE COMPARED—THE MARRIAGE COVENANT CHANGED FROM A RELIGIOUS RITE TO A CIVIL CONTRACT—MARRIAGE REQUIRES THE SANCTION OF THE HOLY PRIESTHOOD—THE SAINTS SHOULD NOT MARRY OUTSIDE THE CHURCH.

DISCOURSE BY ELDER HENRY W. NAISBITT, DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, MARCH 8, 1885.

REPORTED BY JOHN IRVINE.

My brethren, sisters and friends: The congregation is large, and I hope to be so directed by the Spirit, that all present who so desire may be enabled to hear and understand.

The Sabbath is the day provided expressly for the reception of spiritual food. The speakers, or those who may be called upon to teach, need all the resources that are within their reach in order to satisfy a congregation of hungry souls, they need particularly the faith and prayers of the Saints, the influence and power of the Holy Ghost, the manifestation of the authority of the Holy Priesthood, so that there may be instruction upon the important topics and principles of the Gospel, not the theoretical ones alone, but those that are interwoven with our daily life.

There is a vast amount of experience in the aggregate among the people. Individual experience forms one of the treasure houses from whence a speaker can draw the supplies that are necessary and advantageous for a sympathetic audience. There is a great deal implied in a congregation like the present one; there is much more implied in the aggregation of congregations forming a community, from communities to nations, from nations to mankind at large. The most narrow as well as most dense communities are made up of the family organization. There is found circle within circle, or as the Prophet had it, "wheel within wheel;" and the homes of a community should be the outgrowth, not of theories alone, but of the faith, knowledge, and understanding of those relationships which exist there.

When these family organizations are based upon knowledge they are likely to be more permanent. If they are only thoughtless or theoretical, or if they exist without information, circumstances, pressure, opportunities are very likely to disintegrate them, to break them up, to dissolve them, and so through indifference for each other substitute an anomalous condition of selfishness amongst those members who otherwise should form connected and interwoven circles.

In Christendom the marriage covenant is the foundation of the home. The ideas which men hold concerning it, lay at the foundation of all social order, all unity and all government, and even the welfare of future ages depends upon the theories cherished in regard to home and family associations. The thoughts held and the practice growing out of these, are surely higher than could be possible in the families of a community where the sexual relations remain undetermined, where they are without restraint and without order, there will inevitably be chaos, disruption and contention, and the body politic would speedily and inevitably under loose conditions, degenerate and pass away. But this marriage organization and institution has existed from the beginning. It has been the binding and sealing power of the family; it has perpetuated those families from the time that Eve was given to Adam to the last marriage that took place in our own immediate neighborhood. The Lord said that it was not good that man should be alone. He gave to him as a helpmate one of His daughters by the name of Eve. This relationship was then, instituted by the Almighty, and therefore a man and his wife should really become one; their interests, their labors should be blended; their responsi-

bilities should be mutual; and in thus helping and aiding each other they should train the posterity that God might give them in His fear and in the practice of righteousness, so that His rule and Kingdom might exist and prevail upon the earth.

In all nations, from the highest civilized to the lowest tribal relation, among the wanderers of the earth, there is more or less semblance of this organization, this family compact, this united responsibility; garnished in many lands with pomp and ceremony, and with all the appliances and sanctities of religion. In others with less, and still less of this, until we come to where with but little ceremony the dusky Indian captures the maiden of his choice, and takes her to the tent which he has erected for himself.

The Scriptures give an account simply of the woman Eve; declaring that this name was given her of Adam, because she was "the mother of all living;" but outside of biblical record there has been handed down from time immemorial the idea that Adam had two wives, the narrators go so far, or rather so near perfecting the tradition so as to give their names, Lilith being said to be the name of one as Eve was the name of the other, and while it may be difficult to harmonize all the Rabbinical and Talmudic versions of this matter, it is said that Joseph Smith the Prophet taught that Adam had two wives. Without however, assuming or basing anything upon this theory, or upon this tradition—which may be mythical in its character—it is nevertheless, very evident that marriage was ordained of God; and when we take into our hands the record of the Holy Scriptures that have been handed down to us by our fathers, that have been

cherished in parts by the ancient people of God, and in latter times consolidated; passing through various channels under peculiar circumstances, and with an apparent special providence continuing and protecting the same—we find throughout the pages thereof that marriage everywhere for four thousand years, at all events, was recognized as of divine origin. One of the latest assertions in regard to it, as addressed to the early Saints by Paul, was, that marriage was honorable in all, and further that it was typical of that union and headship held by Jesus to the Church, and from this comes an added force to the Savior's words, who, when speaking on this topic said: "What God hath joined together, let no man put asunder."

The sanctity of the marriage relation had another feature in ancient Israel: that great family of promise were divided into tribal relations, and by these their genealogical tables were kept perfect. Any marital connection or alliance, outside of that order was visited with indignation, condemnation and punishment. Those who were guilty of violating the order of marriage were looked upon as guilty of something which destroyed the root and foundations of society. They were held to be guilty of introducing things and practices which vitiated the value of genealogical record, and which made the perpetuity of families a comparative impossibility and had it not been for tribal carefulness in this direction, for this supervision which controlled and regulated the people of God, it would have been impossible in the days of the Savior for the Apostles to have traced His genealogy back to the early Prophets and Patriarchs. That which men now apply only as a rule, in regard

to stock, or to some of the most ancient families of mankind, by the people of God, was looked upon as the one perfect chain to demonstrate hereditary descent.

We are told in tracing one of the genealogies from father to son—or from son to father, in a backward direction to Adam—that finally Adam was said to be the son of God, and by a close application of the principles of logic, it may be assumed that all the posterity of Adam are by direct descent the sons and daughters of the living God. It will also be found in the prophecies of Isaiah regarding the Savior, that He should be called the "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." When we come to His own conversation, where His Apostles asked Him if He would show unto them the Father, He said: "Have I been so long with you, and yet hast thou not known me? he that hath seen me hath seen the Father." This statement is reiterated time and again in the Book of Mormon, and in the sacred writings that we have received. Jesus Christ, the Son of God, the Redeemer of the world, was not the Son only, but the prophetic declaration was fulfilled in Him—He was verily and indeed the Everlasting Father. So by the same application of logic and inferential evidence from holy writ, wherever you find a man he is the son of somebody, and his existence is perpetual and eternal. Every Father becomes, by virtue of his position, an everlasting father. He in this respect represents the same characteristic as that occupied by the Great Father of us all. And throughout the countless ages of eternity, any man who has ever assumed or occupied the position and continues faithful to its respon-

sibilities, will forever remain to his posterity "The everlasting Father."

As far as we can glean from the sacred records, we find that this relationship was established for the bringing upon this sphere of action a posterity. The powers and functions which had been conferred upon man and woman were exemplified in this direction, and when a man's wife was barren, when any of these daughters of Israel in ancient times were childless, it was considered to be a reproach to them, yet in the exercise of faith and by the blessing of the Almighty, and by obedience to the patriarchal order, many of these ancient sisters, the progenitors of the Israel of the latter days, were delivered from barrenness, and became the mothers of a vast and ever increasing host of posterity. Those who are familiar with the sacred Scriptures will remember one of the wives of Jacob; they will remember the case of Hannah, the mother of Samuel the Prophet, and there are others which are familiar to our minds which need not be quoted. The desire for offspring among the wives of Israel was a prevailing feeling, because it was understood that from that lineage should come the Messiah of the latter days, and every daughter of Israel was anxious that in a direct line she might be the honored of God, in being the medium through which should come the Redeemer, the promised Immanuel.

It ought also to be remarked in connection with this question, that marriage was at times polygamic as well as monogamic—that is, right away in the early history of the world there were men who had more wives than one. Lamech was the first who is mentioned in Scripture. And here it might be observed, although

probably all understand it, that the Bible does not profess to give a perfect history in detail of the habits and practices of the ancient people of God, for these are only secondary to the ever present assertions of divine interest in and regulation of the human family. There are only revealings or incidental glimpses here and there in regard to the principles of social and domestic life, and hintings of some which have been kept hid from then to now; but that marriage was the heritage of man is certain, and that while under many circumstances it was monogamic, there were also many cases in which it was of a polygamic character, and in both instances it was given by command and then received the approbation of the heavens. It was regulated and sustained by the great lawgivers of ancient Israel, who were inspired to point out in detail the limits of consanguinity, the times and seasons of privilege, and what should be the method of securing posterity under such and such circumstances; until the time came when Israel as a nation enjoyed its highest glory, and then we find that this principle (polygamy) formed one of the leading features of the household extension in the kings of that time. David is a noted illustration. Solomon was another, and in the comments of the Scriptures regarding these two men, notwithstanding their multiplicity of wives, we find no condemnation save in the fact that they in other respects violated the fundamental law of ancient Israel. David, we are told, captured the wife of another man by stratagem and because he did this he fell under condemnation. The son that was born to him of that connection died a premature death; but afterwards when he repented, he married and still retained that

self same woman, Bathsheba; the Lord blessed and acknowledged David's repentance and her position by giving her for a son the great Jedediah, or Solomon, and finally in a direct line through her, came also the Redeemer of Israel. The Scriptures in commenting upon David's practice say that in "none of these things did he violate the commandments save in the case of the wife of Uriah" [1st. Kings, 15, 5.] We are also told that Solomon multiplied wives and families unto himself, yet his reign formed an era in the national life of Israel. It was during his administration as King and Priest under the order of God, that that wonderful temple was built and dedicated which received the sanction and approbation of the heavens; of the resting upon it of the cloud by day so that the Priests could not minister at the altar, and the descent of fire from heaven, which consumed the sacrifice presented, were both tokens of divine acceptance and recognition, and we have not found in reading the history of Solomon that his conduct was condemned save in the fact that he took unto himself wives of the outside nations contrary to the law, which declared that the marriages of Israel should be within their own immediate families (Deut. 7th, 3rd), and as a result the record declares that it was these heathen wives which he took, those women that were captured in war or those that he had from choice or were given to him for conciliatory alliance from surrounding nations who led away his heart from the worship of the God of Israel, and turned him to the practices of idolatry. With this exception the presumption is from the evidence that his other marriages were approved, and in them was his posterity perpetuated. It was the direct result of the blessing

of the Almighty, and through him, as he stood in a representative position, we may surely assume what the feelings of Israel were in regard to polygamy or the plurality of wives.

It is more than inferential evidence in favor of this principle which grows from the consideration of the practice of Solomon and David, and Abraham and Jacob, and Moses and Gideon, and Jehoiada and Abdon, and Rehoboam and Abijah, and Esau and Lamech, and Jerubbaal and Jair, though some of these men were not examples in every act of their lives, yet the facts are no more in favor of monogamists as to this than in the day and age in which we live.

Unfair advantage has been taken by opponents of this practice, because of the Adamic era, but the Rabbinical tradition already mentioned, while not conclusive, shows that no repulsion existed in the minds of the honored priesthood of Israel; and, as the Rev. Dr. Newman quoted the words of Lamech, so we may also have our opinion and that is that his declaration possessed no reference whatever to his plurality of wives.

However, in the Christian dispensation it has been assumed that this practice had become almost obsolete; some have said that it died away because it was deprecated by the Savior and by His Apostles, but there appears to have been thoughts in the minds of the latter concerning marriage which open to our minds many things in regard to that institution. For instance we are told that man is not without the woman in the Lord, neither the woman without the man. [1 Cor., 11, 11.] It takes the two, at least, to make a complete and rounded man. When the first pair were created the Bible

expressly declares, "Male and female created he them," and called their name Adam. [Gen. 5, 2.] It included the two; it included the man and wife; and the theory of the Gospel in Apostolic times was, that a man was an imperfect being without the woman, and that a woman was also an imperfect being without the man, and this perfect state could not be realized or wrought out without the institution of marriage.

It is, then, by this marriage relation that men and women were in the Lord according to the divine order, carrying out the examples of their great predecessors, and of their Father in heaven. It may safely be assumed that marriage with them was an eternal principle; that it was not meant for time only, but for eternity; that it was a relationship that was perpetuated, and that this not only included the man and wife, but of necessity the entire family organization. For our God is not the God of the dead but of the living, "and what he hath joined together, no man shall put asunder." To the older people here, who are familiar with the facts made manifest in the human organization, it may be said that there are certain elements of attraction which lead the one sex towards the other. This attraction is designated by the name of love. We are sometimes afraid to exhibit this characteristic; we think it is unworthy of men or women; and that when a man is said to be in love, or a woman, it is something that should be veiled from the eyes and knowledge and understanding of everybody but themselves. But inasmuch as love is one of the great attributes of Deity, this idea does not recommend itself. It is not only a great attribute of Deity, but it is the greatest and most potent attribute to be found

in man's and woman's organization. To those who have been allured by its power; to those who understand its force; to those who realize that it is the parent of all action almost in life; how it leads men to sacrifice, to labor, to effort, no argument is needed to show that it is the greatest power of the human heart. For it men will endure any amount of sacrifice; for it women will endure and submit to almost any indignity. The fact is, it is the only element that will bind together in its original purity the family circle: it is that which leads a man to go forth in the battle of life to earn the bread that perisheth: it is that which enables him to look upon his wife as paramount to all else: it is that which enables her to watch by her infant children, and in the moment of sickness, with sleepless nights and days of vigilance, await until there is a restoration to health; it is this that glorifies the family circle and makes it a little heaven upon earth; and every man and every woman is cognizant of the fact, that where love has died out from the altar of home, that home has lost its greatest attraction. A man does not go there and look upon it as his little resting place from the care and anxiety of the world when that feeling has died out. No. He finds his pleasure in the club room, on the race course, at the gaming table, in political life, in business, or in many other directions, rather than in the little heaven called home. Ah! Sad indeed is the fate of those families where this beautiful, this beneficent, this almighty, this glorifying principle has failed, or finds no resting place therein.

Now, this is the key to marriage in the abstract. It is its foundation. It constitutes the glories of its architecture. It brings upon it its

capstone, and finishes the edifice that God Almighty hath ordained. Yet this element which lays at the foundation and runs through the whole fabric of married life, in and of itself is not sufficient to produce and perpetuate that perfect happiness which men and women desire in this relationship. Man is a compound being. Woman is a compound being. There are other feelings of the heart beside affection and love, although these will cover a multitude of sins. But it is necessary for the best interests of the family relation that the tastes and habits, feelings and thoughts of the high contracting parties should run pretty much in the same direction—that is, so far as intelligence is received. Hence we have the apostolic injunction given to the early Christians which said: "Be not unequally yoked with unbelievers." This was one of the commands given to the early Christians; because it was realized that though the fire of love may burn fiercely in the early years of wedded life, yet unless there is unity of sentiment, of thought and of action in regard to the religion that married couples should possess, and that should be imposed upon the children there will ever be a probability of disintegration and disruption, and this rule had its counterpart, or had its origin, in ancient Israel. It was not intended, as already stated, that the sons of any of the tribes of Israel should take to themselves wives of the nations that were round about them; they were commanded strictly to keep with that family, and where they failed in this, whether as individuals or in a national capacity, it brought down upon them the blighting curse of the Almighty, and led them finally to bondage, and to be carried away to the ends of the earth, and so

many families in our Israel, after years of suffering of counsel and commandment, have become in a measure lost through the influence of misdirected and disobedient love.

We all realize the influence that a woman exerts over a man. A man, to be sure, exerts a good deal of influence over a woman. But I think the bulk of experience will show that if even a good, devoted Latter-day Saint woman should be foolishly guilty of marrying outside of the Church, or marrying a man in the Church who is half-hearted, that her children will retain more of her individual impress than they will of the father's. I think observation will establish this fact: that where there is a devoted father, and an indifferent, unbelieving mother, the probabilities are that disintegration will set into that family, and that the majority of them will pass away from the influence of the Church and from the institutions of the Gospel. Not that either of these conditions is good—that is, they are not the best conditions. The best conditions are where there is a devoted man and a devoted woman, or women, all laboring in the interests of the Kingdom of God upon the earth, and impressing their own individuality, by the powers of an educational character upon the posterity that God may give them.

But in regard to this objectionable form of marriage called polygamic, if this marriage is an eternal principle, it follows almost of necessity that there will be a period in the experience of thousands when it must be essentially and eternally polygamic. How many young wives are there who leave this stage of action sometimes without children, and sometimes leaving a little fam-

ily? And under these circumstances a man marries again; he takes another wife and raises up another family, and for two or three times or more this may be the experience of some. Now, if marriage is not for time only, but for eternity; if the marriage relation is continued, there is a condition of things which demonstrates that in the life to come at all events, marriage must be in many cases polygamic—that is, a man must be possessed of several wives.

Now, our theories of heaven are, that there is nothing there save that which is pure, save that which is ennobling, save that which is progressive, save that which is according to the order of God. If, He, then, in the eternities that are beyond the veil can admit of this relationship by virtue of the fact that marriage is eternal, does it not appear strange that such an order is decried by His children upon the face of the earth.

Nor need it be urged, that in some experiences there is a reversal of this order, that a woman may be the wife of several men while in the flesh, and that as a consequence, this arrangement must also be eternal. It has already been said that woman is subordinate to man, she was given to be his helpmeet, he was to rule over her, to be the head, as Christ is the head of the Church, that the man was not created for the woman, but woman for the man. [See 1st Cor., 1 to 12.]

Besides in the keeping of genealogical record, in the tracing of family or tribal relations, it is evident that a woman must be the acknowledged wife of some one man, and that to him alone pertains the eternity of the marriage covenant by the authority of the Holy Priesthood. This query is however old in history,

it is precisely the one addressed to the Savior by the Sadducees, who did not believe in the resurrection. He, however, without condescending to explain the sealing power to them declared that, "when they rise from the dead they neither marry, nor are given in marriage," and the darkened inference of Christendom has been, that all family organizations, all characteristics of sex, all procreation of the species would be obliterated as something pertaining only to the shores of time.

This polygamic form of marriage, however, when we come to consider humanity, is far in excess of the monogamic. Its influence and power and practice are felt around the globe, and we can judge of its nature by that which we have seen and heard of in our own experience. Ishmael, the son of Abraham, was of polygamic lineage. It was prophesied of him that he should become the father of many nations, and in the eastern lands of the earth he has multiplied exceedingly; and today we find that the gigantic power of England with all its wealth, with all its appliances of science and civilization, is held in check by this selfsame Ishmael, the son of Abraham, the friend of God, so that assumed degeneracy consequent on this system is not established by facts.

In this land of ours, we find that monogamy is the rule; that there are laws preventing a departure from this order, and that any departure from that is visited with a good deal of criticism, with some legislation, with some pains and penalties, and is made to the nation a stone of stumbling, and a rock of offense. Yet we might here pertinently ask the American nation—"From whence did you derive your monogamy? We might ask Old

England the same question. I would like to ask if it has been accepted as the result of an intelligent understanding of the two modes of marriage? Rather has it not been inherited without investigation, without thought, without reflection, without understanding the marriage covenant? We all know it is the outgrowth of tradition; that it has been received from the fathers; and so far from having been an intellectual reception of a principle, fundamental and eternal, it possesses nothing of that character whatever. Monogamy was practiced by the fathers, the same as the religions of mankind were practiced by them, it was received and accepted unhesitatingly without comment or consideration, without understanding as to whether it was conclusively the best, or whether it was the worst, or whether it was of God, or whether it was of man, or whether anything different today might or might not be of Him.

Now, here is a little community called Latter-day Saints, who believe in both orders. They have accepted marriage in the abstract. They do not believe that society should run at loose ends in its sexual relations. They believe that a violation of those laws is as much a wrong today as it was in the days of ancient Israel, and they believe further that all sexual irregularities should be visited by penalties of divine sanction and appointment; and still more, that that which was right, that which was commanded, that which was encouraged, that which was practiced, that which was regulated among ancient Israel, and that which will be practiced and is inevitable behind the veil, cannot be an offense in the sight of God, in the day and age in which we live.

But it may be said, why speak of

this matter when there is so much excitement in regard to it? For the best of all reasons, that this is a free country, that free speech has never been forbidden, has never been checked, has never been curtailed. It is the heritage we have received from our fathers, and we are at liberty to speak of the institutions that lay at the foundation of society, and to analyze and understand them. There are thousands of our youth growing up that are not familiar with the fundamental principles pertaining to marriage; with the ideas and theories and practices of the nations that have grown out of this relationship; and it needs that they should understand why this turmoil exists, and whether there is a good foundation for the position that men take everywhere in regard to that principle, and which leads to the persecution of their fathers, and the ostracism of their community.

When we come to the sacred books that have been received by the Church we find that, in regard to this dual idea of marriage—marriage in the monogamic form, and marriage in the polygamic form—the Book of Mormon expressly declares that it was necessary in the first colonization of this country that marriage should be monogamic, because the sexes were equal, and the people realized that marriage was an indispensable thing to both man and woman; but there is also indication that necessity would give final enlargement to this practical question.

So it was when Noah came out of the ark, and there are other periods in the history of mankind when nothing but monogamic marriage could prevail without doing an injustice to those round about them. But where there is no chance of this

injustice; where every man is free; where every woman is free; where there are thousands of mankind that never marry at all, and thousands of women who by law cannot marry, there is room for the exercise of the polygamic form thereof; so that, in argument, the sacred books of old Israel, the sacred books of Christendom, the sacred books of the Mormons, or Latter-day Saints, all tend to substantiate the idea that marriage in the abstract is of God; and that it is or has been of Him, both in the monogamic and polygamic form. Still further, these written revelations are not the only evidence of the fact that monogamic marriage and polygamic marriage are both susceptible of practice by the human family. Who is there that is acquainted with himself or herself—where is the man and where is the woman who does not realize, if they have attained to mature years and experience, that all the functions of manhood and womanhood can be subserved in both forms of marriage, and often better in the polygamic. If in this ever present revelation of the Almighty, of the finger of God in man's organization, and in woman's, it had been decreed that polygamy was an immoral thing, and that it did violence to either, then that would be evidence to go against the sacred books that we have received from the past, and from those of the present; and if Joseph Smith had come forth claiming to be a Prophet of God, and had given a revelation testifying to the necessity and advantage of polygamic marriage, and this revelation had come in contact with the revelation of man's experience, with the revelation written in his own organization, then it would have nullified itself; but it is in harmony with such a revelation, and shows the

possibility and susceptibility and natural character of marriage in the polygamic relation. During a certain debate held in this house in regard to this very question, Doctor Newman asserted that there were evidences against this practice in the Bible. I consider that the Bible has been read by the Latter-day Saints as much as ever it was read by Dr. Newman, although they may not have done so in the original tongue—they may not have Leviticus 18:18—as he had it—but yet they have that great gift of God which is called common sense, to say nothing of the inspiration of His Spirit, and they are just as well able to understand the revelations of the past as Doctor Newman with all his knowledge of the original rendition and meaning of the Hebrew character.

And if a tree is to be judged by its fruits, what of the whoredoms, the adultery, the fornication, the prostitution of women in monogamic nations? What of sexual diseases, of blighted lives, of martyred women, of little graves dotting every hillside and the resting places of the dead? What of feticide, infanticide and abortion? What of the decimated power and numbers of the best society, what of their liaisons and their divorce courts, and other damning features which cling closely to the skirts of modern Sodoms, the paragons and promoters of monogamic marriage?

Dr. Newman also made another remark something like this: that polygamy was not intended for the poor man, that it was intended for the kings of the earth, overlooking the fact, however, that Israel is a nation of kings and priests; so that when he said that polygamy or the practice of a plurality of wives was

intended only for kings, it brought home a truth pregnant with thought; for God decreed that he would gather His Israel from the poor of all nations, and so in Rev. 5, 10, they are represented as singing a *new song*, "Thou hast made us kings and priests to God: and we shall reign on the earth;" and this principle was to extend not through time only, but through the countless ages of eternity, so that His people might occupy the position of eternal fathers and eternal mothers, and be indeed Kings and Priests forever and forever.

There are also other avenues of information besides those sacred records, and besides those revelations written in the organization of man and woman at large, and that is the revelation of individual experience. There are many men and women who have practiced this principle in the midst of Israel for thirty years and upwards. I have heard their testimonies time and time again, and they declare that their experience corroborated the exhortation, commandments and practices of Holy Writ, and the revelations written in their own organization; and they tell me that in this relation they have been blessed, they have been prospered, they have had around them the influence of the Spirit of the Almighty; that peace has been upon their household and habitation, and that they have been enabled through that principle to multiply their posterity upon the earth. Where are these? They are everywhere throughout this Territory, and their experience, corroborating those other revelations which I have mentioned, forms a threefold cord that cannot by any process or by any power be broken. I will say as the result of my own experience—for I have lived in that relationship—

that to me and to mine it was productive of good, although it came in contact with our tradition. Although it came in contact with the practices of the fathers, and with our feelings, yet, in its experience it demonstrated itself to be of God, and no better time have I had in thirty years of married life than when I had three wives given me of God, and occupying but one habitation. The power of God was in that home; the spirit of peace was there, the spirit of intelligence was there; and we had our ever present testimony that God recognized the patriarchal order, that which had been practiced by His servants ages and ages ago and revealed to us in the dispensation of the fullness of times; and although two of these have gone behind the veil, they went there with a consciousness of having done their duty in this life, and that they would meet in the life beyond those who agreed with them in practice and in faith; from this condition came the discipline of life, the power of self-restraint, a tender regard for each others feelings, and a sort of jealousy for each others' rights, all tempered by the consideration that relations meant to be enduring claimed more love and interest and soul than did monogamy under its best conditions.

Here, then, are some of the evidences in regard to this married relation that forms the foundation of civilization and of human life, and that lays at the foundation of the Government of God upon the earth; according to our ideas concerning this relationship so will our society and this community become. If we treat the marriage relation with levity; if we should believe that it was but a civil contract, and for time only, we should be weak as

others and should not excel: if it is not part of our religion and of God, then it is not of value to us. In my experience—and that is not a very lengthy one—I have marked the change in feeling that has come over the nations in regard to this marriage question. When I was a lad it was very unusual for a man to take to himself a wife without the sanction of religion. All the marriages of Old England had to be celebrated in the Established Church, and a record was kept of them there, and of the posterity issuing from that marriage, and when these died, their death also was recorded, so that there was an unbroken chain of genealogical evidence in that respect often of immense value for legitimacy and other purposes. But by and by the spirit of religious liberty, as it was called, began to spread. It is but a hundred years ago, or a little over, since Methodism was established—the now dominant, or next to dominant religious organization of Christendom. It began in a small way; but it increased and spread abroad; it multiplied its converts, its ministers and its chapels; it became a potent factor, in a political sense, in the nation, and it was necessary that political parties should conciliate and cater to this increasingly wealthy religious organization; and when the Methodists wanted marriages performed in their own, instead of going to the Established Churches, their power and influence, the influence of wealth and numbers, their power as a political factor of the nation, gave them favor in the eyes of the ministry and the legislature. By and by they were allowed the privilege of marrying in their own churches and chapels, and by their own ministers. And as it was with this body, so it was with the smaller bodies, the satellites thrown off

and revolving around the great planets of religious organization in that country. And then as this so-called religious liberty increased in spirit, skepticism began to grow in the minds of many in regard to religious doctrines. There were thousands of people that had no more faith in Methodism than in the Established Church, or in Catholicism. They had more faith in Tom Paine, and Voltaire, and Rosseau, and such men as Ingersoll, and their liberty made it appear plausible to them that there was no necessity to go to any church, or seek the aid of any minister, or have any religious ceremony in connection with their own marriage or the marriage of their families. So provision was made for this ever increasing host of skeptics, and finally it was decreed that marriage was nothing but a civil contract, not needing the service of a minister, or the sanction of religion, but requiring simply that it could be entered into after due notion was given, in a public place and not before a worshipping assembly. In such cases marriage was entered into as "a civil contract," and when this stage was reached, inasmuch as it was but a civil contract, "only this and nothing more," the next step of necessity was, that it could be dissolved. Where is there a contract of this nature that cannot be dissolved? If I am engaged by an employer we can dissolve the engagement whenever either of us is dissatisfied. And so this feature was applied to marriage; the laws of divorce were introduced, and that which was once considered discreditable, difficult and expensive, and would have been sounded from one end of the land to the other as such, became common and unworthy of remark.

Thus the bonds of society are

loosened; the sanctity of the marriage relation is destroyed; and the world is filled with entanglements that are the product of this civil contract business, and even where this contract remains intact, there is a spirit made manifest to avoid the responsibilities of marriage as to offspring, and to live together in numberless cases without any marriage at all; so that when the connection is broken it may be swept to the wind with no results traceable or injurious to any of those concerned.

Now, for the safety of society, for the welfare of the human family, for the love of order and responsibility upon the earth, for faith in the revelations of God, and for high regard to the practices of His anointed, I am in favor of the marriage relation. The Latter-day Saints are in favor of the marriage relation, and they are utterly opposed to sexual intercourse outside of that. And they do not believe that marriage is a civil contract alone. Whatever power there may be in the courts to enforce the claim of a wife against a husband, or the husband against the wife as a matter of protection, in the main, marriage is of God, is of divine origin. Marriage requires the sanction of the authority of the Holy Priesthood in order to give it force, in order to make it valid in this life and the life to come, and marriage—polygamic or monogamic, according to the necessities of the case and the condition of those who enter therein—is in harmony with all the laws of life; and despite what the world may say, those that are of polygamic descent without knowing it are to be found among the rulers of today—the most exalted and the most prominent in a national sense—even in repudiating Christendom.

In the carrying out of this relationship the Latter-day Saints are numerous everywhere throughout this Territory: and it is incumbent upon the rising generation that they should hold to those sacred views that are held by their fathers; that they should marry within the confines of the Church; that they should seek for their husbands or wives, as the case may be, among those who have been obedient to the principles of the everlasting Gospel, and who comprehend something of the nature of the marriage covenant. Those of our posterity should not depart from the ways of our Father; they should not be willing to take up with the practices of Christendom. They should be under proper restraint, proper control and direction in all the relationships of life, because this parental relation among the faithful is an eternal authority. Those children of ours, they never can get away from their father and mother in this life, nor in the life to come. If they should form connection with those outside of the Church and become aliens to the Gospel, after a long day of repentance they will have to return and bow the knee if they would have access within that organization, if they would enjoy all that belongs to that relationship, if they would inherit the glory with which that relationship is identified; they will have to repent, as it were, in dust and ashes and come back to the family circle, compact and covenant, wherein the Almighty gave them a being. And in this respect it may be well to drop a hint in regard to the practices of some of our sons and daughters in this city—where they step outside of what some call priestly authority. When they come to get up amusements of their own, they should see that that

only which pertains to good order and good government are introduced, for those inevitably tend to consolidation and unity. It would be well if our boys would listen to their fathers' counsel; would respect the authority of their fathers and mothers who are good Latter-day Saints; and when they want enjoyment they should seek to keep within the circumscribed limits of all reputable authority.

There are a great many thoughts arise in my mind, but I presume that I have occupied all the time desirable and I do not wish to weary the congregation. The subject I have touched upon, however, is a very important one. It lies at the foundation of things, and, as I said before, as it is comprehended by the human family, by us as Latter-day Saints, so will be their position among the nations, so will be their power in renovating society, and so will be their measure of approbation by the heavens.

May God give us wisdom to so maintain ourselves in this relation whether it be polygamic or monogamic—that we may gain His smile and approbation, that we may feel His Spirit in our families, in our hearts, in our going out and coming in, and may we realize that we have the approbation of heaven, and the sanction of all the powers of the eternities past, present and to come, as well as the example of the Patriarchs and Prophets. And when this life shall come to its end with us, may we be privileged to sit down with Abraham, Isaac and Jacob, in the kingdom of our Father and God, and make part of a family there, a great nation of Kings and Priests, associating with those who have passed through much tribulation and washed their robes white in the blood of the Lamb through the ordinances of the Gospel; which I ask may be the case, through Jesus Christ, Amen.

PRIVILEGE OF MEETING TOGETHER—WE ARE HERE TO DO OUR FATHER'S WILL—ALL DEPENDENT UPON GOD FOR ASSISTANCE, GUIDANCE AND DIRECTION—THE LORD REVEALED TO ADAM THE PURPOSE OF SACRIFICE—ADAM, BEFORE HIS DEATH, CALLED HIS FAMILY TOGETHER AND BLESSED THEM AND PROPHESED—MANY SPIRITS HAVE BEEN DESTINED TO HOLD CERTAIN POSITIONS AMONG MEN—WHY WE ARE GATHERED—WE MUST FOLLOW THE TEACHINGS OF THE SPIRIT, AND HONOR THE PRIESTHOOD IN ALL ITS CALLINGS—PREPARE OURSELVES TO ENTER HOLY PLACES—THE PRIESTHOOD MUST NOT TOLERATE INIQUITY—THE CHURCH MUST BE PURIFIED—CONCLUDING EXHORTATIONS.

DISCOURSE BY PRESIDENT JOHN TAYLOR, DELIVERED AT A PRIESTHOOD MEETING, HELD IN THE SALT LAKE ASSEMBLY HALL, SATURDAY EVENING, OCTOBER 6, 1883.

REPORTED BY JOHN IRVINE.

It is quite a privilege for us to meet together in such assemblies as this—to associate with the Priesthood of the Son of God, which Priesthood is also after the order of Melchizedek, and after the power of an endless life. It is a great privilege for us to meet together, to talk over the things pertaining to the Kingdom of God, and to reason and reflect upon those things that God has revealed for our salvation in time and throughout the eternities that are to come. It is proper that we should comprehend the various positions of men in relation to this Holy Priesthood, and further that we should understand the various orders, callings, ordinances and organizations associated with the Church and Kingdom of God upon the earth; that we each of us may be prepared to magnify our calling, to honor our God, and to pursue that course always which shall be acceptable in the sight of our Heavenly Father.

We are here as Jesus was here, not to do our own will, but the will of our Father who sent us. He has placed us here; we have a work to do in our day and generation; and there is nothing of importance connected with any of us only as we are associated with God and His work, whether it be the President of the Church, the Twelve Apostles, the Presidents of Stakes, the Bishops, or anybody else, and we can only thus be of any service by placing ourselves in a position to act as God dictates us; as He regulates and manipulates the affairs of His Church in the interests of humanity, in behalf of the living and of the dead, in behalf of the world in which we live, and in behalf of those who have lived before us, and who will live after us. We can none of us do anything only as we are assisted, guided and directed by the Lord. No man ever lived that could. Adam could not. Noah could not. Even Jesus could not.

Nor could the Apostles. They were all of them dependent upon the God of Israel to sustain them in all of their acts. And in regard to Adam himself, as we are, so was he very ignorant of many principles until they were revealed to him. And if they were revealed to him they did not originate with him; and so it was with others. We find that Adam was directed of the Lord to do a certain thing—that is, to offer up sacrifices—and when the angel of the Lord came to him and said: "Adam why do you offer up sacrifices?" Adam replied, "I do not know; but the Lord commanded me to do it, and therefore I do it." He did not know what those sacrifices were for until the Lord revealed unto him the doctrine of the atonement and the necessity of the fall of man, and pointed out to him the way and manner to obtain an exaltation. Then he and Eve his wife rejoiced exceedingly at the mercy and kindness of the Almighty, and realized that even in their fall they were placed in a position to obtain a higher glory, and a greater exaltation than they could have done without it. Now, who revealed this to them? The Lord, through the ministering of an holy angel; and in relation to the dealings of God with all of the human family it has been precisely the same. We are told, for instance, that when Adam had lived to a great age—that three years before his death he called together his family—that is, some of the leading branches thereof who held the Holy Priesthood, mentioning the names of many of the more prominent that had received certain peculiar blessings from the hand of God—and there was manifested to him all things that should transpire to his posterity throughout all the future

generations of time, and he prophesied of these things; and also upon those who were with him, rested the spirit of prophecy, and he blessed them, and they turned around and blessed him and called him Michael the Archangel, the Prince of Peace, etc. By what spirit then did Adam prophesy, and under what influence was he operating at that time? We are told in Scripture that the testimony of Jesus is the spirit of prophecy, and he in common with his sons who were then associated with him were in possession of that spirit which enlightened their minds, unfolded unto them the principles of truth, and revealed unto them the things that would transpire throughout every subsequent period of time. Who manifested these things? The Lord. Who organized the world? The Lord. Who made man upon it? The Lord. Who placed upon it the fowls of the air, the beasts of the field, and the fish of the sea? The Lord. Who sustains all things by his power? The Lord. Who controls the affairs of the world? The Lord. To whom are we indebted for life, for health, and for every blessing that we enjoy? To the Lord. He is the God of the earth, and the giver of every good and perfect gift which we enjoy, and He desires to gather together a people that will observe His laws, that will keep His commandments, that will render obedience to His will, that will submit to His authority, and for this purpose, in different ages of the world, He has introduced the Gospel and has placed man in possession thereof.

Now, what about the positions of men? Why, it is a good deal as spoken of in the Scriptures and in the revelations which have been given to us pertaining to these mat-

ters—that many have been called and chosen, and that many were elected and selected to fulfill certain offices. It was so revealed to Abraham. He was told that there were a great many spirits, many of whom were noble, who were destined to hold particular positions among the children of men, and it was said to him, "And thou, Abraham, wast one of these."

Now, there are events to transpire in this day as there have been in other days; and we, the Elders of Israel of the Church of the living God, have to build up the Church of God, the Zion of God, and the Kingdom of God, and the Church has to be purified according to the law, order, rule and dominion which God has appointed. It is not for us—as the brethren have expressed it—to receive certain portions of light and intelligence, and with regard to other portions follow the desires of our own hearts, thus laying aside God, His rule, His dominion and His authority. "Having begun in the Spirit," as Paul said, "are ye now made perfect by the flesh?" No, that is the wrong way about; but on the contrary we ought to add to our faith virtue, to virtue brotherly kindness, to brotherly kindness charity, to charity godliness, that we may be full of the light and life, and of the spirit and power of God, and approach more closely to the law of God, and be governed thereby.

Why are we gathered here to the land of Zion? This is called the land of Zion. We are called the people of Zion. What does Zion mean? The pure in heart. Why are we gathered here? One of the Prophets in talking about it, says: "I will take you one of a city, and two of a family, and I will bring you to Zion." What then? "I will

give them pastors according to mine own heart, which shall feed you with knowledge and understanding." That is what we are here for. That we may be fed with knowledge and understanding, that we may learn the law of the Gospel, the law of the Zion of God, the laws of the Kingdom of God, and that we may be instructed in all things tending to promote the welfare, exaltation and happiness of ourselves, our wives, our children, the people with whom we are associated, and the world in which we live and act; and that we may operate for the benefit of those who have lived, and stand as "saviors upon mount Zion."

In all this, as has been said, there is an order. We are all dependent the one upon the other. The head cannot say to the foot I have no need of thee, nor the foot to the head I have no need of thee, nor the hand, the arm, the leg to the body, I have no need of thee. We are formed into a compact body according to the law of God in the organization of His Church, and it is for us to magnify the callings unto which we are called, and unless we all of us are placed under the guidance and direction of the Almighty, we cannot do so—that is, those who do not yield themselves subject to the law of God, cannot do that thing. But those who yield themselves subject to the law of God, can do it and do it quite easily, for Jesus says: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Now, if we yield obedience to God and to the spirits that dwell within us, then will our light become like that of the just that shineth brighter and brighter unto the perfect day; but if we do not yield an obedience to the law and

word and order of the Church and Kingdom of God upon the earth, the light that is within us will become darkness, and then, as it is said, how great is that darkness! We see sometimes men of that character. They are occasionally referred to as cranks, or, as the Germans use that term, *sick*. They lose the light, spirit and power of God, and they do not comprehend the order of the Church and Kingdom of God, nor do they place themselves in the way to obtain knowledge of these things. The first thing they begin to do is to try to pervert the order of God, and to find fault with their brethren in the Holy Priesthood—with their Bishops, with their Bishop's Counselors, with the High Council, perhaps with the Presidents of Stakes, as the case may be, or with the Apostles, or with the First Presidency; no matter which, or how, or when, or where. Now, if these men were walking in the light as God is in the light they would have fellowship one with another, and the blood of Christ would cleanse them from all sin; but when they begin to murmur and complain, to find fault and to give way to improper influences, they give place to the devil, and he takes possession just as fast and as far as he can, and forces upon them feelings, ideas and principles that are at variance with the law and order, and word and will of God.

What, then, are we here for? What did Jesus come to do? He tells us that He "came not to do his own will, but the will of his Father who sent him." How are we to obtain a knowledge of that will? I will tell you what Joseph Smith told me. I have frequently mentioned it. Between forty and fifty years ago he said to me this: "Elder Taylor, you have received the Holy Ghost. Follow its teach-

ings. Sometimes it will seem to you as though it was hardly the right way. No matter, follow its teachings, and it will always lead you right, and if you do so it will, by and by, become to you a principle of revelation, so that you will know all things that are necessary for you to become acquainted with." Now, I know that is true. I know that he spoke the truth. And I would say that it is the privilege of every Elder in Israel who has received the gift of the Holy Ghost, to follow its teachings. What was said by one of the old Apostles? "As many as are led by the Spirit of God, are the sons of God." Follow its teachings, therefore, and do not give way to your own feelings, nor to covetousness, to pride, nor to vain glory; for we none of us have anything to boast of. We have none of us received anything but what God has given us. If we possess light, or intelligence, or a knowledge of the things of God—which we do—from whence did it emanate? From God our Heavenly Father, through the medium that He has appointed. I do not wish to dictate to Him the way these things shall be done. I never did. While Joseph Smith was on the earth I looked to him as a Prophet of God, and I do not believe I ever disobeyed Him in one solitary thing that he ever required at my hands, and I have been put in some pretty tight places. But that was my feeling, that was the idea I entertained towards the Priesthood of the Son of God.

I have also lived in wards. I do not know that I have ever disobeyed the requests of a Bishop. Why? Because he presided over me in a ward capacity, and if he had a right to respect me as an Apostle, I had a right to respect him as a Bishop,

and I always felt a desire to comply with all the requirements that were made of me by any of the proper authorities. I feel and always have felt the same towards Teachers. If a Teacher came to my house—or Teachers, they generally come two at a time—if I happened to be there I have told them that I felt happy to meet with them, and I called together the members of my family that were within my reach, and told them that the Teachers had come to instruct us. Permit me here to ask, have not I a right—say as the President of the Church, or as an Apostle, which I was for many years—have not I a right, or my family a right to possess the same privileges that others possess, and to have the Teachers come to inquire after my welfare and that of my family, and to see that there is no wrong existing—have not I that right? I think I have. If they are the servants of God, have not I a right to listen to them? Yes, I have, and I feel it my duty to receive them kindly, treat them properly and listen to their teaching.

On the other hand, when the Teachers got through, I might give them a little instruction, say as an Apostle, or as a brother—put it any way you like; that while I and my family were receiving benefits from them, it was my duty, on the other hand, to teach and instruct them in some things that I thought might benefit them.

Now, these are correct principles in the Church and Kingdom of God. The Teacher occupies his place; the Priest and Deacon occupy their places; the Elder occupies his place; the Bishop his place; the High Councils their places; the Presidents of Stakes their places, and every one in his position ought to be honored—the Twelve in their

place, the First Presidency in their place—each one yielding proper respect and courtesy and kindness to the other. And when we talk about great big personages, there is no such thing. We are none of us anything only as God confers blessings upon us, and if He has conferred anything upon us, we will give Him the glory.

Having been called to these positions, God expects that we will honor them; that we will esteem it an honor to be the messengers of salvation, the legates of the skies, to the nations of the earth. We have a great work to perform both at home and abroad. We are preaching the Gospel to the inhabitants of the earth. Israel is being gathered home to Zion. And in Zion we are rearing temples to the name of the Most High God. And I will tell you how I feel—that as these temples are advancing, while we are preparing holy places in which to administer the ordinances of God pertaining to the living and the dead—I feel that we ought to begin to prepare ourselves to enter into these holy places, and to feel that we are the sons of God without rebuke in the midst of a crooked and perverse generation. We ought to wake up and put our houses in order, and our hearts in order; we ought to conform to the word, the will, and the law of God; we ought to let God rule in Zion, to let His law be written upon our hearts, and to feel the responsibility of the great work we are called upon to perform. We should see that our bodies and our spirits are pure, and that they are free from contamination of every kind. We are here to build up the Zion of God, and to this end we must subject our bodies and our spirits to the law, to the word, and

to the will of God. Being here in Zion we want to see that thing that Jesus told His disciples to pray for take place. "Thy Kingdom come. Thy will be done on earth, as it is in heaven." How was it done in heaven? God spake and the worlds were formed according to His word. God said let us do this, and that and the other, and it was so. Was there anybody in heaven to object and say, "Don't you think you had better put it off a little. Would not this be a better way?" Yes, the devil said so, and he says so yet, and he is listened to sometimes by sinners and sometimes by Saints; for we become the servants of those whom we list to obey.

There are besides these other considerations in connection with these matters.

The brethren who have preceded me this evening have referred to the celestial, terrestrial and telestial kingdoms, and the laws pertaining thereunto. We are told that if we cannot abide the law of the celestial kingdom we cannot inherit a celestial glory. Is not that doctrine? Yes. "But," says one, "Are not we all going into the celestial kingdom?" I think not, unless we turn round and mend our ways very materially. It is only those who can abide a celestial glory and obey a celestial law that will be prepared to enter a celestial kingdom. "Well," says another, "are the others going to be burned up, etc.?" No. Do you expect everybody to walk according to this higher law? No, I do not. And do I expect those that do not, are going into the celestial kingdom? No, I do not. Well, where will they go? If they are tolerably good men and do not do anything very bad, they will get into a terrestrial kingdom, and if there are some that cannot abide a terrestrial law, they may get

into a telestial kingdom, or otherwise, as the case may be, etc., etc. Did you ever read in your Bibles that "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Did you ever read of the parable of Jesus, where He speaks of the sower going forth to sow, and some seed fell by the wayside, some among thorns, and some on stoney ground, etc.? "But," says one, "we thought we had got it all." Yes: but the thorns have grown up in many places and choked the good seed. Sometimes you keep down your weeds in the field, but do they come up again? Yes; fresh crops keep coming all the time; and I think, too, that the wheat and the tares were to grow together for a certain length of time.

Well, what shall we do? Shall we go to work and get angry against people that do not do exactly right? No. They can only do right as God helps them to do it. They can only do right as they seek to God for His help to enable them to do so; they can only do right as they are sustained by the power of God; and if we allow covetousness, pride, envy, jealousy, hatred, malice, lasciviousness, drunkenness, Sabbath breaking, or any other influence to corrupt and lead us astray from the light of truth and the sweet consoling influences of the Spirit of God, we shall get into darkness, and then, as I said before, if the light that is within us becomes darkness, how great is that darkness! It is for us to do right—to observe the law and to keep the commandments of God. It is right also for the Presidents of Stakes and for the Bishops to see that none of these things that I have referred to be permitted among the people over whom they preside. What! Shall we not let the drunk-

ard wallow in his drunkenness? No; deal with him according to the law of God. Shall we not let the lascivious man wallow in his corruption? No. According to certain principles that are laid down in the book of Doctrine and Covenants in regard to those things, those who have entered into the new and everlasting covenant, and have taken upon themselves certain obligations, if they commit adultery it is positively said they shall be destroyed. Now, can you change that, or can I change it? No, I cannot, and you cannot; and you have no right to permit men to break the Sabbath, nor to do many of those acts that many of the Saints are doing. What are Apostles, Prophets, Pastors, Teachers, Evangelists, etc., placed in the Church for? What were they for in former days? For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Jesus Christ. What are the High Councils and Bishops' Councils for but to adjudge all these things? What are the Teachers and the Priests for? To assist the Bishops in their endeavors to promote purity and virtue, holiness and righteousness among the people. That is their office, and if they do not fulfill that office they are not magnifying their calling. They have no right to condone the sins of men. The law of God is perfect converting the soul, and we must be governed by that law and carry it out, or be made amenable unto the Lord our God for the course we pursue, or for neglecting to perform our duties. That is the way I look at these things, and if that is not the case, why are these laws given to us. Are they the laws of God? We so understand them. Then let us perform our duties and seek to magnify our callings that we may stand approved and acknowledged of the Lord.

When I speak of these things, I do not believe in any kind of tyranny. I believe in long-suffering, in mercy, in kindness, in gentleness, and in the love and fear of God. I do not believe that the Priesthood was given to man to exercise dominion and authority over the souls of other men. Everything ought to be done with kindness and long-suffering, yet with fidelity to God. The Church must be purified from iniquity of every kind, that we may stand before God "a glorious church, not having spot, or wrinkle, or any such thing;" that when we get our temples finished we may enter therein, approach the living God, and call upon Him for blessings, for life and salvation for ourselves and others, for deliverance from our enemies, and God will hear our prayers if we will only be obedient and observe His law. God is on our side. All heaven is on our side. The ancient Prophets and Patriarchs, and the Son of God and God the Father, are enlisted in the cause of Zion. It is for us to be true to ourselves, and I ask no odds of this world or of its powers. ("Amen.") God will take care of His Saints, but we must be careful to be Saints.

Arise! therefore, ye Elders of Israel—ye Priests, Teachers and Deacons, ye Presidents of Stakes, Bishops and High Councilors, ye Apostles and First Presidency, and all of us—Arise! and let us go to work with a will to do the will of God on earth as it is done in heaven: for if ever that is done, where is it to start, do you think, if it does not begin here among us? God expects it at our hands. We are full of weaknesses and imperfections, every one of us; but we want to learn the word, the will, and the law of God, and to conform to that word and will and law. Let that law be

written upon our hearts. Let us seek to magnify our callings and honor our God, and the Lord will take care of the balance. We need not trouble ourselves much about our enemies. They have their ideas, we have ours. We will do as we have done. We will do the best we can with them, put our trust in the living God, and pursue a course that is wise, prudent and intelligent. We will glory not in ourselves, but in the Lord of Hosts. We will dedicate ourselves, our wives, our families, our houses and our lands, and all that we possess to the Lord, and feel that we are His children.

If we do this, He will bless us with life, health and prosperity. He will control the efforts of our enemies in the future as He has done in the past. And here I feel to call upon every soul to bless and magnify the God of Israel for His mercies extended to us in the past; for putting a hook into the jaws of our enemies that they have not had power to harm us, and He will continue to do it, if we will continue to be faithful, only much more so; and woe unto them that fight against Zion, for the Lord God of Hosts will fight against them. Amen.

**IMPORTANCE OF OUR SUNDAY SCHOOLS AND MUTUAL
IMPROVEMENT ASSOCIATIONS—THE GOOD WORK DONE
BY THEM IN QUALIFYING YOUNG MEN TO BE
MISSIONARIES—NECESSITY OF TEACHING OUR
CHILDREN THE PRINCIPLE OF
VIRTUE—DETERMINATION OF OUR ENEMIES TO
DESTROY THE WORK OF GOD—THE LORD WILL BUILD
UP HIS KINGDOM IN HIS OWN WAY—HE WILL STAND BY
US IF WE ARE VALIANT—GOD RAISED UP MEN TO FORM
THE CONSTITUTION AND ESTABLISH THE GOVERNMENT
OF THE UNITED STATES—SELF-PRESERVATION
REQUIRES US TO BE UNITED—ALL REPUTABLE MEN
AMONG THE LATTER-DAY SAINTS HOLD THE
PRIESTHOOD—WE HAVE TO CONTEND WITH
MOBOCRACY IN LEGAL FORM AND GUISE—THIS WORK
DEPENDS UPON GOD—OUR ENEMIES HAVE NO POWER
TO INJURE US—NO ONE HAS PROSPERED IN OPPOSING
THE WORK OF GOD—THE LORD WILL STAND BY US IN
THE HOUR OF NEED—CONCLUSION.**

DISCOURSE BY PRESIDENT GEORGE Q. CANNON, DELIVERED IN THE TABERNACLE,
OGDEN, SUNDAY MORNING, JANUARY 18, 1885.

REPORTED BY JOHN IRVINE.

I am pleased to have the opportunity of meeting with the Latter-day Saints this morning in Ogden, and of listening to the reports which have been made by the brethren respecting the Sunday Schools, and the Young Men's Mutual Improvement Associations. These institutions furnish an index to the growth and development of the people, and the future character of those who are now and who will be members of the Church in years to come. I think a very fair estimate can be formed of what our people will be by closely observing the condition of the Sunday Schools and the Mutual Improvement Associations; because those children and those young men and young women who are now

members of these schools and associations will in a very few years take their place as active members in the community, and the character of the community be largely dependent upon their characters and upon the development which they have made in the directions that these institutions seek to form them. I look upon it myself as exceedingly important that our schools should be properly conducted, and that our associations should receive that attention from those who have influence and knowledge that will make a proper impression upon the minds of those who are members. In whatever capacity I might be acting in the Priesthood, with the proper feeling of anxiety about the

growth and development of the people, I could not fail to take interest in all these associations, and to see that they were properly conducted as far as my influence would extend. I do feel this interest. I have for many years felt it. It has been one of the great delights, I may say, of my life for many years, to see the growth and development of our Sunday School interest.

For many years, while laboring in the ministry abroad I saw how small was the amount of fruit resulting from the labors of myself and other Elders in the world; that we labored sometimes for years and were only able to bring into the Church a comparative few, and then, out of those that were converted and brought into the Church, there was a large percentage who did not remain, but who lost the faith and fell away. I became convinced in my mind that more satisfactory results and a larger amount of fruit could be obtained by devoting attention to the cultivation of our children, and for years before I had the opportunity, I had resolved in my own mind that if I were ever permitted to remain at home long enough I would devote attention to the cultivation of the young. I think that which has been done in this direction has amply rewarded every man and woman who have taken interest in this cause. You can better tell, probably, than I can—or at least some of you can—what the effect upon our community is—the effect of the Sunday School, and of the teachings of the Sunday Schools. You are familiar with the children. You can contrast their present condition with the condition of children a few years ago, and by making this contrast you can estimate, at pretty near its true value, that which is and has been done. So far as my

observation is concerned I am satisfied that a great amount of good has been accomplished. I have been on missions when Elders have come from the valley—young men—and I have been very much ashamed to see their ignorance in regard to the doctrines of the Church, and of the history of the Church, and their ignorance of the Scriptures. I have felt that it was almost a shame that young men brought up in Zion should go as missionaries and be so ignorant concerning the most vital points connected with our religion. I am happy to believe that that has passed away to a very great extent, and that those who now go out in the capacity of missionaries do so with a more thorough understanding respecting the history of the Church, the doctrines of the Church, and a wider intelligence concerning everything connected with the Church than was formerly manifested. In our Sunday Schools I have listened to children being catechized, and their answers upon points of history of the Church, and other matters, have been given with a correctness that could not be excelled, if equaled by many of the Elders of mature years if they were interrogated upon the same points. Everyone who has visited Sunday Schools must be convinced of this. Therefore, when we hear, as we do today, that in some of your settlements nearly all the children are enrolled in the Sunday Schools, it speaks well for the future of the children. If these schools are properly conducted the effect must be immense in lifting them up from ignorance and giving them correct knowledge concerning the doctrines and history of the Church, and indoctrinating them in the principles which we view as so important for men and women to understand. It is therefore very

gratifying to hear such reports, and that which we have heard today respecting the schools in Weber Stake is a very fair sample of the reports which are made in other Stakes.

We have today, so far as statistics inform us, nearly 50,000 children in Sunday Schools. These 50,000 children will in a very few years be men and women, taking their place in society, probably married, and their influence will be felt upon the future families of the people, and if they are properly taught in the principles of the Gospel and are fortified against sin, and are taught the evil effects that will result from the practice of everything that is wrong, we can imagine what an effect this will have on the entire body of the people! It is therefore very encouraging to all those who take an interest in the growth of Zion, in the development of the work of God, to know that our children, in Primary Associations, in Sunday Schools, and in Young Men and Young Women's Mutual Improvement Associations, are receiving the instruction that is best adapted for their future good and happiness.

There are a few points that I have always deemed as of the utmost importance that our children should be taught; the more so because such teaching guards them against some of the growing evils of the age in which we live. It has seemed to me sometimes that if the Lord had not established this Church at the time He did, the future of our race would be in some respects very dark and hopeless to contemplate. The growth of intemperance, the spirit of infidelity concerning God and concerning everything pertaining to God and to righteousness, the wonderful spread of corruption, the low value placed upon virtue,

and the increase of the evils that result from the absence of virtue, are of such a nature that, if you look outside this Church, the picture is a most discouraging one. God has established this Church and He has told us from the very beginning that the chief cornerstone, it may be said, of this great edifice that He has reared and is rearing, is virtue. Early in the history of the Church the Prophet Joseph received revelations to this effect: that he who looked upon a woman to lust after her should deny the faith, and unless he repented, he should be cast out. What an amount of purity is embodied in this statement of the Lord to us in this revelation! A man must not only refrain from doing that which is wrong with the opposite sex; he must not only refrain from carrying his lust into the actual commission of crime, but he must be so pure in heart that he shall not look upon the other sex with a lustful eye and a lustful desire. If he does so, we are told by the Almighty that he shall deny the faith. Now, I cannot imagine how the Lord can make more plain to us than He has done in these revelations—for it is repeated more than once in the revelations that we have received—the importance of virtue, the importance of purity, purity in thought as well as purity in action. The frequent apostasies from this Church, the many who have left the Church, denied the faith, lost the Spirit of God, the most of them, no doubt, are traceable to the commission of this sin. It is, as I have said, the crying sin of the age. Outside of this Church virtue is not fostered as it should be. Of course there are exceptions. I do not mean to say that all people are corrupt; I would not be so sweeping; but in society generally there is not that

value placed upon virtue that should be, and in many circles the virtue of man is derided. A man who claims to be virtuous, or who desires or seeks to be virtuous, finds himself alone, as it were, among his fellows. Therefore, it is of the utmost importance that we, in training our children, should lay deep and solid in their minds the importance of virtue. They should be taught that their whole lives as Latter-day Saints depend upon the cultivation and preservation of this principle; and that if they are guilty of wrong in this direction, unless there is sincere and heartfelt repentance before the Lord, He will undoubtedly withdraw His Holy Spirit from them and leave them to themselves to become a prey to those wicked influences that are seeking constantly to take possession of the hearts of the Saints of God.

Now, we can best do this in childhood; we can teach our children in childhood and in youth, and as they grow to manhood and to womanhood we can fortify them against those evils. It has been necessary, apparently—for the Spirit has seemed to indicate the necessity of this—that there should be greater strictness enforced among our people. There has been a growth of wrongdoing in many quarters that has been most painful to all those who have the welfare of the Saints of God at heart, and who desire the prosperity of Zion. Many cases have come to the knowledge of the First Presidency and of the Twelve and of other leading men wherein people have been compelled, in order to conceal their wrongdoing, to marry, and even then have failed to cover it up. Now, such a condition of things, if permitted to continue in our midst, unchecked, would be productive of the most terrible consequences. The Spirit of God would undoubt-

edly be so grieved that it would forsake not only those who are guilty of these acts, but it would withdraw itself from those who would suffer them to be done in our midst unchecked and unrebuked; and from the President of the Church down, throughout the entire ranks of the Priesthood, there would be a loss of the Spirit of God, a withdrawal of His gifts and blessing and His power, because of their not taking the proper measures to check and to expose their iniquity.

My brethren and sisters: I suppose you must be impressed, as I am, with this truth, that our only source of strength is, that we shall live so that the spirit and power and gifts of our religion and the favor of our God shall be extended unto us and be in our possession. There never was a more critical period in many respects in the history of the Church of Jesus Christ than that which we now witness. I never, in my recollection, or in reading the history of the Church have seen a time nor heard of a time when the adversary of God's Kingdom was more determined, apparently, to destroy the work of God than he is at the present time. On every hand there are the most persistent efforts made to check the growth of the Kingdom of God, and not only that, but to destroy this religion, the religion of Jesus Christ, and to throw obstacles in the pathway of its progress; and to actually deprive members of this Church of every right that men and women value—every political right, every civil right—to place us in bondage, and to make it odious in the eyes of mankind to be Latter-day Saints, or to have any faith in the religion that God has revealed to us, and of which we are so proud, and for which we are, as a rule, so thankful.

Now, we do not have wealth with which to combat the designs of our enemies; we do not have numbers; we do not have influence; there is no strength that we have that men value and that men seek for in a contest such as that in which we are engaged. We possess no advantage, none whatever, that men place value upon. But we possess advantages that we understand, and which we as Latter-day Saints highly value, and they are the best advantages, however much they may be disliked by the world. However little importance they may attach to the advantages that we possess, we know that in a contest such as this in which we are now engaged they are of the utmost importance.

To begin with we must, as I have said, be a virtuous people. We must love virtue better than we love our lives. We must be so pure, not only in our actions, but in our thoughts, that God's favor will be with us, and His Spirit rest down upon us, and we must live the lives of Latter-day Saints, carrying out in our lives the principles that God has revealed. This is our only strength. Let us be deprived of this and we are weak, because, as I have said, we possess no other advantage. If we prevail, as undoubtedly we shall, it must be because of God's help; it must be because He is at our right and at our left, and His power is round about us and near unto us. Looking at our position from a human standpoint everything looks dark. Men today are calculating on the destruction of this people. They think that we shall at least be compelled to abandon some features our religion. In some places and with some people it is Church and State they complain of. In other places it is that we practice plural marriage. In other places there are

other reasons assigned for their dislike to us—we are too united; we do not divide into parties, wherever we go we cling together, and do not assimilate with the rest of our fellowcitizens, but are a party of ourselves, and are dangerous because of this. And various accusations are made as justification for the treatment that is extended to us. Men whose lives are so vile that they would not bear the least examination, much less exposure, make the charge against us that we practice plural marriage, and therefore that we should be dealt with in the harshest and most severe manner. On the other hand, men who are constantly seeking for political influence, who do not scruple to use that influence in the most reprehensible manner, and to the utmost extent possible, and frequently preachers, too, charge that we unite Church and State. They would gladly use the influence that we have if they had it, and use it in a manner so obnoxious to individual liberty, that it would bear no comparison to the manner influence is used among the Latter-day Saints. That would be all right if they used it, but it is all wrong if we use it. And so it is with everything else. If they could unite a people together as we are united that would be perfectly justifiable; but because Latter-day Saints unite together, that is exceedingly wrong, especially when they do so as a religious community.

For myself I want to do that which God directs. That is the wish of my heart. I want to honor my God if I know how to do it. I believe this entire people have the same feeling. They desire to do the will of God, if they can find out what that will is, and if He will communicate it to us, as I know He does, I am satisfied that the great majority of the

Latter-day Saints will do that will regardless of consequences. It is the attempt to do that, that has brought us into disrepute.

God, in building up His Kingdom, does not take pattern from men. He does not ask counsel from men as to how that Kingdom shall be built up, and the methods that shall be employed to establish it. He is going to build His Kingdom up in His own way, and if it does not suit men or the nations of the earth, why, I suppose they will have to be, as they have been and as they are sometimes at present, angry with those who strive to do that which He requires. I know this that many things that men admire are an abomination in the sight of God; many things that they think most admirable God holds as an abomination. Therefore, in building up His Church and His Kingdom He is going to take His own plan of doing it, and for one, so far as I can I feel willing to allow Him to dictate how it shall be done, and then leave the consequences to Him. I know that He will bring off those who put their trust in Him victorious, and He will ask no odds of the nations of the earth. He delights in a people who are courageous and valiant, who are not afraid. He delights in people of this kind. The greatest blessing almost that we read of that was ever given to a man in the flesh was given to a man possessed of this courage. You will remember him, doubtless, when I mention His name. His name was Nephi. He was the son of Helaman, and had a brother named Lehi. He was the grandfather of Nephi, who was the President of the Twelve whom Jesus chose on this continent. Read the life of that man, and observe the blessings that

God bestowed upon him. God gave him great power because of his valor and fearlessness in His cause, and it is so with every Prophet and with every man of God of whom we have any record, and it is so with every people and generation who put their trust in the Lord, and are valiant for His cause. He will give them great blessings and power, and He will bring them off victorious. He has done so in the past. He is doing so now, and He will do so in the future; and whenever you find a man or a people weakened and limber-backed, nervous, their hands shaking and their hearts trembling, you will find a people that have not very much of the strength and power of God with them; but when they are full of courage, zeal and determination, God is with them, He strengthens them, and gives them victory. He will do it every time, with every individual. You read the history of Elijah, and see how valiant he was, and how God blessed him, and I might go on and enumerate a great many more men who have been distinguished in the world's history because of their valor. God stood by them always, and will stand by us if we are valiant. Look at the men who have been most valiant in this Church in defending, advocating and practicing the principles which God has revealed, and doing this, too, in the face of mankind who have been determined that we shall not do these things, and see how God has blessed and sustained them in so doing. Therefore, having had this experience in these matters, it is for us to be valiant in the cause of God, to show our faith by our works, and not be Latter-day Saints with our lips alone, but be Latter-day Saints in all the acts of our lives, in all our words, and in everything there is connected with us. Let

us not imagine that God has established His work to take pattern in its methods of procedure and management after the corrupt nations of the earth. He has not done so.

We live under a Government, the best that ever was formed by man upon this earth—a Government in which every human being can live without interfering with the rights of others in the practice of the principles which God reveals. God has purposely arranged this. He raised up wise men to lay the foundation of this Government, and He defended them against the mother country, and enabled them to achieve victory over the greatest power there was upon the face of the earth—the power of Great Britain. He gave them power to form a Constitution under which every man and woman can dwell in perfect freedom—that is, if they wanted to do right. This land has been dedicated to liberty, dedicated by the Lord our God, and by men who have lived upon this land, to liberty, and as long as this land shall be a land of liberty it will be a blessed land to the inhabitants thereof; but when it ceases to be a land of liberty, then as sure as God has spoken, this Government will go down—that is, any Government will, that will war against the principles of liberty—and the men who are now engaged in their assaults upon us because of our religion, are traitors to this Government, and they are the most deadly enemies to the Government of the United States that can be found anywhere upon the face of the earth. They are laying the axe at the root of the tree, and are taking measures to destroy this Government, because it can only, as I have said, be preserved by maintaining the principles of liberty that are contained in the

Constitution which God gave to the land, or which He inspired men to frame for the land. But in our contention for liberty—for we today are the defenders of the Constitution, and we shall have Constitutional principles to maintain and defend in the courts of the nation, we are being forced into this duty and position—God will bless us and preserve us, and carry us off triumphantly, and the words of Joseph, which were inspired by the Almighty, will be fulfilled to the very letter, namely, that the Elders of this Church will be the men who will uphold and maintain the Constitution of the United States, when others are seeking to trample it in the dust, and to destroy it. We are a free people—let others seek to bring us into bondage as they may—we are a free people, with the perfect right to worship our God and to carry into effect the principles that He has revealed. And if the whole world array themselves against us, and the combined power of the nation pits itself against this work, they must go down in the struggle, because they are occupying a false position. If fifty hundred millions of people were to say the contrary, no matter, the principle still remains true, that under the Constitution in this land, a man has a perfect right to do that which God requires at his hands as long as he does not intrude upon the rights of his neighbor.

If one man stood alone in this position, and millions of men were to say it is not so, that lone man would still be right. We have that right. God has given it to us under the Constitution of the land in which we dwell, and if men enact laws and pile one law upon another until they reach to the sky, it would not change this. It is an eternal

principle, and it will stand—this principle of liberty, the liberty that God has given unto every human being—the right to do that which seemeth good in his own sight, to follow the dictates of his own conscience, as long as, in so doing, he does not trespass upon the rights of his fellow man. We stand by that fearlessly, and stand by it for ourselves, and for our children after us. I would not abate one iota, not a hair's breadth, myself, in this feeling. I would feel that I was a traitor to myself and to my posterity if I were to yield in the least upon this. We must maintain our rights, not aggressively, not in any quarrelsome spirit, but in a spirit of quiet firmness, quiet determination to maintain our rights, to contend for them, and to never yield one hair's breadth in maintaining them. This is our duty as individuals and as a people, and in thus determining, we band ourselves together more closely. Complaints are made of us that we are so exclusive. Why, in the very nature of things we should be fools to be otherwise than exclusive. We cannot help it. We are driven into exclusiveness by the acts of our enemies, and by the pressure that is brought to bear upon us. A flock of sheep when attacked by dogs or wolves, huddle together, and seek to protect themselves by getting into a cluster. So it is with us. It is the law of preservation, that we should get close together when we are assaulted as we have been. We cannot put trust in others who are not of us to any extent. There are, however, many honorable men, hundreds and thousands of them. If there were not, we would not send missionaries out as we do. We believe they are just as honest as we are, just as sincere as we are, and desire as much to do right as we do.

I believe there are millions of them in the earth, men and women, whose desires are as good as the best Latter-day Saints. They desire to do the will of God, and to keep His commandments as much as any of us do, and are as sincere in it; but many people are ignorant and do things through ignorance which are wrong. But, as I say, self-preservation demands that we should cling together; that we should be united; that we should sink all personal differences; that we should have no preference that we would not be willing to forego for the sake of the Kingdom of God. It is an important time with us. We have enemies all around us. A determination is made manifest to destroy every one of our liberties, if possible, and to bring us into bondage. That is the design, if it can be accomplished. But it will not be accomplished. You will see it will fail, it will signally fail, and God will preserve us in our liberties, and especially will He do this if we keep His commandments, and do that which He requires at our hands.

A great many people seem to think, and some who are among us act upon the thought, that because a man holds the Priesthood, and is a religious man, and practices religion, that he should not have any voice in matters that belong to civil government. In Washington the charge has been frequently made that all the leading offices of the Territory of Utah were held by Mormon Elders, Mormon Bishops and others. I have frequently said, in answer to this, before committees of the Senate and House, that if we did not take Mormon Elders we would have no officers, for the reasons that, as a rule, every reputable man in Utah Territory, when he attains the age of majority, holds the office of an

Elder, or some other office in the Priesthood. This explanation gave a very different view to men who did not understand our organization, and whose ignorance was taken advantage of. In the world there are a few men in religious societies, who hold leading positions, hold what we would call, if in our Church, the Priesthood, and the rest are debarred, and are mere laymen. But it is not so with us. The bulk of the Mormon people hold the Priesthood, and every man of repute of any age is an officer in the Church. It is said that the members of our Legislature are men who are prominent in the Priesthood. How could it be otherwise? If a man is energetic and has any talent he of course holds some position in the Priesthood, and he is very apt to hold some prominent place. But does this prevent him from acting in a civil office, and from dealing justly and wisely for the good of the people? No, we have proved to our entire satisfaction, that this is not the case.

When we look at Utah Territory today, and compare it with other Territories it will be conceded by everybody who is impartial that the position of affairs here is equal to, if not much better than the position of affairs in any other Territory and in many of the States. Has that been because there has been a union of Church and State. No, it is not due to that; for that has never existed here. Has it been because there has been one man dictating everything—has it been due to that entirely? No; for no one man has done this. But it has been because the men who have acted in these capacities have been men of wisdom, and the people have had confidence in them. Wherever we go as a people, we carry with us our religion. You

cannot dissever our religion from our lives. It is a part of our lives, and, of course, because of this, we are exposed to those charges that are made against us. Yet at the same time, I do not believe there is a people to be found within the confines of the Republic who draw the line more strictly between religious and civil affairs, and between Church and State, than do the Latter-day Saints.

We are living in peculiar times. I think the youth of this community—those who are growing up now—should closely observe that which is being done. It is an important epoch. Events are taking place now that are worthy of our remembrance, and we are being put in a position to be tested thoroughly. The contest seems to be narrowed down to this point—whether we shall be able to live as a people and enjoy our rights as members of the Church of Jesus Christ of Latter-day Saints, or not. Formerly, the question was soon solved. A mob would form itself against us, and by force of superior numbers, and backed by a public opinion that was too strong for us to contend with, we had to vacate our homes and flee. The alternative was presented to us of flight, or the abandonment of our religion. This is not quite the alternative now presented before us. The question is, will you abandon your religion? Will you renounce those principles that God has revealed to you, and which He has declared are essential to salvation and exaltation in His Kingdom—will you renounce them? Will you renounce obedience to the Priesthood of the Son of God? If you will I expect you can enjoy some sort of peace—a peace that would be the peace of death. Who will accept it? Will any true Latter-day Saint? No;

no true Latter-day Saint will accept that. What next? You cannot have your rights as citizens. You must be put under bonds. You must have penalties affixed to your practice or to your faith. If you continue to be Latter-day Saints you must be discriminated against. That is another alternative presented to us. Will we accept that? Yes. I believe that I speak your feelings. I believe I give voice to them when I say that you are willing, all of you, to take this choice and these consequences. What next? Will a mob come and drive us from our homes? Not yet. You will see fun whenever that occurs. That is not in the program as I view it at present. No mobs. What then, shall we do? We shall have to contend in the courts; we shall have to make this a legal fight. It is mobocracy in legal form and in legal guise that now attacks us. It comes to us in a shape that we can meet better than we could the old forms, when a mob banded together and came in such overwhelming numbers that we could not resist it. It may be just as wicked. The present mode of attack may be just as cruel; the ultimate object may be just as bad in every sense and in every respect; but it can be met in a different form and in a different way. We have to contend now for our rights in the courts of the land; we must see whether there is a willingness on the part of those who hold authority as judges, to give us our rights, and in this way we shall test the nation, our Government, and prove whether there is a willingness on the part of those who administer the government to give us those rights that belong to us as American citizens. If they do not, who will be the sufferers! We shall suffer to some extent; but our sufferings will be light compared

with those that will fall upon the men who shall prove untrue and recreant to the principles of liberty and truth.

Now, I look forward myself with great pleasure to the future. Every step of this kind that we take is an assurance of that which is to come. We cannot press forward as a people; we cannot become the people that God designs we shall be, and that He has predicted we shall be, without having just such contests as these. They are the natural consequences of the position that we occupy, and of the growth and development of this people. But the same God that protected this Church when it was but a small handful, a few individuals, still reigns, and His promises are as much to be relied upon as they were when the mob drove the Latter-day Saints out of Missouri; as much to be relied upon as when, in that dark hour, the mob killed our Prophet and our Patriarch, and afterwards compelled the Saints to flee from their homes; as much to be relied upon as when we came to these valleys; they are just as reliable today as they were then. It is for us to so live that when we call upon Him that we do so with an assurance that we have done our duty, that there is nothing lacking on our part so far as human and mortal beings can do. We have our sins, our frailties, our many weaknesses; but God looks down in mercy upon them when we repent of them, and show a disposition to put them away from us. When we are in this condition we can call upon Him and leave ourselves to His mercy, with the full assurance that He has always stood by His faithful people, His faithful servants and handmaidens, and that He will not forsake them in any hour of extremity or of peril. He will stand by them; He will

hear their prayers; and at the very time when it will seem the darkest, when it will be as though there is no power to save, God's arm will be stretched out for our deliverance, and we shall be rescued and be triumphant. He will so control circumstances and arrange affairs, that, at the very moment when the adversary will be glorying in triumph, and gloating over the prospect before him, He will then be ready to extend His arm of deliverance in our behalf, and rescue us from the power of those who desire our destruction.

As I said in the beginning, if this work depended on us alone we would soon go down. It depends upon God. He is at the head of it. He is behind it. He is all around it. He established it. He has controlled circumstances thus far in a most wonderful manner; and when I look at that which has been done in this country, with all the efforts that have been made by the wicked, one act after another, one act of wrong piled on top of another, and see the meager results to show for their base course, I feel to praise God with all my heart for His goodness and mercy to us.

A Governor of this Territory perjured himself to do us a great wrong. He gave the certificate of election to a man who was not elected, thinking, in so doing, he was dealing Mormonism—or the Church of Jesus Christ of Latter-day Saints—a deadly blow. What has been the result? Who is injured? Is anybody injured? I do not, myself, know of anybody that is injured, except the man who did this perfidious act, who perjured himself by violating his oath of office. I do not know of anyone else. Certainly the people of Utah are not. Go back, and look at Judge McKean's rulings and acts. We

had a reign of judicial terror in the Third Judicial District for about eight months, and no man knew when he was to be pounced upon. Prominent men were indicted and put under bonds, some for one thing and some for another. Who has been injured by this? Has anyone been injured? We have not. We have ate, and slept, and enjoyed ourselves, and been as happy as men could be. I am sure President Young, when he was living, was a happy man. It did not interfere with his happiness and enjoyment, and others who were indicted in like manner, they enjoyed themselves, and the people have not been injured. We have had a great deal of this kind of experience.

