

JOURNAL OF DISCOURSES

BY

PRESIDENT BRIGHAM YOUNG,

HIS TWO COUNSELLORS,

AND THE TWELVE APOSTLES.

REPORTED BY

D. W. EVANS, J. Q. CANNON AND MISS JULIA YOUNG,
AND RESPECTFULLY DEDICATED TO THE LATTER-DAY SAINTS IN ALL THE WORLD.

VOL. XIV.

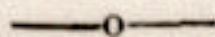
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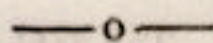
PREFACE.



IN times such as the present, the discourses of the leaders of Israel cannot be else than of the highest interest to every soul who has embraced the Gospel for the love of the truth. With this knowledge we present the Fourteenth Volume of the JOURNAL OF DISCOURSES to the Saints, realizing that any words of commendation on our part would not only be entirely out of place, but worse than superfluous.

GEORGE REYNOLDS.

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Journal of Discourses

JOURNAL OF DISCOURSES.

REMARKS BY ELDER W. WOODRUFF,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, JANUARY 1, 1871.

(Reported by David W. Evans.)

EVENTFUL TIMES.

I wish you all a happy new year, and I hope that we may live to see a good many, and that we may keep the commandments of God, obey his laws, and have his approbation and blessing upon us as a people. We have assembled here on this, the first day of the week, and the first day of the year 1871; and this leads my mind to reflect upon the age and generation in which we live, and the great events of the latter days—events which involve the interests and destiny of all the inhabitants of the earth—both Zion and Babylon, Jew and Gentile, Jerusalem, America, and the whole world. All nations are interested in the events which are approaching us, and which await this generation; for, whether the world believe it or not, they are of vast interest to them all. There have been certain times looked forward to in the world's history, in which it was believed that something remarkable would occur, and there have been several of these periods during the last fifty years. I do not

know that anything was predicted at an early day with regard to 1830; but I recollect, when a boy at school, of reading a certain verse about a great eclipse of the sun—

In eighteen hundred and thirty-one
Will be a great eclipse upon the sun.

I heard about this fifteen years before it took place, it having been foretold by the astronomers, by the principles and laws of the science of astronomy. On that day I was passing through a forest of pinewood, at Farmington, Connecticut, going to see my father, whom I had not seen for some time. It was nearly as dark as night, and when I got through, into the open fields, there was what is termed a poor house, the only house erected within several miles in that region of country. A poor man had died there and they were drawing his body on an ox sled and were going to bury him. I noticed this as I passed along, and thought of what I had read; but nothing of any particular interest occurred that year except the eclipse;

of the sun. But in 1830 something occurred of great interest to all the inhabitants of the earth: that was the establishment of the Church of Jesus Christ of Latter-day Saints.

Many persons have looked forward to the year 1860 with great interest; and this has been the case with many of the Latter-day Saints. What took place in that year? The dissolution of the American Union; for in that year the South took a stand against the North, and the North against the South, in fulfilment of a certain revelation given by Joseph Smith thirty years before it took place. Joseph Smith predicted that there would be a great rebellion in the United States—the South and the North warring against each other, and that this rebellion would commence in South Carolina, and would end in the death and misery of many souls; and that in process of time—after many days, the slaves would rise against their masters, and that one nation would call for aid upon another, for war would be poured upon the whole earth. I wrote this revelation twenty-five years before the rebellion took place; others also wrote it, and it was published to the world before there was any prospect of the fearful events it predicted coming to pass.

Joseph Smith once said in a speech at Nauvoo, to a company, that whosoever lived to see the two sixes come together in '66 would see the American continent deluged in blood. That was many years before there was any prospect of a rebellion. The history of '60 and of '66 is before the world, and I do not wish to spend time in referring to it.

We have got by '30, '60, '66, and '70, and we are now living at a period when every year is big with events of interest to the inhabitants of the earth; and they will continue from this time until the coming of the

Lord Jesus Christ. Many men have set times for the coming of the Lord Jesus Christ, among whom, living in our own day, we may mention Mr. Miller. He set times and days for the appearing of the Messiah, and has said that he would surely come on such a day. Now if Mr. Miller had been acquainted with the prophecies contained in the Bible, and with the Spirit by which the Scriptures were written, he would have known very clearly that Christ would not come until certain events had taken place. He would have been aware that the Messiah would not make his appearance until an angel of God had delivered the everlasting Gospel from the heavens to be preached to the nations of the earth; until the honest and meek of the earth are gathered out from every sect, party and denomination under the whole heavens; until the Zion of God had gone up into the mountains of Israel and there established Zion, and lifted up a standard to the people. Mr. Miller and all who have believed like him, had they understood the Scriptures and possessed the Spirit of truth, would have known that Christ would not come until the Jews had returned to their own land and had rebuilt the City of Jerusalem and the temple there; they would have known that all these and many other prophecies must have been fulfilled as a preparatory work for the coming of the Messiah.

These things are before us; we are here in these valleys of the mountains, as the Church of Jesus Christ of Latter-day Saints, established by the hand of God—by revelation from heaven. This Church has been established by raising up prophets, unto whom have been given the keys of the kingdom of God—the keys of the holy Priesthood and Apostleship of the Son of God, with power to

organize the Church and kingdom of God on the earth, with all its gifts, graces, ordinances, and orders, as proclaimed by all the Apostles and prophets who have lived since the world began. It is because of this that we are here to-day. In fulfilment of prophecy and revelation we have established a kingdom, as it were, a state, a nation, a people here in the deserts of North America. We have planted six hundred miles of cities, towns, villages, gardens, orchards, tabernacles and temples by the command of God, for the hand of God is in all these things, and they are in fulfilment of revelations given in the Bible, Book of Mormon and Doctrine and Covenants, in our day and in ancient days. This is the work of the Lord, and all the Scriptures, from the beginning of Genesis to the end of Revelations point to this day as one of great interest to all the human family; although as one said of old, "As it was in the days of Noah and of Lot, so shall it be in the days of the coming of the Son of Man." In those days they were marrying and giving in marriage, and when Noah went into the Ark, and when Lot fled out of Sodom, the inhabitants of the earth through their unbelief were ignorant of the destruction awaiting them.

At the present day darkness covers the earth and gross darkness the minds of the people; nevertheless they are living in an age of the world more fraught with interest to the human family than any preceding age or generation since the creation. There is no hundred years, no thousand years, no two thousand years since God made this world and placed Adam in the Garden of Eden when there was as much prophecy, revelation, vision, and word of the Lord and promises of God to be fulfilled as there is in the generation in

which you and I live. This is the great dispensation of all dispensations. This is the time to which all the prophets of God have pointed, and in which they have declared the great latter-day work of God should be established. And I will here say that, many times, while a boy, when reading the testimony of John, given on the isle of Patmos, whither he had been banished for the testimony of Jesus Christ and for the word of God; while reading the account he gives of the pouring out of plagues and judgments on the inhabitants of the earth, I have marvelled that the Lord should do such a work. But I do not wonder at it to-day: the scenes have changed. When I was a boy, fifty years ago, the kingdom of God had not been established among men; the angels of God had not visited the earth; the Lord Almighty had not clothed his servants with the Priesthood and commanded them to go and warn the nations of the earth of the judgments which awaited them. There was not the wickedness then that there is to-day. The wickedness committed to-day in the Christian world in twenty-four hours is greater than would have been committed in a hundred years at the ratio of fifty years ago. And the spirit of wickedness is increasing, so that I no longer wonder that God Almighty will turn rivers into blood; I do not wonder that he will open the seals and pour out the plagues and sink great Babylon, as the angel saw, like a millstone cast into the sea, to rise no more for ever. I can see that it requires just such plagues and judgments to cleanse the earth, that it may cease to groan under the wickedness and abomination in which the Christian world welters to-day. I can see the necessity for the Lord stretching forth his hand, establishing his kingdom, warning the nations,

and gathering out the honest and meek of the earth from among all nations, kindreds, tongues and people, sects and parties under the whole heaven, and preparing them to stand as the bride, the Lamb's wife, as the Church of Jesus Christ, as the kingdom of God, adorned with goodly apparel, adorned with the light of Zion, with the principles of eternal life, with the Gospel of Jesus Christ, preserving within themselves the virtues and attributes which have made God what he is, established him on his throne, and given him the power which he now possesses. I can say this—the Lord will never come to visit an earth like this; he will never come to visit a generation of the inhabitants of the earth until they are prepared for his coming and are willing to receive him.

This is the foundation of Mormonism; this is the foundation of the Church and kingdom of God, which was laid in 1830. The Church was established on the 6th of April in that year. Its history and the history of this people are before the world. We ourselves have learned it by shoe-leather. Many of the Elders of Israel have travelled a hundred thousand miles to preach the Gospel during the last forty years without purse or scrip; we have labored day and night, and travelled as no other generation of men since the world was made have travelled. Our garments are clear of the blood of this generation, at least many of us, and I hope many more will be. We have been true and faithful in our testimony to the inhabitants of the earth; and as the world generally has rejected our testimony the Lord has withdrawn his spirit from the people in a great measure, and the religion they once enjoyed is as nothing to many of them. Infidelity prevails throughout the world; very

few, either priests or people, believe in a literal fulfilment of the Bible. They have a theory, but as to believing in a real fulfilment of prophecy, or that the Lord meant what he said and said what he meant, that is out of the question—very few believe it.

I want to ask a question—Will the unbelief of this generation make the truth of God without effect in our day any more than it has in any other age of the world? I tell you nay, and think not, as Paul says, that I am your enemy because I tell you the truth. These things are true before God; this is the Zion of God, and these are the people of God; and we, as Latter-day Saints, should live our religion better than we do; and as we are now entering on another year I hope we shall try to live our religion through this year, and do our duty and keep the commandments of God and walk uprightly before him, that we may become united as the heart of one man.

There are great events, as I have already said, before us. The fact is, the Lord has laid down a great many promises concerning the latter days, and they are going to be fulfilled; for though the heavens and the earth pass away not one jot or tittle of the word of the Lord will fall unfulfilled; and when our nation and the nations of the earth have filled their cup and are ripened in iniquity the Lord will cut them off. The greater the battle the sooner it will end; the greater the warfare the greater the victory, if the Saints do their duty. These things are before my mind, in the vision of it, and the Lord will not fail in anything he has promised concerning the work of the latter days. Whatever opposition this Church and kingdom may have, it is the work of God. The Lord has planted and sustained it. Jesus compares the kingdom of heaven to a mustard seed,

the least of all seeds, but by and by when it grows it becomes a large tree, so the fowls of the air can lodge in its branches. So it has been with the kingdom of God; but we are told that the little one will become a thousand, and the small one a strong nation, and the Lord will hasten it in his own time. The Lord says, "I will break every weapon formed against Zion; and every nation, kindred, tongue and people that will not serve Zion shall be utterly wasted away."

When I see the world making warfare against the Zion and people of God because they have borne record and testimony of his work on the earth I can tell pretty well what the end will be; I can see it. We are living in a time when the work of God is going to increase in interest every day until it is wound up. No man knows the day or the hour when Christ will come, yet the generation has been pointed out by Jesus himself. He told his disciples when they passed by the temple as they walked out of Jerusalem that that generation should not pass away before not one stone of that magnificent temple should be left standing upon another and the Jews should be scattered among the nations; and history tells how remarkably that prediction was fulfilled. Moses and the prophets also prophesied of this as well as Jesus. The Savior, when speaking to his disciples of his second coming and the establishment of his kingdom on the earth, said the Jews should be scattered and trodden under foot until the times of the Gentiles were fulfilled. But, said he, when you see light breaking forth among the Gentiles, referring to the preaching of his Gospel amongst them; when you see salvation offered to the Gentiles, and the Jews—the seed of Israel—passed by, the last first and the first last;

when you see this you may know that the time of my second coming is at hand as surely as you know that summer is nigh when the fig tree puts forth its leaves; and when these things commence that generation shall not pass away until all are fulfilled.

We are living in the dispensation and generation to which Jesus referred—the time appointed by God for the last six thousand years, through the mouths of all the prophets and inspired men who have lived and left their sayings on record, in which his Zion should be built up and continue upon the earth. These prophecies will have their fulfilment before the world; and all who will not repent will be engulfed in the destructions which are in store for the wicked. If men do not cease from their murders, whoredoms, and all the wickedness and abominations which fill the black catalogue of the crimes of the world, judgment will overtake them; and whether we are believed or not, these sayings are true, and I bear my testimony as a servant of God and as an Elder in Israel to the truth of the events which are going to follow very fast on each other.

The Lord is going to make a short work in the earth; he is going to cut it short in righteousness, or no flesh would be saved. What Brother Rich has said to-day is true. These principles will sustain us. Virtuous and godly principles—the principles of the Gospel will, in the end, come off triumphant; and they will sustain and preserve any people who practice them, whether they are popular or not in the estimation of the world. All who embrace the principles of the Gospel of Christ will be saved by them. He that abides a law will be preserved by it. Any man who abides the law of the Gospel will be saved and receive exaltation and glory by it. Let us remember these things,

for all that has been spoken concerning this Zion of God in the mountains will come to pass. It is the work of God, and his eyes are over it; the heavens behold it. Every prophet and Apostle who ever bore testimony to this work is watching us with the deepest interest; they watch our labors and faithfulness, and are anxious about the course we pursue. Many of them desired to live in our day, but had not the privilege. - We have been permitted to see and live in this great and eventful age of the world. The God of heaven has put into our hands the Gospel, the Priesthood, the keys of his kingdom, and the power to redeem the earth from the dominion of sin and wickedness under which it has groaned for centuries, and under which it groans to-day. Let us lay these things to heart, and try to live our religion; so that when we get through we may look back on our lives, and feel that we have done what was required of us, individually and collectively. The Lord requires much at our hands—more than he has ever required of any generation that has preceded us; for no generation that has ever lived on the earth was called upon to establish the kingdom of God on the earth, knowing that it should be thrown down no more for ever. Daniel saw this; the Prophet Isaiah had spoken of it; in fact three-fourths of all his predictions relate to the establishment of the kingdom of God in the latter days; to our persecutions, to our travels to these valleys of the mountains, to the lifting up of the standard to the people on the mountains of Israel; to the casting up of the great highway—this national railroad, which the ransomed of the Lord should walk over, and on which the Gentiles should come to the light of Zion, and kings to the brightness of her rising.

These things are to come to pass in our day, and the beginning has commenced, and the end will come by the power of God and in fulfilment of his promises; and it is at our hands the work is required. Therefore I feel to bear my testimony to-day that this is the work of God, that Joseph Smith was a prophet of God, and that Brigham Young is a prophet of God, and is inspired, led, dictated and directed of the Lord, and has been very profitable to the Latter-day Saints, and is doing all he can for the salvation of the world. So did Joseph Smith, while he lived. He came in fulfilment of prophecy, accomplished what was required of him, laid the foundation of the work, received the keys of the Priesthood and Apostleship, and every gift and grace in the organization of the Church necessary to carry it on. We are called to build on the foundation he laid, until Zion shall arise and put on her beautiful garments and the people of God become united as the heart of one man; until the little stone, cut out of the mountain without hands, becomes a mountain and fills the whole earth, and accomplishes all God has spoken concerning it.

Brethren and sisters, let us unite together and be faithful, and live our religion every day, and do our duty in 1871 as in any of the years that are past and gone since we have been acquainted with the Gospel of Christ. If we do this we shall come off triumphant. The God of heaven is our friend, and blessed is that people whose God is the Lord. Blessed is that people who do not turn to any other God but the living and true God.

May God bless you, bless this assembly, bless us as a people, and the honest and meek of the earth everywhere, and prepare us for the great events which await this generation, for Jesus' sake. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, FEB. 19, 1871.

(Reported by John Q. Cannon.)

THE BLESSINGS OF JOSEPH—THE AMERICAN INDIANS.

I will call the attention of the congregation to a portion of the word of the Lord contained in the 3rd chapter of Deuteronomy, commencing at the 13th verse. What I am about to read is the word of the Lord through Moses. "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the everlasting hills, and for the precious things of the earth and the fullness thereof, and for the good will of him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

These words occurred to me after rising to my feet, as the blessing of Moses upon one of the tribes of Israel. The Latter-day Saints are aware that in ancient times men of God were led by the spirit of inspiration to bless with prophetic blessings. Such was the case in the days of Noah, such was the case in the days of

Abraham, Isaac, and Jacob, and such was the case in the days of Moses. Being prophets, the Lord inspired them to know and understand the future, to know what he intended to perform and accomplish on the earth. They understood by the spirit of prophecy the blessings that would come upon the righteous and the curses that would come upon the wicked. They understood that the Lord would bestow blessings bountifully upon those who would serve him and keep his commandments. Hence they predicted blessings upon them, not only of a spiritual nature but of a temporal nature, among which farms were given to them, kingdoms, thrones, and a great variety of blessings of a temporal nature were oftentimes conferred by the spirit of prophecy upon the descendants of those whom the Lord delighted in. Many prophecies are recorded in the Book of Deuteronomy, pertaining to the twelve tribes, among which were certain cursings if they did not keep the commandments of the Lord, and certain blessings inasmuch as they would keep his commandments. Indeed, six of the tribes of Israel, or men out of six tribes, representing six of the tribes, were commanded to go upon a certain mountain, and representatives out of the other six tribes were commanded to get upon another mountain. The representatives on one of these mountains were to pronounce blessings on conditions, while

the others were to pronounce curses also on conditions. Israel were to be blessed in their basket and in their store; in their goings out and in their comings in; blessed with all the blessings of the earth in the land of Palestine; blessed with the comforts and consolations of the Spirit; with revelations, with prophets, with all the blessings that had been enjoyed by their forefathers in the days of their righteousness; but if they would not do this, the others upon the other hill were to curse them; they were to be cursed in their basket and in their store; in the increase of their fields and in their flocks; cursed with all the plagues of Egypt. Their enemies, though few in number, should come against them; and they, though many, should flee before them. They should be dispersed until the latter days. In the latter days the Lord would again stretch forth his hand and would bring them from all the nations of the earth, where they have been scattered, to their own land of Canaan.

Almost the last thing that Moses did among the children of Israel was to pronounce separate blessings upon each tribe, commencing with the first-born, Reuben, taking them according to their ages, pronouncing a variety of blessings, spiritual and temporal, upon the twelve tribes, until he comes down to Joseph. The words which I have read were the blessings upon that tribe: "Blessed of the Lord be his land." It was a temporal blessing then; it did not particularly have reference to those spiritual blessings that pertain to eternity, but it was a temporal blessing. "Blessed of the Lord be his land, for the precious things of the earth, the precious things of heaven, for the dew and for the deep that coucheth beneath. For the precious fruits brought forth by the sun, and for the precious things

put forth by the moon; and the chief things of the ancient mountains, and for the precious things of the everlasting hills, and for the precious things of the earth and the fullness thereof, and for the good will of him that dwelt in the bush; let the blessing come upon the head of Joseph and upon the top of the head of him that was separated from his brethren." You perceive, then, that this blessing was of a temporal nature.

Now when Joseph entered the land of Palestine he received an inheritance with the rest of the tribes. Both Ephraim and Manasseh received their inheritances; one of them received an inheritance on the east side of Jordan; the other, Ephraim, received an inheritance on the west of Jordan in connection with the rest of the tribes. "Blessed of the Lord be his land;" and among the precious things that were to be given were the precious things of the earth and the fullness thereof. What are we to understand by the fullness of the earth? I understand it to mean the products of all climates. Palestine is in the temperate zone, and therefore produces fruits that are adapted to a temperate climate. Let me refer you to the blessing of Jacob, the father of Joseph, upon Ephraim and Manasseh. In the 48th chapter of Genesis we read that Joseph brought up his two sons to Jacob to receive his last blessing. Jacob was blind, and when Ephraim and Manasseh were brought before him, Manasseh being the oldest was brought before the old Patriarch in such a way that the old man would place his right hand upon the first-born, and his left hand upon the younger, that the first-born might receive the prophetic blessing. Being guided by the spirit of inspiration, the old Patriarch crossed his hands and laid his right hand upon the head of the younger and his left hand upon

the head of Manasseh and pronounced his blessing. He said that these two sons of Joseph should become a great people and a multitude of nations in the midst of the earth. Now it would be very difficult for us to find the descendants of Joseph—a multitude of nations—anywhere on the eastern continent. If we go among the nations of Asia, the Chinese, the Hindoos, &c., we can trace back their history to early ages, and there is no evidence that they are the descendants of Joseph. If we go into the northern portions of Europe, to Russia and other countries, we find no evidence that they are his descendants. If we go among the various eastern nations, we have no evidence that they are the descendants of him. I don't know any portion of the eastern continent, in Europe, Asia, Africa, or Australia, where we can find a multitude of nations. When we come to America, we have a large country, with every variety of climate, temperate, torrid and arctic, and every variety of temperature. Jacob not only predicted that his tribe should become a great people—a multitude of nations—but that they should be blest in a variety of ways.

The great Prophet Jacob also pronounced these remarkable words uttered by inspiration: "Joseph is a fruitful bough, even a fruitful bough by a well, for his branches shall run over the wall." What a great prediction about the tribe of Joseph!

There are several things to be understood in the prophecy. First, he should become a multitude of nations. We understand what this means. In the second place, his branches should run over the wall. Now what does this mean? The Lord in ancient times had a meaning for everything. It means that his tribe should become so numerous that they would take up more room than

one small inheritance in Canaan, that they would spread out and go to some land at a great distance. You recollect that the Lord told Abraham to get upon a hill and look forth to the east and then to the west, then to the north and to the south. For, saith the Lord, "All the land thou seest I will give to thee and thy seed for an inheritance, for an everlasting possession." That was the blessing conferred upon one of Jacob's progenitors. Isaac had also the same blessing. Here Jacob wrestled with God or the angel near to the brook Jabbok. It will be recollected how Jacob sent his wives over the brook and stayed behind to wrestle with the angel, and they wrestled all night just as two men would wrestle. The angel not being able to overpower him by physical strength alone, but by miracle, touched the hollow of Jacob's thigh and it was withered, and in this way he was able to overpower him. The Lord pronounced great blessings upon his head, greater than those of his progenitors. This is the time that some say that Jacob received his conversion; but he did not repent of having more wives than one. What! was he a holy man of God and had more wives than one? Yes; and instead of turning them off, he arranged them to go and meet his brother Esau; the first wife and her children, then the second with hers, and so on, and when Esau saw them, he inquired who they were? Jacob replied, "These are they whom God hath graciously given to thy servant." We have deviated a little from our subject, but we will return to it.

Joseph's peculiar blessing, which I have just read to you, was that he should enjoy possessions above Jacob's progenitors to the utmost bounds of the everlasting hills. This would seem to indicate a very distant land, from Palestine. The old patriarch

said, "I bestow this blessing upon the head of him that was separated from his brethren." Of course such a land must be large to contain a multitude of nations. It was to be adapted to the fruits, vegetables and grains of all climates; the precious things of the earth and the fullness thereof. We may learn then, from these facts, that the land was at a great distance from the land of Palestine. Where can we find a people who fulfil the terms of this prophecy as well as the American Indians? Here are a great number of nations. Go into the arctic regions and you find nations; in British America you find them scattered over a vast area of country; in the United States there is a multitude of nations, being driven west by the white men. Go farther south into the provinces of Mexico; go through the isthmus into South America and you will find still numerous nations of Indians. They have different languages, but the roots of each language indicate that they have all sprung from the same origin. How do you know that they have sprung from one race of people, or are of the same origin? Because learned men have studied into the antiquities of our country. Societies have been formed, among which is the Antiquarian Society, afterwards called the Etymological Society, which discovered that the roots of all the different languages have a very close resemblance to the Hebrew. But there is another thing that will prove still further their origin. When our fathers first settled the New England States and penetrated into the country they discovered that the Indians had certain rites and ceremonies which they observed, such as the new moon sacrifices, &c. From these proofs we conclude that they must have been descendants of the Israelitish nation.

Lord Kingsbury, a man who was once very wealthy, expended about £80,000 sterling in getting up nine large volumes giving accounts of these antiquities. He had agents searching in all the large libraries of Europe. Imagine the immense amount of manuscript writing, so voluminous as to fill nine large volumes! In these volumes he brought forth all the testimony in his power to prove that the American Indians were Israelites. But there was one thing that he could not understand; he found that the ancient Indians understood something about the Lord Jesus Christ. If he had consulted the Book of Mormon, he would have known why they knew about Jesus.

Let me here observe that the Book of Mormon, which has been published for forty-one years, gives an account of the first settlement of this country by these inhabitants, showing that they are not the ten tribes, but they are the descendants of one tribe, and they came to this country about six hundred years before Christ. The people when they first landed consisted of only two or three families; and instead of landing on the north-west coast of North America, they landed on the south-west coast of South America. A history of the escape of these few families from Jerusalem is contained in the Book of Mormon. How they traveled on the eastern borders of the Red Sea, and how they built a vessel or ship to cross the Indian and Pacific oceans; they were instructed how to build this vessel, and when they had embarked on it, they were brought by the special direction of the Lord to this land. He guided their vessel, or instructed them how to guide it, until they landed on the west coast of South America. One portion had become wicked and had apostatized from the religion of their fathers and

sought the destruction of the righteous portion. The righteous portion of these families left the first settlement and traveled several hundred miles to the north, and formed settlements, and became a powerful nation. The others—the wicked portion—became a powerful nation. About fifty years before Christ the Nephites, as the righteous portion was called, sent forth numerous colonies into North America. Among these colonies there was one that came and settled on the southern borders of our great lakes. Both nations became very wicked, notwithstanding their prophets foretold great destruction if they would not repent. They predicted that at the time of the crucifixion darkness, earthquakes and great destruction of cities should transpire. While they were standing near their temple, conversing about this sign which had been given them of the crucifixion, they heard a voice in the heavens, and they looked up and beheld their Messiah descending. He came down and stood in their midst, and showed them the scars in his hands and feet, and in his side; and after visiting them for several days successively, he told them that he was going to the ten tribes of Israel. He also chose twelve disciples to administer his Gospel on this land and for the ministration of the Holy Ghost. The twelve disciples went forth and preached the Gospel, commencing in South America, and then went into North America, until all the people both in North and South America were converted, receiving the principles of the Gospel—namely, baptism, and the laying on of hands, and all the other principles as preached in our day. About two centuries after this, the Nephites fell into wickedness: the Lamanites, who dwelt in the southern portion of South America, also apostatized; and

they began to wage war with the Nephites, who were their enemies; and being exceedingly strong they drove all the Nephites out of South America and followed them with their armies up into the north country, and finally overpowered them. They were gathered together south of the great lakes in the country which we term New York. The Lord ordered that the plates on which the records were kept should be hid, and one of the prophets knowing that it was the last struggle of his nation, hid them in the hill Cumorah, in Ontario county, in the State of New York, with the exception of those which his son Moroni, who was also a prophet, had. The last account that we have is furnished to us by Moroni, who states that, after keeping himself hid for several years, and being commanded of the Lord, he hid away the records, about 420 years after Christ. Thus, I have given you a very brief history of the settlement of our country.

In the year 1827 Joseph Smith, then a young man, took these records from their place of concealment, and, by the aid of the Urim and Thummim, translated them. In the presence of three witnesses, the angel took the plates and turned them over, leaf after leaf, showing them the characters thereon, and told them that they had been translated correctly. They were also seen by eight other men, making twelve men in all, including himself. Joseph Smith being inspired from on high, was commanded to organize a Church, which he did on the 6th day of April, 1830. It was composed at first of six members. Witnesses and preachers went forth into the States of this Union to preach the Gospel, and many were led to join the Church. It has steadily progressed since the time of its first organization until the present. The

Saints were driven from State to State until they finally crossed the Missouri river and came to these valleys. Thus I have endeavored to give you a very brief sketch of the organization of this Church,

and it has been very brief indeed.

I see the time is up; much more might be said from the holy Bible in relation to this great Latter-day work, but time will not permit. Amen.

REMARKS BY PRESIDENT GEORGE A. SMITH,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, MAY 6, 1870.

(Reported by David W. Evans.)

HOME MANUFACTURES—UNION IN BUSINESS MATTERS.

In February, 1831, just after the organization of the Church, we received a revelation through Joseph Smith, commanding the members of the Church to let the beauty of their garments be the workmanship of their own hands. It reads as follows: "And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands; and let all things be done in cleanliness before me. Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." This revelation was given almost forty years ago, but slowly, very slowly, have we advanced in fulfilling it; and it really seems that some of the first commandments given to the Church are amongst the last obeyed. I realize the reason of this, when reflecting upon the great work to be done in moulding the children of God, gathered from the various nations and denominations, with all their prejudices, traditions, and varied habits of living. They come here

filled with ideas averse to those of God and differing from each other; and under these circumstances it is difficult for them to arrive at a oneness in their associations—to use an expression common amongst us at the present—it is difficult for them to co-operate to build up Zion in the last days. Enoch, the seventh from Adam, was three hundred and sixty-five years preparing the people, before the saying went forth: "Zion has fled." "Enoch was 25 years old when he was ordained under the hand of Adam, and he was 65 and Adam blessed him, and he saw the Lord, and he walked with him, and was before his face continually; and he walked with God 365 years, making him 430 years old when he was translated." Doc. and Cov., sec. 3, par. 24. Three hundred and sixty-five years teaching and instructing the people, and setting examples before them, and forming a city that should be a model city of Zion. It was in an age when men lived longer, and when, peradventure, they had

not become so full of tradition as at the present day; yet when we consider the time that it took Enoch to accomplish this work, we have every reason to rejoice at the progress of Zion at the present time. Most of the efforts we have made to advance the cause of Zion we have been able to carry through successfully. For instance, when in the temple of the Lord at Nauvoo, we entered into a covenant that we would, to the extent of our influence and property, do all in our power to help our poor brethren and sisters in emancipating themselves from tyranny and oppression, that they might come to the mountains, where they could enjoy religious liberty. Just as soon as food was raised in this Valley this work continued, and every effort and energy was used to fulfil this covenant. It required unity of effort, but it has been a success. Roads had to be constructed, bridges built, ways sought out, mountains, as it were, torn down, deserts turned into fruitful fields, and savages more wild than the mountain gorges they inhabit conciliated and controlled, and all this to effect a purpose. But it has been done by unity of effort, and hundreds and thousands of Latter-day Saints rejoice in the fact.

We extended our work of gathering the Saints across the mighty deep, and aided the poor brethren in Europe, continuing our donations in money, and, in addition to this, we went with our hundred, two hundred, three hundred or five hundred teams annually across the great desert plains, to bring home to Zion those who desired to be gathered. This was done by co-operation, by unity and a determined purpose.

It appears that we have gathered many to Zion who do not fully appreciate the great work of these days—namely, to place the people of

God in a condition that they can sustain themselves, against the time that Babylon the Great shall fall. Some will say that it is ridiculous to suppose that Babylon, the "Mother of Harlots," is going to fall. Ridiculous as it may seem, the time will come when no man will buy her merchandise, and when the Latter-day Saints will be under the necessity of providing for themselves, or going without. "This may be a wild idea," but it is no more wild or wonderful than what has already transpired, and that before our eyes. When we are counseled to "provide for your wants within yourselves," we are only told to prepare for that day. When we are told, "Unite your interests and establish every variety of business that may be necessary to supply your wants," we are only told to lay a plan to enjoy liberty, peace and plenty.

Many years ago efforts were made on the part of the Presidency to extend the settlements into the warm valleys south of the rim of the Basin. The country was very forbidding and sterile. Many were invited and called upon to go and settle there. Numbers went, but many of them returned disheartened; but the mass of those who went, confident that the blessings of God would be upon their labors, pushed forth their exertions and built up towns, cities and villages; they established cotton fields and erected factories, and supplied many wants which could not be supplied within the rim of the Basin.

It has been my lot to visit these regions recently, and I have felt to rejoice to see the kind spirit, genial dispositions and warm hearts that were manifested in all those settlements, where men and women had taken hold with all their hearts to obey the commandments of God, and to lay a foundation for Zion to become self-sustaining. I feel that those wh

have turned away from that country and swerved from the mission assigned them there have lost a great and glorious blessing, which it will be exceedingly difficult for them ever to regain. I am exceedingly gratified at the progress which has been made in that country, and I realize that our brethren, from year to year, are becoming more and more united.

Some tell us that we want capital, and that we should send abroad and get men to come here with money to build factories. This is not what we need. If the cotton lord and the millionaire come here and hire you to build factories and pay you their money for their work, when the factory is erected they own it, and they set their price upon your labor and your wool or cotton—they have dominion over you. But if, by your own efforts and exertions, you cooperate together and build a factory it is your own. You are the lords of the land, and if fortunes are made the means is yours and it is used to oppress no one. The profits are divided among those whose labor produced it, and will be used to build up the country. Hence it is not capital, that is, it is not so much money that is needed. It is unity of effort on the part of the bone, sinew, skill and ingenuity which we have in our midst, and which, in whatever enterprise has been attempted hitherto, under the direction of the servants of the Lord, with whole-souled unity on the part of the people, has proved successful. Let us be diligent in these things. Why send abroad for our cloth when we have the necessary means and skill to manufacture it for ourselves? Why not let these mountains produce the fine wool? and why not let the low valleys produce the silk, flax, and all other articles that are necessary which it is possible to produce within the

range of our climate, and thus secure to ourselves independence? I am very well aware that this has looked, and to many still looks, a wild undertaking; but that which has been accomplished gives abundant evidence of what may be. If we continue to import our hats, bonnets, boots, shoes and clothing, and send away all the gold, silver and currency that we can command to pay for them, we shall ever remain dependent upon the labor of others for many of the actual necessities of life. If, on the other hand, we devise means to produce them from the elements by our own labor we keep our money at home, and it can be used for other and more noble purposes, and we become independent.

Some may say, "We are willing that you should preach faith and repentance, and baptism for the remission of sins, but we do not want you to have anything to say about business matters." No idea could be more delusive; this oversight in temporal matters being indispensably necessary; for the Latter-day Saints have been gathered from the old settled nations of the earth and are unacquainted with the manner of life in new and sparsely settled countries. An intelligent citizen of Provo, on his arrival in this country, came to my garden to work; he undertook to set out some vegetables—onions, carrots, and parsnips, and he set every one of them wrongside up. My wife went out, and, seeing what he was doing, she said, "You are foolish." "Why so?" said he, "I thought I was pretty smart." "Why you have planted these things all wrong end up." "Have I, I did not know any better. I never saw such things planted before." That man became a wealthy farmer. But he had to learn; he had never seen a carrot planted to produce seed in his life,

and did not realize which end up to put it in the ground. We have tens of thousands of men, women and children who have had to learn how to get a living in this country, who perhaps had spent their days in painting a tea cup, turning a bowl, weaving a ribbon or spinning a thread, and knew nothing else. Here they have had to work at several kinds of work at once, and had to learn how, and it required all the power, energy and influence of the Elders of Israel to instruct them and tell them how to live. I have been astonished at the patience, perseverance, determination and incessant labor of President Young in giving these instructions—telling men how to build mills and houses, so that they would not fall over their own heads; telling them how to yoke cattle, harness horses, how to make fences, and, in fact, how to do almost every kind of business.

There are very few in our midst now who know how to make good bread. I advise the ladies' relief societies to teach all the sisters to make first-class bread. Many of them do not know how; and let every sister in Israel be thankful for instruction in relation to cooking or any other useful information that can

be imparted unto her. Do not let pride and independence make you feel that you know how to do everything. There are a great many things that the smartest among us do not know how to do; then we should be anxious and willing to be taught, and go to work and learn.

Much of the sickness which is amongst our children is the result of improperly prepared food. We raise choice wheat; our millers make good flour, yet in many instances bread is so prepared that it is heavy and unpalatable, causing disease of the stomach and bowels, with which many of our little ones are afflicted, and find rest in premature graves. Give the children good light bread that they may be healthy.

Brethren and sisters, may the blessings of Israel's God be upon you and may you continue to improve in everything useful and good. Seek after the Lord with all your hearts. Co-operate in building factories, importing merchandise and machinery, taking care of your cattle, and in every kind of business. Remember that, "United we stand, divided we fall."

May God bless you for ever. Amen.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, MAY 6, 1870.

(Reported by David W. Evans.)

THE FASHIONS OF THE WORLD—MAKING OUR OWN CLOTHING & FASHIONS.

If I can have the ears and attention of the people, I want to preach to them a short sermon on our present condition and on some particulars with regard to our customs. We, the Latter-day Saints, as a people,

received a command many years ago to gather out from the wicked world and to gather ourselves together to stand in holy places, preparatory to the coming of the Son of Man. We have been gathered together promiscuously from the nations of the earth, and in many respects we are like the rest of the world. But I wish to make a few remarks on some points wherein we differ. We differ from the infidel world in our belief, and from the vulgar world in regard to the language we use. It is not common for the Latter-day Saints to take the name of the Deity in vain, while it is common and quite fashionable to do so in Christendom. Herein we disagree with the outside world, or we may call it the vulgar world, for no matter how high or how low their position may be, or how poor or how wealthy, when people use language which is unbecoming they descend to a very low level, and in this respect I am happy to say that the Latter-day Saints differ from the wicked or vulgar world. I will also put in the political world. It is a very common practice throughout the fashionable, political world to gamble; we differ also in this respect, for the Latter-day Saints are not in the habit of gambling at any game whatever; neither are they in the habit of drinking intoxicating liquors, which, throughout the world at large, and especially the Christian world, is such a prolific source of wretchedness and misery. In a great degree, I may also say that, as a people, we are not in the habit of lying and deceiving; but there is one thing that we are too much guilty of, and that is, evil speaking of our neighbors—bearing false witness against them. As a people we are too lavish in our conversation in this respect, our words come too easy and cheap, and we use them too freely in many instances.

This is one thing in which we do not differ so much from the world as I should wish. There is another point on which the same remark is true, and that is fashion in dress. Look over this congregation and we see this demonstrated before us, and on this particular item I wish to lay my views before the minds of the people.

To me a desire to follow the ever-varying fashions of the world manifests a great weakness of mind in either gentleman or lady. We are too apt to follow the foolish fashions of the world; and if means were plentiful, I do not think that there are many families among the Latter-day Saints but what would be up to the highest and latest fashions of the day. Perhaps there are a great many that would not follow these fashions had they ever so much means. But too many of this people follow after the foolish, giddy, vain fashions of the world. If any persons want proof of this they need only look over this congregation, and view the bonnets, hats or headdresses of our fashionable ladies. Do they wear bonnets that will screen their faces from the sun, or shelter their heads from the rain? Oh, no, it is not fashionable. Well what do they wear? Just such as the wicked would wear.

My discourse will have to be brief, and I am going to ask my sisters in particular to stop following these foolish fashions, and to introduce fashions of their own. This is the place, and this the time to make known the word of the Lord to the people.

It is vain and foolish, it does not evince godliness, and is inconsistent with the spirit of a saint to follow after the fashions of the world. I wish to impress these remarks especially on the minds of my young sisters—the daughters of the Elders of Israel. Not but what our wives

as well as daughters follow many fashions that are uncomely, foolish and vain. What do you say? "Shall we introduce a fashion of our own, and what shall it be?" Do you want us to answer and tell you how to make your bonnets? Let me say to you that, in the works of God, you see an eternal variety, consequently we do not ask the people to become Quakers, and all the men wear wide-brimmed hats, and the ladies wear drab or cream-colored silk bonnets projecting in the front, perhaps six or seven inches, rounded on the corners, with a cape behind. This is Quakerism, that is, so far as headdresses are concerned for ladies and gentlemen. But while we do not ask this, we do ask the sisters to make their bonnets so as to shelter themselves from the storm and from the rays of the sun. I have heard a saying that three straws and a ribbon would make a headdress for a fashionable lady. This was a year or two ago; and the same varying, fantastic, foolish notions prevail with regard to other portions of a lady's habiliments as much as with her headdress. A few years ago it took about sixteen yards of common-width cloth to make a dress for a lady, for she wanted two or three yards to drag in the streets, to be smeared by every nuisance she walked over. Now I suppose they make their dresses out of five yards and a half, and then have abundance left for an apron. They put me now strongly in mind of the ladies I used to see in Canada some years ago, who made their dresses out of two breadths of tow and linen, and when they were in meeting they were all the time busy pulling them down, for they would draw up. The young ladies look now as if they needed somebody to walk after them to keep pulling down their dresses.

How foolish and unwise this is,
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and how contrary to the spirit of the Gospel that we have embraced! This Gospel is full of good sense, judgment, discretion and intelligence. Does this look intelligent? Suppose the ladies continue the fashion of shortening their dresses how long will it be before three-quarters of a yard will be enough for them? You may say that such extravagant comparisons are ridiculous. I say, no more than your dresses and many of your habits and fashions now, only they may be a little exaggerated, that is all. Anything is ridiculous, more or less, that is not comely. I do beseech my sisters to stop their foolishness and to go to work and make their own headdresses. If they will they will be blessed. Do you say, "How shall we be blessed?" I will tell you—by introducing a spirit of industry into your families, and a spirit of contentment into your hearts, which will give you an interest in your domestic cares and affairs that you have not hitherto enjoyed. Doctor Young says that

"Life's cares are comforts," and they who take an interest in and try to promote their individual welfare, that of their neighbors or of the human family, will find a pleasure such as is derived from few other sources. They derive delight and pleasure from it, and are filled with peace. But when the eyes of people are like the fool's eyes—wandering to the ends of the earth, continually wishing, longing for and desiring that which they have not got, they are never happy. If we will take the course I have indicated, we shall be benefited in our spirits, and shall have more of the Spirit of the Lord.

I wish to say to you, and you may read it in the Bible if you wish, that he who has the love of the world within him hath not the love of the Father. They who love the things
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of this world are destitute of the love of the Gospel of the Son of God. This is my Scripture: They who long and lust after the fashions of the world are destitute of the Spirit of God. Every person of experience will testify that this is the truth. Now, my sisters, let me urge you to make your own headdresses. You have the material here, and if you wish to make your hat with a brim six, twelve, twenty, or three inches wide, we will not quarrel with you; but make your own headdresses, and do not hunt after the fashions of the wicked world. If you wish to make a cottage, or a corn-fan bonnet, or a hat, make it to suit yourselves, but do not run after the fashions of the world. I expect, by and by, if this taste for fashion be not checked, to see this house alive, more or less, with what are termed "shoo fly" hats, bonnets and headdresses; and what else you'll get I do not know. But no matter what the name nor what the fashion if we do not lust after the wicked world. And when you buy yourselves dresses do not purchase one for six or eight dollars, and then want about twenty more for trimmings. What is the use of it? I asked some of my wives the other evening, "What is the use of all this velvet ribbon—perhaps ten, fifteen, twenty, or thirty yards, on a linsey dress?" Said I, "What is the use of it? Does it do any good?" I was asked, very spiritedly and promptly, in return, "What good do those buttons do on the back of your coat?" Said I, "How many have I got?" and turning round I showed that there were none there.