Now we are passing through a similar condition of affairs to some extent. We shall come out of this just as we have come out of other perils and trials and ordeals. We shall gain experience, and it will increase our faith to see the power of God manifested, and to see how wonderfully He controls the acts of men for His glory and for the accomplishment of His purposes. Look at the hubbub that has been raised in Congress. There has been a tremendous amount of pressure brought to bear upon that body in regard to the Mormons. Delegation after delegation has gone from Utah to Washington and appeared before Committees, for the purpose of getting bills made into laws. It will be most interesting reading in years to come, the various bills that have been presented to Congress against Utah. Every sort of scheme has been resorted to. You cannot think of anything, scarcely, that has not been embodied as a feature in some of these bills. And with what result? Have we slept any less? Have

we been any more unhappy? Have we had any less prosperity? Has the sun shone less upon us? Has Heaven withdrawn its smile from us? Have our fields been less fruitful? Have our children been less numerous? Has any blessing that we value been withheld or withdrawn from us because of these things! If they have I am not aware of it. I cannot think of any evil that has come upon us as a people. I look over the past; I review the acts of the wicked; I review their combinations; I review the many conspiracies that have been formed, the many determinations that have been reached to destroy us, to cripple us, to deprive us of our rights, and I must confess to you this day, my brethren and sisters, in the presence of our Father, that I cannot think of a single thing that has been done that we could call injurious to us as a people; not a single thing. With all the force that has been arrayed against us, with all the threats that have been made about us, we have lived, we have prospered, we have increased, we have been blessed of the Lord. You know how blessed you have been in your families, in your homes. You know how much peace has reigned there; how much you have had in your hearts, and in your meetings, and in your associations. You know how free you have been from fear and from trepidation. You have not suffered in your feelings, for God has given unto you a peace that the world cannot bestow, that the world cannot take away. The world has not given unto us those blessings; the world cannot take them away from us; they are ours, given unto us by God our Eternal Father. They will still be given unto us. God's promises will be verified to the very letter.

But you watch the men who have

fought against this work. Watch the men who have apostatized from this work. Ask yourselves what their fate has been. Where are the men who have sought to oppress the people of Utah? Where are they today? Who is there among them that has prospered in this work of oppression? Go through the list of Governors, Judges, and other officers. Go through the list of those who have held any office, and who have sought the oppression of the people and the destruction of their liberties, through their spirit of antagonism to the work of God, and their desire to destroy it—go through the list of them, and ask, who among them has had prosperity and has been blessed, and to whom we can look and say, "Oh, how successful that man has been; how he has prospered in fighting the Mormons!" Is there any such man among them? You are familiar with the names of apostates who have left this work through fear or some other cause, corrupt in their lives or for some other reason? Can you recall among the long list of men who have come out and pitied themselves against this work of our God, any who have prospered and had happy lives? Is there any of them with whom you, the humblest of you today, the humblest, the poorest of you Latter-day Saints—is there one of them with whom you would exchange places today? Not one. I am sure that I can reply for the whole of you—that is, there is not one in that long list of names of men who were once members of this church, who have come out against it, with whom you would exchange places; not one.

Why then, should we fear? Why should we tremble? Why should we be afraid of that which is threatened? I tell you in the name of the Lord He will stand by us, He will

stand by all His people. There is this peculiarity about our God. He is not like the devil. When the devil gets a man in a tight place he leaves him there; he encircles him in his net, he lets him get entangled in its meshes, and then leaves him to himself. That is the devil's way. He deserts those who follow him when they most need his help. But with God, in the time of the greatest extremity, in the time when help is most needed, then He is close to His faithful servants and His faithful

children; then is the time that He stands by them. In the deepest waters He is with them; in the midst of the heaviest and sorest afflictions He is at their right hand and at their left; He is around about to sustain and carry them off victorious.

God help us to be true and faithful to the cause that He has established, that in the end we may be permitted to sit down with him and His Son in His Kingdom, is my prayer in the name of Jesus, Amen.

VISIT TO THE SOUTH—PERSECUTION IN ARIZONA—AN AMERICAN SIBERIA—PERSECUTIONS IN MISSOURI AND ILLINOIS NOT THE RESULT OF POLYGAMY—AFFECTING REFERENCE TO THE MARTYRDOM OF JOSEPH AND HYRUM—JUDGMENT BEGINS AT THE HOUSE OF GOD—NO MAN HAS A RIGHT TO ATTEMPT TO CONTROL ANOTHER'S BELIEF OR CONSCIENCE—EX POST FACTO APPLICATION OF THE EDMUNDS LAW—ATTEMPTS OF THE SPEAKER TO CONFORM TO THE LAW AS FAR AS POSSIBLE—OUTRAGES HEAPED UPON THE LATTER-DAY SAINTS—NO ONE EVER PUNISHED, ACCORDING TO LAW, FOR KILLING A MORMON—THE SAINTS COUNSELED TO ENDURE THEIR AFFLICTIONS, TAKE CARE OF THEMSELVES, AND SERVE GOD—CONCLUSION.

DISCOURSE BY PRESIDENT JOHN TAYLOR, DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, FEB. 1, 1885.

REPORTED BY JOHN IRVINE.

I have been very much interested in the remarks made by Brother Erasmus Snow, who has addressed us.

These are precious principles which only the Saints know how to comprehend and appreciate. We are told "that the natural man

receiveth not the things of God: neither can he know them, for they are spiritually discerned," and therefore those outside of that influence and spirit which is communicated to the Saints of the Most High, through obedience to the Gospel of the Son of God, find it very difficult to understand them. But we comprehend them, because God has given unto us His Spirit, which takes of the things of God, and shows them unto us.

I and a few others have been away from here for some time, visiting among our southern brethren; Brother Snow, who has just spoken to you, was one of the party. It appears rather an inclement season of the year to go on a journey of that kind; but circumstances seemed to make it necessary that we should go and look after the interests of the people, socially and politically; for notwithstanding our religious ideas, we still have certain rights, privileges and immunities, which belong to us as individuals and as citizens of the United States, in common with others. And seeing that things were quite loose in those far-off settlements, and that men and their families were being subjected to various kinds of outrage, usurpation and imposition, in many instances under the form of law, it seemed necessary that somebody should attend to these matters, and I thought it best for me to go, in company with others of our brethren, to ascertain what was the true position of affairs, and to give such counsel as the circumstances might demand. We found that a great many outrages had been perpetrated upon many of our brethren; that they had been dealt with contrary to law, and in violation, as has been referred to, of the rules of jurisprudence governing such matters; that a vindictive and

persecuting spirit had been manifested, and that several of the brethren had been sent off to a distant land from their own. I did not know but that they were without a prison in Arizona, when I heard of these things, and that therefore they had sent a number of honorable men who differed from them in their religious sentiments off to Detroit. I had these things inquired into and found they had a good Penitentiary in Arizona, and that there was no necessity for any such outrage as this to be perpetrated upon decent men. I was sorry to find that things had been conducted in this unusual and vindictive manner, and without any ostensible reason for such extrajudicial acts. Not only because injustice had been heaped upon honorable men, but also because of the position in which it places the nation which was once the pride and glory of all lovers of freedom and equal rights, and boasted of as being "the land of the free, the home of the brave, and an asylum for the oppressed." These foolish men are now seeking to carry out the enormities that existed among what was called the civilization and intelligence of ancient barbarism, then, as now, under the name of Christianity, and other euphonious appellations which are common to us, and that we are well acquainted with. I was in hopes that things were not so bad as they were represented to be, but I found that I was mistaken in that matter, and I was sorry to find myself so mistaken.

In relation to this anomalous form of proceeding they are now copying the example of Russia, which is generally considered an arbitrary government, and where despotism has been supposed to reign supreme; they have in that nation a place

called Siberia, to which they banish men, under a despotic rule, without much formality of trial. I was hardly prepared today to suppose that we needed an American Siberia under the form and in the name of liberty and the rights of men. But this is the fact. We have herein America today an American Siberia in Detroit, to which place, upwards of two thousand miles from their homes, men are banished for a term of years; and what for? Because they have the temerity to worship God according to the dictates of their own conscience, and cannot fall down and worship before the Moloch of an effete Christianity.

These extraordinary proceedings that have been going on in this Territory, in Arizona and in other places, simply exhibit the very principle that Brother Snow has been speaking of. I need not tell you about affairs that have transpired here. You are quite as well acquainted with them as I am, and ought to be better: for I have been away from here for about four weeks visiting the Saints in our southern settlements, and we have had a most pleasant visit. Outside of these extraordinary proceedings, we found the people prospering very well, with pleasant homes and bright prospects before them. We had with us several of our best brethren, and we visited many of our settlements in that district of country, the residents of which were very much gratified at our appearance in their midst, and for the counsels they received. But I found that such had been the outrages committed that it was impossible almost for any man standing in an honorable position to maintain his position unless he broke the law by resisting the officers, and they thought it not prudent to do so, and so did I. It may suit others

to violate the law, to trample upon human rights, and desecrate the sacred term of liberty, and this is frequently done by the arbiters and minions of the law in the name of justice; but we profess to be governed by higher, by nobler and more exalted principles, and to move on a higher plane; and if Jesus could afford to endure the attacks of sinners against Himself, we, if we have the Gospel that we profess to have, ought to be able to endure a little of the same thing. There is nothing new in these affairs, nothing strange in this at all. Many of you have had much to do with these matters. Some of these grey-headed men that I see before me know a little more about those matters than some of the younger portion do. Many of you have been driven from your homes, robbed of your property, dispossessed of your possessions and had to flee from your homes to these mountain valleys, and seek an asylum among the red savages which was denied you by your so-called Christian brethren. Before you came here you were banished from the State of Missouri into the State of Illinois. What for? Because you had the audacity to worship God according to the dictates of your own consciences. I have had to flee from bloodthirsty bandits time and time again. Brother Snow had to do it, and many of you grey-headed men and women have had to do it. What for? Because of polygamy? No, there was no such thing then alleged. What for? Because you had the hardihood, in this land of freedom, to worship God according to the dictates of your own consciences. For this crime you had to leave your homes, and you were despoiled and robbed and plundered, and had to flee as exiles into another land. I had to do it, you

have had to do it. You fled from Missouri to Illinois, and then from Illinois to this land, and why? Why did you leave Illinois and come here? Did you injure anybody? No. They killed your Prophets, and I saw them martyred, and was shot most unmercifully myself, under the pledge of protection from the Governor, and they thought they had killed me; but I am alive yet by the grace of God (sensation). Why had you to leave? Because they murdered your Prophets, and wanted to possess themselves of your property; murder and spoliation generally go together. And because they killed them, they accused you of doing some wrong, said *you* must leave your homes, and there was nobody found in all that wide land to check the outrages of those red-handed assassins, to administer justice and to preserve you in your rights. I do not know any other reason; I never did know any other, and never expect to be informed of any other.

The history of these things is quite familiar to you as Latter-day Saints, and you do not think it anything strange. Some of our young people think that the present proceedings are very remarkable. But many of us, grey-headed folks, have seen plenty of such proceedings, and have had many experiences of this kind; they are nothing new to us at all. And did we ever expect them to get better? We have not so understood it. We are told in the Scriptures, and we have kept teaching it all the while, that "the wicked would grow worse and worse, deceiving, and being deceived." That is doctrine which I have believed in for the last 50 years and I have had a good deal of testimony and practical confirmation on that point. We expect that these things will tran-

spire. We have been told about secret organizations that should exist, and they are beginning to permeate these United States, and are laying the foundation for disruption, disintegration and destruction. It is not necessary that Congress and the Judiciary should set examples of tyranny and violation of Constitutional law, and attack the fundamental principles of free government and the rights of man; for there is plenty of that kind of spirit abroad; yet men who profess to be the conservators of the peace and the maintainers of law join in these nefarious, unholy, tyrannical and oppressive measures. There are any number who are ready to follow in their footsteps, and the whole nation today is standing on a volcano; but they do not seem to comprehend it. Well, are we surprised? I am not. It is strictly in accordance with my faith: it is strictly in accordance with the Old Testament Scriptures; and it is strictly in accordance with the Book of Mormon; it is strictly in accordance with the revelations given to us by Joseph Smith, and all these events that have been predicted will most assuredly transpire. But I suppose it is necessary that "judgment should first begin at the house of God," and if it does, "where will the wicked and the ungodly appear," when it comes upon them? We are told that the wicked shall slay the wicked. We need not trouble ourselves about the affairs of the nations, the Lord will manipulate them in His own way. I feel full of sympathy for the nation in which we live, and for other nations, in consequence of the troubles with which they are beset and which are now threatening them; yet they do not seem to comprehend the position. I know a little of some of the things that will

transpire among them, and I feel sorry. Do you feel sorry for yourself? Not at all, not at all. Do you feel sorry for your people? Not at all, not at all. The Lord God has revealed unto us great and eternal principles which reach beyond this earth into the eternal heavens, and which have put us in possession of light and truth and intelligence, and promises and blessings that the world are ignorant of and do not and cannot comprehend. I feel every day to bless the name of the God of Israel, and feel like shouting, "Hosanna! Hosanna!! Hosanna!!! to the God of Israel, Amen and Amen," who will rule among the nations of the earth, and manipulate things according to the counsel of His own will. These are my feelings in regard to these matters. But then I feel interested in the welfare of my brethren and sisters, and when I see their rights interfered with and trampled ruthlessly under foot, I feel that there is something at work that ought not to be, and yet that is quite necessary to teach us some of the principles of human nature, that we may be able to discern between the good, the virtuous, the upright and the holy; and the impure, the foolish, the vindictive, the corrupt, the lascivious, and those who are trampling under foot the laws and principles of eternal truth. God has revealed unto us certain principles pertaining to the future which men may take objection to. He has revealed unto us certain principles pertaining to the perpetuity of man and of woman; pertaining to the sacred rights and obligations which existed from the beginning; and He has told us to obey these laws. The nation tells us, "If you do we will persecute you and proscribe you." Which shall we obey? I would like to obey and place myself

in subjection to every law of man. What then? Am I to disobey the law of God? Has any man a right to control my conscience, or your conscience, or to tell me I shall believe this or believe the other, or reject this or reject the other? No man has a right to do it. These principles are sacred, and the forefathers of this nation felt so and so proclaimed it in the Constitution of the United States, and said, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Now, I believe they have violated that, and have violated their oaths, those that have engaged in these things and passed that law, and those that are seeking to carry it out. Congress and the President of the United States and the Judiciary, and all administrators of the law are as much bound by that instrument as I am and as you are, and have sworn to maintain it inviolate. It is for them to settle these matters between themselves and their God. That is my faith in relation to this matter. Yet by their action they are interfering with my rights, my liberty and my religion, and with those sacred principles that bind me to my God, to my family, to my wives and my children; and shall I be recreant to all these noble principles that ought to guide and govern men? No, *Never!* No, NEVER! NO, NEVER! I can endure more than I have done, and all that God will enable me to endure, I can die for the truth; but I cannot as an honorable man disobey my God at their behest, forsake my wives and my children, and trample these holy and eternal obligations under foot, that God has given me to keep, and which reach into the eternities that are to come. I won't do it, so help me, God.

[Here the speaker vigorously struck the book on the desk, and the large audience responded with a loud "Amen."] The Constitution expressly says that no law shall be passed impairing the obligation of contracts. But we have entered into covenants and contracts in our most sacred places, and that, too, in many instances, before there was any law prohibiting the same, and yet the attempt is now being made to give the Edmunds law an *ex post facto* application and to punish us for these contracts which were not criminal, even from the standpoint of our enemies, at the time they were formed. I myself married my wives long before there was any law upon the subject, and many of you did the same, yet by an *ex post facto* application of laws since enacted the attempt is now made to punish us as criminals. I have never broken any law of these United States, and I presume that some of you, whom our enemies now seek to criminate and drag into court as violators of law, can say the same. Under the present system of things in this Territory, harlotry and adultery are vindicated, sustained and unblushingly protected, and honorable and virtuous wedlock is trampled upon, condemned and punished. Well, what will you do? I will obey every Constitutional law so far as God gives me ability. What else will you do? I will meet these men as far as I can without violating principle, and I have done it. When this infamous Edmunds law was passed, I saw that there were features in that which were contrary to law, violative of the Constitution, contrary to justice and the rights and the freedom of men. But I said to myself I will let that law take its course; I will place myself in accordance with it, so far as I can. Did I do it?

I did. I remember talking to Mr. Pierrepont, who was Attorney-General under President Grant's administration. He with his son called upon me. They dined with me, and perhaps I can explain my views on this subject by repeating our conversation as well as any other way. I have a sister keeping my house for me—the Gardo House. When Mr. Pierrepont came in, I said:

"Mr. Pierrepont, permit me to introduce you to my sister, who is my house-keeper. It is not lawful for us to have wives now. And when the Edmunds law was passed I looked carefully over the document, and saw that if I was to continue to live in the same house with my wives that I should render myself liable to that law. I did not wish—although I considered the law infamous—to be an obstructionist, or act the part of a Fenian, or of a Nihilist, or of a Kuklux, or communist, or Molly Maguire, or any of those secret societies that are set on foot to produce the disintegration of society and disturb the relations that ought to exist between man and man, between man and woman, or man and his God. I desired to place myself in obedience or in as close conformity as practicable to the law, and thought I would wait and see what the result would be; and that if the nation can stand these things I can or we can. These are my feelings. Men and nations and legislators often act foolishly, and do things that are unwise, and it is not proper that a nation should be condemned for the unwise actions of some few men. Therefore I have sought to place myself in accord with that law. I said to my wives: We are living in this building together. We were quite comfortably situated, and we might so have continued, but I said to them

that under the circumstances it will be better for me or for you to leave this place; you can take your choice. They had their homes down here which they now inhabit; which were quite comfortable. So I said to them, you can go there and I will stay here, or you can stay at the Gardo House and I will go there or somewhere else; for I wish to conform to this Edmunds law as much as I can."

I am always desirous to let everything have its perfect working. We talk sometimes about patience having its perfect work. If we have laws passed against us I like to see them have a fair opportunity to develop and see what the result will be. These were my feelings then, and they are my feelings today.

Well, do you think, then, that the people have been outraged? I most certainly do. The usage has been in all legal trials among all civilized nations to presume that all men are innocent until proven guilty; but we now have test oaths introduced, which is another violation of the Constitution and by which an attempt is being made to hold all men guilty until they prove themselves innocent. Again: there is a usage which has existed among the civilized nations, and in this nation also, that a man must be tried by a jury of his peers, selected from the vicinage, but the juries selected for our courts are composed today of our bitter persecutors and our most relentless enemies, and in many instances selected from the lowest and most debased men who can be found or picked up from the gutters. We also have another class of courts improvised for the occasion in the shape of "U. S. Commissioners' courts," which are operated and run after the order of the ancient notorious "Star Chamber." Such

institutions provoke the contempt of all honorable men, and the parties assuming such offices place themselves in a position to be despised of their fellows. I might enumerate many other outrages, but time will not permit on this occasion. No man's liberties are safe under such administration. What will be the result? The result will be that those that sow the wind will reap the whirlwind. When men begin to tear down the barriers and tamper with the fundamental principles and institutions of our country, they are playing a very dangerous game, and are severing the bonds which hold society together, and the beginning of these irregularities is like the letting out of water. The next step that followed the Edmunds Act, was the introduction of a test oath. The legislation already provided was not good enough for some of our officials here and another portion of the Constitution must be broken to introduce a test oath without any authority. I think this was introduced by our Governor. Then comes another class of men called Commissioners, rather a new idea in American Government. Yet it was thought necessary that extraordinary operations should be entered into in relation to the Mormons. Why? Because it is necessary that they should be dealt with differently from anybody else.

Now, I have seen some of my brethren shot to pieces in cold blood and under the protection of the State Government, and the promise of the Governor made to myself and Dr. John M. Bernhisel, who is sometime ago dead. In Missouri a great deal of that thing was done. In Georgia lately, and in Tennessee acts of the same kind have been perpetrated. Now, I want to know if

anybody can tell me—here is a large congregation, and many thousands of you acquainted with our history—I want to know if anyone of you can tell me of any individual that was ever punished according to law for killing a Mormon. Speak it out, if you know it. I do not know of any such thing. Brother Snow says there is not an instance on record. Well, I would rather be on the side of the Mormons in that case than on the side of those who are their persecutors and murderers, for they have got something to atone for yet, which we have not under those circumstances. We have got through with our part of it. The other is not through with yet. There are eternal principles of justice and equity that exist in the bosom of God, and He, in His own time, will manipulate these things according to the counsel of His own will; and with what measure men mete, as sure as God lives, it will be measured to them again, pressed down and running over.

Very well, what would you advise us to do? Are we suffering any wrongs? Yes. Well, what would you do? I would do as I said some time ago. If you were out in a storm, pull up the collar of your coat and button yourself up, and keep the cold out until the storm blows past. This storm will blow past as others have done; and you will see that many of the miserable sneaks who are active in those measures, and who are crawling about your doors, and trying to spy into your houses, etc., will be glad to crawl into their holes by-and-by. Well, what will you do? Get angry? No, not at all. Let these men have their day and pursue their own course; we will protect ourselves from them as well as we can. Why, some of our folks in the South were actually try-

ing to seek an asylum in another land away from the persecutions of free America, and I do not know but that we shall have a lot of pilgrim Fathers again here in this country, fleeing, not from England by way of Holland, nor from France, nor from any of those countries where they used to persecute people and proscribe them for their religion, but from America, "The land of the free, the home of the brave, and the asylum for the oppressed"—fleeing from there because of their religious sentiments. What an idea! Who could have thought of it? People say that history repeats itself. It is so doing in our day. Well, what would you do? Observe the laws as much as you can. Bear with these indignities as much as you can. But it would not be well for these men to perform their antics anywhere else than among the Saints, or they would dangle to the poles, lots of them, by the neck, if they attempted any such acts. No people would endure these things as the Latter-day Saints do. Will you endure them? Yes, a little longer. Wait a little longer. And after you have borne with a good deal, then endure "as seeing him that is invisible," and cultivate those principles that Brother Snow has so beautifully set before us, and feel, "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 exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Well, what would you do? Would you resent these outrages and break the heads of the men engaged in them, and spill their blood? No. Avoid them as much as you possibly can—just as you would wolves, or hyenas, or crocodiles, or snakes, or

any of these beasts or reptiles; avoid them as much as you can, and take care they do not bite you. [Laughter.] And get out of the way as much as you can. What? Won't you submit to the dignity of the law? Well, I would if the law would only be a little dignified. But when we see the ermine bedraggled in the mud and mire, and every principle of justice violated, it behooves men to take care of themselves as best they may. That is what I have told people while I have been in the south—to take care of their liberties, to put their trust in the living God, to obey every constitutional law, and to adhere to all correct principles. But when men tamper with your rights and with your liberties, when the cities are full of spies and the lowest and meanest of men are set to watch and dog your footsteps; when little children are set in array against their fathers and mothers, and women and children are badgered before courts, and made to submit, unprotected, to the gibes of libertines and corrupt men; when wives and husbands are pitted against each other and threatened with pains, penalties and imprisonment, if they will not disclose that which among all decent people is considered sacred, and which no man of delicacy, whose sensibilities had not been blunted by low associations, would ever ask; when such a condition of affairs exists, it is no longer a land of liberty, and it is certainly no longer a land of equal rights, and we must take care of ourselves as best we may, and avoid being caught in any of their snares. I cannot think that this crusade is aimed entirely at us; from many circumstances that have transpired, I have been led to believe that whilst we are made the victims, these proceedings are introduced as a political

ruse, for the purpose of embarrassing the incoming administration. What would you do? Would you fight them? No. I would take care of myself as best I can, and I would advise my brethren to do the same. Would you resist law? No. As I said before, I can stand it if they can. It is for us to do what is right, to fear God, to observe His laws, and keep His commandments, and the Lord will manage all the rest. But no breaking of heads, no bloodshed, no rendering evil for evil. Let us try and cultivate the spirit of the Gospel, and adhere to the principles of truth. Let us honor our God, and be true to those eternal principles which God has given us to hold sacred. Keep them as sacredly as you would the apple of your eye. And while other men are seeking to trample the Constitution under foot, we will try to maintain it. We have prophecies something like this somewhere; that the time would come when this nation would do as they are now doing—that is, they would trample under foot the Constitution and institutions of the nation, and the Elders of this Church would rally around the standard and maintain those principles which were introduced for the freedom and protection of men. We expect to do that, and to maintain all correct principle. I will tell you what you will see by and by. You will see trouble, trouble, trouble enough in these United States. And as I have said before I say today, I tell you in the name of God, Woe! to them that fight against Zion, for God will fight against them. But let us be on the side of human liberty and human rights, and the protection of all correct principles and laws and government, and maintain every principle that is upright and virtuous and honorable, and let the world

take the balance if they want, we don't want it. We will cleave to the truth, God being our helper, and try to introduce principles whereby the will of God will be done on earth as it is in heaven. And we will obey every institution of man for the

Lord's sake so far as we can without violating our consciences and doing things that are wrong and improper.

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

THE WORK OF THE LORD IN THE SANDWICH ISLANDS AND IN NEW ZEALAND—THE INHABITANTS OF THESE ISLANDS PROBABLY OFFSHOOTS OF THE NEPHITES AND LAMANITES, AND CONSEQUENTLY OF THE BLOOD OF ISRAEL—THE GENTILE NATIONS HAVE MEASURABLY REJECTED THE GOSPEL, HENCE THEIR DISUNION AND SKEPTICISM—WE CAN ONLY BE UNITED ON THE PRINCIPLE OF RIGHTEOUSNESS—IN GOD IS OUR ONLY TRUST—WE CANNOT COMPROMISE WITH EVIL—OUR MISSION IS TO DO GOOD—CAUSES OF OPPOSITION TO THE GOSPEL—EDUCATION CAN ONLY MODIFY, BUT THE HOLY GHOST CHANGES THE NATURE OF MAN—THE PRINCIPLE OF REVELATION DISTINGUISHES US FROM THE REST OF THE WORLD—THE PATH OF DUTY IS THE PATH OF SAFETY AND BLESSING.

REMARKS BY ELDER GEORGE REYNOLDS, DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, MARCH 29, 1885.

REPORTED BY JOHN IRVINE.

I stand before you this afternoon, my brethren and sisters, with the desire in my heart that while I do so I may speak to the strengthening of the faith of the Saints of God, and, therefore, I crave an interest in your faith and prayers, that whatever time I occupy I may do so in a way and manner that shall tend to the building up of God's kingdom here upon the earth.

We have been interested in hearing the report of Brother Edward Partridge, who has just returned from a mission to the Sandwich Islands, where the work of the Lord has been received for many years, in a very gratifying manner by the remnant of the house of Israel who dwell thereon. It is also noticeable that the Maoris, a people of a kindred race to the Hawaiian, who in-

habit the islands of New Zealand, many hundred miles to the southward in the Pacific Ocean, are also receiving the glad tidings of the Gospel of Christ with joy, and that hundreds are there being added to the Church at the present time. It has long been the belief of the Latter-day Saints that these races are offshoots of the great people who once flourished upon this continent; who were brought out of the land of Jerusalem under Lehi, Mulek and others, and who have inhabited this land from about 600 years before Christ; that people whose remnants are now found scattered far and wide over the North and South American continents. There appears to be a great similarity in the habits, customs, manners and language of the natives of those two groups of islands; which similarity, in many respects, extends to some of the races that inhabit this continent. And for these and other reasons we believe that in these islanders flows the blood of Israel to a great extent; and where it does, those who are thus blessed by being the children of the fathers to whom the promises were made, as races receive the truths of the Gospel much more readily and apparently, notwithstanding their many weaknesses, cleave unto them much more devotedly than do very many of those who embrace its saving principles among the Gentile nations. It would seem as though at the present time the Gentile nations of the earth were turning from the truths of the Everlasting Gospel; they have measurably rejected them; and the consequence is we find today that there is an increase of skepticism, that there is an increase of a spirit opposed to good order, to obedience, to faith, and to many other admirable characteristics of generations gone

by. The present is an age of unrest, of turmoil, of contention, of a lack of faith, not only in religious matters, but in almost everything else. We may be said to be living in a period of transition, and that transition does not always appear to be in the most desirable direction. But this spirit of doubt and incredulity, of uncertainty and unrest is more manifest regarding religious subjects than any other questions that attract the attention of mankind; and is perhaps more manifest in those nations to whom the Gospel has been preached for many years than in any other parts of the world. This is the natural result of the course the people of those countries have taken. Having rejected the principles that God in His kindness has caused to be revealed, His Spirit, which is the Spirit of life, light, intelligence and truth, is of necessity measurably withdrawn from them, and they are left to themselves to serve God as best they may when they will not serve Him as He requires. The consequence is division and subdivision in the churches; for every man's opinion is as good as that of his neighbor; and there remains no trustworthy, much less infallible, standard by which to gauge the beliefs of mankind; consequently every man walks in his own way and professes such a belief as best suits his fancy. But with us it is different. And the very fact that we are united with regard to that which God requires at our hands in all things is a rock of offense to many; it is regarded as an evil by those who do not love us; by those who make it their business to bring evil accusations against us. Our union is an opposite condition of affairs to that which exists among the sects in the Christian world, and being contrary they imagine ought to be stigmatized,

decried and derided. But in our union lies our strength; because we cannot be united on any other principle than obedience to the law of the Lord. There is no spirit but the Spirit of the Most High God that will make this people one. They can trust in no one but in God our Father who has revealed His mind and will to them, and has established in their midst the principles that will make them wise unto salvation, if they will but give heed to them. It is useless, worse than useless, for us to attempt to be united on any principle but the principle of righteousness and godliness. We can find no union in doing that which is displeasing in the sight of God; we can find no union in following any course other than that which God has marked out. We cannot be united in anything but the truth. The truth will not only make us free, but it will make us united, and we cannot be united, however much we may strive, on the principles of error, because there is no bond of union in them. There is only one path that leads to exaltation; one path by which we can become like unto our Father and our God, and if we ever attain to that which we are seeking—eternal life in His presence—we must walk in the path which He has marked out, and in no other, for no other will lead us back into His presence. We must every one walk in that path, and as we must all walk in it, therefore we must be united. Our union must be in God, our trust must be in Him. We are, I presume, from present circumstances, learning that lesson very rapidly. I have noticed on the coins of this nation the inscription, "In God we trust." Perhaps that motto may have been applicable at the time it was first placed on the money of the United States, but at

present it does not appear to be so; for this nation and other nations seem to be rapidly losing all trust in God. They are willing to trust in themselves, in their own strength, in their own wisdom, in their own ways, in their own methods and their own plans, rather than trust in the word of the Lord, for that the great majority of their peoples will not have. But we, the Latter-day Saints, are learning rapidly that we can trust no one, save God our Father, and those whom He appoints to be His representatives upon the earth. Let us look around in the world. What do we find today? Is there any power upon earth to which we can look for succor or aid, for guidance or inspiration under the circumstances through which the Church of Jesus Christ is now passing? If there is where is it? Where on the face of this wide world can we look for sympathy, for help, for support? We cannot outside of ourselves. As has ever been the case those that are not for us are against us. But we are learning the lesson that God is with us; that He will deliver us; that this is His kingdom; and the nearer we live to Him the greater will be the deliverances that He will bring to pass in our favor.

I have met a few in our midst who seemed to have an idea that there was a Gospel of compromise, if I may so use the term, that might be advocated. In all the history of this world, from its creation to the present, I have never read of, never heard of the time when God Almighty compromised with the Evil One; when he was willing that evil should have a place in the midst of His people; when He was willing that any of the principles of eternal truth should be relinquished by those of His sons and daughters, to

whom He had revealed them. No. The word of instruction, the word of revelation, the word of counsel has always been for man to live by every word that proceeds from the mouth of God; to keep inviolate the ordinances of God; to preserve the principles of truth and righteousness intact, and never to consider for one moment that man can gain his salvation by giving up or resigning any principle or law that God has said is necessary for the accomplishment of His purposes, which purposes we understand to be the salvation of mankind and the redemption of the world. Any plan less than the one devised by Him is imperfect; anything else will not save the first one of us. It is God's law and God's law alone that will deliver Israel from his enemies. It is by perfect confidence in the word of the Lord, and by willing, humble obedience to all His requirements, accepting all His providences as for our best good, that we shall be delivered. Do you ever recollect? Have you ever heard of a time in any age or dispensation since this earth first rolled forth from the presence of God, that men professing to be His servants have gained anything in this life or for the next by faltering in their obedience to the requirements of heaven, by laying aside the armor of faith, by turning from that which they had espoused, and which they realized to be of God? If you have ever heard of such a people, if you have ever known such a time, your reading and your experience have been different to mine. Judging by the experience of the Saints in the past, and judging by our own experience in this dispensation—as far as I know it has all gone to prove that the closer we cleave to the Lord, the nearer He will draw unto us, the

greater will be the manifestations of His power in our behalf, and the sooner will be our triumph over those who seek to injure us.

We have no conflict with the world only as they may bring it upon us. We are the friends of all mankind. We are sent forth to preach life and salvation to every soul who will hearken and obey. Our mission is one of good will to all men the wide world over. We seek the hurt or injury of no people upon the face of the earth. The principles that we proclaim are those which the Savior Himself taught to the sons and daughters of mankind when He was here upon the earth, and which His disciples in after years taught also. They are peace on earth and goodwill to all men. Does any man ever injure his brother or his sister—be they members of the Church of Jesus Christ, or of any church, or of no church whatever—be they Christian, Mahommedan, heathen or Jew—by following the teachings which God has given through His servants in this age in which we are living? I say emphatically, no; under no circumstances whatever. The Gospel that we preach will do all men good. There are no exceptions to this rule. It will teach us all to be loving, to be virtuous, to be temperate; it will teach us to seek to live near unto God, that we may become godlike; it will teach us to treat all men aright, to infringe upon the privileges or rights of none, but to teach to them those principles that will make them better and happier here on the earth, and bring to them eternal salvation in the world to come.

Then why are we maligned, as Brother Partridge has spoken of? Why are we hated? Why are we misrepresented? For surely there never were people who were more

misrepresented than the Latter-day Saints. I will tell you, it is because the day approaches when Satan's reign upon the earth will be brought to a close. He knows and realizes this fact and fills the hearts of those over whom he has power on the earth with hatred towards the principles that the servants of God teach. This is the great secret. This is the originating cause of the trouble. But then, some will ask why Christians, believers in the divine mission of the Son of God, act in this way towards us? Why should they attempt to overthrow that which we claim to be the Gospel of Christ? For the simple reason that the same causes produce the same effects. Whenever the Gospel of the Son of God has been preached upon the earth, in every generation, it has brought forth antagonism from the great majority of mankind, no matter whether they professed to worship the true God, the Father of our Lord Jesus Christ, or whether they did not. It is no more remarkable that those who call themselves Christians should oppose the Gospel of Jesus Christ in this age than it was that the Jews, who claimed to be the children of Abraham, should oppose those same principles, in that which is commonly called the Gospel dispensation, when Christ the Son of God Himself was here. The causes are the same; the results are the same; men's natures are the same; and though the civilization of today may be somewhat different from the civilization of former ages, it has not changed the nature of mankind. Men today as in ancient times are governed by the same loves and the same hatreds; by the same antipathies and the same prejudices; they are influenced by the same spirit; that spirit of evil which reared its head in the heavens and was cast

down upon the earth, by which overthrow the warfare was transferred from heaven to earth—that same spirit has instigated and carried on and continues to carry on the same warfare against the truth and against the Kingdom of our Lord Jesus Christ to the present day. Civilization and education are no doubt potent factors in the present history of the world; but mere education and mere civilization do not cause men to love the truth as it is in Christ Jesus, any better than they did in former times. They may learn philosophical truths; they may learn scientific truths; they may be educated to a very great fineness, and to a very great extent be versed in the learning of the world; but it is only by the Spirit of God, as we are told in the Scriptures, that man can understand the things of God, and the best educated in the things of the world alone, appear to be no better able to understand the things pertaining to the Gospel of Jesus Christ than the most uneducated who are equally honest in their efforts to serve God, or equally dishonest, as the case may be. Education does not change the nature of men; it simply develops and polishes that which is in them; it makes the best of that which there is. As the limestone when it is polished is not changed into a diamond, but remains limestone still, though it is more beautiful and can be used for more varied purposes, so it is with the man who is educated in the learning of the schools only; his nature remains the same but the most is made of him; but when a man receives the gift of the Holy Ghost, it is then that his nature is changed. He learns to love the truth; he learns to seek after it, he understands it. He sees things in a light so different to that which he did previously, that it is

difficult for him to comprehend how it was possible that he could have been so ignorant and so blind before times. The reception of the Spirit of God is, as we understand it, a new birth. We are born to things eternal when we receive it. It purifies our hearts, it enlightens our minds in regard to the things of God, and gives us that knowledge, that testimony, which comes to all those who listen to and follow its dictates. Herein is the great difference between us, the people of God, the Church of Jesus Christ of Latter-day Saints, and the people and the churches of the world. We have this testimony, this knowledge given us of God, through the gift and power of the Holy Ghost, that none others possess. And this goes behind all argument, all assertion, all attempts to convince us that we are wrong. However wise, however strong, however potent the arguments of the world may be in their own estimation, they cannot go behind the God given testimony that we possess. We may say unto them, you appear to be very wise in your own conceit with regard to these things, but we can go beyond and behind all your arguments, for we most assuredly know that that which we have received is of God, and your arguments amount to nothing when directed against that which we are satisfied is God's word. And the reason is because we have each of us the word of the Lord for ourselves; it is a constant revelation to our own hearts and minds. The word of the Lord is the end of all controversy as far as we are concerned. "We know that we are of God"—to use the expression of the Apostle John—"and the whole world lieth in wickedness." We wish to God it were not so. We wish they could see as we see. We wish they could know as we know. We

wish they could understand as we understand that this is the work of God, and that He has no pleasure in the death of the sinner, but desires the salvation of all His children. But all mankind will have to learn as we have had to learn that these things can be attained only by an observance of the word and will of God; by walking in that straight and narrow path of obedience to which I referred a short time ago. That is the only way by which they can obtain this knowledge; it is the only way that we obtained it; and all men must obey the truth, for the love of the truth, or the testimony of Jesus Christ will not have a place within their bosoms. Other motives will not stand the test of God's scrutiny. In this testimony, as I have said, lies the great difference between the doctrine, the principles and faith of the Latter-day Saints, and the rest of the world. God is to us a God of revelation; of constant and continued revelation, of revelation today as much as in any other age of this world's history since Adam saw its prime. In this we can and do rejoice. In this we receive strength. In this we have a power that surprises the votaries of uninspired creeds, that astonishes unbelievers, that causes the world to wonder how in the midst of all the varied circumstances of an untoward nature we have to pass through, we can remain firm in our faith, firm in our reliance upon the beneficent power and goodness of God. It is because we know that this is His work; it is because we are not dependent on the testimony or say so of any man or woman—we have the knowledge in ourselves that He will deliver us, that He will cause the wrath of man to praise Him, that He will restrain the rest, and that He will accomplish

all His purposes in His own good time and according to His own methods. Whatever He permits, be it little or much, will be for the best good of those who put their trust in Him, of those who are willing to abide by His laws, and who are desirous of doing His will and not their own.

This principle of continuous revelation is one which finds great opposition from the wicked whenever it is taught. We find there are many ways in which they strive to cut off the voice of heaven. Some stop at the Hebrew Scriptures; some bring revelation to an end with the New Testament; others will admit that Joseph Smith was inspired of God, but say that with him it ended—that the Bible, the Book of Mormon, and the Book of Doctrine and Covenants contain all the word of the Lord that we shall receive. Well, no matter where it ends, it is all of the same spirit. The object is to shut out the voice of God from man today, to close the heavens against us, to prevent us who are now living from receiving the word and will of God for ourselves in this year of God's grace. But the truth is that God will continue to speak to His people through His servants and in such ways as may seem to Him good, as long as His Church is on the earth, and that will be forever; for He has said that His Kingdom shall never be given to another people, but it shall reign and rule forever, and the greatness of that Kingdom shall be given to the Saints of the Most High God, and they shall possess it without end. Therefore with these unchangeable

assurances we have all cause to feel confidence in God. Our dependence should be in the great I Am continually. We need not fear the arm of man; we need not fear what the world will do. If we will but trust in God and rely upon His arm continually, He will bear us off more than conquerors. He will bring to pass all His righteous purposes and save us in His Kingdom. But the path of duty is the only path of safety. It is the only path wherein we can walk and have the assurance of God's continued blessing, of His continued deliverances. Any other course does not carry with it this assurance. Any other path leads to darkness, to contention, to evils of many kinds; for it leads away from the truth and the right. But if we continue in the path that is marked out for us by divine instruction, trusting implicitly in God, then shall we be delivered from all impending evils that are sought to be brought upon us, no matter what they may be; and the nearer we live to God the greater will be the blessings showered upon us, and seeming evils will be changed to blessings of untold worth. Of this I am assured, not only by the testimony of the Spirit of God in me, not only by the testimony of the Spirit of God that is in my brethren, but by the experience of the people of God in all past ages, and the promises of God for the future.

May God bless us and enable us to be firm, true and faithful, relying upon His arm at all times, trusting in Him for succor, for guidance and inspiration continually, that we may be His people and He our God, is my prayer through Jesus Christ. Amen.

**PRESENT CONDITIONS—THE HATRED OF THE WORLD
TOWARD THE SAINTS—WHY THE LEADERS OF THE
CHURCH ARE ATTACKED—THE PURPOSE OF
PERSECUTION—THE SAINTS NEED NOT BE AFFLICTED
OR WORRIED ABOUT THE PRESENT STATE OF
AFFAIRS—THE SIFTING PROCESS—THE EPISTLE OF THE
FIRST PRESIDENCY—WORK OF GOD ALWAYS MET WITH
OPPOSITION—THE GOSPEL REVEALED IN THIS DAY WAS
THE GOSPEL THAT WAS REVEALED TO ADAM—MORE
REVELATION TO BE GIVEN—SAINTS MUST NOT BORROW
TROUBLE—WHEN A NATION PERVERTS JUSTICE, THEN
COMMENCES ITS DOWNFALL—THE CONSTITUTION OF
THE UNITED STATES—SAINTS MUST COMMIT NO OVERT
ACT—EXHORTATION TO FAITHFULNESS—CONCLUSION.**

DISCOURSE BY APOSTLE FRANKLIN D. RICHARDS, DELIVERED AT THE ANNUAL
CONFERENCE, HELD IN THE TABERNACLE, LOGAN, CACHE COUNTY, SATURDAY AND
SUNDAY, APRIL 4 AND 5, 1885.

REPORTED BY JOHN IRVINE.

It is very pleasing and it is also an occasion of heartfelt gratitude to be permitted to meet, so many of us, this morning and under such favorable circumstances as those which surround us; even the elements conspire to make our coming together convenient and agreeable. Circumstances are such as prevent our brethren of the First Presidency and several of the Twelve Apostles from being with us, and perhaps others from among the people, who would be glad to be with us at this General Conference, but who deem it advisable, or are so situated that they cannot consistently attend. Let us that have come together seek unto the Lord for His Spirit and His guidance, that we may receive that measure of grace and blessing at His hand which we need under the present conditions which attend upon us.

If any evidence were wanting to indicate to the doubtful, the unbelieving, or the half-hearted, as to whether we are of the world or the world of us, we are obtaining daily evidence of the fact that we are not of the world. The Savior told the brethren that sojourned with Him: "If ye were of the world, the world would love you: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." The same reason essentially exists today that existed then. But the Lord has made very gracious and precious promises to His people—that where only two or three are agreed as touching matters pertaining to the interest of His Kingdom and the honor of His name, their prayers shall be heard. There never was a day since the Church has been organized in these last days that the Saints

had better reasons, or more of them, to be strong and confident in God their living Head, than they have this morning. We need to know and realize that our trust is in Him and not in man, for woe! to him that putteth his trust in man and maketh flesh his arm. God has undertaken to perform a work in the earth which is going to astonish the world, and which will give to His name honor, and glory, power and dominion. Now, all these things that occur—I need not go into any enumeration of them, because in all of your different settlements circumstances and conditions are more or less varied—it has been the studied plan of our adversaries to spread snares for our feet throughout the land; and it need not be wondered at, of course, that they who stand highest in authority should be the objects more particularly of their wicked designs.

Take a look at this thing rationally and in a commonsense view for a moment. The forest trees that are shaken with the wind sometimes almost seem as if they would be uprooted by it, and blown over. By this operation the soil is wonderfully loosened about the roots. By this storm the strength of a tree is tested, and the trunk and the branches of it, as to whether they bear proper relation to each other and derive that support that sustains every part in its natural position. It is also very natural that in that grove, as the wind passes over it, the tallest trees are really the most tried part of it, for the wind and storm will dash and blow upon them, while the smaller ones that are protected by each other, scarcely feel it, perhaps. Then you need not wonder if some of the tallest trees do not happen to be here today. We will, however, remember our brethren who are

absent, and pray for them; we will ask the Lord to bless and protect them, to strengthen and fill them with the wisdom of the Holy Ghost continually, that the joy and comfort of the truth and of the holy Gospel shall be theirs, and that they shall be preserved from the hands of their enemies.

We who are gathered together, instead of entertaining ill feeling of cultivating malicious designs towards our enemies, will ask the Lord to strengthen us and to qualify us not only for what is upon us now, but for what is before us; for we do not know what there may be for us in the purposes of Jehovah. All this may be necessary and profitable to give us an experience that we should pass through trials, that may tend to our improvement and qualification, enable us in our different positions to better magnify our callings, and to bear off His Kingdom in the last days as He requires.

There are times and seasons when the hoary frosts of winter not only prevent the trees from showing forth their foliage, from developing any bloom, but cause them to cast their fruit to the earth, scarcely giving indications of life. It may not be wondered at then, if through the storms and blasts of adversity which come upon the Church from time to time that its members are not spreading forth and reaching out their branches, or that the foliage shows no such immediate prospects of fruit, as we might, under more favorable sunshine and with more beautiful weather, expect. While this adverse season is on and the leaves perhaps have blown to the ground, and all presents the appearance of barrenness and death itself, the sap is at work down in the roots. Do you understand this? Gardeners and nurserymen especially will

understand that at the close of the adverse season, when the winds and storms have loosened the soil, the roots have extended themselves deeper into the earth, when the sun shines and the gentle rain falls and the pleasant spring appears, those roots, now greatly enlarged, will cause the trees to put forth larger leaves, with more abundant bud and bloom, and with larger and more luscious fruit than before. So it is and will be with the great tree of Life which God has planted in the earth, and which is bringing forth and will yield more abundantly the fruits of Everlasting Life.

Well, then, we have nothing that we need be afflicted or worried about, except our own unrighteousness. I know how the Saints feel about many things which are menacing and intimidating them at the present time; but brethren and sisters, now is the best of all times to go often into your closets, for secret prayer, and there find that grace and help of God which is able to buoy you up in every time of need. Men that are the heads of families need now to be filled with the Holy Spirit, to be Prophets, Seers and Revelators to their families, to their kindred and to those that are around them. You need to have your roots strike deep into the soil of Heaven and stronger into the soil of eternity, that you may derive that nourishment and that strength that shall bring to you greater, more abundant and more glorious blessings than ever you have yet realized.

Among other benefits that will be produced by the strange conditions that attend us is this: that while there are those among us who have not known whether they were following for the loaves and fishes, or whether they were following for the truth's sake—many who are ready

to dabble in spirituous liquors and in those intoxicating drinks which inflame the passions, which madden the soul, daze their intellects, destroy the faculties of man, drowning their souls in the perdition of the ungodly; many who have never sought to dig deep and lay their foundation upon the rock of revelation which is the only foundation of eternal truth. It is absolutely important that we and they should know which side of the fence they dwell on; that they make up their minds either to serve God or the devil; and this is a time that calls all people professing to be Saints to make up their minds determinedly whom it is best to serve, and if the Lord is their God, to get some oil in their vessels that they be not always in darkness.

Again, there are conditions which pertain to all animated nature, and which are incident to the great body of the Church as well, and they are these: Notwithstanding it may be the choicest food we may eat, notwithstanding the most healthful or precious drinks we may use—there are operations going on in the system whereby those elements that are not found of use are cast off as waste by the various avenues provided by nature for the expulsion of that which is not useful to the system. Just so this principle of life exists with God's people. They who will not in their due time and place become articles of nutriment and health to the Church and the Saints will become refuse and will be cast off. These are principles in nature and in life which all are conversant with; we know and understand them. In this dispensation of Providence, wherein it seems as though all the powers of darkness were arrayed against us, we need to understand that it is to God and to

God alone that we must look. We need to understand the laws of all things well. The Lord has borne us off in troubles and in tribulations while in Ohio, in Missouri, and in Illinois, and the God that has been with us through these troubles will not forsake us at the present time. The great thing for us to do is to feel after Him, and repent of our sins, our waywardness, and of our weaknesses and sinfulness, and put away everything that is unrighteous and that which is displeasing in the sight of God and of angels and good men. If we do this His favor and His power will rest upon us, and He will allow nothing to come upon us but what He will sanctify to our greatest good and to His own eternal honor and glory, and we shall see by and by His infinite wisdom in all His providences towards us.

I appreciate with you the many precious sentiments that have been uttered in our hearing since we have come together at this conference, and also appreciate with you the consideration which our absent brethren of the First Presidency have felt concerning us, and the work in which we are engaged.

There is something about our labor that is strangely peculiar, but not more so, perhaps, in our day than has existed in former ages of the world when the Gospel has been revealed to man. It has always seemed to be the case that whatever period of time we take up to read concerning the work of God and its effects among the inhabitants of the earth—we always find that the people of God and the people of the world have been in direct antagonism; and when we get back to the most remote items of history—or items of information which history is permitted to furnish us—we find that even in

the spiritual state of man's existence, before the family of Adam came to dwell in the flesh, that there was antagonism there between truth and error, between those that embraced truth and those that embraced error, and following down through the ages that same antagonism has existed and been made manifest in one form or in another, so that the people of the earth have never been in a position to see and understand the principles of the doctrine of Christ, the doctrine of salvation, in the same light, and to understand it together and correctly. The principles of the Gospel which have been revealed of God have been admitted by the greatest moral philosophers who have lived—aside from religious professors—to be the most noble principles, the most calculated to exalt mankind, in the belief, in the exercise, and in the obedience of them, of any doctrines or principles of ethics that have ever been given to the human family; great moralists, great scientists have been willing to give this credit to the principles and doctrines of our Savior. Philosophers of this world have done this; and all they of the Saints who have rendered obedience to these principles know, truly, how a faith in them exalts those that embrace them, until it has come to be a truism among the people of God, "that righteousness exalteth a nation: but sin is a reproach to any people."

Therefore, let it be known to all the world that it is one of the first principles of the Gospel of Christ that men should repent of their sins, that they should be washed in the waters of regeneration for the remission of their sins, that then, in pursuance thereof, they may receive the Holy Ghost from heaven, which is promised unto obedient believers.

This is not only the doctrine of the Gospel of this dispensation, and the doctrine of the Gospel in the dispensation when Jesus and the Apostles of His day were upon the earth, but this is the very principle and doctrine that was revealed to Father Adam, after he was cast out of the Garden of Eden, when the angel of the Lord came to him and asked him why he offered sacrifices. He replied that he knew not, only that the Lord had told him to do so. Then the angel of the Lord proceeded to explain the matter to him—told him that the object of his offering sacrifices was to keep before his mind the great sacrifice that must be offered up in the meridian of time. This was the only symbol and type given to men to cause them to look forward through an ordinance they practiced to the Savior, who was to come as a sacrifice for sin and to become the Savior of the world. Thus early did God place this principle before the mind of the great father of the human family when in that terrible dilemma, he having consented to partake of the fruit and go out of the garden with mother Eve. It was then that our first parents began to be taught this principle. Adam was taught that he must be born of the water and of the spirit, and in demonstration of this he was caught up by the Spirit and placed in the water and brought forth out of the water, as the revelation of God to Joseph declares. Then he was baptized by the Holy Ghost and with fire. And the Lord told him to teach those things to his children that they might look forward with him to the time when the Only Begotten should come in the flesh and should be made an offering for the sins of the world. Adam was further told that if he taught these things to his children he and

they should have in this life the words of eternal life, and in the life to come eternal life itself. Mark the careful distinction; that if they would keep the commandments they should in this life have the words of eternal life given to them, and in the life to come they should have eternal life itself, and, added the Lord to this great promise, "thus may all become my sons."

Thus the plan of salvation was in brief laid out in plainness to our Father Adam, that he and all his children might be thought meet to enter into the favor of God, receive the fellowship of the Holy Ghost, be born of water and of the Spirit, and thus come to a knowledge of the principles of eternal life.

We see from this that the first step to be taken in those days, when the works of Cain had gone forth, and when the people had become exceedingly wicked—so bad that the Scriptures say the thoughts of their hearts were only evil and that continually—the very first thing to consider was how to deprive sinfulness of its power and make righteousness to take hold of the children of men so that they might find favor with the Gods, and with all the righteous both in heaven and on the earth.

This was the principle, this was the doctrine, and this was the way by which the Patriarch Enoch—that great and ancient worthy of whom we know so little—went forth and by the power of God reasoned with those wicked people and preached the Gospel to them, and baptized all who would receive it and gathered them together into a place which he called Zion. It was a very great and mighty work he had to perform; for the people had become terribly wicked, filled with the spirit of

murder and every manner of abomination that the human heart can conceive of.

This, then, is the foundation that all men have to lay in their hearts and lives before they begin to receive the principles of eternal life as they are revealed. You my brethren and sisters that are from Scandinavia, from the northern countries, from the Cape of Good Hope, New Zealand, Australia, and from the islands of the sea, including the frozen regions of Iceland—every one of you were taught and embraced those first principles in the primitive part of your faith and belief in the Gospel. It was the beginning; it was the step which every son and daughter of Adam has had to take, from the days of Adam until now, in order to cleanse themselves before God, so as to receive the blessings of eternal life. It was by carrying out these principles and preaching that Adam was saved. It was by an obedience to the same principles that Enoch succeeded in gathering out the honest in heart unto the city of Zion. He was 365 years in building up that Zion and in gathering into it a people on the same principles that have been revealed to us in these latter days. We are preaching the same Gospel that was given to those ancient worthies. You can trace the Priesthood by referring to the Book of Doctrine and Covenants—the holy, high Priesthood that has come down from Adam to Noah, and down through Enoch, Methuselah and the different men of God who lived in ancient times—you can trace it clear back to Adam who was ordained under the hands of God, who told him that that Priesthood should abide in his generations and that it should be on the earth at the end of time. What is the Priesthood that you

grey-headed fathers are bearing before us today in the midst of Israel? It is the holy, high Priesthood of Melchizedek, which is after the order of the Son of God, and which is after the power of an endless life. Then, brethren and sisters, understand it. It is not a new Gospel revealed now for the first time—these first principles are not new, because they have been revealed from the beginning. They are the same principles that Christ commenced to preach when He was upon the earth. They were the first principles that John the Baptist taught when he came to prepare the way for the coming of the Son of Man; they were the very first principles that Joseph and Oliver taught in this dispensation when they began to preach the Gospel. They were ordained to the Aaronic Priesthood. This is the beginning of the work of righteousness.

There are revelations and doctrines given unto us in our day, however, which were not given in former ages, because the people were not prepared and were not in a suitable condition to receive such. Do not let us think that we have got all the revelation there is. In the last great revelation which the Lord gave to Joseph, He told him that He had not revealed all to him, but that there were many laws pertaining to His Priesthood which He would reveal hereafter. Do you remember it? But if the world is going to get scared and terrified and ready to lay waste and destroy the Latter-day Saints before we have got so far advanced in the civilization of heaven as to understand the marriage laws and some of the marital relations of the sexes—if they go crazy over this what will happen to them when something more comes along?

Now, I hope that none of the Saints will grow weak in the knees; do not let them hang down their heads, nor allow their hearts to be troubled; do not let the sisters lie awake at nights brooding over this and that that is going to happen, and getting a great deal of borrowed trouble. There is no promise of grace to sustain them in such trouble; but the Lord has promised that His grace shall be sufficient for our day, sufficient for the troubles we have to bear; but we have no promise of grace to sustain us in borrowed trouble. Do not be alarmed though the heathen rage and the people imagine vain things. While they are in confusion and strife of every kind, you will multiply upon the earth and establish lasting peace upon the face thereof. The Latter-day Saints who are the object of all observation from the four quarters of the earth, are the only people that have pure and settled peace in their hearts and in their midst. Do you realize this? Our missionaries go to the Southern States, and the North Western States; they go to Europe, to Asia, Africa, and every point of the compass, and when they return they tell us that in no place do they find as true, settled and substantial peace, as there is right here in Utah, where one would think, from all that is going on and all that is threatened, that the waves of the sea were going to roll over us. Our peace is that which the Gospel brings. The fruit of the Spirit which the wicked can neither give nor take away. There is no use being worried over these things. It is part of our heritage. They who will live godly in Christ Jesus must suffer persecution; we have every reason to expect it. It is our duty to seek wisdom of the Lord in all matters; seek for the Holy Spirit, and attend to our own business.

In regard to the principles of the Gospel which the Lord has revealed to us beyond what He has to other people, we should remember that we shall be called to account for the use we make of them; remember that we use them, live them, and administer them in all righteousness in our lives and conduct, and while there are no two families whose conditions and circumstances are just alike, still the same general principles will have their general effect in all households. We must cultivate righteousness. We are learning the principles of the Gospel one after another; how to observe and obey them. We want to know how to hold them in righteousness, because we cannot hold these precious eternal treasures in unrighteousness; if we think we can we shall be deceived and will some day find out that they are not to be held in unrighteousness, for they only take effect with the pure in heart, they that are willing to keep the commandments of God, and walk in the way of His counsels.

Sin is a reproach to any people. It is better for us right here in this life that we keep the commandments of God, even if we did not look for any future reward of glory. Don't you know it is? Why? Because we feel happy and strong within ourselves when we lie down at night and rise up in the morning; when we go out and when we come in; we feel the sustaining influence and approval of an honest heart, of a pure conscience, and of all just people—a conscience void of offense towards God and His people. This is the greatest treasure that a person can possess in this life. And do you know that go where you will—among those ignorant tribes that surround us, or to the highest civilized, and most cultivated portions of the European or American na-

tions—the man that is obedient to the holy principles of the everlasting Gospel—if they do not know he is called a Mormon—is respected above all men who disregard the principles of righteousness and truth. If some of our brethren who work in the mining camps behave themselves and live their religion, the very men around them respect and honor them. Why? Because they are reliable; because the principles they have embraced and put into practice render them substantial and trustworthy. You go into the classes of the university or of the colleges where young men have gone in quest of an education, and you will find that the man who is pure and virtuous in his feelings, in his thoughts and in his ways, who does not delight in folly, in sin and the secret works of darkness, but is at home attending to his lessons and his duty—it is he that makes his way to the head of the class, and gets the highest honor among his fellows. It is he that they look up to because of his upright conduct and all that is excellent in man. That is the kind of men that go forth and make their way and mark among their neighbors and their countrymen. True virtue and righteousness exalt individuals, and it therefore must exalt a nation composed of such individuals. When a nation disregards the principles of justice, equity, righteousness and truth—so far as to fail or refuse the administration of its laws equitably to any portion or class of its citizens, then the people have reason to fear the dreadful consequences that must follow, unless a reformation is effected; then the noble, the honorable, the virtuous and the pure should be willing to make sacrifice for that which is ennobling, exalting, upright and praiseworthy.

Go back in the history of the

world and you will see that the greatest nations that ever existed, as soon as they commenced to pervert justice, crush truth and right, persecute God's people and exalt iniquity, then commenced their downfall, and their way was down, down, down, to demolition and destruction, until more substantial and better elements were found in their ruins with which to raise up and create something new. It was that excellence and purity which God saw in the Puritan fathers that came over to this country for the love of the truth, and to worship God according to the dictates of their own consciences—it was that excellence that preserved them and established them here, and as long as they maintained the principles of liberty, allowed others to enjoy the same rights that they themselves enjoyed, just so long did they prosper. They were powerful in that they had influence and faith to receive inspiration from God, to draw up and establish the greatest Constitution that has ever been known on the earth—the grandest combination of loyal principles and fundamental truths that has been established by man, since the days of Noah, and that is the Constitution with which politicians have become so reckless, in construing its provisions, and have gone outside of its limitations to rule and regulate the people of this great nation as they please. That glorious Constitution was made to regulate rulers as well as the ruled. It was so constructed that those who should be appointed to rule over the people should not be their masters, but their servants. How comes it now, that the whole polity has been perverted to another way; the rulers have come to be masters of the people, and are undertaking now to lord it over God's heritage. We

ought to understand these things. It is our duty to do so.

I desire now to refer to a particular expression in the epistle which has just been read, wherein the brethren of the First Presidency have exhorted the Saints not to allow themselves to commit any overt act. No matter how much you are worried, no matter how much you are aggravated by the acts of the ungodly, do not do a thing that you could afterwards be sorry for. Do nothing that could let blood stick to one of you. Bear with every impious insult. Put up with it as Christ did when he was hanging upon the cross and his life's blood oozing out from his heart, and his spirit ready to depart, and say, "Father, forgive them; for they know not what they do." That is the way we want to look as far as we can upon those who are oppressing and injuring us, breaking up our homes, and scattering our women and children to the four winds. It is something that could not be allowed in the old monarchial countries, which are looked upon as being measurably beneath the United States in the matter of a constitutional government, and yet we see men among us who are ready to demolish the very sanctity of home, lay waste and destroy that which lies at the very foundation of all law, natural and governmental. It is painful; it is sorrowful. Let us pity while they are so blind, so ignorant, so ill-natured, and so willing to depart from good government, even to enact laws to prevent their fellowcitizens from worshipping God according to the dictates of their own conscience. But, for my own part, I feel like the First Presidency in this matter. Let us commit no overt act, which in any event we could be sorry for.

We never saw a time when we had

reason to feel more thankful and lifted up in our hearts before the living God than the present. Why? Because the Savior said: "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." But says He, "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake."

I wish to exhort the Saints to frequent their closets more than they do; to neglect not their prayers night and morning, and in the season thereof fail not to bow the knee and call your sons and daughters around you. If you do this, by and by your sons and daughters will rise up and call you blessed; if you do not they will get cold and depart from truth and the faith of the living God, and that will bring the greatest sorrow you can conceive of. This is a time when we are called upon to bring our practical religion into use, to put on the whole armor of God, and to trust in Him. The Savior said He could call to His help more than twelve legions of angels; more than the Roman hosts; but He knowing the great purposes of Jehovah could go like a lamb to the slaughter. He understood those purposes, could curb His powers, control His feelings, and could make a manly fight for righteousness and truth, and carry out the decrees of heaven. Can we do so? Can you and I do so? If we cannot, can we be counted worthy to be called His brethren, and Saviors upon Mount Zion? We have got to be considerably more like him than we are before we attain unto all those excellencies that are promised.

Inasmuch as the work of God spreads, and its influence and potency

are felt among the nations of the earth, so long will this opposition and this antagonism exist, and we must expect it; it cannot be avoided. It is an eternal consequence of our faith. If we reckoned upon anything else, we reckoned wrongly. Every true Saint, when he embraced this Gospel, felt to lay down his good name, his earthly substance, and life itself—all was laid upon the altar. We need not think, however, that although the Lord permits certain things to come upon us, that He will not soften the hearts of the wicked and ungodly. He has told us with a firm decree, that from a time when the Saints commenced to be more faithful they should begin to prevail against their enemies, and they have proved this in the deliverances that have been wrought out in their behalf from time to time. Have we any reason to doubt or lack confidence in the promises of God for the future? Not a particle. Every step of the way affords a greater, a more powerful confirmation and assurance that He is true to His promises, and will carry them out in our behalf.

Do you know, says one, how far these things will go? Just so far as the Lord will allow them. When

it comes to the right time He will put a stop to them. He knows how to do it, just at His good pleasure.

We should go to work and put transgression from our midst, cultivate righteousness and put away all sin, and by keeping His commandments and living by every word that proceedeth from the mouth of His servants the work of sanctification will go on in our hearts, our homes, and our habitations will be holy in His sight. He will not allow the acts of the wicked to come against us any longer than will be for His own glory and our greatest good. Let us feel that we are in the hands of the Lord, that He is our Father and friend. Let us draw near to Him; find Him out, and walk with Him here in the flesh, then we shall know that it will be well with us hereafter.

I pray that the good Spirit of God may dwell in our hearts; may write His law on the tablets of our hearts; may impress the principles of truth upon our minds, so that we may live them and make them profitable to us in the future. That God may grant these blessings unto us, I humbly ask in the name of the Lord Jesus Christ, Amen.

**LOVE OF HOME—VISIT TO FRIENDS—SENT TO PRESIDE
OVER THE EUROPEAN MISSION—FORMER ILL-HEALTH
IN ENGLAND—EXTENSIVE SYSTEM OF TRACT
DISTRIBUTION INAUGURATED—TRIBUTE TO THE
WORTH AND EFFICIENCY OF THE
MISSIONARIES—REPORT OF THE CONDITION OF THE
WORK IN VARIOUS EUROPEAN COUNTRIES—HATRED
MANIFESTED TOWARDS US AFTER THE MURDER OF OUR
BRETHREN IN TENNESSEE—AMERICA THE HAVEN OF
FREEDOM—TRUTH HAS EVER MET WITH
PERSECUTION—PROFESSED MINISTERS OF THE GOSPEL
OUR GREATEST ENEMIES—NO ONE INJURED BY OUR
PRINCIPLES—PLURAL MARRIAGE—THE SOCIAL
EVIL—CONCLUSION.**

DISCOURSE BY APOSTLE JOHN HENRY SMITH, DELIVERED AT THE ANNUAL
CONFERENCE, HELD IN THE TABERNACLE, LOGAN, CACHE COUNTY, MONDAY MORNING,
APRIL 6, 1885.

REPORTED BY JOHN IRVINE.

It affords me pleasure to meet again with the Saints in Zion, and to have the privilege of mingling with the people of God in a general conference. It is some time since I had this privilege, and I can assure you that I appreciate it very much. I do not think it is possible for me to express in proper language my feelings in regard to my mountain home. I never learned but one verse of poetry in my life, and that one I have repeated many times, and I do not know but what it would be well for me to repeat it this morning. The verse to which I allude says:

"There is a magical tie in the land of my home, That the heart cannot break, though the footsteps may roam, Be that land where it may, at the line or the pole, It still holds the magnet that draws back my soul."

Such is the case this morning in arising to address you for a short time. What the Lord may have for me to say to you I cannot imagine. For a few months past I have not addressed any congregations; I have been visiting; I have been reasoning with my friends upon the principles of the Gospel, and seeking to enlighten them in regard to my position. Having accepted the Gospel, and dedicated my life to the preaching of the same, I was desirous that my kindred should hear it. I have not been idle, but have been laboring with zeal to impress upon them the nature of the latter-day work. I did not go there expecting to make converts but to relieve my friends of prejudice. I have found, so to speak, that my utterances have fallen on stony ground outside of my kindred and that while I was re-

ceived with kindness, and trust that good may in time come from my labors in certain directions, yet I cannot say, as many have said, that I have accomplished much good, and that I have removed a world of prejudice. I trust, however, that I may have done some good during the past few weeks among my kindred in the Eastern States.

As you are aware, in 1882 I was sent by my brethren to preside for a season over the European mission. I proceeded to my field of labor with some dubiety in regard to my own self. My former experience upon the island of Great Britain had been such that I was really fearful in regard to my health. For five years after my first mission to the British Isles, I had never passed a night in sound and perfect sleep. I suffered from a cold contracted on that mission. On my departure in 1882, however, my brethren promised me I should go in peace; that I should enjoy good health; that the blessings of the Lord should be around me; and that I should be enabled to accomplish the object for which I was sent forth. And while I went with some foreboding with regard to myself, still it appears I had to return to Great Britain, to lose that which had seized upon me on a former mission.

I found upon my arrival in that land a corps of very excellent Elders. The mission was in a very good condition, with an earnest and determined lot of missionaries who were willing to do anything that might be required at their hands for the furtherance of the purposes of the Lord. I found, however, upon investigation and mingling with my brethren, that the road seemed to be hedged up in a manner so that they could not accomplish that which

their hearts desired. After visiting various conferences, and giving the brethren such instructions and counsel as the spirit suggested as to the best method to reach the people, getting their views and the result of their experience in the field, some of them having been there for a year or two—it was decided, on the suggestion of several, that an effort be made to distribute more of the written word than had heretofore been done. Communications were addressed to the Presidency of the Church, and by their consent a system of tract distribution was inaugurated and has been followed systematically from that day to this. What the result may be in the future we cannot say. Nevertheless, we have done the best we could in our ministrations among the people, and have striven with the power that the Lord has given us to warn our fellow men of the reestablishment of the Kingdom of God. The Elders that have been sent to labor under my watchcare and counsel, have been men of worth. It is a matter of pride to me that those who have been sent to labor under my direction have been good and humble men. Many of them have been young men, reared in these mountains—that were taken from the farm, from the stock range, from the store, and from the work bench. They had received comparatively little training in the ministry; but a few weeks time has developed them, and they have gone forward in faith; the Lord has blessed them in their administrations. I have had much joy and satisfaction in laboring with them, and in all my ministrations and counsels to them I believe they have listened to them and sought to the best of their ability to carry out these counsels, and labor for the advancement of the

work of the Lord.

Since I returned home there has nothing afforded me greater pleasure than during this conference to take into my arms and press to my breast the men that have been laboring in the same cause as myself; for I respect and honor them as I would my own brother. These sentiments are from the heart in regard to them, and I trust that their experience with me and our acquaintance, and the friendship that springs up amid adversity and trials, may be as lasting as life itself.

I am pleased to report that in Great Britain we continue to do some baptizing. During my administration in that land a little new ground, or rather ground that had been worked years ago and been abandoned, has been opened up in various places. We have gained a foothold in Finland, and a few have been baptized in that land. Brother Fjelsted sent some native Elders into that section of country. Some men that were inspired with zeal, and who were humble, and who were ready to meet any trial and difficulty that might come in their way, succeeded in opening a little door. Seed has been sown. Away north on the borders of Prussia and Russia, an opening has been made through a native who had been ordained by Brother J. A. Smith, of Cache Valley, and there is a prospect of the Gospel being introduced in that country. We have also made a little effort to introduce the Gospel in Austria. Brother Beisinger has been there and labored some time. Brother Hammer was there also, but was run off by the authorities. Brother Beisinger and Brother Jennings are now, I suppose, in Austria, probably in Bohemia. I felt while in Switzerland, in December, that it would be impossible for me

to return home without another effort being made to open up the Gospel to Austria, although the brethren had already suffered considerable in that land. The authorities there do not treat our Elders as they should; but I trust that by wisdom and prudence, the Gospel may be preached, and that the inhabitants thereof—a fine race of people—may sense their position and embrace the truth. We have also made an effort to establish ourselves in Turkey, and I trust that a work will be opened up there. A few baptisms have already been made.

The brethren throughout the British Isles have been making efforts to introduce the Gospel in every corner and place where opportunity presented itself. I would say, however, that the England of a few years ago is not the England of today. While the same spirit of liberty—the love of the rights of man—may exist among the English people, still that spirit of hospitality that characterized them years and years ago, seems to be on the wane. Many people are out of employment, the numbers that are wandering around begging their bread, closes, in a measure the hearts of the people, and they feel that they cannot carry the loads that they have been carrying. Still, among the Latter-day Saints, the same hospitality is to be found. Their hearts are as warm today as they ever were.

We have made recently—through the labors of Brothers Wilson and Marshall, two Irish brethren—an opening in the north of Ireland, and we trust that with care much good will result in that neighborhood. Some very fine people have embraced the Gospel there, people in good circumstances, and who,

inspired with zeal, desire to spread the principles of the Gospel. And thus little by little we accomplish the object of our mission, and the world is being warned. When I left England there were three valley Elders in Ireland, and I hope others may be added to their number before long, so that the work may spread at least in the protestant portion of that country. I am inclined to believe that there are hundreds and thousands of people in Ireland who will receive the Gospel. My prejudices in regard to the Irish people have been wiped away in mingling among them. I find them among the purest of the stocks upon the earth. Virtue is held at a high premium among them. The statistics of Great Britain show this fact; that illegitimate births in Ireland constitute 3 percent. In England six, in Scotland nine. I say this speaks volumes for Ireland, and I trust that the Gospel may spread in that land and that thousands may receive its truths.

I have visited nearly all parts of the mission—at least where there are any Saints, and some portions where there are none. I went to Italy in the hope that I might see some chance of making an opening in that country. I came very near having two of the Elders starved by staying there. I was determined, however, to try and introduce the Gospel. There are some sections of the country that are Protestant, and I trust there may be a time come when the Gospel will spread among that people. But I regard Italy as in such a condition that there are but few chances at the present time for any opening to be made. The Italians are bound up in the religious faith that they have been reared in, or they are infidel almost entirely. I noticed in my

attendance at the churches, that they are usually well filled with priests and beggars, and that few, comparatively speaking, of the well-to-do classes, or the middle classes, or the better informed classes, were paying any attention whatever to religious observance.

I have also during my administration in the British mission, sought to have the Gospel preached among the French people. Brother Bunot and Brother West made an effort on the Island of Jersey. Brother Bunot was sent to France, and he stayed there just as long as he could possibly live, using his own means, and striving by every means in his power to open some door to his countrymen. Brother Bunot is a man who was educated for the Catholic ministry, a man of intelligence and learning, and a humble man who did everything in his power to warn his countrymen. He was not successful in accomplishing the desires of his heart. On the borders of Switzerland and France a number of the Elders have labored, and while we have not reaped as we could have wished to have done, still there has been satisfaction in the labors we have performed; for we realize that it is not only a day of gleaning and gathering the people, but it is also a day of warning.

I will say here, that about the time our brethren in the southern States were murdered in cold blood, a wave of hatred seemed to have been engendered in the minds of the people in every direction. The press of Europe teemed with the most horrid stories that can be imagined. Everything that had ever been thought of everything that had ever been manufactured for partisan purposes in our own land was scattered broadcast throughout Europe, and the masses of the people were

warned in every direction in regard to us. And not only were they warned through the newspapers, but lecturers began to take the field in every direction, and incite the people not to avoid our meetings, but on the contrary to follow us up and to mob us, giving us no chance to explain to them the principles of the Gospel, or represent ourselves as we should. This feeling has been growing in power from that time until the time I left that land. But as heretofore a cool wave will by and by come along and as a result of the heated condition of the people over the Mormon problem, and the efforts that have been made to impede the Lord's work, people will begin to inquire, thoughtful people will look into the truth, and the work will continue to grow in the future as it has done in the past. It is true that people do not come by hundreds and thousands to hear the good word of life and salvation; but the eyes of the world are directed to this our mountain home. They recognize the force of the utterance of Henry Ward Beecher, when he said: "Gentlemen, say what you will, but yonder in the Rocky Mountains is the phenomenon of the nineteenth century." It is a living fact that people in every land and clime are turning their eyes towards this region of country, and wondering what will be the upshot of the problem that is being worked out by the Latter-day Saints in their western home. Men of intelligence are traveling; they are mingling among our people; they see their industry; they recognize the perseverance they have manifested; they see the obstacles they have overcome; they recognize in them a growing race that knows no failure, that meets no rebuff, that cannot understand nor sense what defeat means;

and they see in the Latter-day Saints the growth and development of a power that will accomplish its object in the earth, and that object Deity has designed it should accomplish—the gathering in of the honest in heart, the establishment of righteousness, the combating of wickedness, the driving back of the forces of evil as they cluster around the hearts of men and that are leading men step by step to inevitable shame and destruction.

It affords me pleasure, my brethren and sisters, to again put my feet on the soil of America. I recognize in it the home of a free man. There may be those who desire to pervert this freedom, who may seek to engender strife and drive us from the soil upon which we live; there may be those who seek to trample upon the rights and liberties of man; but I believe from the bottom of my heart that Deity has stamped it upon this soil, that He has written it throughout the universe, that in this land His work should prosper. That it should go forward and increase until its great destiny shall be accomplished; that this is the spot chosen, that here it will be nourished, here it will grow, here it will go forward, and the nations of the earth will look upon it and recognize it as the great force that will conquer the earth and bring subject to it the powers that exist thereon; and all this will be brought about by the law of righteousness, the law of truth, the law of God given to mankind for their guidance and control, and they will accept it and live in accordance with its principles. You and I may tread a thorny path; it may be strewn with rugged places; we may break the flesh upon our hands, and be bruised in our forward movement; but the work will advance and progress. Deity is our

friend, our guide, our protector. All we need do as a people is to keep our eye upon the mark of divine truth; move forward without fear, and ask no favors so far as mankind is concerned; only seek to do right by our fellow creatures. Hate no one. I dare not hate any man upon the face of the earth. No matter how vile, how wicked, how corrupt he may be, if I find him in want of a friend I would extend to him the hand of friendship; I would give him bread if he was hungry; water if he was thirsty; clothing if he was naked; for I would recognize in him the fact that he was a creation of my Father, and I would not dare to hate him, no matter how vile he might be. I might hate the principles he had espoused; the wicked acts of which he was guilty; but I would recognize in him something that I should seek to benefit, bless and save, and I would use all the powers God had bestowed upon me in that direction.