This reform in fashion and extravagance in dress is needed. God has a purpose in it, and so have his servants. What is it? If the Lord has given me means and I spend it needlessly, in rings for my fingers,

and jewelry for adornment, I deprive the Priesthood of that which they ought to have to gather the poor, to preach the Gospel, to build temples and to feed the hungry in our midst. I deprive a people, who will by and by inherit the earth, of so many blessings. Every yard of ribbon that I buy that is needless, every flounce, and every gewgaw that is purchased for my family needlessly, robs the Church of God of just so much. But it seems as though the people do not think of these things; they do not lay them to heart. Our wives and daughters seem to forget that they have responsibilities resting upon them in these respects. The conduct of a great many of them indicates a care for nothing but, "How much can I get? Can I get everything I want? I wish I could see something new, I want to pattern after it!" This manifests the spirit of the world, and a foolish, vain disposition. Not but that I am guilty myself, perhaps, of using means for my individual person that is not necessary; but if I do, will some of you kindly tell me? I recollect once, when preaching in England, that I passed through Smithfield Market, in Manchester, and I saw some very fine grapes just arrived from France. I spent a penny for some of them, but I had not taken half a dozen steps from the stand where I purchased them, before I saw an old lady passing along who, I could tell by her appearance, was starving to death. Said I, "I have done wrong in spending that penny, I should have given it to that old lady." I made it a practice, before leaving my office, of going to a drawer, taking out a handful of pence, in order to give to the numerous beggars which everywhere meet the eye in walking the streets in the large towns in that country, and in this instance I felt guilty at having spent a penny in

grapes, and I thought of it many times after. What else did I spend needlessly? Not much. "Well," but say some, "Brother Brigham do not you have good horses?" Yes, I do. Do you know where I got them? But some of them were given to me, and I thank God and those who bestowed them, and I use them prudently. But I would as lief my poor brethren and sisters would ride in my carriage as to ride in it myself. Yet in many things I may be to blame, and do wrong, but in many things I know that we as a people do wrong.

"Well, Brother Brigham, what shall we do?" I say make your own headdresses; here is abundance of material to do it with, and it is not right for me to pay out hundreds and perhaps thousands of dollars annually for needless articles of dress for my family. The same is true of my brethren. If that means were to go to gather the poor this season, it would bring many from the old countries. About this, however, I will say that it is rather discouraging to bring people here and to put them in situations to live and accumulate, and then they, as soon as they make a little means, lift their heel against God and his anointed. Nevertheless it is our duty to feed nine persons who are unworthy rather than to turn away the tenth, if he be worthy. It is better to bring ninety-nine persons here who are unworthy than to leave one that is worthy to perish there, consequently we say we will do all we can. They, whom we bring here, are agents for themselves before God, and they act for themselves.

But now, brethren and sisters, let us stop and again consider and think. Can we not sustain ourselves more than we do? I do not ask my sisters to make themselves sunbonnets and wear them and nothing else. I do

not say, all of you adopt some particular fashion and stick to that alone. This is not the question; the question is, will we stop wearing that that is so useless and needless? If we will, we can have scores of thousands annually to bestow upon the poor, to rear temples, to build tabernacles and schoolhouses, to endow schools, to educate our children, and to aid every charitable institution and every other purpose that will advance the kingdom of God on the earth.

This would be wisdom in us. What do we think about it? What do you say, young ladies—I mean all of you this side of a hundred years old—will you stop following the foolish fashions of the world, and begin to act like people possessing moral courage and good natural sense? If this is your mind, brethren and sisters, I ask you, young and old, to make it manifest, as I do, by raising your right hand. (A sea of hands was immediately raised.) Some, no doubt, feel ready to say, "Why, Brother Brigham, do not you know that your family is the most fashionable in the city?" No, I do not; but I am sure that my wives and children, in their fashions and gewgaws, cannot beat some of my neighbors. I will tell you what I have said to my wives and children; shall I? Shall I expose what I say to them on these points? Yes, I will. I have said to my wives, "If you will not stop these foolish fashions and customs I will give you a bill if you want it." That is what I have said, and that is what I think. "Well, but you would not part with your wives?" Yes, indeed I would. I am not bound to wife or child, to house or farm, or anything else on the face of the earth, but the Gospel of the Son of God. I have enlisted all in this cause, and in it is my heart, and here is my treasure. Some may say, "Why, really, Brother Brigham,

you almost worship your family; you think a great deal of your wives." Yes, I do, but, from my youth up, I never had but one object in taking a wife, and that was to do her good. The first one I had was the poorest girl I could find in the town; and my object with the second, and third, and so on to the last one was to save them. You say, "Do I humor them?" Yes I do, and perhaps too much.

Now, my brethren and sisters, a few words more. We have been striving for some time to get the people to observe the Word of Wisdom. But why do they not observe it? Why will they cling to those habits that are inimical to life and health? "Well," says a sister, "I cannot leave off my tea, I must have a cup of tea every morning, I feel so sick." I say then, go to bed, and there lie until you are better. "Oh, but it will kill me if I quit it." Then die, and die in the faith, instead of living and breaking the requests of Heaven. That is my mind about the sisters dying for the want of tea. With regard to drinking liquor, I am happy to say that we are improving. But there are some of our Elders who still drink a little liquor occasionally, I think, and use a little tobacco. They feel as though they would die without it, but I say they will die with it, and they will die transgressing the revelations and commands of Heaven, and the wishes of our heavenly Father, who has said hot drinks are not good.

Now let us observe the Word of Wisdom. Shall I take a vote on it? Everybody would vote, but who would observe it? A good many, but not all. I can say that a good many do observe their covenants in this thing. But who is it that understands wisdom before God? In some respects we have to define it for ourselves—each for himself—according to our own

views, judgment and faith, and the observance of the Word of Wisdom, or the interpretation of God's requirements on this subject, must be left, partially, with the people. We cannot make laws like the Medes and Persians. We cannot say you shall never drink a cup of tea, or you shall never taste of this, or you shall never taste of that; but we can say that Wisdom is justified of her children. Brethren and sisters, hearken to these things. I do not know that we shall have much time to talk about them; but take the little counsel given, and observe it. This is the place to give counsel to the people. Go home, Bishops and Elders, when the Conference is over, and observe what has been told you here. If we commence making our own bonnets, we shall find that we shall increase in other directions besides making leather for our boots and shoes, and cloth for coats and pantaloons.

It is very pleasant in passing through the Territory to have brethren in the various settlements say, "Bro. Brigham, Brother Geo. A., or Brother Daniel, come and see our store, or our shop; here are boots and shoes made from leather of our own manufacture;" and some are as fine looking as you can see anywhere. They are doing a good deal in this city, and also in other places. Some are making straw hats and bonnets, and others are endeavoring to promote other branches of home manufacture. This is very pleasant, but we want to see it more general in this great community. If it were so this season in the one branch of straw hat and bonnet manufacture we should not see the scores and hundreds of five-dollar hats brought here and sold, that are good for nothing in the world. They have no strength about them. The manufacturers of these hats pick up old cloth that is rotten and good for

nothing, and make hats of it, and the result is that the hats brought here have very little wear in them. They may look decent to begin with, but after being worn a few times they are shapeless and worthless. Let us go to work and make them for ourselves and save this expense. If we do this, we are wise; if we do it not, we are foolish.

We heard Brother Taylor's exposition of what is called Socialism this morning. What can they do? Live on each other and beg. It is a poor, unwise and very imbecile people who cannot take care of themselves. Well, we, in the providences of God, are forced to do a great many things that are very advantageous to us. Let us observe the Word of Wisdom, and also begin and manufacture our clothing. We are doing a good deal now, but let us do more. I have learned one fact that is very gratifying: A few years ago when we commenced our little factories here we could obtain no wool—the sheep were not taken care of. A soon as we commenced to manufacture cloth and to distribute it among the people, taking their wool in exchange, we found that the wool increased; and this season, if we had had the factory, in course of construction at Provo, finished, the supply of wool would have been so great that the factory would have been overstocked. Some idea may be formed of the great increase in the supply of wool when I state that the Provo factory, when running, will be capable of making perhaps ten or twelve hundred yards of cloth per day. This is pleasing. Let us get factories built. I find they are building South, and they are preparing to build North; and pretty soon you will see the brethren, as a general thing, dressed in home-made.

Some here are thinking, probably: "Brigham, why don't you dress in

home-made?" I do. "Well, have you got it on to-day?" No, but I want to wear out, if I can, what I have on hand. I give away a suit every little while, and I would like to give some more away if I could find anybody my clothes would fit. I travel in home-made and wear it at home. As for fashion, it does not trouble me, my fashion is convenience and comfort. The most comfortable coat that a man can wear in my opinion is what the old Yankees and Eastern and Southern people call a "warmus." Some of the people here know what I mean; it is something between an overshirt and a blouse, buttons round the neck and wrists. I have worked in one many a day. If I introduce the fashion of wearing them here who will follow it? I expect a good many would. I recollect that I wore one when Colonel Kane was here. Said he, "I am gratified to see that you do not ask any odds about the fashions, you have one of your own." My feelings then, as now, were, whatever, in Brother Brigham's judgment, is comfortable and comely is the fashion with him, and he cares nothing about the fashions of the world. There is a style of pantaloons very generally worn, about which I would say something if there were no ladies here. When I first saw them I gave them a name. I never wore them; I consider them uncomely and indecent. But why is it that they are worn so generally by others? Because they are fashionable. If it were the fashion to go with them unbuttoned I expect you would see plenty of our Elders wearing them unbuttoned. This shows the power that fashion exerts over the majority of minds. You may see it in the theatre; if you had attended ours recently you might have seen that that was not comely; you might have seen Mazeppa ride,

with but a very small amount of clothing on. In New York I am told it is much worse. I heard a gentleman say that a full dress for Mazeppa there was one Government stamp. I do not know whether it is so or not. Fashion has great influence everywhere, Salt Lake not excepted. No matter how ridiculous, the fashions must be followed. If it be for the ladies to have their dresses to drag

along the streets, or so short that they show their garters, we see it here; the same is true if they are sixteen or twenty-four feet round, or so tight that they can hardly walk. A great many seem to regard and follow fashion, with all its follies and vagaries, far more fervently than duty. How foolish is such a course. I have talked long enough. God bless you.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, JANUARY 8, 1871.

(Reported by David W. Evans.)

STIRRING TIMES—THE LATTER-DAY WORK.

In rising to address you this afternoon, brethren and sisters, I crave an interest in your faith and prayers, that I may be led to speak upon those subjects and to advance those ideas that shall be instructive to you and adapted to your circumstances and condition.

I have acted in the ministry since my boyhood, but whenever I am called upon to speak I do so with great diffidence and fear. I do not know that the feeling can ever be conquered entirely, in fact, I do not know that I wish that it could; for if a man could arise and feel perfectly capable, in and of himself, to speak to the edification of the people, judging by my own experience in the matter, I imagine that he would have but very little aid from the Lord. But if he rise depending upon the Lord, and not upon his own strength,

the Lord has promised to render that aid unto his servants that is necessary to enable them to testify to the truth, and to cleanse their garments of the blood of this generation.

There is no lack of topics or subject matter in dwelling upon the work we are engaged in; the range is an extensive one; but it needs the Spirit of God to select, out of the variety of subjects which it presents, those points, doctrines, and counsels that should be touched upon to edify the people in the circumstances which surround them. The older I grow, the more convinced I am that we as a people and as individuals need practical instructions in what may be termed our every-day duties. It is delightful to reflect and speak upon, and to sit and have held up before our minds the course pursued by those who were our predecessors in

the Gospel. It is also equally delightful, when inspired by the Spirit of God, to contemplate the future with its great events, which the prophets foresaw, and concerning which they have written so much.

As a generation, we live in a busy, stirring time—a time that is full of important events, one treading upon the heels of another so rapidly that we have scarcely time to contemplate the past—even the past of our own history; and we have but little time to look forward to the future, only as it is necessary to comfort and to cheer us. The work of God is rushing forward with extraordinary speed, and the Lord is operating in a most signal manner to bring to pass his great and marvellous designs and purposes; and to no eyes are these things clearer than to those of the Latter-day Saints, especially those whose minds are enlightened by the Spirit of God, and who seek for the inspiration thereof to guide them in their every-day affairs.

It has been frequently remarked that we as a people are entirely too egotistical; that we imagine that God, in his operations and dealings with the children of men, has selected us and made us the peculiar recipients of his blessings to the exclusion of the rest of the human family. I have heard it very frequently remarked, when conversing with persons respecting our views and doctrines, that we confine our attention entirely too much to ourselves and the little work with which we are identified, forgetting that we are but a small handful of the great human family. I have also heard it remarked that it was entirely too much to expect that a people, so insignificant as we are numerically, should anticipate the great results that we speak about very frequently, and which, from the writings of ancient prophets and of

those who have lived contemporaneously with us, we are led to anticipate will be fulfilled in our case. Men say, in speaking of us: "Do you Latter-day Saints, who in Utah and the adjoining Territories number probably one hundred and fifty or two hundred thousand, and it may be a few hundred thousand elsewhere, recollect; or do you ever consider, that the nation of which you form an integral part, numbers forty millions, and that there are hundreds of millions of human beings scattered over the face of the earth who are not of your creed? Do you recollect that you are very contemptible in point of numbers, influence and wealth and everything that constitutes greatness in the earth?" If we were disposed to forget these things there are those around us with whom we are brought into frequent contact, who take great and especial pains to remind us of our insignificance, so that I think there is no real danger of our entirely forgetting it. But though we are few in numbers, we declare that the oracles of God are with us, and that he has chosen the Latter-day Saints to be his peculiar people and has placed upon them his name, or the name of his Son Jesus Christ, and has called us to be ministers of life and salvation, to be the founders of a new order of things on the earth, and to be the means in his hands, as we firmly believe and testify, of effecting a wonderful revolution in affairs. Yet, while believing this, the Latter-day Saints are not so uncharitable as to imagine that they are the only ones with whom God is dealing, or that they are the only people over and towards whom his providences are being exercised. Such a thought has never entered into the hearts of those who are intelligent and reflecting in the Church of Jesus Christ of Latter-day Saints. It is

true that we believe and testify that we have been called to proclaim the everlasting Gospel in its ancient purity and simplicity, with the plenitude of its gifts and graces as enjoyed in ancient days; and that we have been called to lay the foundation of that work which is destined to grow, increase and spread until it fills the whole earth from north to south, from east to west. Yet we do not on this account arrogate to ourselves all the kindness, mercy, care, and goodness which God dispenses to his creatures on the earth; but we firmly believe that in every nation, and among every kindred, tongue and people, and, in fact, in every creed on the face of the wide earth of ours there are those over whom God watches with peculiar care and to whom his blessings are extended; and we believe that his providences are over all the works of his hands, and that none are so remote, friendless and isolated that they are not the objects of his care, mercy and kindness. This is our belief; and when we see the events which are taking place at the present time in Europe, when we hear of revolutions and wars, of nation rising against nation, of the various judgments and calamities as well as the various kindnesses and mercies that are bestowed upon and extended to the inhabitants of the earth, and to the various nationalities into which they are divided, we see in all these things the hand of our kind and beneficent Creator; we see his providences, we behold his going forth, and we acknowledge his goodness; and we also think that we can discern his overruling care and providence for the bringing to pass the great events of which he has spoken, which will eventually result in the emancipation of our race from the thralldom of evil under which it groans.

It is true, as I have already re-

marked, that God has called us out of the nations to be his peculiar people; but we are not the only ones who will be so called. The message which came to us and which we received and were made glad thereby, is sent to every kindred, tongue and people on the face of the whole earth. It has gathered us out to be the pioneers in this great work; but the call is not ended nor the period arrived when it shall no longer be proclaimed by our being gathered together. It is still in force, and has to be carried throughout earth's wide domain, until the reverberation thereof shall be heard in every land, and men of every nationality, tongue and creed shall have heard and had a chance to receive or reject the glad tidings of salvation which have been committed unto us.

The dealings of God with our own nation, the singular events which are transpiring at the present time on the continent of Europe, the revolutions that are taking place in Asia, and the wars and commotions that seem to convulse most of the nations of the earth, have all for their object, as we believe, the preparation of the way by which this great message can be carried more freely, and its principles declared more thoroughly to all the inhabitants of the earth. The Prophets looked down to the days of the future and they saw in vision that God would perform a great and mighty work in the midst of the inhabitants of the earth. They wrote about it, and some of the finest writing in the Bible contains glorious allusions to the last days, when God should stretch forth his arm in mighty power in the midst of his people and accomplish a great and marvellous work—a work that should be a wonder in the eyes of all people. The religious sects of Christendom, for hundreds of years, have looked forward

to the accomplishment of these predictions, and the hope of this has cheered them in their operations, labors, expenditures, and in every effort they have made for the redemption of the race and its enlightenment in the principles of Christianity. To accomplish the fulfilment of the predictions contained in the Bible they have used every means in their power; but they have not met with the success which they desired. Still, so firm has been their faith in these predictions, that they have persevered, although the result of their labors, take it as a rule, has not been of a cheering character. Tract societies, Bible societies, missionary societies, and societies of almost every kind and description have been organized with the best of motives, and with vast expenditures of means, for the purpose of fulfilling the predictions of the prophets concerning the inhabitants of the earth. But there has been a power lacking, there has been an influence wanting; there has not been that union, blessing of heaven and that providential combination of circumstances necessary to bring to pass the results desired. Man may toil, labor and expend his means and forces, and may bring to his aid all the wisdom of which he is the possessor to bring about divine results; but unless God give the increase, as the Scriptures say, his labors will be fruitless. This has been signally fulfilled in the results which we see around us at the present time in Christendom, for their efforts have not been crowned with success. Travel through the most Christian nations to-day, and there is no disguising the fact that they are the most deeply steeped in wretchedness and wickedness. It is true that men live in the midst of these things until they become so accustomed to them as to accept them as a necessary condition

of affairs. They may say it has been so from the beginning and will be so to the end, and to attempt to change this and to introduce a state of society without evil is utopian, it never can be effected. They accept the wretchedness, degradation, poverty, prostitution, and all the numerous evils that abound in the nations of which they are members, as something that cannot be removed—as the necessary consequence of our existence here on the earth. But the prophets have predicted that a time shall come when our race shall be emancipated from these evils, and when there shall be nothing to hurt or destroy in all the holy mountain of the Lord; when swords shall be beaten into ploughshares and spears into pruning hooks; when nation shall no longer rise against nation, and war shall be learned no more. The prophets have predicted that the time shall come when the knowledge of God shall cover the earth as the waters cover the mighty deep; and when man need no longer say to his neighbor, "Know ye the Lord," but when all shall know him, from the least unto the greatest. There is no doubt that, if anything in the Scriptures is true, these predictions are, and that they will be verified to the letter. But man, in his efforts to bring about this time, has labored without the concurrence of heaven, without the divine blessing resting upon his labors. He has run before he was sent; in his zeal he has undertaken measures for which he had no warrant. What, then, shall cure or bring the means of cure to our race? What shall ameliorate the condition of the human family? What scheme shall be adopted to bring to the earth the blessings which we are told it is our privilege to enjoy, at some period or other? Shall man seek to bring this about without

divine aid? Shall he undertake to effect these great changes and bring to pass this great deliverance without seeking the aid of the Supreme Being, who created the earth and the inhabitants thereof? Or shall he in humility bow himself in the dust, and await the dispensation of truth from heaven, await the bestowal of the light and knowledge necessary to enable him to accomplish these mighty works; and then, in faith, plant and water and wait upon God to give the increase?

I think that the course that we as a people have taken, is the course which all should take; I think it is the only proper and legitimate course for any individual and people to take. Men may say that we are deluded and that we deceive ourselves; they may say that our system is one of imposture. Whether this be so or not matters but little to the point in question; the course that we have taken, whether our system be divine or not, is the course which all should take. What we have done we have claimed to do under the inspiration and direct guidance of heaven. Every move that we have taken since our Church was organized, on the 6th of April, 1830, we claim has been by inspiration and under the guidance of the Almighty. On the day I have named our Church was organized by revelation. On that day the Church was organized and ministers chosen; Elders were endowed with, or ordained to, the Priesthood. They were sent forth by revelation, and commanded to go to this place and the other place, to this and to that land by revelation from the Lord. A message was given unto them, not from the Bible, or Book of Mormon; not from any written record, not a copy or transcript of some message carried by some previous generation of men; but an original message, direct to

them, to be conveyed by them to their fellow creatures; a perfectly original message, so far as this generation was concerned, delivered to them by the Almighty; and they were sent forth to proclaim it to the inhabitants of the earth.

They were commanded by revelation to gather together. A place was designated as a place of gathering. Circumstances favored the procuring of that place; but they were not allowed to remain in it. They were driven forth, and again they were guided by revelation to another place, and again they were driven forth and compelled to abandon their homes; and again another place was designated to which they should go; again they were driven forth, and again they were directed what to do, and they came to this land, guided by revelation, inspired by the Almighty, not knowing where they were going. Thousands started out on the plains without having the least idea where they would stop; they launched forth on the trackless prairies without any location ahead of which they knew anything; and when they reached here they settled by revelation; and since then, in our movements, in our settlements of various localities, in all our labors at home, going to the nations of the earth or returning therefrom; in our migrations, in sending out colonies, and in every variety of labor which we have performed we claim to have been guided by the spirit of revelation; and mark, my brethren and sisters, the wonderful results.

Have we had wealth? Have we had societies organized to aid us? Have we had popularity with or popular support from the nation? No, we have had nothing of the kind. We have stood alone, with none to aid, sustain, or comfort but God. Instead of aid from our fellow-

creatures we have had persecution; instead of comfort we have had reviling; instead of words of encouragement, we have, as it were, had deep damnation poured out upon our heads. We have had adverse circumstances to contend with, but we have also had that which is better than all the world can bestow—the aid of heaven, divine concurrence; we have had a combination of circumstances to aid us in accomplishing the objects for which we started out. The result is, we are in these valleys to-day—a people of varied nationality, of varied creeds and modes of education, and a people as utterly diverse in their original traditions and habits as men and women of our color could be. And yet, what do we see? Why, throughout all this range of valleys a people homogeneous, dwelling together in peace, love and union, and enjoying all the blessings promised to the people of God in the last days. I say all the blessings, but not in their fullness. We are but imperfect yet; we are not prepared for these blessings in their fullness; but so far as we are progressed and are prepared, they have been bestowed upon us; and to-day we present to the eyes of the world one of the most remarkable spectacles that can be seen.

Men may say, "Pooh, pooh, you Latter-day Saints are nothing! you are too contemptible for notice!" But our acts show that there is a power and an influence with us that the inhabitants of the earth elsewhere do not possess. We are looked upon as a social phenomenon in the earth; we are diverse from every other people; and our community is the object of attention and I may say of respect that its numbers do not entitle it to. Men from afar cannot cross the continent without coming to visit the Latter-day Saints. Why is this? It is because there is a feel-

ing throughout the earth that there is something remarkable connected with us, that we are not as other people are. What is it that distinguishes us from our fellows? What is it that distinguishes us from the average American, Englishman, Scandinavian, German, Swiss, Italian, or Frenchman, or from the average Asiatic? There is something; they feel it and we feel it; and that distinction is, we believe in revelation, we profess to be guided by revelation. We are peculiar when compared with the rest of the world, because all our movements are under divine guidance. We claim this, and we act upon it; we seek for it, and God bestows it upon us. It is our testimony, at least, that he bestows it upon us, for we see the results. We see what is not witnessed anywhere else on the earth.

As I have already said, tract, Bible and missionary societies have been formed, and the wealth of the nations has been poured into the hands of religious people, and spent lavishly and without stint, for the salvation of the human family; but where on the face of the earth can you find the fruits to be witnessed before me to-day, and that can be seen throughout the Territory of Utah. Why is this? Because, as I have said, they have labored without the concurrence of heaven; they have run before they were sent. But unto us, scattered, isolated individuals, this message from God came, and there being a spark of divinity within us, we received it and embraced it, and have endeavoured to live up to it, and God has blessed us and our labors. But after all, what we have done is very little.

I have told you what has been remarked here, time and time again, probably you have heard it, respecting our insignificance. I feel most sensibly that, so far as numbers are

concerned, we are a very insignificant people. But I will tell you a remark, which I believe is credited alike to the late Mr. Stephen Girard and to Commodore Vanderbilt, both great financiers, that the hardest money they ever earned was the first five hundred dollars they saved. Now the hardest thing in building up a people is to gain a foothold. We have gained this; we have gained and organized the first hundred thousand people. We have achieved a position that will render our future progress more rapid than in years past and gone. I fully expect to see the progress of this work in the future much more rapid than it has been in the past. I see the providence of God laboring to bring this about. Not to build up a people distinct from all the rest of the earth; not to build up some little, narrow sect or denomination; but this work and Gospel is to embrace within its fold all Earth's children, every son and daughter of God on the earth. That is its mission, and it will accomplish it. But it will spread with increased rapidity from this time forth. The foundation and corner-stones have been laid in tears, blood, and in much sorrow, but they are laid firmly, cemented by the sufferings, toils, faith and endurance of this people for the past forty years; and I trust that they are laid so deep that they will never be torn up, shaken or disturbed; and that upon them will a superstructure be reared of such strength, beauty and symmetry that it will be the joy and pride of the whole earth.

The labors of the Elders of this Church have not been confined to this land, but they have extended to England, Scandinavia, some little in France, a very little in Prussia, some in Switzerland; but vast fields yet lie before us that we have not touched,

and to which this message must go. The throes of revolution which Europe is now undergoing I look upon as the premonitory signs of that freedom that shall soon dawn on that continent. Then the Elders of this Church will go through Germany, France, Italy and Spain, and through every land in Europe; for the "sick man" will yet open his doors to hear the Elders of Israel, and Russia will unfold her gates and give them free entrance, and they will go forth declaring the glad tidings which God has given unto us to the oppressed of all nations, proclaiming unto them that God has established a government which will be the means of restoring to the earth the blessings for which mankind have sighed, panted and labored for ages in vain.

When the mind, inspired by the Spirit of God, contemplates the future, and sees the immense field which is widening before the Elders of this Church, I, for one, feel that it ought to stir up every one of us to the most energetic and resolute preparation for the great labor that is fast devolving upon us, and that we live to discharge. Our own land will yet be convulsed with revolution, for it contains within itself the seeds of dire misfortunes, which will yet come upon the unhappy Republic. We may deplore, mourn over and regret that such things do exist; but they do nevertheless, and we should be blind indeed did we shut our eyes to the fact, and fail to prepare ourselves for their accomplishment. There is before this people, connected with our own country, a destiny that is so glorious when we contemplate it in the future, that it is enough to dazzle and oppress the mind of man at the immensity of the labor that lies before us.

It may be said that this is all very foolish to think of or to talk about;

but it is no more foolish than it would have been, when driven, peeled and scattered, we were coming out of Illinois, to have said we should yet lay the foundation of a great State, such as we now behold in these mountains. I tell you, my brethren and sisters, that God has given to this people qualities which, in the contest of races, must tell. There are qualities connected with the Latter-day Saints, and principles connected with their system that, persecute and crush them out as you may, as long as the men live who bear the authority, and so long as the principles have a believer and practicer in the world, must live, survive, and have influence in the midst of the earth and upon the populations thereof. There is no disguising this fact! Little plotters, such, for instance, as the "ring" in this city, may fix snares and nets, and arrange toils, and think they are going to stop the work of God, ensnare the feet of the servants of God, and do wonderful things! Puny drivellers! they would raise their impious hands and tear down the throne of Jehovah, and attempt to impede the progress of his work; but, like others who have preceded them, they will be covered with shame and confusion and go down to dishonored graves, while the people whom they seek to oppress will continue to rise and increase in strength and power by the practice of those qualities which God has given unto us through revelation, until their influence will be felt, not only in Utah Territory, but from sea to sea, and give them time enough, and it will be felt throughout the length and breadth of the earth, and thus will the sayings of the prophets be fulfilled.

How else could they be fulfilled? Can you imagine any better plan than this that you begin to see unfold before us? Can you think of any

other way by which these predictions will be fulfilled? I can not. It is simple, natural and scriptural, and perfectly Godlike in my sight, and according to my limited ideas.

But as a people, we should endeavor, in the midst of all our troubles, difficulties, trials and temptations, to remember that we are God's people; that he has called us to be his, and we should put our firm faith and trust in him and leave him to work out the results. And, my brethren and sisters, if we are faithful to the truth which he has revealed to us, he will bring to us greater salvation than we ever conceived of, and will work out ways of deliverance of which we have never dreamed; for his word, which cannot be recalled, has gone forth through his ancient servants; and he is pledged to his servants in the days in which we live; and he is pledged to us, to sustain this work and to give it power and influence, and a foothold in the earth. And there never was a people who prayed with greater unanimity for any one thing, than do the Latter-day Saints that God will deliver his people from the hands of their enemies and give them the victory. These prayers will be heard and answered upon our heads, and, as I have said, we will see deliverance and salvation such as we never dreamed of.

I recollect very well, the feelings that were manifested here, I think it was last summer but one, by a scientific gentleman, who came into our city, and for the first time was brought into contact with us. He had known us when he was a boy in Illinois; now himself a professor in one of the Illinois colleges, and a man of some note in the scientific world. He had seen or heard something of our persecutions, and while in conversation with me he remarked, "Mr. Cannon, when I looked upon this

beautiful valley and saw these pleasant homes, and your people dwelling in contentment and peace, my heart was filled with inexpressible sadness; I could not repress my emotions, my eyes suffused with tears, and I wished from the bottom of my heart that you were somewhere else rather than within the confines of the United States, somewhere where you would not be subject to persecution; for I know the intense bigotry and hatred of feeling that are entertained towards you, and I know that it only awaits a fitting opportunity to re-enact the scenes that you have endured in the past." I appreciated the kindness of feeling which prompted the remarks, but told him that I viewed things differently from him. I was fully aware of the feeling of which he spoke, and knew that it existed in certain quarters; but I was also aware of one thing, which he (being an infidel) probably did not understand, and that was—there was a God in heaven who ruled, over-ruled and controlled all circumstances for the accomplishment of his own designs. I further remarked, "Suppose we were away from here, outside the confines of the United States, do you think we could live in any spot on the earth without attracting attention? Do you think that a people such as we are could go to any land, or into the greatest desert on the earth, and live there any length of time without attracting the attention of the world as much as we do now? Why, the thing is impossible. When we came to this region it was as much out of the way as any place on the earth could be. But after coming here we demonstrated that the soil of these valleys, by being watered artificially, would produce crops; and the result of our experiment, for experiment it may be called, is that all this interior basin, formerly looked upon as an

irreclaimable desert, is a choice land. The world once convinced of this, and population came to us, and the railroad came across the continent, and we find ourselves right in the centre of the great transcontinental highway. If we were to go into any other land it would be the same—we should attract population and wealth, and the eyes of mankind would be directed towards us; and were we to leave here we could not find a place where we should be more secluded than we have been here; but," said I, "we don't calculate to leave here; we think we have got to the right spot, and we calculate to remain, and the Lord will deal with those who seek to deal with us." He felt that there might be some destiny about it, but, being an unbeliever in God, he did not know anything about it, and did not allow himself to have any faith concerning it. Still he saw that we were a remarkable people, and said there might be a great future in store for us, some destiny, of which he and others, who merely looked on, might be very ignorant.

It is a truth, my brethren and sisters, there is a great destiny in store for the Latter-day Saints. Men may fight this work and persecute the people who sustain it; they killed Joseph, and thought they had destroyed the corner stones, as it were, of the fabric; and like the men mentioned in the parable, having killed the heir, they thought they could possess the vineyard, but they soon found out their mistake; and so it will be with every move that is made against the work of God—those with whom they originate will find they have made a great mistake. They will be disappointed in the results of their labors and operations, for God has spoken and his word will be fulfilled and this work will increase and progress. And the day will come,

though, as I have said, we may regret and deplore it, yet the day will come, and I would like the thought to be fastened, if possible, so deeply in every heart that when persecution and annoyance come upon us, you will not forget it—when the Latter-day Saints will be the only well-governed people on this continent, and in their midst will be found the only place where constitutional government will be preserved in its old purity and integrity. I know that this sounds strange, because the idea is that the “Mormons” are the most despotically governed people on the

face of the land. But I know that there is not another people to-day under the light of the sun, from the Atlantic to the Pacific, or from the Gulf of Mexico to the Canadas, who are so free in every sense of the word, men and women, as the Latter-day Saints, and who have greater liberty to do that which is right in their own eyes.

I see the clock, and I am reminded that it is time to quit. May God bless you, my brethren and sisters, and let his peace and preserving care be over you, in the name of Jesus. Amen.

DISCOURSE BY ELDER WILFORD WOODRUFF,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, MAY 6, 1870.

(Reported by David W. Evans.)

THE WORK OF GOD—AUTHORITY OF PRESIDENT YOUNG—KEEPING THE COMMANDMENTS OF GOD.

I believe this is the largest assembly of Saints or sinners, Jew or Gentile, that ever I saw together under one roof. There are very few of us capable of making such an assembly hear, unless it is very still; and when persons have come from twenty to two hundred and fifty miles to attend Conference, it certainly is important that we give them a chance to hear what is said.

It is true that God has set his hand in these latter days to bring to pass his act, his strange act, and to accomplish his work, his strange work—that truth should spring out of the earth, and righteousness look down from heaven; and it certainly would

be strange if these things were not performed. The Supreme Ruler would not be like a God who had created a world like this and peopled it if he let it go at random, without any purpose or plan for the benefit and salvation of the children of men.

I want to say a few words on this subject. I consider that the work we now see taking place in these mountains, and which has been going on from the time this Church was organized, is but carrying out the great plan of our Father in heaven—that plan which was ordained from before the foundation of the world. In fact there is no dispensation that has been looked upon with as much

interest by all the prophets of God and inspired men, from the day of Joseph Smith, as that in which we live, in which the Zion of God is being built up, and the earth is being prepared for the coming of the Son of Man.

Isaiah, in looking by prophetic vision to this day, makes use of very strong language in endeavoring to express his feelings in relation to it. In one instance he says, "Sing, O heavens, and rejoice, O earth! Break forth into singing, O ye mountains, for the Lord has comforted his people, and will have mercy on his afflicted yet." Zion says, "The Lord has forsaken me, my God has forgotten me." "Can a woman forget her sucking child, that she should not have compassion on the son of her womb?" "Yea," the Lord says, "a woman may do that," but he will not forget Zion. Says he, "Zion is engraven on the palms of my hands, her walls are continually before me."

Now this Zion of God has been before his face from before the foundation of the world, and it is no more going to fail in the latter days than any of the purposes of God are going to fail, hence I look upon this work as the work of God, and it makes no difference to the Lord Almighty, nor to his Saints, what the world may think or do about it, or what course they may pursue with regard to it; they cannot stop its progress, because it is the work of God. If it were the work of man it would not exist as it does to-day. If God had no hand in this work, we should not have seen this assembly here to-day in this Tabernacle, nor this Territory filled with cities and towns. But being the work of God, he asks no odds of any nation, kindred, tongue or people under the whole heavens, any further than they are willing to

keep his commandments and do his will; for as the Lord God Almighty lives, so true will the work, the foundation of which has been laid in these latter days, increase and continue until its consummation is effected, and the great Zion of God is established in beauty, power and glory, and the dominion of the kingdom of our God extends over the whole earth.

Joseph Smith laid the foundation of this work; he was chosen by the Lord for that purpose, and was ordained by prophets and inspired men who formerly held the keys of the kingdom of God upon the earth. They laid their hands upon his head and ordained him to the Priesthood, and gave him power to unlock the heavens and to administer the ordinances of the house of God upon the earth. This work he performed in the face of difficulty, persecution, opposition and oppression; but the hand of God sustained him. He knew what few men or people on the whole face of the earth know—that God lives, and he also knew that the work whose foundations he laid was the work of God.

This is what has sustained President Young through all his labors. Many men have looked upon him, and, in consequence of outside pressure, have expected him to say this, that, and the other; but all the time he has taken a straightforward course, walking in the path pointed out by the God of heaven; and that same hand has sustained him and you and me and every good and virtuous man and woman on the face of the earth who has listened to the commandments of God.

Isaiah and other prophets saw in vision much concerning the building up and establishment of the latter-day Zion of God upon the earth. They saw the people gathering from

the nations of the earth to the mountains of Israel; they speak of a great company coming up to Zion, the women with child and her that travailed with child together; and a great many other things in relation to the internal workings of the inhabitants of Zion in building up the kingdom of God they do not mention, whether they ever saw them or not. Isaiah has not written concerning many of these things, neither has anybody yet that we know of. Perhaps when the remainder of the plates, which were delivered to the Prophet Joseph, and which he was commanded not to translate, come forth, we may learn many more things pertaining to our labor on the earth which we do not know now. But be this as it may, all this internal work is left for the Holy Ghost to reveal to the living oracles, as they guide, lead, dictate and direct the people day by day. This is one thing I want to say to my friends and to the Saints of God, that without the Holy Ghost, without direct revelation and the inspiration of God continually, Brigham Young could not lead this people twenty-four hours. He could not lead them at all. Joseph could not have done it, neither could any man. This power is in the bosom of Almighty God, and he imparts it to his servants the prophets as they stand in need of it day by day to build up Zion.

I want to say to my brethren and sisters that President Young is our leader; he is our lawgiver in the Church and kingdom of God. He is called to this office; it is his prerogative to tell this people what to do, and it is our duty to obey the counsel that he has given to-day to the sisters and the brethren. We, as a people, should not treat lightly this counsel, for I will tell you in the name of the Lord—and I have watched it from the time I became a member

of this Church—there is no man who undertakes to run counter to the counsel of the legally authorized leader of this people that ever prospers, and no such man ever will prosper. Many things I might name, if it were wisdom to do so, to prove the truth of this statement, but you may watch for yourselves, and you will find that all persons who take a stand against this counsel will never prosper.

A great deal has been said with regard to guiding this people in temporal matters. I ask you in the name of the Lord, who is called to guide the temporal affairs of this Church and kingdom, for its advantage, redemption and exaltation, as pure as a bride adorned for her husband, if it be not that man who is placed as the lawgiver and leader of Israel? There is no man on the footstool of God who has this authority but him who stands at the head; and his Counsellors and the Apostles, Bishops and Elders ought to be co-workers with him, and they should work together in carrying out his counsel. And when counsel comes we should not treat it lightly, no matter to what subject it pertains, for if we do it will work evil unto us. Co-operation, it is well known to every Saint who has his eyes and ears open, has brought much good to Israel, yet from the very commencement of it there has been more or less discontent and dissatisfaction felt and manifested towards it; but there is not an individual who has attempted to work against it but who has lost the Spirit of God unless he has repented. It is so in all things, as every one of us who has had experience in this kingdom has seen over and over again. No man has ever prospered by this course, but if he has continued it he, by and by, has gone downward instead of upward; no such man ever received and gained

to himself honor by taking such a course, and no man ever will. They may try it as often as they wish; no matter whether they are insiders or outsiders, every man who undertakes to fight against this work and people will, in God's own time, receive chastisement at his hand. Many who have done so, have been cut off, and others will follow. This is true, whether it is in regard to following counsel or not. We cannot treat lightly the counsel of God without incurring his displeasure.

Does any man or woman wonder that President Young leads out, and calls upon us to follow, in directing temporal affairs? What would become of us and Zion if there were no one to give counsel in temporal matters? We could not advance if such were the case; but we have been guided so far by the servants of God and the Spirit of God. We have been dull scholars perhaps in a great many things, but I thank God that it is as well as it is with us to-day. The organization of this Church took place forty years ago with six members, and here is a congregation that would make two thousand branches of the Church as large as the first branch that was established, and this is only one congregation, while we have 600 miles of towns, villages and settlements in this Territory. It is progress all the time. Why? Because it is the work of God. No one can stand in the way of the work of God in safety. The Lord is not dependant upon any man on his footstool; if one man will not do his bidding, another will. He gives his law to all men, and inasmuch as they reject it they are under condemnation.

I fear not the world. We are the only people under heaven who are one, and we are not half as much one as we ought to be; we have to im-

prove. We are the only people in the whole Christian world who make any pretensions to oneness in building up the Zion of God on the earth. We profess to be one in the Gospel, and we have to become so in temporal matters. We have to become of one heart and mind in giving attention and obedience to the counsel of God in all things, both spiritual and temporal. Zion has got to advance; she has got to rise and shine and put on her beautiful garments. She is advancing and has been from the time of the organization of this Church, and she will continue to do so until the winding up scene.

When I look at the blessing of the Gospel of Christ, and at the blessings which we as a people enjoy; when I look at the glorious principles which God has revealed for the exaltation and glory of man, I rejoice in them, and ask who will obey them? I feel that we ought to be thankful to God day and night; we should be humble and always ready to listen to counsel. Let us go to and carry out these principles. "If ye love me, keep my commandments," says the Lord Jesus. President Young preached on that subject a few Sabbaths ago, showing that however great our professions as Saints may be, they are vain unless we keep the commandments and counsels of the Lord given unto us. What are they? We have the moral law and we have the Gospel in the Scriptures; but there are commandments and ordinances, and there is counsel which we have to observe which are not contained in the Bible, in the Book of Mormon, or in the Book of Doctrine and Covenants. In fact there is very little there in regard to our work and labors here as a people.

The Lord has put into our hands the power to build up this great Zion, which all the ancient prophets re-

joiced in and prophesied about. What manner of people ought we to be who are called to carry out this work? We ought to be the Saints and children of God in very deed. Our hearts ought to be open and prepared to receive instruction, light and truth, and to carry out all principles which may be communicated unto us by the servants of the Lord. The counsels we have had to-day are of great value to the Latter-day Saints. By and by Babylon will fall; in a little while "no man will buy her merchandise," and the sooner we are prepared for the changes which are about to take place in our nation and in the nations of the earth the better for us. We are all interested in the welfare of Zion. Our wives, daughters and sons are interested in the welfare of the husbands and fathers, and the children in that of the parents; and we all should be interested in each other's temporal and spiritual labors, and there should not be a selfish feeling on the part of any portion of a family—"I do not care what becomes of this, that or the other, if I can only get what I want myself." This is selfishness, it produces disunion and is inconsistent with the profession of a Saint of God. We should labor, each and every one of us to put such feelings from our hearts, and then we, in our family organizations, should strive to promote the general interest of the members thereof; but the interest of Zion and the kingdom of God should be first with us all the time, for we are all members of that kingdom and its welfare is ours.