"Brother Smith," some may say, "don't you feel uneasy over the condition of things that now exists in our Territory?" I have sometimes wished that things were not as they are. As I have wandered in the earth and stood up in the streets and parks and halls preaching the Gospel, I have said to myself, I wish that my Father had not set me to this work; I wish that these things were not required at my hands. I have sometimes felt timid in being brought in contact with the world, and the efforts that were being made against me and my brethren. I have wished it could be otherwise, and yet when I stop and reflect, when I look over the history of the past, when I read the facts as history brings them to us, I see no other way, I see no other road to travel. Every fiber of my being is convinced

of the truth of this Gospel. It is stamped upon every feature, upon every part of my being. I regard it as dearer than life and everything else upon the face of the earth. Why need I be fearful, why need I tremble, why need I be wrought up at the prospect that is before us? No great system has ever been established upon the face of the earth without much labor and perseverance. Look at the inventions that have been brought out and the efforts that have been directed against them, even in those things that were to be utilized for our own clothing, for our own movements from place to place, or for the comfort and convenience of our homes. The men that have invented these things have met with continual persecution. They have struggled against nature itself; and why need we, who have had given to us the great plan of life and salvation, that which will bring us back into the presence of God, that which stamps upon our souls the prospect of eternal union with our wives and our children, and of mingling with our friends and relatives that have gone before—why need we fear the hand of our enemies. Who cannot stand a few weeks of imprisonment, a few months of torture, a few years of difficulty, that they may offer an offering in righteousness to that God that called them forth? Not one of us. Therefore, so far as I am concerned, my brethren and sisters as an individual, I am perfectly happy, just as happy as I can possibly be under the circumstances in which we are placed. I have no worry nor concern. One of my uncles, whose home I left but a few weeks ago warned me that certain things were inevitable; that it was impossible for us to hope to fight longer these things our pronounced enemies were seeking to bring upon

us. All I said to him was, "Wait and see." That is what I propose to do—wait and see, just wait and see. I have been waiting from my childhood, and expect to continue to wait. It is possible that a few men like myself maybe hustled within the prison walls; it is possible that a few "Mormons" may be outraged and banished from their native land; it is possible that men may follow us to the death; but while men die, systems continue to live and grow, and the powers of earth and hell can never check their advancement and development. Such is the case in regard to the work we have embraced. It is a living work. It is one of the active forces in nature. It is backed by the powers of heaven, and ye are its emissaries sent here at this time to aid in its advancement. The Gospel must be preached; the nations of the earth must be warned, and this nation, or any other nation, will fall beneath the judgment of an enraged God if they reject the message of glad tidings, which our Father has offered them for their exaltation in His kingdom. The work of God must conquer every foe, it must overcome every opposing force, and it will accomplish that destiny as sure as there is a God in heaven. Write it upon the page of history; stamp it upon your souls; for deity has designed that it should be the case.

I find in mingling among the people in the east, that the moving force today against the Latter-day Saints is not the politicians of the country. The politicians, so far as they are concerned would care little about us, but there are behind them the people. There are first the ministers of the Gospel. I do not desire to speak harshly of the ministers that live among us, or make charges

against them, for I have been away for some time; but this fact is patent to every one—that the fervor against the "Mormons" is worked up right from our own homes, and largely by Christian ministers. Letters are written to the ministers of the country; the ministers work upon their flocks. Go among many of the peoples of the east—among the old Puritan stock, of which my fathers are descendants—and you will find that the tales of the horrors of Mormonism are of the most startling character. This I discovered while visiting among my relatives in New England.

They were all more or less prejudiced against Mormonism; but I trust that the little light I was able to throw upon the question may result in good. The New Englanders as a rule, have but small families, and the evil practices that are resorted to by many to prevent their having children at all, will be the means of carrying them down to the pit.

Now, brethren and sisters, whom have we wronged? Whom have we wronged by peopling this desert land? Nobody. If there was anybody wronged it was the red man, and he has not been wronged but blessed; for we have tried to feed instead of fight him. The first principle of the Gospel is faith. Whom have we hurt if we have faith? Then there is the principle of repentance. Whom have we injured if we have repented? Is anybody hurt? Is the government hurt? Does repentance beget hostility to the government? If we make a covenant with God in the waters of baptism that we will be pure, is anybody wronged? No! Have we plotted for the overthrow and destruction of the government in which we live because the hands

of the servants of God have been laid upon our heads and they have bestowed upon us the Holy Ghost, the witness of the Spirit that shall guide us into all truth? No. Have you or I made a contract with our God to wage antagonism to the institutions of the country in which we live, or sign allegiance to any other government upon the earth? I have not. I have sworn allegiance to the government in which I live. My labors as a man are in the interests of humanity—the freedom of man; that his conscience may not be chained up; that his body may not be bowed down with the yoke of tyranny; but that before God he may stand erect, fearless and strong, determined to benefit and bless the human family. Need we be fearful in regard to these things? I think not. There is one that will recompense at the last day; and the man who denies the other his liberties, who binds him in chains, who ties him to the rack, is the man who should tremble when the reckoning of Deity is made with His sons and daughters. We might go through all the principles of the faith we have espoused and then ask who is wronged? We have made grass grow where it did not grow before. If we have built homes, if we pay taxes for the sustenance and government of the cities and towns that are to be found upon this once sterile spot, and which was once the great American desert, who is wronged? No one. Who has raised a standard against the government in which we live? Not one of us. But you believe in the Priesthood. You accept of a system of government that is most perfect on the face of the earth. Who is wronged if we do? You have not changed it. It has not changed you. It has not wronged you; and that which we

have accepted we have accepted of our own free will and choice, recognizing the fact that Deity has required it at our hands. Who is injured if my wife makes a sacrifice with me and takes into our home one of her sisters and makes her my wife. If she makes the sacrifice; if I shoulder the additional responsibility, and open the door that will save one of Eve's fair daughters, who is wronged? Do I plot for the overthrow of the government, the breaking in pieces of the powers that be, because I desire that my sister or my daughter, my aunt or my cousin may be preserved from the evils thrown around them by the systems that man has created? No. God has laid upon every woman the decree placed upon mother Eve—multiply and replenish the earth. In sections of the land in which we live, thousands of women today must become the play things of some vile wretch, if they answer the design of their being. My whole being is convinced of the fact—that it is a decree of God Himself that these women should have a chance to marry, and that He Himself has opened the door. He Himself has established the principle. I want my daughters married as I desired to marry myself; I want them honored wives, whether plural ones or otherwise, no matter who may seek to brand their offspring as infamous. I know—for God has given me the witness, He has stamped it upon this heart that they who come through that lineage are as much honored of God and approved of Him, as any that have ever walked His footstool from the day that this earth was peopled until the day in which we live. This principle was given for a purpose, and that purpose is the salvation of the female sex as well as the male sex. Go to

Great Britain, and you will find a million more women than men moving upon the streets of the great cities. Go up the Strand in London; Go up Lime Street, in Liverpool; and the streets in Manchester; go into any of the leading streets of the great cities of the world, and gaze upon as fine specimens of womanhood as our Father ever put breath into. What are their prospects in life? What is written across their brow? Infamy, shame—going to their graves the victims of loathsome disease. It is not one, it is not two or three; but it is millions of them that are going this inevitable road. Who is responsible? Who placed upon them the interdict, preventing them, from fulfilling the object of their creation? Not God; for He made His law so liberal and

established principle so correct that there was no necessity for such a thing. It is man that has introduced it; it is man that has overturned the condition of society; it is man that has turned his daughter into the street. I say again and again that the "Mormon" people can wait the result of this thing without fear; they can afford to suffer pains and penalties if that will but open the door by which the fair daughters of Eve can be redeemed from the position in which they are placed and be made honored and respected women of society.

The speaker concluded by reiterating his allegiance to the American government, and exhorting the Saints to be faithful in keeping the commandments of God in all things.

**THE LATTER-DAY SAINTS ATTRACT MUCH
ATTENTION—THEY ARE THE VICTIMS OF SCANDAL AND
FALSEHOOD, BUT HAVE BEEN SUSTAINED BY THE SPIRIT
OF PEACE—GOD HAS REVEALED TO US THE PURPOSES
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HIS WISDOM HIDES FROM US THE GLORIES BEYOND THE
VEIL—CONCLUSION.**

DISCOURSE BY PRESIDENT GEORGE Q. CANNON, DELIVERED IN THE TABERNACLE, SALT
LAKE CITY, SUNDAY AFTERNOON, SEPTEMBER 28, 1884.

REPORTED BY JOHN IRVINE.

We are living in a very peculiar age, | which attracts the attention of
and as a people we are doing a work | mankind. Our name is known for good

and evil in all lands. At no time in the history of mankind that we have any account of, has there been a people of our number who have attracted as much attention and created as great an interest in the minds of the public as these have who live in these mountains and are known as "Mormons" or Latter-day Saints.

The age in which we live is one in which intelligence travels with great rapidity. Knowledge is communicated with ease, and by means of the newspaper, the telegraph wire, and other facilities which the age affords, everything connected with us as a people is heralded from one end of the earth to the other in common with all the acts of the children of men. Unfortunately, however, with these facilities for the transmission of true knowledge, there are also equal facilities for the transmission of falsehood and misrepresentation. We have been the victims of falsehood and slander. Herculean efforts have been made to create false impressions concerning the Kingdom of God and the Church which our Father in heaven has established. It is well for us, however, that we have been prepared for this. In the commencement of this work of our God they who received it were warned of the character of the warfare that would be instituted against them. The Lord revealed in great plainness that it might cost them everything they held dear upon the earth, and that the warfare that would be waged against them would be one of unceasing hatred. These difficulties and trials, therefore, have not come upon the people without some degree of preparation for them. The Lord gave the spirit of prophecy and revelation unto His servants and unto His people to prepare them for

these events, and there is nothing that has yet taken place connected with this work of our God that has not been made manifest through the revelations which He has given. This has been a great cause of strength to the people and has prepared them to bear with some degree of equanimity and fortitude, the trials and the afflictions to which they have been subjected. It is well for us that this has been the case. It is well for us, also, that accompanying the work of our God, there has been a spirit of peace bestowed upon those who have espoused that work. If this had not been the case how unfortunate our lot would have been! How unbearable! We could never have endured that which we have been called to pass through had there not been this spirit of peace that God promised in the beginning to bestow upon us. I doubt myself whether there can be found anywhere within the confines of the globe another people living in greater peace, in the enjoyment of more happiness, pure happiness, than can be found in these valleys from north to south. While all manner of evil has been spoken against the Latter-day Saints, while our names have been everywhere cast out as evil, God has given compensation to us by bestowing upon us these blessings to which I have referred.

It is well for us to look at the circumstances which surround us and to take a proper survey of all the events that lie before us, that are likely to take place in the future connected with us. God has given unto us the truth. This we have received accompanied by abundant testimonies. Those who have entered into covenants with God, who have gone down into the waters of baptism in obedience to His requirements,

submitting to the ordinances that He has instituted for salvation, and have done this in sincerity and with purity of purpose, have received for themselves testimonies from God respecting the divinity of the work with which they have become identified. It is of the utmost importance that we should cherish this spirit and feeling, that it should be with us constantly in our movements, in every act of our lives, and that we should so live that the Holy Ghost will rest down in power and in testimony upon us. It is not only necessary that those who stand at the head should know for themselves concerning this work, its divinity and the purposes of God connected with it, but that every member, however humble and obscure, should in like manner receive of that spirit and enjoy its presence and its power, have its gifts resting down upon him or her. Each member should stand as a living witness of the truth that the Father has revealed, and which each of us who have complied with His requirements have received.

God has placed us here upon the earth to accomplish important purposes. These purposes have been in part revealed unto us. Probably it is not possible for men and women in this mortal state of existence to comprehend all the designs of God connected with man's existence upon the earth: but much has been revealed upon this subject to us as a people. In this respect, if in no other, the Latter-day Saints should be the happiest, the most contented, the most joyous of all people that live; for not only has the knowledge of the past been communicated to us, but the present, that which is connected with our probation here, and also much knowledge concerning the future.

Now, if a man can only know whence he came, why he is here, and that which awaits him after this life, it seems to me that he has abundant causes of happiness within his grasp. Much of the unhappiness and uncertainty that prevail today in the minds of mankind arise from ignorance upon these points. Hence, we see the course that many of the children of men are taking. If a man knew exactly why God sent him here, the object that He had in giving unto him a mortal existence, do you think that men or women who had this knowledge would be guilty of suicide, would have any disposition to cut off their own existence and to destroy that gift which God in His mercy has given unto us? I do not believe that any human being who properly comprehends the object that God has had in placing man here upon the earth, and who has a desire to carry out that purpose, would ever attempt self-destruction. He would shrink from such an act with horror, and would never dare to destroy the earthly tabernacle given him by God. In these respects, as I have said, we possess rare advantages. It is a great favor from God to have this light. There is no unwillingness on His part to communicate it; but there is an unwillingness on the part of the children of men to receive it when it is communicated.

The Bible tells us we came from God. The Bible tells us He is the Father of our spirits. How is He the Father of our spirits? This is an important question, and one that each of us should endeavor to understand. I think it is of the utmost importance that the Latter-day Saints should understand and be able to comprehend this question thoroughly; because upon the proper understanding of this, must, to a

great extent, depend their actions in this life.

It has been argued that because we have no recollection of any previous state of being, our existence must, therefore, have commenced at our birth—that that was the inception of existence so far as we are concerned. This is the general belief throughout Christendom. No body of worshippers who call themselves Christians, that we have any account of, have any belief in a pre-existent state for man. They consider his birth into mortality as the beginning of life for him. Yet the belief is universal among them that Jesus Christ, the Son of God, and the Redeemer of the world, had a pre-existence. It is the cornerstone of their faith. If Jesus did not have life till He appeared in mortality, then their faith in Him is vain, for He would not be God. But they profess to believe that He is God, the Son; that He dwelt in the heavens and was the Creator of all things before He took upon Himself humanity. In believing this they are correct. But why they should be willing to believe this concerning our elder brother Jesus, and at the same time be unwilling to believe that the whole family of man also existed in the heavens with the Father before they came here, is not clear. Those who saw the Savior while in mortality saw nothing in Him to distinguish Him particularly from other mortals. Doubtless those who were enlightened by the Spirit of God could perceive evidences of His superiority over ordinary men, and of His divinity. But did Pilate? Did the Pharisees and Scribes? In the eyes of the latter classes He was a common man and a vulgar impostor who deserved an ignominious death. His divine glory was veiled from mortal

eyes. Would anyone have suspected from the appearance of the Savior, from His teachings, from His treatment of His disciples, that He differed so widely from them as to be of an entirely distinct species? Certainly not. He taught to them and to others the great doctrine of equality. If they would obey certain laws, conform to certain requirements, they were to be His equals, that is, be one with Him, as He would be one with the Father. In this teaching He offended the Jews. Their dislike to these ideas of His, found expression in the words: "that thou being a man, makest thyself God." His disciples had the right to think from all that He taught, that if He had been with the Father before coming into this mortal life, they also had been there. If they were to be so closely associated with Him in the great future what was there to suggest to them that they had not been intimately connected with Him in the past? If He had been chosen from before the foundation of the earth to do the work which He was then doing, what inconsistency would there be in their being chosen also, as His ministers and associates, at the same time? To look at them as they traveled and labored together throughout Jewry, there was nothing unreasonable in the idea of their common origin.

The Lord Jesus was undoubtedly selected for the great mission of redeeming the world, because of His great qualities and His peculiar fitness as one of the Godhead. It is written of Him: "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

Who were his fellows? Were not all the distinguished of heav-

en's sons there—they who afterwards made their appearance on the earth as Prophets, Apostles and righteous men? If He was chosen above all His fellows, and anointed with the oil of gladness, is it not consistent and reasonable to suppose that His faithful Apostles were also chosen and anointed to perform their part in the great drama of human existence for the enactment of which the earth was to be prepared? If He had companions in the heavens, or to use the language of the Scriptures—"fellows," is it reasonable to suppose that He left them there while He came down here and took upon Himself mortality? Does it violate in the least any idea that we derive from the sacred records, to think that His "fellows" also came here, and, as He did, also obtained mortal tabernacles?

If we grant that His "fellows" in the heavens came here, as He did, and obtained mortal bodies, what shall we say of the undistinguished millions who have crowded their way forward into mortal life from the beginning? Shall we divide humanity into classes, and say one class had a heavenly existence before coming here, while another class sprung into existence at mortal conception or birth? If we are not justified, by either Scripture or reason, in placing the Redeemer of the world in a class by Himself, so far as pre-existence is concerned, and in separating Him in this respect from His "fellows," how can we find warrant for dividing the rest of the family of God, into two classes—one as having a pre-existence, and another as not having any life till they arrive here?

If it were possible for the Lord Jesus to descend from the mansions of glory and take possession of a mortal tabernacle, and be born of a

woman in the shape of an infant, is it not equally possible that we all did the same? Everything that we know concerning the mysteries of this life justifies us in thus believing. But we are not left to speculation upon this point. God has revealed this in great plainness. The Bible proves to us that Jesus existed with the Father, and that He descended from His high estate in the regions of glory to become a mortal man; for He speaks Himself in praying to the Father, of the glory he had with the Father before He came here, that glory having been revealed to Him. Now, is there anything difficult or incomprehensible in the thought, that we all in like manner, existed with the Father, and with our Lord and Savior Jesus Christ, before we came here? The Lord in speaking to Jeremiah, reveals to him in great plainness, that he had a pre-existence. In the first chapter of Jeremiah, He tells him that before he was formed in the womb He knew him, that He chose him to be a Prophet, that he had been designated for the work that he had to accomplish; and thousands of others among mankind have felt—though they knew nothing by recollection of their previous existence—that they were called and designated and destined to accomplish great works upon the earth.

The revelations that have been given unto us as a people have communicated this doctrine unto us. We are taught in the record of Abraham, which has been translated and given unto us, that prior to man's coming upon the earth, he had an existence with the Father, and that we all, all the inhabitants of the earth, every man and woman and child that has ever been born upon the earth, or that ever will be

born on the earth—have had an existence with the Father, before coming here.

With these views that I have endeavored to set before you we can have some understanding concerning the object of man being placed upon the earth. If we are the children of our God, then God our Eternal Father has had an object, a great object to accomplish in placing us here on the earth. Jesus had a mission to perform. He came and took upon Himself mortality. A mortal probation was assigned Him. It was a part of the plan of salvation, not only connected with His exaltation, but with the redemption of the human family. There has been a purpose in all this. This earth has been created for a purpose. Man is here for a purpose. Death is in the world for a purpose, just as much as life, and all these are a part of the Divine plan connected with man's existence in the past, at the present and for the future.

A great many have stumbled and have questioned the justice of our God, and have also gone so far as to question the very existence of God, because of the earthly circumstances which surround the children of men. It has been said by those who have taken this view that if there were an all-powerful Being, such as God is described to be, He would interpose in behalf of the children of men, and deliver them from the trying scenes and circumstances which they frequently have to pass through. The fact that man is in such a condition and is surrounded by such circumstances is frequently urged as an evidence that there is no God, that there can be no God, possessing such attributes as are ascribed to Him by those who believe in Him. Many people have been deluded by this kind of reasoning; they have be-

come infidels, and rejected all belief in God and in any providence connected with man and with man's existence upon the earth. They have abandoned themselves to complete unbelief upon this point. But those who have sought after God, those who have humbled themselves before Him, and obtained knowledge from Him in the way that He has appointed—though to them all may not be perfectly plain—do perceive and acknowledge the providence of God in all the circumstances which surround them. They perceive His hand and acknowledge it in all the events connected with their mortal existence, and with the mortal existence of their fellows.

God has had a purpose in withdrawing himself from man; it has not been a part of His purpose to reveal Himself in His fullness, in His glory, in His power, unto His children upon the earth. Many, not understanding why this should be, and unable to comprehend any purpose in it, have stumbled and yielded to doubts and been ready, because of this, to deny His existence. Now, it has been a part of the plan of salvation, as revealed in all the records that have come down to us from the beginning—from the days of our Father Adam until now—it is a part of the plan of salvation, I say, connected with man's existence upon the earth that God should thus withdraw himself, as it were, from man, and that a veil should be drawn between himself and man, and that if knowledge of Him be obtained, it should be obtained by the exercise of great faith and continued labor on the part of His children. But why, it may be asked, is this necessary? Why is it that God has not revealed himself with great fullness and power unto all the inhabitants of the earth, and left

them in complete possession of all the knowledge necessary to prove to them that He is God? Questions of this kind are frequently propounded by men. They ask: Why does He not reveal Himself fully to His creatures? Why should He leave them a prey to doubt? Why should He leave them in darkness? Why should He give opportunities to the adversary of their souls to assail them as He does for want of that knowledge which He might communicate so easily. These are important questions, and they are questions which as Latter-day Saints we should understand.

We must remember, to begin with, that God our Eternal Father has given unto each of us our agency. There is no human being born on the earth from whom God has withheld his or her agency. We have as much right to exercise our agency in our sphere as God the Eternal Father has to exercise His agency in His sphere; just as much. It is not sacrilege, it is not any infringement upon the power of Our God to indulge in this thought or to have this belief. It does not detract in the least from His glory, from His power, nor from our dependence upon Him as an infinite and almighty Being to entertain this view of ourselves. Jesus said when He was upon the earth: "Be ye perfect, even as your Father in heaven is perfect." How could we be if man did not have the power within him, through the agency which God has given him, to be thus perfect. Everywhere throughout the divine record where God has communicated His mind and His will to men, this principle is plainly manifest: that man has had given unto him, in the greatest freedom and without limit, the power to exercise his own agency. It was so

in the beginning—in the very commencement of the work of our God upon the earth when He placed Adam in the garden and gave Eve unto him for a wife. He set before them the principle of knowledge—that is, He told them what they should do; He told them what they should refrain from doing. He told them that if they did certain things, certain penalties should follow. Had such a thing been possible and consistent with the purposes of Heaven, He might, at the very beginning, have prevented Adam from exercising His agency. Instead of saying to him, "Of every tree of the garden thou mayest freely eat, except the tree of knowledge of good and evil," and leaving him free to eat of the fruit of that tree, He might have put it out of his power to touch or taste it. But not so; He gave him the opportunity of exercising his agency; He told him he could eat of every tree freely, except the tree of knowledge of good and evil, but that he should not eat of it, "for in the day that thou eatest thereof thou shalt surely die." There was no attempt on the part of our Father to interfere with the agency of Adam in this respect. He left him perfectly free and in the exercise of that freedom Adam did partake of the tree of knowledge of good and evil. His wife, Eve, was deceived in eating of the fruit; she partook of it, being beguiled, yet in the perfect exercise of her agency, and after she had partaken of it, and become subject to the penalty that God had pronounced—the penalty of death and expulsion from the garden—then she came and told Adam what she had done. Adam was fully conscious of all the consequences that had attended this act. He knew perfectly well that the penalty would be executed—that

that Eve had become mortal, that death had entered into her tabernacle, and the penalty that God had pronounced would be fully executed; that she would be thrown out of the garden and that they would be separated forever—that is, so far as this life was concerned. He knew this, and, fully conscious of all the consequences which should follow his partaking of the fruit, he partook of it. In doing so he was not deceived. He partook of it because of his desire to fulfill the commandments of God. God had given unto him this woman for a wife; they were bound together by immortal ties; but because of this act of hers there must necessarily have been a separation that would have endured as long as her mortal life endured. Adam understanding this, partook of the fruit, and as is said by the Prophet Lehi, "Adam fell that man might be; and men are, that they may have joy." If he had not fallen; if he had not partaken of that fruit, there would have been no human race on the earth. He understood this, therefore he partook of it and accompanied his wife. It was a part of the plan that was understood in the heavens before Adam was placed in the garden. God by His foreknowledge understood perfectly that Adam, in the exercise of his agency, would fall. Therefore He prepared a Redeemer in the person of His Son Jesus Christ, who we are told was "a Lamb slain from before the foundation of the world." God having seen that Adam would fall, that death would come upon him, and that a Redeemer would be necessary in order to redeem man from the effects of the fall—for unless there had been a Redeemer provided, Adam and all his posterity would have slept an eternal sleep, they would have been consigned to the

tomb, and there would have been no redemption therefrom because of the penalty that had been pronounced by the Father upon him if he committed this act—God knowing all this provided a Redeemer. That Redeemer was the Son of God, Jesus our Savior, in whose name we all approach the Father, in whose name salvation is given unto the children of men. It was arranged beforehand that He should come and perform His mission in the meridian of time—lay down His life, as it was known that He would do through the wickedness of bad men.

Now, it may be said, why did not God prevent man and woman from taking this course? Because, as I have before said, it was right that they should exercise their agency. God—shall I say could not? Do I detract from His majesty and His glory by placing a limit on His power? I will say that God would not, because it would be in violation of His own laws; it would be in violation of those eternal laws which our God Himself recognizes, for Him to have interfered and deprived man and woman of their agency. But, knowing the consequences of their actions, He prepared a way for their salvation and their redemption, and thus it is that we are born on the earth. It was part of the design that we should be subjected to all these afflictions and trials and ordeals that belong to this mortal state of existence. This was part of the plan.

I have been told by objectors that God ought to reveal Himself in fullness. Why does He not do it? Because if He were to do so, we should be deprived of the opportunities of proving our integrity which we now have. He has marked out the path for us to walk in. He has

designed that we shall struggle; that we shall exercise faith; that we shall contend with the temptations of the adversary; that we shall overcome evil; and by a continued exercise of faith progress in the course that He has assigned to us. It is absolutely necessary that we should be tempted and tried in order that we should receive the glory that He has in store for us. What would our salvation amount to; what would heaven amount to if we had never been tried, if we were to be placed in heaven without trial, without effort, without exertion upon our part to overcome evil and to contend with those influences that abound in this mortal state of existence. It would not be such a heaven as God inhabits, and such a heaven as He designs that all His children shall inhabit. For let me say to you, my brethren and sisters, God designs that we shall be like Him. He designs that His children shall attain unto the Godhead—that is if they will obey the laws necessary to bring them up to that exaltation, and before they can attain unto that, before they can enjoy that, before they can be in a condition to appreciate that, they must pass through just such scenes of trial and tribulation and affliction as we are subjected to in this mortal condition of existence.

There is an interesting passage in the new translation of the Bible, in the Pearl of Great Price, that I have often been struck with. It shows clearly the feelings of our first parents after they had been thrust out of the Garden of Eden. I will read a paragraph or two:

"And Adam called upon the name of the Lord, and Eve also, his wife, and they heard the voice of the Lord, from the way toward the Garden of Eden, speaking unto

them, and they saw him not; for they were shut out from his presence."

That was one of the consequences of the fall. They were shut out, and man has been from that time to this shut out from the presence of the Father.

"And he gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings of their flock, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.* * * *"

"And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.

"And Adam and Eve blessed the name of God, and they made all things known unto their sons and daughters."

Now this couple blessed God because of their transgression. Their eyes were opened; they had become as Gods; for the devil in tempting Eve, had told a truth when he said unto her that when she should eat of the tree of knowledge of good and evil they should become as Gods. He told the truth in telling that, but he accompanied it with a lie as he always does. He never tells the complete truth. He said that they should not die. The Father had said that they should die. The devil had to tell a lie in order to accomplish his purposes; but there was some truth in his statement. Their eyes were opened. They had a knowledge of good and evil just as the Gods have. They became as Gods; for that is one of the features, one of

the peculiar attributes of those who attain unto that glory—they understand the difference between good and evil. In our pre-existent state, in our spiritual existence, I do not know how extensive our knowledge of good and evil was. That is not fully revealed. But this I do know, that when we come to earth and become clothed with mortality we do arrive at a knowledge of good and evil, and that knowledge prepares us for that future existence which we will have in the eternal worlds; it will enable us to enter upon a career that is never ending, that will continue onward and upward throughout all the ages of eternity. It is for this purpose that we are here. God has given unto us this probation for the express purpose of obtaining a knowledge of good and evil—of understanding evil and being able to overcome the evil—and by overcoming it receive the exaltation and glory that He has in store for us. Here we are subjected to the power of the adversary. He can tempt us, try us. Satan has power in the earth, and in the exercise of his agency he tempts the children of men. He has rebelled against God in the exercise of his agency; for he was a great and a mighty angel in the presence of our Father and our God. But in the exercise of his agency he rebelled against the Father and drew away with him one-third of the hosts of heavens, who likewise exercised their agency and followed him in preference to following the Lord God, their Father; and in the continued exercise of his agency he tempts us. He has power over us to that extent in this fallen condition. At the same time we have the sweet influence of the Spirit of God pleading with us to do that which is right, pleading with every human being

that does not drive it from him; for every human being has a portion of the Spirit of God given unto him. We sometimes call it conscience; we call it by one name and we call it by another; but it is the Spirit of God that every man and woman possesses that is born on the earth. God has given unto all his children this Spirit. Of course it is not the gift of the Holy Ghost in its fullness; for that is only received by obedience to the commandments of God—to the Gospel of our Lord and Savior Jesus Christ. But it is a Spirit that pleads with men to do right. The heathen have it. There is no degraded Indian in these mountains or valleys who does not have a portion of that Spirit pleading with him to do that which is right. It pleads with all the heathen, the Pagan as well as the Christian; the Methodist and Baptist as well as the Latter-day Saints. Everywhere throughout the earth where man dwells this Spirit rests upon him. It comes from God. It pleads with man to do right. It pleads with man to resist the blandishments of Satan. No man ever did a wrong but that Spirit warned him of it to a greater or less extent. No man ever put his hand forth to do a wrong to his neighbor without that Spirit telling him it was wrong. He never put forth his hand or influence to wrong the gentler sex—to commit sin in that direction—without that warning voice which is in every human being telling him of the sin. On the other hand, there is the influence of evil, the influence of the Adversary enticing men to do wrong, leading into paths of sin, leading them away from righteousness and from God; infusing doubt, infusing unbelief, infusing hardness of heart, infusing rebellion against everything

that is holy and pure. We are all conscious of the existence of these two influences within us. There is no child that has reached the age of accountability and in the possession of his or her faculties but what has had these two influences pleading with him or her—one entreating to do right, the other enticing to do wrong, to commit sin and to violate the commandments of God. If we cultivate the good influence it will lead us into the truth (if we are not already in possession of the truth) when we hear it. It was through this Spirit that you Latter-day Saints accepted the Gospel in the various lands where you heard it preached. That Spirit that came from God taught you by its sweet and heavenly influence that it was the truth you heard, and when you espoused it you had a feeling in your hearts that you cannot describe. It was the testimony of the Spirit of God that this was indeed the truth of heaven, and it led you to obey the commandments of God; and to receive in greater fullness and power the gift of the Holy Ghost, which you have received through obedience to the commandments that God has given.

Time will not permit me to say a great many things that I have on my mind. I see the time is nearly expired. But I wish to say that we had an existence before we came here. "But," says one, "I do not remember anything about it." No, you do not. You do not remember the day you were born on the earth, yet you will not deny that you had an existence at that time. When you were a year old you do not remember beginning to walk, yet you will not deny that you had an existence then. God, in His wisdom, has withdrawn the recollection of these things from us. If we could

understand the glory we once had with our Father in heaven we would be discontented in dwelling in this condition of existence. We would pine for the home we left behind us. Its glory and its beauty, its heavenly graces and delights were of such a character that we would pine for it with that homesickness that men have some partial knowledge of here on the earth. It is said that at one time in the French army, the bands were forbidden to play certain airs because of the effect they had upon the Swiss soldiers whom they employed. These Swiss airs would arouse such sensations of homesickness as to cause the Swiss to throw down their arms and desert and go back to their native valleys and mountains. Now, if such a feeling of homesickness can be brought about in that way, how much more would it be the case if we could recollect our association with our Father and God in the eternal world! Wisely, in the providence of God, this knowledge is withdrawn from us. We can have a glimpse occasionally, through the revelations of the Spirit to us, of the glory there is awaiting us, and sometimes when men and women are approaching death—when they are ready to step out of this existence into the other—the veil becomes so thin that they behold the glories of the eternal world, and when they come back again—as some have, we all probably have met those who have been snatched from death—they come back to this mortal existence with a feeling of regret. They have had a foretaste of the glory that awaited them; they have had a glimpse of that glory that is behind the veil; and the love of life is so completely lost—the love of earthly home and friends is so completely taken from

them, that they desire with all their hearts to take their exit from this life into that glorious life which they knew was on the other side of the veil. Has not this been the case in many instances? Certainly it has. Therefore our God in His wisdom has withdrawn this knowledge from us, and left us to seek for and obtain that aid and strength necessary to enable us to successfully battle with and overcome the powers of evil that assail us on every hand.

My brethren and sisters: it is for us to contend with the evils that surround us, patiently bearing all the afflictions and trials that belong to this mortal life. We should remember our destiny, and at the same time look forward to that glorious future that God has prepared for us. We should be filled

with the most noble aspirations. We should never condescend to commit any low, mean, unworthy act when we consider who we are, and what we are, and the glory that God has promised unto us if we are faithful to Him. Let us keep those things in mind. Let us bear patiently the afflictions that come upon us. Let us contend earnestly for the faith that God desires we should have, seeking unto Him for that knowledge which He has to bestow, and though we may not behold His face now, yet we will behold it, and will dwell eternally with Him and His Son Jesus in the heavens, if we keep the commandments He has given unto us.

May God grant that we may do so, is my prayer in the name of Jesus. Amen.

**GOD THE SOURCE OF ALL INTELLIGENCE—MANKIND
HIS OFFSPRING AND THE INSTRUMENTS OF HIS
WILL—HE OVERRULES THE RESULTS OF MEN'S
ACTIONS—PRE-EXISTENCE OF MAN AND PLURALITY OF
WORLDS—THE GOSPEL ONE AND
UNCHANGABLE—CHARGES OF EXCLUSIVENESS, ETC.,
AGAINST THE SAINTS—THE CHRISTIAN WORLD DENY
REVELATION AND REPUDIATE BIBLE DOCTRINE—THEIR
APOSTASY PREDICTED AND FULFILLED—THE GOSPEL
RESTORED AND THE LAST DISPENSATION—THE EARTH'S
WEEK OF HISTORY AND MILLENNIAL SABBATH—WHAT
"MORMON" TREASON CONSISTS OF—THE MISSION OF
THE AMERICAN REPUBLIC—A FABLE AND ITS
APPLICATION—A PROPHECY—THE PEACEABLE MISSION
OF THE SAINTS.**

DISCOURSE BY BISHOP ORSON F. WHITNEY, DELIVERED IN THE TABERNACLE, SALT
LAKE CITY, SUNDAY AFTERNOON, APRIL 19, 1885.

REPORTED BY JOHN IRVINE.

I have been called upon, my brethren and sisters and friends, to address you for a portion of the time which belongs to this meeting, and I assure you that in responding to that call I have no desire in my heart but to be led to say those things which will be pleasing and acceptable to God our Father, and beneficial to ourselves.

I have always been taught to regard our Father in heaven as the source of all intelligence, and that wherever intelligence is manifested throughout the earth, among His creatures, it has its primal origin in Him who is the fountain of life and light; and that if men are qualified to perform any great or good work, it must necessarily be by reason of the power from God which rests upon them. The Latter-day Saints take this view of the relationship of God with mankind; that He is not simply the Father, or

creator of a part of the human race, or a portion of earth's creatures, but He is the creator of all things—the maker of the earth, the maker of heaven, and that the children of men are the sons and daughters of one common parentage; that He feels for them all the day long; that He has their welfare constantly in view, and He makes no movement, so far as His children upon this earth are concerned, but He does it for their salvation and their good here and hereafter.

The Latter-day Saints are said to be exclusive, and are called selfish and presumptuous because they maintain that a certain mission has been given unto them; that they have received revelations from God; that the Maker of the world has deigned to speak in these last days, and raise up men and women whom He knew beforehand would do His will. This unfavorable view arises

from the fact that our motives are misunderstood; that our mission, which we continually proclaim to the world is not believed in, and we are looked upon as an assembly of upstarts, enthusiasts and fanatics, who, in our blindness and our narrowness think that God has only regarded us; that we are His favorites, and that He cares nothing at all for the rest of mankind. This is a wrong idea of our position, and it is because our position is thus misconceived—one cause at least—that we are persecuted and abused, derided, oppressed and trampled upon as we are. However, I do not believe that we could escape the common fate of those whom God has chosen for a peculiar work in all ages of the world. For, while we acknowledge that God is the Father of the human race, and interested in the salvation of all, we do maintain that our mission as a part of the human family is peculiar, separate and distinct from the missions which have been given to others. God is the author of many plans and purposes, but all his plans, all his purposes and designs converge to one point, have one focus, whether He uses the Christian world, the heathen world, or even this little handful of Latter-day Saints; no matter whom He uses to accomplish His ends, these purposes blend and have but one grand object. They are like rivers or streams of different kinds and sizes flowing towards one ocean into which they all must empty. And though men deem themselves independent—and it is true that in one sense they are—while they fail, many of them, to take God into consideration, and seem to think they can do about as they please, and accomplish what ends they desire, all their independence, all their freedom, simply amounts to this; that they

have the privilege to do right or do wrong, but the results of their actions God will overrule to suit himself. "Man proposes but God disposes," and the history of this world, or any other world which has passed through a similar probation and been redeemed and glorified by the power of God and obedience to the principles of righteousness, is one vast exemplification of that great truth. While man is left free to propose, to adopt what plans he chooses, to exercise his agency, and to carry, so far as he is permitted, the thoughts and desires of his heart to their conclusion, God has never declared that He would not overrule the results of men's acts to accomplish His own purposes.

We are placed in this world measurably in the dark. We no longer see our Father face to face. While it is true that we once did; that we once stood in His presence, seeing as we are seen, knowing, according to our intelligence, as we are known; the curtain has dropped, we have changed our abode, we have taken upon ourselves flesh; the veil of forgetfulness intervenes between this life and that, and we are left, as Paul expresses it, to "see through a glass, darkly," to "know in part, and to prophesy in part;" to see only to a limited extent, the end from the beginning. We do not comprehend things in their fullness. But we have the promise, if we will receive and live by every word that proceeds from the mouth of God, wisely using the intelligence, the opportunities, the advantages, and the possessions which He continually bestows upon us—the time will come, in the eternal course of events, when our minds will be cleared from every cloud, the past will recur to memory, the future will be an open vision, and we will behold things as

they are, and the past, present and future will be one eternal day, as it is in the eyes of God our Father, who knows neither past, present or future; whose course is one eternal round; who creates, who saves, redeems and glorifies the workmanship of His hands, in which He Himself is glorified.

The earth upon which we dwell is only one among the many creations of God. The stars that glitter in the heavens at night and give light unto the earth are His creations, redeemed worlds, perhaps, or worlds that are passing through the course of their redemption, being saved, purified, glorified and exalted by obedience to the principles of truth which we are now struggling to obey. Thus is the work of our Father made perpetual, and as fast as one world and its inhabitants are disposed of, He will roll another into existence, He will create another earth, He will people it with His offspring, the offspring of the Gods in eternity, and they will pass through probations such as we are now passing through, that they may prove their integrity by their works; that they may give an assurance to the Almighty that they are worthy to be exalted through obedience to those principles, that unchangeable plan of salvation which has been revealed to us.

It is one of the grandest attributes of Deity that He saves and exalts the human family upon just and eternal principles; that He gives to no man, or no woman that which they have not been willing to work for, which they have not deserved, which they have not expanded themselves to receive by putting in practice the principles He reveals, against all opposition, facing the wrath and scorn of the world—the world which cannot give a just cause,

a reasonable pretext for the opposition it has ever manifested to the truths of heaven. It is a characteristic of our Father, a principle of His divine economy to exact from every soul a fitting proof of its worthiness to attain the exaltation to which it aspires. There are no heights that may not be surmounted, but they must be reached in the way that God has ordained. Man may think to accomplish his salvation by carrying out the selfish desires of his own heart; but when he fails to take God into consideration, his Creator, and the framer of the laws whereby we mount unto exaltation and eternal life, he knocks the ladder from under him whereby he might climb to that glorious state.

The exclusiveness which the Latter-day Saints exhibit is this: they maintain that the Lord has but one way to save the human race; that the term "everlasting gospel" is not a misnomer, but means exactly what it says, and that it is eternal as its maker or framer is eternal. It can no more change than He can change. A man must obey the same principles now that were obeyed two thousand years ago, or six thousand years ago, or millions of ages ago, in order to attain the presence of His Father and God. There is but one way, one plan of life and salvation, and there need be but one; for God, being an economist, does not create that which is superfluous; and there can be, in the very nature of things, only one true plan of eternal life, for if there were two they must necessarily differ, since no two things can be exactly alike, and if one of these two things is perfect that which differs from it, must be imperfect. Of a necessity God is the author of perfection; His works are not deficient in any respect; and what He ordains for

the salvation of man is the only way for man to be saved. Thus it is that the Latter-day Saints preach the everlasting Gospel, the unchangeable way of eternal life, and to corroborate it, they point to the Scriptures which are now being fulfilled. Among other things, to the vision of the Prophet John upon the isle of Patmos, who 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." This is the exclusiveness of the Latter-day Saints; it is as far as it extends. There is but one way to eternal life, and while there are many systems extant called plans of salvation, yet they differ from each other as the stars of heaven differ in magnitude, or as the sands of the seashore, or as the countenances of the children of men; nay, more than this, for most of them are lacking in features which are necessary in order to form a perfect whole. If the Latter-day Saints are in possession of the everlasting Gospel, all sects, creeds and parties that preach a Gospel which differs from it, must be wrong; or *vice versa*, if the Saints preach any other Gospel than that which was preached in the days of the apostles, which was delivered to them by the Sons of God, then the Latter-day Saints must be wrong also.

The selfishness which this people exhibit is of the same character that might be evinced in the case of a man who was lost and had the right way pointed out to him by another. If a traveler had lost his way and should meet one who professed to know the direction he desired to pursue; or, if the traveler should

ask which was the way to such and such a place, and the guide should tell him, and he in his self-will and obstinacy should persist in taking a contrary course, how in the name of consistency could he blame his guide if he did not reach his destination; or how could he charge him with being selfish or presumptuous, when he himself confessed his ignorance and appealed to this man who testified in all earnestness that he knew which was the right way? Yet this is similar to the position of the world in relation to the Latter-day Saints, who solemnly testify that the God of heaven has revealed to them the only way to life and salvation, a claim which no other sect, church or party advance at the present time. They deny revelation; they say the heavens are closed; that God no longer speaks to the human family; that He has left them with a Bible, the record of a people who are dead; which speaks of commandments given to an ancient people, who like ourselves were the children of God. This is the claim of the Christian world—that this book is the canon of scripture, and that it is full, and we need no more revelation, no more light than is contained within the lids of this book. They take that position, and yet say we are exclusive, we are presumptuous, narrow-minded and contracted, because we testify that God does speak, and has revealed a newer revelation than this Bible which I hold.

It is true that our testifying of this does not make it true, in and of itself. Nevertheless, men are responsible if they do not carefully weigh and consider the testimonies of those who claim to have more light than they have. I would hold myself ready, as a seeker after truth, if not certain that I already possessed it, and I hold myself ready

now, while believing that my feet are planted upon the rock of truth, and that this is the only Gospel of the Lord Jesus Christ; to pay due respect to the honest opinions of my fellow creatures, proving all things and holding fast that which is good. If the Christian world shall bring forth something better, if they have it, or ever will have it, than Mormonism, I hope I will not be so bigoted as to turn a deaf ear to their honest testimonies, claiming that I have light already, and that I want no more light. I would at least examine their professions, whatever they were, and try them by "the law and the testimony;" for if men "speak not according to that, it is because there is no light in them."

The Bible is a blessing; we do not depreciate its value, for it enables us to meet the Christian world upon their own ground, using this Bible as the touchstone of truth, in relation to their doctrines and those that we advance, which are taught and confirmed by this very Book in which Christians profess to believe. There is no doctrine preached or believed by the Latter-day Saints, but they can find confirmatory proof of its authenticity within the lids of the Holy Bible; and when their views are not received, and they are laughed to scorn and derided by the Christian world, it is simply an acknowledgment on the part of those who mistreat them that they do not believe their own Bible, that they have no faith in the record which they claim is all-sufficient—the be-all and the end-all of revelation. They profess great reverence for this good Book, yet they do not believe or practice what it inculcates. It is a prevalent idea in the world, with those who are in possession of the Scriptures, that it is only necessary

to believe on the name of the Son of God, and that constitutes salvation, taking I suppose as a basis for it, the Scriptural passage which declares that "God so loved the world, that he gave his only begotten Son, that whosoever should believe in him should not perish, but have everlasting life." Now, we take this position. We hold that belief in God and the Savior of mankind is absolutely essential to salvation. But we do not stop there. We claim that if men believe in Jesus Christ they will keep His commandments; they will live His laws; they will not repudiate any of the doctrines He preached; they will not say baptism is unessential; that Apostles and Prophets are no longer needed; they will not wrest the Scriptures; they will not say the blessings of the Holy Ghost are done away with; they will not say it is not in the province of inspired men bearing the Holy Priesthood to cast out devils, to speak in new tongues, to lay hands upon the sick and administer those spiritual blessings as they are empowered by the Priesthood bestowed upon them for that purpose. The Christian world would not repudiate these things if they believed their own Bible; for I nowhere read within the lids of this sacred volume that the time would ever come, except through transgression and apostasy, when these things would be done away with, and it would be said they were no longer needed.

It is true that the Apostles of old predicted there would come a time when men would wander from the truth, when they would heap to themselves teachers, and have itching ears, desiring to hear simply the things which suited their selfish natures; that the day would come when they would not endure sound

doctrine, but would hire teachers to preach for the commandments of God the precepts of men; when the world would be turned upside down and be emptied of its inhabitants, because they had transgressed the law, changed the ordinances and broken the everlasting covenant. This was to be the condition of the world when these gifts and blessings would be said to be no longer needed. They could no longer lay claim to them because they would persecute, oppress and put to death those who preached sound doctrine; and having destroyed the temporal Church from the face of the earth, its spiritual counterpart would necessarily depart, just as naturally as the spirit of man will depart when the body ceases to live. The body is but a lump of clay without the enlivening agency of the spirit within it. When the body returns to dust, the spirit is free to soar away. When the body of Christ was dead, the spirit returned to God, passed into the spirit world. So it is with the Church, which is called the body of Christ. Kill the temporal Church, and the spirit Church will take its departure; it will be received into the heavens.

This is our belief; that the Christian Church, established in the days of Christ and His Apostles, apostatized and turned from the truth, it became paganized, mixed up with the religion and traditions of pagan Rome, and that that is the cause of this wide diversity of beliefs and conjectures, these many forms of godliness, denying the power thereof; which are said to be the Church of Christ, yet bear little or no semblance to the Church which He established; all claiming to be one, yet divided innumera- bly; to have the same Gospel, yet not able to stand the test of comparison with

the Gospel preached in former days; claiming the same power, yet repudiating and denying that power and trampling upon those who still maintain that it ought to exist. This is the consistency of the position of the opponents of "Mormonism," which claims to be the old Gospel brought back again, the old Church resurrected, no new religion, no new plan, but simply the everlasting Gospel revealed anew.

I might occupy your time citing evidences almost innumerable to show how the Christian world have departed from the teachings of this sacred Book. I might appeal to it, also, to confirm the teachings of the Latter-day Saints. It is an old story, many times told, and perhaps I had better not dilate upon it this afternoon. Suffice it that we claim that God has spoken from heaven; that He has reopened the long-closed portals of eternity, and has raised up a people to usher in the dispensation of Gospel grace as He has headed every dispensation which has preceded it; raising up inspired men to do His bidding; to preach to the world the principles of everlasting life; to establish upon the earth a system which will foreshadow and usher in the millennial reign of universal peace and righteousness. We believe that we are living in the last days; that these are the days when God said He would perform a marvelous work and a wonder; that He would set His hand the second time to recover the remnant of his people; that He would gather them from the north and from the south, from the east and from the west, and would bring them to Zion, and give them pastors after His own heart, to teach them the law of the Lord, and that the law should go forth from Zion to the inhabitants of the

earth, and the word of the Lord from Jerusalem.

We believe that we are living in the evening of history, that we are closing the Saturday of the great week, each day of which is a thousand years, the period preordained in which this earth should accomplish the purpose appointed by its creator. We believe that when God spake to Adam and told Him he should die in the day that He partook of the forbidden fruit, that He kept His word, and that Adam did die within the day; but it was not a day of twenty-four hours, one revolution of our little earth; the day of which He spake was based upon a revolution of the planet upon which God dwells, which we are taught revolves once in a thousand years. This world was appointed a probation through which to pass, six working days, before it should have a rest, or sabbath. We believe we are living in the Saturday night of this world's history, that we are closing the six thousand years of its mortal probation, and that the dawn of the seventh day, or the seventh thousand years, now nearly upon us, will be the millennium, the reign of peace, when Christ the Ruler and Lord of this world, who labored and suffered and died to redeem its inhabitants from death, will be here in His glory to reign upon the earth King over His people and over the human race.

These simple truths, most of which are plainly spoken of in this holy word of God, the Bible, are distorted by the enemies of the Saints to indicate that they are treasonable to the government under which they live. They say we are traitors because we speak of the Kingdom of God; that a kingdom cannot exist within a republic; that it is *imperium in imperio*; that there

is no room in this broad land for the Kingdom of our God. They might as well say there is no room in Christianity for the love of God. Why, this great government was established for the very purpose of introducing this work. Inspired men like Washington and Jefferson were raised up to frame a Constitution liberal in its provisions, extending the utmost freedom to all men, Christian or heathen, who desired to make this glorious land their home; that they might have the unrestricted right to worship God according to the dictates of their consciences. We believe that God raised up George Washington, that He raised up Thomas Jefferson, that He raised up Benjamin Franklin and those other patriots who carved out with their swords and with their pens the character and stability of this great government which they hoped would stand forever, an asylum for the oppressed of all nations, where no man's religion would be questioned, no man would be limited in his honest service to his Maker, so long as he did not infringe upon the rights of his fellow men. We believe those men were inspired to do their work, as we do that Joseph Smith was inspired to begin this work; just as Galileo, Columbus, and other mighty men of old, whom I have no time to mention, were inspired to gradually pave the way leading to this dispensation; sentinels, standing at different periods down the centuries, playing their parts as they were inspired of God; gradually freeing the human mind from error, gradually dispelling the darkness as they were empowered by their Creator so to do, that in culmination of the grand scheme of schemes, this great nation, the Republic of the United States, might be established upon this land

as an asylum for the oppressed; a resting place, it might be said, for the Ark of the covenant, where the temple of our God might be built; where the plan of salvation might be introduced and practiced in freedom, and not a dog would wag his tongue in opposition to the purposes of the Almighty. We believe that this was His object in creating the Republic of the United States; the only land where his work could be commenced or the feet of his people find rest. No other land had such liberal institutions, had adopted so broad a platform upon which all men might stand. We give glory to those patriots for the noble work they did; but we give the first glory to God, our Father and their Father, who inspired them. We take them by the hand as brothers. We believe they did nobly their work, even as we would fain do ours, faithfully and well, that we might not be recreant in the eyes of God, for failing to perform the mission to which He has appointed us.

This is the "treason" of the Latter-day Saints. They preach the coming of the King of Kings, whom all Christians ought to worship; whom all Christians ought to welcome; and instead of passing laws to prohibit, and prevent, if possible, the growth of this work, which has as its object the blessing of all mankind, they should join hands with the Latter-day Saints in consummating it; for as sure as there is a God in heaven it is His work, and He will accomplish it. Halting men before magistrates; immuring them in dungeons; driving them from city to city, or shedding their blood, will no more stamp out this work than it will blot out the glory of the sun. They who take up the sword to fight against

Zion will perish by the sword before she perishes; they who leave God out of the question in dealing with the "Mormon problem" will find before they get through that it is suicide to run against Jehovah's buckler.

We, to all appearances are helpless. We make no boast of our own strength. We are only a handful in the midst of millions. But God has given us a mission to perform. We can no more shrink from that mission than the fathers of the revolution could shrink from theirs. That indeed would be treason, treason to God, treason to humanity, and we should justify the charges which are now so utterly false. We might be complimented, "patted upon the back," if we would play the part of traitors and recreants, but we cannot afford to buy the compliments of the world, the good opinion of mankind, at such a terrible sacrifice. Men who died to found this nation, have their names held in everlasting remembrance, while the name of the traitor, who would have betrayed his country, and deserted it in the hour of peril, is loaded with opprobrium. He lived while many of the patriots died; but who are living today in the true sense of the term? The name of the patriot will live forever, because he had the courage to die for his convictions; but the name of the traitor will go down to oblivion, because to save himself he deserted in the hour of danger the cause of his country, thinking it was of no use to stand up against the great power which had lifted its mighty arm to crush out the colonies. We think of these things, but we do not propose to fight. We are a people who have peace as our object—the ushering in of a reign of peace. We are a people who build temples. We

must not imbrue our hands in blood. But it is not through fear of man that the Latter-day Saints take this position. They have shown their bravery; they have proved their courage by coming out of the world and forsaking it, patiently enduring its scorn and opposition; it is a braver part sometimes to live than to die.

There are sacrifices which would try the souls of some men more than to face death in a thousand forms. But the Latter-day Saints have taken a stand; they cannot recede from it with honor. They are prepared to meet the consequences, and leave the result in the hands of God. We do not look to man for our preservation. If there is no God in "Mormonism" then it will fail, then will our minds be undeceived; but if there is a God in it, woe! to those who fight against Him, who fight against their Creator, and suppose that they can trample upon the rights of their fellow men and not endanger their own rights and liberties as well.

The old fable which Aesop tells of the woodman who went into the forest to get a handle for his axe, describes accurately the position in which we find ourselves. The woodman went and consulted the trees of the forest, asking them to give him a handle for his axe. The other trees, the stronger ones, arrogating to themselves authority and ignoring the rights of others, thought that they could dispose of them as they pleased. They conferred together and decided to grant the request, and they gave to the woodman the ash. The ash fell; but the woodman had no sooner fitted the handle to his axe, than he began upon the other trees. He did not stop with the ash, but he bowed down the oaks and the cedars,

and the great and mighty monarchs of the forest who had surrendered in their pride, the rights of the humble ash. An old oak was heard to complain to a neighboring cedar, "if we had not given away the rights of the ash we might have stood forever; but we have surrendered to the destroyer the rights of one, and now we are suffering from the same evil ourselves."

This nation may think that it is strong enough—powerful enough—to treat the people of Utah as they please. They are; we do not pretend to compare with them so far as that is concerned. But if there is any truth in eternal justice; if there is such a thing as retributions, woe! be unto this forest of States if they surrender into the hands of tyranny the rights of the Utah ash! It cannot be done with safety. If they trample upon the rights of their fellow men, there must come a time in the eternal revolutions of the wheels of justice when their own necks will be beneath the tyrant's heel. They will suffer themselves from the laws they have passed against the maligned, misunderstood, downtrodden people of Utah. I hope to God, as an American patriot, that this never need come. I hope the eyes of this nation will be opened, that they may see the danger in which they stand from afar; but if I were a prophet I would prophesy in the name of God that if they give away our rights, if they trample upon our liberties, and surrender us as a sacrifice to popular clamor, the day will come when their own necks will feel the galling yoke; the laws they pass now to deprive us of our rights as American citizens, will deprive them of their rights, and they will drink the cup heaped up, pressed down, and running over. I hope

this never need be; but I dare predict it on that condition, in all humility, with no spirit of treason, or of ill will to my country; but with a feeling of sorrow that some of our fellow citizens have it in their hearts to treat us in this cruel manner.

We are a people of peace. We only desire to be let alone to accomplish our mission in peace. God would not permit us to build temples, any more than He permitted David, if we imbrued our hands in blood. David was forbidden to build the temple of God at Jerusalem, because he had been a man of blood. It was reserved for his son Solomon, a man of peace, to build the temple. So it is with us. We will not need to fight, we do not propose to take up arms, we do not desire and will not be compelled to shed the blood of our fellow men. We may have our own blood shed in instances, though the work of God will not be trampled out; but we will let them monopolize that part; they may shed our blood, but we must not shed theirs. We must build temples to the honor of our God, and administer in them for the salvation of the living and the dead; and thus go onward, spreading peace, pouring oil upon the troubled waters; and while there will be wars and rumors of wars, while nation will clash against nation and go down in the whirlpool of fury, the Latter-day Saints must preach peace on earth and good will to men, and be exemplars in all righteousness; seeking to let their light so shine that the glory of God will radiate from them to others.

This is the treason which we preach. We desire to benefit our country; benefit our fellow citizens; benefit our fellow men. We believe this world is the Lord's, and

that He is coming to reign upon it as it is His right to reign. I care not how soon it is accomplished. The reign of Christ will rob no man of his rights; no righteous government need fear it; neither the United States, nor the nations of Europe, if their consciences are clear, need dread the coming of the King of Kings. They must acknowledge if they are Christian nations, that they owe their allegiance to Him whose right it is to reign. They should be proud to lay their crowns and scepters at His feet, and acknowledge Him to be Lord of Lords, and crown Him King of Kings.

This is a glance at the mission of the Latter-day Saints. These are some of the views we cherish and which we cannot recede from; we would be unworthy of our lineage as the sons and daughters of Abraham, the sons and daughters of Liberty, if we should forsake the things for which our forefathers lived and died, and suffered all manner of persecution. We leave the issue with God. Let the world persecute us, if they desire to assume that responsibility; we will seek to return good for evil. When they come with the sword we will meet them with the olive branch. We will say peace on earth when they have war on earth. We will do our duty as God shall give us strength, and leave the result with Him who overrules the acts of all men and all nations for the ultimate redemption of the human family, of which we are some of the humble representatives.

May God speed the day. May He bless those who are persecuted, who are driven and imprisoned for righteousness' sake. May He bless the honest, the good, the pure and the patriotic among the American peo-

ple; the honest and the upright among all nations, who desire to enjoy their own rights and liberties, and are willing that others should enjoy theirs. May God bless all fair-minded people, and may He have mercy upon those who seek to

trample upon the rights of their fellow creatures, and oppose the great and glorious purposes which have been foreordained. This is my prayer in the name of Jesus Christ. Amen.

THE SPEAKER'S PLEASURE IN AGAIN MEETING WITH THE SAINTS, AND PARTAKING OF THE SACRAMENT—THE COMPANIONSHIP OF THE HOLY GHOST IS MORE PRECIOUS THAN GOLD—FUTURE DESTINY OF THE SAINTS—THEIR LOVE FOR THE MOUNTAINS—BLESSINGS ONLY APPRECIATED BY CONTRAST—NOBILITY AND SCARCITY OF MORAL COURAGE—TYRANNY OF PUBLIC OPINION—WE CANNOT LOVE GOD AND HATE OUR FELLOW MAN—MEN AND WOMEN DO WRONG WHEN THEY YIELD TO THE INFLUENCE OF SATAN—WHAT CONSTITUTES A SON OF PERDITION—AGENCIES WHICH MEN USE, COMPARED TO ELECTRICITY—TRUTH HAS EVER BEEN FIERCELY OPPOSED—OUR TRIALS ARE AGREEABLE TO GOD'S PURPOSES—CONCLUSION.

REMARKS BY APOSTLE MOSES THATCHER, DELIVERED IN LOGAN TABERNACLE, SUNDAY, APRIL 13, 1885.

REPORTED BY F. E. BARKER.

My brethren and sisters, I have spoken but little in public during the past three months. And without the assistance of your faith and prayers, through the medium of which I may enjoy a portion of the Holy Spirit, to direct my mind and inspire my thoughts, I have no wish to address you this afternoon. I believe, however, that I appreciate the privilege of meeting with, and of enjoying your society once more, and I am especially delighted to hear again the sweet melody of the

choir, and rejoice in listening to the testimony of my brethren; but beyond and above all these things, I am grateful for another peaceful opportunity of partaking of the sacrament with the Saints; for as often as we do so worthily, we renew our covenants with our Heavenly Father, and receive the promise of the Holy Spirit through whom comes communion with God. To us such communion is worth more than all earthly things. Men devote their time and talents—the best energy

and deepest devotion of their lives in the acquirement of perishable wealth; and of which, when acquired, they often make golden gods to pay homage and soulless worship to, imagining that in these things are found fame, honor, worldly glory and earthly happiness. Gold, when compared with the riches of eternity, becomes almost valueless, and yet it is the creation of God, and no man has ever brought an ounce of it into the world, nor can he take a grain of it out of the world. But notwithstanding this fact known to all, men for its brief possession willingly encounter untold dangers, in traversing deserts, climbing mountains, navigating seas, and battling with angry waves; they willingly endure the heats of torrid and the colds of frigid zones, often sacrificing the endearments of home and friends, and sometimes truth and honor. Created by the Almighty, gold, when honestly acquired, becomes a means of ministering to the comfort and convenience of man; but there is that which the Lord bestows upon the honest, obedient and good, of far higher value. The Holy Ghost, the Comforter, hath the power of peace and bestows salvation upon obedient humanity, regardless of their earthly surroundings. Let us, therefore, secure the Holy Ghost, and in the testimony of the Father and of the Son which He alone bestows, we shall have secured the "*pearl of great price*," which the world can neither give nor take away. Let us gain the constant companionship of the Holy Ghost, and the doctrines of the Priesthood will distil upon our minds as the dews of heaven, and the gates that lead to peace and happiness in time and in eternity will, by the power and authority of his keys, stand wide open for us to

pass through to exaltation, dominion and glory.

Since the beginning of the new year I have been almost constantly on the move, having, during that time, traveled a distance almost equal to that of half the earth's circumference; most of it being by rail, but at least a thousand miles was accomplished with teams, on horseback and on foot. I have examined a country never before seen by me, consisting of waterless, timberless plains, and mountains rugged, wild, and uninhabited. During my absence, my reflections have been mainly in reference to the future destiny of the Saints of the Most High. And these reflections have led me to note the striking attachment they have manifested of late years for countries "exalted above the hills." In our choice of locations we cling to the mountains as naturally as a child to the bosom of its mother. As during our infancy we have clung to them, learning to love their crags, canyons and valleys, so, I believe, we shall continue in them until we grow strong, and be able not only to stand erect, but to walk forth with godlike dignity at least respected, if not honored by all peoples. We are not strong now. We are weak and few in numbers. But there is much in the training we are receiving calculated to make our posterity strong physically and bright intellectually. In illustration of a part of this training I am reminded of some of the remarks of the last speaker, Elder Villet, who recently returned from an Italian mission. On reaching his native land, according to his statement, he found the food offered him exceedingly distasteful, but later he ate it with relish. Hunger changed and improved his appetite. That hunger was the result of de-

privation. And in like manner, love of liberty and a keen relish for its blessings are intensified by the constant encroachments made upon our rights by those who little dream that, in sowing to the wind they will have to reap the whirlwind, when their rights will, also, not only be invaded, but taken away from them; for the measure which they meet to others, will, in the eternal justice of God, be measured back to them. The Almighty hath decreed it. Who can prevent its fulfillment?

In further illustration, I am reminded of a well known elder in the Church whose name in this connection I feel not at liberty to mention, but who, gathering with others from England to Zion, became, in the course of years, wealthy and cultivated, as many having abundant means do. Luxurious habits of living finally satiated his appetite, and he went back to old England, anticipating among other things to enjoy, when there again, the famous "roast beef" of his native land, the like of which, in his opinion, this country did not, and never could produce. After searching in vain he declared, on coming back here, that there was no beef in England half so good as that raised in Utah. Had the beef of that country deteriorated? No, but our English brother's appetite, through being pampered, had. Had he eaten it once a week, as was doubtless his former habit, instead of three times a day, as is too frequently the custom here, the difference in quality of English beef had perhaps remained undiscovered by him until this day. In parallel, who shall declare that blessings so abundantly flowing to our nation from blood-bought freedom and human liberty bestowed without

stint from heaven, have not pampered the average American's appetite or relish for blessings that men of other ages have fought to establish and longed to enjoy.

Ponder this matter carefully, deeply, and you will find few truths more apparent. Consult railway, banking and commercial kings; statesmen, philosophers, priests and people, and then note the voice of pulpit and press, and you will find an indifference born of pride that plainly, unmistakably, indicates that the rights and liberties for the securing of which our fathers pledged their fortunes, honor and lives, are now received by their children, in most instances, as inherent blessings flowing as a natural consequence rather than as gifts for which daily gratitude is due.

Not so with the Saints. They of all people on earth are most appreciative, most grateful. And why? The answer is simple: their most sacred rights being daily encroached upon, their conscientious convictions sneered at, their religious privileges trampled under foot, and even the domain of their heaven-inspired thought invaded, they could not if they would fail to regard with intense appreciation and undying love the bequests of the fathers. The very threats, as well as the attempts of the wicked to deprive them of blessings wrung from tyrants by revolutionary sires, will but teach the Saints more accurately to estimate, by the cost, their value; and your high estimate being transmitted to your children, will bud, bloom and ripen into most glorious fruit, as delicious and sweet as that produced when first the tree of liberty was moistened with the blood of patriots. Let others therefore become pampered, gluttons, if they will, but for us and

our children, fewer privileges well appreciated, are better than many, without gratitude.

Impress these things upon the minds of our children, and among these mountains will grow up a race of free men whose views will be broad, high, and deep enough to appreciate liberty themselves, and to wish to have all others enjoy its blessings. By contrast, they will learn this and much more. If they taste the bitter, the sweet will be to them all the more agreeable.

You who for years have had peaceful possession of homes with society of families and friends, can greatly increase your estimation of such blessings by going abroad occasionally. I have tried it many times, always, I trust, with profit. And yet wherever I go it has been my good fortune to find friends. There may be present those who may think, "if we have friends abroad, why don't they speak out in our favor using their influence to stop the persecutions of the wicked against us?" A pertinent query, perhaps, but I am not quite sure that the Lord wants them stopped; indeed I rather incline to think otherwise. And while there are thousands and hundreds of thousands of people in the midst of the Christian world who, if left to their own agency, would be just, generous, and good men worthy of the blessings of the Lord, but who today are surrounded by circumstances which they can neither control, nor have they the moral courage to even combat. And for this reason they dare not publicly express their sympathy for, nor utter a protest against the wrongs heaped upon us. But notwithstanding this condition, which all must concede to be deplorable, let us have charity, remembering that moral

courage is heaven-born and so precious that the world has at no period of its history ever been overstocked with it. It is a sentiment than which none is more noble, beautiful or grand, emanating from God it abides not in an ignoble, quaking heart. Demanding what the truly courageous alone can give, self-sacrifice, moral courage numbers in her ranks at no time vast multitudes. It is a sentiment of which, at no time, even among us, have we had too much; but wherever found it shines brightly like a star of the first magnitude, like a diamond of the first water that cannot be successfully imitated.

A man with right convictions and the courage to stand by them in life and death hath moral courage, stamina, and the help of God. Testing its quality we will find it here as elsewhere, good; too good indeed to abide with those whose acts are predicated not on principles of justice, equity and truth. He who possesses moral courage weighs according to equity, unbiased by popular clamor, unswerved by private prejudice. In trying cases he judges cases, not men, and on this principle Satan himself, tried before such a judge, would stand the same chance to get justice as would an angel of God. And, by parity of reason, an angel would stand as good a chance to get justice as would a veritable devil, although a discussion of that kind might innovate modern jurisprudence as practiced in some countries not far distant from here. Now, let me, if I can, bring this matter home to your hearts. Suppose judgment without appeal was irrevocably placed in your hands with none to say, why do you so? Now imagine in your midst a despicable character, a Judas Iscariot, ready to betray

for thirty pieces of silver, or to gratify a hatred born of hell, your best friends—the servants of the Lord, or, Benedict Arnold like, sell human liberty, God's best heritage, for gold. Popular clamor demands punishment, and at the same time brands the accused as traitor, apostate; an assassin of good character, a murderer of peace and good order. Now bring him to judgment without malice, without bias, protecting him from insult while giving him every right, every privilege, every immunity guaranteed by the law of God and man and pass upon his case, not upon him nor his reputation, according to the rules of equity without fear of popular criticism or condemnation, and you have demonstrated in actual practice what a beautiful and heavenly thing moral courage is. Without it God would cease to be God. Without it we cannot be His people. He who habitually sacrifices principle at the shrine of policy or power, cannot be a Saint. Unless those who rule, govern, control and judge under the rules and restrictions of principle, the liberties of those who are subject to them are constantly endangered. And here let me say that public opinion is often the worst tyrant this world has ever known. It crucified Christ, killed His disciples, martyred Joseph and Hyrum, drove the Saints into these mountains and continues to track them as persistently and unrelentingly as bloodhounds ever tracked a fugitive slave. Avoid therefore at home and abroad, the seductive influence of the hateful tyrant, public opinion, which, wrought to frenzy by popular clamor, is always dangerous, often destructive.

Planting your feet firmly on principles of eternal justice, emanating from God, the billows of hate, born

of envy, and malice, will beat and foam harmlessly about you. And, when judgment shall be given into your hands, friend and foe, Pagan and Christian, white and black, Saint and sinner, will alike receive evenhanded justice, which here let me say, never has been and never will be bestowed under the pressure and bias of public opinion, or by men claiming to be a law unto themselves. Place moral courage in the judgment seat and the Saint, as to righteousness of judgment, has no advantage over the most wicked apostate sinner on earth, their rights being held equally sacred.

The reason this high moral, godlike plane has not long since been reached, is because of human imperfections and the darkness that clouds and narrows the souls of men. We as the Saints of the Most High God, having received the light, should struggle upward until we reach it; and when we do, then, and not until then will the Almighty give us dominion, rule and government. When we are prepared to exercise judgment in righteousness the Lord will mightily increase our influence and power, and millions will flock to the standard of Zion to avoid oppression and wrong elsewhere.

This being among the greatest of all the great lessons that God has decreed we shall learn, I say speed the means by which we may most readily accomplish the task. If persecutions, unjust judgments, imprisonments and martyrdoms, be the means, let us receive them then not with feelings of delight because of the woes that will surely come upon those who inflict these things upon us, but because the standards of value are established by the cost of things received, and by this rule we know that no good

thing has ever come into this world without having cost the equal of its value. Nor has any great thought or noble idea ever been introduced that had not to fight its way inch by inch. Think of what the principles of the everlasting Gospel, that are freely given, has without money, without price, cost? Agony that caused the Son of God to sweat great drops of blood. And that being too little, He must needs be insulted, spat upon, scourged, adjudged to die, and that, too, by a heathen who knew Him to be innocent of crime, and finally He was ignominiously crucified by those whom He came to save. Humiliated, deprived of judgment and sacrificed, the Lamb of God descended beneath all things that He might arise above all things, leading captivity captive and giving gifts to men, while holding the keys of death, hell, and the grave.

Had Christ been unable to accomplish that foreordained work, this world would forever have remained without a Redeemer. Expiring on the cross, amid the taunts and jeers of the wicked, in the agony of death, crying: "Why hast thou forsaken me," yet was He, being the spotless Son of God, able to say, "Father, forgive them; for they know not what they do."

No shadow of hatred, no tinge of revenge, can be found in that inspired sentence. From its utterance, under those terrible circumstances, let us learn what He then taught so clearly, namely: That we cannot hate man, however wicked and cruel he may be, and love God at the same time. As an aid to the comprehension of this great truth, it may be well to remember that man, however low and debased we may find him in this world of trial, is not

naturally vicious, nor would he of his own inclinations seek to destroy human agency. God made man, and he is, therefore, naturally good. But, under the influences of him who rebelled in heaven, his judgment warps, his heart hardens, his whole nature changes, and, while hatred misplaces love, envy, malice and jealousy supplant in his heart the nobler sentiments of justice, mercy and charity. The sea captain who unselfishly, and without hope of earthly reward, placed the life boats and as many of the helpless and weak as they would safely hold in charge of his under officer and, with the stranger, remained and nobly went down with his ship, was the natural man. The ignoble, selfish, unnatural man would desire to save his own worthless life, at the expense and sacrifice of untold numbers of others.

The natural woman clings to her husband, keeping sacred the covenants made with him, and loving with undying affection the fruits of the union. The unnatural wife and mother is true to neither. Cain as the murderer of his brother, was an unnatural man whose soul was sold to Satan under the provisions of an unholy alliance. And where men steal, rob, commit whoredom, bear false witness, inflict unlawful, cruel punishments, and kill, they, too, have listed to obey him whom they serve. But, notwithstanding all this we should never forget that all such, however debased, corrupt, wicked and low, kept their first estate by fighting in heaven against him, whom, by reason of darkness and destructive influence, they now willingly serve. Let us remember how the angels' song of rejoicing when the "accuser of his brethren" was cast out of heaven, was turned into lamentation

when they beheld the sorrows and woes he would bring upon the inhabitants of the earth, by reason of his treachery, deceit and cruel murders. When we look upon the dark, sinful works of men ever tearing down and destroying but never building up and saving, when we think of these who rack their brains vainly trying to stop the onward progress of God's work; when we think of proscriptive, special retroactive laws, and those who enacted them, of mission jurists who condemn with malice, of test-oath commissioners who fetter the innocent and free the guilty, of governors who trample beneath their feet the liberties and rights of a people with whom they have no interest and for whom they have no compassion, of marshals who fraternize with criminals while putting spotters and spies on the track of men good and true, who to save their lives would commit no dishonorable act; of juries packed and pledged to convict, and of Christian ministers who gloat and glory in, and hound all this on, how should we feel?

We should feel, while despising their wicked ways, that they who do them are the children of God upon whom Satan hath laid his hand hoping to ruin both body and soul, and cast them down to hell. Can we behold their wickedness, endure their aggressions, persecutions and malice, without hating them? If so we are Saints. If we cannot, are we not sinners?

Read the vision of the three glories and learn that a compassionate Father has decreed that even these shall not be cast into outer darkness, but shall be saved with a glory beyond, far beyond the comprehension of the finite mind.

There is but one class of human beings whom God hath decreed shall

endure eternal punishment, utter and everlasting condemnation, and they are the "sons of perdition." How few, thank God, will be their numbers and, correspondingly how fruitless and barren after all will be the efforts of Satan to frustrate the designs of the Almighty in his glorious plan of human redemption!

You, my brethren and sisters, know what constitutes a "son of perdition." To become such, a man, by the testimony of the Holy Ghost, must know that God the Father and Jesus the Son live, and are the authors of salvation. Belief is insufficient, positive knowledge is necessary. I say that this which I hold in my hand is a book. Do I base the statement on belief or knowledge? I do not believe it to be, I know it to be a book. And my testimony to the fact would be taken everywhere, because if required to state how I know this to be a book I could say I see the binding, paper, and imprint of the type. I tap the lids and leaves and hear sounds. I smell the binding, paper and ink. I put them to my lips and tongue and taste them, and with my hands and fingers feel them. Thus all my senses combined furnish evidence that together give indisputable knowledge; and yet the testimony, the turning away from which, and thereafter denying the efficacy of the atoning blood of Jesus, putting him, after having positive knowledge, to an open shame again, is as much stronger than my testimony that this is a book, as God is stronger than man. In the one instance, knowledge is founded on the evidence of the five senses—seeing, hearing, tasting, smelling and feeling; in the other, every faculty of the soul, every fiber of the body, receives testimony direct from God,

through the Holy Ghost, and he who after having received, denies it, sins against light just as much as Satan did when his ambition and pride led him to rebel against God; and no power in heaven, on earth or in hell can keep such a man out of the realms of the damned, where he has, in the exercise of his own agency, elected to go. People without this knowledge cannot be damned; those with it should be if they turn away and deny it. Those who persecute and hate this people, have it not, and while they may have to dwell without the gates of the holy city, among dogs, liars, thieves and whoremongers, they cannot be damned in the literal sense, as we understand eternal condemnation, forever hid from the face of a merciful but just Father. Think of these things, ye Latter-day Saints, who expect to come up through much tribulation while your garments are being washed white in the blood of the Lamb. Chains and fetters may bind your limbs, and the rack and wheel of the Spanish inquisition may be revived to torture your bodies, but prison walls have never yet been made thick enough, nor iron bars strong enough to keep a good man's prayers from ascending to his God. And if He wills to let trials and difficulties gather around us, they are but for our good. Offenses must needs come, but woe to those by whom they come. I love my family and the Latter-day Saints with my whole heart, and enjoy their society beyond measure, and yet as a test, God may require the sacrifice of their society temporarily, and that my heart remain unhardened. Let the wicked do what they may, remember we cannot hate man and love God at the same time. Love of God banishes or consumes

hatred as electricity consumes iron.