I consider that we are in a position in which we have every chance to do a great deal of good in our day and generation, we have every chance to work with the Lord, every chance to fulfil our mission and calling here on the earth. We have every chance to build up the Zion of God. I rejoice

in the faith that has been manifested by those who have charge of the affairs of the kingdom of God, in the revelations of God. By their works they have manifested their determination continually to carry out the commands of God. "Who am I," saith the Lord, "that I command and am not obeyed?" "Who am I," saith the Lord, "that I promise and do not fulfil?" The Lord has never made a promise to the children of men but what he has fulfilled it; and all the promises that the Lord has made and all the revelations that have been given by the inspiration of the Holy Ghost, will have their fulfilment, and we have nothing to fear. As President Young said a few Sabbaths ago, the only thing we need fear is that we shall not keep the commandments of the Lord. Let us keep the commandments of God and then we shall have power with him; the word of the Lord will sustain us and he will fight our battles. "Vengeance is mine, I will repay," saith the Lord. We need have no fears with regard to the future. The Zion of God is before his face continually. He has laid a foundation and he will build upon it, and his Saints will build upon it; and thousands and tens of thousands of the meek of the earth will yet take hold and become co-workers in the great work of God. I feel, myself, as though we should lay these counsels that we receive to heart; we should not treat them lightly. We have been called upon by the Lord and his servants to keep the Word of Wisdom; it is time we did it. Wherein we have failed in these things in the past we should try to improve.

I rejoice in this work, I rejoice in the Gospel of Christ. I rejoice that we live in a day when we have inspiration, when we have prophets, Apostles and inspired men to lead us,

and when we are made partakers of the blessings of the kingdom of God upon the earth. It is safe for us to pursue that course wherein we can walk in the light, and we need not find fault with the principles of the Gospel because any brother does that which we cannot endorse. It is for us, each of us, individually, to see to our own conduct, and never follow the errors of others. It is not difficult to find them in our own conduct. We should all bring this home to ourselves.

I do hope that the sisters, generally, and the Female Relief Societies in particular, will listen to the counsel that has been given to-day, and that they will go to and establish braiding schools in all their societies, where the young ladies may be taught to braid straw. President Young has called upon them to do it from time to time. It is true that he has not always commanded them, in the name of the Lord, to do thus and so, and this has been a great blessing to Israel. We have been governed by counsel instead of commandment in many things, which has been a blessing to the Saints, for "he that is commanded in all things" and obeyeth it with slothfulness and not a willing mind, is not qualified before the Lord as that man is who, having the power within him, bringeth to pass much righteousness without being commanded in all that he does.

I feel thankful for the blessings that we enjoy. The Prophet Joseph was called an idler and a gold digger. We have been called a great many things—such as lazy, indolent, and many other things discreditable. Why, every man possessing reason and judgment, who knows anything about the Territory of Utah, will at once pronounce such assertions nonsensical, for this city and every portion of the Territory bear witness to the untiring

labor and industry of the Latter-day Saints, and the people, as a general thing outside, are beginning to give up the idea that we are an idle people. They formerly found a great deal of fault with Joseph Smith, because they said he was a gold digger; but since then nearly all the Christian world have turned gold diggers. Hundreds of thousands of them have run into this western country to dig gold; and, while they formerly found fault with us for digging gold they have latterly found fault because we do not dig it. I hope and trust that all the accusations of wrong brought against us in the future will be as groundless as those of the past. Let us show our faith by our works, let us show to the Lord our God that we have faith and confidence in his word and works.

We have to become united as a people in all our labors—in our agriculture, manufactures, and every branch of our temporal labors. It is of great importance to the Latter-day Saints that they should unite together on the principle of co-operation. Where this is not done we still ought to try individually to manufacture all we can. I was pleased, a few days ago, while paying a visit to Jennings's shoe factory, to see the large number of home-made boots and shoes, many of which were made with machinery which had been imported for the purpose. This should be done wherever it is possible; the people should co-operate and import labor-saving machinery, so as to be able to compete with foreign manufacturers of goods of all kinds. President Young has set an example in introducing carding machines and in establishing factories here. He has done all he could in this direction, and we should follow in the wake as far as we can. I know that God will bless the people by doing this.

I do not wish to occupy any more time. I feel to say God bless you. Lay these things to heart. Let us lay hold and build up Zion. Let us realize that we are the children of God, that he is at work with us and that we are at work with him. It has been said that the Lord and a good man are a great majority. He has got a great many good men on the earth, and he is gathering them together to build up Zion, to carry out his work and to do his will. He will also control the course of human events so as to forward his purposes.

He holds the destinies of the nations in his hands. He holds Zion in his hands and he will carry out his work and do all he has promised. Those who fight against Zion fight against God, and he will break every weapon formed against his kingdom, and will bring his people triumphant over every obstacle, and finally give them eternal life, which is the greatest of all the gifts of God. May God grant that it may be bestowed upon us by our faith, works, and labors, through his mercy and goodness, for Jesus' sake. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, MAY 8, 1870.

(Reported by David W. Evans.)

CHARACTER AND CONDITION OF THE LATTER-DAY SAINTS—INFIDELITY— THE ATONEMENT—CELESTIAL MARRIAGE.

We have now been together in a Conference capacity for four days. It seems a very short time; we would like to stay a little longer, if it were prudent. This is the place to give general instruction to the Latter-day Saints. It is good when the Saints meet together to look at each other, to hear the brethren bear testimony of the truth and to feel the fellowship of the Holy Ghost. This makes our hearts joyful and glad. It will be prudent for us now to bring our Conference to a close, and, after I have spent a few minutes in speaking, we shall adjourn until the 6th of next October, at ten o'clock in the morning, at this place.

There are many things which we would like to talk about; I would like to do a great deal of talking if I had the opportunity and were able to do so. There are many little items pertaining to what are called temporal matters, which it would be well for the people to understand in order to promote their happiness here on the earth and to aid them in securing eternal salvation. It is not those who are hearers of the word only who are blessed and who secure to themselves the blessings of eternal life; they who secure eternal life are doers of the word as well as hearers. If we hear the word and do not perform the labors indicated by it, it will

profit us nothing. To hear the word, as the Latter-day Saints do, and then to perform the labor devolving upon them, requires a great deal of wisdom; and to bring the people up to this standard much labor and instruction from the Elders is necessary.

If we can remember what we have heard at this Conference, and carry it out in our lives, it will profit us. I hope and trust that we may. Let us apply our hearts to the wisdom that has been exhibited before the Conference, and observe the little duties of every-day life, that we may be prepared to receive more. It is not possible for a person to learn all the will of God in an hour, a day, or a week; it requires much time and attention to do this. The Lord gives a little here and a little there, a precept now and a precept again, and by close observance of these things in our lives we grow in grace and in a knowledge of the truth.

We are thankful for the privilege of talking a little. We ought all to be very thankful that we have the privilege of the Gospel and of the ordinances of the house of God, for by applying them to the duties of life we can increase in knowledge, wisdom and understanding. We are thankful to see the increase that there is in the midst of the people.

You very well know that it is said by many of those who wish to traduce the character of the Latter-day Saints that we are a poor, miserable, ignorant people. If we are, there is a great chance for improvement. We will acknowledge that we are very ignorant, and that the Lord has taken the weak things of the world to confound the wisdom of the wise. He has picked up the poor of the earth and brought them together, because they seek after him; while the hearts of the rich and the proud, the high and the noble, are lifted up, and they

cannot hearken to the principles of the Gospel and receive them and obey them. They feel themselves too good; they know too much; while the poor and needy, those who suffer from hunger and nakedness, and from hard labor and taskmasters, are the ones who naturally seek after the Lord. The Lord is just as willing to bless and to pour out his Spirit upon the king on the throne as upon the beggar in the street; but the king has sufficient—he does not feel after the Lord; but the beggar cries unto the Lord for his daily bread. Hence the Lord gathers the poor. When we are gathered together, if we will improve ourselves, by and by we will be filled with wisdom.

When we look at the Latter-day Saints and remember that they have been taken from the coal pits, from the ironworks, from the streets, from the kitchens and from the barns and factories and from hard service in the countries where they formerly lived, we cannot wonder at their ignorance. But when they are brought together they soon become scholars. Many of them become farmers and merchants, and they soon learn to procure a sustenance for themselves and families, and gather around them the necessaries and comforts of life. They also learn the object of their being, of the creation of the earth, and how to organize the elements so as to subserve their own wants and necessities. This is a blessing, and we are proud to see the industry of the Latter-day Saints, and also their improvements and faithfulness. If we are ignorant, let us become wise; if we are poor, let us gather around us the comforts of life. I look around among my brethren and I see scholars. The world say we are ignorant; we acknowledge it, but we are not as ignorant as they are, although they have had opportunities

of education perhaps that many of our brethren have not had. We study from the great book of nature. We are driven to this of necessity. Where is there another people who have done what this people have done in these mountains, by way of making improvements in their own midst—upon the soil and in their cities and towns. They are not to be found on the face of the earth. If this is not intelligence—if this is not good, hard, sound sense, I wish somebody would come and teach us a little. If we are taken from the poor, ignorant, low and degraded, and make ourselves wise and happy, it is a credit to us.

There are causes for this which some may not have thought about. I often think of them. You take, for instance, a father, who has, say, four, ten or twelve sons. He may have abundance to dispose of to each and every one; but he dislikes some particular one, and perhaps feeds and clothes eleven, but the twelfth, whom he hates and despises, he turns out of doors to provide for himself. This one son goes forth weeping, and says, "I am forsaken of my father and his house; now I have to look after myself. I have the earth before me; I have to live; I do not want to kill myself, and as I have life before me I certainly must make my own future. I will go to work and accumulate a little of something, so that I can purchase me a piece of land. When it is purchased I will put improvements upon it. I will build me a house; I will fence my farm; I will set off my orchard and plant out my garden; and I will gather around me my horses, my cattle, my wagons and carriages, and I will get me a family." Pretty soon here is a boy who knows how to live as well as his father does. How is it with the rest of the family? They are fed and clothed by their

father; they know not where it comes from nor how it is obtained, and they scarcely know their right hand from their left with regard to the things of the world.

This illustrates the history of this people. We have been under the necessity of learning every art—to cultivate the soil and how to provide for our own wants under the most adverse circumstances. We have been compelled to do this or go without, for none would do it for us. We have been forced to study mechanism, all kinds of machinery, how to build, and how to provide and take care of ourselves in every respect. I thank the parent and the boys for turning us out of doors. Why? Because it has thrown us on our own resources, and taught us to provide for ourselves. We have a future before us, and God will take care of us. In my meditations I say, "Shall I complain of father? No. I will not complain at all, he has done the best he could for me, though he knew it not. If he had made my house, opened my farm, planted my orchard, seen to my planting and ploughing as well as the gathering; and then had brought my food to my chamber and appointed a servant to feed me, what should I have known about getting my living? How could I have known anything about raising fruit or anything else? I could not have known. I might read books until Doomsday, and unless I apply the knowledge thus obtained I should know but little." Without the application of knowledge acquired by reading, it makes mere machines of us; we can tell what others have done, but we know nothing ourselves. Then speak evil of no man, and acknowledge that it has been a blessing to us to be cast aside and compelled to take care of ourselves.

When we left our homes in the

East and started for the Rocky Mountains the feeling in regard to us was, "There is starvation before you Mormons; but if you do not die of starvation the Indians will kill you." We knew that they would do no such thing; we knew that we could live when we got here, and we also knew that we could travel twelve or fourteen hundred miles with our cows, calves, colts, lame cattle, our seed grain and provisions and farming utensils on wagons, carts and handcarts, without an ounce of iron on some of them. It was said that we could raise nothing when we got here; but I said, "We will wait and see; we know that God has led us out here, and we will wait and see what he will do for us." You can see what he has done, and thank his name and be humble. Shall we speak evil of others? No. Why? Because the result of their treatment towards us has made us better and greater than we could have been otherwise. It has brought us closer together than we could possibly have come without a great deal more revelation than we have had. Our enemies have pushed us together; and it is excellent to be surrounded by circumstances that will bring us close together. We learn then whether we have fellowship one for another. Let us thank God, and speak evil of none; and instead of finding fault with father, let us thank him for turning us out of doors, for we have learned a great many useful lessons in life that we could not have learned without. We can read just as much as the inhabitants of the earth, and after reading we can practice a thousand times more than many of them.

I wish now to say a few words in relation to a subject which is attracting the attention of thousands of people in the world. I refer to what is termed infidelity. We are very

well aware that a statement made in reference to this matter in this Conference is true—namely, that the inhabitants of the earth are drifting, as fast as time can roll, to infidelity. I do not profess to know a great deal; but some things I do know. Shall I take the liberty of telling you the story of the boy who went to the mill? He was looking at the miller's hogs, which were very fat, clean and fine. The miller came out, and, seeing the boy attentively observing the pigs, said to him, "What are you thinking about?" Said the boy, "I was thinking that millers have fat hogs." "Were you thinking of anything else?" said the miller. "Yes." "What was it?" "I do not know whose grain they are fed on," said the boy. I take the liberty of telling this story for illustration. Some things I do know and some I do not know; if I do not know whose grain the pigs eat, I do know that there are some fat hogs.

What shall I say with regard to infidelity? I do not know a great deal, but I say that a man has not good common sense who denies his Maker; such a man is not endowed with reasoning powers. I hold this book in my hand, and I say that for its production from the crude element it required a type founder, paper maker, printer and a book binder, and by their united exertions the book was made. But the infidel bases his argument on the principle that the book is here without a producer—that no type founder, paper maker, printer, nor bookbinder was necessary. Is not a man who argues on this principle a fool? If he is not he comes pretty near it.

There are a great many who say that there is no embodiment of the Deity. Our Christian brethren almost deny the existence of a God; but it is in word only; they do not feel it

in their hearts, they do not mean any such thing. They are like the people of whom Paul speaks, who had temples reared to the unknown God. The Christians do not know anything about God, neither does the infidel. The Christian world say, "We believe in a God who has no body." You do not believe in anything of the sort, Christian world! You think you believe it, but it is only tradition with you. Your fathers told you that God has no body; the priests told them; the schoolmasters have joined in the endorsement of the same ridiculous idea; it is also written in your church creeds; but, when you let common sense have place in your hearts, you do not believe in any such nonentity or nondescript as a God without body, parts or passions.

But foolish and absurd as is such an idea, it is not so ridiculous as that of the infidel. The Christian world, while virtually declaring that God is nothing, also declare that the world was created by him; but the infidel says the world had no creator, it is the result of chance. Now I defy any infidel, or any other person on the face of the earth, to prove that anything can be made or exist without a maker. The world and all its various grades of organized denizens, from the lowest forms of vegetable or animal-life, up to man, the lord of creation, were framed and made, or they would not have been here.

I just want to say with regard to infidelity, it means nothing more nor less than to disbelieve anything we have a mind to. If we disbelieve in the existence of the Eternal, as an embodiment or personage, we are infidel on that point. If we disbelieve in the efficacy of the blood of the Savior and his atonement, we are infidels on that subject. I wish to say, however, to the Christian world, that the moment the atonement of

the Savior is done away, that moment, at one sweep, the hopes of salvation entertained by the Christian world are destroyed, the foundation of their faith is taken away, and there is nothing left for them to stand upon. When this is gone all the revelations God ever gave to the Jewish nation, to the Gentiles and to us are rendered valueless, and all hope is taken from us at one sweep.

What proof have you, Infidels, that Jesus is not the Christ? What proof have you of the negative of the existence of God the Father, or of Jesus as the Mediator, or of the Holy Ghost as God's minister, or of the gifts and graces that God has bestowed upon his people? None at all, not the least thing in the world. Is there anybody living on the earth that has the proof of the affirmative? Yes; we have. We have proof that God lives and that he has a body; that he has eyes, and ears to hear; that he has arms, hands and feet; that he can walk and does walk. He has declared himself to be a man of war—Jehovah, the great I Am, the Lord Almighty, and many other titles of a like import are used in reference to him in the Scriptures. But take away the atonement of the Son of God and the Scriptures fall useless to the ground.

How is it, Infidel, have you any proof that Jesus did not die for the sins of the world? No; not the least, any more than you have proof that there was no need to go to the mountains to cut the timber used in building this house, or to quarry the rock of which the pillars of this house are composed. How is it, Mr. Infidel, have you any proof of the non-existence of Him who rules and reigns in heaven, and who controls the destinies of the earth? No; not the least. But you say, "I do not believe it." That is your affair

only, nobody cares about that.

Infidelity extends to other subjects besides the existence of God and the atonement of the Savior. Some are infidel on one point and some on another. I want to say that so far as a God without a body, parts and passions is concerned, I am a complete infidel. The God whom I serve has got eyes, ears, nose and mouth. He has hands to handle; his footsteps are seen in the midst of his people, and his goings forth among the nations; and he who has the Spirit of the Almighty can see the providences of God and behold his ways. I ask the infidel if he has any proof that I do not enjoy that Spirit? I have proof that I do. What is that proof. The peace, light and intelligence that I enjoy, which I have not obtained from the infidel, from reading books, from going to school, nor from studying the wisdom of any man that ever lived on the face of the earth. "Where did you obtain it?" says the infidel. From heaven, from the fountain of light and intelligence. "Where is your wisdom?" again says the infidel. Here, right before me, teaching the people how to be saved, how to live, and to live with each other; how to improve their minds; how to govern and control themselves. It was so with Joseph Smith, in his day. So it is to-day; how else could it be done? Who can gather the people from the nations in their poverty and ignorance and fill them with light and intelligence, teach them how to live, what the earth is and what it is for, make them understand that God is our father, Jesus the Mediator, and that we belong to the highest intelligence that there is in existence, and that we are the natural offspring of God the Father? God only can do this. Yet the infidel will say there is no God, that we are creatures of to-day,

that we had no existence before this, and that when this is over there is nothing after. And following down the chain of his reasoning, he will say there was a time when there was no earth, no stars, no worlds, no anything. Well, I know there never was such a time. That is faith against faith, declaration against declaration. What a pitiful condition it would be for all space to contain nothing! To suppose that element, worlds, men, the grass of the fields, or the trees of the forest were created, is all folly! They are from eternity. It is equally vain to imagine space empty! There is no space without a kingdom, neither is there any kingdom without space, and they are from everlasting to everlasting. "How do you know it?" asks the unbeliever. By the revelations of God, by the revelations of the Lord Jesus Christ. "How do you know how to teach the people to control themselves and make them of one heart and one mind?" By the revelations of the Lord. Well, then, I guess we will sing and pray and serve our God and keep his commandments; and I rather think that Zion will prosper. That is my opinion.

While the chapter from the prophecies of Daniel was being read, showing the plans and schemes of those who sought to entrap Daniel, and their miserable end, I was thinking how wise (!) men were in those days. How wise were those great captains, counselors and presidents! Could they not foresee that they could not overthrow Daniel? No, they could see no further than to believe that if the King would sign the decree that no petition should be presented to any potentate, on, above, or around about the earth, but to himself, for the space of thirty days, they would entrap and destroy Daniel. What was the result? Just as quick as they commenced their

special legislation against Daniel the Lord commenced special legislation for him and against those who got him into the lion's den. The final result was that Daniel lodged with the lions over night and came out unscathed, not injured in the least; the lions lay there peaceable when the stone was rolled away, and those who had caused him to be thrust there were condemned to take the place he left, and the lions devoured them. They could not foresee what Daniel could; he could have foretold their destiny, and that the legislation of the Lord Almighty would be a little above the special legislation of which they were the authors against him.

Brethren and sisters, will you keep the Word of Wisdom, say your prayers, observe the Sabbath, speak evil of no man, and strive to be humble and faithful in all things? If you will, we shall be one by and by; we are not yet. We must overcome the love of the world. He that hath the love of the world hath not the love of the Father. He that loves the things of the world loves not the kingdom of heaven on the earth. Whosoever serves mammon cannot serve God. We must let these things go out of our affections, then lay hold of the principles of eternal life and sustain the kingdom of God on the earth, or else we shall go by the board. If we jump over, we shall certainly sink, and if we stay aboard Zion's ship, we can do no more than sink, and it will be just as well if Zion's ship sink to be aboard as to jump overboard and sink. We had better stay aboard, she may go into harbor; and I can promise you in the name of Israel's God that she will go there safe and carry every one of her passengers. Will we be humble and faithful? I trust we will. I hope—I pray you, brethren

and sisters, let us be humble, be faithful to our God, our religion, and each other.

I will say a few words on a subject which has been mentioned here—that is, celestial marriage. God has given a revelation to seal for time and for eternity, just as he did in days of old. In our own days he has commanded his people to receive the New and Everlasting Covenant, and he has said, "If ye abide not that covenant, then are ye damned." We have received it. What is the result of it? I look at the world, or that small portion of it which believes in monogamy. It is only a small portion of the human family who do believe in it, for from nine to ten of the twelve hundred millions that live on the earth believe in and practice polygamy. Well, what is the result? Right in our land the doctrine and practice of plurality of wives tend to the preservation of life. Do you know it? Do you see it? What is our duty? To preserve life or destroy it? Can any of you answer? Why yes, it is to perpetuate and preserve life. But what principle do we see prevailing in our own land? What is that of which, in the East, West, North and South, ministers in their pulpits complain, and against which both gentlemen and ladies lecture? It is against taking life. They say, "Cease the destruction of pre-natal life!" Our doctrine and practice make and preserve life; theirs destroy it. Which is the best, saying nothing about revelation, which is the best in a moral point of view, to preserve or to destroy the life which God designs to bring upon the earth. Just look at it and decide for yourselves.

This house is very large, but as a general thing the people have been very attentive, and they have tried to keep as still as possible. Still, I

believe they can improve a little. I think that many of our sisters who have children can stay nearer the doors, and then, if they cannot prevent their children crying, they can step out. I do believe they can stop their whispering. When there is anything said from this Stand that pleases or displeases you, you turn to your neighbor and whisper, and the next one does the same, and directly there are a few thousand whispering, creating a noise like the rushing of many waters. Then you scrape your feet a little, and the many little noises are like the dust that composes the mountains and the whole earth. Every person should be silent when we meet here to worship God. Remember and try to keep perfectly quiet, and do not whisper, talk, nor scrape your feet; and do not let your children cry if you can help it. Twenty years ago I used to tell you that you might pinch your children to make them cry as loud as they could if you wished, and I could preach louder than they could cry. I could do it then, but now I want all to keep still.

I trust we shall long have the privilege of enjoying this shade which we have built; it is a cover from the burning sun in summer; and when the storm of rain comes this umbrella will shelter us. I perceive that, in the gallery, there is a little more heat now than before; we shall open the ventilators and put in some skylights, then I think it will be as cool as in the past.

Brethren and sisters, I feel to bless you. I ask my Father in heaven to bless the Saints, to bless every quorum and organization of his kingdom, from the First Presidency down to the last organization to promote good in the midst of his people. I pray continually for the Bishops, presiding Elders, High Councillors, and the

Female Relief Societies. I will bless you, my sisters, if you will hearken to the counsel which has been given you with regard to these fashions. Then, to my brethren, I say, I will bless you, if you will seek a little closer to sustain yourselves, by preserving and wisely using that which the Lord gives you, and not suffer your cattle and sheep to die on the prairies, but preserve them, that we may have the wherewithal to supply ourselves with the necessaries of life, by raising sheep, building factories, raising flax, the mulberry and silk and other things useful. I do not care how beautifully you are adorned, ladies, if you will only raise the silk and adorn yourselves with your own hands. That is the requirement of heaven. It was so almost forty years ago. The word of the Lord to his Saints then was, "Let the beauty of your apparel be the beauty of the work of your own hands." If you will observe this, adorn yourselves as much as you please. Make your hats and bonnets, and also make hats for your brothers and sons. It is your duty to do it. Preserve that that the Lord has given you, and waste nothing. I can say to the Latter-day Saints that there is no man nor woman, person or persons, but what I would rather feed, clothe, and sustain than to see a particle wasted in the midst of my family or this people. God does not like it, his Spirit is grieved with it. Idleness and wastefulness are not according to the rules of heaven. Preserve all you can, that you may have abundance to bless your friends and your enemies, as we did in '49, '50 and '61. In those years we fed thousands and thousands of poor, starving emigrants, who had gold so big in their eyes that, when they started for the Plains, they did not know whether they had anything to eat or not. By our

instrumentality they were fed and sent on their way rejoicing. If we take the counsel now given we shall have abundance to bless our enemies if it be necessary. Shall we say that we have any? Yes, there are those who would delight to be our enemies if they knew how; but they do not know how. I do not suppose that there was a greater enemy to the Savior, when he was on the earth, than the devil. How he did plead with the Savior to worship him! Said he, "I will give you all you can see, if you will fall down and worship me." But Jesus rebuked him. Yet the devil hunted and followed up Jews and Gentiles, that is, the Romans, until they betrayed the Redeemer into the hands of his enemies, who crucified him, and in doing that they consummated the great act for the salvation of the human family, which will cheat the devil out of pretty much all of them, one way or the

other. If he had had any good sense about him—but he was as short of that as the infidels in our day—he would have said, "I am with you, I will go with you, pay your taxes, and will make you welcome to my house." But no, the devil and his followers did not know enough to do this, neither do our enemies, and thank God for it!

Again I say, I feel to bless my brethren and sisters—every quorum, every authority; our brethren and sisters who have sung for us, or played on the organ. I thank you, doorkeepers, and you who have waited on the congregation, and I say God bless you, and in the name of the Lord Jesus Christ I bless the whole house of Israel. I pray for the redemption of the centre stake of Zion; and the upbuilding thereof. It is before us continually in our faith, and I hope that we shall live to see it. Amen.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, AUGUST 15, 1869.

(Reported by David W. Evans.)

THE GOSPEL OF JESUS CHRIST TAUGHT BY THE LATTER-DAY SAINTS— CELESTIAL MARRIAGE.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.

"With all lowliness and meekness, with long-suffering, forbearing one another in love;

"Endeavoring to keep the unity of

the Spirit in the bond of peace.

"There is one body and one Spirit, even as ye are called in one hope of your calling;

"One Lord, one faith, one baptism,

"One God and Father of all, who is above all, and through all, and in you all.

“But unto every one of us is given grace according to the measure of the gift of Christ.

“Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

“Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

“He that descended is the same also that ascended far above all heavens, that he might fill all things.

“And he gave some, apostles; and some, prophets; and some, evangelists; and, some, pastors and teachers;

“For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ:

“Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

“That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive:”

These words are found in the 4th chapter of the Epistle of Paul to the Ephesians.

Probably at no time in the history of the Church of Jesus Christ of Latter-day Saints has there been more interest felt in relation to the doctrines in which we believe and the nature of the organization with which we are connected and the bonds by which we are united together than at the present time. The completion of the railroad has brought us immediately in contact with the outside world, and it has also brought us prominently before the nations—not only our own nation, but other nations; and many people who have heretofore felt little or no interest in regard to the people called Latter-day Saints are now, through travel,

being brought in contact with them, and are disposed to investigate and to inquire concerning their faith and the nature of their organization.

It is very agreeable to us to have our principles investigated, for the first Elders of the Church have endeavored for nearly forty years to disseminate a knowledge of them among all people unto whom they could get access. They have traveled throughout the length and breadth of the nation, having visited every State and nearly every township in the Union. They have also traveled in Canada, and have proclaimed the Gospel in Europe and Asia, and some have even gone to Africa and to the islands of the sea. What we have done we have endeavored to do openly, and have striven to make plain the principles we have advocated. The greatest difficulty we have had to contend with has been the indisposition of the people to listen. The idea that has seemed to possess the minds of many was that they understood our principles perfectly well, and that it was unnecessary to say another word about them.

Probably there is no people in the world concerning whom so much has been said, and there is probably no people on the face of the earth who are so little understood and concerning whom there are so many misrepresentations in circulation. The prevalent idea concerning us in a great many circles is that we have thrown aside the Bible and have substituted in its stead a book of our own, the Book of Mormon, and other works, of modern origin, or works which they consider of modern origin. It is only a few weeks since that a gentleman from the Eastern States was invited to preach in the New Tabernacle. He did so, and preached a very eloquent discourse. He was followed by President Young, and

after the latter had finished and the meeting was dismissed this clergyman said he had not the least idea that we had so large a Christian element in our faith until he heard that discourse from President Young. He had supposed that we had set aside the Bible and had taken the Book of Mormon and the doctrines and revelations contained in that and in the book of Doctrine and Covenants as our rule of faith.

He was not singular in that idea; it is the general belief in many circles, and among people who, on other subjects, are well informed. They have an idea that we are a very peculiar people, and that our peculiarities have their origin in those books. Of course among people who have read the Book of Mormon and the Book of Doctrine and Covenants these ideas do not prevail, because such persons are aware that those books corroborate the Bible, and are witness of the truth of the great principles contained in the Old and New Testaments, and teach precisely the same.

The peculiarities, if such they may be called, which distinguish us from other people, have their origin in our implicit faith in the Scriptures. There is no principle nor doctrine of our faith that we are not willing to have tested by the revelations and teachings contained in King James's translation of the Bible; and our Elders have gone forth taking that as their text-book, preaching from it the principles which those now called Latter-day Saints have embraced, and which caused them to gather together from the nations of the earth, to the State of Ohio, then to Missouri, then to Illinois, and then to these valleys.

This statement may sound strangely to the ears of many. I have heard people express considerable surprise upon hearing it. I recollect in my

early experience as an Elder meeting and having considerable conversation upon our principles with a clergyman. I left with him the work called "The Voice of Warning;" and when I called upon him again after a lapse of a few days, he expressed his surprise at there being any diversity between the Latter-day Saints and the orthodox sects, "for," said he, "I see that you base your faith upon and draw your arguments from the New Testament." I admitted that it was strange, but remarked to him that it was because we received the New Testament literally, and believed that the teachings contained in that book were intended to be understood as they were written, and that when God made a declaration, or his authorized servants preached the Gospel, or made certain plain and positive promises, the design was that the children of men should rely upon those promises and believe the principles of that Gospel with the most unwavering faith and expect their fulfilment to the very letter, if they would only comply with the conditions connected therewith.

This is the great difficulty to-day; this is the cause of the diversity of beliefs in the Christian world. Instead of taking the word of the Lord as it is, they wish to place their own construction on that word so as to suit their own peculiar ideas and views; and having thus interpreted it, they frame their belief in accordance with that interpretation. But it is very plain, from words contained in the New Testament, that the Lord expected his children to believe the Gospel and to carry it out in their practice, as it was delivered anciently. For instance: Paul, on one occasion, when writing to the Galatians, said—

"Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached

unto you, let him be accursed.”

And, as if to make this so positive that it could not be misunderstood, he repeated the language. Here an anathema is pronounced upon the head of any individual who should attempt to preach any other Gospel than that which the Apostle Paul and the other Apostles had declared; even if an angel from heaven were to declare anything opposed to or differing from it he was to be accursed.

It is highly important that mankind should understand what was the nature of that Gospel, and whether the creeds to which they have rendered obedience in these days agree with the principles preached by the Apostles; if they do not, they who preach them are exposed to the anathema pronounced by Paul, or his words are not to be relied upon. It is a very easy matter to find out what the Apostles did preach; there need be no difficulty about this if people will receive the teachings contained in the New Testament, for there we have a record of their labors and an epitome of the doctrines they taught and administered to the people.

If we refer to the first discourse that was preached after the ascension of Jesus into heaven we shall find what the Apostles taught on that occasion, when inspired by the Holy Ghost, to the inhabitants of Jerusalem. The people were excited over the strange event that had taken place in their midst; for men of various nations had gathered together to the Holy City and the Apostles stood up in the power and demonstration of the Holy Ghost and declared to the people there assembled the startling intelligence that Jesus, whom they had so recently crucified as an impostor, was indeed the Lord of life and glory and was the veritable Son of God, the Messiah, of which the prophets had spoken, and for whose

coming they had so long and anxiously looked. This was unexpected intelligence to them; but the arguments of the Apostles on this matter were so convincing and the power of God so apparent—each man hearing the Gospel in his own tongue, that they were pricked to the heart and were convinced that Jesus was the Son of God and the Savior of the world, and they cried out, “Men and brethren, what shall we do?” It is very reasonable to suppose that when the Apostles answered this question, made under such extraordinary circumstances, they would declare the doctrines and requirements which would be binding on all the inhabitants of the earth under similar circumstances. To imagine anything else would be to suppose that which would be contrary to reason and common sense. To think that they would tell something that was not necessary and essential to salvation on such an important occasion, when so many were pricked to their hearts, is to suppose something that is not consistent with the character of the Apostles and the nature of their mission to the children of men. Peter said unto them, “Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” Thus, he set before them in simplicity and in the greatest plainness, the requirements with which they must comply in order to receive that which they desired.

It was not necessary for him to say unto them, Believe in the Lord Jesus Christ, for they did already believe, having been convinced through the testimony of the Apostles. Peter, therefore, said unto them, “Repent”—

that being the next principle they had to obey—"repent, and be baptized in the name of Jesus Christ, for the remission of your sins, and ye shall receive the Holy Ghost." He did not say unto them, "Here is an 'anxious bench,'" or, "Come and throw yourselves at the foot of the cross, and seek with prayer before the Lord until he remits your sins." He did not tell them to do any such thing, but he told them to repent of their sins, that is, to forsake them, and to be baptized for the remission of them, promising them that they should receive the Holy Ghost, "For," said he, "the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call."

How many did the Lord call? Why he has called all. He commanded the Apostles to go and preach the Gospel to every creature, therefore every human being on the face of the earth was called by the Lord; and the promise was unto the multitude there assembled and to all afar off; hence, it is quite clear that all the inhabitants of the earth had a claim on this promise on complying with the conditions prescribed—namely, faith in Jesus Christ, repentance of their sins, being baptized for their remission, and having hands laid upon them for the reception of the Holy Ghost.

This was the Gospel which Peter preached unto the people on the day of Pentecost, and several thousands of them went forth and were baptized on that occasion. We find, by examining the "Acts of the Apostles," that this was the nature of their teaching on every occasion when preaching to the people, and we also find that when the people did comply with these requirements the Holy Ghost did rest upon them.

A great many have had the idea
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that the Holy Ghost was only bestowed upon those who were called to act as officers in the churches; but an investigation of the labors of the Apostles will prove that this was not the case, and will establish the fact that every individual, whether male or female, who was baptized by the servants of God for the remission of sins, received the laying on of hands, and also the Holy Ghost. You recollect, doubtless, the record contained in the 8th chapter of Acts, which contains an account of Philip preaching the Gospel in Samaria and baptizing some believers. Philip, it seems, had only the authority that John the Baptist had, holding the same Priesthood as he did. It is written of John that he said, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire." John never presumed to lay on hands for the reception of the Holy Ghost: he had not the authority. He was a priest after the order of Aaron; he held the Aaronic Priesthood, to which Priesthood belongs not the authority to lay on hands for the reception of the Holy Ghost. To do this it requires a priest after the Order of Melchizedec, which Jesus and his Apostles held. Philip, after leaving Samaria, baptized the Eunuch, but we do not read that he laid his hands upon him, evidently proving that he held only the Priesthood of Aaron. When the Apostles which were at Jerusalem heard that Samaria had received the Word of God, through Philip, they sent unto them Peter and John, two of the Apostles, who, when they came unto them, prayed for them that they might receive the Holy Ghost, and they laid their hands upon them, and they received the Holy Ghost. It did not

rest upon them previous to this ordinance being attended to; for the Testament says the Holy Ghost had not as yet fallen upon any of them, although they had been baptized. This shows that, not only is it necessary for men to believe in Jesus Christ, repent of their sins, and be baptized for the remission of them, but that they must receive the laying on of hands of those who have authority, or they could neither claim nor enjoy the Holy Ghost; but when they did have hands laid upon them, wonderful to relate in this age of unbelief, the Holy Ghost rested down upon them and they were filled therewith, and they were bound and united together, and they knew the things of God and enjoyed the gifts of the Gospel of Jesus Christ.

On one occasion Paul met with a number of disciples at Ephesus and he inquired of them if they had received the Holy Ghost since they believed. They told him they had not so much as heard whether there be any Holy Ghost. He then inquired unto what then were they baptized. They replied they were baptized unto John's baptism. Paul baptized them anew, and laid hands upon them, and, we are told, they received the Holy Ghost and spake with tongues and prophecied. Paul had authority; he held the Melchizedec Priesthood, in which was included the authority to lay on hands for the reception of the Holy Ghost.

This is the manner in which the Apostles preached the Gospel; there is no record of their doing it in any other way. We do not read of their teaching the people the plan of salvation in any other way.

A great many, to prove that baptism and laying on of hands are not necessary, have cited the case of Cornelius, who, though he was not baptized, received the Holy Ghost.

The case of Cornelius is the only case of the kind on record, and there were strong reasons why it should be as it was with him. The Gospel and its ordinances were administered only to the Jews; Cornelius was a Gentile, and between the two races strong prejudices existed, the Jews looking upon the Gentiles as far inferior to them. Cornelius and his household were the first Gentiles to whom the Gospel was preached, they received it, and the Lord, to show to the Apostles that the Gentiles were entitled to the ordinances of salvation as well as the Jews, if they were willing to comply with the requirements of the Gospel, conferred the Holy Ghost upon Cornelius and his family. When Peter saw this family he said, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him." And when afterwards, he heard them speak with tongues and magnify God, he said, "Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Peter did not say, Cornelius, you have received the Holy Ghost as well as we have, and there is no necessity for you to obey any further ordinances, which, under the circumstances, if he had considered baptism or the laying on of hands non-essential, he would have been very likely to do; but instead of that he commanded them to be baptized. Peter took this, as the Lord intended it, as an evidence that the Gentiles as well as the House of Israel were entitled to the Gospel. And he had them baptized, and without doubt laid his hands upon them to confirm upon them the gift they had received. Had Cornelius, at that hour, stood upon his dignity

and said, There is no necessity for me to be baptized for the remission of my sins, God having given me the Holy Ghost without obeying that ordinance, and having already received the Holy Ghost, I have no need to have hands laid upon me, there is not a doubt in my mind but what that precious and inestimable gift would have been withdrawn from him, and he would not have enjoyed it after. It could only be continued to him on condition of his obeying the ordinances which God had placed in his Church and which he required all the inhabitants of the earth to submit to without hesitation; and without doubt, Cornelius wisely went forward and obeyed those ordinances.

This was the manner in which the Apostles preached the Gospel to the inhabitants of the earth in those days. They did not say to the people, "You must seek the Holy Ghost and probably the Lord will give it to you if you will only exercise faith enough;" but they told the people plainly and positively, without the least hesitation, that if they would comply with certain requirements they *should* receive the Holy Ghost. The only condition was their sincerity and faithfulness in obeying the requirements.

What were the fruits of this preaching? Wherever the Apostles went and the people received their testimony the Spirit of God rested upon them and their hearts were united, and they enjoyed the gifts of prophecy, healing, tongues, interpretation of tongues, discerning of spirits, wisdom, knowledge and all the varied gifts of the Gospel necessary for their growth and development in the things of God. This was not the case at Jerusalem alone, but in far off Ephesus and in the various cities of Asia Minor where Paul preached; and throughout the length and breadth of the earth wherever the Apostles

traveled these peculiar gifts and manifestations were enjoyed.

Paul, who had been separated from the rest of the Apostles for a number of years, found when he came to Jerusalem and was united with them, that he had precisely the same knowledge concerning the Gospel of Christ that they had; the Holy Ghost had taught it to him the same as it had to Peter, James, John, Andrew and the rest of the Apostles. And had they been permitted to continue their labors the inhabitants of the earth, if they had received the Gospel, would have been united together as one in the things of God.

Does anybody wonder that there is division now in Christendom? Does anybody wonder that, instead of there being "One Lord, one faith and one baptism," as recorded in the words I have read in your hearing, there are, it may be said, many lords, many faiths and many baptisms? Does anybody wonder at this? I cannot when I see how men have strayed from the path that Jesus marked out; when I hear men say that baptism is non-essential. What a wide difference between such persons and the Lord Jesus Christ! You will remember that when John came baptizing in the wilderness Jesus applied to him for baptism, and, in answer to the remonstrance of John, who seemed to think that he had more need to be baptized by the Savior than for the Savior to be baptized by him, Jesus said, "Suffer it to be so now; for thus it becometh us to *fulfil all righteousness.*" The wonder is that there is a remnant of faith in Jesus left in the world when we see how widely men have diverged from the paths in which the Apostles walked, and from the doctrines which they taught.

We must always bear in mind that which Paul said—"Though we, or

an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." We must bear this in mind when we investigate the nature of the Apostles' teachings and the ordinances and doctrines which they administered and taught. If they who profess to be preachers of the Gospel diverge in the least from the doctrines and principles taught by the Apostles they place themselves in a position to receive the condemnation which Paul invoked.

I have endeavored in these remarks to bring your minds to the faith the Saints once enjoyed, and to the teachings which the Apostles, in their day, laid before the people, and called upon them in all earnestness to obey. I have done this in order that you may be prepared for that which we teach, for we teach precisely the same principles that they did. Men wonder and say, "How is it that you Latter-day Saints can live together as you do? How is it that you are so united?" The secret lies in the fact that we have the same principles to teach to the people that were taught by the ancient Apostles, and the same results follow in our case as in theirs.

It has been frequently remarked to the Elders, when abroad, "What necessity was there for an angel to come from heaven to earth to bring, as you say he did, the everlasting Gospel when we have the Bible and Christian organizations and Christian churches all through the land?" This is a very important question, and one to which I will try and give a satisfactory answer. There would have been no necessity of any such thing if the churches, at the time Joseph Smith sought for knowledge, had taught the same principles the Apostles declared, and if believers in these days had enjoyed the same gifts and blessings that they did in theirs.

But if there was such a church at that time history has failed to record the fact. There was no man on the face of the earth, of whom we have heard, who declared to the people that if they would believe in Jesus and repent of their sins and be baptized for the remission of them, they should receive the Holy Ghost. On the contrary, the bestowal of the Holy Ghost, as anciently, with its gifts and powers, was denied by the whole Christian world. They declared that these gifts were not for this generation, but were bestowed upon the primitive church for the whole and sole purpose of establishing the Gospel of Jesus Christ, and that when that was accomplished there was no longer any need for them. That was the belief in Christendom then, and that is the belief there now; you may hear it expressed on every hand when conversing on these subjects. They will declare that there is no necessity for these gifts in this age, as if the Holy Ghost could be enjoyed by man and these gifts not manifested! Such a thing is impossible! There would have been no necessity for the restoration of the Gospel to the earth by an angel if the keys and priesthood by which the ancient Apostles officiated had not been taken from the earth. It is true that the Catholic Church claims direct succession from the Apostles; other churches claim the same; and all, claiming any authority whatever, endeavor to trace it back to them. They all base their claims to authority on the fact that the Apostles received it. The Catholic Church, especially, claim uninterrupted descent from Peter and the last of the Apostles. But, while so doing, they ignore the fact that as long as there was a man on the earth who laid claim to authority direct from God the inhabitants warred against him, until

they had succeeded in killing him, as they had all others. This fact, though as familiar as any fact to the student of history, is lost sight of by the Catholic Church. So long as the Apostles lived, and so long as any man lived who had been associated with them in their labors, there was an incessant persecution carried on against them. And it is recorded that every one of them, except John, died a violent death. They tried to kill John; they immersed him in a cauldron of boiling oil and sent him to the Isle of Patmos to work in the lead mines, and persecuted him in various ways; but, owing to the promise of God, they could not kill him. Peter was crucified at Rome with his head downwards, not considering himself worthy to be crucified as his Lord had been. Paul was beheaded in Rome; the other Apostles were killed in various ways, every one of them suffering an ignominious death because of their belief in Jesus; because they believed God was a God of revelation, and because they laid claim to authority from Jesus to administer the ordinances of his church. This was the course pursued by the inhabitants of the earth until the Apostles and every man having authority had been killed, and the gifts and blessings had entirely disappeared from the earth. After this men took to themselves doctrines to accommodate themselves, the rites and many of the doctrines of Paganism and portions of existing institutions were incorporated into the Christian Church, until almost every vestige of the pure doctrines had disappeared, and nothing was left but mere forms.

Is it any wonder that the Latter-day Saints claim that it was necessary for an angel to fly through the midst of heaven, having the everlasting Gospel to preach to the nations of the earth? If authority to administer

in the ordinances of the Gospel had existed among men there would have been no such necessity; but that authority had been taken back to God who gave it, and it had to be restored by him or it could not be exercised on the earth again.

Where were Apostles to be found? Why they were unpopular; every man that had held the Apostleship had been killed, yet in the words which I have read in your hearing it is said—

“He gave to some Apostles, some prophets, some evangelists, and some pastors and teachers.”

And yet men tell us to-day that Apostles are not necessary! Is it surprising that the results which we see have followed such unbelief in Apostles? It was very dangerous to be called Apostles! It sounded better to be called Bishops or some other title; it suited the popular ear better and did not excite the persecution which the name of Apostle did. Yet in the words of Paul we are told that Apostles, prophets, evangelists, pastors and teachers were placed in the Church, for the perfecting of the Saints, for the work of the ministry, the edifying of the body of Christ. If there is any man on the earth who can prove from the Scriptures that Apostles are not necessary in the Church of Christ, then he can prove that the words of Paul and the rest of the Apostles are not trustworthy, for Paul tells us that they were placed in the Church for the work of the ministry, the perfecting of the Saints, and they were to continue there

“Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of

men, and cunning craftiness, whereby they lie in wait to deceive.”

Is there room for wonder that men are carried about by every wind of doctrine, and that they are deceived by the cunning craft of men, when they no longer believe in Apostles and prophets, and have taken in their stead self-constituted ministers, men who never received authority to administer in the things of God? Can any be surprised that Christendom is split up as it is to-day, and that men are so confused in relation to the doctrines of Christ? or that infidelity rears its head so defiantly in the midst of Christendom? No, it cannot be wondered at, when men have so widely departed from and so flagrantly disobeyed the plain teachings of Scripture as we find them recorded in the New Testament. The condition of Christendom alone is, of itself, sufficient to prove to every reasoning mind that if there is a God in heaven, as we know there is; that if there is such a principle as divine revelation, which we declare to be true; if there are such beings surrounding the throne of God as angels, of which we bear testimony, there never was a greater necessity for angels to be sent to earth, or for revelation to be given to man, than in the day in which we live. Some may say that we have the Bible and its divine teachings to peruse at our leisure; but it has frequently been remarked by those who scoff at it that it is like a fiddle, every kind of a tune can be played upon it. It requires something more than the Bible to guide man to eternal life. It requires divine inspiration, it requires the Holy Ghost, it requires the Priesthood, as it existed in ancient days, to be restored; and I thank God with all my heart, this morning, that I do know it has been restored. I thank God from the bottom of my

heart that I have this knowledge.

Before me, in this Territory, I see the fruits of this restoration—precisely the same fruits that followed the Priesthood anciently. I see, here, people gathered from various nations, of various creeds, speaking various languages, and having been reared and educated in a very dissimilar manner, from limited monarchies, from despotic monarchies and from republics, and yet they dwell together in unity, worship God alike, live lives of good order, truth and holiness, and love one another, which is an evidence, as the Apostle says, that they have passed from death unto life. This unity is one of the greatest evidences that can be given that we are the disciples of Christ, for he has said

“If ye are not one, ye are not mine.”

And it is also one of the strongest evidences that can be given that Jesus is the Christ, for, on one occasion, when praying to the Father that his disciples might be one, he said—

“Neither pray I for these alone; but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.”

As a people the unity of the Latter-day Saints is proverbial, and furnishes a powerful testimony that we have walked with Christ, and have received the blessings following the bestowal of the Holy Ghost.

These are some of the doctrines that the Latter-day Saints believe in; time would fail to tell all. We believe that God is the same yesterday, to-day and for ever; that he is a God of revelation, and that the reason he has not revealed himself for centuries is because the people so cruelly persecuted his anointed ones when he sent them into their midst.

Their blood has cried for vengeance on the inhabitants of the earth, and he has closed the heavens, as it were, for centuries, our forefathers having been left only with such light as they could obtain without the Priesthood. But has he not bestowed his Holy Spirit upon men? Yes, millions of people have received the Holy Spirit to a certain extent, although not in its fulness. Luther had it, when he was inspired to war against the iniquities that existed in the Romish Church. He was raised up especially to prepare the way for the manifestation of the work of God in the last days. Calvin and Melancthon had a portion of the Holy Spirit, and so had all the Reformers who followed them; and though they had not the authority to build up the Church of God in its ancient purity, they still had a work to do and they have come in their days and generations and have labored zealously, indefatigably and fearlessly, regardless of death, inspired of God to do the work which they performed in the various lands in which they labored—Germany, France, England, Scotland, and various parts of Europe, and also in our own land—America. John Wesley, also, was raised up and inspired of God to do a work, and he did it.

Not only have these religious reformers been inspired to do a work in preparing for the advent of the kingdom of God upon the earth; but others have been raised for the same purpose. Columbus was inspired to penetrate the ocean and discover this Western continent, for the set time for its discovery had come; and the consequences which God desired to follow its discovery have taken place—a free government has been established on it. The men who established that Government were inspired of God—George Washington, Thomas

Jefferson, John Adams, Benjamin Franklin, and all the fathers of the Republic were inspired to do the work which they did. We believe it was a preparatory work for the establishment of the kingdom of God. This Church and kingdom could not have been established on the earth if their work had not been performed, or a work of a similar character. The kingdom of God could not have been established in Asia amid the despotisms there; nor in Africa, amid the darkness there; it could not have been built up in Europe amid the monarchies which crowd every inch of its surface. It had to be built up on this land, hence this land had to be discovered. It was not discovered too soon; if it had been it would have been overrun by the nations of the earth, and no place would have been found, even here, for the kingdom of God. It was discovered at the right time and by the right man, inspired of God not to waver or shrink; but, undaunted by the difficulties with which he was surrounded, and contending with a mutinous crew, he persevered, and continued his journey westward until he discovered this land, the existence of which God had inspired him to demonstrate.

It was necessary that George Washington should be raised up, that the battles of the Republic should be fought, that the Colonies should be emancipated from the fetters of the mother country, and declared free and independent States. Why? Because God had in view the restoration of the everlasting Gospel to the earth again, and in addition to this the set time had come for him to build up his kingdom and to accomplish the fulfilment of his long deferred purposes.

Jesus said unto Jerusalem, "How often would I have gathered thy children together, even as a hen

gathereth her chickens under her wings, and ye would not!" But the prophets tell us that in the last days the people of God shall be gathered together from the different parts of the earth and be united together in one people. It was necessary, therefore, that a land should be prepared and a form of government be established within its borders without conflicting with it. Therefore, religious liberty and toleration have been proclaimed throughout the length and breadth of this land. Men fought, bled and died in vindication of these principles, and they were incorporated into the Constitution, and we, to-day, are reaping the blessed results of their labors. Shall they not have glory in the sight of God for those labors? Yes, glory and honor and blessings and immortality will rest upon men who have been instruments in the hands of God in bringing to pass his great and marvellous purposes. We have the greatest charity for them; we know that God will save and bless them. We know, further, that their sins were sins of ignorance. Where there is no law, it is said, there is no transgression. They had not the fulness of the Gospel declared unto them; but the generation in which we live hear the law and the testimony, and they will be held accountable for this knowledge. God will hold you, my brethren, sisters and friends, strictly accountable for that which you hear. You live in a day and age when the purposes of God are transpiring before your eyes, and when you see the mighty going forth of his great work. Men, generally, however, will not look at it, and yet they are ready to declare that if they knew the work of God was progressing they would be willing to help it forward. They are the same as the Jews were with the Lord Jesus Christ. When he was

with them he was despised and put to death; now men think they honor him, but if he lived upon the earth to-day do you think he would be honored? He would be treated to-day as he was then. God sent his only Son, the Prince of life and glory; he came to the earth in humble mien, in the garb of poverty, speaking ungrammatically, yet he was heaven's Prince, the Lord of all things. He was born in a stable and cradled in a manger. But God's noble sons are not always born to thrones; some of the noblest men who have lived on earth have not been found in the courts of kings. Where shall we look for them? Frequently among the humble and lowly. I thank God it is so. I have found among the humble and lowly, men with minds which were like rich jewels; men who loved the truth, and who have been willing to die for principle. I have also found many of the rich and noble who have

"Crooked the pregnant hinges of the knee,
That thrift might follow fawning."

And who have been willing to do anything to curry favor, who worshipped popularity, and were ready to bow at its shrine in humble, abject reverence. While among the poor, the meek, and the lowly, I have known men, and we all doubtless have, who would die rather than step aside from principle. Among such God has placed his nobles in this generation, in order to be pioneers in this work and lay its foundations. They could sacrifice, and endure poverty for the sake of truth, and they have done so, and have risked all, braving the world fearlessly, establishing principle after principle, and declaring truth, in all its simplicity and purity, to the nations of the earth. Thus far God has vindicated their course and upheld them and has borne them off triumphantly,

and he will continue to do so until the victory is achieved and the desired consummation of his purposes is reached.

This work will stand and spread abroad, because it is the work of God. After awhile it will gather within its fold men who, at the present time, consider it beneath their notice. It will accomplish the destiny that has been assigned to it. It will gather every honest man and woman on the face of the earth; all who will acknowledge truth will receive and rejoice in this work. I thank God that it is restored to the earth. It is more precious than the good will of men to know God. To have the spirit of truth, and the union and fellowship which exist among the Latter-day Saints, is worth more than the riches of California, more than all the mines of the earth, or all the jewels in the crown of every monarch on the earth, or their entire treasures, because they will fade away, but these will endure for ever. And the man who obeys the Gospel of Jesus need not feel that he is bound or enslaved, or deprived of the exercise of any of the faculties, as many suppose. He is emancipated from thralldom; he can rejoice in the light of truth, and go forward and embrace every principle of truth. Not religious truth alone; it is a wrong-idea that people who are religious must confine themselves to what are termed religious truths only. The Gospel of Jesus Christ embraces within its scope every truth known to man; every truth pertaining to astronomy, geology and every other science belongs to and is incorporated in that Gospel.

I have spoken thus far and have not said a single word about that much-mooted doctrine—plurality of wives. I expect there are gentlemen and ladies here who would rather hear that spoken of than all that could

be said besides; who would rather hear an Elder tell how many wives and children he has got than all that could be said about Jesus, his Apostles, the Holy Ghost or its gifts. There is a prurient curiosity on the part of a great many people in relation to this subject, and were it not transcending the bounds of politeness, about the first question they would ask after being introduced to an Elder would be, "How many wives and children have you got?" That is about the extent of their desires. Here is a great phenomenon before their eyes in this Territory, of intense interest and of immense importance, yet their souls cannot rise high enough to comprehend the first feature of it, and no higher than to ask about the number of a man's wives! When I hear such inquiries I pity the person who makes them. I think if a person cannot allow his or her mind to rise any higher than that, he or she is in a most deplorable condition.

I am satisfied that there is an immense amount of misunderstanding among the people of the world with respect to the Latter-day Saints and their belief in this peculiar doctrine. It is generally believed that we have embraced it for sensual purposes, and that we are a sensual people. We see these ideas frequently advanced in newspapers, and it is stated by them that we gather the people from the nations because of this doctrine. What a silly idea! Why, any man with a grain of common sense might know better if he would give a little reflection to the matter! How much easier it would be, if we were licentious, to practice licentiousness according to the popular method! Why go to the trouble and expense and incur the odium of sustaining wives and children merely to gratify licentiousness, when we could do it to the fullest extent, on the popular plan,

without incurring odium or assuming responsibility and care? Read the records of New York, Washington, Chicago, and the records of all the cities east and west on our continent, and then go to the old world, and you may find that men can gratify their lustful desire without incurring odium. They can even destroy females by the thousands in the gratification of their sensual appetites, but because the Latter-day Saints choose to marry them, to make women and their children respected and honorable, all hell is moved against them. The devil does not like it. I will tell you a rule, brethren, sisters and friends, that I have observed through my intercourse with men, in my travels, and that is, that they who have opposed this principle most bitterly when they understood it, have been the most corrupt men, the very men who have practiced adultery and whoredom in secret; while openly, to hear them speak of our system of patriarchal marriage, one might think them immaculate; but I never found pure-minded men or women, honest and true to their God, and to their partners if they had them, but what, when they heard it explained as the Saints in this Terri-

tory understand, preach and practice it, let them believe what they might on other points, they would acknowledge that there was something god-like in that doctrine, if we carried it out as we believed it. That has been my experience.

We are solving the problem that is before the world to-day, over which they are pretending to rack their brains. I mean the "Social Problem." We close the door on one side, and say that whoredoms, seductions and adulteries must not be committed amongst us, and we say to those who are determined to carry on such things we will kill you; at the same time we open the door in the other direction and make plural marriage honorable. What is the result? Why, a healthy, pure and virtuous community, a community which, in these respects, has no equal on the earth.

I say these few words by way of explanation; they are very inadequate to convey the ideas that we entertain, and that I would like to convey to my hearers, in relation to celestial marriage. That God may bless and sustain you in the practice of truth, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, MARCH 26, 1871.

(Reported by David W. Evans.)

THE RESTORATION OF THE JEWS AND THE REBUILDING OF JERUSALEM—
THE LATTER-DAY KINGDOM OF GOD—GATHERING OF ISRAEL.

I will call the attention of this congregation to a portion of the word of the Lord contained in the first five verses of the fourth

chapter of the prophecies of Isaiah—

“Comfort ye, comfort ye my people, saith your God.

“Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord’s hand double for all her sins.

“The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a high way for our God.

“Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain:

“And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.”

These are the words of the inspired Prophet Isaiah, most of which remain to be fulfilled. The first two verses contain a prediction not yet fulfilled: “Comfort ye my people, saith your God; speak comfortably to Jerusalem, cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord’s hand double for all her sins.”

Every person who is acquainted with the history of the inhabitants of Jerusalem very well knows that this prediction has never received a fulfilment. In consequence of the wickedness of that people, and the great transgressions that they committed in the sight of heaven in rejecting the Lord, their true Messiah, great and severe calamities and judgments came upon them, and have continued upon them and their posterity until this age of the world. In other words, all those curses which are pronounced in the Book of Deuteronomy upon the head of Israel have literally been fulfilled during the past eighteen hundred years. I have

no need to enter into particulars with regard to that devoted race; but I will state, very briefly, some of the judgments that they have endured.

After the Prophet Isaiah had delivered this prophecy they suffered severely at the hands of the Babylonians, who, about six centuries before Christ, came against the Jews and Jerusalem and destroyed many of their nation, and carried the remnant of them into captivity to Babylon, where they remained some seventy years. They then returned and rebuilt their city and temple, and were chastened at various times from that period until their Messiah came, in fulfilment of the prophecies and predictions of Isaiah concerning the first advent of the Redeemer. He came, as he, himself, expressed it, to his own, but his own received him not. They looked upon him as a base impostor, as a Sabbath-breaker, a gluttonous man and a wine-bibber. Instead of being a moral character, in their estimation, he was a friend of publicans and sinners, and associated with them instead of with those who professed to be religious. They persecuted, hated and reviled him; and finally succeeded, in fulfilment of prophecy, in crucifying him.

Jesus, before he was crucified, said unto the Jews, “I say unto you that the kingdom of God shall be taken from you, and shall be given to a people who shall bring forth the fruits thereof.” As much as to say, “You once enjoyed the fruits of the kingdom; you once had in your midst inspired men, prophets, great and holy men who spoke as they were moved upon by the Holy Ghost; you once enjoyed all the blessings and gifts of the kingdom of God; in the days of your righteousness you enjoyed these fruits in abundance. But, alas! you have departed from the laws of that kingdom; you have

forsaken the religion of your fathers; you have turned your hearts away, you have apostatized from the truth, and the fruits that were enjoyed by your fathers no longer exist among you. Your fathers were in possession of all the miraculous fruits and blessings and gifts of the kingdom. They could prophecy and see visions; they could hear the voice of the Lord speaking to them; they could enjoy the power and gift of the Holy Spirit; work miracles in the name of the Lord; heal the sick; cast out devils and perform all these miracles that are recorded in the Old Testament; and these were the fruits of that kingdom which you, the Jewish nation, once enjoyed; but because you have rejected your Messiah, rejected the testimony of the prophets concerning him; rejected the testimony given in the law of Moses, and those great types pointing to the Messiah, you, in turn, shall be rejected, the kingdom shall be taken from you, and it shall be given to a nation who shall bring forth the fruits thereof."

Again, Jesus says, before he was crucified, when looking upon Jerusalem, the capital city of the Jews, "O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered you together as a hen gathers her chickens under her wings, but ye would not."

Again, after enumerating their wickednesses, pointing out their apostacy, and pronouncing a great variety of woes upon them, he finally delivers a prediction of this nature upon the heads of this devoted people, "There shall be great distress in the land, and wrath upon this people; they shall be destroyed by the edge of the sword; they shall be carried away captive into all nations, and Jerusalem shall be trodden down by the Gentiles

until the times of the Gentiles are fulfilled."

This was literally fulfilled upon their heads. Titus, the Roman general, laid siege to that city and overcame the Jews, eleven hundred thousand of whom were killed, and ninety-seven thousand taken into captivity, many of the latter being afterwards persecuted and killed by their enemies; thus a poor, miserable remnant were scattered abroad among all the various nations and kingdoms of the earth. Jerusalem, their beloved city, where their temple was built, where the name of the Lord was placed, and from which they had been warned by the mouth of the prophets, where the voice of inspiration had been heard; where Jesus himself, who spake as never man spake, ministered for many months. That city was delivered up to the Gentiles, and overcome by them; the stones of their beautiful temple were torn down to the very foundation, and the city passed into the hands of the Gentiles, and has remained in their possession from that day until the present time, which, I think, is now precisely 18 centuries since that people were scattered and became a hiss and a by-word among all nations. It was said this morning that they invoked the curse of the Almighty on their heads when they said, at the crucifixion of the Savior, "Let his blood be upon us and upon our children." The Lord took them at their word, and his blood has been answered upon their heads, and upon the heads of their children, and their children's children, until eighteen long centuries have rolled away.

When will the time come for this great curse to be removed from the Jewish nation? When shall it be said that "her iniquity is pardoned, she has received at the Lord's hand double for all her sins?" When shall

the message go forth, in the words of our text, "Comfort ye, comfort ye my people, saith your God? Speak ye comfortably to Jerusalem, cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she has received at the Lord's hand double for her sins." I ask the question; where shall we get the reply? In what way will this comforting message be delivered to the inhabitants of the earth? When shall this glorious cry go forth concerning this persecuted, down-trodden people? When shall Jerusalem be rebuilt in all its beauty and glory by the hand of the people who have been so long scattered among the nations? When shall that beautiful and holy temple be again reared upon its former foundations, and the glory of the Lord be manifested in it? There is such a proclamation to be made manifest, such a message to go forth by Divine authority and power, and to be delivered to the children of men, comforting the inhabitants of Jerusalem and declaring that her warfare is accomplished.

Before this great message for the redemption and salvation of the Jewish nation can ever go forth, there is a certain work to be performed on the earth, certain purposes to be fulfilled, and until that is fulfilled and accomplished, Jerusalem can never be rebuilt, and the Jews can never return as a nation. A decree has gone forth by the mouth of the Son of God himself, that that city should be in the possession of the Gentiles, and that it should be trodden down by them, and that the Jews should be scattered among the nations until the times of the Gentiles are fulfilled. Who, among all the inhabitants of the earth, can tell us how the Lord will bring about the fulfilment of this prediction in regard to the Gentiles? Who is able to declare when the

times of the Gentiles will be fulfilled? Who knows anything about it, unless it be revealed from heaven? We might pore over the pages of the Bible, understand many of the prophecies that have been fulfilled, and be able to treasure up in our hearts and commit to memory all the predictions of the prophets, and yet, without new revelation, no person would be able to decide when the times of the Gentiles are fulfilled. We might, of course, by carefully searching the prophecies, judge of the particular period of age of the world in which that would take place; but to come to the exact year is out of the power of human wisdom, it cannot comprehend it; nothing but new revelation can put us in possession of this important knowledge. In vain may attempts be made, by the organization of societies, for the amelioration of the condition of the Jews; in vain will societies be organized for their restoration to their own land and the rebuilding of Jerusalem, until the Lord's time arrive.

It may not be amiss to declare, in a very few words, the belief of the Latter-day Saints, in regard to the fulfilling of the times of the Gentiles; that is, what we understand by the fulfilling of their times. We believe, as was said this morning, that before the times of the Gentiles can possibly be fulfilled, a proclamation must come from heaven and be sounded in their ears—namely, that an angel must come from heaven and bring the everlasting Gospel, not for the Jews, the descendants of Israel, alone, but for every nation, kindred, tongue and people. Gentiles and Jews, all must hear it, for the prediction is that when the angel comes forth with that message from heaven, it is to be preached to all nations, kindreds, tongues and people. This, of course, includes Gentiles as well as Jews.

We cannot, therefore, suppose that the times of the Gentiles will be fulfilled until after that event takes place. When the angel comes, when the servants of God are sent forth by Divine authority with a proclamation, and have fulfilled that prediction by declaring the everlasting Gospel to all the nations and kingdoms of the Gentiles, then their times will be fulfilled, and not before.

What would be the use of sending the Gospel to the Gentiles if their times were fulfilled and there was no hope or chance for them to receive salvation? The very declaration—that an angel shall come forth with the Gospel in the latter days before the destruction of the wicked, and that that Gospel is to be preached to Gentiles as well as Jews, is proof and evidence to every reflecting mind that believes the Bible that the Gentiles will have an opportunity, until that message is delivered and the prediction concerning it fulfilled. When that is done the law is bound, the testimony is sealed, so far as they are concerned.

When the Almighty, in the present century, sent forth an angel from heaven, as we heard this forenoon, and restored the Gospel and the authority and power to preach it and administer its ordinances, and organized this Church on the earth, and sent forth his servants to all nations so far as they would open their doors to receive them, they were fulfilling the commands of the Most High given by the angel. We have been forty years, since the angel came, fulfilling that prediction; how many more years the Lord may bear with the nations and kingdoms of the Gentiles before they are cut off I do not know. How many more years will pass over our heads that we will have the privilege of declaring the fullness of the everlasting Gospel among the

nations of the Gentiles is not revealed. All that we know on the subject is what the Lord told us some forty years ago, that the times of the Gentiles would be fulfilled in the generation in which he established his Church, that is, that before the generation living forty years ago have all passed away the times of the Gentiles will be fulfilled. And what then? The prediction of Isaiah, in another place, will be literally fulfilled—the “law will be bound up and the testimony sealed” so far as sending the Gospel to the Gentile nations is concerned.

What will be the next work to be performed? The Jews will then come in remembrance before the Lord. That is, the set time for their deliverance and restoration will have come, the period predicted by the mouth of the ancient prophet in which the Gospel shall be proclaimed to them. In testimony of this let me refer you to the eleventh chapter of Romans, in which the Apostle Paul has touched upon this subject very plainly. We will read a few passages, commencing at the 13th verse:

“For I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify mine office.

“If by any means I may provoke to emulation them which are my flesh, and might save some of them.”

Again he says, speaking of Israel—

“And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

“Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

“Thou wilt say then, the branches were broken off that I might be grafted in.”

Thus the kingdom was taken from Israel and given to them (the Gentiles)

and they brought forth the fruits of it.

Says Paul again—

“Well, because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear;

“For if God spared not the natural branches, take heed lest he also spare not thee—”

A great warning to the Gentiles—the house of Israel—the branches of the tame olive tree were broken off because they ceased to bring forth the fruits of the kingdom of God. As much as to say, Because they ceased to bring forth the fruit that pertains to the tame olive tree, they were broken off through unbelief, therefore you Gentiles, who are now grafted in, being branches of the wild olive tree, take heed and beware lest you fall after the same example of unbelief. If thou standest by faith, boast not against the branches, etc.

Paul says—

“Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in his goodness—otherwise thou shalt be cut off.”

Now, here is a definite prediction: if ye continue in his goodness, the goodness of God will be extended to you, though you are Gentiles, though you are grafted, contrary to nature, into the tame olive tree, but if you do not continue in his goodness, if you lose your faith, as the house of Israel lost it; if you cease to bring forth the fruits of the kingdom, as they have done, you also shall be cut off. And they also; that is, the Jews, if they abide not in unbelief, shall be grafted in, for God is able to graft them in again; but if they were cut out of an olive tree, wild by nature, and were grafted, contrary to nature, into a good olive tree, how much more shall those which be the natural branches (meaning the scattered Jews), be grafted into their own olive

tree? For I would not, brethren, that you should be ignorant of this mystery, lest ye be wise in your own conceits, that blindness in part has happened to Israel until the fullness of the Gentiles be come in—

“And so all Israel shall be saved; as it is written, There shall come out of Zion a Deliverer, and shall turn away ungodliness from Jacob.”

You see, the Lord has a blessing in store for Jacob—the literal seed of Israel; but we cannot go to them until the Gentile fullness has come in, until their times are fulfilled, then all Israel will be saved, by a Deliverer sent out of Zion; in other words, there will be a Zion again on the earth. The earth has been destitute of a Zion for about sixteen centuries. No Church of God, no prophets, no inspired Apostles, no voice of God from the heavens, no ministration of angels; none of the ancient powers and gifts, all the fruits of the kingdom of God that existed in the first century of the Christian era banished from among the Gentile nations, and the cry among them all is, “That the power of godliness, as manifested in the first century of the Christian era, is no longer necessary.” They have a form of godliness without the power thereof. The power then manifested, say they, is not to be enjoyed by the people of our day and age.

Having, then, lost their faith and ceased to bring forth the fruits of the kingdom, the prediction has gone forth that they also shall be cut off. But when? Not until the Lord sends that angel from heaven with the everlasting Gospel, and sends forth his servants by Divine authority to preach the Gospel to all the nations and kingdoms of the Gentiles. When that has been done it brings condemnation wherever the sound of it goes and the people reject it. But a few will receive it; a few will gather

together and they will build up Zion, and out of that Zion will come a Deliverer who will turn away ungodliness from Jacob.

Who will be that Deliverer? Certainly Jesus, when he came eighteen centuries ago, did not turn away ungodliness from Jacob, for they then were filling up their cup with iniquity. They have remained in unbelief from that day to this; hence, there did not come a Deliverer out of Zion eighteen centuries ago. But the Zion of the last days, that Zion that is so frequently and so fully spoken of by the ancient prophets, especially by Isaiah, is the Church and kingdom of God; and out of that Church or kingdom or Zion is to come a Deliverer, who will turn away ungodliness from Jacob after the times of the Gentiles are fulfilled.

Paul further says—

“As concerning the Gospel, they are enemies for your sakes; but as touching the election, they are beloved for the father’s sakes.”

Again he says, in the 30th verse—

“For as ye, in times past, believed not God, yet have now obtained mercy through their unbelief; even so have these,” meaning Israel, “also now not believed, that through your mercy they also may obtain mercy.”

This shows that the proclamation which goes to Israel must come through the Gentile nations; that is, through those whom God may select among the Gentiles, that through the mercy and kindness of the Gentiles, or those who receive the message in the latter days, the house of Israel may be saved.

This is what the Lord has in store for his servants. You young men who sit here on these seats will live to see the times of the Gentiles fulfilled; you will live to see the time when the Lord will give you a direct command from on high to no more

go into the cities of the Gentiles to preach unto them, the law having been bound, the testimony sealed; and the mission which you will receive, young men, will be to go to the scattered remnants of the house of Israel among all the nations and kingdoms of the Gentiles. To search them out and proclaim to them the message restored by the angel, that it may be preached to Israel as well as to the Gentiles. That is your destiny; that, young men, is what the Lord will require at your hands. We have labored, in the midst of persecution, for forty years past in trying to establish Zion among the Gentiles.

Will the Gentiles be entirely cut off? Oh no, there will be a great many, even when Israel are gathering, who will come along and say, “Let us be numbered with Israel, and be made partakers of the same blessings with them; let us enter into the same covenant and be gathered with them and with the people of God.” Though the testimony is bound, and though the law is sealed up, yet there will be an opening for you to come in. But you will have to come of your own accord, there will be no message sent to you, no ministration of the servants of God expressly directed to you. When the times of the Gentiles are filled, through the mercy of the believing Gentiles, the house of Israel must obtain mercy; that is, through the messengers that will then go forth and fulfill the first verses of my text—“Comfort ye, comfort ye, my people, saith your God.”

Individuals are now sitting in this Tabernacle who will carry this message. The young among us will go forth to the ends of the earth and declare to the scattered remnants of Israel, wherever found, the comforting words that, “The times of the Gentiles are fulfilled, that the day is come

for the covenant which God made with the ancient fathers of Israel to be fulfilled;" and you will have the pleasure of gathering them up by thousands, tens of thousands, and hundreds of thousands, from the islands of the sea and from all quarters of the earth; for that will be a day of power far more than it is while the Gospel continues among the Gentiles.

"But," inquires one, "have you any testimony from the Scriptures to prove that that day will be a day of power?" Hear what the Lord says by the mouth of the Psalmist David, "Thy people shall be willing in the day of thy power." They are not willing now and have not been willing for eighteen centuries past. But when the day of his power comes they will be willing to hearken, they will gather up to their promised land, for it will be the day of the Lord's power. In what respect will there be power manifested then? As power was manifested when the Lord brought Israel from the Egyptian nation into the wilderness of Sinai and spoke to them by his own voice, so will the power of Almighty God be made manifest among all the nations of the earth when he brings about the redemption and restoration of his people Israel; or, in other words, the former display of power will be eclipsed, for that which was done in one land, among the Israelites and Egyptians in the wilderness, will be performed among all nations. So says the prophet. Let us quote prophecy to show what the day of the Lord's power means, when the people of Israel will be willing. The first to which I will call your attention will be found recorded in the 20th chapter of Ezekiel, commencing at the 33rd verse—

"As I live, saith the Lord God, surely with a mighty hand, and with

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a stretched out arm, and with fury poured out, will I rule over you:

"And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

"And I will bring you into the wilderness of the people, and there will I plead with you face to face.

"Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God."

This will be when the times of the Gentiles are fulfilled, and you Elders of Zion are sent to the house of Israel. You will go in the Lord's power, and so great will be that power that you will have influence over them. You will tell them that their warfare is accomplished, that their iniquity is pardoned, and that they have received at the Lord's hand double for all their sin; and the Lord will bear witness of this by his mighty power, with a mighty hand and an outstretched arm will the Lord do this, and with fury poured out. Poured out upon whom? Upon all the nations and kingdoms of the Gentiles who will not receive the truth, their times being fulfilled. It will be expressly the day of the Lord's judgment, or, in other words, the hour of the Lord's judgment, that is spoken of in the 14th chapter of Revelations, when the angel brings the Gospel.

[It is not only a Gospel to be preached to all the nations of the earth, but in connection with it you will have to make proclamation connected with it, to all people, to fear God and give glory to him, for the hour of his judgment is come. And as these judgments come, kingdoms and thrones will be cast down and overturned. Empire will war with empire, kingdom with kingdom, and

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city with city, and there will be one general revolution throughout the earth, the Jews fleeing to their own country, desolation coming upon the wicked, with the swiftness of whirlwinds and fury poured out, recollect, as it was poured out on the Egyptians.

Let us read the 35th verse—

“And I will bring you into the wilderness of the people, and there will I plead with you face to face.”

“No more miracles,” say this Christian generation; “no more power to be made manifest; we have a form of godliness, but we don’t need this display of power.” This is their cry, with all these prophecies staring them in the face.

“I will bring you into the wilderness.”

Bring whom? The house of Israel which are gathered from all these various nations. “I will bring you into the wilderness, and there I will plead with you face to face as I plead with your fathers in the wilderness, in the land of Egypt.” How did he plead with them there? He plead with them by his power, by splendid miracles, by his own voice he caused Mount Sinai to tremble under the sound and power of his voice, while lightnings and thunders were made manifest before all the congregation of Israel. He spoke to them by the voice of a trumpet which, when the twenty-five hundred thousand of the hosts of Israel heard, they fled, and stood afar off—they were afraid and fearful, because the Lord had descended upon Mount Sinai. So will he plead with Israel in the latter days, and show forth his mighty hand and power, when he gathers them from the nations; and he will give revelation as he did to their fathers in the wilderness of the land of Egypt.

But as a still further testimony of the power that will be made manifest

in the restitution of Israel, let me refer you to another passage, which is contained in the 11th chapter of Isaiah, “He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.”

Here is a declaration that the two great kingdoms of Israel—its “outcasts,” the ten tribes, scattered seven hundred and twenty years before Christ, and the “dispersed of Judah,” dispersed among all nations, shall be gathered. But before he gathers them he will set up an ensign—an ensign is to be raised in the latter-days especially for the gathering of Israel.

Again, says the Prophet, “And the Lord shall utterly destroy the tongue of the Egyptian sea.” How? “With his mighty power shall he shake his hand over the river and shall smite it in the seven streams and make men go over dryshod. And there shall be an highway for the remnant of his people which shall be left from Assyria like as it was to Israel in the day that he came up out of the land of Egypt.” The same thing, not a spiritual, but a literal transaction, as the Lord smote the tongue of the Egyptian sea in ancient days, and caused his people to go through on a highway in the midst of those mighty waters which stood like walls on each side of the assembly of Israel. So in the latter days he will not only cut off the tongue of the Egyptian sea, but the river in its seven streams will also be divided and men will go through dryshod. This is the testimony of the prophets concerning the events that are to take place when the times of the Gentiles are fulfilled.

But in regard to this ensign, the Lord has never said that he will lift it up before the time comes to gather

Israel. And now let us inquire where will it be lifted up; in what part of the earth will he commence the great work? He must begin it among the Gentiles, as I have already said, and as Isaiah tells us in the 49th chapter—a standard or ensign, to which the people will gather, will be reared among the Gentiles. Recollect this is something to be commenced among the Gentiles, not among the Jewish nation, not away yonder in Palestine or Jerusalem. “Thus saith the Lord God, behold I will lift up mine hand to the Gentiles and set up my standard to the people”—the same ensign that Isaiah speaks of in the eleventh chapter—for a standard and an ensign are synonymous terms.

Now, notice what follows, as soon as this standard is raised among the Gentiles, “They shall bring thy sons in their arms, and thy daughters shall be carried on their shoulders;” that is, those who receive that standard, or who embrace the work and gather to the standard, “shall bring thy sons in their arms and thy daughters on their shoulders.” Will the kings of the earth help on this work? Yes, for the prophet says, “And kings shall be their nursing fathers and their queens thy nursing mothers.” What more about the Gentiles? “And they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet.” Israel is to be honored: the Lord will require even the kings of the Gentiles—their great men, lords, nobles and rulers to bow down and lick up the dust of their feet, for he intends to make Israel the head and not the tail!

To show still more fully the place where this ensign or standard is to be raised, let me refer you to the 18th chapter of Isaiah, wherein you will find these words, “Woe to the land shadowing with wings, which is

beyond the rivers of Ethiopia.” In the 3rd verse of that chapter, after uttering the prediction concerning the judgment to come upon that land beyond the rivers of Ethiopia from Palestine—a land that has the appearance of shadowing with wings, like North and South America, the prophet says, “All ye inhabitants of the world and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains, and when he bloweth with a trumpet, hear ye”—something that the Lord considered worthy of the attention of all the people of the earth. It was not to be sounded to one nation alone, not a work like that of ancient days—to be done among the Egyptian nation alone, but “*all* ye inhabitants of the world and dwellers on the earth, see ye, when he lifts up an ensign on the mountains, and when he bloweth a trumpet, hear ye.”

Now Webster and other lexicographers in their definitions of the word “standard” say it is something to which the people rally and around which they gather, as you Latter-day Saints have rallied to these mountains from all the various nations and kingdoms of Europe; from Australia, Southern Africa, Hindostan and other parts of the earth. Here the “standard” has been lifted up, the “ensign” has been raised; the angel has come, the voice of inspiration is again heard; the Church of the living God is again reared; Zion is rising in the earth; the times of the Gentiles will soon be fulfilled, and when that epoch arrives all the inhabitants of the earth will be required to see, understand and listen to that which God is doing in the midst of the mountains. He is raising up a people there that are called his Church, his kingdom, that never is to be destroyed, but is to continue for ever.

This agrees with the testimony of

the Prophet Daniel. In his second chapter we are informed that Nebuchadnezzar, the king, had a dream in which it was revealed to him concerning the kingdoms of this world, down to the latter days. Daniel came forth before the king, related the dream and gave the interpretation thereof. Said he—

“Thou, O king, sawest, and beheld a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

“This image’s head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass.

“His legs of iron, his feet part of iron and part of clay.

“Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay and brake them to pieces.

“Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.”

The mountain referred to by Daniel is the place where the standard is to be raised and the ensign is to be reared; the same place whence the proclamation was to go to all the dwellers on the face of the earth requiring them to listen to the same, and to see the stone that was cut out of the mountains that was eventually to fill the whole earth; while the great image representing all human governments was to become like the chaff of the summer threshing floor.

Are there any statesmen in this congregation, among the strangers who are visiting in our midst, who are desirous to know the future destiny of the nations, kingdoms and

governments of our globe? Read the prophecies; there you will find portrayed the destiny of all governments organized by human wisdom; they are to become like the chaff of the summer threshing floor—the wind is to carry them away, and no place is to be found for them, from the head of gold to the feet and toes of iron and clay, all are to be broken to pieces together. And what is to remain in their stead? A stone cut out of the mountains without hands—little in its beginning, insignificant in the estimation of the great and powerful kingdoms of the world; but it is to roll forth, become a great mountain and fill the whole earth and to continue for ever. Hear what the prophet has said—

“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.”

The kingdom that was set up eighteen hundred years ago by our Savior and his Apostles was destroyed out of the earth in fulfillment of the prophecies of Daniel and John the Revelator. They said that the powers of the world would make war with that kingdom and overcome it. That has been fulfilled to the very letter. The kingdom of God, with its inspired prophets and Apostles, was rooted out of the earth, also the Priesthood with all its powers; and instead thereof churches, creeds and governments have been reared and built up by human wisdom; but the kingdom of God that is to be established in these last days, instead of being overcome and destroyed out of the earth, is to stand for ever; it was not to be delivered to another people, that is, it is never to change hands, but once established, once organized

on the earth, it is to continue from that time henceforth and for ever, while the kingdoms of this world will vanish away like the dream of a night vision.

Now we begin to understand the latter part of our text. Not only is Israel to be saved; but "prepare ye the way of the Lord, make straight in the desert an highway for our God." What do we want with an highway in the desert? We have already read about the highway through the Red Sea, and through the seven streams of the river of Egypt that is to be cast up like it was in ancient days; but what need have we for a highway in the desert? It is for the ransomed of the Lord to pass over. What ransomed of the Lord? Those who are ransomed from among the nations, by the proclamation of the everlasting Gospel, those who listen to the angelic message that comes from heaven; they who have toiled with ox teams, mule teams and hand carts and wheelbarrows to get themselves here, to lay a foundation of the work of God in the midst of this desert. They need a highway here, that the balance who are to come hereafter, and they will come by hundreds of thousands, may come swiftly, and more speedily than by handcart conveyances. And this puts me in mind of another passage in regard to the highway connected with the proclamation of the Gospel to all the world.

Isaiah says, "Cast up, cast up an highway, gather out the stones, lift up a standard for the people, prepare ye the way of the people, for behold the Lord hath proclaimed unto the ends of the world, say ye to the daughter of Zion, behold thy salvation cometh; behold his reward is with him and his work is before him. They shall call them a holy people, the redeemed of the Lord; and they

shall be called, sought out, city not forsaken." What a curious work to take place in the latter days! A highway to be made, and the stones to be gathered out! When these men, sitting here on these seats, were working out in these rugged mountains for some two or three hundred miles fulfilling these prophecies, did you blast out the rocks and gather out the stones?

Another thing connected with the prophecy says, "Go through, go through the gates; cast up an highway," etc. I have no doubt that the prophet saw the construction of this highway in vision, in fact he must have seen it or he could not have predicted it to such a nicety. He must also have seen these trains crossing this great continent, "dodging" into what seemed to be holes in the mountains, and after watching a little while see them come out at the opposite side. He did not call them tunnels in those days, but said, "Go through the gates," etc.

In order to show how swiftly the people would come on this highway in the latter days let me refer you to the 5th chapter of Isaiah and the 26th verse, "He will lift up his ensign to the nations from afar, and will hiss unto them from the ends of the earth; and behold they shall come with speed swiftly." Not with handcarts and ox teams as we did for many years; but they are to come from the ends of the earth swiftly. But he tells us that an ensign is to be lifted up. All these predictions centre in one: The standard, the ensign, the proclamation, the casting up of the highway, and the coming with speed swiftly, all concentrate, as it were, into one, to fulfil the great purposes of Jehovah in the latter days.