While in the city of San Francisco recently, I witnessed an exhibition of the incandescent electric light, produced from stored electricity previously generated and forced into vats, composed of substances unknown to me. These, though filled with the subtle power, are cold and unresponsive to the touch of the hand; but wishing to give a sample of the destructive agency of the power sleeping in those vats, the professor in charge requested us to note the result when touched with the piece of wire held in his hand. While explaining, the piece of wire turned in his hands accidentally, and fell about midway of its length across one of the vats, and instantly, as quick as lightning, for it was lightning, it became ten thousand flying sparks, and that part in the professor's hand like molten lead, was burning into the flesh before he could shake off the liquid mass. It is said that electricity once generated, remains electricity until it comes in contact with substances which, consuming, it returns to its original ungenerated condition. Thus it may be seen how man plays, as a child with sharp tools, with agencies that may consume him instantaneously. Subservient to his call he flashes thought around the world by means of electric wires, conveys his voice thousands of miles, and rivals the light of the sun, but when the universe shall roll up like a scroll, the earth melt with fervent heat, and mountains run down like wax, unregenerate man, full of pride, will learn what God hath in reserve for those who hate Him and despise His works. As this earth was cleansed by a literal baptism of water, so will it be purified by a literal baptism of fire, and all the proud and those

who love iniquity, will be burned up, even as stubble is consumed by fire. Happy then will ye be if you have been tried as gold in the furnace seven times heated. Better welcome a few trials now, that tend to increase your love of God and of your fellow man, than to go heedlessly like the dumb brute, to the sacrifice. Let us pray only for deliverance from such trials as harden the heart and wither the soul, but not from such as, bearing patiently, testify of integrity. What matters trials, persecutions, scorns, scoffs and contempt so long as we remain true to God, and the covenants we have made with Him and each other? So long as we violate neither these nor our consciences, which should be void of offense, we are safe. But in our struggles to maintain the right in a world filled with strife, we may draw consolation in reflecting upon the fact that every pure thought coming to us from above, meets fierce opposition, and our fallen natures contend against its permanent lodgment in our hearts; and in like manner every heaven-born truth has in every instance, had to fight its way inch by inch before it could bear abundantly the fruits of righteousness. Nothing good has come into this world since the fall of man, that has not met the fierce, concentrated and persistent opposition and hatred of the wicked. Thus we find how true is the inspired saying: "there must needs be an opposition in all things." Enlightened, inspired thoughts crystallizing into

undying truths, have in every age caused great sacrifices, often human life to establish them, but those who have had the moral and physical courage to stand by their convictions in life or death, shine as beacon lights along the shores of time, and their works will bear glorious fruits in eternity.

Let us endeavor to imitate all worthy examples, following as nearly as we can in the footprints of our Master, who, if we are faithful unto death, will give us the crown of life with the keys of death, hell and the grave, by which we may descend down into the depth of darkness and misery into the abode of the damned, and there bid those who have despised, hated and persecuted us, look up, repent, and receive deliverance at the hands of a compassionate Father, whose mercy and salvation extend beyond the grave into eternity. Thus, in becoming mediators, ministers to those who despitefully used us, we shall find the mystery of glory that cometh from doing good for evil and loving those who have hated us.

May God grant that we may speedily and thoroughly learn the great lessons that He is now seeking to teach us, and which are of so much importance we should learn. The trials through which we are now passing are but a part of the great program of the Almighty, long since predicted by His holy prophets. Let us meet them in a proper spirit, trusting in Him always, and our victory will be complete. Amen.

**THE CREATION, MALE AND FEMALE—CALLING OF
 ENOCH AND NOAH—GOD SELECTED ABRAHAM AND HIS
 SEED TO BE A CHOSEN PEOPLE—HE COMMANDED HIS
 PEOPLE TO MULTIPLY BUT FORBADE ADULTERY AND
 WHOREDOME IN EVERY FORM—PLURAL MARRIAGE
 ENJOINED UPON ABRAHAM AND HIS SEED TO MAKE
 THEM A GREAT PEOPLE—THE PRINCIPLE OF LIFE AND
 ETERNAL INCREASE IS A SPIRITUAL POWER—MODERN
 CHRISTENDOM OPPOSED TO LARGE
 FAMILIES—LATTER-DAY SAINTS ENCOURAGE
 THEM—THE EDMUNDS LAW PASSED WITH THE
 PRETENCE OF REPRESSING IMMORALITY AMONG THE
 MORMONS—THAT MASK OF HYPOCRISY NOW THROWN
 OFF—THE RELIGIOUS SENTIMENT OF THE LATTER-DAY
 SAINTS THE REAL OBJECT OF
 PERSECUTION—CONCLUDING EXHORTATIONS.**

DISCOURSE BY APOSTLE ERASTUS SNOW, DELIVERED IN THE TABERNACLE, PROVO,
 SUNDAY MORNING, MAY 31 (QUARTERLY CONFERENCE), 1885.

REPORTED BY JOHN IRVINE.

The speaker commenced by reading from the 1st chapter of Genesis—from the 25th verse to the end of the chapter.

Proceeding, he said: In the writings of Moses we have an account of the creation of this earth and the inhabitants thereof, both man and beast and every living thing, as also vegetation. In the first verse we read, "In the beginning God created the heavens and the earth."

In attempting to communicate intelligence upon any theme, if we attempt to do it by using words and phrases, we are obliged to use such language as the hearers or readers are able to comprehend, and if the language be imperfect the ideas conveyed may be somewhat imperfect or defective, and if the understanding of the persons to whom this language is addressed is limited, and their use and understanding of lan-

guage is limited, the information sought to be communicated to them will be correspondingly limited and defective. It is only by the inspiration of the Holy Ghost that we are able to see clearly the things of God; but the language employed by the writer of the Book of Genesis and by the translators of that work is perhaps sufficiently clear for our purpose at this time, though the inspired translation rendered by the Prophet Joseph Smith is somewhat clearer and more impressive than the present King James' translation. In the inspired translation by the Prophet Joseph Smith, it is written that in the beginning the Gods created the heavens and the earth; that the earth was empty and desolate, and God said unto His Only Begotten, let *us* do so and so; let *us* divide the light from the darkness; let *us* separate the waters and cause the

dry land to appear; let there be lights in the firmament in the midst of the heavens to give light to the earth; let *us* create animals to walk upon the earth, and creeping things, and fowls to fly in the air and fish to swim in the waters, &c.; and let *us* make man in *our* own image and after our likeness—that is the Father addressing the Son, taking counsel together. This rendering of this first chapter of Genesis is sustained by the writings of the Apostle Paul, when he says: "For of him"—speaking of the Only Begotten—"and through him, and for him, are all things." Again, it is written in the New Testament concerning the Savior, that He is "the brightness of his glory, and the express image of his person." So that when the Father said unto His Son in the beginning, let us make man in our image and after our likeness, it conveys to us the idea that man was organized in the same form and general appearance of both the Father and the Son. This especially in relation to the man himself; for you will remark the wording of the text which we have read—"in the image of God created he him"—referring to Adam—"male and female created he them." You will perceive a difference in the language in regard to the creation of females.

Now, it is not said in so many words in the Scriptures, that we have a Mother in heaven as well as a Father. It is left for us to infer this from what we see and know of all living things in the earth including man. The male and female principle is united and both necessary to the accomplishment of the object of their being, and if this be not the case with our Father in heaven after whose image we are created, then it is an anomaly in nature. But to

our minds the idea of a Father suggests that of a Mother: As one of our poets says:

"In the heavens are parents single?
No; the thought makes reason stare!
Truth is reason; truth eternal Tells me,
I've a Mother there."

Hence when it is said that God created our first parents in His likeness—"in the image of God created He him; male and female created He them"—it is intimated in language sufficiently plain to my understanding that the male and female principle was present with the Gods as it is with man. It needs only a common understanding of the organism of man and of all living creatures, and the functions of this organism to show the primary object of the Creator, and that is the multiplication of the species, the fulfillment of the commandment given, to multiply and replenish the earth, given to both man and beast. We need only to study the anatomy and construction of the human system, and to understand its powers and capabilities, to comprehend the object and purpose of the Creator, even though the commandment had not been written to multiply and replenish the earth. The ancients who feared God, and kept His commandments, showed that they understood this principle and were willing to obey it. It is written of the first fourteen generations, that each succeeding generation of them lived so many years and begat sons and daughters, and some of them lived well nigh on to a thousand years. They multiplied and increased in the land until wickedness overran the land and it pleased God to check the growth of wickedness by the flood, which swept the wicked off the earth. But before thus destroying the inhabitants of the earth, He caused the righteous to be gathered

out from among the wicked by the preaching of the Gospel. Enoch, the seventh from Adam, was a powerful instrument in the hands of God, of rebuking the wickedness of the times. He taught righteousness, gathered the people together, and established a Zion. He labored we are told some 365 years, in the which he communed with God, and taught the people and sanctified his people, so that they were translated to heaven. Many others who remained upon the earth, who had accepted the Gospel, but were not sanctified and prepared to be caught up with Enoch and his people, sought diligently to follow; they purified themselves so that angels ministered unto them, and they were caught up unto Zion before the flood; even all who remained and kept the faith, except Noah and his sons and their families, who were especially called and chosen and detailed to build the ark and enter therein with a selection of the beasts of the earth and the fowls of the air, to preserve seed through the flood. Thus did the Lord gather a harvest of souls unto Himself, of those who believed and obeyed the Gospel and worked righteousness, while the wicked perished in the flood. Then again, the commandment of God to multiply and replenish the earth, was renewed to Noah and his posterity, and soon the desolate places became inhabited. But in the course of a few generations, blindness and darkness and ignorance again began to prevail; wickedness began to raise its head among the children of Noah, and it became necessary that the Lord should select from among the children of Noah the better and nobler seed with whom He would establish His covenant, and upon whom He would confer the keys of the Priesthood,

and from among them should be raised up Prophets and Seers and Revelators to teach the people of the nations of the earth, as the oracles of God. These chosen people were Abraham and his seed. Of Abraham it is written that God called him from his father's house when he dwelt in Ur of the Chaldees, and commanded him to go out from his father's house because his father was given to the ways of the heathen and to the idolatry of the surrounding peoples. He called him to go to another land where he should be separate from the traditions and teachings of his father, and where he would make of him a great nation, and raise up from his seed a holy people. God appeared unto him in Canaan, whither He led him, and swore by Himself—because He could swear by no greater—that in blessing He would bless him, and in multiplying He would multiply him; that his seed should be as the stars of the heavens and as the sand which is upon the seashore for multitude. He renewed his promise to his son Isaac, and his grandson Jacob, who was also named Israel, and from them sprang the house of Israel, and also the children of Arabia, the sons of Ishmael, and the chief tribes of central Asia. It was the seed of Abraham that dwelt in Egypt who were brought into bondage to the Egyptians, and subsequently delivered by the hand of Moses, after wandering forty years in the wilderness, in the land of Canaan. It was from among this people that God raised up prophets from generation to generation to whom He revealed His mind and will. It was this people that was commanded to build first the tabernacle journeying in the wilderness—a sort of moveable temple and subsequently a temple in the land of promise when

they should become settled and located there. It was among this people the Savior was born, and labored and taught the Gospel, and was crucified, and rose again from the dead. It was from among this people that He (the Savior) selected and ordained His Apostles to preach the Gospel to all the world. The whole tenor of the Scriptures shows us that those who believed God and were counted His people multiplied and replenished the earth and became numerous as the stars in the heavens and as the sands upon the seashore for multitude, while many of the other unbelieving nations and peoples comparatively dwindled away; and when the history of the generations of Adam shall be revealed and comprehended by the human race, it will be found that in the providence of God He has greatly restricted the more corrupt, while He has enlarged and multiplied the seed of Abraham, who did abide in the covenant; and although many of them have come short in many things and have wandered in darkness and unbelief, yet as a people they have maintained a degree of sexual purity unknown in the Gentile world, and for this reason has God multiplied them in the land. They have great and special promises that in the latter days God would remember them.

Now, while God commanded His people to multiply and replenish the earth, He gave strict laws against promiscuous sexual intercourse. He forbade adultery, fornication, whoredom in every form, and the same doctrine was taught by Paul, the Apostle, namely, "Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge." This

law prevailed in all ages among the people of God, encouraging honorable wedlock, and restraining illicit sexual intercourse, and there are many physical as well as theological reasons for this law. It is especially binding upon mankind, because they are organized after the image of God, and are His offspring. I refer now to the spirit; for we understand that man in the nobler sense and the true sense, is that immortal eternal being which has come forth from God, and that the earthly tabernacle is but an outer clothing of that immortal being; that the earthly tabernacle is in the image and likeness of the heavenly or eternal being; in other words the body is in the likeness and form of the soul or the spirit, and that it is made conformable to any for the spirit to dwell in, and to fill every portion and particle thereof, and to direct its energies and powers to develop its capabilities and to guide its actions. Hence that immortal man is held responsible for the deeds of the body, and it is written he shall be judged according to the deeds done in the body; because the body does not control the spirit, but the spirit controls the body. Still the Apostle Paul says that there is a law of the flesh—that wars against the spirit; and, says Paul, "to be carnally minded is death; but to be spiritually minded is life and peace." He further says that this law of the flesh—that is, in our members and the lusts thereof—that wars against the law of the spirit brings our bodies into bondage, even the bondage of sin; but it is made the duty of the spirit to subdue the flesh and the lusts and the desires thereof, and to bring it into subjection to the law of the spirit. This is the warfare and the struggle of our lives. This begins with the development

of our physical power and the lusts and desires of the flesh. The spirit of man is capable of receiving from the Spirit of our Father the Holy Spirit, which is in connection with the Father and the Son, and is a minister of God unto men; which lighteth up our minds and giveth us understanding; for "the Spirit of man is the candle of the Lord," says one of old. This teaches us just as far as we will give heed to it, how to walk in obedience to the law of God, and how to resist and overcome evil with good, and as far as the written word of God is given to us, its object and influence upon us is to restrain the flesh and bring it into subjection to the spirit. The lusts and desires of the flesh are not of themselves unmitigated evils. On the contrary they are implanted in us as a stimulus to noble deeds, rather than low and beastly deeds. These affections and loves that are planted in us are the nobler qualities that emanate from God. They stimulate us to the performance of our duties; to multiplying and replenishing the earth to assume the responsibilities of families, and rear them up for God. They encourage and stimulate the woman to bear her burden and perform the duties of life because of the hope of a glorious future, while it stimulates the husband and father in like manner. Every instinct in us is for a wise purpose in God when properly regulated and restrained, and guided by the Holy Spirit and kept within its proper legitimate bounds. But all these instincts and desires of the flesh are susceptible of perversion, and when perverted result in sin. Whenever the Gospel has been preached on earth, and Prophets and holy men have been sent among the people, the burden of their lives has been to

encourage them to the proper exercise of their powers and functions and to regulate them and restrain them within proper limits, such as are prescribed in the written law, and in the law of our being. Excesses of all kinds tend to death and to sickness and misery, physically and spiritually; while temperance and moderation and the proper use of all our functions tends to the glory of God and the welfare of His children. The chief study of man is to comprehend these principles, and to apply them in their lives.

I said there was a time after the flood that the seed of Noah began to corrupt their ways, and God chose out from among them the seed of Abraham, with whom He established His covenant that He might preserve unto himself the Priesthood and its ordinances, and a people who would receive His law, and among whom He would raise up Prophets, and through whom He would send His Son in the meridian of time to become the Savior and Redeemer of the world. Thus Abraham was blessed of the Lord to multiply and increase in the earth greatly. When the Lord determined to bless and multiply Abraham and His seed, He commanded that they should take of the daughters of Eve for wives and multiply and increase in the land. I do not say that plural marriage was not practiced prior to this time, but I say from and after Abraham it was enjoined upon Israel, the seed of Abraham, for a wise and glorious purpose in Him, namely, that of increasing them and giving them the ascendancy among the nations of the earth, as I once heard the Prophet Joseph remark. In speaking of these things, and inquiring wherefore God had enjoined plural marriage

upon Abraham and his seed, his answer was, because He had purposed to multiply and increase them in the land and make of them a great people and give them the ascendancy over other peoples of the earth, and that because, as he said of Abraham, He knew that He would serve Him and command his seed after Him.

We are aware that in modern Christendom there are some people who forbid to marry. In one of the Epistles of Paul [1 Timothy iv. 3] he states that in the latter times there would be those who would forbid to marry. We know there are some professing Christians who regard the union of the sexes as an evil, as a sin, as the result of our fallen natures, and as a form of the gratification of fleshly lusts which is offensive before God. Hence we have the Shakers who, acting upon this doctrine, abstain from marriage. If all were to embrace their faith, and carried it out in their lives, the human race would soon be extinct, and the great purpose of Jehovah in their creation would seem to have failed. But fortunately those who embrace this faith, and exemplify it in their lives, are few. Yet there are many who are willing to gratify the lusts of the flesh but strive to avoid its consequences and responsibilities. But those who have received in good faith the commandment of God to multiply and replenish the earth and assume the proper responsibilities of the household, and regulate their lives and household by the law of the Lord, have always been blessed and favored of God, and the great difference between the Latter-day Saints at the present time and modern Christendom, is this more extensive comprehension of this first law of God to man. We understand there is a

purpose in all these things; that the Supreme Being is working with an object in view and for the accomplishment of an end, and that object and end is worthy of the God who has created us; that in infinite space He may cause to be organized innumerable worlds and glorious orbs to be filled with intelligent beings capable of enlargement, of an expansion of glory and of happiness; for in their enlargement and increase He is glorified, while they in turn are glorified in and through Him in the performance of their labors and duties and the multiplying and increasing of their species, inasmuch as they do it unto the Lord and keep His law, so that they can be sanctified before Him and be endowed with the power of endless lives.

I know it is supposed by some that the power of increase is inherent in us and in all living things, and in all plants, but I do not view it in that light. I view the temporal organism as the instrument and not the creator itself; it is only the instrument by which it is worked out and accomplished; that the principle of life and eternal increase pertains not to the flesh nor to the grosser elements of this earth, but it is the spiritual power that has emanated from a nobler sphere that has come out from God, or that had its existence previously in a first estate. Our Savior Himself is an example of this. We are told He was born of the Virgin Mary, in the meridian of time. Yet we learn He was with the Father from the beginning and was with Him in the morning of creation. While he was here upon the earth 1,800 years ago, He said to the Jews, "You speak of Abraham as your father. Verily I say unto you, before Abraham was, I am." And again in John's revelations it is written that He was as a lamb

slain from the foundation of the world. He is called a lamb of God typically speaking, because the offering of a lamb in sacrifice upon the altar was a type of the crucifixion of the Savior, and the commandment of God given to the children of men in the beginning to build an altar and offer sacrifice with a lamb upon it, was typical of the Savior of the world. Hence came the term that He was the Lamb of God which the Father sent unto the world to be an offering for sin. So also it is written in the Scriptures—speaking of God—that He is the Father of our spirits, and, says Paul, it is necessary to be in subjection to the Father of spirits and live.

In modern Christendom—in these United States especially, and in staid New England more than perhaps any other portion of this American continent—is this commandment of God to multiply and replenish the earth nullified. The Latter-day Saints are looked upon with envy, with jealousy and reproach because they do not take the same view as they do, and their numerous families stand out in bold contrast with the New England families, where you will find as you go through the land one, two, or at most three children in a family, and many families with none. In some instances this apparent sterility may have resulted from various abuses, but in most causes the result of devices of wicked men and women to counteract and prevent the fulfilling of the great commandment of God to multiply and replenish the earth, and in many instances, feticide, infanticide and child murder are the result of this very general desire to avoid the responsibility of families. It has become a crying evil in the land. Some writers deeply deplore this crying evil, and represent it in its

true light; while many other writers and speakers are either silent upon the subject or give their voice and influence in its favor. A few years ago I remembered to have read a discourse of Brooklyn's great orator, Henry Ward Beecher, in which he took the ground that any considerable increase of the human species would be a positive evil, something to be deplored; and he elaborately attempted to portray the evils that would result from it, and the whole tendency of the discourse was to discourage the multiplication of the human species. Others have followed in the same train of reasoning. They seem to have forgotten the commandment given to our first parents, and never to have comprehended the purposes of Jehovah. Those who adopt these views have seemed to imagine that there would be greater happiness in the gratification of fleshly lusts, and in pandering to pride and worldly pleasures, and the increase of wealth, than to obey the commandment of God. They have resolved to avoid raising large families. The last tour I took through New England (which is my native country), about twelve years ago, I was more deeply impressed with this state of things than I had ever been before. When I was a boy, in Vermont, I knew not the ways of the world, and comprehended not what was going on, in our large cities and more populous parts of the country. I was born of honest parentage, who revered the principles of life and salvation, and I understood not what was going on around me, nor do I think those evils existed there to the same extent that they now do. But as I remarked, when I made my last tour through New England, I was more forcibly impressed with this state of society than ever before. I spoke of it to

my aged aunt in Rhode Island. I said to her: "Aunt, when you were young, and when my mother was young, rearing large families, it was a source of joy and pleasure to rear offspring. Now as I go through the land, I see the efforts of the people are in an opposite direction." "Oh, yes," said she, "it is unpopular now, for people to have large families; it is considered vulgar, men and women now seek to avoid these responsibilities." This is a well known fact. The tendency of the age is to animalism, to the gratification of fleshly lusts and worldly pleasures.

Well, the Latter-day Saints have experienced in their own lives something nobler, and have learned to recognize the wisdom of Jehovah in that order of things which He enjoined upon our first parents. This is the marked difference between the unbelieving world and the Latter-day Saints. I say the unbelieving world, because I regard this doctrine which I have referred to as a doctrine of devils and not the doctrine of Christ; that the tendency of it leads, as I before remarked, to feticide, infanticide, child murder, and to the gratification of fleshly lusts and worldly pleasure without fulfilling the great object and purposes of our Father, and the effect in the end would be the wasting away of the human species if it were generally adopted. It is high time that a voice from heaven should rebuke it. It is high time that the Lord, who wishes to raise up seed unto Himself, should command His people and renew upon them the obligations placed upon our first parents. It is to the Latter-day Saints that this mission has been committed, and the result is the multitude of school children that we find all over this Territory. Over fifty thousand

Sabbath school children in the Territory of Utah—nearly one-third of the entire population, as shown in our statistics at our various Conferences—are children under eight years of age. This is a startling fact to that class of the Christian world who are pursuing the opposite course. One of the Sabbath school superintendents of the City of New York, recently expressed himself very pointedly and plainly upon this subject in relation to the wealthy portion of the church-going people of New York. In several thousand families attending the popular churches of New York, there could be mustered only about eighty Sabbath school children, and he attributed it to this prevailing desire for pleasure, wealth, and the shirking of the cares and responsibilities of the household, until the rearing of families was left almost entirely to the poor, to what is termed the vulgar people.

I need not harrow up the feelings of the people with lengthy details such as are found in police reports and statistics from various sources, showing the alarming increase of these crying evils. Suffice it to say that the chief warfare against the Latter-day Saints at the present time is an endeavor to compel us to conform to their new state of things, or to their ideas of social sins and social duties. In other words it is laconically expressed by President Cleveland in the late interview he had with our delegates that were sent to him with the memorial and protest adopted by the Latter-day Saints in mass meeting a few weeks ago. President Cleveland listened with courtesy to what our delegation had to say with regard to the feeling and desires of the people, and expressed himself in this wise: that he would endeavor as far as lay in his power

to give us honest men to administer the law, and he concluded with a smile upon his countenance, with this expression: "I wish you people out there could be like the rest of us." This is a homely phrase, it might not attract any special attention under ordinary circumstances; but when we consider the facts as they exist, and the tendency of the age, and of the Christian world at the present time, and the state of things in the east when compared with us, the remark is very significant. It comes home to us, and we ask ourselves, can we, after the light that we have received, after the experience that we have had, and with the hopes that are placed before us in the Gospel of a glorious future—can we relapse back into that state of things and be like unto them? I would not say aught personal in relation to Mr. Cleveland, believing him to be an honorable man of the world, yet his enemies in the campaign accused him of some irregularities of life that are common in the world, and it is reported that he knows something of sexual relationship, though he has not assumed the responsibility of a family and household; and in this respect, though perhaps among the most honorable, he represents a large and respectable portion of unmarried men. We do not understand that in thus expressing himself to our delegates that he desired us to exactly imitate himself, but that he wished we could confine ourselves at least to one wife. If however, the parallel were carried out more fully, we would not only confine ourselves to one wife as far as owning them in that capacity is concerned, but we would try like others have, to limit our children also and imitate the other vices of the age.

Well, now, the expounders of the federal laws in our midst—the Prosecuting Attorneys, Judges, Marshals, and other federal representatives that have been sent among us to enforce the special laws that have been passed by Congress against the Latter-day Saints, seem to make the line of distinction more marked than has ever before been done. During the great furor which swept over the land four years ago, which resulted in the passage of the Edmunds law, the Christian ministers urged their congregations to send memorials to Congress for the passage of that law *on the ground of repressing immorality, licentiousness and crime among the Mormons*, and it was this hypocritical mask which they took on at that time that hoodwinked and deceived the great body of the people and lashed the country into a furor and crowded Congressmen to vote for the unconstitutional measure, that wicked and malicious law known as the Edmunds law. I may be accused of treason for speaking in this way, in calling this a wicked and malicious law. I may be counted guilty of treason because I dare to think; but yet, treason has never been defined by the Constitution of our country nor the Courts, to consist in a freedom of speech, much less in the freedom of thought, but has been defined as levying of war against the Government, or aiding and abetting its enemies in time of war.

The great furor in the Christian world, or at least throughout the Christian denominations of America four years ago, urging upon Congress the passage of the Edmunds law, was on the ground of the immorality and licentiousness of the Mormons, and a desire to repress it. But now the federal representatives in their efforts to enforce it in our country,

have found themselves under the necessity of throwing the mask off themselves and off the country—off the priests and religious people. I believe some of you in Provo had something to do in bringing this about and rendering it necessary for them to lay off the mask. I believe Commissioner Smoot was called upon to investigate a case of an outsider seducing his wife's sister, and a child was the result; and he felt called upon under the law to hold him to answer before the grand jury for unlawful cohabitation. The assistant prosecuting attorney unwillingly allowed the thing to go on until the man was committed for this offense; intimating at the same time that he thought this was pushing the Edmunds law a little too far and beyond what was the spirit and intent of the law. If this case should be carried to its legitimate end, and the man should be sent to prison and fined for unlawful cohabitation, then the door would be thrown wide open for many others to follow for the same offense. Hence such a construction was considered an element of danger to themselves, to the representatives of the federal government and their aiders and abettors in this country; that such a construction of the Edmunds law as had been the popular construction and the understanding of the masses, and as was the professed understanding of the Christian world—for they urged its passage to repress immorality and sexual crime—that if this construction was allowed to prevail in Utah and the surrounding Territories, and the District of Columbia, and other places where the United States exercise jurisdiction, it would operate very hard on a great many who would not be so well prepared to bear it as the Latter-day Saints. Hence it seemed very de-

sirable that their feet should be slipped out of the trap and ours left in. Accordingly their wits were brought to bear in this direction, and on the occasion of the trial of President Angus M. Cannon on the charge of unlawful cohabitation a plan was concocted and carried out, with all the leading attorneys of the land and the Chief Justice upon the bench, to discuss this question and decide upon it. In this connection the representative of the government boldly came to the front and threw off the mask and proclaimed at the outset of this trial that he knew he could not prove sexual intercourse between the parties at bar, and that he should not attempt it. Furthermore he stated that he did not consider sexual intercourse any element of crime; that the Edmunds law, so called, was a blow aimed at the status of the Mormon system of marriage alone, and that the third section of that law relating to unlawful cohabitation had no reference to sexual sins; that it was not designed to repress adultery, fornication, lust, or any term of sexual sin; that that was left to local legislation; that the legislation of Congress in the third section of the Edmunds law, as well as all other legislation upon that subject was aimed directly at the status of the marriage alone. In this regard, therefore, he took precisely the ground that Governor Murray did when he first issued his oath for notaries public, and which was afterwards adopted by the board of Utah Commissioners and incorporated in their test oath for registration, referring to cohabitation with more than one woman in the marriage relation. Mr. Dickson took this view, that Murray was right; that the Utah Commissioners were right; that this was the sense of the country; that this was the

design of Congress; that the Edmunds law was a blow aimed at the Mormon system of marriage, or to use Judge Zane's term, the habit and repute of marriage, or the "holding out," to use another favorite phrase, of two or more women as wives of one husband—that the whole and only object of the third section of the Edmunds law relating to unlawful cohabitation, as well as all other anti-polygamy acts of Congress was against the institution of marriage. Finding, however, it difficult to prove marriages because of the disinclination of people to testify, and because of the difficulty of reaching any record evidence of these marriages, it was thought necessary to take high grounds and assume this: that the Mormons are known to be a virtuous people, are known to condemn in strong terms and by every influence in their power every form of sexual sin, and that they do not indulge in intercourse with the sexes to any extent only in the marriage relation. This was the well known and established character of the Mormon people, and was the result of their teachings and practice for a generation past. Hence wherever children were found in Mormon families, they are the result of marriage. If a woman is found pregnant, she must be looked upon as a wife, and the officers are justified in seizing her and bringing her before a commissioner, or a jury or judge, and compelling her to give the name of the father of her child, and that is deemed sufficient proof that he is guilty of polygamy, or if two or more women live in close proximity to a man, and he is seen visiting them, and especially if the children call him father, it is sufficient proof on which the jury may indict for polygamy or unlawful cohabitation, as the case may be. Consequently

they have taken this high ground that it is no longer necessary to prove even the first or second marriage, nor is it any longer necessary to prove sexual intercourse in order to establish unlawful cohabitation, but the common habit and repute of marriage and the appearance of marriage is all sufficient. Thus the ordinary rules of evidence are set aside, and the mask of hypocrisy which governed the Christian world when they were urging the passage of this Edmunds law through Congress is thrown aside. A bold and important testimony is given to the world through our persecutors to the morality of the Mormon people being so far in excess of the rest of the world of mankind, and to our integrity to the marriage relation. We wish indeed that all that is said in this respect were strictly true, that there were no irregularities among us. We cannot quite say that, but we do rejoice and thank God for the general good testimony which has been given of us in truth in this behalf. Not long since President Smoot and myself and some others were congratulating ourselves, and President Taylor was congratulating himself, and many others of our aged fathers, in having placed themselves in a condition to escape the operation of the third section of the Edmunds law by confining themselves to one woman. I said to some of my brethren in a Priesthood meeting in St. George, one time when they were very badly agitated and not knowing whom the lightning—or the Edmunds act would strike next—I said to them, you old grey-headed men whose wives have grown old with you and are past bearing children, if you choose now to agree among yourselves that you will live within the third section of the Edmunds law

and allow the husband and father to confine himself to one wife, while he cares for the balance and cares for and protects his children, I see not but what you may do this with honor to yourselves and without sacrificing any principles of the law of God, or going back upon your covenants, providing this be agreeable among yourselves. I was somewhat with others, congratulating myself in being able to do this without sacrificing any special principle or going back on our families, but it would seem that these noble, aged sires in Israel were not to be let out quite so easily as this, for I am a little inclined to feel it was a little dishonorable, and yet perhaps not altogether before God. The idea was that they might possibly escape, while their sons and others who might have taken wives and raised families, and entered into those sacred relations which are to them dearer than life itself, would have to abide the consequences. But it seems that under Judge Zane's ruling it is not these who are raising families that are always liable; for you may raise a family by your sister-in-law, if you don't call her your wife, as you understand from the case I have referred to. No sooner had Judge Zane sustained Prosecuting Attorney Dickson's view of the case, than this Mr. Aimes was brought before him on *habeas corpus* and discharged, and he (the Judge) fully announced the doctrine that a man could have as many children by sister-in-laws as he pleased; that no matter how much a man might seduce his neighbor's wife, or neighbor's daughter, if he is not in the marriage relation with them, it is no offense against the Edmunds law. But with a Mormon, whether he is raising a family or not, if he is even so unfortunate as to have no chil-

dren, or if his wives are past bearing children, and he has entirely separated himself so far as bed is concerned, and there is evidence of entire restraint on his part, still, unless he goes back on himself and on his wives and children, he comes under the law. In other words, if he continues to "hold them out" as wives he is guilty of cohabitation. Hence, Brother Smoot and myself, and others, have been congratulating ourselves a little too soon. You will find that the old men and the young men are all coupled together, their feet still in the trap, while the adulterer, fornicator, whoremonger, harlot and libertine, the trap is open just enough to let their feet out. Now they can vote, they can hold office, they can raise children providing they do not do it in the marriage relation, and they hold out this inducement to you and me: "Become like one of us." "I wish you out there could be like the rest of us." "I wish you would only disown your wives, then do what you will, you are secure—that is, you must only own one wife, for this is the popular idea, the sentiment of the age." This is the voice of fifty millions of people. You must listen to it. Congress has said it. If you hesitate (some go so far as to say), you will be held to answer for treason. Treason against what? Treason against the law. Well, then, of course every thief is guilty of treason. Every man that steals an axe handle shall be tried for treason because he disobeys the law, by the same parity of reasoning. Again, if you try to avoid the law and we can catch you, why you are doing a terribly wicked thing. Yes; if spotters are hunting down some luckless fellow or his wife, and they slip out at the back door, or hide in a haystack, why,

you must be held for treason, or some other crime. Now, I have always understood that catching goes before hanging; that it is the duty of the officers to make arrests when indictments are found; and it is equally understood that there is a guarantee in the Constitution of the United States that no man shall be held to answer for any crime except on presentment of an indictment by a grand jury. Furthermore, when indictments are found, the parties against whom they are found are known only to the jury and public prosecutor; the general public are not supposed to know anything about them, and the general maxim of law is that everybody is innocent until they are proven guilty. Consequently, we are not supposed to know that when anybody is going out to the haystack that they are fleeing from an officer, or that every tramp that comes along is a deputy marshal, or if he is that he has a warrant in his pocket for that man, and if he has it is his business to catch him and not ours. Does not the law forbid you to aid in the escape of a criminal? Yes, if he has been found a criminal by a competent jury and under sentence of the law. Then it is public notice to you that he is a criminal, but not otherwise. I merely make mention of this because of the foolish threats that are sometimes made to terrify ignorant people. Because it is well known the world over, so far as anything is known of us, and of the legislation of Congress against us as a religious people, that there is an issue between Congress and the Latter-day Saints, and that issue is of a religious character and relating to the social relations of the Latter-day Saints. The views which we hold are founded upon the revelations of God, both ancient and modern. We

have given evidence to the world of our sincerity in this, and yet the world do not seem to accept it. I believe that Mr. Dickson was honest enough to express his conviction of our sincerity in this, and that the Mormon people, as a people, were moral people, and that their teachings and actions showed that they did not indulge in these sexual sins outside of the marriage relation to any great extent; while the great mass of mankind who know us not are not willing to give us this credit. They have raised the hue and cry all over the land for so many years, that we were guilty of gross immorality, that it seems as if the Lord intended in the way now being done to give the world ocular demonstration and a strong testimony of the integrity of this people, of the sincerity of their actions, of the depth and strength of their faith, and their devotion to their religious convictions, and their integrity in carrying them out. It is a source of gratification and thanksgiving that but few, comparatively speaking, among us have felt to go back on themselves and to throw off allegiance to God and to their families and friends, and to violate their consciences; but few have been found to do this in order to escape fine and imprisonment. How far it will become necessary that this testimony should go forth to the world, and how many should suffer so that their testimony should go abroad to mankind to convince the world and to vindicate God and His people, I am not yet able to say, for I am persuaded it will be as the Lord will; that whatsoever is necessary we must submit to with the best grace possible. I do not mean to say that every one who may be thought to come under the third section of the Edmunds law shall

go and complain on himself, or if complained of by some spotter that he shall go straightway and confess guilt, or if arraigned for trial on an indictment, that he shall plead guilty without a trial; I do not say this. Every man must be left to choose for himself what course he will pursue in relation to those matters; for pleading guilty or not guilty when arraigned before the Court is a mere technical form and a liberty which every prisoner enjoys, that of pleading guilty or not guilty. The plea of guilty, of course, saves the expense of a trial, while a plea of not guilty, means that the prosecutor must prove the charge made in the indictment. I do not say, therefore, that in submitting as best we can to the operation of the law that we shall not avail ourselves of constitutional privileges and the rights accorded to us. We have the right to be tried by a jury of our peers if we can get one, but we cannot get one under this act. The act was purposely framed to cut off that right. The right of a man to be tried by a jury of his peers—this term originated in Great Britain and was guaranteed in the Magna Charta—means simply a jury of his equals. If a man belonged to the nobility of the land, he was entitled to be tried by a jury of his equals. If he was a plebeian, a common laborer in the humble walks of life, he was entitled to a jury of his equals, his associates, neighbors, those that knew him best and were able to sympathize with him and comprehend his position and circumstances and the motives governing his acts, so that a righteous judgment might be rendered concerning him. This guarantee was incorporated in the American Constitution. The right of a man to be tried by a jury of his peers implied all that was necessary to pro-

tect the citizens against malicious prosecutions; but in our special case, under the operation of special laws enacted against the Latter-day Saints, we are compelled to go to trial before a jury of our avowed enemies; indeed, none are qualified to sit upon juries in our case unless they are pronounced against us; because, as I said before, it is not a sexual crime that is on trial; it is a religious sentiment of the Mormon people; it is this status of their social relations founded upon their religious convictions that is on trial. Hence it is the pronounced opposition to our convictions that is a qualification for a jurymen in our case.

Well, we were told by the Prophet Joseph Smith, that the United States Government and people would come to this: that they would undermine one principle of the Constitution after another, until its whole fabric would be torn away, and that it would become the duty of the Latter-day Saints and those in sympathy with them to rescue it from destruction, and to maintain and sustain the principles of human freedom for which our fathers fought and bled. We look for these things to come in quick succession. When I first heard of the—what shall I call it? The somersault of Judge Zane and Prosecuting Attorney Dickson, the question was asked, Now that the mask is thrown off, how will this take throughout the country? Will the hireling priests throughout the land sustain this action? Will they consent to have this hypocritical mask thrown off then, and will the Supreme Court of the United States and the people of the United States sustain the ruling? I unhesitatingly answer, yes, they will, and if ever it reaches the Supreme Court of the United States, they will sustain it;

the hypocritical hireling priests will sustain it; the people will sustain it and say, "Crucify them, crucify them, they have no friends."

It becomes us, then, to be better Saints, does it not? Yes. It becomes us to be more united than we have ever been before. It becomes us to put away our foolishness; to cease all sin; to observe the words of wisdom; to walk in all humility before God; to be faithful and earnest in our prayers, and to imitate good old Daniel. Never mind the lion's den nor the murderer's Pen, but so live that we can be counted worthy before God, and whatsoever He has designed should come upon us that we may have grace given unto us according to our day, and that the world may record of us in future generations that we were an honest and a noble race, true to our God and to our convictions, and worthy of the high calling of God, which is in Christ Jesus our Lord. We should not blame one another for not going to the Penitentiary. We should not find fault with President Taylor, or President Cannon,

or President Woodruff, because they do not rush into the Penitentiary, or go into court and plead guilty, and at once go to prison. Nor need we until the Lord requires it, rise up and say, "build a new Penitentiary and let us all go in together." We are not required to do this, but may claim our rights under the law. We may leave the Government officials to do their duty, and if they will honestly and rightly act according to the rules of evidence within their prescribed jurisdiction, it will take them some time to get us all into the Penitentiary, because under the law we can insist upon a trial and upon a jury. Judge Howard was reported to have said that it took very little law and less evidence to convict a Mormon in Arizona. Nevertheless there are certain forms that they have to go through, all of which takes a certain length of time, and a certain amount of labor on the part of the Prosecuting Attorney, and if he gets but \$40 for each indictment, give him the privilege of drawing up the indictment and proving the charge therein. Amen.

**IGNORANCE OF THE WORLD REGARDING THE
LATTER-DAY SAINTS—OUR DOCTRINES ARE CHRISTIAN
AND ARE SUBSTANTIATED BY THE
SCRIPTURES—NECESSITY OF PRESENT
REVELATION—FIRST PRINCIPLES OF THE
GOSPEL—FAITH, REPENTANCE, BAPTISM FOR THE
REMISSION OF SINS AND LAYING ON OF HANDS FOR THE
GIFT OF THE HOLY GHOST—ORGANIZATION OF THE
CHURCH OF CHRIST—"MORMONISM" IS A RESTORATION
OF ANCIENT CHRISTIANITY—JOSEPH SMITH A TRUE
PROPHET—PLURAL MARRIAGE PRACTICED BY MEN OF
GOD IN MISS-CALLED DARK AGES—CONCLUSION.**

DISCOURSE BY ELDER HENRY W. NAISBITT, DELIVERED IN THE TABERNACLE, SALT
LAKE CITY, SUNDAY AFTERNOON, JUNE 7, 1885.

REPORTED BY JOHN IRVINE.

My brethren and sisters and friends: I arise to speak with a little embarrassment, but I look to the Saints, asking for their faith so that I may overcome.

There is nothing that interests the Latter-day Saints so much as the enunciation of the principles which they profess and literally accept; but it would seem as if there was in the outside world, less comprehension and understanding in regard to the principles that the Saints believe in, than there is in regard to any other subject which has acquired the same prominence.

The Church of Jesus Christ for a great many years has kept a large number of missionaries in the field; they have traversed the whole of Christendom, in a greater or less degree, visited also the heathen nations and lands that are afar off; but yet a traveler would find that but little impression has been made among the masses of mankind. Even among those which are most ad-

vanced, and whose citizens are presumed to be intelligent, and to comprehend the questions which agitate the public mind, there is an amount of ignorance which is, to say the least, discreditable. It has been my lot individually, to come in contact with many who have visited this Territory and city, and to hear their expressions of surprise in regard to the religious faith of the Latter-day Saints. To tell a stranger that the people of Utah believe in the Bible, appears to be something altogether unlooked for. The assertion of their faith in God and in His Son Jesus Christ, appears to be received with more or less incredulity, and there are others who believe that the marriage customs of the Latter-day Saints are the beginning and the end, and all there was and is or will be, to give them distinction and peculiarity among the people of this nation. And yet if you were to sweep your eye over this congregation—which is pro-

bably an average one of the people of this Territory, you would instantly say, that there does not appear to be much difference in the appearance of the people here and the average congregations of worshippers elsewhere. The facts are that the people here—the older ones at all events—have been called and gathered from among mankind, and from Christendom, as a rule. There are in this Church many native-born citizens, who have come from every State of the American Union, and are fully acquainted with all its religious sects and creeds. There are those who have come from the different nations of Europe, and they have been familiar with the institutions which exist there; they have attended the services and been identified with the same organizations that you find today. They know all about the churches and the ministers and the Sabbath schools and the literature of the religious world. They have analyzed and compared and contrasted these until they understand not only the differences that exist between the several churches, individually, as they are known in Christendom, but they understand also the vast differences between those churches and that record called the Bible. They have been familiar with that, including the New Testament, from their childhood. They were taught it of their mothers and their fathers. They read it in the Sabbath school. They listened to the exposition of its truths and doctrines in the churches to which they belonged, and it was personal mental analysis and comparison that gave conviction to their souls and induced them to receive that order which the world has designated "Mormonism." As a rule the people of Utah are "Mormons," from conviction and

from choice. They have left the institutions of their fathers because of the defects which were discovered therein, because of the inconsistencies which prevailed there, and in thousands of instances have reached conclusions because of the teachings that many of them received in the religious organizations of the world. The Latter-day Saints, to the surprise of many, call themselves Christians. Notwithstanding the opposition that they have encountered; notwithstanding the prejudice with which they have had to contend; notwithstanding the ignorance that is everywhere manifest in regard to them and to their institutions, they claim to be Christians—or followers of Christ; and in assuming this title, they accept it with all that it implies. They defend with as much devotion and persistence the character and institutions and teachings that were given of their Lord and Savior as recorded in the Books that have been handed down from the fathers as do the disciples of any system, either secular or religious, who follow out the dictates, theories and ideas of those whom they have accepted as their leaders. The followers of John Wesley are no more tenacious of the teachings of their illustrious predecessor, the founder of their church, than are the Latter-day Saints in regard to the teachings of the Savior, and of His servant the Prophet Joseph Smith. Those who revere the name of Washington and of the fathers of this republic, and because of that reverence, cherish the fundamental truths of the Constitution, and the Declaration of Independence, are no more tenacious of the truths uttered by those whom they accept as leaders, than are the Latter-day Saints in regard to the teachings and ordinances as established by Christ.

They have accepted Him as their authority; they have accepted Him as their example; they have accepted Him as their leader; and while their claims to Christianity, or the epithet of Christians, may be ignored, disputed, or repudiated by others, still they are abundantly able to prove that their position is correct. To those who would dispute this let it be said that they can find (if they so desire it) testimony in abundance in the publications which have been issued by this Church; they can find testimony in abundance if they will visit our Sunday schools; they can find testimony in abundance if they will inquire of those who are "Mormons" or Latter-day Saints by faith and profession. It is not usual, however, for inquirers to address themselves to this class. It is well known that of the thousands who travel this Territory, and who visit the people in the capacity of tourists every summer, that there are but few, very few, who ever seek an interview with those who are believers in and receivers of, that which they designate "Mormonism." They as a rule are more willing to receive all the flying rumors and reports, and to listen to all who buttonhole them, and believe anyone they come in contact with, in regard to the character of this community, in regard to their faith and practice, their social theories, and the results of these, than they are to inquire of Latter-day Saints; and yet there is not a man or woman within the confines of this Territory or elsewhere, who is a believer in the Gospel, but who is more than willing to impart what information they possess and to give a reason for the hope that is within them, though they might do it conscious of their own weakness and with a measure of fear—not fear as to the truth of

that which they might repeat—not fear because they have any doubt as to the character of the truths they have received, but with that trembling which inevitably grows in the feelings of those who are ostracized by society and who are vilified and repudiated by the world.

It may be asked, what then as "Mormons" are your views in a religious sense? What are your peculiarities? Where do you get the doctrines that you teach?

I am of the opinion that the doctrines of the Latter-day Saints can be easily proved and established from the sacred Scriptures, and I can further say that the missionaries who have gone from Utah—the Elders who have labored in the midst of the nations of the earth—have always been able to substantiate their testimony by the word of God. They have never asked the world to receive a doctrine that they could not read in their own Bible, in their own study and in their own homes. They have never asked mankind to accept any dogma, doctrine or principle which they believed would be calculated to work them injury, but they have believed that the nature of man everywhere was of such a uniform character, and the purposes of his creation were of such divine intent, that those truths which in their essential nature would bless one man, were equally calculated to bless all mankind.

I presume that it is everywhere comprehended that man is a religious being; that he has within him aspirations, feelings and thoughts in regard to the Supreme, which unitedly declare that he needs some assistance from outside sources if he is to possess knowledge and understanding of the nature of his existence. Knowledge in regard to the purpose of that existence, in re-

gard to its past, and in regard to the present and future of that existence. All the facts of a man's organization bear testimony to the necessity (and where there is necessity there is advantage) of religious training, culture and education. The soarings of his spirit, the dissatisfaction with earthly things, with its failures, and lack of recompense, the consequent reaching out into the future for an assurance of compensation, are all so many evidences that there is somewhere the material to satisfy these aspirations; the same as the feeling of hunger and thirst is abundant testimony that somewhere there are elements to minister to the gratification of that hunger and thirst. And when this conclusion is reached it is very easy to advance another step in religious science, and to understand that if there is that material, that intelligence calculated to minister to his religious aspirations, its faith and hope, it must come from a source outside of himself—in other words it must proceed from that Being who is the originator, the Creator, the Lord of man, that in Him alone there must be that fountain of inspiration, revelation and intelligence which is essential in developing in man the purposes of his creation. This argument appears to me to be philosophical, to be sound, to be suited to every man's condition, and there is implied in that conclusion the inevitable necessity and advantages of inspiration and revelation. The Christian world have accepted this idea, and they will tell you that the fountain of inspiration was open to man some 1,800 years ago. The religious world hold to the theory that there was a period in the history and experience of mankind when this spirit of inspiration existed among men, but that it was

some two or three or four thousand years ago. The Christian—I might emphasize that and say the CHRISTIAN world—have professed to have faith in the Savior of mankind as occupying an intermediate position between the Creator and his children, They will take up the Scriptures and point us to illustrations which establish his character in that respect. They will tell us in quoting the same that "He was a teacher sent from God;" that "He sought not his own will but the will of the Father who sent him; that he declared that he spoke not of himself, but of his Father who sent him; that he did nothing of himself, but as my Father hath taught me. I speak these things, for I do always those things that please him!" They will tell us that even his enemies said, "He spoke like one having authority, and not as one of the scribes." In all the churches of Christendom they will repeat the marvelous parables that He gave to His disciples; they will read to us the sermon on the mount; they will tell us of His miracles; they will endeavor ostensibly to carry out the institutions which He established, all of which substantiates the idea that they have at least some faith in the mission which He claimed upon the earth. But if you ask whether that spirit of inspiration and revelation which He promised His disciples was to be continuous, or whether it has been continuous, or whether it is now necessary, the whole religious world, both priests and people have reached the conclusion that it belongs to an era of the past; yet if ever the religious world needed teachers it is now. If ever mankind needed revelation it is today. If ever there was a necessity for inspiration, we feel and know that it is in the midst of the nineteenth cen-

tury. If ever there was a time when confusion, contention and strife, when inconsistency and skepticism prevailed it is surely now, among the most advanced nations of civilization and of Christendom; there men are to be found laying the axe at the foundation of religious faith, endeavoring to popularize their own doctrines, and to bring into disrepute and into contempt the teachings of the Book that for ages has been held sacred. This is being done with that force of rhetoric, with that glow of imagination, and with that wealth of illustration which belongs to men of the type of Ingersoll, and congregations everywhere, hang with breathless suspense upon the words they utter, and thousands are grateful in their iniquity that the myth of religion, the fear of God, the certainty of punishment, the future life, have been swept away by so ruthless and so untiring a hand. Ministers are paralyzed and stand aghast in presence of the enemy, and before a sin-sick world, and now if there is one medicine needed more than another in this age, it is that medicine which will minister to faith, to peace, to order, to confidence, which will bring assurance, and will give men that trust and satisfaction with and in the doctrines that they teach and practice, such as was possessed by the Apostles and Teachers and Saints of olden time. Where in the Churches of the world can you find men ready to say as Paul said to his converts, "The gospel came not unto you in word only, but also in power, and the Holy Ghost, and much assurance?" 1 Thes. 1:5. Where are those who have the same authority 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 accused." "I certify

you, brethren, that the gospel which was preached of me is not after man. For I neither receive it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. 1:11-12. This assurance is not to be found. It is not known. The spirit of authority, the confidence which grows from the possession of truth is not in connection with the churches, or enjoyed among the intelligent of Christendom. To be sure the world go to a great expense in order that they may secure religious instruction. Colleges are erected. Men of certain temperament spend years and years in order that they may be fitted for the ministerial profession. The people delight to pour out of their wealth for the spiritual food that they receive of their teachers; but with it all, that uniformity, that beauty, that simplicity, that consistency, that force, that assurance which pertained to the primitive days of Christianity is not to be found in the religious world of today.

Now, I might ask what was the order of things in the primitive church as established by the Savior? There are certain first principles which pertain to all branches of science—chemical science, agricultural science, astronomical science, or any other branch—there is implied in connection with all these a possession and use of primary or fundamental principles upon which the superstructure is built, and it is the same in regard to the science of religion. There are certain fundamental and foundation principles upon which the superstructure is built, and it is the same in regard to the science of religion. There are certain fundamental and foundation principles upon which the edifice is to be built, and upon which it must forever stand, and these principles did not

originate in any school in connection with any college, or really in connection with any organization or body of men. They are divine. They were revealed. They came through chosen messengers who tabernacled in the flesh, who taught and then transmitted them to their fellows, who in turn taught others, and thus made them powerful by final dissemination among nations. This idea, I think, is invulnerable. What, then, are the primary or foundation principles of religion? Faith in God, growing out of the necessities of man's nature, growing out of the nature of his spirit, the origin of his being, the history and memory of the past, the outlook into the future—these all foreshadowing the necessity and advantages and blessings of faith in God. Hence every man who is a religionist has sought unto a Being of some kind; whatever his conception of that Being may be, he looks upon it as fundamental that there is a God, and there are none but those that David speaks of, namely, the fool, who has said in his heart that, "There is no God." Having established this faith in God, we want to know what position we occupy towards Him. He is our benefactor. He is our friend. We are His children. The Scriptures tell us that we are created in His image and likeness. They tell us that the Savior was "the express image of his Father's person." We, then, are like our Father. We are His posterity. We are His sons and daughters dwelling and tabernacled in the flesh. What is the position that a man's children occupy toward him as their parent? Every parent expects obedience. Every parent expects respect to his wishes. Every parent expects that when he makes a law that that law will be carried out in his household; that there shall be order, rule and

authority there. This is the idea which prevails between God and man upon the earth, and that again implies the principle to which I have already alluded, the spirit of inspiration and revelation; for in our present condition the Almighty cannot communicate directly, probably, but He has selected certain mediums of communication. Who are they? His servants who—like His servants of Biblical note—teach in His name. He promised, and gave unto mankind a witness of Himself, even when there was no law, by His Holy Spirit, and He has sent that true light which lighteth every man that cometh into the world, while to every baptized believer is given "the manifestation of the Spirit to profit withal." 1 Cor. 12:7. And this Spirit will bear testimony to the truths, or laws, that are revealed by His Son, and taught by His appointed servants.

Well, now, how shall we ascertain these truths? Why, through this channel. Jesus Christ was the lawgiver. He established that system of things calculated to bring man back into the presence of His Father, and He commanded men everywhere that they should seek after Him, that they should pray unto Him, "Our Father, who art in Heaven. Thy will be done on earth, as it is done in heaven," and He communicated that will unto those who listened to His teaching. What was that will? He continuously advocated and enforced the spirit of repentance. Why? Because men—all men, had wandered from the path of rectitude. They lived in violation of those laws which are divine; they failed to carry out that which would lead them on toward perfection. Hence as a natural and philosophical conclusion men are called upon to repent. What! Does this generation need to repent?

There are many who think they need no repentance; that they occupy positions in society too elevated; that they belong to the upper crust, the great "upper ten," who are leaders in science, in art, and in literature, and who are among the cultured of our nation and in other nations of mankind. They think they have no occasion to repent; they "thank God, that they are not as other men, not even as this publican," or as this "Mormon." But, brethren and sisters and friends, there is no royal road to salvation in the economy of God. There are no principles in the science of religion that can be repudiated, or neglected, or disobeyed by man, without his subjection to the penalty, repentance of all evil and a return to that which is right is one of the primary elements and evidences of true manhood and womanhood, and it is also an essential part of the Gospel of Jesus Christ. When man has thus accepted and manifested his faith in God by his repentance, having believed on and in the word of His servants, and acquired active faith in them, he has made an advance. When I say His servants, I mean the Lord and Savior Jesus Christ, in a primary sense, and those whom He has delegated and appointed in a secondary sense; for we read that the Apostles were commanded to teach that which He had taught them; they were sent out to "Teach them to observe all things whatsoever I have commanded you;" they were not to teach their own ideas, their own theories, their own conclusions, but that they should teach the principles taught by Him, when they were asked the question, What is necessary for us "to do to be saved?"

It is almost an insult to a great many people now, to tell them that

they need salvation, but yet in the innermost recesses of every man's heart and every woman's soul, in the depths that no plummet hath sounded, not even the one made by themselves—there rests the feeling that they need be sorry for many of the things that they have done in life, and if not for those that they have done, at least for the thousand and one things that they have left undone, for there are sins of omission as fatal as those of commission.

Faith in God and repentance, then, and faith in His servants, rests upon a philosophical as well as upon a scriptural basis. It is rational and reasonable, it is easy to be comprehended, these things are true, in and of themselves!

What shall we do after we have thus repented? What say the Scriptures? What said the Apostles? Why, when asked the question, "What shall we do?" Peter replied, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." "Why," say the religious world, "we don't believe in that?" I know it. I cannot help that. If you choose to repudiate the authority that you at other times profess to accept, I do not know that it is much of my business. If Americans choose to apostatize from the political principles of the fathers of the Republic, I do not know that I can help that. If any man belonging to any religious or social organization chooses to neglect or repudiate the principle of that organization, I do not know that I can help it. I do not know that any community can help it, we can only state the facts as they are, premising, however, that apostasy admissible from the institutions of men in no way justifies the same action in regard

to that which is divine. Jesus as an example went and was baptized of John in Jordan, and there is abundant proof in the New Testament, if I had time to quote it, to show that all the early Christians were baptized. Have you any record that all the early christians were baptized? No. But we have a record that many were baptized, and the fact that one or more were baptized is evidence presumptive that the whole were, for we read of only "One Lord, one faith, and one baptism." "Well," says one, "I do not attach any importance to baptism." Probably not. I was amused just before I came to meeting in reading an account in the newspaper of a circumstance that occurred lately in the experience of General Grant. We have all sympathized with General Grant in his affliction. We have honored him for the position that he occupied in the nation, and many of us have hoped that he would live long to do good among the people. But at one period of his sickness the doctors asserted that the disease was likely to prove fatal at any moment, and Mrs. Grant was called into the room where he was. Dr. Newman, and two or three of the General's medical advisers were present, and Dr. Newman in the excess of his religion, or of his soul, and probably with some faith in the ceremony, got a little water and baptized the General—that is, sprinkled the water upon him—in the name of the Father and of the Son and of the Holy Ghost. General Grant was at the time unconscious and not expected to rally. But one of the doctors went out to an attendant and asked if he had a little brandy? Yes. After procuring the brandy he injected a little into the General's veins, which speedily restored him to conscious-

ness. Dr. Newman on this recovery immediately said, "Oh! our faith and prayers have saved the General again. No, says the doctor." This incident I only mention to show that there are theories in the Christian churches and among its most noted ministers in regard to the ordinance of baptism, and probably the great majority of Americans at some period of their lives have been baptized—as it is called, some having been sprinkled in childhood, some in more mature years, others by immersion, having been raised among the persuasion called Baptists, whether or no, there is some little importance attached to this ordinance of baptism, and this ordinance of baptism, the Latter-day Saints accept in common with their fellow Christians, or with other so-called Christians. They believe in being baptized as a necessary consequence of their faith in God and in His Son Jesus Christ!

Now, how were the early Christians baptized? I do not think that there is a shadow of evidence in the New Testament that they were any of them baptized by sprinkling, or in any other way save by that of immersion. We read of some that were baptized in a certain place "because there was much water there." We read of others who were converted in the night time, and who went straightway and were baptized. We read that the Savior told Nicodemus that, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." We read that Paul in writing to the Romans said that they were buried with Christ in baptism, and that their being raised from the water was an illustration of the rising of the Savior from the tomb, and we are further told by Peter that as the ark saved

Noah, so also doth "baptism now save us." Baptism, indeed, was a divine ordinance. It was one of the steps in the science of religion having its own special position of power and blessing in the economy of God—one of the ordinances established for securing a certain measure or portion of salvation.

And after the disciples had thus been baptized they received the Holy Ghost by the "laying on of hands." Numerous illustrations of this fact might be pointed out; but as we are not speaking to heathens, as we are not speaking to skeptics, but to those who profess to believe the Bible, they can at their leisure refer to these illustrations, where the early converts had hands laid upon them for the gift of the Holy Ghost. And they can also look at the practice of the churches in our day, where in some denominations there is practiced the ordinances of confirmation and where the minister says unto those of his flock, "Receive ye the gift of the Holy Ghost." This was also one of the principles of the Gospel. This gift of the Holy Ghost was the source of life, the source of intelligence, the source of knowledge and understanding: it was the power of inspiration and revelation resting upon the baptized—the men and women who had accepted the Savior as their leader and guide.

I might multiply these illustrations of the science of religion. I might go on to show that there were other important elements in the teachings of those who were converted in early times to Christianity. The world today is full of organizations. It knows the weakness of individual effort. It is when men and women are aggregated that they wield large influence over mankind, and the early Christians were no

strangers to the advantages of organization. They formed themselves into little groups called churches. In some places in the New Testament they are called the "church," in other places "the Church of God," in others "the Church of Christ." In these organizations there were officers. There were men appointed to fill certain positions in these organizations. This implied rule, authority; their power and authority to teach are everywhere exemplified in the Acts and Epistles of the New Testament. So much so that one of the apostles tells us that God had set in His Church Apostles, Prophets, Teachers, Evangelists, etc., for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ. These were the officers, the most active members of the church—those who had charge of its interests—those who had charge of the spiritual and temporal education of these early converts in the Church. There was a Christian church, then, in the early history of Christianity. Men were organized into groups—into churches and belonged to the true church of which Christ was the head! So there are organizations called churches in our day, and in the age in which we live. But there is one great difference between our age and that one. And what is that? Why, there is diversity in our time. The Church of Jesus Christ, the Church of the former-day Saints, was an unit. There was no rebellion within its ranks, no division in its councils, no clashing theories taught by its apostles. There was no rival or other organization ostensibly Christian that could stand up and presume to dispute or deny that authority which the Church of God maintained. Yet in our time we have every variety of Church organization

—the Mother Church; the Episcopal Church; Methodism in all its forms and phases; Presbyterians, Baptists, and a host of others. These are diverse from each other in doctrine and sentiment and organization and theory and practice, and consequently unlike the primitive church as established by Christ and His Apostles. Now, can they with these differences, with these divergences, and with this variety of teaching—can they accomplish that designed by the founder of the original church? I hardly think so. Common sense says this is impossible. If the first church was divine in its order, divine in its ordinances, divine in its officers, divine in its institutions, if it was to accomplish a divine purpose, nothing short of that divine order could accomplish that purpose in this or any other age of the world. That is why Sectarianism has failed to bring the people to a unity of the faith. That is why it has not accomplished so much good as it might have done upon the earth. It is like a rope of sand. Every minister fighting, and every congregation quarrelling for the ascendancy of their own special and peculiar sect and faith. You go into any little village of a few scattered hundreds and you will find four or five churches there, each one endeavoring to perpetuate its own special idea, partly irrespective of the salvation of the masses. In fact they have become money making institutions. Ministers have become professionals. "They preach for money, and divine for hire." They are more content to ask the congregation what they shall preach than to stand valiantly for the truth as preached by Jesus Christ and His Apostles, and as recorded in the book which from first to last they profess to reverence and sustain.

This is the criticism of the Latter-

day Saints upon the religious world, and because of this criticism, because of this understanding, thousands and tens of thousands have been led to embrace that which is known to the world as "Mormonism."

What is "Mormonism?" It is a restoration, a re-revelation of the same principles that were practiced by the early Christians. They had not a doctrine, they had not an ordinance, they had not an officer, but what is taught and found in the Church of Jesus Christ of Latter-day Saints. Now, the world have no idea we have got away with them that far. Has it come about by our own wisdom? No, sir. Where did you get it? Right in the State of New York, through a chosen man—a boy, rather—by the name of Joseph Smith. Who was Joseph Smith? A man like you and I. Who were the old prophets? Who was Elijah? He was a man with all the failings of his fellow men; subject to like passions with his brethren. Who were the Savior's Apostles? Men like ourselves! Who was Joseph Smith? A young man with many weaknesses and follies, it may be, of his own, and some akin to the failings of those by whom he was surrounded. How did he acquire this knowledge and information? It was communicated from on high. The spirit of inspiration and revelation rested upon him. He held communion with God and with His Son Jesus Christ. He received the ministration of Angels, and the power and authority of the Holy Priesthood from those who once exercised that authority in the flesh and he was ordained and dedicated to introduce this order again among mankind. Do you believe that? We Latter-day Saints believe it. Nay, more, we know it for ourselves. We have had testimony

for year upon year in our experience that God was with him in manhood; that He enabled him to establish His Church, and that He gave him power to ordain others to go forth to the nations of the earth and gather the obedient and the good from the masses of mankind. The good I said. "Well," says one, "do you mean that you Latter-day Saints are any better than we are." I do not know that I do in this sense of the word. I mean that there was found scattered among the nations a people prepared of God for the reception of the truth. Individuals were looking for the salvation of Israel. They had been suffering under the inconsistencies, traditions and superstitions of the churches to which they belonged, and they were waiting for the coming of the man sent of God. And when he came or sent his representatives, there were thousands everywhere that heard the word gladly. Where? In enlightened America, in the land of Bibles, in the land of churches, in the land of culture, in the land of religious liberty, where every one is supposed to have the right to worship God according to the dictates of his own conscience, and with none to molest him or make him afraid. They accepted the teachings of this lad. Was he an educated person? No, not in the sense that the world would call education. He had not been raised in any college of our great country; he had not studied the classics; he was not born in Boston, or anywhere in its immediate vicinity; but he was taught of the heavens, he was inspired of God, and he went forth in the strength of that education, and Utah Territory spreading from the north to the south, from the east to the west is the product of his labors and the labors of the Elders that have

followed in his wake. "And," says one, "you believe this, that he was a prophet of God." Yes, we do. We will apply the same test that was applied in former days, the days of the Savior. Jesus said: If any man will do his will, he shall know of the doctrine whether it be of God or whether I speak of myself, and as was said of the Savior "we know that thou art a teacher sent from God, for no man can do the things that thou doest except God be with him," so we can say of the Prophet Joseph Smith. Though he was called in poverty and raised in ignorance, yet the Lord made him mighty, and no man unless he had been thus sent of God, could have accomplished the work that he has performed. You can find in this Territory people of every nationality almost. You can find them from every state of this Union. You can find people that have been identified with every religious organization. You can find people that are well up in the doctrines of the religious world, and who comprehend the truths that are taught to them from time to time. These have been gathered from the nations by the power of truth, by the influence that the Elders carried, and they have colonized and spread abroad until the population is numerous in all the valleys of this mountain country. Strangers come here very curious to know what kind of people these "Mormons" are. They come filled with prejudice and with hatred, with contention and strife. Many envy our prosperity, and some say, "If we let this people alone, they will take away our place and nation." Well, as I have said, this has been done by the power of truth, by the preaching of the simple principles that you can find in the Bible, and that can never, no never, be

overthrown. The Elders of Israel have never been met successfully by the combined learning of the ministers in Christendom. The Elders have gone for them like giants, while conscious of personal weakness; like little David, they have taken the sling and the stone gathered from the brook, until the heads of many Goliaths of our day have reeled and fallen beneath the blow.

This is what "Mormonism" is. It is nothing more, nothing less, than the restoration of the old Gospel under the sanction and approbation of the heavens. The Elders of Israel hold the authority of the Holy Priesthood to induct men into the Kingdom of God; to baptize in water for the remission of sins, and to lay hands upon them for the gift of the Holy Ghost, and as in olden times, the signs have followed the believer.

With this knowledge don't you think we can stand a good deal of this persecution to which we are subject? Do you think that bonds or imprisonment or death affects so sublime and decided a faith? "But," say some, "you are not persecuted for these things: you are persecuted for other things. Here is that offensive practice that you call polygamy, this is the great trouble between you and the fifty-five million of the nation." Well, who of that fifty-five million have we robbed in that? Have we taken any man's wife who may have passed through this Territory against his consent? What law have we violated in regard to this thing? Any law in this book (holding up the Bible) against it? Can you find it, you ministers, you religious professors, you widespread organizations? Have we done violence to the laws of God, or have we not honored the practice of the patriarchs? Have we not accepted

that which was approved of God in the ages that are past, and which gave men prestige as the favored of our race. Men whom we are told were the friends of God. "Ah, well," says one, "that was in the dark ages." Just so. But it was when God made Himself manifest among His children; when angels communed with those that dwelt upon the earth; when the spirit of revelation was felt among mankind; when the institutions of God's house and the ordinances thereof prevailed among the chosen people of God! And you call that a day of darkness! Boston was not known then, it is true. The great cities of this day had no existence in their present form. Civilization with all its concomitants were not then in existence, or like Sodom and Gomorrah under the hail of brimstone and almighty wrath, its cities might only have been found today, as great, dead, saline seas. The dark ages! The age of Abraham! The age of Jacob and the founding of the tribes of Israel. The ages of Samuel! The age of the Judges of Israel! The ages when God made Himself manifest among that great people in delivering them from the hand of the iron rule of Pharaoh, and gave unto them a goodly land. The ages that gave David and Solomon and the magnificent Temple of Jerusalem. Dark ages, that brought on to this stage of action the Savior of mankind! Dark ages, when the church which He established, flourished in the midst of persecution, when its leaders suffered martyrdom. Dark indeed, if they had not had the light of the Gospel; if they had not had this sunshine of inspiration; if they had not known of the power of God; if they had not had a testimony within themselves that they had received that

which would enhance their welfare not only in this life, but the life to come. Would to God we had again a renewal—nay, a glimpse of the dark ages of the past, and that the same benignant light was now spreading throughout this our land with its Christian churches, schools and colleges, that its corruptions and evils might hide their head and be banished from the midst of sorrowing mankind.

This, then, as I have intimated to you, is "Mormonism." It is the power of God unto salvation to all those who shall obey. And the promise is not unto us only, but unto our children, and our children's children, down to the latest generation. And if men and women anywhere, want that salvation which comes of God, which comes of the Gospel, which comes of the acceptance of Jesus as the Savior of mankind, they will have to find it in "Mormonism" as the world call it, or in other words in the restoration of the Gospel of the Lord Jesus Christ; and if they want men to induct them into that Kingdom, to baptize them in water for the remission of sins, to lay hands on them for the gift of the Holy Ghost, they

will have to find them in the Church of Jesus Christ of Latter-day Saints, the poor, despised, derided, and as men believe everywhere, ignorant people in the valleys of the mountains, called "Mormons;" whose faith and institutions are now sought to be overthrown by their enemies, by legislation of Congress, by proclamations of Governors and the action of the Courts, they will find salvation with that people just as assuredly as in primitive Christian times the Pharisees, the Sadducees, and other sectarians, found salvation at the hands of the fishermen of Galilee.

I presume I have taken up all the time that is necessary; but I pray that the power of God may rest upon this congregation; that strangers may lay aside their prejudices and preconceived notions in regard to the Latter-day Saints; that they may be willing to believe that some good may come out of Nazareth, even from here; that every man and woman professing to be a Saint of God, may be able to give "a reason for the hope that is in them," in the name of Jesus Christ, Amen.

**PRIESTHOOD—ITS AUTHORITY NECESSARY TO
ADMINISTER IN THE ORDINANCES OF THE
GOSPEL—THIS PRINCIPLE WELL ILLUSTRATED IN THE
LIFE AND EXAMPLE OF THE PROPHET JOSEPH—JESUS
OFFICIATED BY VIRTUE OF THE MELCHIZEDEK
PRIESTHOOD—DESCENT OF THE PRIESTHOOD FROM
ADAM—NECESSITY OF TEMPLES IN WHICH THE POWER
OF THE PRIESTHOOD CAN BE EXERCISED FOR THOSE
WHO DIED WITHOUT THE GOSPEL—RESTORATION OF
THE PRIESTHOOD IN THESE LAST DAYS—THE
LEGITIMATE ACTS OF THOSE HOLDING THE
PRIESTHOOD ARE ACKNOWLEDGED AND RATIFIED BY
THE LORD—BINDING POWER OF THE HOLY
PRIESTHOOD—OPPOSITION OF SATAN TO THE
PRIESTHOOD—VIRTUES OF THE LATTER-DAY
SAINTS—CONCLUSION.**

DISCOURSE BY PRESIDENT GEORGE Q. CANNON, DELIVERED IN THE TABERNACLE,
OGDEN, SUNDAY MORNING, OCTOBER 18, 1884.

REPORTED BY JOHN IRVINE.

I will read a portion of the 7th chapter of Paul's Epistle to the Hebrews.

[The speaker read the whole of the 7th chapter.]

Proceeding he said: This chapter that I have read in your hearing is the 7th chapter of Paul's Epistle to the Hebrews. In this entire book of Hebrews, Paul reasons with the Jews, unto whom the epistle was addressed, to show them that Jesus, the Son of God, whom they had crucified, was a Priest after the order of Melchizedek, and that the Priesthood which had been taken away during the days of Moses in the wilderness, had been restored through Him. The Jews entertained the idea that Priesthood necessarily came through the tribe of Levi, and that the power and the authority

thereof—that is, to minister in all things pertaining to the Priesthood were confined to that tribe, and that no one had the right outside of that tribe to officiate in the ordinances pertaining to God and to mediation between God and the people or the people and God. But Paul very clearly proved in his reasoning with them that there was a Priesthood higher than that which had been exercised by the descendants of Aaron.

It is well for us, who, as a people, believe in Priesthood, that we should understand the nature and character and power of the Priesthood which God confirms upon man when He calls him to act in His stead in the midst of the people. As a people we differ in our views upon these points from almost every other church.

There are one or two sects in existence which attach a great importance to Priesthood, but the most of them which form the so-called Christian world reject the idea of Priesthood, and deny that it is necessary for it to be bestowed upon man. This feeling has doubtless arisen as a consequence of the abuses that have grown up through the maladministration of what is termed the Priesthood. In rebelling against the Catholic Church and its pretensions men have gone to the other extreme, and have discarded the idea of Priesthood entirely, and claimed that all men are alike before God; that all men are equally endowed with authority from God, and to exercise the power and the authority that were originally bestowed upon those who held the truth.

In these last days, in the organization of this Church, God, in His infinite wisdom, impressed upon his servant Joseph Smith the necessity of there being a rebestowal of the Priesthood, in order to give him the authority to officiate in the ordinances of the Kingdom of God. This must have been impressed upon the prophet's mind at a very early day, from the fact that, notwithstanding he had been brought up among the protestant sects, and had doubtless shared in the views which they entertained respecting the right of all men who were impressed by the spirit, and who were prompted by an inward call to act as ministers of God, he refrained from attempting in the least degree to do anything in the name of God or of Jesus Christ until he had received the power and authority from on high through the bestowal of the Priesthood upon him. The revelations he had received from the Lord, with the ministration of holy angels, did

not, he plainly perceived, authorize him to act as a minister of the Lord in the administration of ordinances. He never attempted to do anything in administering ordinances, or anything that a Priest might do, until he had been ordained of God through the administration of John the Baptist. Then, and not till then, did he officiate in the ordinance of baptism. Much as he and his companion desired that ordinance; much as they desired to become participants in the blessings that flow from the reception of an ordinance of that holy character, he never attempted, until he had been thus empowered from on high, to administer it.

Now, the prevalent idea in the world has been that if a man should be so favored as to receive the ministrations or visitations of angels, or to receive any manifestations of what might be termed a supernatural character, he would be completely invested with the power necessary to preach the Gospel unto his fellow men and to administer all the ordinances thereof. But the Prophet Joseph not only received the ministrations of angels, but actually had revelations from God, which are written in the Book of Doctrine and Covenants, and which are now the word of God to the Church. He received these revelations through the inspiration of the Almighty. He also by means of the Urim and Thummim translated the Book of Mormon; was, in fact, a seer as well as a revelator; had the spirit of prophecy to predict those things that should take place in the future, and many events that have since taken place were prophesied of by him before he was really ordained of God to administer the ordinances of life and salvation. I know that this is an exceptional instance. It may be possible that there is not another

like it in the history of our race where a man was so highly favored of God, endowed with such authority, such power and had such manifestations of the mind and will of God as he received without having the Holy Priesthood. But it accords with the ideas so frequently expressed by the brethren respecting the Prophet Joseph and many others, that they were ordained before the foundations of the world were laid to come forth and accomplish the labor and the work that they did. There is no room for doubt in regard to the truth of this statement that is so frequently made. In the early boyhood of the Prophet Joseph, he was moved upon in a mysterious manner to seek unto God. By the exercise of a faith that was uncommon, and in fact it may be said unknown upon the earth, he was able to receive the ministrations of God the Father, and of His Son Jesus Christ; thus showing in the very beginning of his career, that he was a man or a spirit that was highly favored of God—a man to whom God desired to give particular manifestations of his kindness and goodness and power, and this was followed up from that time until his death by continued manifestations of the favor and the will and the power of God unto him. But it is a remarkable fact—and I wish to impress it, I think it is worthy of remembrance by all of us—that notwithstanding the Prophet Joseph had all these manifestations, and was, as I have said, a prophet and seer and revelator, he never attempted—notwithstanding the ideas that were so prevalent among mankind, and especially in the region where he lived and where he received his education—to officiate in any of the ordinances of the house of God, or of the Gospel of salvation, until

he received the everlasting Priesthood. When that was bestowed upon him; when he received the Priesthood after the order of Aaron, and was ordained by the angel who alone held the keys, who was a literal descendant of Aaron, and by virtue of that descent entitled to the keys of that Priesthood, having exercised the authority thereof while in the flesh—then and not till then did he administer the ordinance of baptism for the remission of sins. And then he refrained from acting in ordinances belonging to the Melchizedek Priesthood, that higher Priesthood, by the authority of which the baptism of fire and the Holy Ghost is administered unto the children of men. Having authority to baptize in water given unto him, he did not go any further, until the Lord in His kindness and mercy bestowed upon him, through the administration of those apostles who held the keys after the death of our Savior, the authority to administer in those higher ordinances and to exercise the power and authority of this higher Priesthood. This illustrates most perfectly how careful men ought to be in acting in the name of God, not to overstep the bounds of the authority conferred upon them, but to carefully keep within those limits that are assigned to them in which to exercise authority. It is a lesson unto us as a people. We should be particular ourselves and should impress every man with the great care that he should exercise to confine his acts to the authority which he has received from the Almighty.

Jesus himself, no doubt, was equally careful in regard to the authority which He held. He was called to be a Priest after the order of Melchizedek—that is, this higher Priesthood. He exercised the authority thereof among the children

of men. He still is a Priest after that holy order. It was by virtue of that Priesthood that He officiated in the ordinances that He administered unto men. Though the Son of God, the Savior himself, did not attempt, because of His sonship, because of His high descent, to officiate among the children of men aside from and independent of the authority of the Holy Priesthood, that is, the Priesthood after the order of Melchizedek. It was by virtue of that Priesthood and authority that he officiated, that he administered the baptism of fire and of the Holy Ghost, which John the Baptist announced unto the people he would do when He came. Jesus in administering that baptism and conferring that blessing, did so by virtue of and in the authority of the Melchizedek Priesthood. He would not, as I have said, have dared to do this independent of that authority; so in laying His hands upon His Apostles He conferred upon them this power and this authority. He commanded them to go forth and administer unto the children of men by virtue of that power and authority, and the Church that He built up, and this Church of His that is now established in these last days, and the officers of it, derive their authority from that source. It has come down legitimately from the days of Melchizedek; in fact it has come down from our great father Adam. He received the Priesthood of the Son of God; He was ordained to that Priesthood, and it has come down by lineal descent from him unto all his children who have that authority today and who exercise it upon the earth. It can be traced in the same manner as the descent of man can be traced. It can be traced to Father Adam. He received it through angelic administration.

It was bestowed upon him and upon his son Abel and upon his son Seth, and from them it has come down through the line of the Priesthood—from Seth to Enos, from Enos to Cainan, from Cainan to Mahalaleel, and so on down until the days of Noah, who received it from his grandfather. These men were ordained in their various generations to this Priesthood, the Priesthood after the holiest order, the Priesthood after the order of the Son of God. By virtue of this Priesthood Noah and his sons ministered and labored, as we are told, among the children of men to persuade them to forsake their sins and to turn to righteousness, lest the Lord should overwhelm them with a flood. This flood had been predicted long before it came. Enoch had beheld it in vision, and he went forth, as we are told in the record that has come down to us from him, and labored to the best of his ability among the children of men to avert the dreadful consequences of this threatened flood, which he had been informed by the Lord would overwhelm the inhabitants because of their wickedness. He labored in this Priesthood for 365 years and upwards—that is, he walked with God for that length of time—and by the exercise of that Priesthood he obtained such great power from God that he and his people were translated. Zion was not. It was taken to the bosom of the Lord. The Priesthood, however, was still left. His son Methuselah received it, and he bestowed it upon Lamech, and Noah received it, from Methuselah, and the sons of Noah received and exercised the authority of it in the midst of the children of men in order to save them, but were unsuccessful. Melchizedek received it, and because of his greatness and the power that he attained unto

with God, he became so distinguished that the Priesthood after the order of the Son of God has been called after his name from that time until the present, to avoid, as we are told in the revelations, the too frequent repetition of the name of our Lord and Savior Jesus Christ. Then Abraham received it, and he bestowed it upon his children. Moses, however, received it through a different line, as we are told. He received it from his father-in-law, Jethro, and exercised it among the people. It was the same Priesthood that his ancestor Abraham held, and by it he performed the mighty works that he accomplished.

To return again to Melchizedek. We find here that Paul in speaking about him says that he was "King of peace." And he goes on to say, as we have it translated, that he was, "Without father, without mother, without descent, having neither beginning of days, nor end of life," and the whole Christian world have gone astray over this expression of Paul, not being able to understand it, thinking that that which I read in your hearing referred to Melchizedek himself, when in reality it was the Priesthood he bore. It was after the power of an endless life. It had no beginning; no end. It is eternal as our Father and God, and it extends into the eternities to come, and it is as endless as eternity is endless, and as our God is endless: for it is the power and authority by which our Father and God sits upon His throne and wields the power He does throughout the innumerable worlds over which He exercises dominion. It is the power and authority by which the Son of God, our Lord and Savior Jesus Christ, has attained unto that which has been promised unto Him, and by which He has become the

Savior and the Redeemer of the world.

This Priesthood, as I have said, came down unto Moses, but the children of Israel would not have it in their midst. We are told very plainly in the revelation that Moses sought diligently to sanctify his people and to lead them into the presence of God by means of this Priesthood, but they would not have it. The ordinances of godliness that were administered by it were not acceptable to that generation; they rejected them, and besought Moses to stand between them and their Father and God, for they could not endure His presence. Hence the Priesthood was taken away, and there was no exercise of the power and the authority of it among the Jews, except occasionally, when Prophets received authority from the Lord, until the days of the Savior, when it was restored once more in its fullness and in the plenitude of its power to the earth, and men began to exercise the authority thereof.

My brethren and sisters, we are building temples at the present time in which we have ordinances administered unto us for those who have died. Why is this necessary? It is because the Priesthood of the Son of God was withdrawn for a long period of time from the earth. The children of men have been born, they have lived, they have died without any of the ordinances being administered unto them by those who held the Priesthood of the Son of God. It is true that many sought after God in a certain manner and according to the light they had, and many obtained some degree of knowledge concerning God. Some of them had a testimony of Him through their faith and died at peace with God. Many of our ancestors

lived in this condition, and God bore witness to them by His Holy Spirit that He was pleased with them. But what of that? Is that all that is necessary to place them in a saved condition? By no means. Something more than that is necessary to obtain for them the full remission of their sins and to place them in a condition where they can be saved and exalted in God's presence. As I said to you in the beginning, something more was necessary for Joseph than that he was a Revelator, a Seer, and a Prophet to constitute him a servant of God empowered to administer the ordinances of life and salvation. A Wesley, a Luther, a Calvin, a Wycliffe, and a host of others who have arisen in the world, imbued with the highest and purest motives, and the highest and most intense desires for the salvation of their fellow men, have labored zealously to turn men to God, and to bring them to a knowledge of the Savior; but they have not had the authority of the Holy Priesthood. They themselves could not usher people into the Church of God. They could not legitimately administer an ordinance pertaining to the salvation of the human family. Yet God, in many instances, accepted of them, where they sought unto Him according to the best light they possessed; He accepted of them and their labors, and He witnessed unto them, by the outpouring of His Spirit upon them, that He was pleased with them and He whispered peace to their souls. In every land, in every nation, and among the people of every creed, men and women of this kind have been found, and according to their faith and diligence their works have been acceptable to our Father. Men have thought that the Christian lands and the Christian people, so

called, have been the most favored of God in this respect. No doubt they have, because they have had knowledge concerning the Savior that other lands and other peoples have not had; but in pagan lands, where the name of Jesus has never been heard, where men have sought after God and endeavored to live according to the light that He has given unto them and the Spirit that He has bestowed upon them, and which He bestows upon every man and woman born into the world, He has accepted of them, and in the day of the Lord Jesus, the heathen will have part in the first resurrection. Our ancestors have, in common with others, been destitute of the power and the authority of the Holy Priesthood. Hence we build temples; hence we go into these temples and attend to the ordinances of life and salvation for our kindred who have died in ignorance of this power, or were in a position where they could not have it exercised in their behalf. They could not be baptized for the remission of their sins; they could not have hands laid upon them for the reception of the Holy Ghost; they could not have any other ordinance administered unto them, because the authority to administer was not upon the earth, and whatever might be done in the name of God or in the name of Jesus, by those who thought they had the authority, or who assumed to possess it, was of no avail so far as salvation was concerned; so far as acceptance by the Lord our God is concerned it was as though nothing had been done. Hence it is that in these last days, God having in His great kindness and mercy, opened the heavens once more and sent from heaven that authority which has so long been withdrawn—God having done this,

we are put in possession of the authority to administer to each other the ordinances of life and salvation, and not only to administer to each other, but to exercise that authority in behalf of those who have lived before us, lived in ages that are past, so that we can connect generation unto generation until we reach back to the time when our ancestors did hold the Holy Priesthood. In this manner the work of salvation will progress, until throughout the millennium, temples will be built, and the servants and handmaidens of God will go into these temples and officiate, until all who have been born upon the face of the earth, who have not become sons of perdition, will be redeemed, and the entire family be reunited, Adam standing at the head.

You can see, my brethren and sisters, the importance there is in our having the Priesthood of the Son of God in our midst. You see how necessary it is that it should be exercised and exercised properly. You can see how necessary it is that the ordinances of life and salvation should be administered by those who are legitimately ordained to this authority. When a man lays his hands upon the head of his fellow man and professes to bestow authority, the mere profession of that authority will avail nothing unless he has indeed the authority and has it legitimately. A man who may profess to have the authority; a man who may say I have ordained this person or the other person, unless he has the authority to do so is a mere pretender, and his acts cannot be recognized nor acknowledged of God. I believe the time will come when it will be necessary for every man to trace the line in which he has received the Priesthood that he exercises. It is therefore of great

importance in our Church that records should be kept, and that every man should know whence he derives his authority—from what source, through what channel he has received the Holy Priesthood, and by what right he exercises that authority and administers the ordinances thereof. I believe this is of extreme importance, and that where there are doubts as to a man's legitimately exercising that authority, that doubt should be removed. Every man should be careful on this point, to know where he gets his Priesthood; that it has come to him clean and undefiled, legitimately; and when men are cut off from that Priesthood by the voice of the servants of God, there is an authority on the earth which God recognizes in the heavens, and that man is cut off from the Priesthood. He said in ancient days in speaking to His Apostles:

"Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

"Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

In these last days God has, in like manner, restored this same authority of the Holy Priesthood. He has restored to man the power to bind on earth and it shall be bound in heaven. He has restored the authority to remit sins on earth, and He, the Great Eternal, our Father in heaven, says that when these sins are remitted they shall be remitted, but when they are not remitted they shall stand against those who commit the sins.

Therefore, there is this authority in the Church, and you can witness the exercise of it, and the power of it, in your own experience. When-

ever the voice of the people of God, and the authorities that God has placed in His Church, whom He has ordained—whenever they lift up their hands against a man to cut him off from the Church, to withdraw from him the authority of the Priesthood that he has exercised, in every instance without a single exception, from the beginning of this Church until today, God has most signally and wonderfully manifested His approval of their acts and has withdrawn from that man (whosoever he may be, however great and mighty he may have been in the Church), His power and His blessing. It was so with Oliver Cowdery, the companion of Joseph, the man who received with him the Priesthood, upon whose head John the Baptist laid his hands, and upon whose head, also, the Apostles Peter, James and John laid their hands. These glorious blessings and favors that God gave to him did not prevent his falling into sin. When he did fall into sin and the Church and the Priesthood united in lifting their hands to cut him off from the Church, and take from him the Priesthood and the authority that he had so powerfully exercised and which God had favored him with so much, God recognized the action. Other men fell, also. Six of the original twelve fell into transgression. They were men of ability, men of talent. Some of them were greatly favored. Lyman Johnson had wonderful manifestations given unto him; but when he fell into transgression and the Church with the Priesthood united in lifting up their hands against him the power and authority that had distinguished him before was withdrawn and he became as other men. And so with all of them. So with Sidney Rigdon, that mighty man,

that eloquent man, that spokesman for the Prophet Joseph, of whom the Book of Mormon had spoken for hundreds, yes, it may be said for thousands of years before his birth. He also, when the Priesthood and Church in Nauvoo lifted up their hands against him, fell like Lucifer, who once was a mighty angel in the presence of God, and exercised great authority; like Lucifer he fell, and the authority and power that had attended him were withdrawn, and he became like unto other men. This has been the case in every instance. Can you point out an exception? Look at them wherever you see them, the men that have held the Priesthood, who were bright and influential and powerful, whom God blessed, whose administrations God sealed when they were in the possession of that authority, exercising it in purity and in singleness of purpose—when this was the case He was with them; but when they went into transgression and fell and the Priesthood was taken from them, they became weak, and their strength was gone. They are marked among the people wherever you see them. Thus showing that God in these last days confirms the promise that He made unto His servants, that whatsoever they bound on earth should be bound in heaven, and that whatsoever they loosed on earth should be loosed in heaven.

It is by the exercise of this power in our midst that we are preserved. God has given it unto us. It is true He has placed this authority and power, it may be said, in earthen vessels. He has chosen weak men, fallible men, men who are subject to all the failings and weaknesses of human nature. But, nevertheless, it is the authority of God. It is the authority by which He has built up His Church in all ages. It is the

authority, the only authority upon the earth that can act in His name. When a man has this authority and goes forth and confines himself to its legitimate exercise and keeps within the bounds of his authority, God is with him; God confirms that which he does; God places His seal and His blessing and approval upon his acts; and though all the earth should endeavor to undo them and to say they are of no effect, they will stand, nevertheless, and in the Courts of heaven will be recorded and confirmed. There is no power among men that can disannul these acts, that can revoke or invalidate them in any manner. It is this that raises this Church beyond the power and reach of man. Courts cannot affect in any manner the decisions or the acts or the ordinances that are administered by the servants of God. That which is done in the name of the Holy Priesthood will stand and will be fulfilled both in the world and out of the world, both in time and in eternity. Hence it is that when an Elder goes forth in the authority of the Holy Priesthood, and baptizes a candidate who has repented of his sins, God confirms that ordinance; God remits the sins of that individual; God by bestowing His Holy Spirit witnesses unto that soul that his sins or her sins are remitted. In like manner when an Elder lays his hands upon the head of a man or a woman who has been thus baptized and says unto that individual, "Receive ye the Holy Ghost," God in heaven, bound by the oath and the covenant that He has made, bound by all the conditions that pertain to the everlasting Priesthood, will cause the Holy Ghost to descend upon that soul, and he or she will be filled therewith. He receives the baptism of fire and the Holy Ghost, and it

stands on the earth and it stands in heaven recorded in favor of that soul if he continues to observe the conditions under which that baptism and confirmation are administered. There is no human power that can deprive that individual of the fruits of that blessing which has been thus sealed upon him by authority of the Holy Priesthood.

So with other ordinances. When men go forward and attend to other ordinances, such as receiving their endowments, their washings, their anointings, receiving the promises connected therewith, these promises will be fulfilled to the very letter in time and in eternity—that is, if they themselves are true to the conditions upon which the blessings are promised. And so it is when persons go to the altar and are married for time and eternity. When the man who officiates says: "I seal upon you the power to come forth in the morning of the first resurrection, crowned with glory, immortality, and eternal lives," just as sure as that promise is made, and the persons united (to whom the promise is made) conform with the conditions thereof, just so sure will it be fulfilled. There is no power anywhere in existence that can invalidate the force, the efficacy, or that can prevent the fulfillment of that promise when it is pronounced upon a man and woman by the authority of the Holy Priesthood—that is, there is no power but that which they themselves can exercise. It is a remarkable fact, that there is no blessing that God has promised unto us that any human being, that any angel, or any devil can take from us. There is no power of that kind that can take it from us. But a man himself, by sinning, can rob himself of his blessing; he can prevent its fulfillment; but no human being can do

it beside himself. Remember this, Latter-day Saints; remember it, and treasure it up in your hearts, that you have salvation within your own keeping. If you are damned, you damn yourselves; you will be the instrument of your own damnation. It will not be because God will damn you; it will not be because Satan has such power that he can take away every blessing from you; it will not be because of anything of that kind. How will it come about? It will come to every soul by wrongdoing on the part of that soul. He or she alone can bring condemnation on himself or herself. There is no other power can do it. Hence if we are damned we shall have no one to blame but ourselves; we shall have no one to condemn but ourselves; it will be the result of our own agency, the exercise of that power which God gave to Adam and Eve in the Garden of Eden when he said, "Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shall not eat." He gave them their agency. He said to them: "You can eat of every tree but one, and you can eat that also; but I forbid you to eat of it, the tree of the knowledge of good and evil; if you do eat of that tree you will have to endure the penalty."

In the exercise of their agency they did eat of that tree, and the result was expulsion from the garden of Eden and death. And so it has been with all the rest of the human family from that time unto the present. Every one of us will bring upon ourselves either salvation or condemnation as the case may be, according to the manner in which we exercise our agency before God. It is by this Priesthood and the exercise of it, that the blessings of

God will flow unto us. It is by this Priesthood that we are bound together. God has surrounded us by bonds that are indissoluble. They cannot be separated. Time cannot wear them out. They will endure throughout eternity. It is a most wonderful tie, the binding tie of the Holy Priesthood. Never were a people upon the face of the earth since the Priesthood was among men, so bound together as we are being bound; and this is the glorious feature of the tie that binds us together; it can only operate upon those who are righteous; it can only have effect when righteousness prevails and where people live in such a manner as to receive the promises of God. A man who practices wrong may have all these blessings pronounced upon him; he may have been baptized and have had hands laid upon him; he may go through the Temple and have wives sealed to him and have every blessing promised unto him that is promised to the most faithful of the children of God, and yet if he does not live so as to be worthy of these blessings he will not receive them; he will, sooner or later, be bereft of them and left destitute. This is the glorious feature of this great tie that God has restored to the earth. It only binds the righteous. It does not bind the wicked to the righteous. It does not bind the wicked to the wicked. Its power and saving force can only be exercised or enjoyed where righteousness prevails. Hence when the people of God come forth in the resurrection, they will come forth pure. There will then be a separation of the wicked from the righteous. The righteous will enjoy their own society. In this probation it seems to be designed in providence of our God that we should

all be mixed up together—no thorough separation. When we came to these valleys we thought we had left the world behind us. We thought that because these mighty mountains, which reared themselves on every hand as an impassable barrier between us and the rest of the world, Babylon was left behind. We thought we could live comparatively pure lives, and that we would be comparatively free from the associations of the world. But such ideas have been dispelled—very rudely dispelled—by that which has occurred. Babylon followed us. We find that these mountains are not sufficient to divide us from the rest of the world; that we must share with the rest of mankind the evils and the blessings that pertain to this mortal condition of existence. We have these circumstances to contend with. We are mixed with the wicked. The tares and the wheat grow together, and will grow until the harvest. This seems to be designed in the providence of our Father. But the time will come when there will be a separation, a final separation, of the righteous from the wicked, and that separation will be brought about by the exercise of the Priesthood which God has bestowed. That Priesthood will draw up from the earth the pure, the holy, the worthy. It will draw them up to the society of God. Everything that is not pure will be left behind. Then we will feel and know the value of that tie. By it the man will draw his wives to him; by it the father and mother will draw their children to them; by it generation will be linked to generation, until all will be united clear back to our father Adam, the father of the human race on the earth. All this will be accomplished by the power and authority of the Priesthood.

Do you understand, then, why the Priesthood of the Son of God is hated; why the lives of the servants of God are sought after; why it is that they are sought to be imprisoned and ensnared in various forms? It is because the adversary of souls knows full well that if this Priesthood remains on the earth, then farewell to his authority, farewell to his kingdom, farewell to the dominion that he has exercised over the children of men. It cannot continue its existence. He knows that as well as we do. He understands it perfectly. Hence he has ever sought to destroy from the face of the earth the men who have held the Priesthood of the Son of God. He was not satisfied until the earth drank the precious blood of the Savior of the world, and the life of every man who has held the Priesthood, and has exercised it from the days of righteous Abel down to the present time, has been sought for to a greater or less extent by they adversary of souls. He has used men as his agents to accomplish this. He cannot himself come here and exercise his power in his own person, because it was forbidden him, and his angels who rebelled with him, in consequence of their great transgression, that they should have tabernacles of flesh. This was their punishment, that they should not have tabernacles of flesh. But from the day he entered into the serpent in the garden of Eden to the present he has sought, through the agency of man or beast, the lives of those who have held the Priesthood. In this way he has sought to exercise his power and authority among men. He did so with Cain. Read in the Pearl of Great Price what he did with him; how he tempted him, and how Cain succumbed to his temptation. He said to Cain, "Believe it not," and he has been using

the same words to all the children of men from that time to the present. "Believe it not!" When the servants of God have proclaimed the truth Satan has ever been ready to say, "Believe it not!" He has instilled into the minds of the children of men hatred for the truth—that is, every one that has been willing to listen to him. He has entered into them, taken possession of their souls, and has used them to accomplish his wicked purposes. He has done this through man. He could not do it without he had some tabernacle to operate through. He could not deceive Eve—or did not deceive her—except through the means of the serpent. He entered into the serpent. The serpent was willing, doubtless, to let him enter, and he spoke through the serpent. It was the mouth of the serpent, but it was the voice of Satan that beguiled the woman. He was determined that God's work should not prosper in the earth. He has determined that the children of men shall do as he wishes. He has been angry from the beginning because his plan was not adopted; because the Father did not see proper to select him to save man without the exercise of man's agency; because of this he has determined that he will destroy the work. He has drenched the earth with innocent blood to accomplish his purpose. He is still engaged in that work. He would destroy us if he could. See what is being done all over the Territory. See the agencies that are at work. See how many men are being used by the adversary of souls to accomplish his purposes in regard to this people—a people unexampled for sobriety, for temperance, for industry, for frugality, for kindness, for good order, for all the virtues that men revere. Where

can you find a people like them? There is no place upon the face of the earth where these virtues are better exemplified in the lives of the people than they are in Utah Territory. What woman cries aloud in our streets because of being defiled? What woman cries in vain for protection in all our land, from east to west, from north to south? Has the cry of distress gone up? Has the cry of the poor and the oppressed ascended from these valleys unto God unheard by the people? Do orphans and widows mourn and weep because of the circumstances which surround them? No, not in any part of our land. Not a beggar to be seen throughout all our settlements. No cry of distress either from man or beast. Virtue is upheld. Women are shielded as safely as they were when they were infants in their mother's bosoms—shielded from harm, shielded from the seducer, from those who would wreck their happiness. This is the case throughout all our society. Do drunkards flourish among us? Are they encouraged? We know they are not. Are persons encouraged in litigation and quarrelling? No; nowhere in the land is there anything of this kind. Peace prevails; good order prevails; quarrellings are seldom heard; virtue is protected and encouraged. Marriage is encouraged everywhere. Yet on this land we are threatened as a people because of these things. Our liberty is jeopardized. All kinds of machinery are put into operation to destroy us, or to entrap and ensnare us, and deprive us of liberty.

Thank God, my brethren and sisters, for the restoration of the Priesthood. Thank God for the blessings we receive every day.

Thank God for the persecutions we are called upon to endure. As the Savior said, let us rejoice and be exceedingly glad because the wicked array themselves against us in this manner. It is a testimony to us that we are not in harmony with the wicked; that we are not taking the course that Belial would like us to take; that we are pursuing the path that God has marked out for us. We can do this with perfect safety, and with the perfect assurance that it will all come out right. As I have said, there is no power that

can separate a virtuous man and woman who have been united by the power of the Holy Priesthood; no power can do it; they must do it themselves if done at all. These ties that bind us together will endure through time and eternity. Let us so live that we shall never forfeit our claim upon the promises of our God, and that we may ever be faithful from this time forward, until we receive the fulfillment of all those promises in the presence of God and the Lamb, I ask in the name of Jesus, Amen.

**PROSPEROUS CONDITION OF THE LATTER-DAY SAINTS
IN THE VALLEYS OF THE MOUNTAINS—THE KINGDOM OF
GOD IS ONE OF PEACE, WHILE THOSE OF THE WORLD
ARE KINGDOMS OF WAR AND
OPPRESSION—EXHORTATIONS TO FAITHFULNESS—WE
MUST TRUST IN GOD AND HE WILL PRESERVE US—THE
SAINTS ARE NOT USING CARNAL WEAPONS TO DEFEND
THEMSELVES AGAINST THE INDIANS, NOR AGAINST
THEIR ENEMIES—IF NECESSARY, WE SHOULD BE
WILLING TO GIVE OUR LIVES FOR THE CAUSE OF
TRUTH—THE BLESSINGS OF GOD INVOKED UPON THE
SAINTS.**

REMARKS BY APOSTLE FRANKLIN D. RICHARDS, DELIVERED AT THE GENERAL
CONFERENCE, HELD IN LOGAN, APRIL 6, 1885.

REPORTED BY JOHN IRVINE.

The Latter-day Saints have very great reason to rejoice and to be exceedingly glad before our Father who is in heaven and before the people here on the earth. If we take a look at our condition, and

consider the same carefully—whether it be in temporal matters or in spiritual concerns—we are better and more comfortably situated to-day than any other people of the same number anywhere on God's

footstool. If we take into consideration our present condition as to the comforts of life, we are better situated today with grain in our granaries and food in our houses, than any other people of the same number upon the face of the earth, or that can be found located together upon the same extent of territory anywhere. If we take into consideration our condition as to homes, there is a greater proportion of this people today who have comfortable homes of their own than can be found anywhere else; more of them have no need to strive for the privilege of earning a living, as a great many of our people had to do before they were gathered when they often found it difficult to obtain employment, and even if successful were obliged to work by the piece or by the day, receiving their pay regularly at the end of the week, and in this way measuring the conditions of their living by the amount of means which they were permitted to earn. In this manner life or existence and its comforts were measured out to them. There was comparatively no room for the exercise of enterprise, of skill, of native wit, and those qualities which God has placed in their nature, and which He designed they should practice and thus become wise and skilled by their own ingenuity.

We sometimes feel that we are oppressed, that we are pinched and persecuted by the people who are intruding upon our rights, and trampling upon our liberties, but as yet we know but little, comparatively speaking about oppression. The people of the countries of Asia and of Europe, with all of the liberty that they enjoy, are under the most severe daily oppression, continued dependence and subordination to those that are over them. In those

countries there is a feeling of fear—fear of their rulers, terror in their minds caused by the dread of threatening war which is liable at any time to come upon them with all its horrors. In every national dispute that arises they see and feel at once the liability that their sons, fathers, neighbors and kinsmen may be drafted and sent off to the war, perhaps never to return. And their hearts are filled with fear and anxiety over this and other similar things.

We see in newspapers that in Egypt, China, Central America, and almost everywhere else the air is thick with the mists and clouds of war. Where is the mother or sister, father or son among us that is today away from one of their kindred on account of war? The worst you have to dread is a short imprisonment and a few hundred dollars fine; that is the worst thing you can find to mourn and worry over. Why, bless your dear souls, there is not another community of the same number anywhere on the whole earth in which there is to be found such settled peace as right here among this very people that are before me, and the people that fill this territory all around us. And yet you think the times are terribly hard with your granaries full of wheat that you cannot sell, with large quantities of potatoes and vegetables that you cannot dispose of, with flocks and herds about you; because you cannot sell your products and get as good prices as you would like, some of you think you are in a terribly distressed condition (Laughter).

I wish the Saints would put away these foolish ideas. I want to have you realize that you are in a condition of peace and plenty, with liberty, too, for God has made you free.

God has made His people free from the bondage of sin and death; we are at liberty, and there is no power on the earth that has the ability to fasten the shackles of sin and Satan upon us. It all depends upon our own conduct, as to whether we are and shall continue free.

In almost all of the countries from which you came and in the nations that surrounded you in your former homes, people are taxed with a taxation that is oppressive. On the green Isle of Ireland, where the poor and afflicted are numerous there are people who have to pay a rent of five pounds an acre for land, and they must raise sufficient off it to support their families, and raise the money to pay the rent. But here we can buy or take up land, and have it, too, for the taking, but some of us consider it an awful job to fence it (Laughter). No, we don't know anything about oppression, as compared with the Jews, the Poles and the Irish. In older portions of the United States, we never could have enjoyed the blessings we enjoy here; we never could have located and built up our towns and cities; as it was the mobs plundered us of our homes and drove us out here to this part of the earth. It was like a new world; it looked so entirely new, that it seemed as if the work of creation was scarcely finished. By the blessing of God we brought life with us and life came from heaven; life that animated the soil under our feet; that tempered and controlled the elements over our heads; so that in these high valleys and canyons, where it was thought no grain or fruit could be raised, with snow and frost every month in the year—now we raise good crops and varieties of fruits. A few years ago it was a problem whether an apple or a peach could

be raised here in Cache valley; but it is not long since her enterprising fruit growers took the premium in the Territorial Fair for the best collection of apples to be found in the Territory.

Who has done this for us? It is the Lord our God. He brought us to this land as He brought the children of Israel to the land of Judea, which He gave to them and to their children after them, to be their inheritance forever.

I want to have us consider these things; and instead of being anxious and worried, troubled and filled with fear, learn to rely upon the arm of the Lord and trust Him for His goodness; cultivate the peace of heaven and let the love of God dwell in our hearts. Though our enemies may harass, trouble, and disturb us; the trouble that they will bring upon us will be but as a drop in the bucket compared with what will come upon them by and by. They cannot stop the work of God. His decree has established it. We have the promise that it never shall be overthrown or given to another people. Understand it. This form of government which the Lord has given to us, is the strongest form of government that was ever revealed to man. The governments of the world have power to oppress, annoy, make war upon and destroy men from the face of the earth. But this Kingdom that God has given to His people is to be a kingdom of peace, a kingdom of righteousness, and its righteousness is going to exalt His people, to make them become the greatest people on the face of the earth, filled with power, wisdom and intelligence that all the surrounding nations will look up to.

The people that are around us in our midst, and who wish to dictate

to us; those who sit in the council chambers to make laws against us and our holy faith, and thereby make us offenders—are themselves filled with fear and anxiety at what is taking place in this and other nations. This spirit of fear will increase upon them. Look at the dread they experienced at the work of the dynamiters in the old country, and that is but a beginning of what is to come. These secret societies will work great mischief and death, with frequent assassinations, and by and by these things will come so thick and fast that people will not know what way to escape. The Lord is gathering His people together that He may deal with them by themselves. The great trouble is, that we have too many among us who are careless and indifferent; that are wicked and sinful; that ought to be dealt with and cut off the Church. There are plenty who are ready to sell their brethren into the hands of their enemies, but the day will come, when they will realize the awful consequence of their acts. We have not much to fear unless we offend the God whom we agreed to serve.

Brethren and sisters, let not your hearts be troubled. Obey the commandments of God, keep your covenants inviolate and learn to live by every word that proceeds from Him and the constituted authorities of His Church—and if you find trials in your pathway you will find help to endure them. Parents, cultivate affection toward each other, toward your children and toward all included in your households; do right by your wives, your husband, your children and your God. You will find that all the rest will come right in its own due time. The Lord will bring it about in so strange and simple a

manner that it will be astonishing to us when we find out how He has done it. We cannot go to the Bible, Book of Mormon or the Book of Doctrine and Covenants, to be informed how this, that and the other thing will be solved and arranged. We can read how He did anciently according to the circumstances that surrounded His people then; but we cannot find out His methods and plans of today only as He manifests them to us by the spirit of revelation. His ways are past finding out. He tells us that Zion shall be redeemed with judgment, and her converts with righteousness. We must remember this. If we would have power with God and with the angels, it must be because of our diligent attention to God, to the work He has called us to do, and we must see that we establish it in the earth. Every man should warn his neighbor; should teach his children and his family, and establish righteousness in his household. Presidents and Bishops should deal with transgressors in the Church, that they may repent, or be cut off. It is that righteousness may be established in the earth that the Lord has commenced His work again, that it may be established not in a little place, but in all the land, and it shall spread until His righteous word and work shall fill the whole earth, as the waters cover the mighty deep.

Do not let anything divert you from the path of duty; let nothing cause you to commit an overt act. Honor and respect the laws of the land as far as possible, consistent with the laws and commandments of God. Observe and obey every constitutional law. When our enemies place us in violation of a law of the land, it is painful to us, and it is our trial, but the respon-

sibility of it rests with them. Let us make up our minds to bear this crusade of legal persecution with fortitude as Saints have had to do in all ages of Gospel reform, because they believed in the revelations of Jesus Christ. We have not revolted against any law of the land; we have not contended against any constitutional principle, law or doctrine that could benefit, improve or exalt the human family, nor anything that could promote the pursuit of happiness—we seek after all these things. But, our Congressmen, Governors and Judges, in the supreme wisdom with which they imagine they are endowed, impose penalties upon God's people for keeping His commandments. Thus we see that when the wicked rule, the people mourn.

We ought to gain by all this experience valuable knowledge. We want to profit by it. Let every man question himself: "Can I stand this or that without getting angry?" Or can we be righteously angry and sin not? If not we should go into our closets and ask God for that measure of His spirit that is necessary to sustain us in a proper frame of mind. This is the kind of experience, the very kind of discipline that is necessary for us, to make us find out whether we will draw near to Him and have fellowship, and communion with Him. These things are all for our experience, for our profit. The Lord has made known to us that the days we live in are dark with threatenings of war. The hour of his judgment is nigh at hand. We have seen one terrible war in our land—and it is well that we should take heed to His counsels. Wars and rumors of wars are spreading abroad upon the face of the earth, and it will come to pass before a great while

that people will be so far from having peace that they must either take up the sword to contend against their neighbor, or flee to Zion and gather with God's people. You will see this come to pass. Mark my words. All kinds and conditions of people will desire to come here and make homes with us. You will see the day when it will be as hard to keep the wicked away from us as it ever has been to get people to join us. Mark that, too. I tell you that a people with full granaries, a people of peace and prosperity, is a people that will be sought after by the peoples of the nations of the earth, and things cannot always go on in the way they are going with us, without bringing down upon our oppressors the retribution of an offended God. We ought to rely upon His promises. These experiences are well calculated to do us good, and teach us to trust in the Lord.

Nor should we forget that when a governor of unsavory memory forbade the use of the militia alike for defense against Indian depredations, as well as for Fourth of July celebrations; that since that date, no single predatory excursion of the red man has been experienced by any one of our settlements. On the contrary it would seem that all use of firearms for any kind of military defense had become entirely obsolete—gone into utter desuetude—so entirely at peace have the Lamanites become, that instead of either noise of war, or even the apprehension thereof, there is given us of God to enjoy the most settled peace from the red man on all our borders round; and now having assisted to build our temples, they are enjoying with us the heavenly blessing bestowed therein. Instead of roaming wild and lawlessly over the plains, numbers have renounced their tribal

relations, sworn allegiance to government, have preempted or homesteaded lands of the public domain, are raising crops, cultivating their flocks and herds, are building and occupying comfortable dwellings, as good neighbors among their white brethren, as is evidenced at Washakie in Oneida Stake, and at Indianola in the San Pete Stake. Their schools are turning out scholars in the elementary branches of good common school education.

Not only has the need of firearms been done away as between us and the natives, but we have very great reason to be thankful that in the present unholy crusade against the Church the onslaught has not been with fire and the sword as in former times, but with mind and moral suasion in the application of the law by a perversion of many of its well-settled methods of interpretation, construction and application. These conclusions have been the implements and the tactics of the present warfare.

It is devoutly to be hoped that no one with a zeal which is not according to knowledge shall commit an overt act that shall precipitate a conflict with carnal weapons and give the enemy an occasion or opportunity to shed the blood of the Saints or to increase their unhalloved oppressions upon us.

Since, then, the weapons of our warfare are not powder, lead and fine steel; let us put on the whole armor of God; banish unrighteousness from our midst, and we or our children shall see the governments of this world become the Kingdom of our God and of His Christ in His own due time, for which all Saints should ever labor and pray.

We have had a great deal of good instruction during this conference. I have been much edified myself in

hearing my brethren talk, and I am sure you all have. The teachings which have been given are of a character to promote good feelings between brethren and sisters, fathers and mothers, parents and children, and it is pleasant to hear of each other's welfare.

When we go to our respective homes let us go with the determination to stand steadfast in the faith. I am sure that after such a conference as this every honest soul who has met with us, if he wanted a portion of the bread of life, has received that portion, has received something which he can take home for his own use—some words of encouragement, some strengthening exhortation, some good words that will help to put away weakness and enable the feeble to say I am strong in the Lord.

I pray God to bless you, to comfort your hearts; to increase your faith towards Him; to strengthen you that you may not be overcome of sin, and that you may seek in all things to overcome evil with good. Remember and pray for the brethren—our leaders. We do not know what awaits us; we care but little. The main thing devolving upon us is to do our duty acceptably day by day. We will trust in God and go forward. What if it were necessary that some of our lives should be taken? There is no need for fear or worriment about it. It has always been so when God had a people on the earth. Some of the best lives have been taken—taken as witnesses in yonder heavens to testify to facts as they exist here. Do you understand this? It is in accordance with the great principles of eternal justice which rule and regulate in heaven with a great deal more precision and certainty than here on the earth. The Lord has told us

how He does business in some of these matters before the councils of the Church, namely by the voice of two or three witnesses every word is to be established, and so it has to be up yonder. Perhaps it is necessary once in a while to have some go in that kind of a way. Well don't get scared about that. We have all to die some day. It will be all right whether it shall be tomorrow or next week, if we keep the commandments of God in all matters. Choose the wise and the perfect way, and if we are right we will be willing to say, "O Lord, thy will be done." If when we embraced the Gospel we placed our all upon the altar, it is of very little consequence about all these things. For if we seek to save our lives we may lose them, but if we lose them in the service of God, we shall find life eternal.

I pray that God may bless us all; you who are parents, should bless your children—that they may render more loving obedience to you, that you may be more affectionate to them, remembering the union in which you have been united and in which you have been sealed; that you may be strengthened of the Holy Ghost, and be enabled to go into the holy temples and set yourselves in order before the Lord; that you may obtain those eternal gifts that shall bring an eternal weight of glory to your household, families, friends and kindred; that you may have the full assurance of the promises of God, and have joy to animate, stimulate and sustain you through every trying circumstance in life, and bring you safely back into the presence of our heavenly Father. Amen.

**PROPHECY OF JOHN THE REVELATOR—MISSION OF THE
ANCIENT APOSTLES—THEIR RECEPTION AND
FATE—THE GREAT APOSTASY—PRESERVATION OF THE
APOSTLE JOHN—HIS REVELATION—RESTORATION OF
THE GOSPEL—THE EARTH TO BE BAPTIZED BY FIRE AS
IT WAS ONCE BAPTIZED BY WATER—WE ARE SENT TO
THE WORLD WITH A WARNING MESSAGE—THEY CAN
RECEIVE OR REJECT IT—TESTIMONY TO THE TRUTH OF
"MORMONISM."**

DISCOURSE BY BISHOP ORSON F. WHITNEY, DELIVERED IN THE TABERNACLE, SALT
LAKE CITY, SUNDAY AFTERNOON, JUNE 21, 1885.

REPORTED BY JOHN IRVINE.

Having been called upon, my brethren and sisters and friends, to address you this afternoon, I feel as though I would like to read a portion of the word of God. I will therefore read to you a part of the 14th chapter of the Book of Revelation, from the Bible known as King James' translation.

"And I looked, and, lo, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads.

"And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

"And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

"These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb.

"And in their mouth was found no guile: for they are without fault before the throne of God.

"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.

"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."

It has been charged to the Latter-day Saints that they set but little value upon the Christian Bible; that they criticize its translation and the revisions through which it has passed, and that it is our endeavor to belittle the importance of this holy book. The words which I have read are a portion of that sacred record which we are charged with undervaluing, and I choose them as a basis for my remarks, in order to show how groundless is that charge, with many others, which are made falsely against this people. The words you have heard include a prophecy uttered some 1,800 years ago by an Apostle of the Lord Jesus Christ, one of the Twelve whom He chose in the days of His personal ministry upon the earth. He had delivered unto them the keys of the kingdom of heaven, promising them that whatsoever they bound on earth should be bound in heaven; whatsoever they loosed upon earth should be loosed in heaven; whosoever sins they should remit should be remitted, and whosoever sins they should retain should be retained. He gave them power to go forth to all nations and preach the Gospel of life and salvation, telling them among the last things He said that, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned;" and that certain signs should follow them that believed. The Apostles went forth baptizing in the name of the Lord, and confirmed His word by signs following.

On a certain occasion, towards the close of the career of the Son of God in the flesh, His disciples asked Him if He would at that time restore the Kingdom to Israel, and what would be the signs of His second coming

and of the end of the world. Among other things He told them that this Gospel of the Kingdom should be preached in all the world as a witness unto all nations and then should the end come. The Apostles set out upon the mission which had been given them, and we read in the Acts of the Apostles, and in their Epistles contained within the lids of this holy book, of the adventures which befell them, and the persecutions which they endured. It had been said of them by their Lord and Master, that they should be hated of all men for His name's sake; but "Blessed are ye," said He, "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." And the day would come, He said, when they that put His disciples to death would think they were doing God's service.

Thus were the minds of the Apostles prepared for the fate which afterwards befell them. They embraced the truth, knowing that it might cost them their lives; for they had been told that if a man loved his life, or loved earthly possessions of any kind more than he did his God, more than he loved the work of that God, he was in no wise fit for His kingdom. They went into it with their eyes open; they knew what would befall them; but being men of integrity, men who loved truth, who based themselves upon principle, and thought more of doing the will of Him who sent them than they did of doing their own, they embraced their glorious mission and were willing even to lay down their lives for the sake of that Kingdom for which they were laboring.

Their expectations were fulfilled. The truth was not popular. Although devils were subject to these men; although they performed mighty miracles in the name of Jesus, yet they were despised, persecuted or ignored by the great mass of humanity. A few believed in their words; a few rejoiced exceedingly that the Church of God was established on the earth; that the Savior who had been promised as a lamb slain from before the foundation of the world, had at last come in fulfillment of the prophecies of old. Their minds were prepared to receive Him, and they rejoiced in the work of God. Churches were formed in different lands. The Apostles went forth from Jerusalem, after they had been "endued with power from on high," and built up churches in many of the surrounding nations, perhaps in all the nations that then existed. But although they were successful in planting the tree of life upon the soil of a fallen world, it seems that the time had not come for it to remain there and bear fruit throughout the ages of eternity. It was destined to be uprooted, and there was to come another time when the truth should be transplanted once more, and should bear the fruits of righteousness forever. The glory of God was not destined in that day to cover the earth, as He has said it would in the latter days, "as the waters cover the mighty deep." The Apostles labored faithfully; they went forth baptizing in the name of the Father, and the Son, and the Holy Ghost; but the power of sin, the power of the evil one was so great that it did not please the Almighty to establish upon the earth in that day a work which should endure forever. He permitted it for a wise purpose to be thrown down, and of this fact we are well

assured by the prophecies of the Apostles which they have left on record. Paul, one of the most faithful laborers in the vineyard of our Lord in that day, said the time would come when the people would not endure sound doctrine; but after their own lusts should heap unto themselves teachers, and having itching ears, should turn away their ears from the truth, and should be turned unto fables.

If we follow the history of the Apostles, we will see how their words were fulfilled. Nearly every one of the Twelve whom Jesus chose, met with a tragic death in defense of the principles which they proclaimed. Some were dragged to death, some beheaded, one was crucified with his head downward, others were thrown into cauldrons of boiling oil and others to wild beasts; so that at the end of the second century after Christ, the Church of God in its purity no longer existed upon the face of the earth. It had been torn asunder; it had apostatized from the truth; they who were faithful had been put to death, and in their place sprang up a race of compromisers, who were willing to barter away to the world the principles of truth, being too weak and cowardly to stand and die for their convictions as their fellow laborers had done. They were willing to give up this principle, and concede that point, to amalgamate for the purpose of making them popular and palatable the doctrines of the pure Christian faith with the pagan ideas of ancient Rome. So that the temporal body of Christ, the Church, became corrupt, deformed by this departure from first principles. Apostles, Prophets, were done away with; spiritual gifts became extinct and were said to be no longer needed; Bishops were put into the

places of Apostles, and a multitude of new offices, unknown to the original church, were created. Finally two Bishops appeared, the Bishop of Rome and the Bishop of Constantinople, contending as to which was the greatest, and striving, in a Church professing to regard unity and brotherly love, to divide the dominions of the Christian world between them. More attention was paid to outward forms, to grand and imposing ceremonies, than to the simple beautiful principles of the Gospel, and, in course of time were fulfilled the words of Isaiah, who said that they would "transgress the law, change the ordinances, and break the everlasting covenant." The result of this widespread departure, this apostasy from the primitive faith, was the withdrawal of the power of the Priesthood, typified by the "manchild" of the Apocalypse, which was taken into the heavens to preserve it from the mouth of the Dragon which sought its life; there to remain until a more auspicious time should arrive for the establishment of the work of God, and the winding up of the great plan of human redemption.

But one of these original Apostles was left. The Latter-day Saints are taught that Jesus, on a certain occasion, speaking to the Twelve, wished to bestow upon them each a gift, to grant the desire of their hearts, and He asked them what they would He should do for them. They all but one requested to be taken home to Him in heaven when they should have filled the allotted age of man. But one turned away sorrowful, feeling that the wish he cherished in his heart was too great to be granted. Peter asked the Savior, "What shall this man do?" and received the reply, "If I will that

he tarry till I come, what is that to thee?" "Then went this saying abroad among the brethren, that that disciple should not die." It is vaguely given, I admit, in the Bible from which I have quoted, but modern revelation has made it plainer, and shown us that the Apostle John obtained a promise from the Savior that he should remain upon the earth to witness the downfall and the rise of nations, that he should live to perform a mighty mission in the midst of the children of men; that he should prophesy before kings and rulers, and should tarry upon the earth until the Son of God came in His glory. This Apostle was the only one who escaped the tragic fate of his fellows. He was the only one of the original Twelve who was not put to death. An attempt was made upon his life by throwing him into a cauldron of boiling oil, but he escaped miraculously, and his enemies, not having the power to put him to death, banished him to the desert island of Patmos. It was during his exile upon this lonely spot, that God condescended to reveal to him what should come to pass in the last days, and the book which is called the Apocalypse is a record which the Apostle left of the great things that were shown him, and which he should remain upon the earth to see. An angel appeared unto him; John mistook him, it seems, for the Lord, and fell down at his feet to worship him, his person was so glorious. But the angel reproved him and said, "See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets." Here was one of the prophets who had been slain for the testimony of Jesus, who was so glorious when he appeared that John, who perhaps had labored with him, did not recognize him. He

had been sent unto him to show him what should come to pass thereafter.

But not only was John shown what should occur after the time in which he was living, but he was shown what had already taken place; not as the imperfect records of profane history have given it to us, but he saw it typified in its fullness. The events of the seven thousand years of the world's temporal existence passed before him, like the scenes of a mighty panorama. If you will read the book which he left, you will there find portrayed symbolically each of the seven thousand years. He saw the events which had followed the creation down until one period had passed; he then saw the events of the second thousand years or until two periods had passed, and then the third and the fourth periods at the end of which Jesus came as the Savior of mankind, to perform a personal work in the flesh. John saw, further, the events of the fifth thousand years. He saw the great apostasy that was to take place in the Christian church, when they put to death every inspired man; when they did away with the gifts and blessings of the Holy Ghost; when they said they were no longer necessary; when they engrafted upon the olive tree of the Christian faith the wild branches of paganism. He saw all this taking place down to the sixth thousand years, and after the world had wandered in darkness for centuries, he 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."

Showing conclusively, as well as language can show, that this was to be an event of the last days—the hour of God's judgment, which Christianity itself, in its perverted state, will admit is at the end of the world. John saw the angel restoring the Gospel shortly before the hour of God's judgment, saying with a loud voice to all nations, kindreds, tongues and peoples—not only to the heathen nations, but to those who professed to have the true Christian faith—"Fear God, and give glory to him; for the hour of his judgment is come." This to us is another proof of the apostasy of the Christian world; for if they had the truth, as they claim, by apostolic succession, from St. Peter down to the present day—what need of restoring the Gospel in its fullness to preach to them? It would be superfluous, unnecessary, a work of supererogation, to preach to those who were living in the full blaze of Gospel light, and call upon them to repent of their sins.

I never like to wound people's feelings in regard to religious matters. I never like to have my own feelings wounded. I try to have charity for the sincere sentiments of all men; but it is needful that the truth be spoken in plainness. It is no act of friendship to flatter, to deceive and to gloss over error, when by exposing it the souls of some honest people may be saved. The Latter-day Saints erect a nobler structure before they tear down that which is old. They do not wish to ridicule the opinions of their fellow creatures, it should never be done except where good will be the result. All men have the right to believe

as they please. They have a right to worship where, how and what they please. God has made us free. We are in bondage to no man, to no power. His children, from the rising to the setting of the sun have been made free. Therefore I do not feel to ridicule the religion of my Christian friends; but I desire to lay before them and before this congregation the religion of the Latter-day Saints. We claim that the Christian world is in a state of apostasy, and though thousands and millions of them are perfectly sincere—just as sincere in their belief as we are in ours—still, it devolves upon me as a servant of God to preach what I know to be the truth, and you can take your choice whether you accept or reject it. The responsibility ends with me here; it is assumed by those who listen, who can act as they feel led; they will be accountable whether they give heed to the warning message, or whether they ignore and reject it.

At any rate John saw the time when an angel would come and restore the everlasting Gospel—not another Gospel, not various kinds of gospels, not the precepts and fables of men, but the good, old, "sound doctrine" of ancient times. The Gospel of Christ in its fullness was to be preached to all the nations of the earth. What for? To fulfill the prediction of the son of God, who said that, "this gospel of the kingdom"—that Gospel which had Apostles to preach it and Prophets; which had gifts and miracles and signs following; a gospel of faith, repentance, baptism by immersion for the remission of sins, and laying on of hands for the gift of the Holy Ghost, and other principles to be revealed one after another as fast as the people were able to receive them—that this old original Gospel

of the kingdom should come back to the earth to be preached as a witness unto all nations, and then should the end come.

That these are the last days very few people will deny. The earth has almost fulfilled its mortal probation, its working time. It is closing the six thousand years of its temporal history. It has worked nearly six days; for "a day with the Lord is as a thousand years." When God said to Adam, "in the day thou eatest thereof thou shalt surely die." He did not mean a short day of twenty-four hours, a day made by one little revolution of the little earth upon which we dwell, but it was a day of a thousand years, corresponding to one revolution of the great and mighty planet upon which God our Father dwells. "In the day that thou eatest thereof thou shalt surely die." Adam lived to the age of 930 years, so that he died within the day that God had reference to. The earth has labored nearly six days—six days of one thousand years each. It is yet to have its sabbath, its millennium of peace, when the Savior of the world will come to take the reins of government, to reign upon the earth King of kings as He now reigns king of Saints; the seventh period, whose dawn is almost upon us, is the sabbath, the day of rest which God has ordained for the planet upon which we live, and He will celebrate that sabbath by coming in person to reign upon the earth over all nations. It is for this that the Latter-day Saints are preparing; having fulfilled, as the instruments of God, the prediction of John the Revelator; an angel in this day having restored the Gospel, which is now being preached as a witness unto all nations, and then shall the end come.

It is a merciful characteristic of our Heavenly Father that He brings to pass upon the human family no event affecting their eternal welfare, but He first sends Prophets to prepare the way, to give the people a warning that such and such things are coming to pass, that they may be prepared for them and not be caught napping by the suddenness of their coming, even as a thief in the night. We read that as it was in the days of Noah, so shall it be in the days of the coming of the Son of Man. What was done in the days of Noah? A prophet—Noah himself—was raised up and sent forth to preach a warning message to the children of men. What was his warning? That the world was about to be deluged. Its sins had cried unto heaven, and God had remembered its iniquities. He was about to baptize the earth in water, to wash away its sins, that they should no longer smoke to heaven, an offering of wrath to an offended God. Noah preached this warning, and, as usual, was met with ridicule and scorn. Never did a prophet come forth that was not ridiculed and persecuted, and the message that he proclaimed considered foolishness by the wisdom of the world. But how did it result? Did the superior (?) wisdom of the world in that day save them from the truth of the words of Noah? Or did God stand by that prophet? Did He make good His words? Did He drown the world? Did He sweep the wicked from its surface? History will tell you what took place. It sees that Noah and the few souls that clung to him were right, and the world at large were in the wrong. Noah had really received a revelation from God. He was pointed at, despised and derided, doubtless called visionary and fanatic, an old

fool, or anything else; but he had received a revelation and God made good the words which he proclaimed.

The earth underwent a baptism by being immersed in water, for the remission of its sins, the washing away of its iniquities. "As it was in the days of Noah, so shall it be in the days of the coming of the Son of man." Is the world to be deluged in water again? No; because God gave a promise to Noah and set his bow in the clouds as a sign that the world should never again be drowned in water; but in the day of the coming of the Son of Man it will receive the baptism of fire and of the Holy Ghost. John the Baptist said: "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: he shall baptize you with the Holy Ghost and with fire." Not only man, but the earth itself, which is a living creature, must undergo this ordinance—this dual baptism, and Jesus, when He comes in the clouds of heaven with power and great glory, to take vengeance upon those who know not God, who have not sought to know Him, who have persecuted His people, and set aside the Gospel as a thing of naught, will deluge the earth with fire and the Holy Ghost. Then will the Scriptures be fulfilled which say that the glory of God shall radiate from the rivers to the ends of the earth.

Nor is this all. The earth and its elements will melt, as Peter the Apostle said, "with fervent heat, and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts." These things are coming to pass. God only has to turn upon this

world the glory of His presence to consume it from before His face and cause it to vanish like chaff in a flame. We are not prepared for the glory of His coming. But this work which has been established in our day, is one that will prepare us for His glorious advent. All who believe and are baptized into this Church have been promised the gift of the Holy Ghost. What is the Holy Ghost? It is the Spirit of God. God dwells in the pure element of fire; it is the atmosphere which the holy angels, the spirits of the just, the Gods in eternity breathe and live within, but which would consume us if we came too suddenly upon it, or it upon us. We must needs approach it gradually. We read that in the days of Moses, when God wished to commune with him, He called him up into a high mountain, and filled him with the Holy Ghost. Moses, therefore, could endure His presence; but when he came down from the Mount his face shone like an angel's, and he had to put a veil upon it lest the children of Israel should be consumed before him. This shows what we may expect when God comes in the clouds of heaven, if we do not rid ourselves of iniquity and prepare our souls to meet Him. But ere that day comes there shall be wars and rumors of wars, thunders and lightnings, famines and pestilences; the sea shall heave itself beyond its bounds, and all things shall be in commotion; the sun shall be darkened, the moon shall be turned to blood, and the stars shall fall from heaven like figs from off a fig tree. The judgments of God shall stalk through the earth, decimating the human race, before the great day of the Lord shall come.

Are we to suppose that in a day

like this, when such mighty and terrible things are coming upon the earth, God would leave the world in darkness; that he would shut the heavens, as our Christian friends say He has done; and send forth no more prophets to prepare us for these great events which are at our doors? I for one would have a very poor opinion of a God who would leave His children in that cruel manner. But the God we worship is just and merciful. He never brings upon the earth any judgment but He sends first a warning message to prepare the people for its coming.

This is our warning today—that the Gospel of the kingdom is being preached unto all nations as a witness, and then the hour of God's judgment, or the predicted end of the world shall come. It is a message of mercy, not one of anger, not one of cruelty. It is not cruel to tell men the truth. If we see a man on the brink of a precipice and tell him that if he takes another step forward he will be dashed to pieces, is that cruelty, or is it charity of the truest kind? It may humiliate him to be told of his danger; it may cast reflection upon his eyesight; he may not see the precipice; men do not always see things which are immediately near them; they who are at a distance sometimes observe the danger first and give warning. It is not uncharitable, it is not intolerant to tell men the truth; we must sometimes be cruel in order to be kind; and hurt men's feelings if necessary in order to save their souls. I do not mean the saving of their souls by the killing of their bodies. Heretics used to be punished on that theory. The object of "Mormonism" is to save the body and the spirit, which together constitute the soul.

This is the message we bring, the olive branch that we extend to the world, and for so doing we are despised and persecuted and trampled upon. But we know that we need expect no different fate from that which our predecessors have experienced. They laid down their lives in preaching this same Gospel. We must be willing to lay down ours, if need be, to establish these truths upon the earth.

God does not punish except to save, He never chastens except to purify. In sweeping the antediluvian races from the earth, it was an act of mercy to them, that they might not add sin to sin and heap up iniquity until they could not have been pardoned. He swept them off when their cup was full, and imprisoned their spirits while their bodies moldered in the grave. Jesus, however, while His body was lying in the tomb, went and preached to the spirits in prison; those who rejected the message that was offered to them by Noah, and were swept away by the flood. So it will be in this day, if this message is rejected; God will bring judgments upon the world until He has humbled the people to a state where they will be glad to receive it. He says to His Elders: Go ye into all the world and preach the Gospel to every creature; and after your testimony, comes the testimony of earthquakes and tempests, of thunders and lightnings, of the sea heaving itself beyond its bounds, of wars and rumors of wars, of famine and pestilence. Says He, the time shall come when he that will not take up his sword against his neighbor must needs flee unto Zion for safety, for there shall be gathered to it of every nation under heaven, and they shall be the only people who are not at war one with another.

It is that the world may escape these terrible judgments and plagues that will desolate the wicked, that we put our lives and liberties in jeopardy in preaching that which is unpopular, and which brings upon us the wrath and hatred of the world. We desire, as much as men can desire, the salvation of our fellow men. Our mission is to save, not to condemn. This is the Gospel of salvation, not a Gospel of damnation. Damnation follows as a necessary alternative of the rejection of the truth. Men who reject the truth damn themselves. The man who will shut the door in his own face keeps himself out from the Kingdom: it is nobody's fault but his own. The waters of life are free; come and partake of them, without money and without price! If you will not partake of them, how can you blame anyone but yourself if you die of thirst in the desert? If you put out the light by persecuting the Saints of God, how can you blame anybody but yourself if you are left in darkness? Could the ancients blame God for taking His Church from the earth, when they took every pains to exterminate it? They destroyed the body of the Church, and the spirit departed, just as naturally as when the body of a man is killed; his spirit has no longer any business upon the earth. It returns to God who gave it, to come again at a more auspicious time, with the Son of God in clouds of glory, provided it be one of the 144,000 faithful ones who follow the Lamb whithersoever He goeth.

If condemnation follows the rejection of the Gospel, God cannot help it, His servants cannot help it. If we invite men to come out into the sunlight and they prefer to stay in the shade, who is to blame but themselves? They prefer darkness

to light. They have their choice. Light has burst forth in the midst of darkness, but the darkness comprehendeth it not. Men love darkness rather than light, because their deeds are evil. If, however, we extend the message of mercy and of peace, our responsibility ends. Men will be judged by the light they possess. The heathen nations will be redeemed and will obtain a higher exaltation than those who receive the truth and turn away from it, or refuse to accept it when it is offered to them. God is merciful to ignorance and lack of opportunity; but responsibility rests like a mountain upon those who hear the truth and then reject it.

My testimony to this congregation is that Joseph Smith was a Prophet of the living God; that

Brigham Young was a Prophet of God; that John Taylor is their legally ordained successor; that there are Prophets and Apostles in this Church today; that we preach the same Gospel that was preached in the days of Paul, for if we preached any other we should be accursed. My testimony is that "Mormonism" stigmatized and hated as it is, is the fullness of the Gospel of Jesus Christ, the only plan of life and salvation, the only one that will exalt man in the presence of God; and the world reject it to their condemnation. I pray God to bless this congregation, and grant that the words I have spoken may sink into some honest hearts, like good seed upon fertile soil, to spring forth and bear fruit for their salvation to the honor and glory of God. Amen.

**REFUSAL OF SO-CALLED CHRISTIANS TO RECEIVE THE
GOSPEL OF CHRIST—THE LATTER-DAY SAINTS DESIRE
INVESTIGATION OF THEIR PRINCIPLES—THE TRUTH
CANNOT BE DESTROYED—WE HAVE EVERY REQUISITE
FOR SELF-GOVERNMENT—WE MUST MAINTAIN OUR
FIDELITY TO THE TRUTH—RARITY OF CRIME AMONG
THE "MORMONS"—PURITY OF "MORMON"
HOMES—CHARACTER OF THE LATTER-DAY SAINTS.**

REMARKS BY JUNIUS F. WELLS, DELIVERED IN THE TABERNACLE, SALT LAKE CITY,
SUNDAY AFTERNOON, JULY 12, 1885.

REPORTED BY JOHN IRVINE.

It is with pleasure that I arise | and to bear my testimony to the
to speak to you for a few moments, | truth of the work in which we are

engaged. I desire while I am before you that I may have the support of your faith and prayers, that what I may say may be dictated by the spirit of truth.

I rejoice in assembling with the Latter-day Saints, in looking upon their faces, in mingling with them in the exercises of devotion which we are accustomed to pay our Father and God. I rejoice in the society of Latter-day Saints, because in their society I recognize a spirit of purity, of holiness and virtue, that in contrast with the state of things that predominates in the world is as the heavens to the earth. I love to be with our people in times when the wicked assail them, for I feel among them a sense of safety, a feeling of security, of contentment, of happiness that I do not believe can be realized to so great an extent among other people.

We have among us our differences and evils. We have causes to mourn; occasions that make us feel sad; but I know of nothing that produces this feeling to so great a degree among the Saints as the growing consciousness among them that what is called the Christian world has concluded not to receive Christianity as it was revealed in the ministry of Jesus Christ. We know that God has revealed in the day in which we live the principles of truth as they were in the beginning, as they ever have been, as they ever must be in time and all eternity. We know that that which He has revealed in our day and generation is identical with the truths that fell from the lips of our Savior in the meridian of time, and challenge the world to a comparison of the doctrines to convince themselves. This challenge has been sent abroad to almost every nation, and kindred and tongue and people, of the whole earth. It is

open today. We ask the investigation of mankind. We ask our fellow men, brethren and sisters, sons and daughters of the same God, to listen to the truths of heaven, eternal truths that God has revealed. But mankind prefers, apparently, even in this enlightened age, the truth that men by their own wisdom are enabled to discover to the truths which God by His infinite wisdom reveals. This is true to so great an extent that the foremost thinkers even among what is called the religious world, have concluded to lay aside the old truths of Christianity—the old doctrines of Christianity—as unfitted to the age in which we live. I had the pleasure, I think eight weeks ago today, to listen to the first of a series of sermons by perhaps the foremost clergyman of this age, certainly of the country, in which, in his inimitable manner, he said he had concluded, after the profoundest thought and research, that people should wipe out many of the old ideas of religion that have prevailed in Christendom for 1,800 years, so as to maintain harmony with the modern discoveries of science—with the Darwinian theory and philosophy. He has also sacrificed the book upon which their faiths and beliefs are founded, and as the surest possible evidence that faith in that sacred record, the Holy Bible, is a thing of the past, Rev. Henry Ward Beecher declares that if it is true then "Mormonism" is true! We are exactly of the same opinion as Rev. Beecher in that respect. But it does not prove altogether the falsity of that which has been accepted in the world as Christianity. The Bible contains the doctrines that the Latter-day Saints preach, that the Latter-day Saints have the courage in the face of all the world to practice. They

are doctrines of truth, of holiness, of progress and advancement, designed to save men, to build them up, to develop the best thoughts in them, and prepare them for greater light and greater knowledge and understanding than dawned upon mankind in ages past; to prepare a people by their intelligence, by their fully developed characters, for that glorious day when the Son of God shall come among them and dwell with them. It is true that it is impossible for the Christian world to harmonize many of the doctrines that are growing in favor with them today with the holy Scriptures, and for that reason the Latter-day Saints mourn that their brethren and sisters of the world, though professing Christianity, should be averse to receiving the principles of Christianity as they were revealed by the Savior Himself. Today with all the Christianity that prevails in the world, where do you find men who are willing to receive the very first, the fundamental principles of the doctrine of Christ? Where are those who will receive the ministry of such as conveyed Christian principles in the meridian of time to the understanding of men? What! The administration of angels in our day and age of the world? A greater absurdity could not be proposed. What! Faith as the first principle of salvation? No, reason is the first principle of salvation in the day and age in which we live. But it is not so written in the doctrine of Christ. "Believe and thou shalt be saved," is the doctrine of the Savior. It is belief, it is faith, that underlies that knowledge which secures mankind an entrance into the Kingdom of God. We teach and have been taught that we must have faith in the Lord Jesus Christ: that we must believe in the words of truth that

have been revealed from Him; that we must put our trust in God who has delivered His people in times that are past and gone; that we must rely upon His direction and walk in the path that He shall lead us in, fearing only Him, fearing not man who can destroy the body but fearing God who can destroy both body and soul. In our endeavor to keep the commandments of God, to practice them, to heed the teachings of angels sent from the throne of grace, to put away our sins, to live pure lives, holy and righteous in the sight of God and our fellow men, to enter into sacred places and administer the ordinances of everlasting life for ourselves and for our dead—in endeavoring to do these things we have incurred the displeasure of an unbelieving world, of those who have substituted something else as the first principles of life and salvation for those which were given 1,800 years ago by the Savior of the world. The world has assumed to sit in judgment upon us for this belief. The world has assumed to say that we have done wrong in accepting these truths and living according to the law which God has revealed for our guidance and our government. Now, for one I do not believe that the judgment, in this respect, of the world will materially affect us in practicing and carrying out the purposes of Jehovah. Certainly it cannot change the truth. If Mormonism is truth the adverse criticism and judgment of mankind cannot materially affect its practice. They certainly cannot stand against that power which ever accompanies the promulgation of truth. Because of this Latter-day Saints have no fears of the future. We are dauntless in our advocacy of these principles because we know that they are true and must therefore prevail.

There is very little endeavor, I may here remark, on the part of those who seek to abuse, and misrepresent us and to bring down upon us evils—there is among them very little disposition to examine the principles that we profess and teach; there is very little disposition among them or desire to ascertain if these things are not true, or to find anything in the way of argument against that which we teach and practice before the world. They have sent up the strong religious men of the nation to show us the error of our ways. We have gladly met them. We have met them in this building in discussion for the purpose of having them bring forth their reasons to show that we are in error and that the judgment of the world is right. What has been the result? The faith of the Latter-day Saints has been increased; they have been confirmed and strengthened in their belief; and we have heard very little boasting of the success of those who were sent to show us the error of our ways. I imagine that if there had been success we would never have heard the last of it.

This judgment of the world against us, assuming that we are wrong, assuming that there is something up here in Utah that is not right, that is not consistent with Christianity, or the enlightenment of the age, has caused, perhaps, some distress, caused us to witness scenes that have a tendency to try the faith of the Latter-day Saints, to prove their integrity. For one, viewing the matter in that light, I thank God for it. I thank God that we are permitted to live in a day and age of the world when He has not forgotten His people, and has demonstrated to them and to mankind as well, that they are in possession of

the truth. If we were of the world the world would love its own; but we have come out of the world, therefore the world hate us. They have in various ways manifested their evil disposition towards us, since the commencement of the Church and Kingdom of God upon the earth in this generation. Since the day that Joseph Smith received the revelations of God through the administration of angels from heaven, there has been a hue and cry raised against our people—an endeavor to blot out the work that the Saints have been engaged in. But let me tell you, my faith and belief and testimony is that the world has lost its opportunity to destroy that which is called "Mormonism;" that God's eternal truth, as received and practiced by the Latter-day Saints in these mountains, is rooted and grounded so deeply and firmly that it will never, while time and eternity lasts, be uprooted or destroyed. I cannot conceive, my brethren and sisters, of the destruction of a truth. If mankind will assume that there is an error here that needs to be rooted out—if their assumption were correct—I would not deny their power to succeed in the effort. They have said—that which they say most is—that our homes are not pure, that our homes are not constructed upon the right plan. They forget that the homes that God most honored in ages that are gone by, were constructed upon the plan that the Latter-day Saints advocate and hold out to the world as the plan of God. They forget that Jesus Christ, the Son of God, delighted in tracing His earthly lineage through the homes of polygamists. They have undertaken to destroy such homes. I feel in my heart sorry for the man who conceives that he has the power to succeed in such an unholy work.

But they say fifty millions have declared against us. I do not take any stock in this assumption on the part of a few that fifty millions have condemned us—have said that we are wrong, and that we must go. There are those who have been throwing dust in the eyes of the fifty millions who say so. But let me tell you how it can very readily be discovered whether we are wrong or not. We have petitioned, we have plead with the powers of this government to send among us a commission of honorable men to investigate the situation here, and to let all the world know what the great error and crime is that we are accused of.

The kind of commission we want is this: We want the government—if it is possible in all this land of enlightenment, among all these people that are offended at the immorality of the "Mormons"—to select a commission of men who are perfectly true to their marital relations, who are virtuous, and we challenge the commission of men to prove us an immoral people. Let them go into our homes and what will we show them there? We will show them respect of husbands for wives, wives for husbands, parents for children, children for parents and for each other. We will show them faith; we will show them virtue, and we challenge them to deny the truth of our showing to the American people. Then if we are not immoral, why this hue and cry raised against us? Can you answer who have passed laws to send men, whose lives are above reproach, into prison, and to scatter their families? Can you who have passed such wicked laws answer if we prove that we are a moral people?

They may say that we are independent. Well, I thank God for one

that I trace my lineage back through a race of independent men, who had the courage over 200 years ago to stand up in the face of inimical laws against their religion and say, "My conscience is my own. If need be I will leave my native land that I may serve my God." And they did so, and helped to form a government upon this land that God in His infinite mercy and wisdom had held in reserve for many ages for a people that would accord to his sons and daughters the right to worship and honor Him according to the light that was in them. We do not see, unless "there is something rotten in Denmark," why the American people should fear the independence of the "Mormons." I do not see why there should be any dread at giving us our equal rights—the privilege to elect our officers and administer the laws according to the wisdom that is in us. God knows, our fellow men know, these hypocrites and liars who are misrepresenting us to the world know we are capable of self-government, and of instituting and preserving the securest and safest government, and the most economical of any people in this land. I say that without boasting. But we would not have that reputation if we elected our vilifiers to the offices, and I do not think we will do it. I cannot see, my heart cannot conceive, my understanding is not broad enough to fathom the reason why we should not, because of our religion, be accorded equal rights with our fellowcitizens of this country. We have the stability of commerce and society; we have the wealth; we have the population; we have every requisite qualification for self-government, and in the light of freedom I have yet to hear a reason assigned for withholding from us our rights. The nearest thing to a

reason I have heard is that we are an unpopular people with the rest of the citizens of this country, and then the next reason is—and that which I really believe is deeply felt—the jealousy of the east with respect to the west—the feeling that the great commercial interests of the east should have greater representation in the halls of Congress than the sparsely-settled regions of the west.

But I look forward, my brethren and sisters, to the time when the truth will dawn upon this nation with respect to this people. I look forward to the day when they will discover that there has been "a great bugaboo" raised over this question of "Mormonism," which they will be ashamed to think they have paid much attention to, or taken much notice of. I may say in a word that I look forward to the time when the powers that be in Washington, having raked and scraped the country as with a fine-tooth comb, will perhaps find half-a-dozen men of the character I have referred to, who will look into this question out here in the mountains. And when that time shall come perhaps we shall be vindicated in the eyes of our fellow men; perhaps there will be a blush of shame mantle the cheeks of some; and perhaps they will discover some slight improprieties nearer home that it will be well to regulate before mending all creation up here to set as right.

There is one thing and only one thing for us to do that I can see, and that is to maintain our fidelity, to be true to that which we know is true. We ought not to be threatened or put in jeopardy for that. We ought to be protected in that. All the strength, all the power, all the influence of the land, of the government, of Christian sentiment,

of enlightenment, of civilization—all these ought to sustain us in maintaining our fidelity to that which our conscience teaches us is truth. If we quail, if we vary one iota from that which we know to be true, we should be undeserving of support; but if we maintain our integrity in the opposition we may meet, God will not forsake us, and the better sentiment, the genuine and true civilization that is to be found in the world—for the world is full of truth, notwithstanding there are errors and wickedness alongside of it—will aid us in maintaining our integrity. I have yet failed to meet the man of honor, the man of sense, the man of discernment, the man of good judgment who would condemn me for maintaining the position that in my heart I feel to take respecting this question, even in these times. I have but recently returned from visiting among men in various classes of society in the east, and I have talked over this question of "Mormonism" in various forms. I have put the question in this manner to a great many, and the reply I have received, I must confess, has been one of encouragement, and one that has been gratifying to me.

There have been gross errors committed in regard to Utah. For some cause the nation has received the idea that the "Mormons" are a wicked people. Their record disproves it. There has been a law passed which makes a crime of a principle of the Latter-day Saints' religion, but there is no people in this land who have so free a record in the criminal courts. What was the percentage, as shown by the crime records in this territory, before the operation of this law against the "Mormons?" I believe, as nearly as I remember, while five-sixths of the population of this

territory are "Mormons," and one-sixth non-"Mormons," eighty-five percent of the criminals were from the ranks of the one-sixth, and fifteen percent of the criminals were from the ranks of the five-sixths, who are "Mormons." Now it is intended, it appears to me, to change that by making a feature of the "Mormon" religion a crime, and sending just as many as possible into the ranks of the criminals, so-called, for practicing that principle. I maintain that it is a mistake to say that the Latter-day Saints are criminals, and have asked men everywhere to carefully, candidly, and honestly examine the situation for themselves. I would undertake to show that in our homes there is not the element of crime or sin or wrong, but that they will compare favorably with the homes of any. But to call that which I owe my being to, a crime—to take that position, when I know it is God's eternal truth, I would be a coward and a poltroon, I would be undeserving the respect of any man if I should thus reflect upon the holy institution to which I owe my being. I know there is virtue in it; I know there is purity in it; that it is right in the sight of my God and my conscience, and when I deny that, put a stone round my neck and cast me into the sea. I would have no courage to live and meet face to face any honorable man; I would slink and cower as a miserable lying hypocrite. So I consider those who deny "Mormonism." The homes of the "Mormon" people are homes constructed upon the principles of purity and virtue. Those men who are abusing us and sending lies broadcast through the land concerning us know that I speak the truth. Of course the facilities are not so good today for them to enter our

homes as they were before they showed the cloven hoof, before they proved themselves ravening wolves in sheeps' clothing, going about seeking whom they may devour. Their aim, purpose and ambition is to bring reproach upon this people; to see if they cannot in their insidious efforts introduce sin in the midst of our pure homes and society. Think you they would hesitate to lead the women of "Mormondom" astray? No, not they. Think you they would hesitate to destroy the virtue of the sons of "Mormondom?" No, not they. They have the effrontery, they have the shamelessness to advocate lechery, to advocate prostitution as a remedy for "Mormonism," as a corrective of "Mormon" society, as a means of liberation from "Mormon" influence. Oh, freedom at such a price! Give me the thralldom that the world thinks the "Mormons" are subjected to, and let such freedom be embraced by those poor slaves to passion and to sin. God has given us the truth, and the truth has made us free. And we are indeed free if we have that freedom which comes through obedience to the will of God. If we are pure men; if we are virtuous women, though chains should bind us, or prison walls hold us, yet we are free in the sight of God, and are better prepared to judge our persecutors than they us. I know that is the prevailing condition among the Saints; I know that we are a pure people in the main. We have those among us who sin; we all have our imperfections and weaknesses; but God knows we are pure in our intentions and desires. He knows that this people, gathered from the four quarters of the earth, have been brought out from Babylon through faith in Jesus Christ and repentance of their sins, entering into holy and

sacred covenants not to repeat them; a people gathered here for the purpose of honoring and serving God, and not for committing sin of any form, shape, or description. That is our character. The world, so far as they will judge us candidly, gives us the reputation for sobriety, temperance, industry, frugality, virtue; but still we are called the most immoral people that the sun ever shone upon. What absurdity!

Brethren and sisters, I look to see the day when the refuge of lies shall be swept away, and we as a

people, clothed upon with the power and favor of Almighty God, shall go forth in the world promulgating the principles of peace, preaching true holiness as it comes from the Eternal Father; and the honest, the pure, the upright among men shall lift up their hearts and rejoice, and shall say, Welcome, welcome, thrice welcome are those who come to us in the name of the Lord. May He bless and preserve us that we may be among that valiant throng is my prayer and desire in the name of Jesus, Amen.

**VALUE OF LIBERTY—PERSECUTION EXPECTED—MORSE
AND OTHERS WERE AT FIRST DESPISED—GOD
OVERRULES FOR GOOD—FAITH AND
WORKS—REPENTANCE AND
BAPTISM—REVELATION—WITNESS OF THE
SPIRIT—MISSION OF JOSEPH SMITH—THE WHEAT WILL
REMAIN—NO MALICE TO MEN, BUT HATRED OF THEIR
WICKED ACTS—PLURAL MARRIAGE.**

REMARKS BY APOSTLE JOHN H. SMITH, DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY, JULY 27, 1885.

REPORTED BY GEO. F. GIBBS.

If there is any one thing in this world above another that I prize it is my liberty—liberty to speak, liberty to act, liberty to move among my fellows, discharging the

duties and obligations of life without regard to the frowns or favors of anybody in the world. I rejoice in the fact that, so far as I am individually concerned, my faith in God

and in His promise to us, His people, was never better than it is today. And although the dark cloud may hang over us, and the storm of opposition beat against us, I am as confident as I am that I stand before you that God will vindicate the righteousness of His Saints and bring them off conquerors in the end. So far as I am concerned I see but little cause for mourning. It is true that some of our brethren are serving out terms of imprisonment, but it is also true that they are thus afflicted not for wrongdoing but for conscience sake; and they do not mourn, so why should we. If they or we should put on the garb of mourning, it would not be because of any inflictions we may have to endure in consequence of our religious convictions, for such things we may expect, and have expected; our cause of mourning would be and is in man's inhumanity to man, in the tearing away of the barriers of civil and religious liberty, the results of which none may be able to divine.

I have preached in many lands and to many peoples that the little stone cut out of the mountain without hands would cause a commotion in the earth, exciting the jealousy of the people, not only of our own land, but eventually of all lands; but that while this would be the case, we would be able at all times to give tangible reasons for the peculiar position we occupy, and for the hope and faith we have in the God of heaven, who has called us to it.