"Lift up an ensign to the nations from afar!" Where was Isaiah when he delivered this prophecy? In

Palestine. Do you think you could get much further from Palestine and have an ensign raised up from afar? It is not an ensign that is to be raised up in the land of Palestine, right where the prophet predicted it; but he saw from afar, from a great distance, the great work God would perform in the latter day. "Lift up an ensign for the nations;" not for one nation, not for a few people; but it was a work that was general in its nature—an ensign or standard the raising of which was to affect all the inhabitants of the earth. And when this is accomplished an highway was to be built and be made straight in the desert—an highway for our God. Why? Because, says our text, the

glory of the Lord was to be revealed and all flesh was to see it together. This does not refer to the first coming of the Messiah, but to that great advent spoken of by all the prophets when he shall come in his glory and power, when the mountains and hills that are on the east, west, north and south of this valley will be leveled; when the crooked places shall be made straight, and the rough places plain; and when the glory of the Lord will be revealed; and, instead of a few seeing it, as they did in ancient times, "all flesh will see it together;" for every eye shall see him when he comes in his glory and power to reign as King of kings and Lord of lords. Amen.

REMARKS BY PRESIDENT BRIGHAM YOUNG

DELIVERED IN THE TABERNACLE, OGDEN CITY, JULY 10, 1870.

(Reported by David W. Evans.)

SIN—THE ATONEMENT—GOOD AND EVIL—THE KINGDOM OF GOD.

I am disposed to ask a few questions of this congregation, though not expecting them to give audible answers. Judging from what I know and understand of the Latter-day Saints, I can answer these questions satisfactorily to myself, and probably to the satisfaction of most of the people.

Do we believe in the Scriptures of Divine truth?—those which are contained in the Old and New Testaments, in the Book of Mormon, the Book of Doctrine and Covenants, and other revelations that have been given

to this people? I can answer this in the affirmative, by saying that we certainly do. This leads my mind to the reflection that if we believe the Scriptures and the revelations I have referred to, we also believe that Jesus is the Christ; and believing the Scriptures and that Jesus is the Christ, we must believe other things also. If the Scriptures are true, it proves that sin is in the world, and the question arises, Is it necessary that sin should be here? What will the Latter-day Saints say? Is it necessary that we should know good

from evil? I can answer this to suit myself by saying it is absolutely necessary, for the simple reason that if we had never realized darkness we never could have comprehended the light; if we never tasted anything bitter, but were to eat sweets, the honey and the honeycomb, from the time we come into this world until the time we go out of it, what knowledge could we have of the bitter? This leads me to the decision that every fact that exists in this world is demonstrated by its opposite. If this is the fact—and all true philosophy proves it—it leads me to the conclusion that the transgression of our first parents was absolutely necessary, that we might be brought in contact with sin and have the opportunity of knowing good and evil. It may be deemed strange and singular by the Christian world that we should believe such a thing; but the Scriptures inform us, in Genesis iii., 22, that the Lord God said, "Behold, the man has become as one of us, to know good and evil." Are we the sons and daughters of that God whom we serve? We answer we are. Do we expect to be exalted with our Father in heaven? We do. How are we to be exalted? We have sinned and transgressed the law of God. The Christian world and the world of mankind have not only transgressed the laws of God, but they have changed the ordinances and broken every covenant that God has given them. Then I ask, Is there a debt contracted between the Father and his children? There is. Our first parents transgressed the law that was given them in the garden; their eyes were opened. This created the debt. What is the nature of this debt? It is a divine debt. What will pay it? I ask, Is there anything short of a divine sacrifice that can pay this debt? No; there is not.

I say this to gratify myself, and to gratify my brethren and sisters. A divine debt has been contracted by the children, and the Father demands recompense. He says to his children on this earth, who are in sin and transgression, it is impossible for you to pay this debt; I have prepared a sacrifice; I will send my Only Begotten Son to pay this divine debt. Was it necessary then that Jesus should die? Do we understand why he should sacrifice his life? The idea that the Son of God, who never committed sin, should sacrifice his life, is unquestionably preposterous to the minds of many in the Christian world. But the fact exists that the Father, the Divine Father, whom we serve, the God of the Universe, the God and Father of our Lord Jesus Christ, and the Father of our spirits, provided this sacrifice and sent his Son to die for us; and it is also a great fact that the Son came to do the will of the Father, and that he has paid the debt, in fulfilment of the Scripture which says, "He was the Lamb slain from the foundation of the world." Is it so on any other earth? On every earth. How many earths are there? I observed this morning that you may take the particles of matter composing this earth, and if they could be enumerated they would only be a beginning to the number of the creations of God; and they are continually coming into existence, and undergoing changes and passing through the same experience that we are passing through. Sin is upon every earth that ever was created, and if it was not so, I would like some philosophers to let us know how people can be exalted to become sons of God, and enjoy a fulness of glory with the Redeemer. Consequently every earth has its redeemer, and every earth has its tempter; and every earth, and the people thereof;

in their turn and time, receive all that we receive, and pass through all the ordeals that we are passing through.

Is this easy to understand? It is perfectly easy to me; and my advice to those who have queries and doubts on this subject is, when they reason and philosophize upon it, not to plant their position in falsehood or argue hypothetically, but upon the facts as they exist, and they will come to the conclusion that unless God provides a Savior to pay this debt it can never be paid. Can all the wisdom of the world devise means by which we can be redeemed, and return to the presence of our Father and elder brother, and dwell with holy angels and celestial beings? No; it is beyond the power and wisdom of the inhabitants of the earth that now live, or that ever did or ever will live, to prepare or create a sacrifice that will pay this divine debt. But God provided it, and his Son has paid it, and we, each and every one, can now receive the truth and be saved in the kingdom of God. Is it clear and plain? It is to me, and if you have the Spirit of God, it is as plain to you as anything else in the world. Why are you baptized for the remission of sins? Is there virtue in it? There is. Why do we lay hands on the sick? Is there virtue in doing so? There is, and the wicked world as well as the Saints prove this. Since Joseph Smith received revelations from God, Spiritualism has taken its rise, and has spread with unprecedented rapidity; and they will lay hands on each other—one system proving another—spiritualism demonstrating the reality of animal magnetism? Is there virtue in one person more than another? Power in one more than another? Spirit in one more than another? Yes, there is. I will tell you how much I have.

You may assemble together every spiritualist on the face of the earth, and I will defy them to make a table move or get a communication from hell or any other place while I am present. Yes, there is more spirit in some than in others; and this power—called by the world animal magnetism—enables those possessing it to put others into the mesmeric sleep. When I lay hands on the sick, I expect the healing power and influence of God to pass through me to the patient, and the disease to give way. I do not say that I heal everybody I lay hands on; but many have been healed under my administration. Jesus said, on one occasion, "Who has touched me?" A woman had crept up behind him in the crowd, and touched the hem of his garment, and he knew it, because virtue had gone from him. Do you see the reason and propriety of laying hands on each other? When we are prepared, when we are holy vessels before the Lord, a stream of power from the Almighty can pass through the tabernacle of the administrator to the system of the patient, and the sick are made whole; the headache, fever or other disease has to give way. My brethren and sisters, there is virtue in us if we will do right; if we live our religion we are the temples of God wherein he will dwell; if we defile ourselves, these temples God will destroy.

We shall now sing and dismiss the meeting. We do hope and pray you Latter day Saints to live according to your best knowledge; and we pray God, our Heavenly Father, in the name of Jesus, to give you faith, grace and fortitude to do so; and his Spirit, that you may be able to see the glory of his kingdom, and then compare it with the kingdoms of this world. What is the glory of this world? Just gather it all together,

and it is nothing but a shadow! All the kings and potentates on the earth, with all their power, pomp, greatness and grandeur, will pass into oblivion—they will pass completely from the remembrance of the children of men;

they were, but are not. This is the glory of the world; but the glory of the kingdom of God was, is, and for ever will be!

The Lord bless you. Amen.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, AUGUST 7, 1870.

(Reported by David W. Evans.)

THE LATTER-DAY SAINTS THE HOPE OF THE WORLD—JESUS MUST BE
ACKNOWLEDGED—ONE-MAN POWER—TRUTH AND ERROR.

It may appear strange to Jew and Gentile, to Saint and sinner, to high and low, to bond and free, but with all our weaknesses and imperfections we, the Latter-day Saints, are the hope of the whole world. Our brother who has just spoken says there is something to be done, and I say that God has commenced to do it upon this continent. The Lord has revealed his will from the heavens; he has bestowed his Priesthood on the children of men; he has sent forth his holy angels with the Gospel to proclaim, and this Gospel has been proclaimed to the children of men, and a few have received it; and strange as it may sound to the ears, and inconsistent as it may be to the hearts, sympathies, judgments or feelings of the Christian or of the heathen world, without us they cannot be saved; with all our weaknesses and imperfections, and as far short as we may come of the perfection that we understand and which is necessary to possess before we can enjoy the

celestial kingdom of God, this is verily true.

The few observations that we have heard this morning are rich, and many of them full of divine matter, and especially with regard to the Christian world. This book, that we call the Bible, the Christian world profess to believe in. Let me tell them that they must either acknowledge, openly and frankly, that the Latter-day Saints have the Gospel taught by Christ and his Apostles or they will go to the wall as infidels; it cannot be otherwise. There are but two parties on the earth, one for God and the other for the world or the evil one. No matter how many names the Christian or heathen world bear, or how many sects and creeds may exist, there are but two parties, one for heaven and God, and the other will go to some other kingdom than the celestial kingdom of God.

Our brethren go forth in weakness; and our Elders have traversed the earth, and have offered the Gospel

unto every nation that would open its doors to receive it. A few from various nations have obeyed it and have gathered themselves together; but of this number few live strictly according to the words revealed for the guidance of the Saints. The Gospel of the Son of God is the only thing that will do the people good. It is all happiness, submission, kindness and love; it is glory to God in the highest, and good will to man on the earth. But even if we had not the Holy Ghost within us, look at the morals that are taught in this Book, say nothing about the divinity of the doctrine of the Son of God; take it morally, is it not the best code for people to live by ever portrayed or placed on paper? We say it is; and we may look at it in any light we please.

When the Elders of Israel go forth to preach the Gospel to the inhabitants of the earth, though it may be done in weakness and with a stammering tongue, the Spirit of the Lord attends the preached word and bears witness to the honest in heart, and teaches them that this is the truth. No matter how many priests, or who contend against the Gospel and say, "We do not acknowledge that Jesus is the Son of God, we believe he was a philanthropist, or a divine man in human shape, so far as nature can make him so, but to acknowledge that he was the Son of God we cannot;" it is no matter how many talk like this, they must eventually either acknowledge that he is the Son of God and that his Gospel is the only Gospel or they must take infidelity. Is this the fact? It is. Sooner or later the sects, one after another, will deny the Savior and every one of the ordinances of his Gospel, until they are all enveloped in infidelity, or they must accept the whole. Strange as it may appear, they are now following

shadows, phantoms of the brain, and mischievous manifestations.

When the Elders of Israel first commenced to preach the Gospel there was no such thing known on the earth as a belief in spiritual manifestations, which are now so general. I promised them years and years ago, when I commenced my career in the ministry, that, if they did not accept the revelations which God had delivered to the children of men, he would suffer the enemy of all righteousness to give them revelations to their hearts' content, and they would receive and believe them. What is the condition of the Christian world to-day? They are seeking after mischievous muttering spirits; they are seeking to know something that is not true, and to establish that which no true philosophy on earth will establish. The only true philosophy ever revealed to the children of men, whether pertaining to religion, science, art, mechanism, or to any and every department of human knowledge, was revealed by God. It is true that many who do not believe in Jesus possess more or less of this true philosophy which comes from God, whether they acknowledge it or not.

One of my brethren who has been speaking to you says it is a mystery to him to see the people led as they are; to see them submit to man-power, and to false creeds and governments as they do. It is not strange to me. They must be servants to some being or principle. There is not a being on the face of the earth that is free and independent of God and his Spirit, or of that mischievous influence and power that goes through the earth, seeking whom it may devour and to lead captive at its will. Every son and daughter of Adam is subject to one of these powers; there are none but what have within them

the operations of a spirit of good or evil.

When we read over the history of the ancients we can learn that many of them acted very foolishly; their conduct was unbecoming in many instances. Even Moses, great as he was, and as much of divinity, light and intelligence as he enjoyed from the Almighty, lifted himself up above the Power that conferred upon him his greatness and influence, and said to the people, "Shall I do this or that for you?" instead of saying, "The Lord will do this or that for you," or, "Shall the Lord do thus and so for you?" Through his pride and selfishness he was deprived of the privilege of going into the land of Canaan. It is also true that David, in many things, was very unwise. We are told that he was a man after God's own heart, yet he did many things which he knew to be wrong in the sight of God. Where was he left? In darkness. Then Solomon, borne to David by Bathsheba, was also left in the dark, with all his greatness and wisdom! After being blessed of the Lord to a most wonderful degree, he turned from the Lord, followed after strange women and sacrificed to idols. Many of the ancients acted unwisely, and I hope and trust that many of the Elders of Israel will do better than some of them. But if we can do as well as some of them, we are safe for honor, glory, immortality, eternal lives and exaltation in the kingdom that God has prepared for the righteous.

When Brother Spencer was speaking he said, "I believe in one-man power." What can we do without it? If God does not rule in the midst of the nations of the earth, sooner or later those nations will go down. If the Lord Almighty does not rule in the hearts of individuals, families, neighborhoods, towns, cities, states,

and countries, sooner or later they will fall. I cannot do without the Lord Jesus! He is the man for me. That God who holds the keys of life and death, and who has suffered and died for the children of men, is he who must rule in the hearts of the children of obedience, and his kingdom will stand for ever. The laws which God has revealed to the children of men are as pure and as much calculated to endure forever to-day as they ever were. Why? Because they are pure and holy, and anything that is impure must, sooner or later, perish; no matter whether it is in the faith and practice of an individual, town, nation or government. That kingdom, principality, power or person that is not controlled by principles that are pure and holy must eventually pass away and perish.

Our brother who last addressed you said he did not know much about Scripture. He had a father who read the Scriptures in his family, and who taught his children the way of life and salvation contained therein. Professor Orson Spencer was as good a scriptorian as could be found on this continent. He lived faithful to it, and taught his children to have faith in the name of the Lord Jesus. He was a rare gentleman. Very few of the learned or of those who are high and lifted up in the estimation of the people receive the Gospel; but Professor Spencer received it. Though poor, yet he was in high life and high standing, and he received and obeyed the Gospel and submitted to the government God had established.

What is it that enables our Elders to go forth and preach the Gospel? The Spirit of the Lord. This is their experience and testimony. What do they testify when they go forth? That the Gospel, as set forth in the Old and New Testaments, is true; that the plan of salvation, revealed

by God through his prophets in ancient times, and in modern times through Joseph Smith, is true; and as they are enlightened and aided by the Spirit of the Lord, error must fall before them. I often think what a task the Elders of Israel would have to perform if they had to go to the world and establish a false religion! They would have to read and study for years! They would be compelled to start at the common school, and go from there to the academy, and thence to the college and seminary; they must know what every divine, historian and commentator has said about every Scripture; they must also have language at their tongues' ends to swamp the common people with their fine words, and drown them in the mist of fog and error. But it is not so with the Elders of Israel; they go forth with the plain, simple truth which God has revealed, and which commends itself to the conscience and understanding of every honest and virtuous individual who hears it. No matter how simple the declaration of a servant of God; no matter how imperfect his language or how few his words, the Spirit of God will bear witness of its truth to the spirits of those who are ready and willing to receive it. How easy it is to live by the truth! Did you ever think of it, my friends? Did you ever think of it, my brethren and sisters? In every circumstance of life, no matter whether among the humble or lofty, truth is always the surest guide and the easiest to square our lives by. When the sisters, for instance, meet together at a quilting or for a visit, if every one speaks, believes and loves the truth, and there is nothing in them that is deceptive, how easy it is to converse and pass the time! We all delight in the truth; and if a wrong, or that which is false, is manifested it must be corrected or

banished, and truth be adopted in the place thereof. It is the easiest life to lead on the face of the earth. How do I know it? By experience; I never tried the opposite much.

How easy it is to sustain truth! How easy it is to sustain the doctrines of the Savior! If I were to undertake to prove that baptism is not necessary for the remission of sins, what a labour it would impose upon me! How I would have to study, and use language so as to throw a mist over the minds of the people! Jesus told his disciples to go to all the world and preach the Gospel to every creature, saying, "He that believeth and is baptized shall be saved;" but suppose I were to come along and say it is not necessary, and Jesus did not mean what he said, what a labour it would impose upon me to deceive the people, by endeavoring to prove the truth to be false! Jesus calculated that every individual should be baptized for the remission of his sins. How easy it is to preach that! If persons believe and be baptized, Jesus says lay hands upon them for the reception of the Holy Ghost; but if I were to say contrary to this, a labor would devolve upon me which I should not have to bear if I preached only that which is true. What a labor it imposes upon the priests, divines, lawyers and statesmen, and others who hold leading positions in society, when they argue from false premises and undertake to enforce their false theories! But simple truth, simplicity, honesty, uprightness, justice, mercy, love, kindness, do good to all and evil to none, how easy it is to live by such principles! A thousand times easier than to practice deception!

How I have looked at the meandering paths of politicians! See one man spend a thousand dollars to get a small office. Another ten thousand,

another a hundred thousand. Intriguing and planning here and there. What for? To deceive somebody or other! Why not tell the truth right out? Would it not be easier? It would. Politicians would not be under the necessity of using so many arguments to make their hearers and constituents believe that they are the very men wanted, and that their opponents are the very men not wanted. I was diverted at a gentleman in this Territory, fifteen or sixteen years ago, who put himself up as a candidate for the legislature. He went on a tour of what is called "stump speaking," telling the people "I am the man you want; this other is the man you do not want; you may think you want him but you do not, I am the man you should send to the legislature, and the one you should vote for." They could not see the point and did not vote for him. His opponent kept quietly attending to his business, all he said being, "I am not at all anxious for office, and if the people want me, they may vote for me."

How many times have I heard men labor an hour or two to prove that baptism is not necessary; when a close-communication Baptist, with a Bible in his hand, would come along and in five minutes prove that it was necessary. Some Christians will argue that the taking of the sacrament of the Lord's Supper is necessary; while others will argue for hours that it is unnecessary. But the one who argues in the affirmative has the Bible—the words of Jesus to sustain him, and his opponent, however strenuously he may labor, cannot substantiate his position, because his premises are false, consequently his whole argument must fall to the ground.

I used to be amused in my youth at the friend Quakers; if they had done nothing for a whole week, from

Monday morning till Saturday night, they would surely rise from their beds, if sick, for the sake of working on the first day of the week—the Sabbath—to show to mankind that they were above superstition. They would declare that the observance of the Sabbath as a day of rest was all superstition, all the work of the Elders, and was unnecessary.

When our Elders go forth to preach the Gospel, in the power and demonstration of the Spirit of God, it commends itself to every heart; and, if the people admit the truth of the Scriptures, it is by no means difficult to convince them of the truth of the doctrines that we preach; but it requires a great deal of the power of God to induce some to receive it enough to carry it out practically in their lives, and to live by every word that proceeds out of the mouth of God. Very few do this. Many will acknowledge that faith, baptism, the laying on of hands and the Lord's Supper are according to the law and the testimony; but pride, the love of the world, the love of money, and the love of a good name prevent many from obeying. A good name! Bless me! what is a name? It may shine like the noon-day sun in the estimation of friends and neighbors to-day, and to-morrow be eclipsed in midnight darkness, to rise no more!

The glory of the world passes away, but the glory that the Saints are after is that which is to come in the eternal world; the intelligence, honor and brightness that come from the Supreme Being, by which the inhabitants of celestial spheres live without sorrow and pain.

Joy, comfort, consolation, glory, happiness, perfection and eternal lives are before us, with the eternity of God to spend in the fruition of the glory of him that sits on the throne, the Lamb that was slain for us.

Glory, honor, might, dominion, and the kingdom for ever and ever. If we submit in all things to him, whose right it is to reign king of nations as he does king of Saints, we shall attain

to this. I do desire that we may be numbered with this happy company, and I pray that the Lord will help us to be so. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, APRIL 9, 1871.

(Reported by David W. Evans.)

GATHERING THE SAINTS—THE PROVIDENCES OF THE LORD—USELESSNESS OF NON-PRODUCERS—ARBITRATION BETTER THAN COURTS—FEED NOT FIGHT THE INDIANS—PAYING TITHING.

I have a few sermons to preach, and as the time is short I do not know that I shall be able to deliver as many as I wish to. I want your attention, and you will have to be quiet. I find that my voice is a little broken, and it will be pretty hard for me to speak so that you can hear me. I shall not try to talk down the crying of children, the whispering of the congregation, or the shuffling of feet, as I have often done. I want your attention to the various subjects I wish to lay before you; for I shall have but a few minutes to speak on each one.

In the first place, I want to say to the Elders who go forth to preach the Gospel—no matter who may apply to you for baptism, even if you have good reason to believe they are unworthy, if they require it forbid them not, but perform that duty and administer the ordinance for them; it clears the skirts of your garments, and the responsibility is upon them.]

A few words now with regard to

gathering. I will say that if unworthy people are gathered in the future, it is nothing new or strange, nothing more than we expect. If this net does not gather the good and the bad we should have no idea that it is the net that Jesus spoke about when he said that it should gather of all kinds. Furthermore, there are a great many who come into the Church because they know the work is true. Their judgment, and every reasoning faculty and power of their minds tells them it is true; consequently they embrace the truth. But do they receive the love of it? That is the question. I will tell you that very few of those who receive the love of the truth, but many of those who fall away, though they know the Gospel is true, do not possess the love of the truth, and they will not apostatize while scattered. We try to get them to do so in the old country, but they will not. Bring them over to New York and they will not apostatize.

They will labor there year after year, and struggle and toil until they can get to the gathering place, they must come to headquarters, then they can apostatize, forsake the faith, and turn away from the holy commandments of the Lord Jesus. This is not our business. Our duty is to preach the Gospel and to receive all that wish to have the ordinances administered to them, and leave the result in the hands of God. This is his work, not ours. He has called us to be co-laborers with him.

I want to say for the consolation of the Elders of Israel and those who go forth to preside, you need have no trouble with regard to the building up of this kingdom, only do your duty in the sphere to which you are assigned. I think there is more responsibility on myself than any other one man on this earth pertaining to the salvation of the human family; yet my path is a pleasant path to walk in, my labors are very agreeable, for I take no thought what I shall say; I trouble not myself with regard to my duties. All I have to do is to live, as I have often made the comparison, and keep my spirit, feelings and conscience like a sheet of blank paper, and let the Spirit and power of God write upon it what he pleases. When he writes I will read; but if I read before he writes, I am very likely to be wrong. If you will take the same course you will not have the least trouble.

Brother Carrington was telling us about the way in which money turned up to clear the ship after sending off more Saints than he had means to pay for. Was this a miracle any more than many other things in our lives and in the work of God? No, the providences of God are all a miracle to the human family until they understand them. There are no miracles only to those who are

ignorant. A miracle is supposed to be a result without a cause, but there is no such thing. There is a cause for every result we see; and if we see a result without understanding the cause we call it a miracle. This is what we have been taught; but there is no miracle to those who understand.

While Brother Carrington was speaking about getting twenty pounds, I thought of a few circumstances which have transpired here. I will refer to one that came along in 1856. In that year our agents in England loaded up the Saints, brought them over the ocean, up the rivers and railroads, and fitted them out with ox teams, wagons, and provisions, and then sent on their drafts to me, and within thirty days I had piled upon me \$78,000 that I had to pay. I never was apprized of any draft being drawn upon me, or one word sent from the Liverpool office, until I saw the drafts as they commenced to come in for five, ten, or fifteen thousand dollars. I did not know where I was going to get the first dollar; but I did just as I always do—my duty and trusted in God. I had not a draft protested, and I do not think that any man went without his pay. But let me have done the business, I should have done it differently. When I have the privilege of acting, I act a little more by works than altogether by faith. I dare not trust my faith quite so far, but others dare, and they have not swamped me yet; they have not fettered my feet so that I cannot walk, nor tied my hands so that I cannot handle, nor my tongue so that I cannot speak; and the Lord has delivered me every time with the help of my brethren.

We do not care anything about these things, they are but trifles. We could stand here and talk until tomorrow morning, telling remarkable instances of the providences of God

towards his servants and people, and then only have just commenced. Who put flour into the barrels here when we were destitute and had nothing to eat? The women would go and scrape the precious barrel and take out the last half ounce of meal and make up a little cake to divide among the children; and perhaps the next time they would go to the barrel they would find it half full of flour. Who put it in? Their neighbors? No, they had none to put in. Was it from the States? If it was, they who brought it must have flown through the air, for they could not have brought it with ox teams quite so quickly. But without stopping to inquire further about how this replenishing of the flour barrels was effected, I know now, and knew then, that these elements that we live in are full of all that we produce from the earth, air, and water. I told the people when we settled here that we had all the facilities here that we could ask for, all we had to do was to go to work and organize the elements. How far Jesus went to get the wine that was put into the pots which we read about in the account of the marriage at Cana of Galilee I do not know; but I know that he had power to call the elements that enter into the grape into those pots of water, unperceived by anybody in the room. He had power to pass through a congregation unseen by them; he had power to step through a wall and no person be able to see him; he had power to walk on the water, and none of those with whom he associated could tell how; he had power to call the elements together and they were made into bread, but it was done by invisible hands.

Well, I will change the subject a little, and I say to the brethren, do not be discouraged; bring on all who wish to obey the Gospel, that they

may apostatize. We want them to apostatize as quickly as possible. How long will the people continue to apostatize? Until the Master comes. When he comes the word will go forth, "Gather my wheat into my garner, and bind the tares in bundles, that they may be burned." The wheat and the tares will grow together until harvest, and we cannot help it, and we need not worry about it neither.

We want the brethren and sisters to feel around and see if they can find a sixpence, a dollar or five dollars to help out the poor. Talk about the people over yonder being hungry, why I have known them eat not more than a third of a meal for a whole week in order to save enough to feed two or three of us Elders. I was always ashamed to take it; and I will tell you what else I am ashamed of. I am ashamed that any man calling himself an Elder of Israel should go to any country to preach the Gospel and then commence begging. Such a course is disgraceful. I have no fellowship for those who do it; and those who will borrow and not repay ought to be cut off the Church. I will give you a little of my experience when on my English mission. When I landed in Liverpool I had six bits, and with that I bought me a hat. I had worn, on my journey to England, a little cap that my wife had made me out of a pair of pantaloons that I could not wear any longer. We stayed in Liverpool one year and sixteen days, and during that time we baptized between eight and nine thousand persons, printed five thousand *Books of Mormon*, three thousand hymn books, over sixty thousand tracts that we gave to the people, and the *Millennial Star*; established a mission in London, Edinburgh, and I do not know but in a hundred other places, and we sustained ourselves.

Who was there on that mission, I mean among the missionaries, that had a coat or cloak that I didn't pay for? I transacted the business myself, and we paid every dime. We got money from the brethren and sisters and paid them up. Besides doing this, we fed family after family; and I never allowed myself to do down to the printing office without putting my hand in the drawer and taking out as many coppers as I could hold, so that I might throw them to beggars without being stopped by them on the road. Did we borrow that which we did not pay? No. Did we beg? No. The brethren and sisters, and especially the sisters, would urge us to come and eat with them. I would try to beg off; but that would not do, it would hurt their feelings, we must go and eat their food, while they would starve to procure it. I was always ashamed of this; but I invariably had a sixpence to give them. How much had I given to me? One sister, who now lives in Payson, gave me a sovereign and a pair of stockings; and when I came away a hatter, by the name of Miller, sent two hats by me to my little boys. The sisters, when I first went to Liverpool, made a little contribution and got me a pair of pantaloons. I was not in the habit of begging, but I said to them, "When my trousers are a little ridiculous, I guess you will know it, won't you?" and they gave me a pair of pantaloons, otherwise I do not think I received one farthing. I might have received a shilling or two from others, but I do not recollect. When we left we sent over a shipload of the brethren and sisters, a good many of whose fares we paid. When I went into Liverpool I do not think I could have got trusted a sixpence if I had gone into every store and shop in the place. When we came away a certain Captain wanted to

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bring us over, and said he, "Are you ready?" "No." "How long must I wait for you?" "Eight days;" and they tied up one of the finest vessels in the harbor of Liverpool in order to bring us over. I thought this was a miracle, don't you? I am sure there are some sisters now here who came with us in that vessel. I received that as a miracle. It was the hand of God. Was it our ability? No. Is it our ability that has accomplished what we see here in building up a colony in the wilderness? Is it the doings of man? No. To be sure we assist in it, and we do as we are directed. But God is our Captain; he is our master. He is the "ONE MAN" that we serve. In him is our light, in him is our life; in him is our hope, and we serve him with an undivided heart, or we should do so.

What do you suppose I think when I hear people say, "O, see what the Mormons have done in the mountains. It is Brigham Young. What a head he has got! What power he has got! How well he controls the people!" The people are ignorant of our true character. It is the Lord that has done this. It is not any one man or set of men; only as we are led and guided by the spirit of truth. It is the oneness, wisdom, power, knowledge and providences of God; and all that we can say is, we are his servants and handmaids, and let us serve him with an undivided heart.

Let us gather the poor. Look up your sixpences, dimes, and dollars. Just think what your feelings would be, if your children had to go to bed to-night crying for bread and you had none to give them! Think of it, families, you who profess to be Saints! Fathers, think of getting up in the morning and not a mouthful to feed your families with. I have seen them totter along, although it was good times when I was there to what it

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is now, so they say; but I have seen them totter along the streets when they could hardly stand up, for want. But I never failed to give such persons sixpence, a shilling, or a penny, when I realized that such was their position before they passed me. The Lord gave it to me and I dealt it out freely, and am doing so still, and I calculate to do so.

Now, let us help the poor, bring them here, place them in good, comfortable circumstances, so that they can strut up and say, "I guess I am somebody, and I ask no odds of the Lord." O, fools! When I hear such expressions, or see such a disposition manifested, I think, "O, foolish Galatians, who hath bewitched you? who has turned your brain and made you believe that you are independent of that Being who brought you and all the human family on the earth? Who has instructed you to believe that God has nothing to do with us, that everything that is is by the providence of chance, or no providence at all, and that man is all there is?" Who has taught the people this? Not the wise, not the true philosopher. Find a true philosopher and you find one who has the true principles of Christianity. He delights in them; and sees and understands the hand of Providence guiding and directing in all the affairs of this life. Though men are severed far from God, and though they have hewn out to themselves cisterns, broken cisterns that will hold no water, the true philosopher recognizes the hand of the Supreme, guiding and controlling the affairs of the children of men.

I have a short discourse to preach now to my friends who may be here to-day, who are engaged in, or who may contemplate commencing operations in, the mining business. It is the general belief now, that there is a great deal of mineral wealth in

these mountains. The reports that have gone abroad concerning this are causing great excitement; and I will preach a short discourse now to miners, merchants, lawyers, doctors, priests, people, everybody. I want to talk to you a little and give you some counsel; and I want the Saints to take this counsel. But they take it all the time, and I expect they will continue to do so. This counsel is with regard to lawing with one another. I want to say to you miners: Do not go to law at all; it does you no good, and only wastes your substance. It causes idleness, waste, wickedness, vice, and immorality. Do not go to law. You cannot find a court room without a great number of spectators in it; what are they doing? Idling away their time to no profit whatever. As for lawyers, if they will put their brains to work and learn how to raise potatoes, wheat, cattle, build factories, be merchants or tradesmen, it will be a great deal better for them than trying to take the property of others from them through litigation.

We have got to a state in our nation when there is quite a portion of the young and middle-aged men who calculate to live, as the saying is, by their wits. I would like to have a man look philosophically into his own heart, by the spirit of truth, and examine himself, and see what he is, what he was made for, and what use he is on the earth if he never did a thing to produce a morsel of bread. Such a man eats the bread of the laborer, he wears the clothing of the laborer; every time he lies down on his bed he lies on that which the labor of another produced; he never took the pains to raise a goose, duck, lamb, or sheep. He never sheared a sheep or tried to make cloth of the wool; he never took the pains to plough the ground and sow a little wheat, to plant a few potatoes, to raise

a calf, a pig, or a chicken. No, he never did anything useful; but still he eats, drinks, and wears, and lives in luxury. In the name of common sense what use is such a man on this earth? The question may arise, "Must we not have law?" We have plenty of it, and sometimes we have a little too much. Legislators make too many laws; they make so many that the people do not know anything about them. Wise legislators will never make more laws than the people can understand. But by reason of the wealth of our country, young men are sent to schools and colleges, and after receiving their education they calculate to live by it. Will education feed and clothe you, keep you warm on a cold day, or enable you to build a house? Not at all. Should we cry down education on this account? No. What is it for? The improvement of the mind; to instruct us in all arts and sciences, in the history of the world, in the laws of nations; to enable us to understand the laws and principles of life, and how to be useful while we live. But the idler is of no use to himself or to the world in which he dwells.

In all nations, or at least in all civilized nations, there are distinctions among the people created by rank, titles, and property. How does God look upon these distinctions? How do Truth, Justice, and Mercy look upon them? They are all alike in their eyes. The king upon the throne and the beggar in the street are the same before the Heavens—the same in the eyes of Truth, Justice, Love, and Mercy. Find a true philosopher and he will look at the children of men as they are. I do not care whether he says so or not, he regards the poorest of the poor as human beings—men and women, and the kings and great ones, no matter how they are clothed, if they wear crowns,

diadems, and diamonds, and ride in gilded coaches, are but human beings.

Our education should be such as to improve our minds and fit us for increased usefulness; to make us of greater service to the human family; to enable us to stop our rude methods of living, speaking, and thinking. But you take those who bear the sway among men, those who hold the affairs of the nations in their hands, catch them in the dark, and they are the lowest of the creations of God. Many of them descend to the lowest gutters they can find, and there, in darkness and in private, wallow in filth and wickedness. This is a waste of their lives, a prostitution of their knowledge and of the blessings Providence has bestowed upon them. Many of them will sit and gamble all night, to see who shall have the pile; and such men are called gentlemen! And in the day time they seem the most perfect gentlemen imaginable. They are accomplished to the highest degree; they understand languages, and amongst them are to be found lawyers, doctors, statesmen and members of the highest classes of society. I heard of one in New York. A young man went there from Boston, and a gentleman wished to show him around, and initiate him into the mysteries of high life in New York. He took him to one of the finest houses on Fifth Avenue, I think it was. The young man supposed it was the residence of a private family. He was led into a long hall, so richly adorned and ornamented that his eyes were dazzled. There was table after table, table after table, surrounded by gentlemen who were gambling, and the furniture and the room throughout were gorgeous in the extreme. Here was hall after hall, side rooms, refreshment rooms, etc., and the young man found out that he was in a fashionable

gambling hell. He had not believed in such things before; but he sat there all night watching, for he wanted to find out something pertaining to fashionable life in the metropolis. About 3 or 4 o'clock in the morning there was a gentleman sat back from one of the tables. He had played, played, played at one of the tables until he had played himself perfectly out, his money and estate all gone. He entered the place the night before a wealthy man, and by 3 or 4 o'clock in the morning he was not worth a penny in the world. He threw himself back from the table, and saying, "Gentlemen, I am played out," he took a derringer pistol from his pocket, put it to his ear, and put a ball through his brains. He was one of the wisest of that class of men I ever heard of. If each and every one of them would do like this one, before commencing to game, and leave their substance to men and women who would labor, they would prove themselves wise, for their wealth would benefit the earth. "O," say they, "we have plenty." If you have, go and build up another city or town; go into the wilderness, take the poor with you, teach them how to farm, how to raise cattle, how to gather around them the comforts of life, and prove yourselves worthy of an existence. If you have money to gamble with, you have money to buy a farm and set the poor to work. In doing this, you are helping to elevate the human family; but in gambling and otherwise abusing the blessings, power and influence you possess, you do no good to anybody, and work out your own destruction. When you have bought a farm and set the poor to work, get a school on your farm, and begin and teach those who never had the privilege of going to school. There are hundreds and thousands in the City of New York who never

went to school a day in their lives; they are wallowing in the gutter, ragged, dirty, and filthy. They learn sharpness, it is true; but where do they sleep? By the wayside, or crawl into some old building—girls and boys, and live there by the thousand. They have not a shelter to place their heads under, but when night comes their only refuge is old buildings, hovels, and corners of streets forsaken by the police, and there they must spend the night. Why not take such characters and bring them out to this country, or take them to California, Oregon, or to the plains of Illinois, Wisconsin, &c., and make a town, settle up the country, and make these poor, miserable creatures better off? You would prove yourselves worthy of existence on the earth if you would. But no, "We will gamble." Now gamblers, stop your gambling here and go to work; that is my advice. "Well but," say some, "we are not going to be instructed by Brigham Young." Who cares for that? If you will not receive my instructions, instruct yourselves. I want you to see, in and of yourselves, that your life is a poor miserable life of waste, a disgrace to the human family. Go to work, improve the country, build towns and cities, set out shade trees, build school houses and meeting houses and worship what you please, we do not care what. Be civil, honest in your deal, be upright, do not take that which belongs to your neighbor; and miners do not go to law, and lawyers go to work. If you have difficulties that you cannot settle among yourselves, have recourse to arbitration. Select your men, three, five, seven, nine, eleven, thirteen, or what number you please, men without prejudice for this or that side, place them in possession of the facts of the case; and when they say, "Mr. James Munroe,

you do so much;" or, "Mr. John Jones, you do so and so, this is our decision," abide by it. This course will cost you nothing, you go about your business, the country is quiet, and the community is not running after these infernal courts. Excuse me for the expression; but the whole nation think we must have courts, and the courts adjudicate; and some courts take the liberty of legislating as well as adjudicating, when, the fact is, if all difficulties now taken into courts were submitted to men's honor, honesty, brains, and hearts, they could be adjudicated without the least trouble in the world. What would we do with our judges in such a state of society? Let them go to farming, get a factory, or go into business and improve the country.

I cannot say that this counsel is especially for the Latter-day Saints. Why? For this simple reason—you take out of these mountains the whole of the community except the Latter-day Saints, and I might include a good many who do not belong to the Church, and we would not have a lawsuit in our midst from one year's end to another for five hundred miles square. And if the counsel I have just given be adopted we shall have the most stable mining districts through our settlements that have ever been found in the western country. You will never see the excitement that you have seen in other mining localities. Of course there may be some who will crawl up into the mountains, build up little towns, and have their games and a little rowdyism, but not much; you will see a steadfast community.

We say to the Latter-day Saints, work for these capitalists, and work honestly and faithfully, and they will pay you faithfully. I am acquainted with a good many of them, and as far as I know them, I do not know but

every one is an honorable man. They are capitalists, they want to make money, and they want to make it honestly and according to the principles of honest dealing. If they have means and are determined to risk it in opening mines you work for them by the day. Haul their ores, build their furnaces, and take your pay for it, and enter your lands, build houses, improve your farms, buy your stock, and make yourselves better off; but no lawing in the case. I have had an experience in this. I never lawed it much in my life; but from my youth my study has been to avoid law, and to take a course that no man could get the advantage of me.

The esteem in which I hold law prompts me to keep out of it. You recollect the story of the lawyer and the two farmers. The farmers had quarreled about a cow, and they went to law, and the result was the farmers held the cow and the lawyer milked her. I never see law going on much without the lawyer getting the milk and the cream, while those who go to law hold the cow for him to milk. I know you think my esteem is not very high for lawyers. I will say it is not for their evil practices; but as men and gentlemen I have known many who never dabbled in dishonesty. I have marveled many times at the oath that is required of a lawyer with regard to his client; it gives him license to make white black, and black white. If I were to fix up an oath for a lawyer to take when he entered upon business, I would make him swear to tell the truth, and to show the right of the case, for or against, every time, that is what I would do. But they are licensed from the very oath they take to justify their client, let him be ever so wrong; this, however, does not compel them to be dishonest. Now, I do beseech you, I pray you, for your own sakes,

you capitalists, to have no law. I have heard it said that a mine is good for nothing until there has been two or three lawsuits over it, but I say that will make your claims no better whatever.

I will say still further with regard to our rich country here. Suppose there was no railroad across this continent, could you do anything with these mines? Not the least in the world. All this galena would not bear transportation were it not for that; and, take the mines from first to last, there is not enough silver and gold in the galena ore to pay for shipping were it not for the railroad. And then, were it not for this little railroad from Ogden to this city these Cottonwood mines would not pay, for you could not cart the ore. Well, they want a little more help, and we want to build them a railroad direct to Cottonwood, so that they can make money. We want them to do it and to do it on business principles, so that they can keep it, and when you get it, make good use of it and we will help you. There is enough for all. We do not want any quarreling or contention; and I believe that, if dishonest capitalists were to come here, and commence a dishonest course with our citizens in hiring them, there are men of honor sufficient to say, "You had better get out of this place; we are an honest and industrious community, and we wish to deal on honest principles and make this community substantial. We will furnish you with all your supplies that we can produce here, and take our pay for it; you take your capital and add to it, and then when you leave you will feel well about us and yourselves."

I do not want you to think that I have ever counseled this. Do it, in and of yourselves, for you know it would be ridiculous in the eyes of some to take counsel of Brigham

Young; it would be preposterous to suppose he can give good counsel. I leave that, however, to every man or woman to decide whether or not it is good counsel. There has been but little of this contention and lawing here, and I do hope and pray there will be less; it only creates bad feelings and distress in any society in the world.

We are here as a human family. Bless your hearts, there is not one of us but what is a son or daughter of Adam and Eve, not any but what are just as much brothers and sisters as we should be if born of the same parents, right in the same family, with only ten children in the family. It is the same blood precisely. I do not care where we come from, we are all of this family, and the blood has not been changed. It is true that a curse came upon certain portions of the human family—those who turned away from the holy commandments of the Lord our God. What did they do? In ancient days old Israel was the chosen people in whom the Lord delighted, and whom he blessed and did so much for. Yet they transgressed every law that he gave them, changed every ordinance that he delivered to them, broke every covenant made with the fathers, and turned away entirely from his holy commandments, and the Lord cursed them. Cain was cursed for this, with this black skin that there is so much said about. Do you think that we could make laws to change the color of the skin of Cain's descendants? If we can, we can change the leopard's spots; but we cannot do this, neither can we change their blood.