I did not design at all to refer to the persecutions of the Saints; they are no cause of surprise or wonderment to me; I have expected such things, having been taught in my youth that such a condition of things would come. But while we may expect to be persecuted and hated

of all men, we have consolation in the promise of the Lord that He would from time to time soften the hearts of our enemies, and that nothing should intervene to destroy this work, or to frustrate the purposes that it is designed to accomplish.

The doctrines which we believe in and practice should not, in my opinion, create the feelings against us which now exist. When it is borne in mind that we believe in faith as the primary and fundamental principle of the Gospel: that we believe in working out our salvation with fear and trembling before the Lord, through keeping His commandments and observing the laws and ordinances which He has made known to us for our guidance, and which when carried out, produce the fruits of righteousness, it does seem singularly strange that men professing Christianity should be found among our most bitter opponents.

Brother Moyle, who has just addressed you, referred to some of the famous characters of earth, among them our own Morse, and his struggles to make men believe in the inspiration with which he was possessed. Although he has since demonstrated to the whole world that he was most wonderfully wrought upon in producing marvelous results from the workings of electricity, yet when he appealed for assistance he was regarded as and even called mad. He, however, was not daunted, but persevered in his work, a work that has since brought blessings and benefit to mankind generally. The experience of Morse has been the common lot of men who have been the means of introducing new truths into the world; and who is able to say, that history will not yet record the fact

that the sons and daughters of our most bitter opponents have recognized the Latter-day Saints as benefactors to the human family.

The principle of faith has been the great motive power by which all reformers have been actuated; it was faith that impelled us to gather to this land, and it is faith, in connection with the knowledge we now possess, that inspires us to steadfastly and firmly move on in our work of redeeming the land and building up towns and cities, and bringing order out of chaos. Thus, so far as the principle of faith is concerned, we do not differ from Christians generally, except in being more practical, believing, as we do, that faith without works is dead. There are no doubt many people who are as practical in their views as the Latter-day Saints, and cling to their views as tenaciously as we, and perhaps, so far as that goes are similarly treated, but their faith is centered in other matters than religion or spiritual things, as was the case with Morse.

We turn to the principle of repentance, that principle that prompts men to cease doing wrong and to mend their ways. In this we are in harmony with active Christians generally, although we may not place this principle in the same relative position in the category of tenets, as others do. We also accept and regard as essential, the ordinance of baptism, and could furnish ample testimony to show that this, as well as the other ordinances, principles and laws of the Gospel, as believed in and practiced by us are Scriptural; that it is ordained of the Lord; that He has declared that except a man is born of the water and of the Spirit, he cannot enter into the kingdom of heaven.

One of the most striking points of difference between the religion of the Latter-day Saints and that of other people is our belief in revelation. We not only believe that the Lord did in ancient days reveal Himself to man, but we accept the doctrine of revelation as necessary for the guidance of the Church today; that the same Lord who so signally blessed and sustained His people anciently can bestow similar blessings in our day; and our faith is just as firmly fixed in the goodness and power of the Almighty to move in our behalf as in that of any other people. If it were not for the fact that our heavenly Father has spoken and revealed to us certain fundamental truths, and that He does, through His servant, to the Church as a body, and through His spirit to the people individually, we would be as others are—without any living distinctive faith. To do away with revelation would be to refuse to recognize the Author of our faith as our guide and teacher. Who can find out the things of God except he is taught either of the Almighty Himself, or those who are taught of Him? It is a matter of utter impossibility for man through his own wisdom to either find out God, or to act in the things of God, without first having been taught and authorized so to do.

Thus might we compare these principles and reason upon them. We have done this abroad whenever opportunity has been afforded. But when we have declared the fact that present revelation was and is essential for the guidance of man, and that the Church of Christ never did or could exist without it, and that the Lord had again revealed Himself to man, our hearers would generally either turn aside or perhaps show

some sign of pity for "the poor deluded Mormons," for this is the light in which we are held for believing in such things. It is a singular thing to me that men and women can take their Bible and sit down with the Elders of our Church and compare the doctrines of the scriptures with those taught by our Elders, and fail to sense their truth. It does seem singular to me—and yet I should not regard it as strange for this reason: whenever there has been a Gospel dispensation a man having the Holy Spirit could bear witness of the correctness of these things. When that spirit of testimony rests down upon a man it begets conviction in his heart, whether he is willing to acknowledge it or not. Nicodemus could find his way by night to Jesus, and acknowledge that there was a power with him that other men were not possessed of. Others received the witness of the Spirit, and were able to abide by its dictates, renounce their former ways, and take up the cross unpopular though it was. Others again treated the whole thing with ridicule, not being able to see anything in it. Such doubtless would be the case were the same persons to teach the same things now.

To me it has always appeared singular that there should be any reflecting honest-hearted person unable to believe in the mission of Joseph Smith. We may take such men as Luther, Calvin and Wesley, and others equally learned, who are recognized by all Christians as beacon lights, and yet notwithstanding their education and ability to act in the roles they so nobly played, not one of them nor any other orthodox Christian has been able to evolve a perfect system of Church government. Their productions are as a rope of sand, void of strength or

spiritual force. The spiritual desires of men are not gratified to satiety, their souls are not fed; it is the letter without the spirit, the body without the soul. I do not say this by way of disparagement to the names of these illustrious heroes; they did their work and did it nobly, but it was not for them to reveal to man a perfect system of church government. In later times, however, we find a boy without experience or education, presenting to the world a system of government pronounced by statesmen of eminence to be superior to anything known among men. Our organization is admitted to be without a parallel; and this through a mere boy. But the fact is, he was not the author, neither did he ever claim its authorship; he was merely the honored instrument under God to reveal it to and institute it among men. And although the press and the pulpit unite in denouncing him as a crazy fanatic and a vile impostor, his work challenges the admiration of the best thinkers of the age. The principles that he unfolded are in harmony with the scriptures and with reason; they are in harmony with true science and with the laws of the universe; and he has presented them clearly and distinctly so that none need misunderstand them. It is most singular that the intelligence of the 19th century can look upon this boy and mark him as being so infamous a being as they say he was, when the fruits of his labors are before the world and none can gainsay them. This is the work of the Divine Master, and Joseph Smith was His servant. The Lord God stands at the helm. We need not feel concerned about what is termed "Mormonism;" He decreed it, and He is carrying it out. It is true, it may take us through persecution and tribulation, but it is true

all the same; this I know as well as I know that I live. Having received the witness of the Holy Spirit, neither you nor I need entertain any doubts or fears as to the result. And I bear witness before you and before my Father in heaven, whom I expect to meet at the latter day, that we possess the fullness of the new and everlasting Gospel, and that God revealed it unto us; and I further testify that it will remain firm as the rock of ages, that its course will continue onward and upward, gathering strength as it goes, until it shall at last fill the whole earth, as Daniel foresaw that it would.

It seems that the people of the Lord in every age have had to pass through certain ordeals in order to accomplish certain results; they would become careless and negligent of duty and worldly-minded and, in many instances, forgetful of their sacred covenants; and we, it would seem, need to pass through the same purifying process as they before us. And, in order to develop a better state of things for Zion, some will pass through the prison house, and others may suffer death, as some have already; but whatever the infliction, the wheat will yet remain and the chaff will be blown away.

One may ask. Have you any feelings of hatred in your heart toward those who delight in persecuting and oppressing you? If they were hungry, and it was in my power, I would feed them; I desire not to bear malice or hatred towards any of the children of my heavenly Father. We must fight the battles of truth, with a desire for the ascendancy of truth, and not personal gratification, remembering that those who oppose us are of the same family, hereafter to be rewarded for the good or evil which they may do while

in the flesh. I hate the misdeeds of men, especially when they are aimed at the liberty of their fellows; but I hate none of the sons and daughters of God. I would bless them and do anything in my power for their good; but I would not yield my soul into their keeping, or turn traitor to the principles of my faith for the satisfaction of any living being.

I have been reared among the Latter-day Saints. My father and mother were as old in citizenship of the United States and as honorable in their ancestry as any that call be found in the land. I love my religion, I love my country, and I have no other desire than to honor my God, and do good to my fellow man.

There is no necessity for us to be concerned or worried in the least. It is true we may have difficulties to meet; but with patient forbearance, pursuing an earnest determined course, time will prove to the truly loyal citizens of this great nation, that we are the friends of liberty; that to be free, free from the power of wicked men, and free from the power of the destroyer of men's souls is the aim and object of our lives. There is no necessity for overt acts of any kind, or indulging the spirit of revenge; our course is one of peace and good will to man, blessing all with whom we come in contact. And as long as we observe strictly the principles of our religion, the way will open up before us, for God is our Father and friend. He has been our guide in the past; and He in His own way has cast down every man, from the commencement of this work until the present time, who has raised his hand against us, and their lives have ended in disgrace or been clouded by some misdeed.

While in distant lands I have had joy in gazing upon the stars and stripes as they have floated on the breeze from the mast heads of American vessels, or wherever my eye has happened to see the flag of our country. I have honored and revered my parents who, in harmony with their convictions, taught me to obey the laws of the land; and I trust ever to be found true to my country, and true to my religion and my God. The laws of Heaven, as revealed through the Prophet Joseph Smith, are grounded in my heart, and I can acknowledge the power of no man, however great, to stand between me and my God.

Referring for one moment to the question of plural marriage, I will here say that it is my candid opinion, freely expressed, that if fifty million of the people of the United States believed in patriarchal marriage and only twenty in monogamic marriage, that the judges placed in power by the majority would decide in favor of the plural form of marriage, being religion. That prejudice and political influence affect to a great extent the judgment of men in deciding such questions, no person can deny. Amen.

**THE WAY TO FIND OUT GOD—TESTIMONY OF THE
ELDERS—"WHOSO RECEIVETH YOU RECEIVETH
ME"—THE MISSIONARY LEARNS TO KNOW GOD IS HIS
FRIEND—WE MUST SUFFER PERSECUTION—FRUITS OF
THE SPIRIT—"MORMON" SOCIETY—TROUBLE FOR THE
WICKED IN THE FUTURE—SAINTS TO MAINTAIN
FREEDOM AND TO UPHOLD THE CONSTITUTION.**

REMARKS BY PRESIDENT GEORGE Q. CANNON, DELIVERED IN THE TABERNACLE, SALT
LAKE CITY, SUNDAY AFTERNOON, NOV. 23, 1884.

REPORTED BY JOHN IRVINE.

There are a few moments remaining, which it is desired I should occupy.

It is very interesting to hear the testimony of the Elders who have been on missions and who have re-

turned therefrom as our brethren who have spoken this afternoon, and to me particularly so in the case of young men like Brother Leo Clawson, whose voice we have heard and whose testimony has been given

to us. Sending young men upon missions is an excellent method of testing their integrity and also of giving them an opportunity of proving for themselves whether the testimony they have heard from their parents and others is true. When a young man leaves home to go to a foreign land, in the midst of a cold-hearted and prejudiced world, without purse or scrip, with no funds in his pocket to depend upon to pay his way, and has to depend upon his Maker, and upon the promises which He has made, he is in a most excellent position to learn for himself the truth of the words of the Savior and the truth of the testimonies that he has heard from his parents and friends. I rejoice exceedingly that our young men have this opportunity, because it brings home to them in a most unmistakable and convincing manner the truth of those testimonies they have heard. When a man has no food to eat, when he has no friends, and is a stranger in a strange land, traveling as a servant of God, he has a good opportunity of testing for himself whether there is a God, and whether that God hears and answers his prayers. In this way faith becomes knowledge; because if a man prays to God and asks for that which he wants and God gives it to him, he then knows for himself that God hears and answers prayer. It is in this way that the knowledge of the Gospel that we have received is perpetuated in our hearts and in the hearts of our children—transmitted from one generation to another, as it has been and is being done at the present time among these Latter-day Saints. Today there is a host of young men growing up in this country who have in this manner proved for themselves the truth of that which I am now speaking of. It was in this manner

that I learned most convincingly in my youth that this was the work of God. I believed it, yes, I may say I knew it to be true, but when I was sent out as a missionary without purse and scrip and compelled to feel after God and ask Him for those things that I wanted, I learned to my entire satisfaction that when I did need God's blessings He was at hand to confer them upon me according to the desires of my heart and the necessities of my case. In this manner men who are now of middle age have grown up with this knowledge, and the youth today are in their turn acquiring the same knowledge, obtaining it through the means which God has appointed and in the manner He has designed.

There are two objects to be accomplished by the Elders going out without purse and scrip upon the apostolic plan. In the first place, they learn for themselves that God lives and that He hears and answers prayer; in the second place, they test the world. The Savior says: "Whoso receiveth you receiveth me; and the same will feed you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward. And he that doeth not these things is not my disciple; by this you may know my disciples."

We test the world in this manner and prove whether they will receive the servants of God and supply their simple wants when they travel preaching the Gospel without salary or pay of a pecuniary character; but looking unto the Lord for the reward that He has promised to bestow. When a man has been gone as Brother Clawson has, and as Brother George Goddard has—Brother Clawson for two years and upwards—he becomes acquainted with the Lord,

he learns to know God is his friend, and he through his life afterwards, if he cherishes that knowledge which he has then acquired, is a faithful servant of God. There are today hundreds of our youth scattered throughout the various fields acquiring this knowledge of God, becoming familiar with the things of God, learning for themselves that which they have been taught in theory, and having it so thoroughly instilled into them, and becoming so indoctrinated in these principles, that they never will forget them.

My brethren and sisters, we can rejoice exceedingly in the prospects before us. We may be hated as our brethren have described; we may be maligned and calumniated and called all manner of evil names; but with all these things we can rejoice, because it is the legacy that was left to us and left to every follower of Jesus Christ by himself when he was upon the earth. He that lives godly in Christ Jesus, Paul says, shall suffer persecution. He did not say that they *might* suffer it—He did not put it in a doubtful manner—but He said they should suffer—"they shall suffer persecution." We have proved the truth of that saying of the Apostle's. But notwithstanding all this, we can look around us, and see what God is doing for us. We have the most abundant causes for thanksgiving and praise. He is blessing us as no other people today upon the face of the earth are being blessed. Outside of our community there is hatred, there is animosity, there is a feeling of wrath entertained against us. We are hated by those who know us not. But inside there is peace, there is happiness, there is joy, there is health, growth and development—a people growing up in these

mountains that will yet astonish the world by the exhibition of those grand virtues that God is developing in our midst through the teachings of the everlasting Gospel that we have received. A union unparalleled, unexampled at this time upon the earth exists throughout our settlements and in all our associations from north to south, from east to west—a people dwelling together in peace and in love, loving each other with an intensity of love, begotten of God, and that is unknown elsewhere—the fruits of the outpouring of the spirit and power of God upon us. Men say that this is imposture; that these are the fruits of ignorance; that the binding of this people together in the manner in which we are associated in these valleys is merely the result of the combination of shrewd men. A most extraordinary spectacle this! That wherever you go throughout our settlements, in whatsoever house you enter, if the owners are Latter-day Saints, you will find there the spirit of peace and of love; a willingness to do everything possible for each other. And then when we contemplate the growth of the people in intelligence, to me it is something marvelous what God is doing for us in this direction. There is no community upon the face of the earth today among whom you will find so many men who have traveled, who have mingled with people in foreign lands, who are so familiar with the religious and social usages and with the history of the people of other lands, as you will find in this community of Latter-day Saints. Scarcely a man among us now of middle age who has not been in foreign lands, who has not traveled throughout his own country, and acquired a knowledge of human nature such as cannot be acquired

under any other circumstances. The effect of this upon the community I can perceive; we all can observe it wherever we go. It is uplifting the people—not very rapidly, it is true, but still in such a manner that it is easily perceived. You can perceive the effect upon the people of the education thus gained by the Elders in traveling and preaching the Gospel abroad. Nearly all returning missionaries express themselves as our brethren have this afternoon. Brother Clawson has said that he is determined from this time forward to do his share in helping forward the work of the redemption of the human family. When such men return, bringing with them the spirit that they have upon their missions—the Spirit of God—what a strength it is to their Bishops, what a strength it is to their Teachers, what a strength it is to the entire Priesthood in the Ward where they reside, or the Stake to which they belong. And when they come back, as they do by scores, this effect is felt throughout the entire body of the people, and excellent results follow, a higher tone is developed, a higher standard is aimed at, and there is an uplifting of the people, as it were, to that higher standard.

This is going on all the time, and the effect is marked and already felt. Those who travel through our settlements see many things that strike them, and strike them more forcibly because of the different impression created by the falsehoods told concerning us. These falsehoods have their good effect in this respect; for when a man hears so much about the "Mormons," he naturally pictures to himself the kind of society that he will meet when he goes among them. If he has never met "Mormons," he has an idea in his

mind, from what he has read, or from what he has been told, as to the kind of people he will meet when he sees them. But he is thrown into "Mormon" society. He finds that they have no horns; that they have no cloven feet; that they do not garnish their conversation with oaths; and that if he had not been told these were "Mormons," he would not have discovered it by any outward sign. When he comes into our cities, instead of seeing drunkenness, instead of hearing blasphemy, instead of seeing the profanation of all that is holy, he sees a people dwelling in peace, he sees quietude prevailing, and the contrast strikes him very forcibly. "Why," says he, "this is not what I expected to see; these are not the people I expected to meet; this is not the society for which I looked when I came into the settlements of the Latter-day saints in Utah." These very falsehoods, therefore, have the effect of impressing—where men have the opportunity of mingling with the people, more forcibly upon the mind than otherwise would be the case that which they see. It takes time, however, to remove prejudice, to disabuse people's minds. They think that there is something hidden, something that is very bad, that they have not yet discovered, and this sometimes remains in the mind a good while.

But, as sure as God lives so sure will we live down these false charges and impressions, and the day is not far distant when lovers of good government, lovers of peace, will turn their attention to these valleys in which we dwell and to this society of which we form a part. For there is trouble in the future; there is perplexity not very far off. We can hear a faint rumbling of it, as it were, in the distance. The time

will come, as sure as we live, when distress and calamity will fall upon the wicked, and our own nation has a great deal to answer for. They have to answer for deeds that cannot be easily paid. The blood of innocence has stained the soil of free America—the blood of a Prophet, of a Patriarch, and of other righteous men and women who have suffered for their religion, and for no other cause than that they chose to espouse the truth and to advocate it, living lives of purity, offending no one—that is, no one who should be offended—breaking no law, trampling upon no human right. They were cruelly murdered, and we as a people were driven out by violence, driven out from the midst of civilization, driven out from our homes and our hard-earned possessions, and our track is marked with the blood and with the graves of our own people from the borders of civilization till we reached these Rocky Mountains, and for no other cause for which we could be punished legally. We broke no law; we committed no offense against the majesty of the law. We have lived lives of purity as we do here in these mountains. But prejudice was created; men became excited; mobs were formed, and extermination was decided upon, and there was no alternative presented to us but this: either to submit to be killed off, men, women and children, from the face of the earth, or to take our flight as best we could in our poverty to some remote land where we could worship God according to the dictates of our own conscience in peace and in quietness. We chose the latter alternative. We preferred to face the wilderness with all its untold terrors. We preferred to come out among tribes of Indians of which we knew nothing, and live

in their midst and trust to their mercies, savages though they were, than to remain among civilized men, men who called themselves Christians. We did this thirty-seven years ago.

Fifty-four years and a half have passed since the organization of the Church of Jesus Christ of Latter-day Saints, and in this land there has never been a man punished for killing a "Mormon," never been a man punished for burning a "Mormon's" house, never been a man punished for engaging in mobs and banding together for the extirpation of the "Mormons" and the destruction of their property. And this, too, in this land of boasted liberty; this in this land, the most glorious under the canopy of heaven, the most free that ever existed, the best government ever formed by human wisdom; this in this land with the constitution as free as God Himself has revealed it, so free that every human being may dwell under it without let or hindrance, without interfering with the rights of his fellow man, giving me the perfect freedom to worship God according to my own conscience, and giving no man the right to interfere with me in that worship, and giving every other man the same right, and depriving me of the right to interfere with any other man in his worship, if he worship according to the dictates of his own conscience and does not interfere with the rights of his fellow man. But in this land Latter-day Saints have been murdered, murdered for no other cause than because they believed in God and believed He was a God of revelation, and today Utah exists because of this. Because of this spirit of persecution today, Utah is a Territory, a grand Territory, and we as a people are living in these valleys of the mountains

for that very cause. We are a standing monument before God and before all men of the inhumanity of man to his fellow man. This is the position that we occupy.

Will not these things be remembered? Yes, they will, and they will bring down the anger of a just God upon the nation. Not for this alone. There are other things; and the time will yet come when men will flee for safety to the land where the Saints dwell; for we design, by the help of our God, to maintain freedom, freedom for every man, freedom for every creed, freedom for every race wherever we live and can have power. All men shall have equal freedom with us, they shall be protected with us in every human right, in the exercise of every belief that they choose to indulge in as long as by its exercise they do not trample upon the rights of their fellow man. And we shall maintain organized government. Others may trample upon the laws of the land; others may seek to bring us

into bondage; but we shall be free through the help of our God, and our country shall be a free country; for if others trample upon the Constitution, we will elevate it, we will bear it aloft, we will invite the men of all cities and all parts of our lands to come and dwell in peace and safety protected by that glorious instrument, and the principles it contains, that God helped the founders of this government to frame.

Therefore I say, my brethren and sisters, let us be encouraged; let us cultivate the virtues that belong to our religion; let us love each other; let us cultivate peace wherever we go, and extend its blessings as far as our influence will permit.

May God help us to endure all the trials that we may be called upon to pass through, and may He bless you my brethren and sisters, and all who are seeking to do His will, I ask in the name of Jesus, Amen.

**DEVOTION TO GOD—HOW IT IS MADE MANIFEST—DIVERS
OPINIONS—LIBERTY TO WORSHIP GOD—JESUS CHRIST
THE SAVIOR OF THE WORLD—HIS APOSTLES WERE
UNLEARNED MEN—THEY WERE REJECTED BY THE
MASSES—WRITINGS OF THE PROPHETS—PERSECUTION
FOR RIGHTEOUSNESS' SAKE—SELFISHNESS—LOVE OF
DARKNESS RATHER THAN LIGHT—COMPROMISE OF
PRINCIPLE—INFAMY OF SACRIFICING TRUTH TO GAIN
PLACE—GOD MUST BE OBEYED RATHER THAN MAN.**

DISCOURSE BY GEORGE G. BYWATER, DELIVERED IN THE TABERNACLE, SALT LAKE CITY,
SUNDAY AFTERNOON, AUG. 2, 1885.

REPORTED BY JOHN IRVINE.

Brethren and sisters and friends: We have met this afternoon to commemorate the death and suffering of our Lord Jesus Christ in His crucifixion on Calvary's cross as an atonement for the sins of the world. We have met here to worship God. The spectacle of a worshipping congregation is not new either in Utah or throughout Christendom at large. A country or a people who are devoid of the sensibilities of the obligations which they owe to the Supreme Ruler of the universe, to the creator of the world and all things that in it are, would be considered pagan, would be considered an uncivilized people. In speaking of civilization Emerson once said that a nation without a well-defined language, without clothing, without a system of marriage we call heathen, we call barbarous, and he might have added with propriety and like truthfulness, that a people who assemble not to pay their devotion to the Great God, the architect of the universe, and the common Fa-

ther of the human race, are an uncivilized people. While we admit this to be true there are other facts associated with and belonging to this subject of the worship of the Deity, that present themselves very forcibly to our view, and I may enumerate a few of them.

As I have already said, the assembling together of a people in a congregational capacity to pay their adorations to God their Heavenly Father is not a strange or an exceptional spectacle, but is common throughout the world. Nevertheless there is great diversity of opinion regarding divine worship; there are varied methods of paying those adorations to the Supreme Being. The worship that they offer to Deity is presented in ritualistic forms and described methods, in systematic modes; in the form of homilies, in the exercise of prayer, of singing of psalms, of the administration of sacraments, that differ very widely the one from the other. But who on account of this diversity

of opinion, who on account of this presented variety of modes of bowing before, or of lifting up unto the Supreme Being our hands in adoration and praise, or in the discharge of our devotional obligations would say, that, but one, two, three, or any restricted number should be guaranteed the liberty, the freedom, the religious toleration, the political and moral right of bowing the knee before God, and of lifting up their voices in praise and prayer to Him who made the sun, the moon and the stars, and who created all things that live and move and have a being? Show me a people, cite to me a nation or a family of nations that have come to the conclusion, that have made a predetermined decree that none shall worship the God of Daniel, or none shall worship the Diana of the Ephesians, or none shall worship the golden image made by Nebuchadnezzar—you show me a people, a community, or a nation, or family of nations, that are fettered and bound by this proscriptive spirit and the dogmatic institutions and traditions of their times, and I will show you a people that are fettered with chains forged in the fires of bigotry and superstition and that will prove to them a barrier to national and universal progress.

The subject that we have had presented before us by my respected brother who preceded me is a very interesting one, interesting from more sides than one, interesting from every side, interesting from center to circumference, in part and in entirety. It is the subject of the liberty to worship God according to the dictates of a people's own conscience, unrestricted and unrestrained by arbitrary or compulsory measures. He has referred to historical instances related in sacred history to circumstances under which and by

the development of which the spirit of persecution, the spirit of intolerance, the spirit of tyranny and oppression has manifested itself. It is a well known and universally recognized fact throughout all Christendom today, that, Jesus Christ is the Savior of the world; that Jesus of Nazareth, the Son of God, the redeemer of the human race, is the captain of our salvation, and that there is no other name given under heaven whereby man can be saved but the name of Jesus. This will be readily and clamorously conceded, persistently avowed, and zealously declared, by every church that lays any claim to the name of Christian throughout the whole world; that he was the founder and finisher of that faith which can alone save the family of man; that through His life, death and resurrection, in connection with the principles of immortality and eternal life which He brought forth to the knowledge of the world, in His own person, fulfilling very many of the prophecies relative to the dispensation of the fullness of times—that through Him, and through Him alone, should salvation come unto Israel, and a fallen world be redeemed. The Apostles he was pleased to select from among the unlettered, the uncultivated and the undistinguished among His fellow men, were called to be ministers of his word, to be ambassadors of the message of salvation, to be His heralds of peace—peace on earth and good will to all men. It is true He selected them from among the humble fishermen that were following their occupation of fishing on the sea of Galilee. It is true He did not select them from the learned doctors of the law. It is also true that they were men that had not attained to any high repute, or had been elevated to any

dignified or scholastic position in the land, either ecclesiastical or political. They were graded as the offscourings and dregs of the human race. They were, so to speak, the dregs of human society. Yet today, in this age of boasted Christian enlightenment, in this age of boasted Christian freedom—pardon me for the remark—they claim that these men were the servants of the Lord, men that bore in their possession the principles of life and salvation unto all the world, and these men were in their day bold to make affirmations such as fell very unwelcomely, very unacceptably upon the ears of the *elite*, of the educated, of the refined, of the professional classes of Jewish and of Roman society, and also upon those who were cultivated in Greek literature, and constituted the most refined element of human society. Yet they were bold to declare, "We know that we are of God, and the whole world lieth in wickedness." What do our Christian friends say? What do our pulpit declaimers announce to their congregations when they select such positive declarations, such strong doctrinal enunciations as the one I have quoted and many more like unto them—what do they say? Oh, they tell their Christian friends that they lament the darkness, the moral blindness, the intellectual and doctrinal opaqueness of that age; that had they lived in the days when Jesus sojourned among men, when He went about speaking words of kindness, uttering sentences of love and mercy, expressing His good will to the whole human family, and seeking to promulgate the principles of peace in a distracted age; say they, "Oh that we had lived in the days of Jesus; oh that we had had the privilege of bowing down at His feet like Mary

and Martha; oh that we had had the opportunity of surrounding Him when the precious words of life fell from His hallowed lips—the lips of Him who spake as never man spake; oh that we had had this privilege." And the tears of penitence for the sins of the dead who had gone centuries before them trickle down their face and stain the pages of the sacred scriptures from which they select their texts when they refer to the blindness and hardness of heart of the people who treated with ignominy and contempt the world's greatest reformer, the world's universal redeemer, the Son of God Himself. What do they say of them? "Oh," say they, "how strange it is, how remarkable it is that those people with the writings of the blessed Prophets—with the writings of Hosea, of Jeremiah, of Amos, of Joel, of Habakkuk, of Zechariah, of Malachi, and of all the prophets in their possession, wherein are found so many prophecies relating to the coming of the Messiah, relating to the ushering in of a new dispensation, relating to the inauguration of a reign of peace such as the world had never seen, such as God had not promised unto the children of men, until the period of the world's history when Shiloh should come—how remarkable with all this that they did not receive the Son of God." "If we had lived in these days," say they, "we believe that we would have been able to see the hand of God; we would have marked His divine footprints among the people; we would have recognized by our ears the voice of the Good Shepherd; we would have listened with hearts subdued with humility, with minds illuminated by inspiration, to the marvelous and inimitable truths uttered by the Savior of the world. Oh, how wicked it was for

those people to be so hardhearted; how wicked it was not only for the common people but for the rulers of the Jews, for the members of the Senate, for the doctors of the law, for the lights of the generation, the leading men of the period in which they lived that they should be guilty of such inhuman, such unnatural, such unjust conduct as to persecute men against whom no charge in truth and in verity could be found except it was that they were pleased to proclaim the acceptable year of the Lord, to announce unto the world of mankind that a dispensation of divine providence had been ushered in, wherein a change should take place over the minds of the people; wherein a new order of things should be developed, and wherein the Mosaic law with all its sacerdotal rites and ceremonies were to be consummated and brought to a termination in the fulfillment of the prophecies, and in the introduction of a higher and a purer law." These are their feelings; the ministers preach to the people after this fashion, and read to them such passages as these:

"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 exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

This language, my beloved friends, is of a very forcible character. Probably a few reflections upon the sentiments incorporated in these declarations of uninspired men may not be altogether uninteresting or unprofitable unto us at this time.

We learn from these declarations that Jesus Christ and his followers had their names cast out as evil. If these historians record veritable facts—and we have no right to question the historical verity of these statements, because they are established and verified by secular history: if then, they are true it becomes every thinking student of history, every earnest and avowed student of natural theology or sectarian lore, to understand what it was that constituted the essence of the disagreement, what constituted the gist, the kernel, if you please, the special reason why the existing spirit, faith and teachings of the Jewish people, and of the Roman people, in the commencement of the Christian era, were so opposed to the doctrines of Jesus Christ and His apostles. I have already referred to the general recognition by the Christian world of the doctrines of Christ and His apostles as being the foundation of the hope of all enlightened nations for salvation before God; for salvation in eternity, for the redemption of the human race. What, then, was it that was the cause of the opposition which was so pronounced, so persistent and so prolonged against Jesus Christ and His followers. This opposition was not confined to a narrow region. It was an opposition that was not limited within any special circle; for we read of one inquirer who appears to be a man of very general information addressing himself, in the term of an inquiry in his own behalf, and in behalf of those whom he represented, to the Apostles, saying:

"We desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against."

It was not a matter of conjecture

with him. It was a matter of conjecture with him as to what the Apostle Paul thought: for Paul was a man of letters, a man of a very extended range of experience and observation; so much so that one of the learned rabbis of his time told him that much learning had made him mad. But he was inquiring respecting his (Paul's) information concerning the Church of Christ, a body of religious worshipers with whom he was identified, and in the midst of whom he was an authorized Apostle.

"We desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against."

"We know!" "What do you know, sir?" "We know that it is spoken against." "Where is it spoken against, sir?" "It is everywhere spoken against." Hence we see the universality, the general character of the opposition that was raised against the doctrines of the humble and despised Nazarene. Why was it, my friends, that they were opposed to Him? Why was it that His cause was so much misrepresented; that he was charged with keeping company with publicans and sinners, and considered worthy of death? Simply because he introduced an organized system of principles, of ordinances and divine institutions that were antagonistic, not in their essential nature to the welfare of mankind, but antagonistic to the existing dogmas, theologies and schools of philosophy that were then in existence. They were, moreover, systems of theology, and schools of philosophy and organized methods of procedure—in matters theological as well as matters doctrinal and political—that were becoming exhausted. They had reached the period of their decrepitude. They

had attained unto the period of old age. They had manifested within them the elements of social, moral and organic decay. Their deteriorating effects were becoming painfully apparent. They were becoming ill-adapted to the newly developing condition of things; inapplicable to the unfolding environments of those times; and God, who sits enthroned in the realms of purity and of truth, had given these systems for the sake of His people. Whatever there was of a regenerating progressive nature in these systems, God sustained. He sustained them until the day star had dawned for a brighter and more glorious epoch in the world's history, when the shepherds were visited by messengers of light from the realms of the Eternal Gods, crying, "Peace, peace on earth, and good will toward all men."

But my brother who preceded me spoke of selfishness. He touched a chord that seems to me to be unbroken and of a very extended length. I think it reaches over all the ages. I think it has come down from the border times of prehistoric history. I think it is found right through human nature, crude and cultivated, civilized and uncivilized.

The doctrine which the Savior taught touched this feeling of selfishness. It touched the personal vanity of many. The supporters of the systems that I have alluded to—I have no time to name them; there may be many of you who are historically well informed and know all about them; you know there were a number of philosophical schools in existence in Athens and elsewhere at that time; you are acquainted, no doubt, with the dogmas of the period. Suffice it to say that the most violent and determined opposi-

tion that Jesus of Nazareth met with in His day and generation was from the very class of men that the Christian world today have supposed and thought He ought to have derived the greatest possible support. Our Christian preachers and ministers tell their congregations that the learned doctors of the law who had little else to do but study the technicalities of the laws, to familiarize themselves with the genius of their construction, with the wisdom that promulgated them, with the necessities underlying the need for their legislation; these ministers tell us that they of all other men ought to have discovered the signs of the times, ought to have been able to read them, and in reading them to have discovered that the set time had come for God to bring forth His Son Jesus Christ, and to usher in a reign of peace. But it was from this class of people that Jesus met with the most violent and persistent persecution.

And how is it today, my friends? How is it today with the Latter-day Saints? I want to propound a few questions to my friends, as well as to those who have no desire to be considered our friends. I have one word to say to them. I would say, as my brother before me has said, would to God that they could be inspired by the same divine intelligence, by the same supreme wisdom and enlightened by the same heavenly understanding that chased away the darkness of ages, cleared up the obscurity in which the human mind was enveloped in the days of Jesus; would to God they were sincere and devout and honest, consistent believers in the Bible, the word of God. Then we would not have so much trouble in reasoning with our friends. We have no trouble today in obtaining an intelligent reply from

our Christian friends when we ask them, Why did Jesus and His Apostles receive persecution at the hands of the Jews and of the Romans in their day, both as religious and political communities? Why did they do it? The answer would be freely given. Because they loved darkness rather than light; because they would not purify their lives by the regenerating principles of Christianity; because they would not deny themselves of those forbidden fruits and of those unrestrained passions which ran riot, and which the adherents of the Christian religion pronounce against; because Jesus upbraided them for sin and iniquity. It was because he told them the truth against themselves that they were opposed to Him. What were the principles He taught? "Oh," says our Christian friend, "they are to be found in the writings of Matthew, Mark, Luke and John, and in the epistles of the Apostles." You will find there the teachings that Jesus and His Apostles taught, and there, too, are found the reasons for all the opposition and persecution which they endured even unto death, even to the ignominious death of crucifixion.

Well, suppose we were to ask the question now, what is the reason that the Latter-day Saints are everywhere spoken against? What is the answer? Well, we would be answered variously, but all in harmony with one certain note of disapproval. The answer would be: "You are unlike us. You choose to profess a religion and a polity different to us. The constitution of your social structure is at variance with our ideas of morality. We are enthusiastically, frantically, and mercilessly incensed against your social system. We cannot endure it. You must believe as we do. You must think as we do, and

if you don't choose to think and believe as we do, you must act as we do, or you cannot be in fellowship with us." Now, my friends, this is the spirit of the age in which we live, and I am respectfully at the whole world's defiance to present to me or any other intelligent Latter-day Saint a solid, logical or truthful argument of a contradictory nature. There never has been and there never will be an opponent whose acumen is equal to the task of formulating reasons rational and sufficiently cogent to overthrow the doctrines of the religion of the Latter-day Saints.

Now, then, if the people in the days of Jesus and His Apostles were as consistent—or, pardon me, rather inconsistent—as the people of our day are, they would persist in maintaining that these doctrines should not be taught in Judea, nor in the regions round about, nor in Pamphilia, nor in Rome, nor in Galatia, nor anywhere. You must renounce these doctrines they said. But they did not renounce, and they put them to death. Ah! That is the secret. Do you, then, Christians—the professed promulgators of Bible Christianity—do you choose to repeat the deeds of your forefathers? Do you choose to imitate the examples of the persecutors of the humble and despised Nazarene by persecuting, imprisoning and putting to death men and women who profess precisely the same theology, who worship the same God, who bow at the same sacred altar as Jesus and His Apostles did, who advocate the same doctrines, who administer in the same ordinances, and who in every doctrinal particular are following their divine Master and fellow laborers, the Apostles of old? "Ah!" says one, "it is not that exactly. If you would only promise that you would

remove from your religion every objectionable feature that it now presents to the Christian world we would hail you as brethren, as fellow Christians." What did the Jewish people do? What did the Roman people do? They told Jesus of Nazareth in effect that if he would strike out of the constitution of the new faith every principle and doctrine that was uncongenial, if not with the prophecies which they professed to believe in, at all events, with their construction of them; if they would only put these away, then they could live with them. What would our divines today think of Jesus and His Apostles if they had permitted to be handed down to history that in consequence of the opposition which the revelations of God had evoked in the human mind, and had caused the public pulse to beat high, to arise to feverish temperature, until they came to this conclusion: if we let these men alone they will take away our name and nation; we cannot stand it; crucify him! crucify him! release unto us the thieves—Barabbas, anybody except Jesus of Nazareth; Crucify him! crucify him!—His blood be upon us and upon our children forever; this was the cry of the populace; and had He made this affirmation, that in consequence of the determined opposition, of the broad and deep-seated enmity that was engendered in the hearts of the people against the revealed will of God, it was best to cease to proclaim His glorious principles, it was best to stop the administration of His ordinances, it was best to surrender their allegiance to Almighty God, and bow in crouching servility to their fellow men, in deference to them and rebellion to the God of heaven. What would our Christian ministers think of such a body of

men as that of Jesus and His Apostles assuming a position of that kind before them? How well they have declaimed in favor of the martyrs of Christianity. With what burning eloquence they have extolled the heroism, the stoutheartedness of the men and women who were willing to go as lambs to the slaughter, like their divine Master, rather than prove recreant to the sacred obligations they had assumed. What would they say of such a Christianity? They would say, Fie! upon such miserable stuff; fie! upon such men and women who should attempt to lay hold of such glorious and benignant principles as those of Christianity. They would say, the touch of such men and women upon such principles was a contaminating touch; it would have been an upas breath that they would have breathed when vindicating Christianity; while they themselves were so inadequate to the responsibilities—being devoid of the inspiration pertaining to the truth—and so indisposed to live a life of purity which those principles required at their hands.

If you would so judge of the former-day Saints, how would you judge of the Latter-day Saints? What would you think of us if we were to tell you that we would cease to believe in the religion of Jesus Christ? It is true you do not know what it means, and hence we pity you. It is true that we know we are of God: we know that these principles and revelations are divine; we know that they have emanated from Him who cannot lie; we know these things, and if you knew them would you ask us to deny our faith, to prove recreant to our trust, to become unworthy the confidence of our families and of honest men around us on every hand. A gentle-

man in this city was known to say—and he said it in language more forcible than eloquent, and you will excuse me for not repeating it, because it might be considered sacrilege in a sacred desk to do so—he was known to say: "If I knew what you say to be true, I would go to prison—I would not deny it for anybody." Well, what would you think of a man who would deny that which he knew to be true, or say no when the truth required him to say yes? Could you trust him as a Free Mason or an Odd Fellow, or in any other capacity where true heartedness and genuine human worth is to be appreciated and sought? Certainly not.

Well, now, my friends, we have made some very plain remarks this afternoon. Permit me in conclusion to say that I am very sorry that we are forced into this uninviting situation; but being forced into it, pushed into it, if you please, driven into it, legislated into it, what can we do? What would you advise us to do? Your advice would be this possibly: "We believe that you people only say that you know this work in which you are engaged is of God. We do not believe you do know. We think you are like the rest of the Christian world, and that your knowledge is no more divine, or that you have any closer communion with God than the rest of the sects of the Christian world, and they don't profess to know, only to believe. Therefore you are very presumptuous to say you know these things. You ought to know better. You had therefore better place yourselves in accord with us, come a little nearer to us, and just say you don't believe certain principles in your religion, and we will tolerate the other portion."

My friends, if we were placed in this position of our own doing, we

would gladly come to terms, we would gladly settle this question before the setting of another day's sun. But when we know that God has spoken from heaven; when we know as well as we know that we live that the revelations which we have received—against which the world are now fighting—are of God, born of heaven, of heavenly descent, we can but say in conclusion that we will do all we can, we will keep every law that it is possible for us to keep, we will honor our government to the best of our ability; but if we are asked to choose this day whom we will serve, God or Belial, what do you take us for? Hypocrites, knaves, fools, asinine actors in the drama of life, or what? No, my friends, I will say as one of old said: "Though he slay me, yet will I trust in him." We know the principles are right; we know they are eternal, no matter what may be the consequences. Suppose some of us are put to death, what of that? By putting us to death they simply place us be-

yond their power—they can do nothing more. As Jesus said, "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, if we are philosophers, if we are men of wisdom, if we are students of the principles of intelligence and of truth, why certainly we will make a wise selection, we will elect to serve Him who created us, and we trust that God our heavenly Father when He has so far matured His purposes, which are essential to the consummation of the end for which He has permitted this crusade to be waged against us, will be pleased to soften the hearts of those around us as He did in former dispensations, and as He has done with our own nation in our own day—that He will mold and temper the dispositions of men, and that He will make the wrath of man to praise Him, and the residue He will restrain. May God grant this is my prayer in the name of Jesus. Amen.

**PARABLE OF THE TEN VIRGINS—RAPID DEVELOPMENT
OF THE ARTS AND SCIENCES—THE LORD HASTENING
HIS WORK IN ITS TIME—ENMITY BETWEEN THE CHURCH
OF CHRIST AND THE WORLD—THE GATHERING
TOGETHER OF PEOPLE FROM EVERY NATION AFTER
THEY HAVE BEEN BAPTIZED INTO ONE SPIRIT—THE LAW
OF TITHING—BLESSINGS WHICH FOLLOW OBEDIENCE
THERETO—BINDING UPON ALL, RICH AND POOR
ALIKE—GIVING TO THE POOR—POWER OF THE
PRINCIPLES OF THE GOSPEL AND EFFECTS OF THEIR
OBSERVANCE—JEHOVAH—JESUS CHRIST—HIS
MINISTRY—HIS FOLLOWERS—THEIR
MISSION—PREACHING TO THE SPIRITS IN
PRISON—BAPTISM FOR THE DEAD—SAVIORS UPON
MOUNT ZION—RESPONSIBILITY RESTING UPON THE
SAINTS—A WORD OF ENCOURAGEMENT TO THE
MISSIONARIES.**

DISCOURSE BY APOSTLE FRANKLIN D. RICHARDS, DELIVERED IN THE NEW STAKE
TABERNACLE, PROVO, SUNDAY AFTERNOON, AUG. 30, 1885.

REPORTED BY JOHN IRVINE.

Occasions of this kind have a very precious significance to those who are interested in the great work of the last dispensation. They awaken the better feelings of our natures to commune together as the people of God, to contemplate His providences towards His people, the experiences through which they have passed, and are passing. It is very pleasant to the Elders who are called to speak to the people in going from place to place, to meet those with whom they associated in earlier times and in far distant countries. In this respect my journey was made pleasant this morning upon finding myself in the carriage with brethren whom I labored with almost thirty-five years ago in the British Isles.

Thirty years ago, in about one month, our brother and friend,

Professor Maeser, with several others, in the City of Dresden, the capital of Saxony, strolled away one night, and finding ourselves beyond the surveillance of the police, a mile or more, down to the banks of the river Elbe, we there had the pleasure of seeing him enter into the covenant of the everlasting Gospel with us. This and like circumstances cause me to thank the Lord for His grace that has preserved, helped and sustained us, and kept us in the truth until this present time, while many who have been baptized into the Church have fallen out by the way. When we contemplate the parable of the Savior in reference to the ten virgins—five of whom were wise and five foolish—behold, we are seeing in part the fulfillment of that parable. When we consider how many have turned

away at one time and another because the way was too straight or the road was too rough for them, we have reason to be very thankful that the love of the truth has continued and increased in our hearts. It is fitting that we should labor with diligence and faithfulness and with our mights to bring to pass the purposes of God, inasmuch as they are rolling upon us rapidly, and seeing that He has promised that He will cut His work short in righteousness.

Since the Father came forth from the heavens with His Son and spoke to the Prophet Joseph—then a boy only about fourteen years old, and told him that all the people of the earth had gone astray from His ordinances and had broken the everlasting covenant—I say since that time what wonderful progress has been made in developing the arts and sciences. Those were the days of the stage coach instead of the railroad. Then postal facilities were very slow. It required months for communications to go from this country to Europe and back again. Now it is done in an instant, steam and electricity enable people to transact business in one day or an hour, perhaps, that used to take months to accomplish. The Lord is in this way fulfilling His promise that He would hasten His work in its time. He has increased facilities during our day and generation for the accomplishing of work and bringing about His purposes which it would take many times as long to accomplish under the old regime—the slow-coach order of things.

Thirty-eight years ago, when we came across the plains, it took us all summer to get from the Missouri River to Salt Lake. We had to walk and toil by the road; our teams gave out and died by the way. A company of us in the year 1848 were

from the 18th of February till the 19th of October, coming from Liverpool to this Territory. Now the Saints start from the old country and come here by steam in about three weeks, a journey that formerly took nine months to perform. This is one of the ways in which the Lord is shortening His work—cutting it short in righteousness—and furthermore He has said He will hasten it in its time.

Now, there must necessarily be, as there always has been, the same enmity between the Church of Christ and the world that ever has existed. And what is the great reason why there must be such opposition? I can tell you one reason. It is because that we, by the blessing, power and requirement of God, have been enabled to go forth and preach the Gospel, gather the believers together, organize churches, build cities and temples, and establish a church and kingdom unto God, and that the world cannot do. That is one reason why they feel enmity toward us. This is a great testimony to the whole world—the work of gathering the people of every language under the sun, from the frigid, the temperate and the torrid zones. From Iceland on the North, as well as from New Zealand and the Cape of Good Hope on the South, and all countries intermediate, where the Gospel has been preached.

It is a subject that is an enigma for the greatest statesman of the earth; this gathering together of people of different languages, different education and habits, and harmonizing them all. The great secret is that they are first baptized into the same spirit, one baptism, one faith, and one Lord. They come here and being taught correct principles they govern themselves. That is just what we want; and is what

every family needs, that those who become rulers in Israel, or heads of families, shall be men of God, filled with the knowledge, the revelations and power of God.

I am thankful that I live with you to see the great and mighty operations of Jehovah's purposes going on in the earth. I feel thankful that I am permitted to perform any humble part in this marvelous work. The Saints, even those in the humblest station, should feel thankful that they can contribute one way or another by their efforts or their means to help advance any of the interests of the Church or Kingdom of God.

Former speakers have referred to the principle of tithing. This is one of the very important features of the faith of the everlasting Gospel. It always was when there was a people of God on the earth. Go back to our Father Abraham—whom all professed Christians would like to claim heirship with—and we find that he was very tenacious in paying his tithing, his whole tithing. When he went to war against the thirteen kings, with his company of three hundred and eighteen trained servants, followed them all night, overtook them, and became their victors, he brought home the spoils, and when he reached Jerusalem he found there Melchizedek, the ruler of the country, the minister of the Lord, the king of peace; one of the first things he did was to pay his tithing of the booty, and he received a blessing at Melchizedek's hands. So it was with Isaac and Jacob. We are informed in the Scriptures that Jacob covenanted with the Lord, saying: "Of all thou shalt give me I will surely give the tenth unto thee," which he did. And when in after years the Lord brought Israel back from Egypt to Canaan, where

He promised they should live and have an everlasting inheritance if they would keep His law, He gave it them with this reserve, that a tenth of the people's possessions should be paid to Him:

"And all the tithe of the land, whether of the seed of the land, the fruit of the tree, the tithe of the herd, or of the flock, is the Lord's: and shall be holy unto the Lord." (Lev. xxvii, 30-32.)

If they did not do this they would be robbing the Lord. The fact was, all they possessed was the Lord's, and when they appropriated all to their own use, paying nothing into the Lord's storehouse, they did that for which He afterwards, by the Prophet Malachi, charged them with robbing Him, "even their whole nation." (Malachi iii, 9.)

The Lord has said unto us, very emphatically, if we do not sanctify this land and make it holy unto Him by keeping this and all other of His commandments that it shall not be a land of Zion unto us. Let us hearken to it, take it to heart, think of it, study it prayerfully, and learn what it means.

Says one, "Here is a poor widow that does not owe any tithing; there is a poor brother who is lame and cannot work who does not owe any tithing." Don't they? Let us see. The paying of tithing, like every other ordinance, has its peculiar blessings, and what are they? In the receipt which the Prophet Joseph Smith gave to me in Nauvoo, signed by himself and the tithing clerk, he stated that having paid my tithing in full to date, I was entitled to the benefits of the baptismal font, which had just been dedicated in the basement of that Temple. Do not this poor widow and that lame, unfortunate brother need the benefits of the baptismal font for their deceased

kindred just as much as the rich, the sound and the fortunate? I think they do. How then can they obtain a right and title to their blessings? The Lord has instituted a means by which they may receive their blessings by the payment of their tithing. The first Thursday of every month is a Fast day, for the Saints to gather together in prayer and fasting, and to bring their offerings for the poor, that the afflicted and unfortunate may not lack for food or clothing, and the comforts of life. Now, if a poor man received one hundred pounds of flour or any other gift, it is his privilege to pay one-tenth of it as tithing, and have it credited to him on the book as a tithing payer, and in this way he pays just as much as the man who pays one hundred dollars. The same with the poor sister who receives her aid from the Relief Society. She can pay her tithing in the same way—have her name recorded on the books, and thus acquire the right to be baptized for her dead kindred. These rights and privileges are not confined to the rich. They are for people of all conditions in life, provided they comply with the requirements of the Lord. The Savior said that the widow, with her two mites, paid in more than the rich out of their abundance. Some have been inclined to practice this principle on a kind of sliding scale. If they donate an amount to the building of a Tabernacle or a Temple, they must take that out of their tithing. This is not the correct way.

God has given us commandments concerning the law of tithing. He has also given us instructions in regard to our offerings for the poor, as follows:

"Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according

to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment."—(Doc. & Cov., Section 104, par 18.)

He directs all these things. If we learn His way and walk in it, we shall be abundantly blessed, and those who are too poor to walk in the right way of the Lord, will become so poor that they will perish from the land by and by.

What has brought you here from distant lands? It is the potency of those principles you have embraced. What has inspired you to labor and make this part of the wilderness so beautiful? I recollect, when I first came to Provo on the 4th July, 1849, we had a sort of celebration; some of the authorities of the Church were here, and arrangements were then made and directions given for the location of this city. Since then, see what has been accomplished! See this meetinghouse, court house, bank building, your woolen factory—the greatest one of the Territory, and one that would be a credit to any part of the continent—what has done all this? It is the potency of those principles God has revealed to you. It is this that induced you to leave your native lands and come to this country, strangers in a strange land, as Abraham was when he left his home and went down to Canaan. These principles are known by you, my brethren and sisters. They, however, are principles the world do not know anything about, especially this principle of tithing. They have their own way of making contributions, etc., but they do not understand tithing as a law of God. We, who do comprehend these things, must follow out heaven's requirements, that the favor and strength of the heavens may be with us.

While we have been in this land what else have we been doing? We have been sending away missionaries by scores and hundreds, year by year, to inform and if possible to convince the people of the truth of the Gospel. They will not, however, receive it. It seems as though mankind now, as in the days of Jesus, have ears to hear, but they will not hear; eyes to see, but they will not see; hearts to understand, but they will not understand. When we tell them that certain principles and views we hold are our religious convictions, or our conscientious understanding of the word of the Lord, we are told at once that there is no religion about it, as if others had a better right to know what our religious convictions should be than ourselves.

We have a great and marvelous work laid upon us, and its more marvelous features are still to be developed and made manifest. We yet see but a small part of it. The Lord has shown us all we can bear; all we can, in our present state of development, comprehend and apply.

The Savior said, when He was upon the earth, "I am the way, the truth, and the life." Now, if we can find out sufficiently about our Savior, His views and doings, we shall be able to understand generally the principles of the glorious Gospel, which has been revealed and something of its outcome. We learn that our Savior was born of a woman, and He was named Jesus the Christ. His name when He was a spiritual being, during the first half of the existence of the earth, before He was made flesh and blood, was Jehovah. He was in the beginning of the creation, and He had to do and has had to do continually with the creation and govern-

ment of this heaven and this earth.

But up to the time that He came and dwelt in the flesh and was born of Mary, His Mother, He dwelt in the spirit life. He was the spirit Being that directed, governed, and gave the law on Mount Sinai, where Moses was permitted to see Him in part. He is the Being that appeared unto the brother of Jared, when he brought the stones that were to be put into the barges, and asked the Lord to touch them with His finger that they might receive and emit light. When the Lord drew near and touched the stones with His finger, the brother of Jared's eyes were opened, and he saw the finger of the Lord. He was afraid and fell down before the Lord. The Lord asked him, "Why hast thou fallen? Arise!" And he said that he was afraid, for he beheld the finger of the Lord, and he did not know that the Lord had flesh and blood. Jehovah then showed him His whole person, saying, "This is the body of my spirit"—He that should come in the meridian of time and take upon Himself a body of flesh and blood. When that time arrived, and he attained the age of thirty years, He began to officiate in the ministry, after He had been baptized by John the Baptist.

Without stopping to detail as much as I would like, I want to call attention to two or three leading features of His work. The Savior commenced to labor in the ministry, and found men here and there of the right spirit, whom He commanded to follow Him. To one of these he said, "Before Philip called thee, I saw thee." So He continued to find and select choice spirits whom He knew before the foundation of the world. He ordained twelve of them to be His ministers,

and then He sent them abroad. But did He send them all over the world? No. He first told them to go only unto the lost sheep of the house of Israel, and they went. They worked with great success, healing the sick, casting out devils, etc. They neither lacked food nor raiment; freely they received, freely they gave. Thus they reported their mission. The Savior not only sent the Twelve Apostles, but other seventy also, missionary men, sending them forth to teach Israel that the kingdom of heaven was at hand. During His mission and long before He was crucified He taught them that He would be crucified, and on the third day he arose from the dead, but they did not seem to understand it.

After His resurrection He said to them, hitherto you have asked nothing of the Father in my name, but now, said He, whatsoever you shall ask the Father in my name it shall be granted unto you. Now is all power given into my hands both in heaven and on earth. After His resurrection He called His Apostles together and commissioned them, saying, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." That was another feature of the work wherein He sends the Gospel—now that Israel had proved themselves unworthy of it—to all the world. We see, then, that the great work of the brethren was to carry the Gospel to the whole human family first. But the Savior told them that if He went away, they should do greater works than He had done, because He went to the Father. What did He do? After He was crucified He went and preached to the spirits in prison, even to that

great multitude that were destroyed through disobedience before the flood and by the flood. He unlocked the prison doors to those that were bound. While upon the earth the Savior and His brethren of the Twelve labored to impart the Gospel to those that were living. The Savior set the Priesthood in order and offered the Gospel to the people, but they would not receive it. Still this was the great work that had to be performed. The Gospel had to be preached to mortals first, and next to those in the spirit world.

What are our condition and labor now? In this last dispensation the Prophet Joseph Smith, in the year 1820, first received revelations from the heavens, and it was only until 1844 that he was permitted to live. By 1830, the Book of Mormon was brought forth from the mountain Cumorah, was translated and printed, and fourteen years from that time the Prophet Joseph was taken from us.

When he went away he went with the keys of this last dispensation to the prison house of the dead, who had died in times that were past; and he, his brother Hyrum, the brethren of the Twelve Apostles—for there are now nearly a quorum of the Twelve Apostles with them—constitute a great and mighty church in the spirit world, laboring and preaching the Gospel to the spirits of our fathers who are in prison. They are called upon to do the work Brother Smith has been speaking about this afternoon. The prophet Elijah came and delivered his message on the 3rd April, 1836, in the Temple in Kirtland, and he has been at work, ever since then, turning the hearts of the children to the fathers and the hearts of the fathers to the children.

Referring to this work the Apostle Paul makes this declaration: "For to this end Christ both died, and rose, and revived again, that he might be Lord both of the dead and living."

So it is with the Prophet Joseph Smith. He has gone before with the keys of this dispensation, after having lived and conferred them upon the authorities of the Church, even all that was necessary until he shall come again to build up this kingdom preparatory to the coming of the Lord Jesus Christ. He with others are helping to carry out the great work of the redemption of the dead. And this part of the work we are called upon to perform in the temples. To be baptized for them, to be confirmed for them, and to perform all those holy ordinances for your righteous dead, for your worthy ancestry, which you have done or shall do for yourselves, makes you to become saviors upon Mount Zion. The responsibility resting upon the Saints in regard to these matters is very great. I heard the Prophet Joseph say, in a sermon he preached before he was killed, that no greater responsibility rested upon the Saints than the work of attending to ordinances for their dead. This then, ought to be taken into serious consideration. Brethren who cannot go abroad and preach the Gospel, may labor in the temples, and thus bring to pass the purposes of God.

When we contemplate this great work, shall we wince at persecution? Though we are persecuted, though our enemies are hunting and harassing and breaking up our families, shall we be frightened and be any less wise and discreet, or adopt unworthy measures to keep out of prison? Certainly not. Let us be true to the truth. Let us be true to what God has committed to us, in

every iota.

In conclusion I would say a word of encouragement to the brethren who are engaged in the ministry. In the early times of the Church in foreign lands the work of the Lord spread rapidly when the Elders labored with unity of purpose and faith, and a great many were added to the Church. Many were brought to this land. Now we have come to a time when but few come into the Church. Some of the doctrines that have been revealed are a stumbling block to the people. It was so in the days of Jesus and His Apostles. He taught the doctrine of the cross and of the resurrection, which was a great stumbling block to them—a rock of offense, as is the doctrine of eternal and plural marriage. Through the opposition that the Elders have to meet, owing to that doctrine, they sometimes feel that their labors are very trifling when they baptize but few. I want to say to the brethren, that you do a great deal of good, be not discouraged, nor of a doubtful heart. You do a vast deal of good you cannot see. Your testimonies to the world are a savor of life unto life or of death unto death—life unto life to those who receive and render obedience to the Gospel; death unto death to those who reject it. The world is filled with lies concerning God's people and the truths they teach. The influences of the press and pulpit seem concentrated for the publication of lies in reference to the Latter-day Saints. The world seems inclined to believe lies and be damned rather than receive the truth. A painful thought. Still, there is this good you may do: you should be assiduous in your labors to correct the errors and lies that are circulating among the people; you may soften the people's susceptibilities and prejudices; and perhaps

you may be the means of preventing a great many men and women, who might otherwise be guilty of the shedding of innocent blood, from entering into anything of that kind, or consenting to it in their hearts, and though they may not be willing and ready to receive the Gospel in this life, yet, by not imbruing their hands in blood, maybe

they will have the privilege and be willing to receive the Gospel in the spirit world. You know not, therefore, the good that you may do in this respect.

I pray God to bless every interest of this Stake of Zion, temporal and spiritual, present and future, in the name of the Lord Jesus Christ. Amen.

THE SPEAKER'S DEPENDENCE UPON THE INSPIRATION OF THE HOLY GHOST—COMPREHENSIVE AND EXALTED NATURE OF THE PLAN OF SALVATION—SATAN'S COERCIVE SCHEME—THE SONS OF PERDITION—THE TESTIMONY OF JESUS—PHYSICAL AND MORAL COURAGE—TRUE RELIGION IS PRACTICAL—ONE STRAIGHT AND NARROW WAY TO ETERNAL LIFE—TRUE RELIGION COMPARED TO GENUINE COIN—TRUE FAITH IS INSEPARABLY CONNECTED WITH WORKS—BAPTISM OF WATER AND OF FIRE—APOSTLES, PROPHETS, ETC., PLACED IN THE CHURCH—GOD'S IMPARTIALITY TO HIS CHILDREN—TESTIMONY OBTAINED BY OBEDIENCE—ALL WILL BE SAVED EXCEPT THE SONS OF PERDITION—GOD HAS PREPARED A PLACE FOR ALL—PARADISE—SALVATION BEYOND THE GRAVE—THE SAINTS WILL HAVE TO ENDURE PERSECUTION—PATRIARCHAL MARRIAGE—CONCLUSION.

DISCOURSE BY APOSTLE MOSES THATCHER, DELIVERED IN THE TABERNACLE, LOGAN,
SUNDAY, AUG. 28, 1885.

REPORTED BY F. E. BARKER.

In seeking to address the audience this afternoon I feel a degree of weakness and of dependence upon the Holy Spirit, known to the Elders of Israel; and that I may secure

the guidance and inspiration of the Holy Ghost to direct me what to say, I desire an interest in your faith and prayers. Nothing to my mind can be greater sacrilege in the sight

of the Almighty than to undertake to speak in His name without the inspiration of His spirit. We may talk upon the branches of human learning and knowledge, speaking after the manner of men with but little of this feeling of timidity, but not when we undertake to speak of the principles of life and salvation, of the plan of human redemption as it has always existed—as it existed before the foundations of the world were laid, as it will continue to exist until every child of God except the sons of perdition shall be brought back and exalted in a degree of glory far beyond the comprehension of the finite mind. It has sometimes been said that Mormonism, so called, is narrow, proscriptive and selfish; yet those who comprehend it, even in part, have never made such an assertion.

God so loved the human family that He gave His only Begotten Son to die for the sins of the world, and in all the dealings of God with the human family, the careful student will find that the deepest, the strongest, the chord that gives forth the sweetest music, is that which vibrates under the touch of this infinite, almost incomprehensible, love of the Almighty. The chief corner stone, the foundation of our faith is built upon the doctrine of vicarious salvation, founded in the deepest philosophy of love. The doing by others the things that we are not able to do for ourselves, is a divine principle the practice of which saps the very foundations of human selfishness, and it exalts, glorifies, and so far as understood and practiced, brings those who obey it into a nearness with God. The Gospel of Jesus Christ is in no sense narrow. It is broader than eternity, deeper than earth, higher than the heavens. Note the affection of

earthly parents. Their child may stumble and fall, his feet may traverse bye and forbidden paths, he may do ten thousand wrong things, but in the midst of all, the love of father and mother reaches out and yearns for the reclamation and redemption of the wayward one. This love, implanted in the human heart, is of divine origin. It is the mainspring that prompts saving efforts. The plan of salvation being permeated with it, strikes unerringly at human selfishness, and bidding us do unto others as we would have others do unto us, cannot possibly be narrow.

Whatever may have been the efforts of Satan and the hosts that follow, whatever they may do in the future to destroy, a merciful and loving heavenly Father's plan is broad enough to save and will save, in some degree of glory, every human being that has or ever will breathe the breath of mortal life except the sons of perdition who, sinning against light, put Jesus to an open shame by denying the efficacy of His atoning blood after knowing of its power. Thank God these will be few in number. Whatever may be the views of uninspired sectarians as to the utter condemnation of the heathen, and of the unsprinkled infant who dies before the dawning of reason upon its intellect, none but those mentioned will be consigned to eternal condemnation and to the misery and torments of what is called hell. Men will be judged by the deeds done in the body. If, therefore, a man, in full possession of intellectual faculties sins against light as the son of the morning, Satan, sinned against light, no power on earth or in heaven can save him. For he has deliberately, while freely exercising his own agency, elected to be

damned. To such the sealing powers, the keys of which were restored to the Prophet Joseph by Elijah, are of no more avail than were they when Satan, followed by a third part of the hosts of heaven, sought to enforce against the decree of God and His Son Jesus, his coercive scheme of human redemption, which scheme in its very nature was calculated utterly to destroy the agency of man, thus denying him the means of growth and final intelligent exaltation. Satan knew of the existence of God and of His Christ, His firstborn, and he knew of their power, honor, glory and dominion. But being envious and full of ambitious pride was anxious to supplant all for his own advancement. He fell, and was cast down as those will be who follow him and do the works of their master, sinning against knowledge and the light of heaven.

The coercive, agency destroying plan of Satan, having been rejected by the councils of heaven, a better, more noble plan, one founded in unselfish love that distills the mercies of God in the human heart, as the dews of heaven moisten and gladden the parched earth, was adopted. This plan, while holding the keys of the Godhead in the authority of His priesthood, is yet simple and easily understood—so plain is it that a wayfaring man need not err. There is a spirit in man and the inspiration of the Almighty giveth it understanding; the sinful who listen and obey are led to repentance, and, through the doors of baptism of the water and spirit are brought out of wickedness to the enlightenment of pure knowledge, until in obedience to heavenly law they secure the keys of power authorizing them to pass by the angels, inherit glory, become heirs

of God, joint heirs with Christ; and, having abiding in them eternal lives shall beget, throughout the endless ages of eternity, the souls of the children of men to the honor and glory of God, and create and have dominion over worlds.

Such is the high destiny of obedient man. But Satan was an accuser of his brethren from the beginning, hence the rejoicing of angels when he and his kind were cast down to earth bodiless, estateless and powerless, except for evil. Wandering spirits in the realms of darkness, seeking everywhere and under all circumstances to enter, defile and destroy the souls and bodies of men. Where God is he can never abide, nor can those having received the testimony of Jesus who deny it. Such can never, if they reject the truth, sin against the light and put Jesus again to an open shame, abide the presence of God. When through the atoning blood of Christ their spirits and bodies are brought together in the resurrection of the wicked and are judged according to the deeds done in the body, the second death will pass upon them. The first death resulted in a temporary separation of body and spirit, but the second will result in eternal separation. As the rebellious in heaven lost their first, so these will lose their second estate and become like the first.

How many people in this world today are capable of becoming the sons of perdition? And those are the only ones of the human family who will not be saved in some degree of glory. Are there two hundred thousand mature, intelligent human beings throughout the Christian world today who have knowledge enough to enable them to become the sons of perdition? How many in the Christian world

have that testimony of Jesus which the Apostle declared was the spirit of prophecy? Such a testimony is stronger than can be the testimony of the existence of any earthly thing as evidenced by the five senses. As the heavens are higher than the earth, so is the testimony of Jesus above earthly information for it penetrates every fiber of the human organism. A slight degree of inspiration, without such a testimony enabled the Waldenses about whom Brother Leishman has been speaking, to endure, while singing songs of joy and rejoicing, the horrors of fagot, wheel and rack. A comprehension of the testimony that rewards, in time and eternity, enabled the Apostle Peter to meet undismayed the death of crucifixion. It caused the disciples of Jesus to take gladly the spoiling of their goods and bear patiently the contumely heaped upon them. How few can comprehend it! Physical courage is common enough even in this degenerate age. Exhibitions of brute force can be witnessed on every hand. The crawling worm as it drags its slimy term, will turn and fight for existence, and the lowest of God's creatures struggle for life. A sensitive, refined human being, made in the image of God, may face physical danger in every form, meeting without fear the wild savage, while the dark messengers of death whistle by his heedless ears. Without a tremor, he may listen to the whirl of grape and canister, and the shriek of shell, as they scatter desolation and ruin all around; but a sneer of contempt from the lips of the scornful, or envious hate expressed in fierce sarcasm, may dull the very marrow of his bones, causing him to quake like an aspen leaf. Thus the physically brave may quail, falter and fall under the attack of the

scornful egotist, whose sneer to many is like the poison of asps. But he who has the testimony of Jesus springing up in his heart like a well of living water hath that higher courage which tends upwards, step by step, to a comprehension of the inspiration that enabled the Savior while suffering the agonies of death to utter the heaven-born sentiment of divine love expressed in the words, "O, God, forgive them; for they know not what they do."

No man without the Holy Ghost can testify that Jesus is the Christ; neither could any men under similar circumstances utter from the heart such sentiments of forgiveness without the direct inspiration of the Almighty. Christians may assimilate, preach about, and praise a love that passeth the comprehension of the finite mind, but no mortal can love his enemies and pray for the forgiveness of those who despitefully use and would kill him, without the testimony of Jesus, and the knowledge accompanying it.

God will forgive whom He will forgive, but for us it is required that we forgive all men. Whether they ask forgiveness or not? Yes, whether they ask it or not! This doctrine is founded in the deepest philosophy and leads up to final victory for all who through obedience to the commandments, have gained for the spirit ascendancy over the passions of the body and are thus enabled to love even their enemies. Scribes, Pharisees and hypocrites love each other. The distinguishing characteristic of a Saint is that he can do more. And his ability to do more comes of the knowledge that the love of God abides not in the heart that harbors hatred of a single human being. He who preaches and practices the doctrine of hate knows not God. As we

judge of the quality of a tree by the fruit it bears, so also may we judge of the quality of a religion by the fruit it bears and not by the professions of its adherents.

I say to the Latter-day Saints, if the religion you have received fails to prevent you from bearing false witness, it is either untrue and not the religion of Christ, or it is not grounded in your hearts. True religion is bound to be practical religion, teaching the merchant to give sixteen ounces to the pound, thirty-six inches to the yard, and in every way to be honest and truthful. It will teach the laborer to do honest work and the employer to give honest and fair wages for the work. It will unveil hypocrisy and place a premium on the execution of equity and justice; it will supplant malice with charity, hatred with love, distrust with confidence. It will silence the voice of envy and remove the foot of oppression from the neck of the poor. Its church steeples will cast no shadows over the homeless, starving, shivering child of God, left miserably to perish under the very droppings of the sanctuary. True religion will do these and ten thousand kindred deeds of charity, whenever and wherever practiced. The fearful wrongs everywhere seen in the Christian world were not foreordained, nor are they any part of heaven's economy, but are the fruits of the acts of sinful man, the results of God's laws broken and trodden under feet of men whose wicked injustice blotch and mar the harmony and peace of the universe.

True religion refreshes the heart as gentle rains the parched and thirsting soil. The law and prophets hang upon perfection—the doing unto others as we would that others should do to us, under the

practice of which the grinding monopolies, cruel wrongs and awful sacrifices known throughout the Christian world would melt away as snow before the rays of the sun. Millions may profess to follow the meek and lowly Jesus, but if the misery and sorrow of Christians is the fruit they produce, their religion is lifeless, untrue, or has failed to act upon their hearts. Strait is the gate and narrow is the way, and few there be that find it. Simple, unmistakable, yet how few, how few indeed, seem to understand that unchangeable declaration of Christ.

Ministers claiming to speak in His name daily contradict and seek to nullify its force. Some years since I remember to have read a sermon preached by the Brooklyn divine, the Rev. Henry Ward Beecher, in which his mighty intellect—he is conceded to be one of the foremost thinkers of the age—seemed to grasp material with which to bridge the gulf separating the various Christian denominations, by comparing the kingdom of heaven to the City of Philadelphia, leading into which were many railways, over each of which many trains, with many cars containing many people, passed daily. All starting from different points, traversing different roads, but all going to Philadelphia—that is, heaven. How generous, how charitable, how humane! But however pleasing the doctrine it lacks one important ingredient, it is not true. Beecher says there are many ways. Christ said, straight is the gate, not gates, and narrow is the way, not ways, etc. As they separate, and disagree, let us leave Beecher and follow Christ. One is an authority, the other is not. Jesus, the Mediator of the Covenant, the Captain of our salvation,

through whose atoning blood our sins are washed away, and by whose merits and our faithfulness we shall be brought again into the presence of God the Father, has declared that a man cannot enter the Kingdom of God except he be born of the water and of the Spirit; and yet think of the audacity, the blasphemy of those claiming to act in His name and for Him, while denying His statements and rendering His laws, in the estimation of those whom they teach, nugatory. And yet these same people are quick to brand as nullifiers all who seek to test in a peaceful way the special, proscriptive laws of man. These things indicate that which is genuine and detect that which is spurious. Let us obey the laws of God, the laws of no Christian nation should conflict therewith.

As the value of a coin is largely determined by its purchasing power, so the value of a religion may be partly determined by its cost and largely by the blessings it will bring. Becoming familiar with the coin issues of our country the careful, prudent man is able in many ways to detect counterfeits. Note for instance the authorized issue of gold twenties. Above the eagle, the nation's emblematic coat of arms, and surrounded by stars and rays of light are the words, "In God we trust;" around the face margin "United States of America" and "Twenty Dollars." On right and left scroll connecting at top of shield we find the words, "E pluribus Unum;" in its left talon the eagle grasps a bundle of three arrows. On the reverse side we find the impress of the head of the "Goddess of Liberty" surrounded by thirteen stars representing the thirteen original States. Across the diadem on her head, is the word "Liberty,"

(on certain silver coins of more modern issue "Liberty" is printed on the shield upon which the Goddess sits). These, with date of issue and a small letter indicating the mint that coined the issue are the distinctive features of the coin alluded to. Now supposing any person, high or low, ignorant or wise, should offer you a coin in exchange for twenty dollars value lacking any of these distinctive features, would not your suspicions be aroused? If so, what would you think of a person offering you a coin as genuine bearing none of the distinctive features named except the words, "In God we trust?" And what would you think of anyone who would receive it, as an authorized coin? Do you think our Government would acknowledge such as genuine? What would be the penalty for issuing and attempting to circulate such an authorized and genuine coin? Let the thoughtful reflect upon these questions.

Now examine the genuine plan of human redemption impressed by the die of inspiration, issued by the Almighty and endorsed by His Son; Faith, a principle of power; Repentance, turning away from sin; Baptism, being buried in the water; and the Gift of the Holy Ghost conferred under the hands of those having the authority of the Holy Priesthood to officiate in the ordinances of the Gospel, are distinctive features of that plan, obedience to which shows its value in signs following, casting out devils, healing the sick, speaking in tongues, testimony of Jesus, the spirit of prophecy, the sealing powers, keys and tokens of endless lives, thrones, dominions, all heights, all depths, heir with God, joint heir with Christ.

Think now of an offer as genuine of a plan having none of these ex-

cept, "Believe in Christ, and you shall be saved." Accept it, try it, and see if it will purchase those gifts and blessings mentioned, or any of them. Failing in this it would not be genuine though the form, in every particular, corresponded with the authoritative plan. Hence none need be deceived.

Brother Leishman indicated by his remarks that salvation predicated alone on belief was nowhere taught in the Scriptures. This needs qualification for it is written:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

This being in the same chapter and in connection with the same subject, it is clearly seen that the belief spoken of contemplated works. Now what is faith or belief? It is a principle of power by the exercise of which worlds were made. Christ Himself declared that he that said he believed in Him and kept not His commandments had not the truth in him. True faith, then, merges into, and is inseparably connected with works. The Apostle James testifies that faith without works is dead. In the sense that true faith leads to true works, we understand the sayings above quoted. And that, I presume, is what Brother Leishman meant. Now I believed that I would come to this Tabernacle today. In this respect I had a living faith and it prompted to the work necessary to bring me here, hence I am in your presence. Had my faith been dead, how long do you suppose I would have remained absent?

If you believe in Jesus you will keep His commandments, and the assertions of man or any number of men can never change this divine

decree. Again He said: "Verily, verily, I say unto you (speaking to Nicodemus), Except a man be born again, he cannot see the kingdom of heaven." How forcibly can thousands realize this truth among this people. How true, how potent, and yet how little comprehended is that saying Christ further declared to Nicodemus that, except a man be born of the water and of the Spirit he could not enter the kingdom of heaven.

It would seem that not only man, but other creations of God respond to this law. The earth upon which we dwell had its birth out of the waters. And, when the debasing, corrupting sins of man defiled the face thereof, they were remitted—swept away by immersion. The windows of heaven being opened and the fountains of the deep broken up, the earth was literally baptized in water, as hereafter, abiding the law of its creation it will be literally baptized in fire and the Holy Ghost. Thus, though men may lightly consider the foundation upon which rests the plan of human redemption, heaven and earth testify of it.