There is a curse on these aborigines of our country who roam the plains, and are so wild that you cannot tame them. They are of the house of Israel; they once had the Gospel delivered to them, they had the

oracles of truth; Jesus came and administered to them after his resurrection, and they received and delighted in the Gospel until the fourth generation, when they turned away and became so wicked that God cursed them with this dark and benighted and loathsome condition; and they want to sit on the ground in the dirt, and to live by hunting, and they cannot be civilized. And right upon this, I will say to our government if they could hear me, "You need never fight the Indians, but if you want to get rid of them try to civilize them." How many were here when we came? At the Warm Springs, at this little grove where they would pitch their tents, we found perhaps three hundred Indians; but I do not suppose that there are three of that band left alive now. There was another band a little south, another north, another further east; but I do not suppose there is one in ten, perhaps not one in a hundred, now alive of those who were here when we came. Did we kill them? No, we fed them. They would say, "We want just as fine flour as you have." To Walker, the chief, whom all California and New Mexico dreaded, I said, "It will just as sure kill as the world, if you live as we live." Said he, "I want as good as Brigham, I want to eat as he does."—Said I, "Eat then, but it will kill you." I told the same to Arapeen, Walker's brother; but they must eat and drink as the whites did, and I do not suppose that one in a hundred of those bands are alive. We brought their children into our families, and nursed and did everything for them it was possible to do for human beings, but die they would. Do not fight them, but treat them kindly. There will then be no stain on the Government, and it will get rid of them much quicker than by fighting them. They have got to be civilized, and

there will be a remnant of them saved. I have said enough on this subject.

I want to say a little now with regard to tithing. Some of this people think they pay their tithing. I expect they do; but I can make the same comparison that Jesus did when in Jerusalem. Here came the Scribes, Pharisees, Sadducees, &c., and put their substance in the Lord's storehouse; and there came along a poor widow with nothing, to all appearance. She had not clothing to make her comfortable, but she had two mites, which she had saved probably by her labor, and she placed them in the storehouse of the Lord. Jesus lifted himself up, and, seeing what they were doing, said, "Of a truth I say unto you that this poor widow hath cast in more than they all; for all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all her living that she had." Now, there are a few of just this same kind of characters here who do pay their tithing. But do we rich men pay ours? Not by considerable. I can inform the Elders of Israel and everybody else that since we have been raising grain in these valleys the deposits paid in on tithing have not amounted to one-hundredth part of all that has been raised, whereas one-tenth was due the storehouse of the Lord. You may say, "Brother Brigham, have you paid in yours?" No, I have not. There is a number of the brethren who have paid in considerable, but I expect I have paid more tithing than any other man in this Church. I expect I have done more for the poor than any other man in the Church; yet I have hardly commenced to pay my tithing. How is it with you? I know how it is. There are a few poor who pay their tithing, and who are pretty strict

but take the masses of the people, and they have not paid one-twentieth of their tithing. Do you believe it? I know it. If I were to reason over this and attempt to show the Latter-day Saints the inconsistency of their course in the matter, I would plant my feet on this ground: We are not our own, we are bought with a price, we are the Lord's; our time, our talents, our gold and silver, our wheat and fine flour, our wine and our oil, our cattle, and all there is on this earth that we have in our possession is the Lord's and he requires one-tenth of this for the building up of his kingdom. Whether we have much or little, one-tenth should be paid in for tithing. What for? I can tell you what for in a hundred instances, but I will only tell you just a few, and will commence with the poor. You count me out fifty, a hundred, five hundred, or a thousand of the poorest men and women you can find in this community; with the means that I have in my possession, I will take these ten, fifty, hundred, five hundred, or a thousand people, and put them to labor; but only enough to benefit their health and to make their food and sleep sweet unto them, and in ten years I will make that community wealthy. In ten years I will put six, a hundred, or a thousand individuals, whom we have to support now by donations, in a position not only to support themselves, but they shall be wealthy, shall ride in their carriages, have fine houses to live in, orchards to go to, flocks and herds and everything to make them comfortable. But it is not every man that can do this. The Bishops cannot do it; not that I would speak lightly of the wisdom of our Bishops, but we have hardly a Bishop in the Church who knows A with regard to the duties of his office. Still we have good men, but our

hearts are somewhere else, and we are not studying the kingdom, the welfare of the human family, nor what our office calls upon us to perform. We do not seek after the poor and have every man and woman put to usury. This ought to be, for our time is the Lord's. All we want is to direct this time and use it profitably. There is abundance of labor before us. We have the earth to subdue, and to make it like the Garden to Eden. Do you believe it? I know it. But how do we live? Very much like the rest of the world. We are ready to run over all creation. Just as I have said to some of the brethren, and to some that I have known in the world; they get their eye on a dime; they see it roll away and they go after it. By and by they stub their toe against an eagle; soon they come to another one, a doubloon or a slug, and they will stub their toe against it, and down they go; but they are up again, for their eye is on that dime, and, in their eagerness to obtain it, they stumble over the eagles they might pick up if they had wisdom to do it. Is this so? O yes, they who have eyes to see can see. Take things calm and easy, pick up everything, let nothing go to waste.

You, sisters, know I have sometimes told you what my office is. Does it make you ashamed of me when you hear some of the brethren say, "Well, I do not believe that Brother Brigham has anything to do with my farm or household matters, or with temporal things; I do not think the First Presidency has anything to do with my temporal affairs." O, yes, we have; and to come right down to the point, it is my privilege, if I were capable, to teach every woman in this Church and kingdom how to keep house, and how to sweep house, cook meat, wash dishes, make bread without any waste, &c. I may go to a

house and what do I see? Perhaps the bottom or top of the bread is burnt to a coal. Why did you not do different? "O, these are accidents." Yes, because we never think of the business on our hands. Mother gets up and it is: "O, Sally, where is the dish cloth, I want it in a minute?" "Susan, where in the world have you put that broom?" or, "Where is the iron holder?" and Susan knows nothing about either dish cloth or broom, and says, "We have no iron holder except some waste paper." If I had nothing but a piece of an old newspaper folded for a holder I would have it where I could put my hand on it in a moment, in the dark if I wanted it. And so with the dishcloth, the broom, the chairs, tables, sofas, and everything about the house, so that if you had to get up in the night you could lay your hand on whatever you wanted instantly. Have a place for everything and everything in its place.

If I only had time I would teach you how to knit stockings, for there are very few women now-a-days who know how many stitches to set on to knit stockings for their husbands or for themselves; or what size yarn or needles they require; and when their stockings are finished they are like some of these knitted by machinery—a leg six inches long while the foot is a foot or a foot and a half long; or the leg only big enough for a boy ten years old, while the foot is big enough for any miner in the country. You know this is extravagant, but it is a fact that the art of knitting stockings is not near so generally understood among the ladies as it should be. I could tell you how it should be done had I time and knew how myself.

I will ask the whole human family is there any harm in teaching people how to be mechanics and artists, and what their life is for? Is there any

harm in teaching them the laws of life and how to live, so that when they go down to the grave they can say, "There is my life, and it has been one of honor; look at it and do as much better than I have as God will give you ability to do. This is the duty of the human family, instead of wasting their lives and the lives of their fellow-beings, and the precious time God has given us to improve our minds and bodies by observing the laws of life, so that the longevity of the human family may begin to return. [By and by, according to the Scriptures, the days of a man shall be like the days of a tree. But in those days people will not eat and drink as they do now; if they do their days will not be like a tree, unless it be a very short-lived tree. This is our business.]

Then pay your tithing, just because you like to, not unless you want to. They say we cut people off the Church for not paying tithing; we never have yet, but they ought to be. God does not fellowship them. The law of tithing is an eternal law. The Lord Almighty never had his kingdom on the earth without the law of tithing being in the midst of his people, and he never will. It is an eternal law that God has instituted for the benefit of the human family, for their salvation and exaltation. This law is in the Priesthood, but we do not want any to observe it unless they are willing to do so. If I ask my brethren, "Are you willing to pay tithing?" Many of them would say, "Yes, we are not only willing to pay tithing, but all that we have, for we are the Lord's, and all that he has given us is his." That would be the reply of thousands here to-day. If the law of the land would permit us we would show whether we are willing to deed our property to the kingdom of God or not. Mine has been deeded; and

now I will tell you that the insurance company that I have taken stock in is up yonder, and the Lord of Hosts is President of that company. I do not want to insure my life in any other; and if we want to insure property, let us insure each others' and our own. I say, my brethren and sisters, that if we had the privilege, we would show to the world whether we would deed everything to the kingdom of God or not. But can we do it here? The Government has passed a law to the effect:

"That it shall not be lawful for any corporation or association for religious or charitable purposes to acquire or hold real estate in any Territory of the United States during the existence of the territorial government of a greater value than fifty thousand dollars; and all real estate acquired or held by any such corporation or association contrary to the provisions of this act shall be forfeited and escheat to the United States: *Provided*, that existing vested rights in real estate shall not be impaired by the provisions of this section."

That is how the Government binds us up. Never mind, we can build temples, pay our tithing and our free-will offerings; we can raise our bread, hire our school teachers and teach our children without help. We came here stripped of everything, and men in high places sat and laughed at us, and said we should perish; but we have not perished. Many of them have gone down to their graves and their spirits have gone into the spirit world, where they will not have the comforting influences of the angels of God as the Saints will. [Hades, the grave and the world of spirits are called hell in the original language.] Now I don't expect them to go down, down, down to the bottom of the bottomless pit, where they will be pitched over with pitchforks. I do

not have reference to anything of this kind when I speak of hell, or the world of spirits. I do not wish to frighten people to the anxious seat, and then say, "O, my beloved sister, how did you feel when your dear little infant died?" and, "O, my beloved brother, did not your heart bleed for your dear companion when you laid her in the silent bourn from whence no traveler returns." This is not our religion; our religion does not consist of sensation or animal magnetism, as that of the sectarian world does. I have seen it from my youth up, working on the passions of the people, making them crazy. About what? Nothing at all. I have seen them lie, when under their religious excitement, from ten minutes to probably an hour without the least sign of life in their systems; not a pulse about them, and lay the slightest feather in the world to their nose and not the least sign of breathing could be discerned there, any more than anywhere else. After lying awhile they would get up all right. "What have you seen, sister or brother? What have you learned more than before you had this fit?" I do not know what kind of a fit it would be, whether a falling sickness or fainting fit, or a fit of animal magnetism. "What do you know, sister?" "Nothing." "What have you seen, brother?" "Nothing nor nobody." "What have you to tell us that you have learned while in this vision?" "Nothing at all." It always wound up like the old song, "All about nothing at all."

That is not the faith of the Latter-day Saints. Their religion consists of the knowledge that comes from God; a knowledge of the law of heaven, the power of the eternal Priesthood of the Son of God; and by obeying this law and these ordinances we, in a business manner, philo-

sophically, in a manner that can be demonstrated as clearly as a mathematical problem, gain the right to eternal life; and though we do not see the Lord in the flesh we can see him in vision, and we have a right to visions, administration of angels, the power of the eternal Priesthood with

the keys and blessings thereof. And by and through the labors of his faithful servants the Lord offers salvation to the human family; and though they will not save themselves we calculate to do all we can for them.

God bless you. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, APRIL 8, 1871.

(Reported by David W. Evans.)

THE ONE-MAN POWER—UNITY—FREE AGENCY—PRIESTHOOD AND GOVERNMENT, ETC.

I have a few words to say to the congregation and I wish perfect silence. This is a very large room, and for any person to fill the space within these walls with his voice, he needs strength of lungs and stomach and the attention of the congregation.

We have been witnessing, this afternoon, the world's great objection to "Mormonism," for we have had the privilege of beholding the unanimous vote of the people when the names of the officers of the Church were presented for election or rejection. We have seen the same oneness and unanimity this afternoon which characterize the Latter-day Saints on all occasions, and this is objectionable to the world. They say it is anti-democratic, though we think not. I looked over the congregation pretty diligently to discover a contrary vote; but I could not see such a thing. When the vote was called

all hands were up. I thought, while witnessing this spectacle, "What harm is there in a people being of one heart and one mind?" but, to use a common phrase, I could not see the point. I cannot discover any iniquity in a people's being one. If they are disposed to chose evil instead of good, sin instead of righteousness, darkness instead of light, falsehood instead of truth, where is the utility in being divided and quarrelling about it? And if they have embraced, believe in and love the truth; or if they desire and are seeking for it, I ask, where can be the harm in being one in this? [This is the "one-man power" that there is, so much said about.

Now, ask yourselves, and let me ask you, who has been to you, individually, and told you to vote just as you have voted here to-day? Has any man visited your habitations to

tell you that when you came to this house you must all vote precisely alike? I will pause right here and will request that, if any person present has been so instructed, he or she will let us know it. I do not see any person rise, and I need not look for any one to do so, from the simple fact that not a word on this subject has been said to the Latter-day Saints. Our doctrine is true and we like it; our faith is one and we are one in it, our object is one and we unitedly pursue the straight and narrow path that leads to it.

This is for those who have only one ear, half an ear, or no ear at all for the truth; or for those who wish to leave the truth. Though I do not suppose there are any here this afternoon that wish to leave the truth for error, that wish to forsake righteousness, holiness and truth for unrighteousness, corruption, disorder, confusion and death. People do, however, leave this Church, but they leave it because they get into darkness, and the very day they conclude that there should be a democratic vote, or in other words, that we should have two candidates for the presiding Priesthood in the midst of the Latter-day Saints, they conclude to be apostates. There is no such thing as confusion, division, strife, animosity, hatred, malice, or two sides to the question in the house of God; there is but one side to the question there.

You ask the kingdoms of the world if they have such an organization as the kingdom of God, and they will tell you they have not. They have no organization amongst them so perfect and complete. Well, is it right for the people of the world to elect their presidents and rulers? Yes, if they wish to. For four years? Yes, or for one year, or for six months, or one month, if they wish to; but when the Lord appoints presidents,

he does not change them every month or year, or every four years. Should they be changed? No, they should not. Should they be changed in human governments? No, they should not; and the nation that would delight in a good government, the best possible for its preservation and strength, should pattern, in its organization, after the kingdom of God on the earth. Here are our tribunals and courts; and our courts are courts of error, to judge every matter and cause according to its merits and demerits.

Well, where is the harm in this? I wish the world, or any scientific men in it, would detail the error in a people being one; and I will go still further, and say, being one in the Lord, as we are commanded and recommended to be. Even in the wicked world, where there is so much confusion, where is the good that arises from contention and opposition? I have not seen it, and, as I have said, I cannot see the point. But here in Utah that "one-man power" is such a terrible thing. I would ask: Who is that man, and where is the power, and what is the power? It is the power of him who brought us into existence, and he is the MAN who wields it, and he is the Father of us all, and the God and Father of our Lord Jesus Christ. He is the Maker and Possessor of this earth that we inhabit, and is the Producer of all things upon it. Is he one? Yes. Is his trinity one? Yes. Is his organization one? Are the heavens one? Yes. Although we have a short account, in what are called the Scriptures of truth, that on a certain occasion there was a little confusion in heaven. The Lord has revealed something of this in these latter days. What was the result? One-third part of the hosts of heaven walked out. I do not think the election lasted a great while, if

they had two candidates, and it appears they had; and I do not think they stopped very long at the polls, or were very long counting the votes to find out who would be president or who would not, for they turned them out. Was there any reason for this? Would it be democratic to get up an election in heaven and have opposition? Why, yes, according to the feelings and understandings of the political world it would be very democratic; but I would say to the political world, if they were before me, that the opposition they are so anxious to promote contains the seeds of the destruction of the government that we live in. This is the plant or tree from which schism springs; and every government lays the foundation of its own downfall when it permits what are called democratic elections. If a party spirit is developed, the formation of one party will be speedily followed by another; and furthermore, the very moment that we admit this, we admit the existence of error and corruption somewhere. Where is it? Right points out its hiding place, and says that truth, and truth only, will endure, and that falsehood and corruption and error of every description are from beneath—are of the enemy; and the Lord Almighty suffered this schism in heaven to see what his subjects would do preparatory to their coming to this earth, which we need not talk about to-day. But the division did not take place in those who were redeemed from the earth and exalted and brought up into the presence of the Father and the Son, to live in their presence and in their glory, and be partakers of their power. But it was among another class, and we are now in the midst of them. There is but one thread that can be followed that can endure for ever, but one path that we can walk in that is eternal—and that path is the path of

perfection, purity and holiness. By this, and this only, have the Gods been exalted, the angels live and the heavenly hosts bask in purity. We are trying to prepare for it.

Can error live? No, it is the very plant of destruction, it destroys itself; it withers, it fades, it falls and decays and returns to its native element. Every untruth, all error, everything that is unholy, unlike God, will, in its time, perish. Every government not ordained of God, as we have just been hearing, will, in its time, crumble to the dust and be lost in the fog of forgetfulness, and will leave no history of its doings. Why, with all the knowledge and learning now in the world we have the history of only a very scanty portion of those who have peopled our earth from the days of Adam until now. And we, in our turn, should go into the land of forgetfulness were it not for our organization and the oneness which prevail in our midst. Says Jesus, "Unless ye are one, ye are not mine." The counsel contained in this saying is the best that could be given. Who could have given better advice to his friends than Jesus gave to his disciples? Be one, for union is strength, is it not? Yes. Go into the political world, and you will find that union is strength; it is the same in the mechanical world; and if we take every art and science, and all the pursuits of the human family, in oneness there is strength. Said Jesus, "Be ye one, as I and my Father are one, he in me and I in him; I in you," &c. Now, I finish this by saying if there is a person on the face of this earth that can give a true and philosophical reason why we should not be one, I wish he would bring it forth, for the Latter-day Saints want to have the best organization that can be formed, and they want the best of everything that can be got. We want the truth, and the

whole truth; and we look forward with gladness to the time when we can say we have nothing but the truth. We cannot say that now; we have an immense amount of error, and we are very far from being perfect; but we hope to see the time that we can say that we have truth only, the whole truth and nothing but the truth.]

I want to say a few words for the benefit of my brethren the Elders, and of all the Latter-day Saints, male and female, old and young; and then for the benefit of strangers, Christians and ministers of the different religious sects, if they could all hear me to-day. I can tell you the difference in one grand principle, between your religion and ours. It is this: we would not make everybody bow down to our religion, if we had the power; for this would not be Godlike; but other religionists would. It is not discovered by the world, and it is not perceived enough by the Elders of Israel. The reasons why we do not prosper and travel faster and further than we do, we have not time to talk about, perhaps, to-day; but I will say this: our religion, the religion of heaven, differs very much from man's religion.] It has just been told us that the divines are in the habit of taking a text from the Scriptures, but when they do so they almost invariably preach *from* it. I hardly ever heard a man in my life, when in the Christian world, preach to his text, but directly from it. This makes confusion.

Now, suppose that we were to issue our edicts to the whole world of mankind for them to obey the Gospel we preach, and had the power to compel them to obey, could we do it according to the dictates of our religion? We could not. We could invite them, and could tell them how, but we could not say, and maintain the faith that we

have embraced, you must bow down and profess our religion and submit to the ordinances of the kingdom of God. I will give you a reason for this. If this were our duty, and it were legitimate, if we had the power, for us to make every person on the earth submit to the code of laws and ordinances that we have submitted to, it would prove that God is in fault in not making them do so. But if we become Godlike we will be just as full of charity as he is. We would let pagans worship as they please, and to the Christians and Mahommedans, and all sects and parties in the world we would say, "Do just as you please, for your volition is free, and you must act upon it for yourselves before the heavens. Our religion will not permit us to command or force any man or woman to obey the Gospel we have embraced. And we are under no obligation to do this, for every creature has as good a right, according to his organization, to choose for himself as the Gods. To use a comparison, all have a right to eat bread or let it alone; they may make and eat unleavened cakes as the people did anciently, if they choose; and no person has a right to say to another, "Why do you eat wheat bread, corn bread, or no bread at all? why do you eat potatoes, or why do you not eat them? why do you walk, or why do you sit down? why do you read this or that book? or why do you go to the right or the left?" for every one has a right to do as he likes in these respects, all being independent in their capacity and choice. Here is life for you, here is salvation for you, choose ye this day whom ye will serve. If the Lord be God, serve him, or you may serve Baal, just at your pleasure. If the Elders of Israel could understand this a little better, we would like it, for the simple reason that if they had power given

them now they manifest the same weaknesses in the exercise thereof as any other people. They have not an eye to discern between the spirit, power, and principles by which the Gods live, and those which govern and control the children of men; and yet between the two there is an infinite difference.

Can you find a Christian denomination which would not make us bow down to their creeds if they had the power? Not one. We have plenty of evidence to prove this. We have history enough to prove that when they have the power their motto is, "You shall." But there is no such thing in the economy of heaven. Life is before us, death is before us, we can choose for ourselves; and this is one of the differences between the religion of heaven and the religions of men. Do we profess to say that the various religious systems of the world are the religions of men? If they are not, what are they? If the sects and parties have not been formed by man and the wisdom of man, what power did form them?

I will now say a few words with regard to our faith. Our religion, in common with everything of which God is the Author, is a system of law and order. The earth on which we live hangs and floats in its own element, rotates upon its axis and moves at an immense velocity without our perceiving it either asleep or awake, it performs its revolutions, the atmosphere moving with it, so as not to injure, disturb, or molest any being on its face. But how long would it retain its position and move unwaveringly in the orbit assigned it without law? Can you tell us, you astronomers? How long would the moon and the members of our planetary system retain their positions, were it not for strict law? Who gave that law? He who had the

right. The world do not know him, but he will call around one of these days and let them know that he is in being. I will say to Saint and sinner, that if we do not know him, he will call by and by, and let us know that he lives, and will bring us to judgment. If we do know him, happy are we if we obey his laws. He is not a phantom; he does not exist without law, order, rule, and strict regulation. And the laws by which he is governed are the laws of purity. He has instituted laws and ordinances for the government and benefit of the children of men, to see if they would obey them and prove themselves worthy of eternal life by the law of the celestial worlds; and it is of these laws that our religion is composed. This holy Priesthood that we talk about is a perfect system of government. The best way I can think of to express my idea of Priesthood of the Son of God is to call it a perfect system of laws and government. By obedience to these laws we expect to enter the celestial kingdom and be exalted.

We have had a few words with regard to temples. We are going to build temples. This law is given to the children of men. I will carry this a little further, and say to my brethren and sisters and all present, that the law of the celestial kingdom that is introduced here upon the earth in our day is for the salvation and exaltation of the human family. Previous to the coming forth of this Priesthood and code of laws, there was no law on the earth that we have any knowledge of whereby a man or woman could be sanctified and prepared to enter the presence of the Father and the Son. This may sound in the ears of many like strange doctrine. But pause a moment; do not let any of your hearts flutter, not for a moment. If you and the world

generally knew all that we know, I do not believe that there is a wicked man on the earth, unless he be past the day of grace, but would say, "Thank you, Latter-day Saints, God bless you! I will help you to carry on your work, for you have the keys of life and salvation committed to you for this last dispensation." We could enumerate a few of the laws that we have embraced in our faith pertaining to the building up of the kingdom of God on the earth. How is it with regard to the authority to proclaim the words of salvation to the children of men? According to the Scriptures of divine truth, and the revelations that God has given, "no man taketh this honor unto himself, except he be called of God, as was Aaron." These are the words of the Apostle. Did Joseph Smith ever arrogate to himself this right? Never, never, never; and if God had not sent a messenger to ordain him to the Aaronic Priesthood and then other messengers to ordain him to the Apostleship, and told him to build up his kingdom on the earth, it would have remained in chaos to this day. There is no objection to people having the spirit of their calling, and having it even before they are called; but if they have the spirit of wisdom given to them they wait until a servant of God says, "My brother John," or, "My brother William, the Lord Almighty has called thee to be a minister of salvation to the inhabitants of the earth, and I ordain thee to this office. This is the law of heaven. Is it observed in the Christian world? No, it is not; there man's authority and notions prevail entirely, and this is the cause of their confusion and variety in their methods of expounding the Gospel as contained in the Scriptures; but when a man who is called and ordained of God goes forth he preaches the ordinances, faith in

Christ and obedience to him as our Savior. He declares that the first step to be taken, after believing in the Father and the Son, is to go down into the waters of baptism and there be immersed *in* the water, and come up *out* of the water as Jesus did. Some may inquire why the Latter-day Saints are so strenuous on this point? We do it for the remission of sins; Jesus did this to fulfill all righteousness. John said to him, when he went and demanded baptism at his hands, "I have need to be baptised of thee, and comest thou to me!" Jesus answered: I do this to *fulfill all righteousness*; I do this to *set a pattern* for my brethren, and for all who come after me and believe on my name; and this is why the Latter-day Saints are so strenuous with regard to baptism by immersion. What was the result of obedience to the ordinance of baptism in the case of the Savior? The Holy Ghost, in the form of a dove, it is said, rested upon him. This is not exactly the fact, though a natural dove descended and rested on the head of the Lord Jesus, in witness that God had accepted the offering of his Son. But the dove was not the Holy Ghost, but the sign that the Holy Ghost was given to him. And after that, Jesus went forth and was tempted, as you read.

Obedience to the ordinance of baptism is required that people may receive the remission of their sins. After that, hands are laid upon them for the reception of the Holy Ghost; and this Holy Ghost teaches you and me to vote exactly alike; it teaches us to believe alike and to receive the ordinances of the house of God. No man or woman ever received the faith of this Gospel but what desired to be baptized by immersion for the remission of sins and to have hands laid upon them for the Holy Ghost. Then

come the blessings of healing, faith, prophecy, tongues, and so forth.

I recollect when brothers Kimball and Hyde went to England the first man they baptized was George D. Watt. In the second or third meeting after his baptism, Brother Watt got up and said: "I have the spirit of prophecy upon me;" and said he, "We are all going to leave England, and are going to America, for America is the land of Zion." Not a word had been said to Brother Watt about the gathering. Is not this so, Brother Hyde? (Brother O. Hyde: Yes, sir.) I wanted to say these few words on this subject.

And now, my brethren, the Elders of Israel, have compassion on all the inhabitants of the earth, for we shall never have the keys of authority committed to us to be rulers until we will rule just as God would rule if he were here himself. We have been persecuted, driven, smitten, cast out, robbed and hated; and I may say it was for our coldness and neglect of duty; and if we did not exactly deserve it, there have been times when we did deserve it. If we did not deserve it at the time, it was good for and gave us an experience, though I must say that one of the hardest lessons for me to learn on earth is to love a man who hates me and would put me to death if he had the power. I do not think I have got this lesson by heart, and I do not know how long I shall have to live to learn it. I am trying. I believe that if the reins of power were in my hands to-day, I never would ask a man to be a Saint if he did not want to be; and I do not think I would persecute him if he worshiped a white dog, the sun, moon, or a graven image. But let us alone; let the kingdom of God alone, that is all we want. If the principles of eternal life are not sufficient to win the hearts of the children of men, just

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take your course—the downward road. I will say if there be any here who were once Latter-day Saints, but have apostatized, do not persecute us; do not try to hinder the work we are engaged in. We are trying to save the living and the dead. The living can have their choice, the dead have not. Millions of them died without the Gospel, without the Priesthood, without the opportunities that we enjoy. We shall go forth in the name of Israel's God and attend to the ordinances for them. And through the Millennium, the thousand years that the people will love and serve God, we will build temples and officiate therein for those who have slept for hundreds and thousands of years—those who would have received the truth if they had had the opportunity; and we will bring them up, and form the chain entire, back to Adam.

I will say that there is not a man on the face of the earth but, if he knew the objects the Saints have in view, and the work they are engaged in, would rather say, "I have a sixpence to help you," sooner than he would persecute and slander this Priesthood or people. No, he would say, "I have a sixpence or thousands to help on this good work." We will bring up all the inhabitants of the earth, except those who have sinned against the Holy Ghost, and save them in some kingdom where they will receive more glory and honor than ever the Methodist contemplated. This should be a comfort and a consolation to all the inhabitants of the earth. They will not save themselves, millions have not had a chance, and millions now living, through the strength of their traditions, will not do it; their consciences and feelings are bound up in their systems and creeds, whereas, if they felt as independent as they should feel, they would break loose and receive the

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truth; but they will live and die in bondage, and we calculate to officiate for them. Many a man I know of, who has fallen asleep, we have been baptized for since the Church was organized—good, honest, honorable men, charitable to all, living good,

virtuous lives. We will not let them go down to hell; God will not. The plan of salvation is ample to bring them all up and to place them where they may enjoy all they could anticipate. Is there any harm in this? No. God bless you. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, AUGUST 8, 1869.

(Reported by David W. Evans.)

TRADITIONS—OPPRESSING THE POOR—INFLUENCE OF WOMEN—FASHIONS.

This is a very singular world that we live in; yet were it not for the spirit of error and confusion that everywhere prevails I think we should call it a very fine, excellent world. The annoyances, difficulties, errors, perplexities, sorrows, and troubles of this life, from first to last, are in consequence of sin being in the world. For me to say it is not right for sin to be in the world, or if we, as intelligent beings, come to the conclusion that sin entered the world by chance, through some mistake, and it was contrary to the design of him who created us, we should err.

This people called Latter-day Saints are looked upon as a very singular people; in fact, we are regarded as an anomaly in the world. Why is this so? Are we different to others who are born into the world? Are we not of the same blood as the people of the other nations and tongues of the earth? We certainly are, for we are gathered from among them. Like them, we have eyes to see with, ears

to hear with; we have lips and organs of speech, and we use them as others do; we eat, drink, sleep, plant, sow, reap, mow, build houses and inhabit them, just as they do. Then what is the difference between us and them, and why are we looked upon by the world as though we are entirely different from them, and why have we from the beginning met with vituperation and abuse from the hands of many, and been deprived of our civil and religious rights and treated as outlaws? If we search the Old and New Testaments, and then the corroborative evidence contained in the Book of Mormon, and find therein how the kingdom of God was organized, and compare our present organization with it, we shall find that one is a perfect fac-simile of the other. This constitutes the difference between us and the world, and this is why we have been treated as we have been, and why we are looked upon as we are. We believe the Bible and practice it, as far as our weaknesses will

permit. Not that we do it perfectly; as it has been stated this morning, we have darkness, unbelief, ignorance, superstition, and our traditions to contend with and overcome; and they cling to us to that degree that we can hardly overcome them.

The traditions that we have imbibed in the several countries in which we have been born, and under the various circumstances under which we have been raised, offer a wide field for reflection, and in passing judgment upon each other's acts a great deal of charity is necessary. The people of one nation will do a thousand things, and, according to their traditions, feel themselves perfectly justified, which those of another nation, with their traditions, would not consider it right to do. How would it look here in the United States of America to enter a large meeting house like this, move out the benches, and then for a congregation to enter the house, kneel down and say a few words of prayer, get up and begin to waltz around to the music of the organ? This would be considered a very strange proceeding among the people of America; yet in other countries it is done and is considered most sacred; and it is in accordance with their traditions. People's notions of honesty as well as of worship differ very widely, and this difference of opinion is the result of the traditions they have imbibed; and for any persons to say we will bring a motley mass together from various countries, and we will judge all of them by our standard, would be diverging somewhat from the path of truth and justice. Still, notwithstanding the various traditions we have severally imbibed, we are all capable of coming to a perfect understanding of truth and justice, and of what we should do to be perfectly right before God. This is a subject I have reflected upon a great deal,

and I have come to the conclusion that we shall be judged according to the deeds done in the body and according to the thoughts and intents of the heart.

In viewing the traditions of the Christian world, so far as I have been acquainted with them, before I knew anything of the Gospel, and before it was revealed from heaven, I have seen men who thought they were as full of grace, faith, and sanctity as possible, in fact, full of self-righteousness, which they considered the righteousness of God; and yet what would they do? I have known such men, in time of harvest, or when they had a press of work, say to the poor man who was hardly able to procure the bread necessary for his wife and children, "I will give you fifty cents a day if you will come and help me harvest, and pay you in Indian meal." Such men feel justified, for to oppress the poor is in accordance with their traditions.

A similar course is pursued with the female sex. A young woman, compelled to labor for her daily bread, applies for work to some lady in comfortable circumstances. The lady perhaps says, "What wages do you want?" "I do not know. What will you give me?" The reply is, probably, "Well, I will give you fifty cents a week and your board, but I shall want you to do my washing, ironing, milking, scrubbing, and cooking," the whole of it, most likely, keeping the poor girl at work from five o'clock in the morning until ten at night. Yet her poverty leaves her no choice, and she is compelled to become a slave in order to procure, day by day, her breakfast, dinner, and supper. It is probable that if her father be alive he is too poor to help her; and if she has a mother she may be a widow and unable to rescue her from a life of toil and

slavery. A lady, whom I knew in my youth, the wife of a minister, where I used to attend meeting, said once to some of her sisters in the church, "Do you suppose that we shall be under the necessity of eating with our hired help when we get into heaven? We do not do it here, and I have an idea that there will be two tables in heaven." Yet she was a lady of refinement and education, still the traditions that had been woven into her very being proved the folly she possessed to ask such a question.

Do these and similar traditions exist in the world? Yes; I know of countries in which if a poor person—or perhaps I should say any person, and not confine it to the poor—where if any person, man or woman, were passing along the street, and were to pick up a pocket book containing one, ten, a hundred, or a thousand pounds, he or she would feel to thank God for the blessing, and would never think of trying to find the owners of this property, or of letting them know anything about it, even if they were known. Such parties would feel justified in the act, and would rejoice because they were able to make themselves comfortable. Are any of you acquainted with such traditions? Yes, many of you have been brought up in the midst of them.

What would you do, who have lived in England, if you had rented a place, and in that place you had found some old secret cupboard or hole in the wall containing a fortune in treasure which had belonged to some one who had formerly resided in those premises, and whose children or relatives might be living in the neighborhood even then? Would you divulge such a circumstance, and do your best to discover those to whom it rightfully belonged, in order to restore it to them? No; you would put it in your pocket, considering it a god-

send, and never say a word about it.

I see these and numberless other traits of character among the people here, all of which are the results of their traditions. Now, what can we expect of them? We expect to treat them as children until we can teach them to become men and women. Seeing, then, that these differences in sentiment exist among the people, and knowing that they are the natural result of the traditions and circumstances by which they have been surrounded, it will not do to judge according to the outward appearance, but according to the sincerity and honesty of the heart.

I look at the Latter-day Saints, and I sometimes take the liberty to preach to them; and this principle, of being judged according to our works, is as applicable to communities as individuals. I, therefore, wish to apply it to those amongst us who are not as diligent as they might be in the duties of every day life, as they present themselves before them, whether they be of a spiritual or temporal nature. Whatever you do, you have been taught sufficient to know that all our duties are in the Lord and are circumscribed in the faith and practice of the kingdom of God. "The earth is the Lord's, and the fulness thereof." The gold and the silver the earth contains are his; the wheat and fine flour, the wine and the oil are his; the cattle that roam over the plains and mountains belong to him we serve, and whom we acknowledge as the God of the universe. And whether we are raising cattle, planting, gathering, building or inhabiting, we are in the Lord, and all we do is within the pale of his kingdom upon the earth, consequently it is all spiritual and all temporal, no matter what we are laboring to accomplish.

We frequently call the brethren to go on missions to preach the Gospel,

and they will go and labor as faithfully as men can do, fervent in spirit, in prayer, in laying on hands, in preaching to and teaching the people how to be saved. In a few years they come home, and throwing off their coats and hats, they will say, "Religion, stand aside, I am going to work now to get something for myself and my family." This is folly in the extreme! When a man returns from a mission where he has been preaching the Gospel he ought to be just as ready to come to this pulpit to preach as if he were in England, France, Germany, or on the islands of the sea. And when he has been at home a week, a month, a year, or ten years, the spirit of preaching and the spirit of the Gospel ought to be within him like a river flowing forth to the people in good words, teachings, precepts, and examples. If this is not the case he does not fill his mission.

Men may think, and some of them do, that we have a right to work for ourselves; but I say we have no time to do that in the narrow, selfish sense generally entertained when speaking about working for self. We have no time allotted to us here on the earth to work for ourselves in that sense; and yet when laboring in the most disinterested and fervent manner for the cause and kingdom of God, it is all for ourselves. When I say we do not labor for ourselves, I reflect in a moment that I do nothing but what is for myself and then for my friends. It is equally true with all of us; and though our time be entirely occupied in laboring for the advancement of the kingdom of God on the earth we are in reality laboring most effectually for self, for all our interest and welfare both in time and eternity are circumscribed and bound up in that kingdom.

How often, when I was engaged in traveling and preaching the Gospel,

have the people said to me, "O, this must be all a speculation! You differ so much from other people that we cannot believe all you teach." "We have heard a great deal about Mr. Smith, or 'Joe Smith,'" they would often say, and he must be a speculator, and these doctrines you preach were gotten up by him expressly for a speculation." I have acknowledged a great many times, and I am as free to acknowledge it to-day, that it is the greatest speculation ever entered into by God, men, or angels, for it is a speculation involving eternal lives in the celestial kingdom of God. It is the grandest investment on the face of the earth, and one in which you may invest all and everything you possess for the present and eternal benefit of yourself, your wives, your children, parents, relatives and friends; and all who are wise will enter into it, for they can make more by it, and be exalted higher by its means than by any other speculation ever introduced among the children of men. When I labor in the kingdom of God, I labor for my own dear self, I have self continually before me; the object of my pursuit is to benefit my individual person; and this is the case with every person who ever was or ever will be exalted. Happiness and glory are the pursuit of every person that lives on the face of the earth, who is thoroughly endowed with wisdom and the spirit of enterprise, whether immorality is brought in or not. Such are after honor, ease, comfort; such want to wield power, and would like to have influence and dominion. Now, if they will enter this great speculation—the kingdom of God on the earth, the plan of redemption and exaltation devised before the foundation of the world was laid, it will lead to greater happiness, power, influence, and dominion than ever man possessed or thought of.

I believe it is generally allowed that "self-preservation is the first law of nature." If it is, let us save ourselves and enter into covenant with God, who holds the issues of life and death, and who can give and no one can dispute his right; who can withhold and no one can hinder it. Let us enter into covenant with him by enlisting in this great, good cause, and thus take ourselves back into his presence. We can do this through his grace and Gospel, through the atonement of his Son, by faith in the Father and the Son and by our obedience to their requirements.

Now, if we are to be judged according to our works I want to proceed a little further. You will permit me to be plain in making my remarks; in so doing, however, I may interfere with individual ears and feelings. I have a word to say to my sisters. When I reflect upon the duties and responsibilities devolving upon our mothers and sisters, and the influence they wield, I look upon them as the mainspring and soul of our being here. It is true that man is first. Father Adam was placed here as king of the earth, to bring it into subjection. But when Mother Eve came she had a splendid influence over him. A great many have thought it was not very good; I think it was excellent. After she had partaken of the fruit she carried it to her husband, saying, "Husband, a certain character came to me and said if you will eat of this fruit you will find it excellent, and it will make you as Gods, knowing good from evil; and I have tasted it, and I assure you it is excellent." Her influence was so great with Adam that he also partook of it, and his eyes were opened. You know the result—they were both driven from the garden. Before this, however, they were commanded to multiply and replenish the earth and thus

fill the measure of their creation.

Now, I say the women have great influence. Look at the nations of the earth. Any nation you like, no matter which, and you enlist the sympathies of the female portion of it and what is there you cannot perform? If the government wants soldiers, they are on hand; if means, it is forthcoming. If you want influence and power, and have the ladies on your side, they will give it you. You take a nation that is going to war, whether our nation or any other; in the late struggle, for instance, between the Northern and Southern States, suppose all the mothers, sisters and daughters of the Republic had set their will and determination that no soldiers should go to the field, how many do you suppose would have been obtained? A few Irishmen and Germans might have been hired, but that is all. This is the influence the ladies hold in the nations of the earth. It is true that they are not allowed to go to the ballot-box, but let the females in any district be united and say that such a man shall not go to Congress, and I reckon he cannot go. He may make up his mind to stay at home and make shingles, raise potatoes, or do something else. If he is a lawyer, he may try to get a living by pleading law, but he cannot go to Congress. And when the ladies say send such a man, he is pretty sure to go if they are united and determined that it shall be so. The ladies may not know that they wield so much influence as this, and they would probably want some outward sign before they could be convinced, but it is nevertheless true that their influence is as powerful as I have stated.

Now, a few words directly to my sisters here in the kingdom of God. We want your influence and power in helping to build up that kingdom, and what I wish to say to you is

simply this, if you will govern and control yourselves in all things in accordance with good, sound, common sense and the principles of truth and righteousness, there is not the least fear but what father, uncle, grandfather, brothers, and sons will follow in the wake.

It is the ladies who introduce the fashions here. I will take the liberty of speaking with regard to some of them. If you take up some of the fashion magazines sent here you will find the ladies very beautifully portrayed with those "Grecian bends." They are being introduced here, but they are of very moderate dimensions yet. By and by, in about another year perhaps, they will be as large again as they are now; and in two years from the present time they will be three or four times as large, and if this ridiculous fashion should continue they may keep on increasing in size until on a hazy day, or in the dusk of the evening, you will not be able, for the life of you, to tell a lady, at a distance, from a camel. Now, the ladies can do just as they please about adopting or changing this fashion. If it is adopted there is one thing I am afraid of. In the world, you know, it is no uncommon thing to see children born deformed; every such instance might have been avoided with proper care, for all such deformities are the result of natural causes. I hope we shall never see such things in Zion, but if our ladies continue the fashion of the "Grecian bend" I am afraid some of their children will be born with humps on their backs.

There is another item in relation to fashions to which I wish to call the attention of the sisters, being satisfied that ladies, of naturally good taste, need only to have their attention directed to anything showing a want of it, to discontinue it. I refer now

to the trails or trains that it is fashionable for ladies to wear at the bottom of their dresses. You know it is the custom of some here to have a long trail of cloth dragging after them through the dirt; others, again, will have their dresses so short that one must shut his eyes, or he cannot help seeing their garters. Excuse me for the expression; but this is true, and it is not right. The ladies of Israel should consider these things, and as they will be judged according to their works just as much as the men, they should seek to have good works, and be governed by good sense instead of foolish fashions in their modes of adorning and dressing themselves.

It is true that we have not the etiquette here, as a general thing, that is in the world; and this is not at all strange when the circumstances in which most of the people have been reared are considered. When I meet ladies and gentlemen of high rank, as I sometimes do, they must not expect from me the same formal ceremony and etiquette that are observed among the great in the courts of kings. In my youthful days, instead of going to school, I had to chop logs, to sow and plant, to plow in the midst of roots barefooted, and if I had on a pair of pants that would cover me I did pretty well. Seeing that this was the way I was brought up they cannot expect from me the same etiquette and ceremony as if I had been brought up at the feet of Gamaliel. The most of the people called Latter-day Saints have been taken from the rural and manufacturing districts of this and the old countries, and they belonged to the poorest of the poor. Many of them, I may say the great majority, never had anything around them to make life very desirable; they have been acquainted with poverty and wretchedness, hence it cannot be expected that they should manifest that

refinement and culture prevalent among the rich. Many and many a man here, who is now able to ride in his wagon and perhaps in his carriage, for years and years before he started for Zion never saw daylight. His days were spent in the coal mines, and his daily toil would commence before light in the morning and continue until after dark at night. Now what can be expected from a community so many of whose members have been brought up like this, or if not just like this, still under circumstances of poverty and privation? Certainly not what we might expect from those reared under more favorable circumstances. But I will tell you what we have in our mind's eye with regard to these very people, and what we are trying to make of them. We take the poorest we can find on earth who will receive the truth, and we are trying to make ladies and gentlemen of them. We are trying to educate them, to school their children, and to so train them that they may be able to gather around them the comforts of life, that they may pass their lives as the human family should do—that their days, weeks, and months may be pleasant to them. We prove that this is our design, for the result, to some extent, is already before us.

I will now return to the influence of the female portion of our community. The ladies have power and influence to suppress the "Grecian bend" and other fashionable follies, if they will. I want them to consider well their standing, condition, and influence. Suppose that our wives and daughters should say to us, "Husband," or "Father, will you wear a straw hat of our make?" or, "We had some flax got out last season and we have made some tow or linen cloth, and we have some that would make a nice coat, will you wear

it if we make it up for you?" What do you suppose we should say? The reply would be, "Wives," or "Daughters, yes, and we thank you; we see your good works and we will wear the hat or the coat you may make for us." And we should do this without ever having a thought about anybody else being pleased with them or not; if we looked well in the eyes of our wives and daughters, we should care very little for others. Then suppose, after they had made these garments for us, they go to the boys and say, "Here, boys, will you wear what father wears?" There would be no fear but the boys would say, "Yes, if it is good enough for father it is good enough for us." We sometimes see a few home made hats in our congregations, and without a close examination they might be taken for foreign goods, they are so excellent and possess such a delicacy of appearance and finish, which is praiseworthy.

What is there in these respects that the members of the Female Relief Societies cannot accomplish. They can abolish the "Grecian bend," if they wish to do so, and so far as my taste is concerned I would much rather see a "Mormon bend" than a "Grecian bend;" and besides this, they can control the fashions, and if they are so disposed, make home-manufactured articles of all kinds the fashion throughout the Territory. Is there any necessity for this? Certainly there is. Just for want of a few hundred thousand dollars, owing to this people by the railway companies, almost every business man in our community is oppressed. Suppose the amount due were paid, in a few months it would be spent and the people would be in about the same condition they are in to-day. Where then could you procure money to buy foreign goods? Our merchants are

complaining of dull times and no sales. Ask them what are their dividends, and they will tell you "a mere nothing." Why not relieve this portion of the community, and keep them from the necessity of straining their brains until they become insane to know how to pay their debts? Say to them, "Pay your debts, we will help you to do so, but do not run into debt any more. We are going to make our own bonnets and hats." Will you make the ribbons? No; you are not prepared to do so now, but you soon will be. If any of you want to do so now I have silk I can furnish you, and we have plenty of silk weavers amongst us. But if you are not prepared for this just say, "We will do without ribbons," or "We will do with as few as possible," and make the ornaments you wear on your heads of the straw that grows in our fields.

Ladies, can you do this? You can, and we require you to do it. If you are the means of plunging this whole people into debt so as to distress them, will there be anything required of you? I think there will, for you will be judged according to your works. Are not the men as extravagant as the women? Yes, certainly they are, and just as foolish. I could point out instances by the score and by the hundred of men who are just as unwise, shortsighted, and foolish as the women can be; but a condemnation of the male portion of the community will not justify the female portion of it.

There is a great deal said in these days with regard to woman's rights. I wish our women understood their rights, and would then assume them. They have a great many rights they are not aware of. As I pass around from house to house, occasionally, I sometimes think, "I wish the lady who lives here understood her rights;

if she did I think her house and children would look a little different." It is your right, wives, to ask your husbands to set out beautiful shade and fruit trees, and to get you some vine and flowers with which to adorn the outside of your dwellings; and if your husbands have not time, get them yourselves and plant them out. Some, perhaps, will say, "O, I have nothing but a log house, and it is not worth that." Yes; it is worth it. Whitewash and plaster it up, and get vines to run over the door, so that everybody who passes will say, "What a lovely little cottage!" This is your privilege and I wish you to exercise yourselves in your own rights.

It is your right and privilege, too, to stop all folly in your conversation, and how necessary this is! I have often thought and said, "How necessary it is for mothers, who are the first teachers of their children and who make the first impressions on their young minds, to be strict." How careful they should be never to impress a false idea on the mind of a child! They should never teach them anything unless they know it is correct in every respect. They should never say a word, especially in the hearing of a child, that is improper. How natural it is for women to talk baby-talk to their children; and it seems just as natural for the men to do so. It is just as natural for me as to draw my breath to talk nonsense to a child on my lap, and yet I have been trying to break myself of it ever since I began to have a family.

These duties and responsibilities devolve upon mothers far more than upon fathers, for you know the latter are often in the field or canon, and are frequently away from home, sometimes for several days together, attending to labors which compel them to be absent from home. But the mother is at home with the children con-

tinually; and if they are taught lessons of usefulness it depends upon her. How foolish it is—and some mothers do it, to dress a child in the most gaudy apparel you can get hold of, when you know that, unless under your own eye, that very child, in five minutes after being dressed, will be playing in the mud! Why not rather dress the child in something useful and appropriate, for play, sunshine, and fresh air are as necessary to children as food. Do I see any of this nonsensical short-sightedness on the part of mothers? Yes, but it is for the want of thought and through mistaken kindness that they do this and many other foolish things to their children.

One thing is very true and we believe it, and that is that a woman is the glory of the man; but she was not made to be worshipped by him. As the Scriptures say, Man is not without the woman, neither is woman without the man in the Lord. Yet woman was not made to be worshipped any more than man was. A man is not made to be worshipped by his family; but he is to be their head, and to be good and upright before them, and to be respected by them. It is his privilege to walk erect, to converse the same as God, in fact he is made in the express image of his Heavenly Father, and he should honor this position. Yet he is not made to be worshipped, but to be the head and superior, and to be obeyed in all love and kindness, and the woman is to be his helpmeet. Woman has her influence, and she should use that in training her children in the way they should go; if she fails to do this she assumes fearful responsibilities.

We have instances in this Church of mothers full of faith and good works, and if you mark their children you cannot find one that is froward in his ways; I do not remember an

instance among the children of such mothers but what believed in and delighted in the Gospel. We have also here the children of mothers of an opposite character—mothers who have been careless and indifferent about the Gospel or the kingdom of God, and, if you mark their children, they are the same, and they stray away from the kingdom of God and from the ordinances of life and salvation. This is the result of the influence of the mother; I am an eye-witness of it.

If our sisters comprehended the power they bear and the influence they wield in the midst of the people it does appear to me that they would consider their condition a little more than they do. It is true that I sometimes chasten them pretty severely and talk to them harshly, and tell them precisely how they look and act, and the path they are walking in and point out the dangers to which they are exposed; and sometimes it hurts their feelings, but I cannot help this. I take the liberty of doing this and I do it for their good, for it is seldom that a man will say anything to his wife or daughters about their every-day labor and conduct. It is true that there is occasionally a man who will find fault with everything, and a woman who will do the same; and there is a certain few on this earth who are never happy unless they are miserable, and who are never easy until they are in pain; but such people are not commonly to be met with. Let the husband train himself to be submissive to the Lord and his requirements in every respect, and teach his wife or wives and children the doctrine of life and salvation and set before them an example worthy of imitation, and there are few families but what will follow such a husband and father. Occasionally you may meet with a family who will be re-

bellious under such circumstances, and you may once in a while find a man who will be rebellious when his wife and children are full of faith and good works. But such individuals are of Gentile blood, which is the rebellious blood, and will show it out.

Now, sisters, hearken! Look to yourselves in your capacity as Relief Societies in this city and throughout the mountains. Look at your condition. Consider it for yourselves, and decide whether you will go to and learn the influence which you possess, and then wield that influence for doing good and to relieve the poor among the people. When I have been out in the nations I have frequently been pained to see the scenes of distress there to be met with. I recollect one circumstance, while in England. I have related it often, but will do so now. When standing in Smithfield Market, in the City of Manchester, once, I spent a penny for a bunch of grapes that had just come from France. Immediately after I felt as guilty as I could feel, for I saw a woman passing by who, I knew by her appearance, was starving to death. She dare not steal nor beg, for if she had done either she would have been instantly arrested and taken to prison or the workhouse. I say I felt guilty for spending that in luxury which, if it had been given to that woman, might have procured her a morsel of bread, and so have helped to relieve her misery.

Sisters, do you see any children around your neighborhoods poorly clad and without shoes? If you do, I say to you Female Relief Societies pick up these children and relieve their necessities, and send them to school. And if you see any young, middle-aged or old ladies in need find them something to do that will enable them to sustain themselves; but don't relieve the idle, for relieving those

who are able but unwilling to work is ruinous to any community. The time we spend here is our life, our substance, our capital, our fortune, and that time should be used profitably. Take these old ladies, there are a great many of them around rather poor, and give them something to do; that is their delight. You will hardly find an old lady in the community who has not been brought up to work; and they would rather knit stockings or do some other useful labor than eat the bread of charity. Relieve the wants of every individual in need in your neighborhoods. This is in the capacity and in the power of the Female Relief Societies when it is not in the power of the Bishops. Do you know it? I do, whether you do or not; and you are learning it. Find out what your influence is and how far it extends, and use it to do good; and live every day so that when you lie down at night you can look back on the day and say, in all honesty before God, "I do not know that I have done a wrong action, said an improper word, indulged in a bad thought, or neglected to perform any duty that I ought to have attended to this day, and I can lie down in peace, and submit myself to the Lord, and if I never wake again in this world, all right, I am just as ready to go now as I ever shall be. This is the way we all should live, but I know we come short of it, and then plead ignorance as an excuse, as has been stated here to-day.

We are here in these mountains. How often do I think of it? Bro. George A. says we are here because we are obliged to go somewhere. This is true, we are absolutely under the necessity of going somewhere or of fighting the whole world. The Lord did not desire this. It was necessary for the people to be scourged,

it was necessary for us to learn whether we loved our property better than the truth. Five times I have left a good handsome property; but no matter, the earth is the Lord's, and he can give and take away what he pleases. Every time I have been driven I have improved in my circumstances. Every time this work has been removed it has become taller, wider, and longer; and if in the reign of King James Buchanan, they had succeeded in removing us we should have been still better off, because the Lord would have prepared everything for the people to have been better off; but this was not his mind. Here is our home, right here in these mountains. What you have heard to-day from the previous speaker I acknowledge may grate on the ears of some; nevertheless it is true. I acknowledge another thing—truth should not at all times be spoken. But we are here, and the statement you have heard with regard to the President of this people saying, "If they let us alone ten years we would ask no odds of them," is true; and the only thing in which we have never failed in obtaining satisfaction has been to ask no odds of them, for the most of things that we have asked for have been denied us. In that we can have satisfaction; we cannot help it. We would not have things as they are if we could help it. We should not have left the States if we could have stayed there. If we could have all the people believe the truth we would not have them unbelievers. There is hardly a civilized nation on earth to which we have not carried the Gospel without purse and scrip. He who had money left it at home. We have offered life and salvation to the inhabitants of the earth without money and without price, so you see we do not believe in a hireling priesthood. We preach here without pay.

Do our Bishops labor for pay? No, if they are not capable of getting a living and sustaining themselves and families, and of filling the office of Bishop without pay, they are hardly worthy of the Bishopric. If a High Priest is called to be a president or to travel and preach the Gospel to the nations of the earth, he must do it without pay; and we think that any man who is not able to keep himself and family and travel and preach one-half or two-thirds of his time without being paid, is not so good a financier as he ought to be, still we find many who do not possess this qualification. When we have all learned this we shall find that we can have all we can ask for or desire; everything to make us happy and comfortable, no matter whether we are called to go abroad and preach or whether we stay and labor at home.

Brethren and sisters, and especially the sisters, I hope you will listen to what has been said this morning. I have been preaching to the sisters of the Church this morning, not to outsiders. If I had preached to outsiders I should have told them what the Gospel is; how they can come to God, not to an "anxious bench." I should have told them to repent of their sins, and to be baptized for the remission of them, and to have hands laid upon them for the reception of the Holy Ghost, which would bring to their remembrance things past, present, and to come; that would make prophets and prophetesses of them; give to them those gifts that God has set in his Church—the gift of healing, the gift of discerning of spirits, of tongues, of the interpretation of tongues, of prophecy, etc., etc. Are they here? Yes, right here in abundance, to overflowing. If the Saints would be faithful in cultivating these gifts every doctor might be removed from our midst.

Let the mothers, say nothing about the Elders in Israel, exercise the faith that it is their right to exercise, and I am satisfied that nine out of every ten children that now die might be saved. Doctors and their medicines I regard as a deadly bane to any community. Give your children, when sick, a little simple herb drink; and if they have eaten too much let them go without food until their stomachs are cleansed and purified, and have faith in the name of Jesus

and in the ordinances of his Church, and they will live. That is my faith with regard to this thing. I am not very partial to doctors and lawyers, I can see no use for them unless it is to raise grain or go to mechanical work. But I need not go into this subject at the present.

We say forgive us of our errors, accept the truth and love and serve God that you may be saved in his kingdom, which I ask in the name of Jesus. Amen.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, MAY 7, 1871.

(Reported by *David W. Evans.*)

GOOD AND EVIL—THE TESTIMONY OF THE SPIRIT—HIS EARLY RELIGIOUS EXPERIENCE.

I have a few words to offer to my brethren and sisters, and all who hear me, concerning the experience of the minds of the children of men, especially in their transit from evil to good. We vary very materially in our dispositions, reflections, in the impulses of our minds, and in our perceptive faculties. There is a great variety of operations upon the minds of the inhabitants of the earth, and the people are unacquainted with them, for they do not lay them to heart, contemplate and realize them, consequently they cannot look upon them as they are. These remarks of mine are the result of reflections upon the sayings of our brother who has been speaking to us, and telling his experience when he received the

Gospel. He told us that, though his perceptive faculties were so quickened that he could read the Bible understandingly, this did not satisfy him; he must have a storm. I make use of this term to express my idea of what he desired and so earnestly sought for. He must have an experience like a rushing, mighty wind, or he could not be satisfied. In reading the sayings of the ancients, we find that they looked sometimes for the Lord to come in a storm. Sometimes you will see the storm pass, and the Lord is not there. The winds blow terribly, but the Lord is not there. A terrible tempest comes along, in which the lightnings flash and the thunders bellow almost enough to shake the mountains down. Is

the Lord there? No, he is not there. But by and by you hear a small, still voice saying, "Peace, peace." The Lord is there, and this is his voice. It will satisfy some, but others, like our brother, want a testimony like a rushing, mighty wind.

I will give you a little of my experience, not merely at the time that I concluded to forsake sin and embrace peace and righteousness, but since then. My experience in this kingdom as a man, as an intelligent being, concerning the philosophy of this world and mankind, and all things pertaining to the earth, teaches me a great many little items that are passed over unnoticed by most of the people. My conclusion with regard to a sound religious experience is simply this: If I am convicted of sin I am made sensible of wrong. If this wrong exists within me, my good judgment teaches me that I should take that and put it away from me; turn it out of doors; it would teach me to say, "I do not want you, you are not good for me; you produce sorrow, mourning, affliction, and all manner of grief and pain. Go out of doors, I do not want you, you are evil. I will adopt truth and correct principles and plant them within me instead of that which will destroy me." Being convinced of all this, what course shall I pursue, if I desire to procure a sound experience—one that is genuine and will endure, and prove to God and all the heavenly host, also to my family and neighbors, that I am sorry for sin? I will forsake it, and will not let it dwell within me, but will do all I can to banish it from me. Would this be a proof? Yes. Then let my actions correspond with the confession of my mouth; and if I have discovered this fountain of evil within me, I must lay a foundation to be free from it. Do I wish to wait until the Lord speaks from

heaven to me? No, the Lord has planted within me knowledge and wisdom to distinguish between right and wrong, and if I wait until his voice comes from heaven to tell me that I am a sinner, or until he gives me some particular manifestation of approval on my attempting to forsake evil, I may wait a great while. I do not know how much he thinks of me, nor whether, if I sought such a manifestation, he would come the first night I knelt down to pray, or the second, third, or fourth, or whether I should have to continue a week, two weeks, or for months. I do not know anything about this; but my judgment having convinced me that I am wrong, I do not want the Lord to speak from the heavens. I will ask any intelligent being that dwells on the face of the earth if it is necessary to wait until the Lord comes like a rushing, mighty wind, or like an earthquake or tornado? I do not see any necessity for it. If I find an evil in me to-day I must try and get rid of it and if I find another to-morrow I must get rid of it; and how long must I continue to do so? Just as long as God gives me intelligence; not for a day, week, or year, but for my whole life; and if I exist for ninety-nine years, or for nine hundred and ninety-nine, I do not expect there will be an hour in which I will not be under the necessity of endeavoring to put evil from me if I find it within me, and to grow and increase in the principles of truth and righteousness. By taking this course I know, in and of myself, that I am forsaking my sins, and do not want the Lord to manifest it unto me. I know that if the plants of sin and death are permitted to grow within me they will prove my utter destruction, unless I tear them up root and branch, and throw them away. The Lord has bestowed upon me and upon every

intelligent being on the earth, wisdom sufficient to comprehend this, and I do not want the Lord to come in the storm, the thunder, lightning, or whirlwind to tell it to me. I know that I must uproot the plants of evil that are within me, and in their place engraft plants of truth and virtue, and these will grow up within me to eternal life. Is not this reasonable? Is this not a true principle? Yes, and the whole of man's experience, science, and wisdom proves it. I may take, for instance, the beautiful machinery of my watch, and neglect to clean it or wind it up; I may take out the mainspring, the hairspring or the main cog-wheel, and then say, "Keep time for me," and it would be no more inconsistent than to say, "I have naturally within me, through the fall, the principles of death, and they reign within me, and I seek not to put those principles away from me, but wait for the Lord to manifest to me that I am born of him and he is delighted with me." I do not care if I live my whole lifetime without a testimony from the Lord; not that he leaves his children thus; he has never been so hard-hearted, so austere a master as to leave one of his children with full purpose of heart to serve him and do his will without a witness of his approval. But, suppose he were disposed to do so, I am under obligations, on the principles of right and wrong, to forsake evil, and to plant within me every principle of purity and holiness, whether or not the Lord manifest unto me that I am his son and that he is pleased with me. I am not pleased with myself if I imbibe and cherish death and destruction; but let me cherish life and salvation, that that promotes the happiness of mankind, and life, peace, and tranquility within myself and all around me, and I shall have my own approval and the ap-

proval and blessing of the Lord whether he tells me so, in so many words, or not.

I am under obligation to take a course which will sustain life within myself and others, on rational principles, without any special manifestation from God. You can all see this; but some think if they do not receive some special manifestation from God that he has accepted them, they are rejected of him. Do you not all know that you are the sons and daughters of the Almighty? If you do not I will inform you this morning that there is not a man or woman on the earth that is not a son or daughter of Adam and Eve. We all belong to the races which have sprung from father Adam and mother Eve; and every son and daughter of Adam and Eve is a son and daughter of that God we serve, who organized this earth and millions of others, and who holds them in existence by law. Now suppose he does not tell us that he particularly loves us and thinks so much of us; or that he delights in Brother James or William, or in Sister Susan or Nancy more than in any other being on the earth, what of it? I do not know that I shall inquire of the Lord whether he loves me or not. I do not know that I have ever taken pains to ask him. I have professed religion somewhere near fifty years, and I do not know that I ever asked the Lord whether he loved me or not. I want to take a course that I can love purity and holiness. If I do this, then I love the Lord and keep his commandments, and that is enough for me. If he is not disposed to like me as well as he did John, "the beloved disciple," who leaned upon his breast on a certain occasion, and tells me to sit yonder instead of here, it is all right, I am as satisfied to sit there as here. I want to preserve my identity

and to increase in intelligence, and if I can do this I do not know that I care, particularly, with regard to how much, in weight or measure, the Lord loves me or does not love me. There is one fact that I do know, he will love me all he should. If I take a course to love him and keep his commandments I am for life and duration, I am for eternity, for I take that course which will preserve myself.

Many men and women who have obeyed the Gospel, and have not received from the Lord these striking testimonies, will say, "Well, I really do not know that I can tell whether the Gospel is true or not." To all such I say, then you are no philosopher at all, for upon the rational principles of common philosophy you can tell whether it is true or not. Does it contain the seeds of life? Does it promote the plants and yield the fruits of life, or does it produce the plants and yield the fruits of death? You can ask these questions and readily answer them for yourselves. Not that I wish to make a mere historical convert, or a people who believe historically, mathematically, or philosophically; but I know and understand that the Lord never leaves his children without a witness. Now I will tell you a witness which would be enough for me—I read the Bible, diligently and faithfully, and if I could have found a church and people organized according to the pattern contained in its pages I should have been satisfied that that was God's Church and people, and that would have been witness enough for me. But I will give you a little of my experience in my early days with regard to the religious sects. From my youth up their cry was, "Lo here is Christ, lo there is Christ;" no, "Yonder is Christ;" "Christ is not there, he is here," and so on, each claiming that it had the Savior, and

that others were wrong. I used to think to myself, "Some one of you may be right, but hold on, wait awhile! when I reach the years of judgment and discretion I can judge for myself; and in the meanwhile take no course either with one party or the other." When I would make known my views and feelings with regard to their confused state they would call me an infidel. I would say to them, "All right, I am an infidel in a great many things." I read the Bible, and especially the New Testament, which was given as a pattern for the life of Christians, whether as a church or individuals, and this was my inward inquiry, "Is there a church on the earth organized according to the pattern Jesus left?" No. Is there an Apostle left on the earth? Not one. Is there a prophet, which the Scriptures inform us were placed in the Church for its edification? Not one. Is there an evangelist? No. Is there the gift of healing? We cannot find any such thing, with all their cries of "Lo here, lo there, and lo yonder." "Are there any who speak with tongues?" No. Any that prophecy? No, we do not believe in prophecy. Any one who has received the Holy Ghost, and speaks and preaches by its influence? "Why the Holy Ghost is not given in these days," say all those who say, "Lo, here is Christ," and "Lo, there is Christ!" Well, I used to say, I am an infidel, for I do not believe anything of this; when you bring me a people built up and believing according to the New Testament I will believe that they are right. When you find such a people you will find the people and Church of God, with all the gifts and graces of the Gospel in their midst; and you will find the kingdom of God on the earth." They labored with me, but finally declared that I was an infidel,

for I could not believe in their doctrines and principles. Yet I have been at many of their meetings and seen their modes of conversion. As I have said to my friends here, in speaking about Spiritualism, I have seen the effects of animal magnetism, or some anomalous sleep, or whatever it may be called, many a time in my youth. I have seen persons lie on the benches, on the floor of the meeting house, or on the ground at their camp meetings, for ten, twenty, and thirty minutes, and I do not know but an hour, and not a particle of pulse about them. That was the effect of what I call animal magnetism; they called it the power of God, but no matter what it was. I used to think that I should like to ask such persons what they had seen in their trance or vision; and when I got old enough and dared ask them, I did so. I have said to such persons: "Brother, what have you experienced?" "Nothing." "What do you know more than before you had this; what do you call it—trance, sleep or dream? Do you know any more now than before you fell to the earth?" "Nothing more." "Have you seen any person?" "No." Then what is the use or utility of your falling down here in the dirt?" I could not see it, and consequently I was an infidel to this. But I said then as I say now—"Show me a church that God has organized, and you will find Apostles to rule, govern, control, dictate, and give counsel. You will find prophets, evangelists, pastors, teachers, governments, helps, and diversities of tongues. When the Church and kingdom of God is upon the earth you will find all these things and you will also hear prophesying therein.

I will now return again to our experience here. In Christendom the people are taught by the priest,

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by father, by mother, by president, prince and king, that the Bible is true and that Jesus is the Christ; and they inherit this belief, and if it is a true principle to believe in Jesus, they inherit it without the use of their judgment and reasoning faculties. And when you find a church organized according to the New Testament pattern it does not require any particular manifestation to prove its truth, for we are taught from our youth up to acknowledge the New Testament and we cannot help it. It is interwoven into our very natures; I do not know but it is the warp and the filling, both. In consequence of this we have a holy reverence for and a belief in the Bible, though we may not believe in the actions of all those who profess to believe in it. As it was observed by my brother, "He loved religion;" and for myself I can say that I have always had a holy reverence for the truth. I have had a divine reverence for it from my youth, but not for the conduct of all those who profess to be Christians.

Well, how can you know when you have passed from death unto life? You had the witness right here from our brother, according to the testimony of the Apostles, "By this ye shall know ye have passed from death unto life, if ye love the brethren." Our brother said he loved that poor Elder who preached the Gospel to him, although he could not gain admittance into a decent house. Nobody would receive an Elder of Israel, nobody would receive a messenger bearing the words and keys of eternal life and salvation to the nations, but a poor widow on a back street where our brother was ashamed to go. It put me in mind of the harlot Rahab. She alone would receive the spies sent out by Joshua, the servant of God. Do you not think she was blessed? I think so; and I think

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the poor widow who received and gave an asylum to the Elder referred to by our brother was blessed also, for his words were life, light, and peace; and he said that he loved him, and by this he might have known that he had passed from death unto life.

Now, to our experience again. Suppose you obey the ordinances of the Gospel, and do not speak in tongues to-day, never mind that. Suppose you do not have the spirit of prophecy, no matter. Suppose you do not receive any particular gift attended by the rushing of a mighty wind, as on the day of Pentecost, there is no particular necessity that you should. On the Day of Pentecost there was special need for it, it was a peculiarly trying time. Who believed on Jesus? Look at his poor disciples! When Jesus was on trial, Peter, the chief of the Apostles, dare not own him, and denied him through fear. There was not a man or woman to stand up and say, "This is the Christ; don't you crucify him. He is Christ, the Savior of the world; be

cautious how you handle that man." There was not one to say anything of this kind. It was a very peculiar time, and some special and powerful manifestation of the power of the Almighty was necessary to open the eyes of the people and let them know that Jesus had paid the debt, and that they had actually crucified him who, by his death, had become the Savior of the world. It required this at that time to convince the people; but when the doctrines of Christianity became popular it was no longer necessary. I do not need this; do you? No. Do you believe the truth? If you do, embrace it in your lives. What next? Prove to the Lord, to all the heavenly host, and to the inhabitants of the earth, that you live according to the law of the holy Gospel that God has revealed for the salvation of the children of men. This will show that you are honest and sincere, and that you are worthy of life eternal in the celestial kingdom of God.

God bless you. Amen.

REMARKS BY PRESIDENT BRIGHAM YOUNG

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, MAY 14, 1871.

(Reported by David W. Evans.)

ATTENDING MEETINGS—RELIGION & SCIENCE—GEOLOGY—THE CREATION.

I sometimes ask the Saints a question with regard to our meetings, but I have not done so lately. We come here on Sabbath mornings to this large hall, which will contain a great many people, but only a few, in pro-

portion to the number there is in the city who should be here, attend; and I ask myself and have heretofore asked the people why they do not attend? Do they love their meetings, do they love their religion, and do

they love to hear the servants of the Lord bear testimony to the truth? How is it? Perhaps many of the brethren and sisters think we are not as interesting in our conversation as we should be. I will say to such, we will give the ground to you at any time you will take the stand, and we will sit and hear. But when we talk to you we give you such ideas as we have, and we clothe them in the best language that is in our possession, according to the ability and the gift and grace that we possess. Whether they are interesting to you or not is not for me to say. It is true the Saints may ask me why I do not attend meetings more strictly than I do. I will say that, in my life, I have been very strict in attending meetings, and when I attend now I feel that the Saints require me to speak to them; that is their desire and their faith; but I have met with and talked to them and the inhabitants of the earth so much that I very frequently feel that my talk is almost finished, it is pretty much gone out of me; not the subjects to talk upon or the ideas, but the strength of my human existence, and in consequence of this during the winter just passed I have stayed at home. I have not asked the Saints to excuse me on this account, for I think that I know my own duty and what I should or should not do better than anybody else; but as I am feeling much better with regard to my stomach and lungs, though I have no complaint to make of my lungs as to the wind chest—I have plenty of strength there; but the organs of speech in this tabernacle are actually worn; but as I am feeling better I expect to meet with you more frequently.]

It is my highest delight and pleasure to serve God and keep his commandments; there is great delight in the law of the Lord to me, for the

simple reason—it is pure, holy, just, and true; and those principles which the Lord has revealed are the only correct principles that man possesses on the earth. We may imagine to ourselves that we possess a great deal of human wisdom independent of the Lord, but this is a mistake, for every truth that is in the possession of the children of men upon the earth came from God. The sciences understood by man came from God, and when we demonstrate a truth, we demonstrate a portion of the faith, law, or power by which all intelligent beings exist, whether in heaven or on earth, consequently when we have truth in our possession we have so much of the knowledge of God. I delight in this, because truth is calculated to sustain itself; it is based upon eternal facts and will endure, while all else will sooner or later perish.

It was observed here just now that we differ from the Christian world in our religious faith and belief; and so we do very materially. I am not astonished that infidelity prevails to a great extent among the inhabitants of the earth, for the religious teachers of the people advance many ideas and notions for truth which are in opposition to and contradict facts demonstrated by science, and which are generally understood. Says the scientific man, "I do not see your religion to be true; I do not understand the law, light, rules, religion, or whatever you call it, which you say God has revealed; it is confusion to me, and if I submit to and embrace your views and theories I must reject the facts which science demonstrates to me." This is the position, and the line of demarcation has been plainly drawn, by those who profess Christianity, between the sciences and revealed religion. You take, for instance, our geologists, and they tell us that this earth has been in existence

for thousands and millions of years. They think, and they have good reason for their faith, that their researches and investigations enable them to demonstrate that this earth has been in existence as long as they assert it has; and they say, "If the Lord, as religionists declare, made the earth out of nothing in six days, six thousand years ago, our studies are all vain; but by what we can learn from nature and the immutable laws of the Creator as revealed therein, we know that your theories are incorrect and consequently we must reject your religions as false and vain; we must be what you call infidels, with the demonstrated truths of science in our possession; or, rejecting those truths, become enthusiasts in, what you call, Christianity."

In these respects we differ from the Christian world, for our religion will not clash with or contradict the facts of science in any particular. You may take geology, for instance, and it is a true science; not that I would say for a moment that all the conclusions and deductions of its professors are true, but its leading principles are; they are facts—they are eternal; and to assert that the Lord made this earth out of nothing is preposterous and impossible. God never made something out of nothing; it is not in the economy or law by which the worlds were, are, or will exist. There is an eternity before us, and it is full of matter; and if we but understand enough of the Lord and his ways, we would say that he took of this matter and organized this earth from it. How long it has been organized it is not for me to say, and I do not care anything about it. As for the Bible account of the creation we may say that the Lord gave it to Moses, or rather Moses obtained the history and traditions of the fathers, and from

these picked out what he considered necessary, and that account has been handed down from age to age, and we have got it, no matter whether it is correct or not, and whether the Lord found the earth empty and void, whether he made it out of nothing or out of the rude elements; or whether he made it in six days or in as many millions of years, is and will remain a matter of speculation in the minds of men unless he give revelation on the subject. If we understood the process of creation there would be no mystery about it, it would be all reasonable and plain, for there is no mystery except to the ignorant. This we know by what we have learned naturally since we have had a being on the earth. We can now take a hymn book and read its contents; but if we had never learned our letters and knew nothing about type or paper or their uses, and should take up a book and look at it, it would be a great mystery; and still more so would it be to see a person read line after line, and give expression therefrom to the sentiments of himself or others. But this is no mystery to us now, because we have learned our letters, and then learned to place those letters into syllables, the syllables into words, and the words into sentences.

Fifty or a hundred years ago, if any one had told the people of the East Indies that water could be congealed, and form ice so thick and hard that you could walk on and drive teams over it, they would probably have said, "We do not believe a word of it." Why? Because they did not know anything about it. A proper reply for all mankind to make under similar circumstances would be, "We do not know anything about what you say, and do not know whether we should have faith in it or not. Perhaps we should, but we have no

evidence at present on which to found such a belief." You go down south here among some of our native Indian tribes, where some of the very best of blankets are made, and you will find them twisting their yarn with their fingers and little sticks, and their loom attached to the limbs of trees for weaving purposes. Show them a loom such as white people use, and it would be a perfect mystery to them. Sixty or seventy years ago a loom worked by water power would have been a mystery to an American, but there is no mystery in that to-day, because the process is understood. So it is with the East Indians and ice, for the chemist now, by a chemical process, will congeal the water and make ice of it before their eyes, and it is in this way, by testimony, evidence, and demonstration that ignorance and prejudice are removed, faith implanted and knowledge acquired. It is so with regard to all the facts in existence that we do not understand.

We differ very much with Christendom in regard to the sciences of religion. Our religion embraces all truth and every fact in existence, no matter whether in heaven, earth, or hell. A fact is a fact, all truth issues forth from the Fountain of truth, and the sciences are facts as far as men have proved them. In talking to a gentleman not long ago, I said, "The Lord is one of the most scientific men that ever lived; you have no idea of the knowledge that he has with regard to the sciences. If you did but know it, every truth that you and all men have acquired a knowledge of through study and research, has come from him—he is the fountain whence all truth and wisdom flow; he is the fountain of all knowledge, and of every true principle that exists in heaven or on earth." The gentleman said that such ideas conflicted with his traditions; but said he, "I

like to hear such talk and such principles taught, for we do know, from scientific research and investigation, that certain facts exist in nature which those called Christians discard or throw away; they do not want anything to do with them; they say this has nothing to do with religion; but you talk very different to this."

Yes, we do differ in these respects from the Christian world; with them it is "glory, hallelujah," shouting "Praise the Lord," singing, praying and preaching; and when they are out of meeting they are too apt to enter into the spirit of the world. The religion that we have embraced must last a man from Monday morning until Monday morning, and from Saturday night until Saturday night, and from one new year until another; it must be in all our thoughts and words, in all our ways and dealings. We come here to tell the people how to be saved; we know how, consequently we can tell others. Suppose our calling, to-morrow, is to conduct a railroad, to go into some philosophical business, or no matter what, our minds, our faith or religion, our God and his Spirit are with us; and if we should happen to be found in a room dedicated for purposes of amusement and an accident should occur, and an Elder engaged in the dance is called upon to go and lay hands on the sick, if he is not prepared to exercise his calling and his faith in God as much there as at any other time and in any other place, he never should be found there, for none have a legal right to the amusements which the Lord has ordained for his children except those who acknowledge his hand in all things and keep his commandments. You see from this that our religion differs very much from others.

A gentleman said to me not long since, "You 'Mormons' don't seem

to be very religious; I do not make any pretensions to be religious; and I like you very well." I replied, "That is a mistake, we are the most religious people on the face of the earth. We do not allow ourselves to go into a field to plough without taking our religion with us; we do not go into an office, behind the counter to deal out goods, into a counting house with the books, or anywhere to attend to or transact any business without taking our religion with us. If we are railroading or on a pleasure trip our God and our religion must be with us. We are the most religious people in the world; but we are not so enthusiastic as some are. We have seen plenty of enthusiasm, but we do not care about it." Said I, "This shouting and singing one's self away to everlasting bliss, may be all very well in its place; but this alone is folly to me; my religion is to know the will of God and do it.

I will say a few words to the Saints now. Shall I come right out plain to you? I think I will. Suppose I were to get up a party here and say, "You are welcome, I will find music and a good dinner," do you not think this room would be crowded? Yes, to overflowing, it would not be large enough; but when it is opened for the worship of God how different! O, Saints, all the fear that I have with regard to us as a people, is that we may neglect our God and our religion! We have passed through the narrows, and have run the gauntlet for forty years now and have come out unscathed, and what do you say? Will we serve God.

Latter-day Saints, have your chil-

dren come to meeting. Sisters, let your little girls go to Sunday school or come to meeting! Brethren, let your children go to Sunday school, or to meeting, and advise your neighbors to do the same, and let this hall be crowded; and when more want to gain admittance than it will accommodate we will resort to the New Tabernacle, as we intend to do this afternoon. Some of the sisters say it is so warm in here; but let me ask them whether they would go without breakfast rather than cook it because the stove is hot. If there were a breakfast or dinner here, I expect you would come notwithstanding the warmth. I do not fear the scoffs of the world; but, as I have already said, if I fear anything with regard to this people, it is that they will neglect God and their religion.

We have heard something about Joseph Smith this morning. Brother Woodruff has been talking about the Prophet. I can say that if the whole world of mankind had known Joseph Smith and this people as well as we know them, the biggest infidel in the world, or the wickedest man living, if he had not passed the day of redemption and grace, so that the Spirit of the Lord had ceased to operate on his mind, that man would thank God for the Latter-day Saints, for we are for the salvation of all who can be saved, and we calculate to continue until the work is done. Jesus is our captain and leader; Jesus, the Savior of the world—the Christ that we believe in, is the "one-man power" so much talked about; and we calculate to do his will as far as we know it. May God help us to do it! Amen.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, MAY 21, 1871.

(Reported by David W. Evans.)

OBEDIENCE—THE REVELATION ON MARRIAGE & THE ANTI-POLYGAMY LAW.

If my friends will have patience with me I will say a few words. To the Latter-day Saints I say, I do pray you to prove the words of Brother Cannon true with regard to being obedient to your President in all things, and doing as he tells you. I pray you to hearken to this counsel; if you do, contention and sin will cease, and we shall not see men going to the canon or riding out for pleasure on the Sabbath day, instead of coming here to meeting; we shall hear no more of their taking advantage of each other, stirring up strife, going to law, bearing false witness, or pilfering a little the one from the other. I pray you to take this counsel, and cease your wickedness, Latter-day Saints, and do as your President tells you. I feel to say this; and if you will be patient with me I will say a little more.

There are strangers here, and to them I will say we have traveled the earth over, and where we could not go we have sent by Elders and by proclamation. We have asked the inhabitants of the earth to become acquainted with our doctrine. Would they read it? No. Would they go to hear an Elder preach? No, as a general thing they would not. If we had been let alone while with the Christians we would have been there now proclaiming the Gospel. But I wish to say to strangers that we were not persecuted because we believed in having many wives, for that principle

was not known to our persecutors until we came to these mountains, although the revelation was received by Joseph Smith and written a year before his death. Since this doctrine has been proclaimed we have lived in peace.

The inquiry among many, and especially among our political friends, is, "What are you going to do? Are you going to observe the law against plurality of wives, or are you going to obey the revelation?" We have obeyed the revelation thus far, and still live; that I can say, and perhaps that is enough. What do we say about the lawmakers? Go to, ye legislators, and make a law that every man in this government shall have one wife. You have just as good a right to do that as to say that we shall not have two. Let every man have his wife, raise his family, live virtuously and keep his vows, and our difficulty is at an end. We say to Congressmen and Presidents, have your wife; and we also say to every political and financial man the world over, marry the women and take care of them and save us the trouble. If you do not, we will gather them up, just as sure as the world. Many destroy life; we save it; and as we have said, years and years ago, we say now to all, the day that you will be virtuous and cease your unlawful connections with the sex, and every man have his wife, and all the inhabitants of this government observe

this rule, we shall have then but one wife apiece; but we shall save all we can save. The men are the lords of the earth, and they are more inclined to reject the Gospel than the women. The women are a great deal more inclined to believe the truth than the men; they comprehend it more quickly, and they are submissive and easy to teach, and if we cannot save the men, let us save the women for God's sake, and do not find fault with us.

Again, a gentleman said to me, the other day, "What are you going to do with the anti-polygamy law?" I replied, "Nothing at all, we mind our own business, and I hope everybody else will. We have not meddled with it, and do not expect to; but we expect to live."

I want to say a word with regard to what are called our former persecutions; though I, for one, will acknowledge that I have never been persecuted. [As for what people do with my name, I do not know nor care; they use it for good or for evil, just as they please. The Lord gave a revelation through his servant to me, that my name should be had for good and for evil before the nations of the earth, and if that is the way they use it, all right—either one or both, no matter. Hands off is all I ask, and let us have the privilege of living in peace. But will you hearken to the truth? Will you listen to the words of eternal life? We have traveled the earth over, and have read to the people out of the book of life; but as a general thing they have refused to receive it. It is true that a few have received it in the past, and I hope that many will in the future. We shall gather and save all we can. The rise and cause of our persecutions have been just the same as it has ever been in the experience of the Saints of God. Who were the

leaders and foremost in the ranks of the Savior's persecutors? The Scribes and the Pharisees. Who were foremost in the ranks in persecuting Joseph Smith, even when he had the pledge of the governor of the State of Illinois that he should be preserved, and when not one scratch or law could be found against him? Who led the blackened crew who said that if the law could not reach him, powder and ball should? The priests; they have always led the van, and always will. It is Baal against Christ now, as it always was.

When we were in Missouri the order was issued, "You 'Mormons' must leave the State," and thirty-five hundred men were paraded for battle against about three hundred of the Elders of Israel, but they did not happen to kill us all. They took Joseph, or rather they sent for him and Hyrum, and they went down to their camp, and General Clark called the brethren together, and, said he, "Give up your arms and every weapon you have;" and the brethren gave them up. I stood there and heard the General declare, "Gentlemen, you are the best and most peaceable community there is in this State; but," said he, "as for your prophets, bishops, high councils, &c., we shall not permit you to have them any longer. Forsake your religion and abandon your Prophet! We have him, and you will never see him again; forsake this banding together and being one, and live with us and become as we are. You are the very mechanics and farmers we want. You have shown us how to build mills, set out orchards, raise wheat, rear comfortable habitations, school the children, build meeting houses, and, in short, you have done more to make the country in three years than we have in fifteen. You are good citizens, but you must not clan together, you

must disperse among the people; if you do not, remember the militia will be upon you." We bid them good bye and left our property; we would not forsake our prophets then, and we are of the same mind yet.