God dwells in eternal fire, and no human being who has not been baptized in water and Spirit can abide that which will come, when the earth is immersed in flames, mountains melt with fervent heat and run down like wax. To prepare humanity for the great day of the Lord Almighty, He placed in his Church Apostles, Prophets, Evangelists, Teachers; that they might do the work of the ministry and bring us to a oneness of faith in Christ Jesus. Any church with less than these should show the command authorizing the change. If the Savior has made such change, or any change, it is important for us to know it. But if He has made no

change, He will surely hold us responsible for accepting any that men have made. Can a church not even bearing the name of the Redeemer, and having neither Apostles nor Prophets, bear the fruits enjoyed by the disciples of our Lord in the days of and subsequent to His ministry? Do any of them ever claim to have such fruits? Who among them have the endowments of the Comforter, whose mission it was and is to bring the teachings of Jesus to the memory, show things to come and lead into all truth? God neither changes nor is he a respecter of persons; the causes, therefore, which lie ordained to produce certain results in one age will produce them in another. What would we think of an earthly father who, having bestowed every care in the education, advancement and exaltation of his firstborn; giving instruction, encouragement, sympathy and love, but to children born later only the history of his doings with their older brother? Quick to hear and answer the prayers of the first, deaf to the supplications of others. A living testimony to one, doubt and despair to the rest. The fruits of knowledge to one, dead forms to the others. Could such a father be considered impartial, generous or just? No. And yet men would have us believe that God deals with His children in just this way. I bear my testimony that it is not true. The Apostle James declared that, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." Men tell us that He has ceased to communicate with His children. Thus Joseph, the unlettered boy, was confused, perplexed and made most miserable. The Methodist, with good intentions no doubt, said to him, "Lo, here is Christ." The

Presbyterian, with equal sincerity, bade him follow them, while the Baptist called on him to seek Jesus, in their way. In the midst of all this confusion and conflict, obeying the injunction of James, he sought wisdom direct from God, and got it; receiving in time authority to organize the Church of Jesus Christ, perfect in all its parts, as it existed anciently. By the knowledge of the things of God revealed to him, and by the authority of the Aaronic Priesthood received from John the Baptist, and of the Melchizedek Priesthood received from Peter, James and John, and not by the learning of man, he did this great work which is genuine—the Gospel of Christ with all its gifts and blessings. And, as Jesus testified, so we testify, if any will do the works of the Father he shall *know* whether the doctrine be of man or of God.

In the things of this world men are on the testimony of their fellow men, adjudged innocent or guilty; and if the inducements of wealth are offered as a reward for testing the statements of men few refuse, but when eternal life through a knowledge of the plan of human redemption is promised on simple conditions, how few are willing to test it. Thus are the words of the Savior verified, "many are called, but few are chosen."

When less than fifteen years of age an humble, unlearned (in the knowledge of the world) Elder promised me in the name of the Lord that if I would obey the first principles of the Gospel as taught and administered in the days of Jesus, I should know whether the doctrine was of God. I obeyed and proved his words true. I received a testimony and the spirit of prophecy. Not from Joseph Smith or

Brigham Young or John Taylor, but from God. Unhappy is the condition of the Saint who has not received it, for in the midst of scorn, hatred, ostracism and persecutions of the world, it is the lamp that shines along the narrow way that leads to the presence of the Creator. It is the well of living water springing up unto eternal life, the inspiration that testifies of a love stronger than death; willing to endure all things while pleading with humanity to receive the message of a merciful, long-suffering and loving Father. For this reason the Elders of Israel gladly take the spoiling of their goods, and, as it were, their lives in their hands and go to the ends of the earth delivering their message while patiently enduring the whips and scorns, derision and insults of those whom to save they would perish. With such love as this in their hearts, how many have wandered without sympathy, friendless and alone save the companionship of the Holy Ghost, in the streets of London, Liverpool, Paris, New York, and other large cities and densely populated regions of the world! And how truly have they verified the words: "If they hated the Master, so also will they hate you."

Read the fierce resolutions and burning expressions of hate issuing from religious and other societies and organizations. Do they inspire you with feelings of bitterness in return, or with profound feelings of sorrow? Can you mourn for those who do these things ignorantly? Can you think of Paul as he persecuted the early Saints in the belief that he was doing God's service, and pray for these too? Thousands who have been deceived by those who love and make lies, honestly believe that it would be God's ser-

vice to drive the "Mormons" from the land.

Let us remember that all these, and those also who judge us wrongfully, harshly, cruelly and with malice aforethought, having knowledge of their injustice, were true to God in heaven when Satan and a third of the hosts there fought against Christ and Michael. They kept their first estate, and whatever in their blind wickedness they may be led by the power of darkness to do here, let us pray for them, and, as far as possible returning good for evil, treat them with kindness, for they are the children of our God. Deceived now and inspired by the Prince of Darkness, but they will be saved hereafter if they sin not against the Holy Ghost in shedding innocent blood. Ignorant, low and wicked, they may be drunken, blasphemous, bearers of false witness whose testimony may lead to the imprisonment of the innocent; defilers of men and women and the workers of all manner of iniquity; if they shed not innocent blood God will save them, though in the fitness of things, many will be outside the walls of the beautiful city among that class in whose society alone they are prepared to go.

When persecuted, driven, and many killed, the Saints implored the President of this great nation for redress: He answered: "Your cause is just, but I can do nothing for you." Another President ordered, on misrepresentations, an army to Utah. How will the Almighty deal with these? They will be judged as you and I will be judged, according to the deeds done in the body. According to the light they had, will they be held responsible.

To an extent our history as a people is but a repetition of the history of the early Christians.

Paulines, Waldenses and Huguenots knew the cost of being true to their convictions. We speak of them now as reformers, brave, valiant, Godfearing men and women. They were not so regarded by those who delighted in killing them.

God has prepared a place for all. Outside the gates will be sorcerers, adulterers, the lover and maker of lies, and those that lay in the gate making men offenders for a word will be there among dogs, but the means of increased knowledge and a power will be within their reach. Thousands of honest men are anxiously watching the issues of our day, and while they have not moral courage to express interest in our sympathy for the Saints in their hearts, they feel both. The Lord will reward such according to their merit, for He is just. But those alone who have obeyed or will hereafter obey the Gospel in its fullness, can pass into the presence of God, and dwell forever in the celestial kingdom.

The doctrine of salvation by faith so extensively taught and believed is founded on a misunderstanding of the sayings of the Savior to the thief who requested Christ to remember him when He came into His kingdom and was answered, "Verily I say unto thee, Today shalt thou be with me in Paradise." (Luke 23:43)

The expression of the thief brought no promise that he should be saved. Where and what is paradise are important questions. It is not heaven, nor is it where God dwells, for on the third day after the crucifixion, Christ declared to Mary that He had not yet ascended to His God and her God. Where then did He go on that day in which He promised to meet the thief in paradise? The Apostle Peter says that being put

to death in the flesh He was quickened in the spirit by which He went and preached to the spirits in prison that were disobedient in the days of Noah. Thus it would seem that paradise is a place where the spirits of the disobedient are imprisoned, and as Christ preached His Gospel to them, it is not unreasonable to suppose that the thief also heard there, the conditions upon which he could be saved, for, says Peter 4:6, "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." Now in connection with this clear and comprehensive doctrine, which plainly shows that there is salvation beyond the grave, how easily understood is the saying of Paul on the same subject—"If the dead rise not at all, then why are they baptized for the dead?" Thus verifying and testifying to the unmistakable declaration of the Master that no man, whether alive or dead, can enter the kingdom of God without the baptism of water and of the spirit. Baptism of the living for and in behalf of the dead is founded in the doctrine of vicarious salvation—the doing for us that which we cannot, under certain conditions, do for ourselves. So also is the blood of the Lamb, without effort of ours, the vicarious means by which our bodies and spirits shall be reunited after death.

The opinions of men as to where and what paradise is, are of but little value. It is at least the abode of spirits, good and bad. A place of peace and rest for the good, of imprisonment and punishment for the bad. Referring to the Territory we might say we are in Utah, yet those who are here in Logan are not in Salt

Lake City, nor are any of you in prison though you are in Utah.

If every human being who has, or ever will live is to be judged by the law of redemption as Christians believe, and there be no repentance beyond the grave, how then shall infants and heathens who never heard of Christ or his law be redeemed? To say nothing about the dead what is to become of the four hundred millions of Chinese now inhabiting the empire of China, who do not, and in all probability will not in this life, know anything about the Gospel? What about the two hundred and eighty million followers of Muhammad, who, like the Chinese, have never heard of water and spirit baptism! Then think of the billions who have died equally or more ignorant of these vital questions, and tell me that God intends to mix them up with infants a span long, who died without being sprinkled by some poor, narrow-minded priest without authority from heaven, and I will tell you that I don't worship that kind of a God. Christians may do so, and speak of him as bodiless and passionless; he certainly would have no passion either of justice or affection. The God we worship is full of compassion, justice and love. Hence the broad scope of His plan of human redemption, reaching the living and the dead, in time and in eternity. I can comprehend how a demon might want to consign to eternal punishment without a hearing, without law, His creatures, but how men can pretend to worship a God possessed of such attributes is a mystery.

The God of Abraham, Isaac and Jacob—He who created the heaven and earth and is the father of all spirits, will not thus condemn. He will judge men by the light they

have had and by the deeds done in their bodies; and His judgments will be full of mercy for those who have ignorantly erred. As for innocent children Christ has fixed their status: they are of the kingdom of Heaven. Wicked and foolish men may teach to the contrary, but they cannot effect the result. Mortals entrusted with a little brief authority, as they suppose, may exercise unrighteous dominion over the bodies and souls of men, imprisoning many, killing some. Many a saint may hereafter be commanded to worship the golden image or perish in the fiery furnace, deny his faith or be cast down into the lion's den. You have among you Latter-day Saints some who would, if necessary, give their lives for you and the cause which they have espoused. They are willing to die for the testimony of Jesus. It would seem from prophecy that such an event is foreshadowed. For when the souls of those whom the Revelator John saw under the altar of God, and who had been slain for the testimony which they held, cried: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" They were answered, "until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled."

If violent death comes to some—and it will—can they meet it as others have, rejoicing in the truth. Can those in whose hands the scales of judgment balance unevenly, change the color of your hair, add one cubit to your height, slow or quicken your pulse? Can they remove pain, rebuke death and increase your years? No. What can you do for them? You can't change the decrees of God who has written on the archives of heaven that with what judgment we judge

others so shall we be judged, and that we shall, receive the measure that we have measured to others, but we may pray Him to defer the day when this shall be, in hopes that men may repent and make restitution here. How little did those who caused the enactment of the special decree that entrapped the Prophet Daniel, think of the consequences! How little did they think of the fasting, sleepless king whom they had deceived and made the instrument of betrayal. How gladly did that king, who dreaded the weight of innocent blood, hear the voice of the Prophet testifying of the temporal salvation which God had wrought in subduing and rendering harmless the lions. How sorrowful, how pitiable on the other hand, the condition of Daniel's accusers when the decree, the passage of which they had caused, was turned on them. They, their wives and children being cast into the den, the touch of God removed from the fierce beasts, the bones of the hapless victims of their own works, were crushed and broken even before their bodies reached the bottom of the den. So shall it be with all such. God hath decreed it, man cannot change it.

Well, says one, "these doctrines are scriptural and all right, but the Mormon church is nothing but a Polygamic Theocracy, alien to the Government that permits its existence." Under certain conditions, and regulated by revelation, we believe it is true, in plural marriage, and so far as the word theocracy conveys the idea of the government of God in the affairs of men, we are willing to be called theocratic, and we confess that we prefer the motto, "Vox Dei, vox Populi" to "Vox Populi, vox Dei," for we think that the voice of God should be the voice of the people, but we very well know

that the voice of the people is very often far from being the voice of God.

As to patriarchal marriage its results are said to be bad and that there are, in consequence, many breaking hearts in Utah. In reply to these assertions I have to say, in reference to results it is not true, for its fruits are good. The mental and physical condition of the issue of such marriages bear this out unmistakably. If, however, the cry of a single "Mormon" wife in Utah or elsewhere, whether in the monogamic or polygamic relation, falls upon deaf ears and unresponsive hearts, God will hold the responsible parties answerable. Should the day ever come when the cries of the daughters of Zion pass their husbands unheeded and reach the ears of the God of Abraham, it will be a sorrowful day for the elders of Israel. And further let me say, I know of no Mormon husband whose wife's body or soul is subject to him except in love, as he, in like manner, is bound to be subject to Christ and His laws. Nowhere in the world are women freer than in Utah. As God hates putting away, husbands among this people can put their wives away only for causes mentioned in the holy writ; but wives, on the other hand may claim freedom and support on other and more numerous grounds. Here, man regards his wife as a helpmeet, companion and part of himself, with whose assistance alone he can pass by the angels and inherit eternal, celestial glory. She is not to rule over him nor be trampled upon, or abused by him, but, having been taken out of his side her place is near his heart, to be loved, cherished, protected. Husbands, be ye therefore kind to your wives. When they ask for bread give not a stone, for love

give not hate, for as God lives, if you are harsh and cruel to them so shall you, in return, receive harsh and cruel treatment until the utmost farthing be paid.

We were not sent here to manifest the fruits of the flesh but those of the spirit; and if the hearts of any of the wives of the elders of Israel are breaking, by reason of their husbands' conduct, may God have mercy on such husbands, for knowing better, they sin against light in transgressing their covenants. The allegiance of a wife in this Church is not due to an unfaithful, deceiving or cruel husband. And he who regards his wife as the creature of his sinful pleasure, made and given to gratify his fallen nature is unworthy of a wife or to be the father of children. Were I to seek to find happiness in the marriage relation, I should expect to find it most abundant, perfect and pure in Utah, notwithstanding all that is said to the contrary. And this conclusion is reached after years of observation here and abroad. Nowhere exists so great confidence between husbands and wives as in Utah. Nowhere is sexual impurity regarded with greater disgust, or chastity esteemed more highly. Philosophers, preachers and moralists may insist on the enforcement of Roman instituted monogamy, but its practice throughout the Christian world is fraught with all manner of deceivableness, of iniquity and sexual abomina-

tions. Better practice what we preach and preach what we practice, leaving no room for distrust; for, as between man and wife, where confidence dies, there you may dig the grave of love. Destroy one and the other cannot exist.

In conclusion, let us be considerate of others, kind and courteous to all. By your fruits shall ye be known. A number belonging to different Christian organizations have, I understand, been and are holding conference meetings in Logan. Every facility for their peaceful enjoyment while here, should be extended, and those having an inclination to hear should hear them, conforming, in a respectful manner to the rules that govern their gatherings. Whatever truth they have is of God, and belongs to the Gospel, which is a perfect law of liberty.

Note carefully the predictions of the Prophets, watch the signs of the times, remembering that the end will not come until the Gospel is preached as a witness to every nation and people. Without apprehensions as to the final result, let us not forget that while God will forgive whom He will forgive of us, He has required that we shall forgive all men. In the knowledge of the use of this key, there is happiness here, and exaltation hereafter. May a full comprehension of its meaning be granted to every honest heart, is my prayer. Amen.

**GROWTH OF THE LATTER-DAY SAINTS—NECESSITY OF
THE SPIRIT OF REVELATION—CONDITIONAL
PROMISES—THE LORD DESIGNED ISRAEL TO BE A
PECULIAR AND HOLY PEOPLE—AND HE HAS THE SAME
DESIGN CONCERNING US—WE WILL HAVE TO PASS
THROUGH THE SAME ORDEALS AS THEY—WE SHOULD
NOT INTERMARRY WITH THOSE NOT OF OUR FAITH—WE
SHOULD BUILD UP NOTHING THAT IS OPPOSED TO
ZION—THE FAVOR OF GOD IS BETTER THAN EARTHLY
RICHES—EXHORTATIONS TO FAITHFULNESS.**

DISCOURSE BY PRESIDENT GEORGE Q. CANNON, DELIVERED IN THE MEETINGHOUSE,
HEBER CITY, SUNDAY MORNING, AUGUST 26, 1883.

REPORTED BY JOHN IRVINE.

We are becoming a great people—that is, compared with what we have been—not very great compared with the world; but, nevertheless, we are increasing very rapidly; the rising generation is very numerous; and it requires exceeding diligence and watchfulness on the part of those who have the people in charge as shepherds to see that the means of instruction and counsel are in proportion to the growth of the people. If this were not the case we should soon have a generation of young men and young women ignorant of the principles of life and salvation, and of the policy and polity of the work of God that He has established on the earth.

It is very necessary that as a people we should have with us the spirit of revelation from God, and not only should we have it ourselves, but it is also necessary that we should be taught by those whom God has called to preside over His Church and to lead in the affairs thereof.

Our position is in many respects critical. We are surrounded by enemies who are constantly on the alert, and who are doing all in their power to thwart the work of God, and to destroy its influence on the earth. This being the case it is exceedingly necessary that every means which God has placed within our reach for our improvement and for the advancement of His work should be used by us.

The prophecies concerning Zion which are on record are full of promises concerning the future growth of this people, concerning the glory that shall rest upon Zion. But these predictions and promises are all conditional. They will be fulfilled if we place ourselves in a position to merit their fulfillment, or to bring them about. If Zion fails to come up to the requirements which God has made of us, then the fulfillment of these glorious promises will undoubtedly be deferred. It is therefore of importance that the Latter-day Saints should

come up to the standard that God has given unto us—that is, fulfill the requirements which He has made of us.

Now, there are many points upon which we need correction. We are guilty of many things that are not in accordance with the mind and will of God. There is a certain policy—if I may use that phrase; I use it to convey the idea to your minds—connected with the building up of Zion, a policy which God has sought to enforce upon us from the beginning until the present time. It is to a great extent the same policy that He urged upon and endeavored to enforce in the midst of Israel, when He led Israel out of Egypt. When He inspired Moses to take the steps that He did towards the emancipation of the children of Israel from the thralldom of the Egyptians, He had a definite purpose in view, and that was to make them a nation of His own, a people who should acknowledge Him as their God, and He wished to make a distinct race of them. For forty years He led them through the wilderness teaching them, counseling them, pleading with them, training them, in order to relieve them as far as possible from the old traditions with which they were burdened. There was no other object in view than this—that is, I may say this was the principle object. He wished to separate them entirely from all the nations of the earth by whom they had been surrounded, and to make them a peculiar people, a people who would look upon Him as their lawgiver, and who should look to Him for all the instructions and counsels and directions that they needed; but because of their rebellious, and their unwillingness to be thus submissive, He caused every man over 20 years of age who left Egypt, to die in

the wilderness except two. You remember, doubtless, the circumstances which brought about the preservation of the lives of these two. The rest over 20 years of age all perished in the wilderness, they not having faith sufficient to receive the promises and to gain the end that they started out for when they left Egypt. A new generation grew up during the 40 years of travel in the wilderness—a generation that had to a great extent forgotten the traditions of Egypt, that had forgotten the idolatry of Egypt and the evil practices of Egypt, and then when this was brought about, God led them unto the promised land, and He made of them a nation, a peculiar people. They became His people. He placed His name upon them, although they failed as a generation to come up to the fullness of power that He designed they should have. In other words, they failed to come up to the possession and exercise of the Melchizedek Priesthood.

Now, God in like manner has designed in these days in laying the foundation of Zion to establish a new order of things on the earth; to gather us out from the nations of the earth; to make us a peculiar people; to make us a holy and a pure people upon whom He could place His name and through whom He can accomplish His great designs and purposes on the earth; to make us a distinct people from every other people that lives upon the face of the earth, and through us to establish and perpetuate a new order of things on the earth which shall be preparatory to the ushering in of the full reign of righteousness through our Lord Jesus Christ. It is for this that the heavens have been opened. It is for this that God the Father and Jesus the Son have

descended. It is for this that angels have come and ministered unto men. It is for this that the Gospel has been restored; that the Priesthood has been given to men; that the authority to administer the ordinances of life and salvation has been restored from the heavens. It is for this that the spirit of gathering has been poured out upon the inhabitants of the earth who have received the Gospel, which has impelled them to do as we have done, to gather together as we are gathered together at this time in these valleys, and it is for this that all that you witness connected with this work, the power that is manifested, the deliverances that have been wrought out—it is for this that these have all been accomplished. God has chosen this people and has given unto them a mission. But I ask myself, who of us comprehend it? Who of us rise to the full conception of its importance, and who understand the mind and will of God in these mighty works of which we are the witnesses and connected with which we are actors? We have been pleaded with all the day long by the voice of Prophets, by the voice of inspiration, I may say by the voice of God through His servants. We have been told with the greatest plainness, the mind and will of God concerning us and the objects that He has had in view in gathering us out and placing us in the position which we occupy. But, like the Israelites of old, the flesh pots of Egypt have been sweet to us; the leeks and the onions of Babylon we have hankered after. We have lusted after these things. We have lusted after that which God has commanded us to forsake, and we have not become emancipated from the love of Babylon. It has been in our hearts. It has influenced us in our actions. It

has governed us in our policy, and it has been the great labor of the leaders of this Church to endeavor to uproot this accursed lust that has been in the hearts of those who are called Latter-day Saints for that which they have been commanded to forsake. God has commanded us to forsake Babylon. He has called us out from Babylon; but though we have come out from Babylon we have brought to a great extent Babylon with us, the love of Babylon, the love of that which God abhors, and which He commands us to forsake. We have brought it with us, and to a great extent we cherish it. And this is the great obstacle in the way of building up Zion. At the same time I do not wish to speak discouragingly to my brethren and sisters upon this point. I know that there are many, very many in this Church, who have sought with all the faith and diligence of which they are capable to love the Lord, to love Zion, and to do everything they could to build it up in the earth. I know this. We have constant testimonies of this in looking at the Saints, in mingling with them, and in witnessing the spirit they possess. But, my brethren and sisters, I sometimes feel that it is with us as it was with our fathers whom God led out of Egypt, for we are the descendants of that people. Like our fathers we shall have to undergo the same ordeals—that is, ordeals that shall have for their object the accomplishment of the same ends, and I do not believe that He will allow a generation of people to grow up and witness the accomplishment of all that He has spoken concerning Zion who are not perfectly willing to do that which He requires at their hands. I believe the old generation will pass away. I believe that like our fathers the

bodies of the Saints of God will be laid by the wayside in the various places where they live if they do not exercise faith to receive the blessings that God designs to bestow upon us as a people, and that He will raise up a generation as He did in the case of our fathers, which shall have the necessary faith, which shall be divorced from the old order of things sufficiently to go forward and accomplish the mind and will of God concerning Zion.

Today look over the entire field that we occupy. Examine the condition of the Latter-day Saints from the far north to the extreme south; examine the evils which surround us and with which we have to contend, and that threaten the perpetuity of the institutions of Zion. Examine our condition in its true light, in all its aspects and in all its particulars, and what will be the conclusion that will be reached respecting our circumstances? It will be this: that there is no evil today that menaces Zion that we feel it difficult to cope with, that threatens the supremacy of our rule in this land to which God has led us, that is not traceable to ourselves and that does not have its origin in the reluctance of the people to comprehend and to obey the counsel which God has given through His servants ever since we came to these valleys. I leave it to everyone of you to decide for yourselves under the spirit of God if this statement which I make is not abundantly true and sustained by facts. It is a sorrowful statement to make, but it is nevertheless a true statement. We have no dangerous or threatening evils to contend with that have not had their origin in the disobedience of some of the Latter-day Saints to the counsel which God has given them.

God intended when He led Israel out of Egypt, that there should be no intermarriages between Israel and the nations which surrounded them, and a great many of the evils that came upon Israel were due to this. I may say, however, for the men of this Church, that there have been but comparatively few instances (probably because there have not been so many temptations for them) of their taking wives who were not of the Saints. They have not married strange women as did many of the Israelites, as did Solomon the wise king, which God gave to Israel. He married strange wives, and through these marriages he was led away into idolatry in his old age, and the anger of God was brought upon him and his house because of this. Many of the evils that fell upon Israel were due to intermarriage on their part with women who were not of their faith, and who were from nations who did not have the same worship that Israel had. Marriages of this nature are contrary to the command of God. We are commanded not to marry with those who are not of our faith, and no woman ever did it, no girl ever did it that has not sooner or later had sorrow because of this. God is not pleased with such marriages, and it is not in the nature of things to expect blessings to follow such intermarriages.

I have not time to dwell upon the many points wherein we have failed. To build up Zion should be the thought of every heart—to labor to establish the cause of God in the earth, to be a compact people. But we have violated this counsel, until today, in some places, it is questionable who shall rule—the Latter-day Saints or those opposed to them. Now, you all know that the policy of this organization which God has

given us is not one that is hostile to strangers. I would not be understood in making the remarks that I do on this occasion as having any disposition to excite hostility in the minds of my brethren and sisters against those who are not of us. We never have had that feeling. No man who has any of the spirit of God within him, and comprehends the nature of God's work, will have that spirit. But there is a great difference, remember, between hostility to those who are not of our faith, and our sustaining and upholding and taking them in our arms and caressing them and bestowing favors upon them that should only be bestowed upon the household of faith. For instance, if there were two stores in this town, one occupied by a man who is not of our faith, and another occupied by a man who is of our faith, a man whose whole interests were identified with Zion, whose whole thought was to build up Zion and to advance the cause thereof on the earth, would I be an enemy of the man not of us because I did not patronize him, but patronized and sustained the man who is of us? Certainly not; it would be no mark of enmity on my part to him. I might have and would have a preference for my brother, for the man who was identified with me and who was laboring for the same end; and this is the spirit we should have. There are a great many Latter-day Saints who have not been able to discriminate sufficiently between these two spirits. They have imagined that because we are not hostile we must therefore be very loving, and they do not see the line of demarcation which God has drawn and which He wishes us to observe. There is a line and that line ought to be observed by us. Joseph said in the beginning that it

was the duty of the Elders of this Church to labor constantly to build up Zion and not to build up that which is opposed to Zion. That embodies in these few words the policy that we should observe. It is not my business; God has not required it of me that I should build up anything that is opposed to Zion, but on the contrary that I should always keep in my thoughts and be influenced by it in my actions that which will advance the cause of Zion, and that which will not retard it or operate against it in any manner. We have erred in this direction in the past. There is a class of people among us who have thought more of money than they have about Zion. They have gone where they could get the best bargains regardless of the effect it would have on the public weal. They only looked to their individual benefit and aggrandizement. There are many such among us throughout our settlements, and particularly in Salt Lake City. They have bought and sold, they have traded, they have done that which seemed right in their eyes, that would promote their own personal benefits regardless of the effect it would have upon the public, and I believe that that is a sin in the sight of God with the light and knowledge that we have. I believe that the man who does that grieves the spirit of God, whether he does it on a large scale or on a small scale. I believe that such a man, unless he repents, will not live to reap the blessings and benefits that God will bestow upon those who labor for the building up of Zion. I believe he will perish just as our fathers perished in the wilderness, and will not live to enjoy the blessings God has in store for the faithful. I would rather my brethren and sisters, stand before you clothed as these Indians are who

wander through our settlements; I would rather be clothed in deerskins or in goatskins; I would rather be destitute of those things that men place so high a value upon and be sure that I had the blessing of my God, be sure that I would secure, by continuing faithful, exaltation in His kingdom, than to have all the wealth that this world can furnish. I would rather have the peace of God in my heart; I would rather have the blessing of God and His Holy Spirit resting upon me than to have a thousand things, however grand they might be, bestowed upon me and be destitute of the favor of our God. That is the feeling I have. I know it is pleasant to have good things; I know it is pleasant to have beautiful surroundings; I know it is a sweet thing for us to be able to supply our families' wants, and when they ask to have it in our power to give; but there is something higher, something nobler, something better than this, and that is the favor of our God. We should labor so as to have this, and at the same time if we do, we may rest assured that all the rest will be added to us. He will not leave us destitute. He will not deprive us of the blessings of the earth. On the contrary he will impart those blessings to us, and not only to us but to our children after us. For we live not for ourselves alone, but we live for our posterity. We hope to be faithful so as to gain the favor of God, that our posterity after us will be remembered in the days of trial and in the days of tribulation and of calamity that are to come upon the earth, a desire that every faithful man connected with this Church must have if he understands the promises and blessings of God. His desire must be that, so long as

the earth shall stand, so long as time shall endure, he will never be destitute in any generation of a man who will bear the Holy Priesthood; that he will have a representative in all the generations to come, the generations from now until time shall cease. In order to obtain this promise and this blessing men must be faithful unto God; men must labor and struggle as our fathers did through whose faithfulness we have received those promises, and through whose faithfulness, also, we have received the Holy Ghost that we now enjoy this day; that we, like them, shall gain the favor of God so effectually that he will confirm upon us and our posterity after us the blessings he confirmed upon Abraham our father, those blessings that shall be felt throughout all the generations to come as long as time shall endure. That is our privilege as Latter-day Saints, and we should live for it, and God will help us to obtain it, if we are faithful, if we do that which is right before Him.

In conclusion, my brethren and sisters, I entreat you as a servant of God, in the name of our Lord and Master, to love Zion with all your hearts, and not allow any other love to enter therein. Love this work. Devote yourselves to it. Love our God. Love Him supremely and He will never desert you. Keep His commandments, no matter what the sacrifice may be. Keep every commandment of God, and stand before the Lord blameless, so that you will not be condemned, and if you will do so He will lead you and all of us back into His celestial presence and crown us with glory, immortality and endless lives, which I pray may be our happy lot, in the name of Jesus Christ. Amen.

**NATURE OF THE GOSPEL, AND OF OUR POSITION AND
CALLING—RESPONSIBILITIES OF THE LATTER-DAY
SAINTS—THE RIGHT OF ALL MEN TO RELIGIOUS
FREEDOM—HONORABLE MEN OF THE EARTH—WE AIM
AT A HIGHER EXALTATION THAN THE REST OF THE
WORLD.**

REMARKS BY PRESIDENT JOHN TAYLOR, DELIVERED IN THE TABERNACLE, OGDEN,
SUNDAY AFTERNOON, JULY 20, 1884.

REPORTED BY JOHN IRVINE.

We are occupying a very peculiar position in the world, and in many respects different from the position that is occupied by any people that at present live upon the earth. Our ideas, and views, theories and doctrines; our principles and our mode of life generally are very distinct from that of other people. We look at things from another standpoint to that which the world generally do. Our ideas are predicated upon the work that God has commenced, by the ministration of holy angels, by the opening of the heavens, by the voice of God, and by the revelation of His will to the human family; in which all mankind, whether they comprehend it or not, are very much interested. The Lord has been pleased to make known unto us certain things of which we were ignorant; and certain things of which also the world of mankind are ignorant; and of which we know nothing, and could know nothing, only through the revelation of God to man.

The Gospel, we are told, brings "life and immortality to light"—life for ourselves, life for our families, for our wives and children, life for our progenitors, and life for our posterity; and consequently it is pregnant with greater events than anything that has yet transpired upon the earth. It goes back, back, back into the eternities that were, it unfolds things that now exist, and are on the eve of fulfillment, and it develops things which are to come. Consequently, as I said before, we are in a different position from that of other people. We do not look at things from the same standpoint which they do. We have other ideas and feelings and anticipations, and are in possession of another spirit and principle of intelligence other than that which is generally diffused in the world. Men in the world talk about the Gospel, but they do not comprehend it. We as Latter-day Saints talk about the Gospel, yet we understand only very little about it. Just in proportion as

we live our religion and possess the Holy Spirit, do we comprehend the position that we occupy and no more.

We read, in the Scriptures, of a dispensation of the fullness of times, when God would gather together all things in heaven and all things in the earth—that is, a certain dispensation which would include everything that has existed in other times, and in other dispensations, and would embrace in one dispensation what has been scattered throughout the world in different dispensations, from the commencement of time until the present. Hence this is a matter that affects the earth and the heavens; it is a matter in which those who are in the heavens are concerned, and also those that are upon the earth. It reaches back to the commencement of time and goes forth to the final winding-up scene of all things pertaining to this earth whereon we dwell. Hence, as I said, we occupy a very peculiar position before God, and also before the world. The world do not comprehend our position, and hence they reason very strangely and very vaguely about us, and they get some very strange notions pertaining to us. That is not surprising. It is as much as we can do ourselves to comprehend our position. It is as much as the Elders of this Church can do to magnify their callings. It is as much as the Apostles or the Presidency of the Church can do to comprehend their positions, and it needs continual watchfulness, and prayer, and self-abnegation, and devotion to God, and the continual guidance of His Spirit, that we may comprehend the relationship which we sustain to each other, to our heavenly Father, to the world in which we live, to the nation with which we are associated, to the world of mankind generally, and the

duties and responsibilities that devolve upon us pertaining to all of these matters, both to the living and the dead.

We have a fight to fight. We have a faith to contend for. We have principle to learn, and to develop to others. We have our relationship to God, and to holy angels, and to the world to maintain. We have duties and responsibilities devolving upon us that mankind, and that we ourselves comprehend only very little. It has been thought generally that if men could secure in some way or other their salvation, and get to heaven, as it is called, that they were doing a great work. We have, however, got a great deal more than that to do. We have first to learn ourselves the way of life; and then to teach others that way. Hence, what mean our Seventies and our High Priests, our Elders and our Apostles and men holding the Priesthood of God? What mean those various missions they take to the nations of the earth? What mean our gathering together here, and the efforts that we make for that purpose? What mean the building of Temples and the administering therein? What mean some of those things that we begin to have a slight glimpse of regarding certain duties and responsibilities resting upon us, pertaining to the dead as well as the living? What mean those Scriptures that speak about saviors upon Mount Zion? What mean our dedications to God, and the ordinances that we administer in His house? What means the development of those great principles pertaining to eternal lives that begin to enter into our minds partially?

Man is a dual being. He possesses a body and a spirit. He is connected with eternity as well as time. He existed before he came here. He exists here. He will exist after he

leaves here. Before he came here he had to do with intelligences; he has here, if he will only fulfill his part; and he will have to do with them hereafter. We are here on a mission. What does that consist of? That is the question. Some of us have to go to the ends of the earth and preach the Gospel to every creature under the heavens. That is something which God requires at our hands. Some of us have to assist in establishing the Kingdom of God upon the earth. Some of us have to aid in purifying the Church of God. We have the same kind of material now that they had in former ages for this very purpose. In former times God placed in His Church Apostles, Prophets, Pastors, Teachers and Evangelists for the perfecting of the Saints. These officers were requisite to the Church then, and they are requisite now. We all have our follies and weakness. We all need the assistance of the power and Spirit of God.

We talk sometimes about the world, we Latter-day Saints, and we are very flippant in referring to their follies and foibles. We have enough follies of our own; and I often very much question whether they do not live as near to their religion as we do to ours. "How is that," says one, "we are a much more moral people than they are?" We ought to be. We make greater professions than they do. They do not talk about having revelation. They do not talk about having any special mission to the nations of the earth, and we do. They do not talk about any celestial glory, and know nothing about it. We profess to know a little about it. They do not aim at a celestial glory, for they do not know what it is; and we understand a very little about it. One thing we do know; one thing is clearly told us,

and that is if we are not governed by the celestial law and cannot abide a celestial law, we cannot inherit a celestial kingdom. What is it to obey a celestial law? Where does the celestial law come from to begin with? From the heavens. Very well. What have the people here to do with it generally—that is, outsiders? Nothing. They do not say they have had any revelation. They have had no principle of that kind unfolded to them. They are living under what might be termed a terrestrial law; and many of them, I think, under the circumstances, do quite as well as we do under our circumstances. We profess to be moving on a more elevated plane than they are. We profess to have come out from the world; to have separated from the ungodly. We profess to be under the guidance of Apostles and Prophets, Pastors and Teachers, etc., and to be living under the inspiration of the Most High. They do not profess anything of the kind.

These are some of the things we profess to believe in; and some of the things that the world do not believe in. We have, however, enough to do in attending to the duties of our Priesthood and calling without troubling ourselves with the follies and foibles of those who are not of us. As I have already said they do not profess what we do. We profess to be governed by higher principles and nobler motives, and by more exalted ideas. Let us try and live up to our profession. So far as the people of the world are concerned, I look upon them very charitably, myself. I do not entertain any vindictive feelings toward them. "Well," say you, "have they not got curious ideas pertaining to religious matters?" Yes, they have; but they have as much right to their ideas as

I have to mine. I have no right to interfere with them. They have a right to worship whatever kind of a God they please, or in any form that suits them. If a man has a mind to worship a red dog it is none of my business. It is for me and for my brethren to fulfill the duties that God has placed upon us. He has revealed certain principles to us from the heavens for the benefit of the whole human family, and we will do that which God has commanded us. Will they persecute us? No matter about that. God has told us to do certain things, and we will carry them out, persecuted or not persecuted. We must perform our duty. At the same time we have rights and privileges that belong to us in common with everybody that lives in the United States. We have as many rights in these United States as any other people have, and no man has the right to deprive us of them. They are trying to deprive us of them all the time. That makes no difference. The principle is still the same, and it is for us to look after our rights. God has given us a goodly land here, and we have paid for it. It is ours by right of purchase and possession. If we have got farms, or city lots, or inheritances of any kind, we have paid for them according to the laws of the United States. We have complied with all the requisitions of the United States that are constitutional, and mean to do that all the time. We simply contend for our rights. We simply contend for the principles of human liberty, not only in behalf of ourselves, but in behalf of thousands who are in these United States. There are thousands of honorable men in these United States—in the Senate and House of Representatives, and all through the land—who are quite willing men should

have the rights and privileges of free men, and then there are thousands, and ten of thousands, and millions of others who want to trample the principles of freedom under their feet and deprive men of their liberties. In relation to the people of the United States, I have nothing myself but kindly feelings. I feel sorry for them. I am sorry to see people act under wrong influences, influences that will lead them to destruction. The people of the world are placed under influences that they do not comprehend. What is the matter with them? I have numbers of prominent men call upon me from the United States, and from all parts of Europe, prominent men of all classes and grades, and when we meet together they talk very kindly and very pleasantly. They admire our beautiful city and improvements, and they do not believe one-hundredth part of the stories that are circulated about us broadcast throughout the earth. They say, "We know better than that." There are a great many honorable men among the peoples of the earth, and we do not want to get a spirit of enmity and hatred against anybody because of the infamous acts of a few unprincipled men. We are here as saviors upon Mount Zion; and the time will come, and it is not very far distant, when, in consequence of the evils, the corruptions, the adulteries and licentiousness that prevail throughout the land, that God will bring the people to judgment. Then the time will come, and it is not very far distant, when the sinners in Zion will be afraid, when fearfulness will surprise the hypocrites.

We are here to build up the Zion of God, and not to build up ourselves. We are here to establish righteousness, and to establish it first within ourselves; to feel that

"as for me and my house, we will fear God." We should prepare ourselves for glory and for eternal lives, that we may associate with the Gods in the eternal worlds. We are the sons of God; but we occupy a different position in many respects to the rest of the world, because we have obeyed the new and everlasting covenant; been baptized in the name of Jesus Christ for the remission of sins, and had hands laid upon us for the reception of the Holy Ghost, and have lived up to our privileges, many of us. Consequently we are

aiming, as I said before, at a higher exaltation and a greater glory than the world know anything about, and that we ourselves at present comprehend, but very little. But we shall improve from time to time and become better instructed in the laws of life and in the principles of eternal truth. We are gathered together for that purpose.

Well, brethren and sisters, God bless you and lead you in the paths of life, in the name of Jesus Christ, Amen.

THE LORD IS TEACHING US VALUABLE LESSONS IN OUR PRESENT EXPERIENCE—HE IS TEACHING US TO RELY UPON HIM AND TO EXERCISE THE FACULTIES HE HAS GIVEN US—NATURE OF THE GOVERNMENT OF THE UNITED STATES—THE ELEMENTS OF A VARIETY OF GOVERNMENTS ENTER INTO IT—PHYSICAL AND MORAL COURAGE—THE JUDGE OF THE THIRD DISTRICT COURT NOT A CHRISTIAN—A CONCUBINE WAS A WIFE AND IT SHOULD NOT BE A TERM OF REPROACH—THE CHARACTER OF ABRAHAM VINDICATED—SYMPATHY FOR OUR ENEMIES—WHEN THE SAINTS LEARN TO BE STRICTLY IMPARTIAL, JUDGMENT AND RULE WILL BE GIVEN THEM—NOT ALL IN THE UNITED STATES ARE ARRAYED AGAINST US—WEAKNESS OF THE AMERICAN GOVERNMENT—POWER OF SECRET SOCIETIES—ZION TO BE A PLACE OF REFUGE AND SAFETY—PRESIDENT CLEVELAND'S OPPORTUNITY TO BE JUST AND GREAT—WE MUST PURIFY OURSELVES THAT LIBERTY MAY COME.

DISCOURSE BY APOSTLE MOSES THATCHER, DELIVERED IN THE TABERNACLE, LOGAN, CACHE COUNTY, SEMI-ANNUAL CONFERENCE, THURSDAY AFTERNOON, OCTOBER 8, 1885.

REPORTED BY JOHN IRVINE.

There have been a great many very excellent things said at this conference, and in attempting to add thereto, I desire the assistance and aid which come through the faith and prayers of the Saints—that I may be inspired by the Spirit of God to utter such things as may tend to our edification and good. It will doubtless be somewhat difficult to make all hear unless a goodly degree of order is maintained. Of course I am aware that it is not an easy task for mothers to keep their nursing babes quiet in a crowded house like this and upon a warm day; but we hope to have as good order as possible under the circumstances.

I have rejoiced very much in the testimonies which have been borne

during the meetings of this Conference, and they find in my heart a responsive chord. I do not feel that we are living in unprofitable times, and notwithstanding the trials, temptations and injustice with which we are surrounded, I view the present as times in which the Lord is teaching to His people very valuable lessons. It has often been asserted, by our outside friends, that the union of this people was maintained by reason of the influence which their leaders hold over their minds. If this statement were true, and the influence exercised is unrighteous, the leaders of the people should be removed. But if the influence which they exercise over the minds of the people is for good, it ought to be maintained. As an

Elder in Israel, I hold that the influence which binds together this people to be the spirit of God, and that the Almighty, the creator of the heavens and the earth, is not dependent upon one man or many men, and that the Lord will demonstrate to all the Christian world, that the religion which is called Mormonism is the religion of the heart for the masses of the people who have espoused its cause; and if, in the experiences of the past few months, and that which is yet in the future, the Latter-day Saints learn to rely on God, learn to receive for themselves heavenly communications for the guidance of their feet, though it may cost the exile of our leaders or the imprisonment of those who have worked as their servants, they will have received that which is of much value; and although it cost much, it will be worth more than the cost. We can see now that a few who have relied upon others, who have sought the counsel of their file leaders and have depended upon that counsel when they can no longer reach those leaders, falter and fall by the wayside. I believe that God intends that every man and every woman in His Church and kingdom shall exercise the faculties which He has given them, that in the exercise of their agency He designs to exalt them in eternal glory. So long therefore as the people rely upon their leaders they are not manifesting that degree of faith, they are not in a position to think and reflect for themselves as they should. I have known the time of the Presidency of the Church and of the Apostles taken up in frivolous matters that ought never to have gone beyond the family circle, at least ought not to have gone beyond the confines of the Ward organization. But times have changed. We approach not now so easily the Presi-

dency of the Church. We receive not their counsels with that facility that we have done in the past. And although we miss their presence much—for this people love their leaders—in their absence the channel of communication between the heavens and the earth is open to this people as it never could have been under former circumstances. Men and women are now learning that their prayers can be heard, and that if they are not able to receive the counsels of their brethren, they can in all places and under all circumstances, receive the counsels of God, their Heavenly Father.

Men, communities of men, governments, nations, powers, and principalities have never yet been able to build walls so strong, or make iron doors so thick as to prevent the prayers of a righteous man ascending unto his God, hence every man and every woman who keep the commandments of the Lord can have a light and a lamp for their feet, and those who have oil in their lamps will not be uncertain as to the course they should pursue. The revelations of the Lord will inspire them and direct them in the ways of truth and right.

When we reflect on the growth of governments, civilization, the rights of men and the liberties which we so much enjoy, to what source do we look as the one from whence they came? The great government of which we form a part—the most liberal, the broadest and the deepest in its foundation, the greatest government which God has ever smiled upon—except when he has administered according to His own will in the affairs of men—to whom is due its birth and expansion. To men who were willing to bow in obedience to the mandates of kingly

governments? No! But rather to men who were inspired by God, their heavenly Father, to reach forward to a higher and a grander civilization and liberty. Had the Pilgrim Fathers and others who were unwilling to bow to the mandates of European powers not fled to the land of America, we should have had no government like this. It was founded as a refuge in which the oppressed of every land and clime should find a resting place. Not Republican altogether, not Democratic wholly, not theocratic, not aristocratic, not monarchical, but a combination of them all. For this government, in the strictest sense, is not a republic, as I understand it. The laws of a republican government are enacted by a central power. Were the United States such a government, the laws which govern the citizens of all the States and Territories would be enacted by Congress, instead of by their several Legislatures. In the purest sense, democracy consists of a government in which the people are governed by laws enacted with their mutual consent and by their direct vote. We cannot consistently call the government of the United States theocratic only in so far as the people acknowledge the rule of God. If we pick up a coin, a \$20 gold piece, we can see impressed upon its face the words, "In God we trust," and insofar as this is true, and expresses the sense and feelings of the people, this government is theocratic, but in no sense beyond that. A Territorial government may be said to be in a large sense monarchical, in that the governor of the Territory has conferred upon him by act of Congress absolute veto power, and the legislators who are chosen by the people, may labor for sixty days, unite their profoundest thought in

expressing the wishes and wants of the people, and they may frame laws by which the people might be governed according to their choice, but by a single stroke of the pen the Governor of the Territory of Utah can veto every act of the Territorial Legislature. Is not this, then, monarchical, and is it not in a very strong sense a one-man power? It would seem to be at least autocratic. And in the sense that the people of the Territories have no choice in the governor or in the judges who administer the laws, or in the marshals who enforce the process of the courts and in every other way wherein the government takes upon itself the government of the people, without the consent of the people, is it not an aristocratic government—the government of the many by the few? Thus, if my conclusions are correct, the government of the United States is theocratic insofar as the people trust in and obey the laws of God; it is republican in a partial sense; it is democratic in another sense; and it is certainly, so far as the Territories are concerned, monarchical and aristocratical. Thus we have a combination of the elements of a variety of governments entering into this great Union. But, as was clearly shown this morning by Brother F. D. Richards, in the disposition of the people to have Congress enact certain proscriptive laws, we as a people are being deprived of many of the rights and privileges for which our forefathers contended, for which they pledged their sacred honor, and for which many of them devoted their lives. But, knowing the manner in which public opinion is manufactured in this great land of ours, I have personally a degree of charity and of sympathy, not only for Congress, but for the President, his Cabinet, and for the supreme

judiciary of our nation. It is no unusual thing to see men manifest physical courage. You can see it in all nature. Tread upon a worm and it will turn and sting you if it can. Men, for the love of the things of this world, will often face physical danger in every form. They will dig down into the bowels of the earth, navigate the raging seas, and penetrate, as it were, to the North Pole—they will face the cannon's mouth when it belches forth death and desolation in all its horrid forms; they will face death and destruction in all its horrid forms; they will face death and desolation in every shape; but when you call upon them to manifest moral courage, when you call upon them to stand up and maintain the right because it is right, when that right is unpopular, you appeal to something that gives but weak response. I have seen men that would face danger in almost every conceivable form, shrink and cower before one breath of scorn. They could not bear it, and hence you see them make promises and apologies because of the influences that surround them. Now, this is a popular government, and it would take a very courageous President to do justice to the Latter-day Saints. Why? Because the great majority of the nation are prejudiced against us. Not that they are aware of any harm or wickedness having been done by this people, but because of falsehoods that have been circulated against the Latter-day Saints. Therefore, I say that were Mr. Cleveland to administer, or cause to be administered all the laws in Utah impartially, he would be manifesting a degree of hardihood, a degree of moral courage that certainly has not been exhibited by any recent President of the United States. This country has produced few men

like Charles Sumner, who stood up in the Senate of the United States and fought slavery. He stood there singly and alone, but he espoused a righteous cause, and by degrees he made adherents until this nation was converted and the Supreme Court of the United States that declared that a black man had no rights which a white man was bound to respect, was overturned at the point of the bayonet and the sword. Such men as Washington, Jefferson and Adams—such men as Cromwell, Knox, Luther, Wycliffe, Huss and Jerome, stand along the shores of time as beacons that have lighted the way to the higher liberty we ought to enjoy in this glorious land today. When I say we, I refer to the nation as a whole, and not to the Latter-day Saints as a community. If we could enjoy our constitutional rights, we would be of all people upon this earth the most happy; because, with all our faults and failings, God smiles upon no people upon the earth as pure as are the Latter-day Saints, and happiness consists in purity—the living of a holy life before the Lord.

I was very forcibly struck, a few days ago, with the remarks made by the Judge of the Third Judicial District. I don't think him to be a Christian; if he is, he does not understand the Scriptures as I understand them. In referring to remarks which had been made by an individual who had been convicted by the jury, the judge remarked that he did not wish to hear any more hypocritical cant, and in referring to the wives of the Latter-day Saints on one occasion he mentioned them as concubines; and some of our brethren have looked upon that as being a reproach. Well, of course, you can convey contempt in the manner in which a word is uttered. But I do not look

upon the word concubine as being a contemptuous term by any means. All concubines, anciently, were considered wives, but all wives were not concubines. A concubine, then, was a maid servant married to a free man; and although her mistress still maintained some jurisdiction over her actions, the fact that she was a wife gave her an honorable position—made her a legal wife in the sight of God.

Again, the judge, in referring to what father Abraham did, said, "Abraham not only lived with his wives, but also with his wife's handmaids; in other words," said the judge, "the same as though you were to live with your hired girls. Now, while that might do for Abraham," said he, "it will not do for this enlightened age." Now I desire to show by these remarks that the judge of the Third District Court is not a Christian, and that if he has any hopes of eternal life, he does not understand the plan and the promises of the great Jehovah; for Abraham was a friend of God; Abraham talked with God face to face, and although it may be thought that he lived in the dark ages, would to God that the Christian world would walk in such darkness today! If, then, the acts of Abraham would not do for the Chief Justice of the Territory of Utah, neither would the city in which Abraham dwells do for that judge; and when he passes into eternity and behold the names of the twelve apostles written upon the twelve foundations of the Eternal City he may admire their beauty and grandeur, but when his attention is drawn to the twelve pearly gates, he will find engraven thereon the names of the twelve sons of Jacob by his four wives, and their great grandfather Abraham will be within that city. Without its walls

shall be sorcerers, adulterers, liars and whoremongers, and those who love to make a lie. Jesus bore testimony to the virtues of Abraham. He proclaimed himself to be a literal descendant from him, tracing back his lineage to the loins of David, another polygamist; and when he, Jesus, spoke of Lazarus, who picked up the crumbs that fell from the rich man's table, and who was so poor and wretched, whose sores the dogs licked to his ease, delight and comfort—when Jesus spoke of this Lazarus, he spoke of him as being in the bosom of Father Abraham. But the rich man, who perhaps had had control of him, and who had kicked and cuffed him, and looked upon him with scorn as he picked up the crumbs—as we pick up the crumbs of liberty grudgingly dropped from the table which our fathers made in the day of oppression and dread—I say, when that rich man looked upon Lazarus in his degradation, he was then but his serf and slave; but when he looked upon him over that wide gulf that separated them, he saw him in the bosom of Abraham, and he pleaded that Lazarus might be sent to dip his finger in one drop of cold water, that the thirst might be slaked in his throat, and that his burning tongue might be relieved. The answer was, "Lazarus had his ill things while upon the earth and thou hadst thy good things. Now, behold Lazarus has the good things and thou hast thine evil things." "Well, said the rich man, if he comes not to me send him to tell my friends and my neighbors of the condition of affairs here." The answer was made, "They have Moses and the prophets, and if they heed not these, neither would they listen to one, though he rose from the dead." If the Judge of the Supreme Court of

the Territory of Utah is a Christian, how will he feel when he comes into the presence of Father Abraham, whom he has sought to cast reflections upon? Will not the blush of shame be upon his cheek? And if there is an eternal God, and if that eternal God is the creator of the heavens and the earth and all our spirits; and is the friend of Abraham, how can that Judge bear his presence? I would rather be the poorest Latter-day Saint on earth and bear chains and fetters upon my limbs until my flesh dropped from my bones than to be in the attitude of the man who must bear, without the spirit of God, the measure of unjust judgment which he has measured to others. For this reason, my brethren and sisters, I say I have the most profound sympathy for all those whom we sometimes denominate our enemies, and I am not able to forget the fact that whatever their condition in this life may be, they fought not on the side of Satan in the eternal worlds when Satan rebelled against God because the Almighty was unwilling to adopt his coercive plan of human redemption. God was determined that every man, woman and child born into the world should be free. I say, because God would not adopt his coercive measures he rebelled against Christ, and one-third part of heaven followed him, and he fought against Michael and the hosts of heaven, and was cast down to earth with the hosts that followed him. But you can find no living man or woman that ever breathed the breath of life that fought on his side; for the condemnation that came upon them was a loss of opportunity to take a body. Therefore, those people who seem to be our enemies are such only by reason of their blindness, and because

their eyes are closed against the things of God, and if the judgments of God are to come upon them according to the predictions of the prophets, we can well afford to have charity and sympathy for them, and we do as a people. I tell you that I can pray for my enemies; I can pray that God may lead them away from darkness, that He may touch the eyes of their understanding that they may see, and in their hearts repent.

It is awful to think for a moment of the terrible condemnation that will surely come upon men who endorse the shedding of innocent blood; but we must, at last come to love our enemies and pray for them who despitefully use us. And when we are prepared to do this from the heart, we are prepared to say to this world, "I am not afraid of anything you can do." The power of the Spirit lifts the body out of the reach of harm, the spirit of Christ has gained the victory, and we can say when under the influence of that spirit, "O death, where is thy sting? O grave, where is thy victory?" I can pray for the President of the United States, with a desire in my heart that God will direct him aright, that he may have moral courage sufficient to do that which is just; because, unless the rulers of this nation are actuated by the spirit of justice, they cannot be sustained by the Almighty. And although we may find prejudice on the right hand and on the left, we shall never have given unto us the victory until we learn how to govern upon principle. When men are tested, when they are brought before the courts, cases should be tried, not men. Whenever the Latter-day Saints shall have reached that high degree of excellence in the administration of the laws of

God as to judge impartially between the Saint and sinner, when they shall be willing to give Satan his rights as quickly as a Saint or a brother, then will judgment and rule be placed within their reach, and I pray that it will never come before that time.

Whether a man is a heathen or a Christian, when the kingdom of God is established, he will have his rights and liberties extended to him. There will be no bias, no prejudice, everything will be done according to the laws of justice and equity. Have we always, as a people, I may ask, manifested a disposition to act upon the basis of principle? You can answer the question for yourselves. Have you been willing, as Latter-day Saints to extend to the Gentile as readily his rights, under your municipal, your county or your Territorial government as you would extend them to a Latter-day Saint? If you have, then have we administered upon the basis of principle; but if we have not, then have we not come to an understanding of that which the Lord has revealed; for when His kingdom bears sway there will be thousands and millions of people who do not subscribe to our religious views, who will be gladly governed by the laws of God's kingdom; and the Chinese in the empire of China, the Hindoo in Hindoostan, or the Christian in Europe, may read the laws that govern Zion, and, with mathematical accuracy, figure out the liberties they can enjoy under the laws of the kingdom of God. There will be no prejudice or packed juries in the kingdom of God that will bind the innocent and set the guilty free. God will govern His kingdom as He governs throughout His universe, by the laws of justice and equity.

What I say to the Latter-day

Saints is, let us be of good cheer. I never have seen a better day than this. The kingdom will come off victorious, and those who have hated us will see the day when much woe and affliction will come upon them.

We hear talk about 55,000,000 of people being opposed to the Latter-day Saints. I offer to you this afternoon my testimony that this is not true. There are not 55,000,000 in this glorious government of ours who are opposed to the Latter-day Saints; it is a great mistake; there are thousands in the United States today, who are anxiously waiting for the solution of the "Mormon" problem, who are praying for the deliverance of this people. It is a great mistake to suppose that every man, woman and child in this nation are opposed to this people; there are scores that, while they have not courage to come out and speak a word for them, have a warm throbbing in their hearts for the victory of this people and their cause, and they are not blind to their surroundings either. As an American citizen I deplore it, but I tell the Latter-Saints this afternoon that this great government is not strong, and the reason is, they have torn up the foundations of the structure that was built by our fathers. They have tipped up the moorings of the great ship. They have allowed mob rule to get power in this land, and like a dark cloud, secret societies are gathering around. And while it may be smiled at, yet I tell you this nation stands as it were upon a mine. When the Knights of Labor and the different brotherhoods can say in calm language that within thirty minutes they can stop the motion of every car wheel between Omaha, Nebraska, and Butte, Montana, I say to you there is power there.

More than five years ago, certain secret societies instituted what were called the Pittsburgh riots. The State militia was called out to quell them, and they were not able to do it. The army of the national government was appealed to, and a United States officer told me that when he led his soldiers to Pittsburgh he feared to give the word of command to fire upon those insurgents, "for," said he, "I did not know whether they would obey or turn round and fire upon their officers." I have heard merchants of Chicago and New York declare that they had private arms stacked away in their business houses because they could not trust the municipal, the county, the State, or the national means of protection; will you tell me that a nation is strong thus situated? It is not. The iron heel of the monopolist has long been upon the neck of labor, and the great question which is looming up in this nation today is that of labor and capital. Would to God we had statesmen with eyes clear enough to see! Would to God that they would pull out of their eyes the "Mormon" mote and behold the beam that threatens the nation. The occurrence at Rock Springs, and the mutterings we hear from the Atlantic to the Pacific ought to be a warning that the day is not far distant, unless the Democratic and Republican parties open their eyes to the situation, when desolation and war will be in this government. When men who live in San Francisco, Chicago and New York, have said to me, "Mr. Thatcher, why don't you renounce this objectionable feature of your religion, the nation is opposed to it, the civilization of the age does not want to permit it—why don't you renounce it and live in peace?" I have said to them, "I thank you for your kind

sentiments; I thank you for the kindly feelings that you entertain," and as an evidence that I feel it, I will say when this nation, having sown to the wind, reaps the whirlwind; when brother takes up sword against brother; when father contends against son, and son against father; when he who will not take up his sword against his neighbor must needs flee to Zion for safety—then I would say to my friends come to Utah; for the judgments of God, commencing at the house of the Lord, will have passed away, and Utah, undisturbed, will be the most delightful place in all the Union. When war and desolation and bloodshed, and the ripping up of society come upon the nation, I have said to such, "Come to Utah and we will divide our morsel of food with you, we will divide our clothing with you, and we will offer you protection." I will tell you, my brethren and sisters, the day will come, and it is not far distant, when he who will not take up his sword against his neighbor, will have to flee to Zion for safety; and it is presupposed in this prediction that Zion will have power to give them protection. We are not going to do it outside of the government, either; we are going to do it inside the government. There is no power in this land to turn this people against the government of the United States. They will maintain the Constitution of this country inviolate, and although it may have been torn to shreds they will tie it together again, and maintain every principle of it, holding it up to the downtrodden of every nation, kindred, tongue and people, and they will do it, too, under the Stars and Stripes. They will stand with their feet firmly upon the backbone of the American continent and maintain the principles

which cost their fathers so much, and those principles cannot be taken away by men who violate their oath of office, and betray their trust.

I tell you that there are boys growing up in these mountains who have the principles of human liberty grounded deep in their hearts, and they will maintain them, not only for themselves, but for others. God speed the day I say—if the nation pursues its downward course and tears up these fundamental principles of government which have made them strong—when the Constitution may be rescued and all men and women shall be free again. I pray that Grover Cleveland may stand up as the chief executive of the greatest nation that there is on God's footstool today and say to the waves of public opinion and public pressure that the nation must be ruled upon the principles of righteousness and justice. If he would do that, he would make himself a name that would be embalmed forever upon the pages of history. But if he will not do it—if he is not morally strong enough to do it, and if Congress will not come forward and help him do it, we will say, "O, God, we put our dependence in Thee," and where Thou leadest we will follow, and we will seek to maintain our rights,

until the Almighty grants them unto us. May the spirit of the testimony of the Lord Jesus Christ be in your hearts, for above all things it is the most precious; and when you come before the judges take no heed of what you shall say or the answers you shall give, but trust in God, and if you go before the judges silent as did your Lord and master, if they choose to nail you upon the cross or stretch you upon the wheel or the rack, or if they thrust you into dungeons or prisons, it is nothing more than was done to your Master before you. Let us trust in God. I tell you nothing of importance has ever been attained in this world without a hard struggle against the opinions and prejudices of men.

God grant that we may soon regain and forever maintain our liberty. But may it not come as long as we have an adulterer, a fornicator, or whoremaster who professes to be a Latter-day Saint. As long as such as these partake of the Holy Sacrament with this people, let bondage continue. But let us purge out these things, let us be pure and holy before God, cherishing the principles of justice in our hearts, and the day of liberty will surely come, which may God grant, is my prayer. Amen.

**OUR EFFORTS TO INFORM THE WORLD OF OUR
DOCTRINES—WE MUST EXPECT PERSECUTION—MAN
HAS NO RIGHT TO MAKE LAWS CONTRARY TO THE LAW
OF GOD—PLURAL MARRIAGE IS NO CRIME—BIGAMY A
CRIME—THERE ARE MORE FOR US THAN AGAINST
US—THE WORK OF GOD NOT UPHELD BY NUMBERS—THE
BLOOD OF THE PROPHETS IS UPON THE AMERICAN
NATION—GOD WILL TEST US.**

DISCOURSE BY APOSTLE FRANKLIN D. RICHARDS, DELIVERED AT THE GENERAL
CONFERENCE, AT LOGAN, HELD IN OCTOBER, 1885.

REPORTED BY JOHN IRVINE.

Providence seems to smile upon our gathering together for a conference at this time. Indeed, as a people, if we take into consideration all of the blessings of our common salvation, we are today highly favored of the Lord, in every general respect. I think our hearts ought to be moved by a sense of gratitude for all of His many blessings to us, both temporal and spiritual. Our brethren here have gone to and improved the condition of their tabernacle, so that we are very comfortably situated. The singers, I think, feel that they have got into the right place; a good table is also provided for the reporters. I take this opportunity to invite reporters of any and all newspapers that may be present, who wish to do so, to come forward, take a seat at this table and report the proceedings of our conference. The only favors we ask at their hands is that they will please report us correctly.

We have been striving half a century to inform the world of the principles of our faith, and we have not

tired at it yet; we are still sending missionaries to the four quarters of the earth. We have sent them without stint of numbers to the people of this great nation, the United States; have endeavored to inform them ever since the year 1830, and especially since the endowment at Kirtland in 1836, when the Apostles, High Priests and Elders went forth into all parts of this nation, as far as permitted, and as fast as they had opportunity, to inform the people of the principles of our faith. But it seems almost impossible to get to their ears, and much less likely to reach their hearts. It appears to have been easier for us in an early day to receive that measure which the Lord had revealed for our benefit than it is now when He is giving us so much that the new wine cannot be received into the old vessels, and if it could we do not know what the results would be. In these our times, some of the feeble and fainthearted, will no doubt think that because of the efforts at persecution against us we

have reason to be very sad, to pull long faces and be cast down because we are oppressed. Brethren, not so. Do not think of it a minute. So long as we are dealt with in a milder manner than our Master was, we have reason to be thankful and ought to go on our way rejoicing. So long as we are not dealt with more harshly than our brethren have been in former periods of time and in this dispensation in which we live, we have reason to be thankful.

We lament the absence of our brethren of the First Presidency, and several of the Council of the Twelve Apostles. We would be glad and thankful if we could have them all with us, but we are pleased that so many of us can be with you as are here. We hope that the conference will result in the strengthening the good resolutions of every Latter-day Saint—in invigorating the energies of all who are in anywise afflicted, or oppressed with temptations and trials of any kind. The Lord told the brethren in his day—those whom He appointed, laid His hands upon and ordained to the Apostleship—that this would be their heritage; that they would be vilified and hailed to prison, and that men would think they were doing God service in taking their lives from the earth. And, said He, is the servant greater than His master? No. He told them that when they experienced these things, they were to lift up their heads and rejoice; for great was their reward in heaven. Therefore, we have the assurance that if we are true and faithful, we shall suffer trials and temptations as they did in former days, and as Joseph and Hyrum, and the brethren of the Apostles, with a host of Elders, have done in these latter days for the principles of the Gospel.

These things, however, should not move us, or they should only, if they move us at all, strengthen us to stand true to the holy faith of the Gospel, to the principles, ordinances and institutions which the Lord has revealed unto us. We may expect to meet opposition on every hand, but our opposition may come in a different form from what our brethren have formerly had to endure; we should, however, be armed with the spirit of divine truth, so that we may comprehend our duty under every circumstance and every condition in life. I know some of the brethren feel that it is a very serious thing to be cast into prison. Why, there is many a thing worse than that. It is a thousand times better to go to prison than to deny the principles of the Gospel, and to be forsaken of the Holy Spirit. What did Brother Brigham say before he left us? When Congress passed the law of 1862, I heard him make this remark—rather startling at the time—that a man who would not be willing to pay his fine and take a term of imprisonment for a real good, virtuous woman was not worthy of a wife at all. Well, let us learn to look at these things in a proper manner, and be thankful that our conditions are no worse. Let us look to God continually; He will guide and control all things for the good of His people.

There is a portion of the writings of the Apostle Paul to the Ephesians, that seems so appropriate to our condition, that I propose to read in the hearing of the congregation a part of the 6th chapter, commencing at the 10th verse:

"Finally, my brethren, be strong in the Lord, and in the power of his might.

"Put on the whole armor of God, that ye may be able to stand

against the wiles of the devil.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

"And your feet shod with the preparation of the gospel of peace;

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

"And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

I have read these words because of their remarkable adaptation to our present condition and circumstances.

I feel, in attempting to address the Saints, a very great degree of helplessness, and of dependence upon the enlightenment and aid of the Holy Spirit in order that I may speak to you a short time unto edification; for without the spirit of the Gospel, the Holy Spirit of divine truth which is sent forth to testify of God and of the truth to the hearts of the honest in the earth, our labors will be of very trifling account. But if we have the aid and help of that Spirit, then we may be edified and rejoice together as the children of God—both he that speaketh and he that heareth.

It would seem that after the very elaborate and comprehensive epistle that has been communicated to us by our brethren of the First Presidency, in which they seem to cover many of the circumstances which now attend upon God's people, and in which they also give to us such words of exhortation and instruction as, if followed by us, must not only make us understand better our condition, but know better how to occupy our positions with credit to ourselves and to the acceptance of God our heavenly Father—I say it would seem, after reading that epistle, and having it impressed upon our minds, as I am sure it must be upon all who listened in spirit and in truth, as if it were scarcely necessary that anything more should be said to put us right in regard to our duties and give us understanding concerning them, or strength in the performance of them. But we each of us have a testimony of the truth of the Gospel and of the work of God to bear to our brethren and sisters, and I feel a desire myself, in common with my brethren, to communicate such things as may be given to me, so that we may be encouraged in the work in which we are engaged; that we may feel our good resolutions strengthened within us, that we may be led to realize in whose name we trust, in whose strength we stand, and that we may be able also to realize, as the Apostle Paul did, when he wrote, "We wrestle not against flesh and blood, but against principalities, and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Our condition is a very peculiar one in regard to this nation, and yet it is no more strange or peculiar than has been the condition of God's people in other ages which are re-

corded in history for our comfort, encouragement and consolation. Therefore, I feel this morning like speaking a little about the nature of that which is called crime, which is charged upon us.

We are told by men in high places that it is the highest duty of good citizens to render obedience to the laws of the land in which we live. Now I can scarcely believe that any professor of religion—any honest religious professor of any Christian denomination in these United States—can honestly and solidly endorse that sentiment, much less anyone who is clothed with the ermine and is honored with a seat upon the judicial bench; yet it is from judges that we hear this. A great apostle of the law, the greatest, the ablest and most popular delineator of the law from the days of Justinian of ancient Rome down until his day, was the renowned Mr. Blackstone himself. When portions of various nations had settled together in the island of Great Britain—some from the northern states of Scandinavia, others from Brittany, and the different parts of the German or Saxon nations and had collected the laws of those countries for the purpose of having them assimilated, so that those people who came from their various countries should have one established usage of law for the regulation of all their civil and criminal procedures in the adjudication of their difficulties with each other, the learned Chancellor Blackstone undertook this great task, and from the alembic of his intelligent and powerful mind brought forth and enunciated his views of the law. These views have been held to be the basis of all legal administration; the fundamental principles of jurisprudence among all Christian nations ever since he published them.

This celebrated gentleman who is considered to this present day as one of the greatest, if not the very greatest legal light of the age, laid it down plainly and emphatically, that man had no right to make any laws contrary to or in conflict with the law of God. I wish every lawyer throughout the nation would read it and understand it; for when they depart from that rule they become apostate from the faith of true legal jurisprudence as laid down by this distinguished apostle of the law; and furthermore, he held that the laws which should regulate or constitute the jurisprudence of every nation were derived from and based upon the laws revealed by God, through the Prophet Moses. This gentleman stated and laid down as a fact that the Ten Commandments, the ancient law of God, were held by him to be the basis, and fundamental principle of all law, justice and administration that should be had among the human family. He claims that as the basis of his work. Then no man who is a true lawyer, after the order of the celebrated Blackstone, can say in truth that it is the highest duty of a good citizen that he should observe in all things the laws of the land, unless it be first established that those laws are consistent with the laws of God.

Now, then, wherein are we transgressors? I wish to call your attention to this a few minutes, because I desire my brethren and sisters to understand whenever they are called in question before the tribunals of this nation—I want our boys and girls that are growing up around us to understand what is the nature of that which is called crime, which is alleged against their fathers, and in which their mothers are participants. It was never alleged against

us as men of Israel, as "Mormons," if you please, that we were violators or had been, violators of the law of the land until July, 1862. It was never proven and cannot now be shown that we, as a people were violators of any law of the land whatever. In 1862, a law was enacted against bigamy, or polygamy. The term bigamy had always been used before, but now it was coupled with polygamy in order that it might be made to reach, and be understood by everybody as intended for, the Latter-day Saints.

Now, then, to come at the matter in question, what is the crime, if any there is, in this doctrine of heavenly marriage as we hold it, the doctrine of the eternal covenant of marriage, incident to which is plurality of wives? When we married our wives at the first—we were New Englanders, Britons, Scandinavians, &c.—we were married until death should us part. That was the period for which we made contract, whether we went into the church and had the ordinance solemnized by an ecclesiastic, or whether it was done before a justice of the peace, judge, or any civil magistrate. When the law of God came, before the doctrine of the eternity and plurality of marriage was taught to us, the Lord gave us a revelation, in a very early day, in regard to members of other churches being rebaptized. Some of them doubted the need of being rebaptized. They said we were baptized into the Baptist church; we were sprinkled in the Methodist church, in the Presbyterian, in the Congregational: why be baptized again? The Lord in answer to this question told His people that all old covenants He had caused to be done away; but "Behold!" He said, "I give unto you a new and everlasting cove-

nant." Therefore, all had to go forth, who had been baptized by men having no authority to administer, and be baptized by one who had authority, in the name of Jesus, for the forgiveness of sins, and for admission into the Church of Christ. By and by, when we had walked before the Lord for a number of years, He revealed to us the laws of marriage. Well-regulated parents do not teach their children when they are dandling them on their laps the nature of the covenant, or the ordinance, or the duties of marriage. They wait until they grow up. It is proper that they should wait until their children have attained to years of judgment, understanding, and perhaps to the age of puberty. So the Lord, in dealing with his children did not reveal this eternal covenant of marriage until his people had lived a while in keeping the first laws and ordinances of the Church, and learned to walk in the light of the Holy Spirit, and to purify themselves from the various besetments with which they were attended when they went into the waters of baptism, and become better prepared for more exalted principles and truths. One of the last great principles that the Prophet Joseph was commanded of God to teach us, was the law regulating the eternity of marriage; that whereas, we had taken our wives only until death should us part, we should now understand that we were, while in the flesh, laying the foundation for eternal dominions, crowns and exaltations; that our wives and our children were given to us of God for the purpose of laying the foundation of a kingdom; that we shall have, if we are faithful and obedient, the covenant of eternal life ourselves and the power to seal the same upon our generations, that they

may become, as Abraham's, like the sands of the seashore for number.

The Latter-day Saints claim to be the children of Abraham, and if they are the children of Abraham, they will do the works of Abraham. It was difficult for men and women from all parts of the world, who had lived in the monogamic order all their lives to accept this doctrine of the eternity and plurality of marriage. It was "a new and everlasting covenant; and if ye abide not that covenant, then are ye damned, saith the Lord." This was the obligation that was laid upon the Prophet Joseph, and through him, upon the true believers of the Church, even all who were worthy to accept of these obligations. It was herein that the Elders and their wives extended their faith, enlarged their obedience, and accepted the terms of the new and everlasting covenant extending not through time only, but eternity also.

Now, I ask, who is injured by a man taking a second wife, when the wife he now has is agreeable and it is mutually understood between her and him and the newly affianced; it being entered into with a mutual understanding and a mutual agreement according to the law of God—I ask, who is injured?

Wherein consists the crime of bigamy? It is this. When a man takes one wife he covenants to adhere to her until death do them part. He violates that covenant when he takes another woman, unknown to his wife; he thus practices fraud upon her. This is where the crime comes in. Fraud is perpetrated upon his own family. I want the old and the young to understand it; I want to come down to the root of the matter, and find out and show up what the crime is, if any, that

is charged upon us. This crime of taking another wife when a man has one is called bigamy; and there are laws and penalties against it. With the Latter-day Saints there is no fraud practiced, the second wife being accepted with the mutual consent of the first, and in accordance with the revelations of God. There is in that no crime at all, unless some law of God is violated, or somebody is injured in the matter. If this transaction that I have just named violates the law of God, or if it injures or infringes upon the rights of a brother or a sister, then there may be some ground for pronouncing it a crime, but belief in, and practice of, the eternity and plurality of the marriage covenant do not violate the law of God, because He has commanded His people to accept and obey it. Neither is it an infringement upon the rights of others, neither men nor women, but gives all women an opportunity to become honorable wives and mothers, and thus to shut out what is politely called the social evil, with all its horrid concomitants of seduction, feticide, infanticide and all the train of sexual monogamic evils which haunt and infest Christendom.

If, then, we violate no law of God nor right of our fellows, wherein, I ask again, consists the crime of our religious faith? It is in this: that Congress forbids it; just as Darius forbade Daniel praying to God, and because he persisted, cast him into the den of lions; the same as Herod caused all the male children to be slain, hoping to kill Christ our Savior in his infancy; the same also as Nebuchadnezzar cast the Hebrew children into the flames because they worshiped the living God rather than his idol. Wherein consists the crime of Daniel praying to the God of Israel? Simply be-

cause King Darius forbade him doing it.

What constituted the crime of the Hebrew children in worshipping the God of Heaven? Solely because Nebuchadnezzar commanded them to worship the golden image, which they would not do. What is the intrinsic nature of our crime in believing and practicing the eternal covenant of plural marriage as revealed by the Almighty, and as we are commanded to do? Simply and solely this: Congress passed a law making it a penal offense to do so. This is all the criminality there is about it; and the question remains for each one to answer, Shall we obey God or man?

What is liberty—the liberty that you and I and all men are entitled to enjoy? It is that we do not violate the law of God, or that we do not infringe upon the rights and liberties of our fellow creatures. That is true liberty. Upon that hang also the law and the prophets.

In the establishment of this principle of the Gospel, the marriage covenant, it is intended only for God's people, and not for the people of the world. They do not want it. They would like to have that liberty which is not liberty but license—by which they can continue and perpetuate seduction and adultery among them—keep up their houses of prostitution and their places of assignation. It is a part of the business of both high and low to keep going this degradation and destruction of the female portion of the race, and it is because the people of God have taken a course that every righteous woman may have an honorable husband, become an honorable wife and have a position in the family and household, that our brethren are hailed to prison; be-

cause they are faithful to their families; because they have taken wives in order that they may rear up children, have a generation to bear their names and their priesthood, and to become a people devoted to the living God.

I want to say in this connection, as I wish all to understand it, that when we adopted this principle by the revelations of God, there was no law in the land against it. Understand it, brethren and sisters. But it is now as in ancient times, when the captives of Judea were carried into Babylon. Their captors found excellent qualities in them, as some say now they like our industry, our enterprise and our virtue "outside the marriage relation," but we want you to put away this commandment of the Lord and "become like us," "be as we are," then we will like you, and we will be hail fellows well met.

The representatives of the country at Washington have discovered something or other in these mountains that is displeasing to them; that we are increasing; that we delight in our children, and do not take measures to prevent their coming forth, as is very frequently done in the world; that we are willing to take wives and support them rather than to indulge in whoredom and the like; and they said, "This won't do." Hence they went to work and passed a law against us, that would prevent us carrying out the principles of our religion. I want these young boys and girls, as well as the older ones, to know that God has never given us a law that was in conflict with any law of the land; but that Congress has enacted laws to make us criminals. There is no crime in that which we practice, inasmuch as no man is injured, no woman injured, and no person's rights are

invaded; on the contrary, our people are called upon to exercise a great amount of self-denial and self-abnegation, that all may be blessed, and that the charity of the Gospel may be extended to all the human family, as God has designed and ordained. Thus, we are not violators of the law of the land, but the lawmakers of the nation make us transgressors. God commands us to keep His law. The people through their representatives say we shall not. That is all there is in it. They undertake to say that we shall not observe the law of plural marriage, and in consequence of this they are hailing us to prison. Our outgoings and incomings are watched by marshals, so as to find something upon which to bring us before a commissioner or before a grand jury; not for any crime we have done, but because we have obeyed God, which Congress has said we must not do—making a law against us—whereas we are violating no law.

I do not love to talk against my fellow men; I simply present these things to you to show up the real state of the case. It is unpleasant for me to say that the men of the Congress of 1862, and that of 1882, were not men of the most immaculate virtue. It is understood throughout the land that nowhere on this continent is the practice of whoredom and of the seduction of women carried on to a greater extent than in the city of Washington, and by those men who go there to make laws against this people. What attitude does it place the people of this nation in, and the Congress of the country, in relation to us and this law we are undertaking to keep? Why, as soon as the Lord has established His Gospel and covenant, the spirits of the other world are seeking

to come and dwell among us; they desire a parentage among the Saints of the living God, where they can be welcomed with filial love and not repulsed by fetichism, where they can be brought up in the fear of God, with a hope of returning pure to the Father's presence, without being lost by blood guiltiness or other crimes while in mortality.

How do you think the spirits contemplate the necessity of a birth in the nations of the earth where so much harlotry and whoredom exist? I tell you this very presumption of the country in which we live, that we shall not have these children to dwell in our midst and bear the name of Christ in the earth, is a presumption against the very heavens, and against those spirits of the just who are waiting to be made perfect through their sufferings in the flesh.

Ah! says one, you folks in the mountains, numbering only one hundred and fifty thousand to two hundred thousand, need not talk in that kind of way; for here is a great nation of fifty-five millions of people who say you shall not do this thing, or, if you do, you cannot have a home with us. Well, we will admit that about two hundred people of the United States say to everyone of the Latter-day Saints that we must put away this doctrine, or we cannot dwell in this land. Well, that is a terrible majority against us: but let us look at this a little. I do not think that we need be very badly scared. You recollect at one time a young man was with Elisha the Prophet, when a large host compassed the city, both with horses and chariots, and a battle was imminent. It was turbulent times with Israel then, worse than it is with us now. The defending army was a very small one, and the heart of the

young man began to falter. He could not see how the few of Israel were going to prevail against their numerous enemies. Whereupon Elisha prayed, and said, "Lord, I pray thee, open his eyes, that he," the young man, "may see." And the Lord opened the eyes of the young man; and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha. Fear not, said the Prophet, "for they that be with us are more than they that be with them."

Now, it is so with us exactly. All the fathers who have gone before, the Prophet Joseph, and Hyrum, the Apostles and Patriarchs, the Elders, High Priests, and hosts of others, say nothing of the fathers of our generation hundreds of years back, are all around us, waiting and watching and anxious to see us go forward and triumph; so that we have many more for us than against us, the fifty-five millions to the contrary notwithstanding. Therefore, we have no occasion to let our hands hang down from fear, or our knees to tremble; not a bit of it. On the contrary, I tell you, my brethren and sisters, that one of the greatest evils existing in our midst today is that there are too many of us. You may think that is a hard saying; but there are decidedly too many of us. There are people among us who are committing all manner of sin and transgression—people who drink with the drunken and spend their substance with harlots and in riotous living. All such should be severed from the Church, unless they repent speedily. The numbers should be reduced, like unto the army of Gideon. The Lord told Gideon that he had too big an army, and it was reduced, (in the manner related in the seventh chapter of the Book of Judges) from two and thirty thousand

and to three hundred, which was all the Lord wanted. The others were told to go home, and Gideon, by following the instructions of the Lord, put all the hosts of the Midianites and Amalekites, who were said to be "like grasshoppers for multitude," to flight.

That is just what is the matter with us. There are too many with us who are not living as Latter-day Saints ought to live. Again, there are many who walk in other men's light. If they whose duty it is will only put away from us those who will not serve God, we shall find ourselves strengthened in the work in which we are engaged. If we will but do what is right, we need not fear what our enemies can do. The Lord only wants the honest, the obedient, the faithful, and He will "turn the world upside down, waste the inhabitants thereof," and glorify Himself by His people.

I have referred to the instance of Gideon on purpose to remind you that the work of the Lord is not upheld by strength of numbers, but it is by the Spirit of God—the spirit of obedience, which is better than sacrifice or the fat of rams, and that the wisdom of God is better than strength or weapons of war.

Men of intelligence—politicians from European countries as well as our own—have visited this country, and I have heard them tell President Young that we had a very strong government in this Territory. We all know that: but it is good to have wise men visit Utah from abroad and see the excellence and strength of its government.

I would say to the people of the land—inasmuch as they are making this bugaboo about polygamy—not to be deceived. The Governor has told men upon the streets that he did not care anything about poly-

gamy; (we knew very well that he did not by his conduct;) but it was the power of the Church that must be broken. Must it? This is the work of the Lord, and there need not anybody mistake it. The order of God's church and kingdom is the strongest government ever known on this earth, and if the people of this great nation entertain any fears of the consequence or effects of such a government, why, I ask, don't you of the nation, you of Congress, you of the Cabinet, if you please, embrace this order of government and establish it over the nation! You can do it. You can repent of your sins, every one of you, and be baptized for a remission of them. You can adopt and extend this strong government which God has established in these mountains, and if you will do it, God will establish you and the government and this nation never to depart from before His face; and you shall be made the means of helping to bring everlasting righteousness—the millennium—upon this land, and of causing the Spirit of God to rest down upon all flesh. Is it not worth your while to engage in a thing of this kind?

But, ah! The terrible fact exists that the blood of the prophets is upon this nation, although the nation has not shed their blood, yet a sovereign state permitted it, and the nation have not washed their hands from it. This accounts for the terrible hardness of heart that is to be found in this country.

Were it not for a lying press and a corrupt people in our midst, who incite ignorant people to send petitions against the "Mormons" to Congress by the bushel, the nation could not be wrought up to such frenzy, nor to make such laws as the

Edmunds law against us. But they do these things because their hearts are hard, and because the blood of innocence rests upon them this nation have yet to rise up and rid themselves of this blood, and place the responsibility where it belongs, or they will have to suffer as accomplices after the fact for these terrible things done in their midst—this people driven from city to city, despoiled of their goods; driven into the wilderness to this country, to find a home in which they could dwell in peace. Blessed be God for enabling us to find it out! We have had a home of peace and rejoicing, and we have been blessed in all things. Have we need today to be terrified? Do our hearts need to palpitate for fear? We have had a United States army camp in our midst already, and we have no occasion to fear now; God will work out the deliverance of His people.

The Lord never more thoroughly frustrated the design of an army than in the instance of that which came out here, and never was there a time when He caused the gain of the Gentiles to be scattered among His people more effectually than He did with the goods the army brought to this country.

Shall we fear today? Let us look back to Israel and see their deliverance—as related in the Bible and Book of Mormon—see what He did in former times. The secret of success is obedience to the commandments of God, and to the covenants we have made with Him.

It does not become me to say what I will do when I am brought to the judgment seat to be tried and sentenced. A man don't know what he will do. Let us recollect the instance of Peter, who walked with

Jesus by day and by night. In the light of these things it does not do to boast what we will do; but I hope by the blessing of God to remain firm and immovable when these things look me in the face. I ask God to give me grace sufficient that I may keep His commandments, honor every law He has given, or shall give, and stand firm to the truth under every circumstance in life.

I pray that the blessing of God may be upon you. Be true and faithful to God. Let the brethren attend to those things which the First Presidency have pointed out in their epistle in regard to transgressors, and they that fear not God neither regard His precepts and laws. Keep the commandments of

God, and let us teach our families to do so also, that we may grow strong in His righteousness; then we shall find it is no matter how many there are against us, we shall know that there are more for us than against us. He will bring us all right up to the test, and will find out what is in every man and what every man is able to endure. Our sisters think that they had all the hurt of this matter, that the men had it nice and fine; but I tell you the men will get their full share, and you sisters will get even with them, if you will only abide true and faithful.

May the Lord grant His blessing upon each as we have need; I ask it in the name of Jesus Christ, Amen.

REMARKS.

REMARKS BY PRESIDENT JOHN TAYLOR, BEFORE THE HIGH COUNCIL OF SALT LAKE STAKE OF ZION, FEBRUARY 20, 1884.

REPORTED BY JOHN IRVINE.

The case of the officers of the Deseret Hospital *versus* Dr. Ellen B. Ferguson was heard before the High Council of the Salt Lake Stake of Zion, on the 20th of February, 1884, and a decision was rendered therein by President Angus M.

Cannon. President John Taylor on that occasion, made lengthy remarks which were applicable to the case in question, and upon the general principles of justice. The request has been made that they should be published, as they would

be of benefit for the guidance of other High Councils. For this reason, his remarks and the proceedings in the case are now published. *Mr. President and Members of the High Council:*

I listened with a good deal of interest to a trial that you had before you, yesterday and the day before, in which there were certain principles developed that I thought it might be necessary and advantageous to reflect upon, and to give you some of my views thereon.

I should have been pleased to have done this had there been time when the High Council was before in session; but I thought as I had not then an opportunity I would take the opportunity tonight, this meeting having been convened for that purpose.

There are a great many principles underlying the subject that was presented before you, and acting as you are in the capacity of a High Council, and having many cases to adjust, I thought it might be proper to touch upon some of the leading principles pertaining to government, rule, authority, dominion, the conflict of opinion, the necessity of being prepared to act wisely, prudently and intelligently, and to discriminate between right and wrong: so that upon general principles we might be able to comprehend things that would be calculated, in many instances, to help us to avoid a great deal of difficulty. I have been very much hurried for time today, or I would have liked to have had some of my views prepared. As it is, I have had a few items put down very hastily, and I will get Brother George Reynolds to read what I have stated on this subject.

I made a few remarks at the conclusion of the investigation you have had here. I call it an investi-

gation; for I think it was more an investigation than a trial.

The investigation was instituted to find out the true status of certain things whereby injury had been received by certain parties, and, on reflecting further upon the subject, I have had some leading items put down, which, as I have said, Brother Reynolds will read, after which I will make some remarks.

I speak of these things before Brother Reynolds reads my views, otherwise the attitude that I take might seem strange to you.

In the few remarks I made before the High Council, at the conclusion of the investigation, I stated that I was pleased to see the harmony and unity, the kindly feelings, care and anxiety that you manifested to all parties, both for and against, with a view to arriving at a just conclusion in relation to this matter. I also spoke of the Board of Directors of the Hospital, stating that they also had done as near right as they knew how. Then I spoke of the accusers of the party in question—Sister Ferguson—and I thought that although there were some errors associated with the action taken, that they were quite sincere in their intention to correct a supposed evil, and I would not except Sister Ferguson from the same rule, and the question is, with such a diversity of opinion, with so much commotion in existence, with so many severe charges being made, how it is possible for all to be right, and yet all acted upon principles that they conceived to be right; but which were in many respects incorrect. This I may explain more fully hereafter; and it is for this purpose that I wish to talk a little to lay my views more fully before you.

Brother George Reynolds then read as follows;

I. The care, justice, equity and proper deference to all manifested by the High Council.

II. The care and zeal manifested by the Directors, the President and associates in the interests of the Institution—the Deseret Hospital.

III. The zeal, energy and competency of the resident surgeon, as vouched for by the testimony of other eminent physicians.

IV. The diligence and zeal manifested by the matron and the assistants.

Whence then originates this difficulty; these hard feelings, sayings and doings, this bitterness, acrimony and ostracism?

These arise partly from misunderstanding, partly from ignorance, and partly from a misconception of law, order, precedence and jurisdiction, with probably the best possible motives. It will be found on a careful examination of this subject that there is a great principle involved that affects in some respects all institutions, associations and nations.

Among the nations of the earth there are various forms of government. There are what are called absolute monarchies—such as Russia, Turkey, China, Persia, Morocco and others; then there are limited monarchies, such as England, Denmark, Sweden, Italy, Greece, Portugal and others; these are governments which are called representative, having a monarchy, but that monarchy partially under the power of the representative of the people. There is another species of government which is called oligarchical, which is under the direction of notables, who manipulate the affairs of the country for the benefit of the people. Then there is what is called the republican form of government, such

as the United States, France, Switzerland, Mexico, and the South American Republics and others. These are supposed to be governed by the people and are said to be "governments of the people, for the people and by the people," their general motto being *Vox populi, vox Dei*, or the voice of the people is the voice of God. These governments assume different phases according to the nature of the government, varying from absolute despotism, wherein the will of one man governs the whole, to that of the freest and fullest and most unrestricted will of the people; and to prevent usurpations in the republican forms of government, as well as in some of the limited monarchies, constitutions are introduced and subscribed to, which are an agreement or compact between the rulers and the people, or the governors and the governed, and such governments whether monarchical or republican are called constitutional governments. These constitutions prescribe the powers and authority of the various officers in the government, and how and in what manner the several officers of the government shall be selected, elected and qualified. In our government, whether in a National, State, or Territorial form, all officers, of every grade, are requested to take a solemn oath to sustain and maintain the constitution of the United States, and of the State, or if a Territory, the organic act of the Territory as the case may be. If these things are not a fiction all these officers and authorities throughout the land in every department of National, State or Territorial government, are as much bound by their obligations and oaths as the people are bound to be subject to all constitutional laws, and the people are not one

whit more bound to the observance of the law than these men are bound to the observance of the sacred and solemn covenants which they have entered into. And if the people have given up to governors, legislatures, the judiciary and to the officers of the law certain powers, rights and privileges, this authority coming of or from the people, it is expected that they shall act for and in the interests of the people; and furthermore, that while they possess those rights ceded to them by the people, whatever is not thus ceded and placed in the hands of their rulers is emphatically stated to be reserved to the several States or to the people.

There are again other branches of government among the several nations, or States in the nations, as well as in this nation; there is martial law and civil law; also the governments of cities acting under the directions of the authorities or legislators of the nations or of this nation; to whom certain rights, immunities and privileges are given in the shape of municipal regulations or of charters. But it must be understood here in matters pertaining to our government, that no charters or grants of any kind can be given by any parties, in excess of the rights which they themselves possess, and that the same obligations which vest in regard to constitutional rights and guarantees must be observed in all those municipal regulations by the recipients as of the grantees of those charters.

These rights and privileges in our government are formulated upon the idea that our government is "of the people, by the people and for the people." There are other institutions which receive more or less the patronage and sustenance of the general, the State, and Territorial

governments, such as educational institutions, hospitals, infirmaries, asylums, railroads, canals, steam boat lines, etc., all of which are more or less sanctioned by law, and are more or less of a quasi public character. These institutions generally have usages of their own, and operate under certain stipulations specified in charters granted to them, each having their own regulations and by-laws, as their directors, boards of management, or other officers may dictate. These are all subject to the common laws of nations and the usages of the people. Then there are other laws, there are laws that pertain to the physical world in which we live, and those that govern the sun, the moon, and the countless stars that shine in the dome of heaven. With all these man has nothing to do. He never has been and in the nature of things never can be able to change what are called the laws of nature. If any congress, parliament, or convocation was to pass a law changing the period of the earth's revolution, or the phases of the moon, or the rising or setting of the sun, or if all the congresses, parliaments, or legislative bodies in the world were to unite to pass such a law, it would be of none effect, or utterly useless, for the simple reason that these laws are entirely independent of man's action and outside of his control. So with the laws governing man's physical being or that of the brute, or those natural to the animal, vegetable and mineral kingdoms, all these are irrevocably fixed and unchangeable so far as man is concerned. All beings, all things, from the Great Creator to the minutest form of life are governed by the law of their existence. The laws by which all created things fill the measure of their existence were placed there by a superior power to

that of man, and he is impotent to change or annul them. All these are called natural laws. Then there are celestial laws, adapted and suited to celestial beings; terrestrial laws adapted to things of the earth, and other lower laws called telestial. As we are taught in the Doctrine and Covenants; in all the universe there is no space where there is no kingdom, and where there is no kingdom, there is no law; and all things that are governed by law are preserved by law, and sanctioned by law; also even the law or laws of the state of existence to which they belong, be it higher or lower, much or less.

There are again celestial laws as before referred to, and terrestrial laws, and the question arises, what is the meaning of a celestial law; and what again is the meaning of a terrestrial law; a celestial law pertains to the law of heaven; and is a principle by which the intelligences in the celestial world are governed. The Gospel in its fulness places those who obey it, under its influences, while at the same time it does not relieve them from other obligations of a terrestrial nature. It is said in the Doctrine and Covenants, that he that keepeth the laws of God, hath no need to break the laws of the land. It is further explained in section 98, what is meant in relation to this. That all laws which are constitutional must be obeyed, as follows:

"And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them.

"And that the law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, be-

longs to all mankind, and is justifiable before me.

"Therefore, I, the Lord, justify you, and your brethren of the church, in befriending that law which is the constitutional law of the land;

"And as pertaining to law of man, whatsoever is more or less than this, cometh of evil."

That is taking this nation as an example, all laws that are proper and correct, and all obligations entered into which are not violative of the constitution should be kept inviolate. But if they are violative of the constitution, then the compact between the rulers and the ruled is broken and the obligation ceases to be binding. Just as a person agreeing to purchase anything and to pay a certain amount for it, if he receives the article bargained for, and does not pay its price, he violates his contract; but if he does not receive the article he is not required to pay for it. Again we ask, what is this celestial law? The celestial law above referred to is absolute submission and obedience to the law of God. It is exemplified in the words of Jesus, who, when He came to introduce the Gospel said, "I came not to do my will but the will of the Father that sent me;" and His mission was to do the will of the Father who sent him, or to fulfill a celestial law. And when His disciples asked Him to teach them how to pray, He said, "When ye pray, say: Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is done in heaven." This it would seem was the celestial law, or the law of the Gospel.

Thy kingdom come. What kingdom? The kingdom of God, or the government of God, or the rule and dominion of God, the will of God—thy will be done on earth as it is

in heaven. This seems to be the grand leading feature of that celestial law. Connected with this are all the blessings, rights, privileges, immunities, promises of exaltations, promises of blessings in this world, and of exaltations, thrones and powers in the eternal worlds; being heirs of God and joint heirs with Jesus Christ. While such persons do not neglect the lesser duties associated with the responsibilities of life, and do not violate any correct principle or law, they still feel a responsibility resting upon them to yield obedience to the mandates of Jehovah; and thus as good citizens, loyal and patriotic to the country and its institutions, fulfilling all just and equitable requirements, whether civil or political. They have at the same time the same inalienable right as men, to worship their Creator, and yield an obedience to His laws, without infringing in anywise on the rights and privileges of others, and that right is guaranteed to them also by the constitution of the United States.

I have before spoken of certain associations, such as educational establishments, cooperative institutions, hospitals, and other organizations, which legislatures, private bodies of men, or individuals may establish. These institutions must be governed by their constitutions and bylaws as shall be agreed upon among themselves. And any parties entering into those compacts, take upon themselves the responsibilities of the conditions associated therewith. But as in National or State affairs, these duties and responsibilities are often very imperfectly understood; and hence in consequence of the weakness and imperfections of men, many misunderstandings and difficulties are liable to occur.

The case that you have had here before the High Council is one of these cases.

The question is, how far shall rule, dominion, authority and power be used, and how far shall mortal suasion, individual and special rights, and a judicious and intelligent policy obtain.

It is rather a peculiar case and requires an understanding of the position occupied by the various parties. It will be observed that there are two usages or laws in existence—one of these would be the general law, regulating an institution of that kind, which would be applicable to a university, a cooperative institution, a shoe establishment, such as we have, or any other well regulated institution. In our cooperative institution here in the city, there is a President and Board of Directors; they appoint the Superintendent. He has the charge of the buying, selling, engaging, or dismissing men, making contracts, and generally supervising and manipulating all the affairs of the institution. The Directors would be empowered to remove him, if thought advisable. In the University the Board of Regency stands in the place of the Directors, and they appoint Dr. Park as President, and he has general control of the studies and the internal management of its affairs. In like manner, Mrs. Ferguson held the position of resident surgeon, and is supposed to manipulate the affairs of her department in the hospital subject to the hospital physicians and the directory. Of course Sisters Van Schoonhoven and Beck would be under her direction as they belong to the medical department; while Sister McLean, being matron, would have charge and control of the domestic arrangements. It does not appear that any

one of them was derelict in her several duties; but that a misunderstanding had arisen between Dr. Ferguson and these officers of the hospital, she being charged with being austere and dictatorial in her intercourse with them, and she on the other hand charges them with insubordination and plotting against her. Bitter feelings and acrimonious remarks passed between them, crimination and recrimination, until it culminated in those three ladies drawing up specific charges of a most serious character against the resident surgeon. These charges, it would seem, were credited by the directory and she was requested to resign. It is evident that the directors did this sincerely for the benefit of the institution; and to prevent a person whom they considered incompetent, as an opium eater, a drunkard and a thief (for these were the charges made according to their ideas), to officiate any longer in that institution.

But here arises another phase of the matter which is this; that while they had authority to dismiss her from the institution on these alleged charges, they had no right to malign her private character and reputation which it does not appear that they desired to do, but to avoid, as far as possible. Yet these things having taken place, and these allegations having been made on paper, and she having been dismissed from the hospital, they leaked out without her having any opportunity to defend herself against these statements, and her reputation has been seriously injured; hence comes in another law—the law of the Gospel, above referred to, or under other circumstances, the celestial law, or what is sometimes substituted for it here, the law of equity.

President Taylor resumed: There

are very many nice points of discrimination associated with a subject of this kind. When we talk of law it is a very comprehensive subject, and enters into all the ramifications of human life, and, as has been remarked, through all nations. Generally among the governments of the world—and also among many of the institutions referred to, there is a kind of neutral ground, a sort of neutral zone, something similar to that which sometimes exists between one State and another in order to prevent collision and difficulty, and it is upon this ground that a great many troubles and difficulties frequently exist on various matters. The people on their part occasionally claim things that they have no right to claim, and those who govern sometimes go beyond the bounds allotted to them. And hence arises difficulty and trouble. Courts are appointed generally for adjudication of these matters, and sometimes it is very difficult for these courts to decide correctly, justly and equitably the cases that come before them. Among the nations they are very frequently submitted to what is termed the "arbitrament of the sword." That, however, is a very poor thing when put into the scales of justice. I have heard it said, for instance, when certain questions have arisen in the United States—that is, in regard to States rights and in regard to the rights of the people, and in regard to how far they should be sustained in their privileges, rights, etc. I have heard some people very flippantly say, "Oh, that has been decided by the sword." A very singular piece of justice is a sword with which to administer one's social, political, or national affairs. When we come to put it in the balance of the goddess of justice—who is supposed to

be blind and to hold the scales evenly—it will not stand the test. Hence when people make this remark it shows that they are very ignorant of the principles of jurisprudence, of the rights of man, of the obligations that the nation sustains to its people, or the people to the nation.

But what I wanted particularly to arrive at are the principles associated with this case that has come up before you, and I will try and show you why and how these difficulties have occurred between these parties.

Sister Ferguson—who according to the evidence we have had, and from questions presented, and remarks made—evidently is a lady of intelligence and very well acquainted with medical affairs, and as such she was appointed House Surgeon of the Deseret Hospital. From this position she was removed. And here comes in a principle that I wish to speak upon.

In this city we have a cooperative institution. I refer to it because it is an institution with which we are all familiar. I have already referred, in what has been read, to the nature of its organization, and the kind of government by which it is carried on. There are quite a number of employees in the institution—some 150 or 200. There is a Board of Directors, and there is a president and a superintendent. The superintendent seems to be the man upon whom rests the greatest responsibility, and he is responsible to the directors for all his acts. As stated already, he makes the purchases or orders them made; he disposes of the goods, or orders them disposed of. He makes arrangements for all its business transactions, and he reports to the directors, monthly, the status

of the institution. In his hands is placed the power to manipulate and regulate the affairs thereof. If some person in that institution—he may be a good man—is incompetent, he uses his discretion in removing that man. He requires men that are acquainted with the business that he is associated with: and although this may be a very good man, the superintendent may think it proper, in the interests of the institution to have him removed. He uses his authority and has him removed because of his incompetency. The man who is dismissed may feel aggrieved. He may think he is competent: and it is difficult in all such circumstances to meet the wishes and views of all these people. Hence the necessity of a wise discretion. "But," says the man, "I am a good Latter-day Saint." "Very well, that may be; but, then, because you are a good Latter-day Saint, you may not be a good blacksmith, a good carpenter, or a good shoemaker, or you may not be—to come to their terms—a good salesman, one who comprehends the value of goods and the wants and interests of the business."

Now, a great many questions arise out of these things, and how far they shall go and how far they shall not. On the other hand there may be a man who is very competent. I could refer to some of these and yet they are not good men. "Well," says one, "we don't want such persons as these in our institution. Although they are competent men and well acquainted with the business, I am afraid their example and influence would be pernicious, and we don't want them; and we think we would have a right to act in such a case." So they would think anywhere. The same thing would

apply to the institution I have mentioned.

Then another question arises associated with these matters, and it has come up before you here. We have a hospital. There is an Executive Board, which amounts to the same thing as the Board of Directors in the other institution. Then there is a resident surgeon or physician, and it becomes her duty to attend to certain rules and principles that are laid down to use medical talent and ability for the benefit of the patients and the hospital, and to manipulate certain things committed to her charge. I suppose they have some rules associated with these matters, although I cannot state them definitely. Sister Ferguson, it would seem, got up a set of rules. They might be very good; I do not know, but it would seem they were not adopted by the Board, and it would also seem that the Board held the power in its own hands to manipulate these affairs. So that, although the rules drawn up by Sister Ferguson might have been very good and very advantageous if adopted, it appears they were not.

Let me refer to another thing. Sister Ferguson received her medical education in some medical college in the east. All such institutions, it was stated yesterday, both in England and this country are governed by certain rules and the general usage is that the resident physician takes charge of and manipulates the general affairs of the institution; and what are termed by some the inferior officers—I merely make use of that term for want of a better one—are under the direction of the resident physician or surgeon as the case may be. This was Sister Ferguson's experience. Those acting in one department had

no right to interfere with the privileges belonging to others. If these things had been specifically defined by the Board in this Hospital, and each had known her proper duties, and each fulfilled them, difficulty might have been averted; although according to the evidence we had, all were very diligent and sincere in carrying out their several duties. If a set of rules had been adopted and lived up to, a great amount of difficulty arising out of this subject would have been avoided between the parties, and which has more or less involved you and I and others, and caused us to look into these matters. Well, was there anything wrong in that? No. At the college in which Sister Ferguson obtained her medical knowledge—and a diploma as a mark of that knowledge or education—she also obtained a knowledge of the rules and usages of that kind of an institution; consequently it became almost part of her system. Is not that so, Doctor? That is the way I understand it. Well, now, Sister Ferguson comes here and she gets among a lot of us novices. At least I should call myself a novice; for I have never been in any of these establishments; I have never attended medical lectures, etc., consequently I should consider myself a novice in these things. At the same time, independent of this, there is a principle of rule and propriety that ought to exist everywhere, that does exist among all the nations of the earth, and that does exist among all those various institutions of which I have spoken. But for want of a better knowledge of these things, I am not surprised if, with her superior knowledge, Sister Ferguson did assume a dictatorial air and said, when interfered with, "I do not know that that is any of your business. I think that is mine."

And then, again, those other sisters have got their feelings on the same question, and no law being laid down in relation to those matters, they carry out their ideas according to their theories, and they do not think it is proper for any kind of airs to be put on by anybody whether rightfully or assumed. They do not comprehend that, and neither do we, generally, in our republican institutions. It is a good deal the same in our Church affairs. We are apt to think that "Jack is as good as his master," and a little better. That is about the feeling that exists. And if people should sometimes see their authority interfered with, it creates feelings of irritation. To a person accustomed to be governed by correct rules, and to see things carried out intelligently, it is painful to their feelings to see them carried out otherwise; they feel as though something was wrong and wanted putting right.

I will relate a little circumstance of that kind; for we have all kinds of things among us Mormons. We had a war here a while ago. Brother Wells here was appointed a Lieut. General, and then myself and George A. Smith were appointed his counselors—(laughter), if anybody knows what that is in a military capacity. I never was able to find out. Well, we went out and did the best we could, and I must say that General Wells displayed a good deal of knowledge, tact, vim, life and fidelity, and we tried to step up to him as near as we could—being his counselors. (laughter.) There was a little difficulty arose about Brother Nathaniel Jones—or Colonel Jones—a very excellent, good man, and a thorough disciplinarian; and he had not been rubbing his back against that medical college wall and become familiar with all its usages,

but he had been in the Nauvoo legion and an officer in the Mormon Battalion, and there he had got a smattering of military tactics, military ideas, military rule and authority, and when he saw all kinds of curious doings among the boys—as they called themselves—who were not strictly under military rule, etc., he wanted to straighten them out. But they, like the associates of Sister Ferguson, felt that "Jack was as good as his master." They didn't want too much military rule; they wanted a great amount of latitude, that they might be able to carry out their ideas and enjoy themselves and kick up their heels and feel like a lot of wild colts. Well, General Wells wanted me to go down, as his counselor, and see if the difficulty could not be put right. I was not even a corporal; I don't know what office I did hold; but he wanted me to go down and adjust matters. So I went. I examined into things generally; talked with the officers, and mixed up with the men, and found out how things were exactly. There were Captains, and Colonels, and Generals, and all kinds of big men there, and they each had men in command; but Colonel Jones, whenever he saw anything wrong anywhere, wanted to go to work himself and put it right. I soon found out the feeling that was against him. The men considered him too straight-laced, and as they expressed it, "had too many epaulets on his shoulders," because they saw in him a disposition to exercise authority, and the officers of the several companies did not object to that because it relieved them from responsibility. "Now, Brother Jones" (said I)—I called him brother; I had not got the length of calling him colonel, I called him plain Brother Jones—"let me tell you

how to fix these matters. Such and such a man is a captain, is he not?" "Yes." "Another, there, is a lieutenant?" "Yes." "And another is major?" "Yes." "And you are in command here?" "Yes." "Well, now, instead of going to work to regulate all these matters yourself, why do you not detail lieutenant so and so, captain so and so, and major so and so, to look after the men who are acting improperly?" He thought the advice was good, and followed it, and order and harmony were restored.

Now, this would apply to Sister Ferguson. There was nothing particularly wrong about her; there was nothing particularly wrong with the Board; the directors did not wish to harm Sister Ferguson; they were simply seeking to remedy what they thought was an evil.

Now we come to another principle which is this: if in an institution like that, without any regulations pertaining to these matters, there was any kind of—shall we call it arbitrary feeling? I do not know that much of that feeling was displayed. There may have been a little of it; I do not know; but when we come down to the Gospel, which we profess to be governed by, it places us in another position. This Hospital was started, I believe, as an institution for the benefit of the members of the Church of Jesus Christ of Latter-day Saints. These sisters, I suppose, were selected because they were considered competent, and then, on the other hand, because they were considered good Latter-day Saints. Now, I believe that about them, and they desired to do right, and then sister Ferguson desired to do right too. But then there were these discrepancies exhibited. But when we come down to the

law of the Gospel, that places us altogether in another position. And the law of the Gospel and the law of the needs of the world do not always altogether harmonize. Sometimes we require to exercise a good deal of forbearance, a good deal of kindness, and a good deal of that kind of feeling expressed by the poet in speaking of his wife:

"Be to her faults a little blind, Be to her virtues very kind."

I have had a good deal of experience of this nature. I have to meet with all kinds of men and all kinds of women. We are all surrounded with a good many infirmities, and I feel as the old lady said, "we are all poor, miserable, independent sinners." We all make egregious mistakes sometimes when we think we are acting for the very best. There is nothing new about that. The same thing exists in the nations. The same thing exists among the leading men of this government and in other governments.

Let me here refer you to a case that took place in New Orleans. General Jackson when he was in command had some difficulty with the mayor of that city. To make defensive works he called for cotton. One man, I think objected, and said, "General, that is my cotton, and I don't choose that you shall use it in this public way." "Well," said the General, "if it is yours why don't you take your gun and help defend it?" He ordered the cotton bales to be rolled up, and it was necessary, as he thought, under the necessities of the case, that military authority should be obeyed; in other words, that martial law should be exercised. He got the cotton. He drove back the British. He accomplished his object. And after he was done he was fined, I believe, \$1,000 for interfering with the civil authorities,

and resisting the writ of *habeas corpus*. He thought he had a right to do what he did, and he assumed the responsibility. But they fined him for it, and that fine stood against him until pretty near his death. He had transgressed the civil laws of the land, and if he could do that with impunity, it was considered that others could do the same, and they did not want to set such a bad example. In this we see a conflict between military and civil authority. The mayor thought he was doing his duty; the general thought he was doing his; but when it was brought before the courts the general was fined. He paid the fine, but it was remitted some little time before his death.

Then there is a case of a similar nature right before this nation at the present time. I refer to the case of Fitz John Porter. I am not competent to enter into the full details of it. However, suffice it to say, that his superior officer, General Pope, had ordered him to make a certain movement, and, it is alleged, he disobeyed the order, thinking that if he did obey the result would be injurious. In this he committed a breach of military etiquette and military law. They had the law there—not like this hospital—and he violated it. For this he was censured.

I merely want to show that there is nothing in these kinds of misunderstanding for they exist everywhere and have existed from time immemorial. And it is not uncommon for parties when their dignity is insulted to settle the matter by pistols or swords, as the case may be, and frequently one or the other is killed, and "honor is satisfied." I merely introduce this to show how such things operate, and that you make the very best rules you can, and the very best laws, and there is

a danger of their being violated. I might mention other instances, but I do not wish to occupy too much time in relation to these matters. From what I have said it will be seen that these folks, to whom I have alluded, were pretty decent people. I do not know but the Mayor of New Orleans was a pretty good man, and General Jackson had a pretty good reputation, and was afterwards President of the United States. I expect Fitz John Porter is a pretty good man; I expect that General Pope is a pretty good man; yet they have disturbed the nation and Congress with the difficulties that have existed between them in spite of all those laws. As I said before there is a kind of neutral zone, and yet men come in conflict.

Here as members of the Church of Jesus Christ of Latter-day Saints, we profess to be governed by a law that is different from others. I have mentioned it already. It is the law of the Gospel. Then, as has been stated, we have our institutions separate and distinct from the States, the same as others have. Other religious bodies have the same. We have our religious usages, our ideas, and our theories. We believe—and hardly I was going to say we believe in a celestial law. Hardly. What is it? "Thy will be done on earth, as it is done in heaven." That is the way I understand it. As I have said before, Jesus came not to do his own will, but the will of His Father that sent Him. And when He told His disciples to pray, as I have stated, He said, say, "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come," what! thy kingdom! whose kingdom? the kingdom of God. What! The kingdom of God come upon the earth? Yes, that is what it says—the rule of God, the govern-

ment of God, the dominion of God. "Thy kingdom come. Thy will be done on earth, as it is in heaven." When that is done we shall have a celestial law here. We have not got it yet quite, and we are not prepared for it quite; but we are trying to introduce those things, and the Gospel has been restored for that purpose, and revelation has been given for that purpose, and the heavens have been opened for that purpose, and the Priesthood of God has been organized for that purpose in all its various forms and ramifications, and predicated upon that principle, the High Council has been organized, and other officers and peoples associated with the Church and kingdom of God.

Now, then, as has been stated here, the Executive Board of this hospital were desirous to be set apart by the Priesthood that they might act under the blessing of God. They came to consult me about the hospital in general, and wanted to know if something could not be done in the interest of the sick and afflicted of the Church of Jesus Christ of Latter-day Saints. They were desirous of having a house that was dedicated to God, a house where the Elders could go in and administer to those who were afflicted as well as the physicians, and that all these things should be conducted under the direction of the Almighty. Now, while I am a strict believer in discipline and rule, yet I could not but believe, on the other hand, in the feelings that were exhibited by Sister Eliza Snow and others, in relation to these matters. It has appeared in this investigation that some difficulty arose among those in charge of the hospital, and Sister Eliza and others tried to get them to harmonize and act as Latter-day Saints. That was very good counsel

to give, and it would have been well if it had been obeyed, but, it was not, and things have resulted as they have done.

Now, what would you do? These sisters prayed, etc. I presume they did, and certainly I do not want to set them down as hypocrites. They had seen Sister Ferguson take opium once or twice. She alleged that she took it for neuralgia of the heart. Being afflicted with a disease of that kind she had consulted some eminent physicians, and they had advised her to take morphine for an affliction of that sort. It was supposed to be a proper thing to take under the circumstances. Now, while the taking of this morphine might look a little suspicious, yet if they had had that same neuralgia, would it not have been the proper thing to have said, "Oh, my sisters, won't you be merciful to me. And while I am sick don't attribute my sickness to any wrong or any evil, but won't you come and pray for me and be my good, kind sisters and friends and help me in my affliction." That would have been the right thing to have done instead of trying to find out something bad. There was nothing that could be brought against Sister Ferguson here. She had to stand the fire of all kinds of witnesses, and not one solitary thing could be proven either against her moral conduct or against her actions, or against her reputation in regard to these things—either as a brandy drinker or as a morphine taker under those peculiar circumstances.

Well, now, it would look naturally cruel to me to throw out reflections, especially when a person was laboring under extreme pain, and we ought not to give way to that kind of feelings, any of us. Why, if I were to see the lowest and most de-

praved suffering under an influence of that kind, I would want to follow the teaching given by Jesus in regard to the man that had fallen among thieves and had been abused and robbed. The Priest passed by on the other side of the road, thinking doubtless it was only some poor devil. Then came a Levite, and he passed by, thinking no doubt, "he is only a poor outcast; let him die and be damned or anything else." But a certain Samaritan came along, and his feelings seemed to be this: "You have fallen among thieves. Won't you allow me to administer to you." That would be proper. That is the way I look at it. I would do the same thing to anybody that I saw in distress. I would not seek to injure their reputation or to malign their character.

Now, I suppose that these sisters were mistaken in their ideas. I do not think that they have bad hearts; but sometimes when people allow their prejudices to run against a person, they carry these things too far. While we are desirous to put down iniquity we must not go to work and act a cruel part toward anybody. God does not do it. He sends His rain on the evil and on the good. He causes His sun to shine on the just and on the unjust. A wicked man's field may lay alongside a righteous man's field. He don't take His sun off the field of the wicked man. He makes no distinctions of that sort. He pours blessings upon all, and He has to be merciful to us all, otherwise we would not be as we are today, surrounded with the blessings we enjoy.

In regard to all these matters, it requires great care and great discrimination. When those sisters came to me and reported that Sister Ferguson had got out of the way,

and read those charges, I felt ashamed. I could hardly believe it at first. I said to them: "These are grave charges you are making. Do you know that these things are so?" They answered they thought they did. "Well," said I, "If these things are true, Sister Ferguson is not fit to hold that position, nor to be a member of the Church of Jesus Christ of Latter-day Saints." For she was accused, you know, of being false—in other words, a liar. Some things, too, were said to be strangely disappearing, so that she was accused of being a thief; but when we come to inquire into these things we find there was no foundation for the charges. They seem to have arisen from unworthy jealousies. We should not be too ready in harboring such feelings.

Now, I will tell you of a principle taught by Joseph Smith. It may be of use to you as a High Council, and it will not hurt anybody else. In speaking of the discernment of spirits, said he, a man may have the gift of the discernment of spirits; he may see what is in the heart; but because that has been revealed to him he has no business to bring that as a charge against any person. The man's acts must be proved by evidence and by witnesses.

I speak of these things for your information, and I do not know but I have talked long enough.

Suffice it to say that as Latter-day Saints we ought to be under the law of love, of kindness, and of mercy. And yet at the same time we cannot overlook the wrong. It is right to probe certain things to the bottom as you have done this thing. I was pleased to see the energy displayed all the way through on both sides, and I think this is the general feeling that prevails—a determination to ferret out wrong and to correct

evil. One thing is just as necessary as the other.

I have already published a statement about a woman who had committed an act of adultery while her husband was away from home. I was written to about it. Why, said I, cut her off from the Church. We cannot have such people in the Church. Ultimately I requested the husband of the woman to come and see me, but instead of coming himself he brought along the seducer of his wife and three beautiful children—three as beautiful children as I had seen anywhere and as promising. It made my heart ache to see the position that that woman had placed her family in. But I could not help it. She had entered into covenants which were sacred. She had violated those covenants. The Book of Covenants says that such people shall be destroyed. I could not change it. I did not make that law. When they told me that the seducer was there, I said, I do not want to see him. I can't have anything to do with such a wretch—a man that would enter into a family and debauch another man's wife while he was away, thus taking advantage of the circumstances in which she was placed. I do not know who the man was; and I don't care. I don't want to see him. The woman wept. "Can I stay in the Church," she asked. "No, madam, you can't." I could not assume the responsibility, the Bishop could not assume the responsibility, the High Council could not assume the responsibility without becoming partakers of the crime. I have seen other things of a similar kind and have had to deal with them. This High Council has no right to condone sin. This is an error that people fall into. If men transgress and violate the laws of God, they have no right but to deal

with them according to the law of God. Treat them kindly; do the best you can for them, but do not condone their crimes. Apostles, Prophets, Pastors, Teachers, Deacons, and High Councils are placed in the Church as they formerly were, for the perfecting of the Saints; not to pass over iniquity because of certain influences. No influence of any kind ought to control you, only the pure principles of eternal truth as laid down in the law of God. No man can inherit a celestial kingdom who does not keep a celestial law. No man can inherit a terrestrial kingdom unless he abides a terrestrial law, and no man can inherit a telestial kingdom unless he abides a telestial law. And it is for us to see that these laws are executed. We must purge ourselves from sin.

Then, in regard to this affair. As I have already said, I think there was a little weakness in Sister Ferguson and in those sisters. And is there not a little weakness in all of us? I have many weaknesses and infirmities. Shall we condemn one another? No. But I wanted to point out some of these things for the benefit of this Board of Directors, of Sister Ferguson, of this High Council, and of all concerned, that we may be enabled to look carefully, dispassionately and intelligently into all of these matters, and seek for the Spirit of the living God. It is your privilege as a High Council always to know the right, if you are living your religion and keeping the commandments of God, and to have the inspiration of the Most High to guide you in your acts, and if you have that and seek unto the Lord, He will bless you and guide you in all of your doings. And so He will bless all men who seek unto Him, for as many as are led by the Spirit of God they are the sons of God. And we

have to discriminate between the laws of the world and the laws of God. We have no need to break any just and equitable laws, and never mean to.

Now in regard to the position of the United States today. What a pitiful example we have when we come to look at it. They talk about our debauchery and corruption. Why they have twenty criminals right among us to our one, and more than that. I have read that in Springville, out of the outsiders there, 45 percent of them are in some way or other, some lesser and some greater, violators of the law. Yes, according to statistics that are clear, pointed and plain they have from 20 to 80 violators of the law to the Latter-day Saints one. Well, that is not much for us to boast of, for we ought not to have any. But, then, the idea of our being accused of licentiousness and crime, and these pure people being sent out here to correct our morals!

But it is all right. We will try to do right, maintain the law and sustain all correct principles. We put up with a good deal of indignity. Still we will do right and leave ourselves in the hands of God; for if we do right and cleave unto Him, He will take care of us; He will avenge the cause of Zion, and judge the men who are fighting against her; and I say now, as I have before, over and over again, Woe! to them that fight against Zion, for God will fight against them. We will pursue our course and observe the law of God, and keep His commandments.

And I say God bless this High Council with the President and his councilors; God bless the brethren and sisters associated with the Hospital; and those sisters who may have unwittingly done wrong; they

will try and do better; and Sister Ferguson, if she has walked a little too strait, she will try to be a little more pliable; and we will all try to move along and feel that we are living among the Saints of God, and that we are of one family and one household.

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

Brother Angus M. Cannon asks: Do we understand you to sustain the decision of the Council? Certainly I do. I feel always like sustaining such things. And I will say, moreover, that it is very seldom I find it necessary to change what has taken place and been decided by the High Councils, among all the High Councils there are in the Church. And why should they not do right? Men that are disinterested, men who are working for nothing, men who are seeking to adjust difficulties among their brethren, and who meet together from time to time and spend hours and days and weeks in adjusting these difficulties, simply for the love of God and humanity and to correct error and establish the principles of righteousness, etc.

In regard to Sister Ferguson, I give you my right hand of fellowship and say God bless you, and try and be a little more humble. And I will do the same to those other sisters. God bless you all. Try to ameliorate the wants and sufferings of humanity, and seek to do all the good that lays in your power; for as you do good to others God will be good to you. God bless you all in the name of Jesus Christ, Amen.

The following are the remarks made at the investigation, or trial, by President Angus M. Cannon, and the decision of the High

Council in the case above referred to:

President Angus M. Cannon proceeded to review the evidence which had been adduced in the investigation. He took the charges *seriatim*. With respect to the first charge—that of taking morphine to excess—he held that there was no evidence to support the allegation. It was admitted by Sister Ferguson that she had been accustomed to take morphine to relieve her from pain induced by neuralgia of the heart; but never, except upon one occasion, was she rendered incapable of attending to her duties by the taking of this drug, and it was very supposable that severe pain was the cause of her administering what appeared to be an overdose. But was she to be denounced as a confirmed morphine taker because upon this one occasion she had administered an overdose of this drug? Was that circumstance to be used as a means to destroy her communion with the Church, to destroy her reputation, and to brand her as being an habitual slave to this terrible medicine? By no means.

With regard to the second charge—that of being false—President Cannon said he had not discovered anything in the evidence to substantiate that Sister Ferguson was false. She might have appeared to be arbitrary, commanding, in her desire to have respect and obedience from those under her charge; but a good deal of this kind of feeling appeared to have arisen from jealousy and from watching for faults, and when found, magnifying them to a great extent.

In reference to the third charge—that of stealing medicine from the Hospital—it had been proved that Sister Ferguson took some pills once, and they were administered to an outside patient of the Hospital,

she took this medicine as was her right, for the use of outside patients. And as to the taking of brandy—about which so much had been made—all the evidence upon that point was that Sister Ferguson had asked the nurse once for a "sling" of brandy to be brought to her room, and she felt that she had need of it. Was it criminal for her to take a little brandy under those circumstances? Was she to be proclaimed as a drunkard? Not by any means.

Fourth charge—that of malpractice in the case of an old woman by the alleged administration of morphine—was held to be entirely unfounded. The old woman referred to was in a bad state of dropsy, and in a dying condition when brought to the hospital; she suffered great pain; and doubtless, as a doctor, and considering it the right thing, sister Ferguson did administer morphine for the purpose of relieving the patient from pain and getting her to sleep. The patient subsequently died. But because of this was sister Ferguson to be accused of causing her death? No.

The very fact of the sisters having signed those charges showed that they conceived them to be right. They expected this matter to be investigated. They expected to meet Sister Ferguson face to face. The question had been asked, did Sister Snow prompt the sisters to write those charges. The reply was elicited that Sister Van Schoonhoven made a draft of the complaints and that Sister McLean copied it. Sister Snow took it for granted that the charges were true, not thinking, probably, the damaging effect they would have upon the character of Sister Ferguson. This being the case it was concluded that it would not do for Sister Ferguson to be allowed to continue in her position.

He (President Cannon) had no doubt that Sister Snow believed every word of the charges, and after considering the easiest mode of letting Ferguson down, the Executive Board asked her, finally, to resign. They did not see, apparently, that this would come out and damage, as it had done, the reputation of Sister Ferguson; but having become a party to this thing, they shouldered the responsibility. On the other hand, while he maintained that these charges had not been sustained, still, under the circumstances, he thought the wisest thing the Board could do was to ask Sister Ferguson to resign her position in the hospital. Her resignation was not asked with the intention to hurt her. But the devil took advantage of the position and used it to the injury of Sister Ferguson. He would say, however, that if Sister Ferguson would live humbly before the Lord and take what had transpired for good, and listen to counsel, the Lord would

bless her, and the Lord would bless those sisters who had erred in this matter unwittingly, if they would take hold of Sister Ferguson and help her along, and thus promote union and fellowship in our midst as the sons and daughters of God upon the earth.

The decision therefore in this case will be: That these charges are not sustained against Sister Ferguson before this council; but I do think the sisters acted wisely under the circumstances in asking her to resign. That is my judgment. But that the evil one has magnified these charges to the injury of Sister Ferguson in that investigation was not had at the time. And I would say to these sisters, take hold of Sister Ferguson by the hand and help her to sustain her reputation and practice before this people, and as you seek to build her up so the Lord will build you up and bless you by increasing your influence for good.

**NO PROMINENT LATTER-DAY SAINT WHO LIVES HIS
RELIGION NEED EXPECT JUSTICE IN THE COURTS—THE
SAME SACRIFICES MAY BE REQUIRED OF MODERN AS OF
ANCIENT APOSTLES—THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS ESTABLISHED BY DIVINE
REVELATION—WE WILL BE MADE PERFECT BY
SUFFERING—OUR CHARACTER AS LATTER-DAY SAINTS
MUST BE PRESERVED INVIOLETE—VISIT OF JESUS TO
KIRTLAND TEMPLE—FAREWELL.**

DISCOURSE BY APOSTLE LORENZO SNOW, DELIVERED IN BRIGHAM CITY TABERNACLE,
ON SUNDAY, PREVIOUS TO HIS SENTENCE BY JUDGE POWERS IN THE FIRST DISTRICT
COURT, JAN. 10, 1886.

REPORTED BY JOHN BURROWS.

I am thankful for the opportunity of addressing this large audience, most of whom, I recognize as my intimate friends and associates, for whose spiritual, moral, and intellectual advancement and temporal prosperity, I have labored diligently through a period of over thirty years, ever since the establishment of its first dwelling or hamlet.

This, I presume, will prove my last opportunity, for some length of time for addressing you, being now under bonds of six thousand dollars, to appear next Saturday, the 16th inst., at Ogden, to receive sentence for cohabiting with my wives—having been pronounced guilty for the same offense, under three indictments. Undoubtedly my sentence will embrace the extreme limit the law allows—eighteen months imprisonment, nine hundred dollars fine, with costs of prosecution added.

I do not now propose to enter into details respecting the three trials under those indictments, re-

sulting in verdicts of guilty, without one particle of evidence by which to justify such verdicts—the very singular and extraordinary charge to the jury by Judge Powers—the urgent appeal of the Prosecuting Attorney, for the jury to assist in convicting the defendant—the eloquent and forcible arguments of my counsel—the intense anxiety of Judge Powers and the prosecution to impress the jury that it was their imperative duty to convict the defendant, as (in the language of the attorney), "He was a high official in the Mormon Church, and therefore it was expedient in the warfare against that Church, that he should be made a victim." All these matters and proceedings will be recorded, and published to the world; they will be preserved and handed down as items of history for the consideration and judgment of future generations.

In passing, I will observe, however, that in the progress of my trial, and in the outcome, this FACT was

demonstrated—it is needless for a Latter-day Saint, occupying any position of prominence, and living his religion, to expect *justice* in the tribunals of this *once* boasted land of civil rights and religious liberty; but *now*, under the blighting, merciless influence of religious bigotry and sectarian fanaticism of an apostate Christianity. It is even better to look for justice in courts under the ruling powers of a moral and honest infidelity.

I was pronounced guilty of violating the Edmunds law. Previous, however, to its enactment, my wives (except the one with whom I was living) having passed the period of maternity, by mutual consent, we were living in accordance with the requirements of that law, and this, too, without violating any principle or object embraced in the law of celestial marriage.

To "multiply," was the first commandment given to our first parents. Purity in matrimonial intercourse, I always believed, should accompany that command, and I have always endeavored to observe faithfully its practice. I married because it was commanded of God, and commenced in plural marriage. I contracted marriage with four women about the same time, and with a mutual understanding with each that they were to be equal—neither was to take or assume the status of a first or legal wife. Two of them were united to me in the sacred bonds of matrimony at one and the same time, by the same ceremony. The other two shortly after, also at one and the same time and in like manner.

Of all the witnesses introduced by the prosecution, the testimony of each tended directly to establish my innocence. The Prosecuting

Attorney, when addressing the jury, said: "This case of a prominent leader of the Mormon Church is under investigation—he is one of the most scholarly and brightest lights, and we require your encouragement and assistance. The eyes of the nation are now upon you, and as loyal citizens, from you a verdict of guilty will be expected; and if you heed this appeal, I can assure you, and predict emphatically, if the defendant, Mr. Snow, with a few other Mormon leaders can be secured, it will not be long before a new revelation will follow, calling for a change in the law of patriarchal marriage."

Last year one thousand sectarian ministers petitioned Congress to legislate more severely against the "Mormons," and punish them with greater cruelty; and this has been the cry and watchword of priest and people throughout the length and breadth of our unhappy country, arousing and fostering a popular feeling and sentiment that it would be right, and doing the will of God, to overthrow and destroy this kingdom which the Prophet Daniel foresaw, and which God has now established.

For many years past, my heart and feelings have been devoted to the promotion of your interests—your welfare and happiness; with what success, you, my friends, are the proper judges. I shall soon depart from your presence, and submit myself to the officers of the law, and whether I may be permitted again to address you from this stand, I cannot say—a matter, however, about which none need have the least anxiety.

I go to prison with the full assurance that I can serve God and His purposes—magnify my calling, and

prove to the world, my faith and sincerity in the principles I have taught, during fifty years, among many nations—that Jesus is the Son of God—that He has revealed His Priesthood, and the fulness of the ancient Gospel, and established His Church by revelation.

When I received the Apostleship, I well remember saying to my brethren, who were present, that very possibly the same sacrifices would be required of the modern Apostles as were experienced by the Apostles anciently, including their persecutions and martyrdoms. I said, in receiving this sacred calling, I felt as though it were ascending an altar where, perhaps, life itself would be offered. The Lord has said: "*I have decreed in my heart, that I will prove you in all things, whether you will abide in my covenant even unto death. For if ye will not abide in my covenant ye are not worthy of me.*" Seriously considering all this, I asked myself: Am I willing to accept these conditions—to so deny myself and suffer for the glory of God, and to honor and magnify this Apostleship?

God is now feeling after us, and will disclose our secret thoughts. It would be well to purify and prepare ourselves, and in the language of the Psalmist, call upon God, saying, "*Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting.*"

If we succeed in passing through the approaching fiery ordeals with our fidelity and integrity unimpeached, we may expect at the close of our trials, a great and mighty outpouring of the Spirit and power of God—a great endowment upon all who shall have remained true to their covenants. We must be more eager to cultivate friendly relations

with our neighbors, together with love and affection for our wives and children that peace may dwell in our households, and confidence in the midst of the people.

"Fifty millions of people" are said to be calling loudly for the extermination of the "Mormons." If it be a FACT that our religion is divine, established of God, there is no cause for alarm, nor even anxiety or uneasiness. Tens of thousands, through obedience to the sacred Gospel, know it to be true—a FACT, by immediate revelation to themselves. Therefore, these "Fifty millions of people," are not fighting the "Mormons," or their religion, but they are fighting God and His purposes.

Israel, on the banks of the Red Sea, were God's people—a fact perfectly known to Moses; and he knew, also, what were the purposes of God concerning them. Hence, there was no occasion for alarm or anxiety in view of the overwhelming forces of Pharaoh's army, threatening immediate annihilation. God's eye was upon Israel—they were there by His direction—a FACT—a revealed FACT, known to Moses and Aaron, and doubtless to many others, by direct communication from God. It is true, they were placed in a frightful situation—naturally, a hopeless one, from which no human power or ability could extricate them.

Israel was there, not from choice, but by the command of God; and He had arranged His own program; yet Pharaoh with his armed hosts, sought to thwart His purposes, and in the end was overthrown and destroyed; and the result of this ignorance and folly stands recorded on the page of history as a lesson to all generations.

God established the Church of Jesus Christ of Latter-day Saints, by direct revelation; this is a FACT, clearly and distinctly revealed to thousands. The so-called "Mormon" people, in these valleys, are the acknowledged people of God, and are here, not by their own choice, but by immediate command of God. The work and management is the Lord's—not the people's—they do His bidding, and He, alone, is responsible for the result.

We have no occasion for fear or cause for trembling—the purpose of God will be accomplished—what He has recommenced will be consummated though the combined armies of the earth should rise up and oppose. It is a FACT that God has spoken, and called latter-day Israel from among the nations, and planted them in these valleys; therefore this work is His, and although He may lead us as He did Israel of old, into seemingly desperate situations, requiring serious sacrifices—the despoiling of homes—incarceration in prison, and even jeopardizing our very existence; and yet, it will be but for a moment, as it were, and then those trials will terminate as did Job's, in an increase of possessions; and as ancient Israel's, in a kingdom and country—honor, glory and dominion.

Some of our brethren have queried whether hereafter, they could feel themselves worthy of full fellowship with Prophets and Saints of old, who endured trials and persecutions; and with Saints of our own times who suffered in Kirtland, in Missouri and Illinois. The brethren referred to have expressed regrets that they had not been associated in those scenes of suffering. If any of these are present, I will say, for the consolation of such, you have to wait but a short time and

you will have similar opportunities, to your heart's content. You and I cannot be made perfect except through suffering: Jesus could not. In His prayer and agony in the Garden of Gethsemane, He foreshadowed the purifying process necessary in the lives of those whose ambition prompts them to secure the glory of a celestial kingdom. None should try to escape by resorting to any compromising measures.

All who journey soon or late, Must come within the garden gate, And kneel alone in darkness there, And battle hard, yet not despair.

It is now proposed to enact laws to govern the "Mormons" in Utah, similar to those passed in Idaho to afflict our people, viz: "Whoever claims membership in a church or organization, teaching or practicing the principles of Patriarchal Marriage, shall be deprived the right to vote or hold office." Thus we understand the time is at hand when, whosoever admits he is a Latter-day Saint, must feel the oppressive grasp of persecution. How many now here, are ready—having oil in their vessels, and lamps trimmed, and prepared for coming events?

I am not sorry, nor do I regret on account of the near approach of these fiery ordeals; the Church, no doubt, needs purifying—we have hypocrites among us—milk-and-water Saints—those professing to be Saints, but doing nothing to render themselves worthy of membership; and too many of us have been pursuing worldly gains, rather than spiritual improvements—have not sought the things of God with that earnestness which becomes our profession. Trials and afflictions will cause our hearts to turn towards our Father who has so marvelously wrought out our redemption and

deliverance from Babylon.

I wish to offer a word of caution to my brethren that you may beware, and commit no grave errors when brought into positions of trial and temptation. Some, unfortunately, have disregarded this injunction, and have imprinted a stain upon their character, and a blot upon their record which cannot be erased in time—perhaps not in eternity. These are fearful mistakes. Better suffer a thousand deaths than succumb to the force of persecution by promising to discard a single principle which God has revealed for our glory and exaltation. Our character, as Latter-day Saints, should be preserved inviolate, at whatever cost or sacrifice. Character approved of God is worth securing, even at the expense of a lifetime of constant self-denial.

While thus living we may look forward far away into the spirit land, with full assurance that when reaching that happy clime, we shall be crowned with the sons and daughters of God, and possess the wealth and glory of a Celestial kingdom.

Apostle Paul in his time, taught the Saints to have the same mind in them as was in Christ Jesus, who, finding Himself in the form of God, thought it not robbery to be equal with God. Apostle John, on the same subject says, "When Jesus appears, we shall be like him." "Every one that hath this hope in him, purifieth himself, even as God is pure."

As man now is, God once was—even the babe of Bethlehem, advancing to childhood—thence to boyhood, manhood, then to the Godhead. This, then, is the "mark of the prize of man's high calling in Christ Jesus."

We are the offspring of God, begotten by Him in the spirit world,

where we partook of His nature as children here partake of the likeness of their parents. Our trials and sufferings give us experience, and establish within us principles of godliness.

Jesus has, in our day, visited this world, and been seen of men on different occasions. He appeared on the 3rd day of April, 1836, to the Prophet Joseph Smith, and Oliver Cowdery, in the Temple at Kirtland, Ohio. This important visitation is described as follows:

"The veil was taken from our minds, and the eyes of our understanding were opened."

"We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber."

"His eyes were a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of rushing waters, even the voice of Jehovah, saying:"

"I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father. Behold, your sins are forgiven you; you are clean before me; therefore lift up your heads and rejoice."

"Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name."

I now will bring my remarks to a close. In a few days I must leave family, kind friends and associates with whom I have spent so many pleasant hours in "The City I love so well"—proceed to Ogden—receive my sentence, then retire to private life, within my prison walls, for "The word of God, and testimony of Jesus."

<p>I hope to address you again, many times in this life, though this may be my last—however this will be, I shall expect to meet you in yonder world clothed in robes of celestial beauty, amid the glory of the Sons of God, where grief and</p>	<p>suffering shall have ceased—when tears will no longer moisten your cheeks, and sighs and moans no more be heard; but where, peace and joy forever reign, in those realms of glory, honor and immortality.</p>
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**THE GOSPEL—IT BRINGS TEMPORAL AS WELL AS
SPIRITUAL SALVATION—THE PROPHET JOSEPH
SMITH—PERSECUTION—OUR RELIGION CANNOT BE
DESTROYED.**

DISCOURSE BY APOSTLE LORENZO SNOW, DELIVERED IN THE TABERNACLE, SALT LAKE CITY

REPORTED BY DESERET NEWS OF MARCH 6, 1886.

In addressing an assembly of Saints I expect the benefit of their prayers, without the ceremony of asking; being assured they are aware, as well as I am, that our teachings and administrations in the Gospel of life are blest according to our faith and prayers, and the diligence and patience we bestow.

I propose to make some general observations upon the Gospel and its administrations, and in relation to its effects when received, and the important blessings derived by this community, through its divine power and virtue. This Gospel, which God has commanded us to offer to the world, is an order or system of things, simple, plain, and may easily be understood. In regard to its

principles, the nature of its requirements, and the precise kind and character of its blessings and promises, no one, however ignorant or unlearned, needs to be left in the dark; but may discover its golden truths, and the emblazoned mark of divinity in its arrangements as distinctly and as speedily as Naaman, the captain of the Assyrian host, found divine virtue and the hand of Divinity in the order prescribed to him by Elisha, through which his leprosy was removed. In his case, the order of obtaining a miraculous blessing, viz: to immerse seven times in Jordan, as prescribed by Elisha, was so simple, so plain, and in regard to its divine efficacy so easy of ascertainment, that the

great captain at first, was exceedingly wrathful at the idea that God should propose to work upon him through such easy and simple forms; but the order through which he could be healed of his leprosy was prescribed of God, through the Prophet, and finally the Assyrian officer, through the plain, commonsense reasoning of his servant, concluded to waive his objections and comply with the requirements; and having done so received the promised blessing.

The first principles of the Gospel which we offer, and which put men in possession of the revelations of God, and a knowledge of this work, are precisely as simple, plain, and as easy of understanding as the order before alluded to, through which the heavens were opened to Naaman.

The Gospel was brought to our respective locations, far remote from these mountain vales. It found us citizens of various nations, speaking our respective languages, each possessing his peculiar notions and prejudices, with his associations, and a strong attachment to kindred, friends and country. However unpleasant, unkind, unjust, and inconsistent it might appear at first, we clearly foresaw that in receiving the Gospel we should be compelled to break off those associations, and sever those attachments, leaving the lands of our nativity, and go forth with our wives and our children to a distant land of which we had but little knowledge. Yet, a similar requisition was made upon the House of Israel, in the land of Egypt; also upon Noah and his family, and upon Abraham, and the family of Lot in the city of Sodom, and upon the families of Lehi and Ishmael, as mentioned in the Book of Mormon.

But, in the provisions of the Gospel which was offered to us, there were fairness and safety; it proposed to give, through obedience to its requirements, a perfect knowledge of its divine authenticity; so that, in leaving our kindred, breaking up our social relations, and going forth from our native lands, we should first become perfectly assured that it was no human contrivance—something gotten up to effect a political purpose or satisfy some worldly ambition, or to achieve some private end through human cunning or craftiness.

The Gospel was plain and simple in its requirements, and there could be no mistaking the precise nature of its blessings and promises, nor the manner and time in which they were to be secured.

The first feature, in this system, which struck us with surprise and arrested our attention, was its perfect similarity, in all its parts, with the Gospel as recorded in the New Testament. It required repentance, and a forsaking of sins, immersion in water for the remission of sins, with a promise that, through the laying on of hands by those having authority, people should receive the Holy Ghost, by which the knowledge would be obtained of the truth of the doctrine. Another remarkable feature, which called into exercise our most serious consideration, was the solemn testimony of the Elders, that they possessed the right to administer these sacred ordinances, by virtue of the Holy Priesthood committed to Joseph Smith, through the ministration of the Apostles, Peter, James and John. And furthermore, that this solemn and most important fact should be revealed to every man, upon his faithful obedience to the Gospel requirements.

In these propositions, though at

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

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

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

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

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

habitation, or a foot of land, a horse, a cow, pig or chicken—nothing they could call their own; subject at any moment, through the whim of their employer, to be turned into the streets, miserable beggars; now own cabinet shops, factories, mills, flocks and herds, beautiful gardens and orchards, and productive farms, wagons and carriages, dwelling in their own houses, in comfortable and easy circumstances. No one has any apprehension of starvation within the jurisdiction of the Latter-day Saints.

The Gospel proposed these blessings at its announcement, and they have been most miraculously accomplished. No other religious system could have achieved such things, nor dared any other Christian denomination venture to send out its missionaries "without purse or scrip," and without a college education, to declare to the people that they had authority from God to administer the sacred ordinances of the Gospel, through which should be revealed tangible evidence and knowledge of its divinity and of their authority to administer it; and to take people from a state of poverty, and lead them thousands of miles, and, despite every obstacle, establish them a comparatively independent people in the midst of a wild, desert country. Had they found them poor, friendless, without the means of living, and in servitude little better than Egyptian bondage, as we found many of them; they would have imparted no cheering news of an approaching salvation from the God of heaven; but could only have exhorted them to be contented and reconciled with their unhappy lot, and in no case must they look for any new revelation, or miraculous interposition.

What philanthropists have wished

to accomplish, and often attempted, the Lord is now doing on a magnificent scale in this American Desert. Flourishing settlements, towns and cities have sprung into existence, extending over a distance of five hundred miles in length, and hundreds of miles in width, through the untiring energy and perseverance of a people, formerly totally ignorant of such labors. In these cities people live in harmony; and poorhouses, grog shops, gambling hells, houses of ill fame and prostitution are not known in any of our numerous towns and cities, except in some instances, where Christians (so-called), possess a footing and influence.

No one, however prejudiced he may be, can scarcely avoid acknowledging the palpable fact, that this system has conferred miraculous blessings upon thousands and tens of thousands, in the way of putting them in possession of the means for sustaining themselves, after having delivered them from oppression and tyranny, little better than African slavery; and, no doubt, our legislators at Washington, one and all, would give us credit for our indefatigable and successful labors, in establishing an extensive and flourishing colony, on a portion of our Government domain, formerly inhabited by savages and wild beasts; provided we would admit this work to be the work of man, and not of God—that it had been accomplished through the artifice and wisdom of man, and not by the power, wisdom and revelations of God.

Joseph Smith, whom God chose to establish this work, was poor and uneducated, and belonged to no popular denomination of Christians. He was a mere boy, honest, full of integrity, unacquainted with the trickery, cunning and sophistry

employed by politicians and religious hypocrites, to accomplish their ends. Like Moses of old, he felt incompetent and unqualified for the task, to stand forth as a religious reformer, in a position the most unpopular—to battle against opinions and creeds which have stood for ages having the sanction and support of men, the most profound in theological lore; but God had called him to deliver the poor and honest-hearted of all nations from their spiritual and temporal thralldom. And God promised him that whosoever should receive and obey His message—be baptized for the remission of sins, with honesty of purpose—might receive divine manifestations, should receive the Holy Ghost, the same Gospel blessings which were promised and obtained through the Gospel, when preached by the ancient apostles. And this message, this promise, was to be in force wherever and to whomsoever it should be carried by the Elders, God's authorized messengers. So said, Joseph Smith, the uneducated, the unsophisticated, the plain, simple, honest boy.

It is through the virtue and force of this boy's statement, that I speak this afternoon, to assembled thousands.

In the integrity of my heart, with honesty of purpose to know the truth, I received this message—I obeyed this form of doctrine and I received, in the most tangible and satisfactory manner, a divine manifestation—the promised blessing—a knowledge of this work. Am I the only witness? How is it with the experience of thousands whom I now address? Are you also witnesses? If you are not, I ask you in the name of common sense, why are you here? Why did you leave your homes and country,

giving your sanction to the truth of a system which promised you divine manifestations, but which you failed in experiencing? Being honest ourselves, if we cannot bear a truthful testimony of having received divine manifestations that God, Himself, has founded this order of things, then it becomes a serious fact, that we are witnesses, and in truth the only proper witnesses, that this whole plan and pretention of Joseph Smith is a sheer falsehood, a miserable fabrication.

It will be recollected that this Gospel message proposed to give us divine manifestations through our doing certain specified acts; we have performed those acts in precisely the manner indicated. None but ourselves have attempted to conform to this arrangement; consequently, no other people are prepared to be witnesses either for or against this system. * * * * *

When the Gospel, or order of things which we have received, was presented to us, we carefully compared it with the Gospel recorded in the Scriptures, and found it alike in every particular, as regards its forms, ordinances, and the authority to administer them; its promise of the Holy Ghost, and the signs that should follow, together with the promise of a knowledge of its divine origin. In many instances it was brought to us by men with whose character we were familiar, and for whose honesty and integrity we could vouch, who solemnly stated that, through an obedience to its requirements, they had obtained a knowledge of its heaven-born principles.

This was my experience, and after having complied with its demands, and thereupon received a knowledge of its genuineness, and having obtained authority to preach

and administer its ordinances, I commenced forthwith to proclaim it to the world; and undoubtedly there are persons in this congregation, out of different nations, to whom I have administered this Gospel, who can witness to its virtue and efficacy. Many years I have been engaged in forwarding the interests of this order of things, and you are the proper judges whether it be of God or of man.

We have the same Gospel the primitive churches had, and the like knowledge and evidence they had of its divine authority; and we have just as brave and honest Elders to preach it; men who have proven their integrity through sacrifice as great as the Elders of the primitive churches ever made. The testimony of our Elders is as valid and worthy of credit as the testimony of their Elders. Our present Apostles are as honest as the Apostles of the New Testament, and our testimony is as worthy of credit, so far as we live and speak according to the Scriptural law and testimony. If this order of things which we have obeyed is not the Gospel—if these evidences, these manifestations, this knowledge, this Holy Ghost, these deliverances from misery and bondage, and being placed in comfortable and happy circumstances, living together in peace and harmony, building beautiful towns and cities, free from demoralizing institutions, be not the legitimate fruits of the working of the pure and holy system established by God, through Joseph Smith, we shall be compelled to question the genuineness of the Gospel of the former-day Saints, as recorded in the New Testament.

By some, it has been argued, that Joseph Smith and the prominent Elders were the most corrupt, wicked

and infamous of impostors, but his followers, the Latter-day Saints, in general, though deceived, were very good people, and scrupulously honest in their religious opinions.

From what I have already said in regard to the operations and effects of this work, it may readily be seen that, if it be an imposition, it is not confined exclusively to the leaders of this people, but this whole community are actively, and knowingly engaged in a stupendous scheme of deception and hypocrisy; and, by the way, as I before hinted, if this could be proven to be the case, we should be driven to the belief that the former-day Saints, also, had been engaged in the same disgraceful imposition.

More than one hundred thousand people now dwell in these valleys, many of them having come from distant climes and nations. In this great fact they willingly and understandingly exhibit to the world a powerful testimony more expressive than any language could command, that they did, undeniably and positively receive, through the ordinances of this Gospel, administered unto them by our Elders, a knowledge of this work, through divine manifestations.

But it may be objected that, whereas, members of our community were found by our missionaries in great poverty and distress, therefore, they obeyed the Gospel and migrated here, to better their circumstances financially, without regard to its truth or falsity as a divine system. Although this might be true in isolated instances, it is *impossible* as regards its application to our people as a community. Those persons who received this work without religious motives, and without an honest conviction of its divine requirements, but solely for the "loaves

and fishes" cannot possibly abide the test to which everyone's faith, sooner or later, must be brought, but will have his dishonesty and hypocrisy exposed, and will sooner or later apostatize.

Hundreds of our Elders, full of Godly zeal, animated with the purest motives, having obtained a knowledge of the will of God, have left their wives and children, whatever the heart holds most dear, and gone forth to the nations without worldly compensation, calling on all to repent and turn their hearts to the Lord—obey the Gospel, with a promise that they should receive the Holy Ghost, which would "lead unto all truth, and show things to come," and would be their guide and monitor—a principle of revelation, remaining with them through life, inasmuch as they preserved their honesty and integrity, continuing faithful in keeping the commandments of God, and devoting their time, their means, their talents, their all in building up the Kingdom of God. These duties were required, these blessings promised by our Elders in the preaching of the Gospel. To obtain light—a knowledge of the will of God, to secure the true religion—divine manifestations regarding the truth of the doctrine as taught by Joseph Smith, was the first, and all-absorbing proposition presented to the people.

Now, whether these Elders and missionaries were base impostors, promulgating sheer falsehoods, or not, is of course a question of grave consideration; yet it is a matter of far greater importance, and of more serious inquiry, whether our people, as a community, having failed to receive those divine testimonies, keep silent as to that most vital and important question, and come here to practice fraud and deception

in religion, and thus fasten irresistibly upon the minds of our children and future generations a system of falsehoods, for a divine religion.

Joseph Smith affirmed that Peter, James and John visited him, and conferred on him authority to administer the holy ordinances of the Gospel through which every honest-hearted man and woman was promised the Holy Ghost, and a perfect knowledge of the doctrine.

I had been a member of this Church but a short time when I obtained, by a divine manifestation, a clear, explicit and tangible demonstration of the truth of this work. Thousands and tens of thousands of Latter-day Saints, men and women, in private life, can testify to the same experience; and though I may know many principles in regard to this doctrine, which in their limited experience, they may not understand, yet in that *one fact*, they are equal to me in knowledge, equal to the messengers who have administered to them this Gospel.

I now wish to examine another prominent feature of our religion. An important item which was prominently held forth wherever this Gospel was proclaimed, was, that its followers should have an abundance of persecutions, and probably, in the progress of this new life, be compelled to suffer the most trying sacrifices, as wife, children, houses and lands, despoiling of goods, and perhaps even, of life itself. No persons are properly prepared to enter upon this new life, until they have formed, within themselves, a fixed resolution to abide this ordeal.

The Savior, the Apostles, Joseph Smith, and the Latter-day Elders, when offering this system to the people, told them clearly and em-

phatically, that it required sacrifices of the most serious character—that it would bring persecutions, change our warmest friends into bitter and relentless enemies, and that instances would occur when the world in the confused ideas of right and wrong, would even conceive they were doing God's service in taking our lives. These were dark and forbidding prospects to a rational person in allowing himself to be proselyted to a system whose truths he could not know, but only guess at by what he was told, or of which he had read. Every man and every woman, before receiving a system that called for such sacrifices, would require a positive assurance that submission to its requirements would bring indisputable knowledge of its true divinity, so that, after having obtained a divine witness of its genuineness, they could willingly, cheerfully and with a resolution, inspired by the Almighty, move forward along the pathway of persecution and sacrifice, traversed in all ages by martyred Saints and Prophets.

On this point permit me again to quote what Jesus promised, viz: "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And upon this *rock* I will build my church; and the gates of hell shall not prevail against it." Peter had obtained a *revelation* which Jesus called a *Rock*, which every man might receive individually for himself to build upon, with perfect assurance and safety—on which he could anchor his hopes and prospects of salvation. Peter, on the day of Pentecost, promised the Holy Ghost to those who would repent and receive baptism. That principle imparts the knowledge or the *rock of revelation* upon which the Savior declared His people

should be established; and we constitute the only religious community which dares assume this Scriptural position; and our realization of the Savior's promise, "that hell shall not prevail against" a people thus established, affords us peace, tranquility, unshaken confidence, and a cheering and happy assurance of security in the midst of all kinds of threatened ruin and overthrow. It is the people, the masses—not exclusively their leaders, who possess this knowledge, and boldly testify to its possession.

The astronomer may know of many laws and phenomena relating to the sun and its movements through ethereal space; but as regards the simple fact that it exists, and shines upon the earth, millions know as well as himself. President Brigham Young and even Joseph Smith, so far as respects the fact, that this Gospel which we preach as a divine institution, never professed to have a knowledge more convincing and satisfactory than tens of thousands in these valleys who never arose to address a public audience.

This system of religion, in its nature, in the character of its origin, the manner of its operations, and in the purposes for which it was designed, coupled with the fact, that people of honest hearts, can and will appreciate divine truth, is such that it cannot be destroyed. A man who is honest, full of integrity and love for the interest and happiness of mankind, having explored this long untrodden path, and made this glorious discovery, will not and cannot keep silent, but despite of threats and opposition, however fierce and terrific, will boldly declare the glorious fact, spreading and multiplying this divine intelligence, and if so required, seal this testimony with his own life's blood.