Here we are, though we did not come here because we chose to get out of the way of the Christians. We wanted to stay with our former brethren, to induce them if possible to receive the truth; but they would not hear it. The world of mankind is sunk in ignorance and darkness; but the Lord Almighty has revealed his will from heaven, and we shall declare it to the people, and give them a chance to receive or reject it. The Lord invites all to come, and partake of the benefits of his Gospel, which, we are told in the Scriptures, is the power of God unto salvation; and our experience has proved that it is so, whether taken in a moral, social, political, or financial point of view. We have gathered the poorest class of men to be found on the continent of America, and I was one of them; and we have gathered the same class from Europe, for very few indeed of those who have obeyed the Gospel have ever been the possessors of any wealth. We have taken the poor and the ignorant from the dens and caves of the earth and brought them here, and we have labored day and night, week after week, and year after year, to make ourselves comfortable, and to obtain all the knowledge there is in the world, and the knowledge that comes from God, and we shall continue to do so. We shall take the weak and the feeble and bring them up to the standard that God requires. The Gospel of life and salvation does not reduce those who obey it to beggary; but it takes the poor and the ignorant, makes them wise and happy, and surrounds them with the comforts of life and everything de-

sirable, and teaches them to serve God with all their hearts.

This, gentlemen, is our doctrine, faith, and practice; and we wish strangers to understand that we did not come here out of choice, but because we were obliged to go somewhere, and this was the best place we could find. It was impossible for any person to live here unless he labored hard and battled and fought against the elements, but it was a first-rate place to raise Latter-day Saints, and we shall be blessed in living here, and shall yet make it like the Garden of Eden; and the Lord Almighty will hedge about his Saints and will defend and preserve them if they will do his will. The only fear I have is that we will not do right; if we do we will be like a city set on a hill, our light will not be hid. I trust that the time will soon come when, in all things, our conduct will be such that all the world might pattern after us with advantage. I can say that at the present time we are far from that. It is sometimes said by strangers, "We suppose you Latter-day Saints consider yourselves perfect, don't you?" I answer, not by any means; we are as imperfect as a people ought to be, and a little more so.]

I wish that what Brother George Q. said of you was true—that you were all obedient to your President. If you all will be, you will cease sinning, tattling, lying, backbiting, and strife, all will be industrious, prudent, faithful and full of wisdom and good works, and the power of God will be upon us more and more, and we will be able to do more good to the inhabitants of the earth. We have no quarrel with anybody. We exchange ideas, but we will not contend. As I used to say to the ministers, when travelling and preaching, "I will not dispute. If you want

the truth I will give it you; and if you have a truth that I have not, I want all you have; but contention is not my calling; it is no part of the Gospel of Christ; that is peace, life, light, and salvation. The Lord has

given that to me and you, and you are welcome to it."

I wanted to say these few words to you. I thank you for your patience. God bless you. Amen.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, APRIL 8, 1871.

(Reported by David W. Evans.)

THE BUILDING OF TEMPLES—THE KEYS OF THE APOSTLESHIP.

I will read a portion of Scripture which is found in the 17th chapter of the First Book of Chronicles, commencing at the 3rd verse—

"And it came to pass the same night that the word of God came to Nathan, saying,

"Go and tell David my servant, Thus saith the Lord, Thou shalt not build me an house to dwell in:

"For I have not dwelt in an house since the day that I brought up Israel until this day; but have gone from tent to tent, and from *one* tabernacle to *another*.

"Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?

"Now therefore thus shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, *even* from following the sheep, that thou shouldst be ruler over my people Israel:

"And I have been with thee whi-

thersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth.

"Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning.

"And since the time that I commanded judges *to be* over my people Israel. Moreover, I will subdue all thine enemies. Furthermore, I tell thee that the Lord will build thee a house.

"And it shall come to pass, when thy days be expired that thou must go to *to be* with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

"He shall build me an house, and I will stablish his throne for ever.

"I will be his father, and he shall be my son; and I will not take my mercy away from him, as I took *it*

from *him* that was before thee :

“ But I will settle him in mine house and in my kingdom for ever ; and his throne shall be established for evermore.

“ According to all these words, and according to all this vision, so did Nathan speak unto David.”

There is one point, brethren and sisters, in the passages I have just read in your hearing, to which I wish to call your attention—namely, the pleasure that was evinced by the Lord at the disposition which David manifested—a disposition which none of his predecessors, apparently, had exhibited, to build unto the Lord of hosts a house, a temple, a place upon and within which his glory could rest. So pleased appeared the Lord to be with this disposition of David that he promised him that he would establish his dynasty, that his son should reign after him, and that this son should be the instrument in his hands of building a glorious temple unto his name. The reasons are given in other portions of Scripture why the Lord did not accept this offering on the part of David. The Lord, in one place, alludes to his life, saying that he had been a man of war and blood ; that he had gone forth and fought his enemies, and because of this the Lord was not disposed to accept his offer, but he promised David that he would raise up a son after him who should be a man of peace—a man free from war and blood, and that during his lifetime his temple should be reared ; and, according to the prediction of the Lord God, through Nathan the Prophet, Solomon was raised up and did accomplish the work which his father David had desired to do, and he did rear a temple unto the name of the Lord upon and within which his glory rested and was manifested ; and the blessing of God rested upon Solomon

so long as he continued to serve with a perfect heart the Lord God of his fathers. Israel was also greatly blessed and prospered in rearing that house ; and though Solomon, in his prayer, when dedicating it, said how was it possible that God could take up his residence upon earth, when the heavens, and the heaven of heavens could not contain him, still God did condescend to manifest his glory in that house to such an extent that the priests could not endure it ; and the blessings of God rested visibly, in the presence of the people, upon that house, and they knew that he had accepted their labors and the dedication of their means for the erection of a house to his name.

This labor appeals to us in a very peculiar manner. There is no people or community on the face of the earth to-day, except the Latter-day Saints, who think of rearing unto the Lord of Hosts a temple upon the same principle and for the same objects and ends that the temple was reared in Jerusalem. Already we have completed two temples, and laid the foundation of five. The Saints are all familiar with the history of the building of the temple of Kirtland, whether they were there personally or not ; they are also familiar with the blessed results which followed its erection. They know that God did manifest himself to his servants and people in a very peculiar manner, and poured out upon them great and precious blessings ; many ordinances which had been lost to man, or of which he scarcely knew anything, and for the administration of which there had been no authority upon the earth for generations, were restored, and men and women received ordinances, promises and blessings which comforted their hearts and encouraged them in the work of God. And not only were these ordinances adminis-

tered, but additional authority was bestowed upon the prophet of God who stood at the head of this dispensation. And so also the completion of the temple at Nauvoo brought many blessings; that is, so far as it was completed, for the enemies of God's kingdom did not permit us to complete it entirely; but so far as it was completed God accepted the labor of the hands of his servants and people, and great and precious blessings were bestowed upon the Church of Jesus Christ of Latter-day Saints for the faithfulness and diligence of its members in rearing that house.

I have often thought of the shortness of the period, after the death of Joseph, which was continued in building that house. He died, as you well know, or was murdered, on the 27th of June, 1844. Before 1845 had passed away the Saints were receiving their endowments in that house. The walls were completed, it was roofed, the spire finished, and the upper story so far completed that the Elders could go in and administer in the ordinances of God's house—the sealings, washings and anointings, and in the performance of those ceremonies and ordinances which were necessary for our growth, increase and perfection as a people; and when it is recollected that all this was done in a very short period over one year, it bears testimony to the zeal of the Saints and the mighty exertions they made to fulfil the word of God and the requirements he made of us as a people, that we and our dead might not be rejected. But we were not permitted to enjoy that house, we were not permitted to continue receiving blessings there; the enemies of God's kingdom were upon us, and we were compelled to abandon it and our homes, and it fell a sacrifice to the wickedness of the wicked and it was burned with fire—probably a better

fate than to have it stand and be defiled by the wicked.

We have now to commence again the erection of another temple. For many years the foundation of one on this block has been laid, and the Saints have labored upon it to some extent; but it has not been pushed forward with very great rapidity. There have been reasons for this—good and weighty reasons. It is desirable when we build another temple that it should not fall into the hands of the wicked, as those we have already built have done; but that it should stand as an enduring monument of the faith, zeal and perseverance of the Latter-day Saints, in which the ordinances of God's house and kingdom may be administered through all coming time. There seems to be a spirit now resting upon the servants of God to push this house forward to its completion; and I doubt not that this spirit will be received and cherished by the Saints throughout Utah Territory, and throughout the world. Judging by my own feelings on this subject and by the expressions of those who have alluded to it, I confidently believe that a spirit is resting upon the people to receive the counsel that is given concerning it, and to carry forward the work to a speedy completion.

There are many reasons why we should do it. It is true that God, in his mercy, has permitted us to build another house, which we call the Endowment House, and in which we have received many ordinances and blessings; but there are several which cannot be attended to in the Endowment House; they must be postponed until a temple is completed, in which the Elders and men of God who bear the Holy Priesthood, can go and administer the things of God, and have them accepted by him. This, of itself, is sufficient to stir us up, as

a people, to exceeding great diligence in pushing forward this work.

When David announced his intention to prepare the means for the building of the house that should be erected by his son Solomon, he accumulated everything that could be prepared beforehand, so that when Solomon should come to the throne after his decease, he might be full-handed and have abundance wherewith to commence the labor of building. To accomplish this, David called upon Israel to come forward and exert themselves, and they did so, so we are told, and had exceeding great joy in contributing of their means for the erection of that building. Of course there is no objection to the Latter-day Saints doing the same; still, that requirement is not made of us at the present time. All that we are required to do is to obey the law that God has given unto us, that is, to pay our tithing. It has been said, and I do not doubt the correctness of the statement, in fact, I may say I am fully aware and conscious of it, that if this people would pay one-tenth of their tithing this temple could be pushed forward to completion very speedily. As a people we have been very negligent in paying our tithing; there are doubtless many exceptions, but as a rule we have not complied with that law with the strictness which we should have done. Now, however, there is an opportunity for us to compensate for our shortcomings in the past, and to go to with zeal and energy to rear this house, so that there may be a temple of God in our midst in which ordinances can be administered for the living and for the dead. I fully believe that when that temple is once finished there will be a power and manifestations of the goodness of God unto this people such as they have never before experienced. Every

work of this kind that we have accomplished has been attended with increased and wonderful results unto us as a people—an increase of power and of God's blessings upon us. It was so in Kirtland and at Nauvoo; at both places the Elders had an increase of power, and the Saints, since the completion of, and the administration of ordinances in, those buildings have had a power they never possessed previously.

If any proof of this is needed let us reflect upon the wonderful deliverances that God has wrought out for us since we left Illinois. Up to that period or up to the time that the temple was partly finished and the blessings of God bestowed within its walls, our enemies to a very great extent had triumphed over us. We had been driven from place to place; compelled to flee from one town, county and State to another; but how great the change since then! We started out a poor, friendless people, with nothing but God's blessing upon us, his power overshadowing us and his guidance to lead us in the wilderness; and from the day that we crossed the Mississippi river until this day—the 8th of April, 1871—we have had continued success and triumphs. God has signally delivered us from the hands of our enemies, and when it has seemed as though we would be overwhelmed, as though no earthly power could succor or deliver us from the hands of those who sought our overthrow, God has done for us as he did for his ancient covenant people, when he caused the waters of the Red Sea to separate, that they might pass through and escape the destruction their enemies threatened. So have we been in as remarkable a manner delivered from, apparently, overwhelming difficulty and danger.

Whence, I ask, my brethren and

sisters, has this power come? Whence has it been derived? I attribute it to the blessings and the power and the authority and the keys which God gave unto his Saints, and which he commenced to give in the Temple at Nauvoo. The Elders of Israel there received keys, endowments and authority which they have not failed to exercise in times of extremity and danger; and clouds have been scattered and storms blown over, and peace and guidance, and all the blessings which have been desired have been bestowed upon the people, according to the faith that has been exercised. Others may attribute these things to other causes; but I attribute them to this, and I feel to give God the glory; and I trace these deliverances to the power that the Elders received in that temple and previously. I fully believe also, as I have said, that when this and other temples are completed, there will be an increase of power bestowed upon the people of God, and that they will, thereby, be better fitted to go forth and cope with the powers of darkness and with the evils that exist in the world and to establish the Zion of God never more to be thrown down.

I know that there is a feeling in the breasts of many people that this sort of thing is fanaticism. This is characteristic of the age of unbelief in which we live. God, in the minds of this generation, is removed far from them. He dwells at an illimitable distance from man, and is not supposed to interfere with his affairs. Man, they think, is left to work out deliverance and salvation according to his own wisdom; and there are a great many people, and it may be said, a great many nations, who do not believe that God interferes at all with matters on the earth. They think of and speak about him; but it is mere form and tradition with them;

very few believe that he interferes directly with the affairs of men. Of course when such a belief is prevalent, or rather when such unbelief prevails, the idea of building a temple or temples to the Most High God, in which ordinances shall be performed for the living and the dead, strikes the people as something strange and fanatical. But, let me ask, what was the object of building a temple in the days of Solomon? What was the object of rebuilding it after its destruction by Nebuchadnezzar? Why was it that Ezra and the Jews who were him in Babylonish captivity were strengthened to go forth to rebuild the temple of God at Jerusalem? We read in the Scriptures that God's blessing rested upon them. Their enemies, it is true, harrassed them and did all in their power to check their labors, but nevertheless they were exceedingly blessed, and God accepted their work and bestowed choice and peculiar blessings upon them.

When Jesus came the temple still stood in Jerusalem, but it had become defiled. He was so angered on one occasion on this account that he took a scourge of cords and beat out the money changers and others who had defiled it, and upset their tables, and in this visible manner showed his anger at the defilement of his Father's house.

We read in the revelations that the time will come when the tabernacle of God will be with men on the earth. How shall we, as men and women, prepare for this? One of the prophets says, "And the Lord whom ye seek shall suddenly come to his Temple," showing that there will be, at some period or other, a temple or temples built on the earth to which God will come.

I have often thought, in reflecting on this subject, how careless mankind

are in relation to the future. We are born on the earth, where family relationships that are most desirable are formed. Parents have their children whom they love beyond expression. These children grow up and form associations in life and raise families, and these relationships are the most tender known to the human heart. There is nothing so much calculated to make life desirable as the relation of parents to children and children to parents, husbands to wives and wives to husbands; and many a man when he loses his partner, loses all the hope that he has; his heart sinks within him, and he feels as if life was undesirable; and instances are not rare of men, through grief on this account, having their lives shortened. And so with the other sex; sometimes through the loss of a husband a woman's heart will break and she goes down to an early grave. And yet, in the midst of the world where all these tender ties and emotions exist there is no preparation for their perpetuation. The people do not believe that they exist beyond the grave. Imagine, if you can, a state of things where all these relationships are utterly destroyed and all mingle in one common herd! This is the kind of heaven that many people believe they are going to. I have heard ministers say, "O, I will not know any relationship between myself and my wife hereafter; she, then, will be no nearer to me than any other woman, nor I to her than any other man; our children will be no nearer to us than any other children, and we will live in this condition throughout the endless ages of eternity." This is a dreary prospect for any human being who has the affection of a husband, wife, parent or child—a dreary prospect for that endless eternity to which we are all hastening.

But God, in ancient days, gave certain authority unto one of his Apostles—namely, Peter. He gave to him authority to bind on earth, and it should be bound in heaven; to loose on earth and it should be loosed in heaven. Where is this authority now? Shall we go to the Roman Catholic Church to find it? If it be there it is not exercised. Shall we go to the Episcopal Church to find it? If it be there they fail to proclaim it. Where shall we go to find a man who has authority to bind on earth and it is bound in heaven, as Jesus told Peter? Where shall we find a man whose acts will be thus recognized of God, and whose performances or solemnizations are confirmed by the heavens themselves? You travel throughout all the earth and mingle with the various sects who claim to be the descendants of the Apostles, and you will look in vain for any claims to such authority. But come among the Latter-day Saints, who claim to be the original Church restored to the earth again, who claim to have the authority of the Apostleship—the same Apostleship that was exercised by Peter, James, John and the other Apostles, and you will find the authority to bind and loose on earth and it will be bound or loosed in heaven, claimed and exercised in their midst. It is claimed by the Church of Jesus Christ of Latter-day Saints that God has restored the keys of the Apostleship; that he has restored the authority by which the ordinances shall be performed on the earth that will bind man to woman, woman to man, children to parents and parents to children, so that these relationships which are so acceptable in the sight of God may not only exist for time, but may be perpetuated throughout the endless ages of eternity.

This is the claim the Latter-day

Saints make, and it is the authority they exercise. To claim the Apostleship and authority without claiming and exercising its functions would be altogether contrary to the spirit and power of that office and authority when it was upon the earth in ancient days; therefore we wish to rear temples and administer ordinances, looking, as we do, upon this life as a state of probation in which we may gain experience and prepare ourselves for higher exaltation and a greater degree of felicity in the world to come.

We build temples and we administer and submit to ordinances and perform those things within them which will prepare us to dwell eternally with our God, with Jesus and the Apostles in the heavens. There each man will have his family and kingdom. It is said that God is Lord of lords and King of kings; but how can he be King of kings unless there be kings under him to give him homage and pay respect unto him and acknowledge him as their Lord and their King? When God led forth Abraham and told him that as the stars of the firmament were innumerable so should his seed be, he proclaimed to him the greatness of his kingdom in eternity. He told Abraham that he should be a king over this innumerable host; for if Abraham were not to be king over them, of what use or glory would his posterity be to him? When God pointed Abraham to the sand on the sea shore and told him that as it was countless so should his seed be, he told him in accents that could not be mistaken of the future glory of his eternal kingdom. And if all mankind attained to the same promises as Abraham, they also would have an innumerable posterity to reign over. As the prophet says concerning our Lord and Savior Jesus Christ, "To the increase of his kingdom there shall be no end." It shall go on

increasing with every cycle of eternity, as long as time endures. There shall be no end to the increase of his kingdom. His glory consisted of this; and the glory of God consists in the number of his posterity; and as generation succeeds generation, until the earth is filled and glorified, other worlds will be rolled into existence, upon which the posterity of God, our heavenly Father, shall increase throughout the endless ages of eternity.

As it was said to Abraham and Jesus, so it will be said to the faithful sons and daughters of God; hence the Latter-day Saints believe in the eternal nature of the marriage relation. When we marry there is a power here to bind on earth and it is bound in heaven. Men and women are married to each other for time and for all eternity; not as it is in the world, "until death shall them part;" but that tie shall be as enduring as eternity itself, and there shall never be a time when it shall be dissolved; and to their increase there shall be no end, for this is the glory of God, and this is the blessing of God upon his faithful children. The godlike power has been given us here on the earth to bear and perpetuate our own species; and shall this power, which brings so much joy, peace and happiness, be confined and limited to this short life? It is folly to talk about such a thing; common sense teaches us better. It teaches that we have been organized, not for time alone; that we have been endowed as we are, in the image of God, not for thirty, forty, fifty, seventy or a hundred years, but as eternal beings, exercising our endowments and functions for all eternity, if we live faithful or take a course that God approves. Therefore there is great sense, beauty and godliness in the idea that God taught Abraham with respect to his posterity becoming as numer-

ous as the stars of the firmament.

The Latter-day Saints live for this. We look upon this life as a very short period of time. We have suffered and are likely to suffer as the Saints of God did anciently; and this life is a state of probation—a short period filled with sorrow. Difficulties, thorns, briars, brambles, and obstacles of various kinds beset our pathway; but, as was said yesterday, we look forward to a heavenly city, whose builder and maker is God. We look forward to the time when this earth will be redeemed from corruption and cleansed by fire; when there shall be a new heaven and a new earth, and when the Saints shall possess their native inheritance purified from sin, redeemed from corruption, with the power of Satan curtailed, and when we shall be able to increase and multiply and fill this earth, go to other earths and carry on the work of emigration through the endless ages of eternity.

This is a little of the heaven that the Latter-day Saints look forward to. It is not a heaven where all distinctions are abolished—where

parents and children are mingled with the common mass, where wives and husbands are undistinguishable; but where all these ties exist and are preserved and perpetuated, and man goes forward on that heavenly career which God, his Heavenly Father, has assigned to him, and which he designs that all his faithful children shall walk in. These are some of the reasons why we want a temple built. There are innumerable reasons why we should go to with our might and rush forward this work. Let us push it to its completion as speedily as may be required, and God will bless us; he will make our feet fast in these valleys; he will give us increase and make of us a mighty nation. Already he has set his seal upon us; already he has given us the glorious privilege of bearing his name. Let us rear a house upon which his glory shall rest, and that shall be called by his name. This is required at our hands; and that God may help us to accomplish it, and keep us faithful to the end, is my prayer in the name of Jesus. Amen.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY MORNING,

MAY 21, 1871.

(Reported by David W. Evans.)

THE CHARACTER OF THE SAVIOR—THE POWER OF THE PRIESTHOOD—

THE UNPARDONABLE SIN.

I feel to bear my testimony to the truth as far as we have heard it to-day, and to all truth. We have been

hearing of the Gospel of life and salvation, a subject which should interest the whole human family as

soon as they can become acquainted with it. The subject of salvation should occupy the thoughts and reflections of every intelligent being. The salvation and redemption wrought out by the Savior is for us—it was purchased for us. The character we have been hearing of is our Savior and Redeemer—the Savior of the whole world of mankind, and of all creatures pertaining to the earth, and the earth itself, for all will be redeemed by the blood of the Son of God. We should have a part in this, and we can say truly that we have a part in it. Whether it will benefit us as it might, depends upon our own thoughts, reflections and actions—upon our obedience to the requirements of our Father in heaven to secure to us life everlasting. The Father has done all he can do on his part: He has given his only begotten Son; he has sent light into the world; he bestows his Spirit upon the children of men; he lights up the understanding of every person that lives, that ever did or ever will live upon the earth. Christ is the light that lights every man that comes into the world. We have this light, will we improve on it?

In my reflections on the Gospel of life and salvation and the theories of the children of men I have contrasted the various beliefs, faiths, ordinances and operations of the people who profess to worship a Supreme Being. Not only the Christians; for I do not know of any nation on the earth but what has some object which it worships as supreme, and to which it renders adoration. This is the case even with the heathen, although they worship gods which their own hands make. No matter about this, they are ignorant; but that spirit that dwells in the children of men prompts them to worship, adore, to seek after that which will better their condition

and make themselves happy. This is the condition of all the inhabitants of the earth, whether Christian or Pagan; although the innate disposition to render homage to some invisible power as the Supreme Ruler is modified and diversified according to their varied traditions. The effects of tradition are as visible among Christians as among heathens; and these traditions, as well as our own superior intelligence, lead us to regard the worship of the heathen as nonsensical, and we may say ridiculous. We can have no faith in this; we see no propriety in bowing down to gods made with our own hands, whether they be gods of gold, silver, wood or stone. This would be folly in the extreme to persons who believe in the New Testament; we say we will worship the Being who has redeemed us, him who created us and all things and who rules and governs all things according to his good pleasure, whether in heaven or on earth. But will we worship according to the directions that He has given? Will we believe the doctrine that Jesus has left on record in the New Testament, or will we believe in something that varies from this?

We see that Christendom is full of religion; in fact the world is full of it, no matter where we go. I have been brought up to believe on the Lord Jesus Christ; I am taught to believe in him. Perhaps if I, my parents before me, and the nation in which I was born and brought up had never heard of his name, I would treat it with as much indifference as the heathen do when they hear of it; and yet if men did but understand the light of Christ that is within them it would prompt them, universally, to adore and admire, we will say, the God of nature—him who has created and formed the earth and all things it contains, including us, who,

in the image of our Creator, dwell upon and inhabit it. I say that, did we all understand this light of Christ, possessed by every human being when born into the world, it would prompt us to worship the God of nature; and did we heed it as we ought we would not be likly to come to the conclusion that there is no personal God.

Among the remarks made here this morning was one worthy the notice of every intelligent being, and that was that if we do not understand the mysteries of the being of our Creator, shall we deny it? Shall we deny the existence of that which we do not understand? If we do, we would want to keep an iron bedstead to measure every person according to our own measurement and dimensions; and if persons were too long we would cut them off, and if too short draw them out. But we should discard this principle, and our motto should be, we will let every one believe as he pleases and follow out the convictions of his own mind, for all are free to choose or refuse; they are free to serve God or to deny him. We have the Scriptures of divine truth, and we are free to believe or deny them. But we shall be brought to judgment before God for all these things, and shall have to give an account to him who has the right to call us to an account for the deeds done in the body.

What shall we believe, then, when we reflect upon and consider all these things? Believe on the Lord Jesus Christ. Who can object to him? When his character is set forth in its true light what fault can be found with him? I have no question, as an individual, but that the Jews believed they saw a great many defects in the Savior. I would just as soon believe that the ignorant wicked can see no defects in the character of a modern prophet as to

believe that the Jews could see none in the Savior. I have had the privilege, in my lifetime, of reading some of the writings which have been preserved and handed down by the Jews, which contained their description of the Savior's character, and certainly, nothing could be more ridiculous; and I remember that, on one occasion, when talking to the Prophet Joseph about these things, I said to him, "No matter what they say about you, I will defy mortal man to say worse about a modern prophet than the Jews have said about the Savior;" and that the character of the Redeemer presented no defects whatever to the eyes of those among whom he lived, is what I would not say. I may say, however, that men who did not believe in him looked through prejudiced eyes, and hence they were unable to view him in his true light; and no man who has ever lived on the earth was more ridiculed and traduced than he was. But when we, that is, the Christian world, read an account of his character and doings, not the least blemish or defect is seen; it might be different, however, if he were here in our midst. Suppose that he or his Apostles were to walk through Christendom, preaching the Gospel without purse or scrip, do you think that if they tried to gain admittance to the pulpits in the churches or places of worship which have been erected in their honor, and called the churches of the Savior, or of St. Matthew, John, Paul, Peter, Bartholomew and so on, that they could gain admittance? Let reason, guided and enlightened by the conduct of the people, answer, and it will give the negative at once to every building of this kind erected in Christendom; so far as my knowledge extends, this would be the result except among the Latter-day Saints. Perhaps some may say that I have too much faith

in the prophecies of God, in the latter-day work, and in the administration of individuals that now live and have lived on the earth in our day. Be it so, no matter to me. I am here to testify in the name of the God of Israel that for many years past there have been men travelling through the length and breadth of the earth who possess the same power and authority as that with which Jesus endowed his Apostles when he told them to go into all the world and "preach the Gospel to every creature, and he that believeth and is baptized shall be saved, but he that believeth not shall be damned, and these signs shall follow them that believe." In my name they shall cast out devils, heal the sick, speak with new tongues," &c.

I am a witness here, to-day, that these sayings and promises have been fulfilled in these latter days as much as they were in the days of the Savior. Have the dead been brought to life? Yes, or those who, to all appearance, were dead, and this is so to my certain knowledge? But were they dead? No, they were not. What did Jesus say to his disciples and those who followed him to the grave of Lazarus, when they were mourning and bewailing, and beseeching him to say the word only and it should be done? Jesus said, "He is not dead, but sleepeth." So it has been in these latter days. To all appearance life and breath had departed, but they yet lived, and some who, under such circumstances, were restored by the power of God, are still living. The eyes of the blind have been opened and the ears of the deaf unstopped; the lame have been made to leap, and foul spirits have been cast out. Has this been the case in every instance? Not by any means, neither was it in the days of the Savior. They who have faith receive these blessings if

they live according to the spirit of the holy Gospel.

Is there any harm in preaching and believing in such doctrines, and realizing the blessings? I often ask myself this question, but I fail to see harm or impropriety therein. I know that some say we can be saved without a Savior. If parties like to believe this, all right; but if we can be saved without, we certainly can with. Some will say we can be saved without believing in baptism; very well, we surely can be then if we do believe in it. Some say we can be saved just as well without having hands laid on for the reception of the Holy Ghost as with; if we can be saved without we certainly can be with. If an Elder of Israel lay his hands upon us and say, "Receive ye the Holy Ghost," there is not the least harm in it; it is conferring a blessing. "I desire to bless you," says the Elder, "and if I had power I would bless you; and according to the faith in me I do dispense the Holy Spirit to you." It is a blessing pure as the angels in heaven. If I say to the sick, "Be healed and blessed," or bid foul spirits, pain, fever or any disease whatever, "Depart," it is a blessing to the patient, and there is not the least harm in it in the world. And now, suppose the Elders of this Church have power to say, "Receive ye the Holy Ghost," and the Holy Ghost is given, is there any harm in it? Not the least in the world; and if we can be saved without these things we certainly can with, so we are on sure ground. Suppose that we can be saved without doing precisely as the Savior has told us, we most certainly shall be by observing what he has left on record for our salvation. But he has said that not one jot or tittle of his word or of the law shall pass without being fulfilled; and it is no matter whether he speaks by his own

voice, by the voice of an angel, or through his faithful servants here on the earth, all the words of the Lord Almighty will certainly be fulfilled; then if we believe on the Lord Jesus Christ and comply with all the requirements of his Gospel we are on safe ground.

If it is acceptable in the sight of Heaven for a minister to dip his finger in water contained in a gold, silver or marble vase, and then wet the forehead of the child or the adult, and call this baptism, where can be the harm in going down into the waters of baptism as Jesus did, and as the eunuch did? I say where is the harm in being buried with Christ in baptism? I cannot see the least harm in it. Then if we are safe without baptism for the remission of sins, we are certainly safe with it. If we are safe without having hands laid upon us for the reception of the Holy Ghost, we are certainly safe with it; if we are saved without having the gift of faith to heal the sick or cast out devils, we are assuredly saved with. Then where is the danger of those who believe on the Lord Jesus Christ and keep his commandments?

The cry of the Christian world is "The Bible, the Bible," but who will believe it? who will believe that Jesus is the Christ, that he is the Son of God and the express image of his Father? But a few will believe these things, and yet the salvation that Jesus has purchased will reach the whole human family and save, in a kingdom or in some place where they will enjoy to the extent of their capacity, those who reject not the Gospel and despise not the Savior. Those who set at naught the counsels of God are the only ones the Gospel will not reach and save in a kingdom. But who will go into the celestial kingdom? Those who obey the

Gospel of the Son of God, and then walk in all humility before the Lord and keep his commandments in all things. They are the ones who will enter in at the strait gate. [Jesus said, "Strait is the gate and narrow is the way that leads to life"—that is our translation; the original is, "that leads to the lives"—"and few there be that find it; while broad is the gate and wide is the way that leads to destruction, and many there be that go in thereat." Many will there be who will miss receiving the blessings and being caught up with Christ in the air, and being saved in the presence of the Father and the Son, that now anticipate enjoying the glory, excellency and exaltation which God has prepared for the faithful.

The inquiry arises with a great many, "What are you going to do with all the rest of the human family, are you going to send them to hell?" I will answer the question as Joseph once did when a person asked him, "Will everybody be damned except the Latter-day Saints?" "Yes," said Joseph, "and many of them, unless they take a different course from what they are now taking." Who will be saved in the celestial kingdom, and go into the presence of the Father and Son? Those only who observe the whole law, who keep the commandments of God—those who walk in newness of life, observe all his precepts and do his will. Are we going to send all the rest to hell? Not the sectarian hell, pardon the expression. The wicked, we are told, will be turned into hell, with all the nations that forget God, and that is very true. But where is hell? Read for yourselves. What is hell? Read for yourselves. You may call it hell, hades, or the world of spirits. It is where Jesus went and preached to the spirits in prison. All who have not received the Gospel, who have

not had the advantages resulting from strict obedience to the ordinances, are there subject to the evil power, to the principle of death. There they will reside who have denied the Lord Jesus Christ; but they will be resurrected and will receive their bodies again; but blessed and holy is he on whom the second death hath no power. On many it will have power; but what proportion of the whole human family from the days of Adam to the last born on the earth will become angels of the devil and will reap the wrath of God and endure it for ever and ever, it is not for me to say; but none will, save those who have sinned against the Holy Ghost. Who is able to do this? that is the question. I will tell you of one man who could have committed this sin.

We read in the days of the Apostles of a certain man named Cornelius, a devout man and one who worshipped the Lord according to the light he possessed. As he was once praying in his house, the Holy Ghost fell upon him, and he and his household rejoiced exceedingly. What was the word of the Lord to Cornelius under these circumstances? Was it "You are saved, you are just right, you can build up churches, you can show the people that they can be saved, and can receive the Holy Ghost without the laying on of hands?" No, the word of the Lord to Cornelius was, "Send men to Joppa, and call for one Simon, whose surname is Peter; he lodgeth with one Simon a tanner, whose house is by the seaside; he shall tell thee what thou oughtest to do." Cornelius sent to Joppa, and just before his messengers reached the house at which Simon lodged, he had had a vision in which a sheet descended from heaven, in which were all manner of beasts and creeping things of the earth; and a voice said, "Rise, Peter, kill and eat." But

Peter said, "Not so, Lord, for I have never eaten anything common or unclean." And the voice said unto him, "What God hath cleansed, that call not thou common." At that time the Gospel had been given to the Jews only, and Peter and his brethren had the idea that it was not for the Gentiles; but this vision was as much as to say, "I want to open your eyes and show you that the Gentiles as well as the Jews are to receive and participate in the blessings of the Gospel. Just as Peter awoke from his vision there came a rap at the door and the messengers of Cornelius inquired for him, and made known to him their errand, and he and some of his brethren went down and conversed with Cornelius, and while doing so the Spirit of God rested on them so powerfully that they glorified God. The Jews who were with Peter commenced, "Take care, Peter, we do not like this; we do not understand that the Gentiles are to have the Gospel. The Savior is the Savior of the Jews; Jesus was the king of the Jews only and not the king of the Gentiles." Peter commanded them to be still. Said he, "Do you not see the pouring out of the Spirit just as on the Day of Pentecost, these people speaking with new tongues and prophecying;" and said he, seeing that this is the case, "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we." Cornelius, if he had rejected the testimony of Peter, would have been led to reject the Holy Ghost, which had fallen upon him, and been lost.

This was an instance in which the Holy Ghost was given before baptism; there may be other cases in these days, but if parties are thus favored of the Lord, the outpouring of his Spirit prompts them to send for an

Elder of Israel that they may be baptized for the remission of their sins. I do not know that it is recorded that Cornelius received a remission of sins before baptism.] The quotation has been read here from the Scriptures that except a man be born again he cannot see the kingdom of God; and unless he be born of the water and of the Spirit he cannot enter it; that is, no man can see and understand the kingdom of God unless the Spirit reveal it to him. When a person receives the Holy Ghost he begins to read the Bible understandingly. It is a new book to him. Is this fortunate or unfortunate for him? I will say it is fortunate for those who receive the Gospel as preached by the Latter-day Saints, when the Spirit of the Lord rests upon them. Such an individual will say, "The Bible is a new book to me, bless me; I never read the principles understandingly in my life before; I could not understand them. I never read the New Testament, nor comprehended the character of the Savior and his teachings to his disciples as now; although I have read the Scriptures hundreds of times they never were plain before." The Spirit may rest upon many and reveal to them the wonderful things of God; but when it does it will prompt them to obey the commands of the Lord Jesus. Is this the fact? It is. Well, we will say it is very fortunate for those who receive this Gospel and the spirit of it in their hearts, for it awakes within them a desire to know and understand the things of God more than they ever did before in their lives, and they begin to inquire, read and search, and when they go to the Father in the name of Jesus he will not leave them without a witness.

When we go to the nations we say, "Receive ye the Gospel, treasure it up in your hearts; the Spirit is ready

to testify to you at any moment; are you ready to receive the Spirit?" No person need wait; whenever the spirit within him yields obedience to the still small voice that whispers, "This is the way, walk ye in it," that Spirit is ready in a moment to teach, guide and direct him in the way of life and salvation. If there is darkness, it is the result of our own organization and intelligence being beclouded and far from the things of God. We listen to the continual promptings of the Man of Sin, when he says, "Do not you submit to the Lord, do not inquire of the Lord; do not ask for the Spirit of the Lord; do not go to the Father in the name of Jesus, or if you do go, be very careful how you go. Let reason take the stand with you, let the words of your petitions be dictated by the reason that is within you, then you will be very sure not to ask in the spirit of meekness! No, you should not yield your manhood to any spirit to ask for things you need, or that you may be led, guided and preserved in the way of truth."

These are the promptings of the devil; but when the spirit in man yields obedience and brings the flesh into subjection the Spirit of the Lord is then ready to whisper to the individual, "This is the way, walk ye in it;" and such individuals can go on their way rejoicing, regardless of those who cry, "Lo! here is Christ," or "Lo! there is Christ;" for the Spirit will teach them that Jesus is the Christ and that the Bible is true. It may not all have been translated aright, and many precious things may have been rejected in the compilation and translation of the Bible; but we understand, from the writings of one of the Apostles, that if all the sayings and doings of the Savior had been written, the world could not contain them. I will say that the world could

not understand them. They do not understand what we have on record, nor the character of the Savior, as delineated in the Scriptures; and yet it is one of the simplest things in the world, and the Bible, when it is understood, is one of the simplest books in the world, for, as far as it is translated correctly, it is nothing but truth, and in truth there is no mystery save to the ignorant. The revelations of the Lord to his creatures are adapted to the lowest capacity, and they bring life and salvation to all who are willing to receive them. They are so simple that the high-minded and those lifted up in their own estimation will say, "I cannot get down so low as that." If they pray, they dare not ask for the things they want. I have known a great many individuals who dare not ask God the Father in the name of Jesus Christ if the doctrine we preach is true. They have a conviction within them that it is true, and they say, "If we ask we shall receive the witness we ask for, and then we shall have no excuse whatever for not obeying it." I have had it said to me, "I am sorry I have learned so much, sorry I have had so much revealed. I wish I was as ignorant as I was a few years ago." What will be the condition of such individuals? Ignorance will be their portion. Let him that is ignorant remain ignorant still. The Gospel will do them no good; but they who are honest before the Lord, and ask in the name of Jesus, will receive a testimony, and know that Jesus is the Christ. Flesh and blood will not reveal this to them, neither will the sciences of the day; it can only be known by the spirit of revelation. The kingdom of God and its mysteries are and can be known only to him to whom God reveals them, and I hope and pray that we are or may be among that

number. It is very customary to pray to the Lord, but in my petitions I pray a great deal to the Latter-day Saints, or those who profess to be. When traveling and preaching I frequently pray the people, in Christ's stead, be ye reconciled to God. I pray you, my hearers, to ask the Father, in the name of Jesus, whether these things be true or not. I cannot pray the Father that he will compel you to know; it would be no use for the Father to compel you to know the truth. All must be willing to ask for and receive it. The fountain is open, truth is ready, its streams are waiting and desirous to come and testify to every individual on the earth who is willing to be taught that Jesus is the Christ, the Gospel is true, God is true, life and salvation are true. We are here upon this earth—upon this little dark, opaque body; if we were in some of the celestial kingdoms and were to look at this earth it would not appear larger, probably, than just a little speck, a black marble! Who can notice such an insignificant affair? God notices this world. He organized it, and brought forth the inhabitants upon it. We are his children, literally, spiritually, naturally, and in every respect. We are the children of our Father; Jesus is our elder brother, ready to save all who will come to him. By and by the Lord will purify the earth, and it will become pure and holy, like a sea of glass; then it will take its place in the rank of the celestial ones, and be recognized as celestial; but at the present time it is a dark, little speck in space.

I pray the people and all who hear me, be ye reconciled to God, and ask for the things that you want. If you want life and salvation, ask for it in faith, humility and meekness. Be willing to receive the truth let it come from whom it may; no difference, not

a particle. Just as soon receive the Gospel from Joseph Smith as from Peter, who lived in the days of Jesus. Receive it from one man as soon as another. If God has called an individual and sent him to preach the Gospel that is enough for me to know; it is no matter who it is, all I want is to know the truth. This should be the feelings and the heartbeatings of every individual that lives on the earth. If we are endowed with intelligence we can know and understand things for ourselves.

You have received the truth, Latter-day Saints; live it. You know it perfectly well. When a Latter-day Saint

says, I have sinned, will you forgive me? Did you sin knowingly? Tell the truth and say "Yes," you sinned, with your eyes wide open. When you commit a wrong, after having been enlightened, you violate your own judgment, and the convictions of the spirit that is within you. Why not live as we should? We should be the best people on the earth; we have more knowledge of the things of God and of his purposes than the rest of the inhabitants of the earth that we have any knowledge of. Then what manner of persons should we be? I do pray you to live your religion, and pray God to bless you. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, MARCH 19, 1871.

(Reported by Julia Young.)

THE FULFILLMENT OF PROPHECY—THE EARLY HISTORY OF THE CHURCH—

THE BOOK OF MORMON.

I will read a portion of the word of God contained in the 85th Psalm:

"Lord thou hast been favorable unto thy land; thou hast brought back the captivity of Jacob.

"Thou hast forgiven the iniquity of thy people; thou hast covered all their sin. Selah.

"Thou hast taken away all thy wrath; thou hast turned *thyself* from the fierceness of thine anger.

"Turn us, O God of our salvation, and cause thine anger towards us to cease.

"Wilt thou be angry with us for-

ever? wilt thou draw out thine anger to all generations?

"Wilt thou not revive us again, that thy people may rejoice in thee?

"Shew us thy mercy, O Lord, and grant us thy salvation.

"I will hear what God the Lord will speak; for he will speak peace unto his people and to his Saints; but let them not turn again to folly.

"Surely his salvation is nigh them that fear him; that glory may dwell in our land.

"Mercy and truth are met together;

righteousness and peace have kissed *each other*.

“Truth shall spring out of the earth; and righteousness shall look down from heaven.

“Yea, the Lord shall give *that which is good*; and our land shall yield her increase.

“Righteousness shall go before him; and shall set *us* in the way of his steps.”

This was a prayer and prophecy uttered by the ancient Psalmist in relation to the house of Israel. These psalms were written by the inspiration of the Holy Ghost, and most of them were prophetic in their nature. David was a man especially inspired of the Lord, not only to reign as king over the house of Israel, but to utter forth many predictions in the form of psalms to be sung in the congregations of Israel. He clearly spoke concerning the coming of the Messiah; his death, and the afflictions that should come upon him as the Redeemer of the world, and of many events in connection with his coming, all of which were fulfilled. He also spoke in many psalms in regard to the preaching of the servants of God in all nations, declaring the wonderful works of God. He also spoke concerning the second coming of this Messiah, the great glory that would be revealed on that grand occasion; he also spoke by the spirit of prophecy concerning the downfall of the twelve tribes of Israel and the great affliction that would come upon them; also, that the Lord would remember them in the latter times, and bring them to a knowledge of the truth.

This psalm which I have just read contains a prayer, uttered by this inspired man, for the redemption of the covenant people of the Lord. That he would not be angry with them forever, that his anger might not be drawn out towards them to all genera-

tions; that he would turn himself from the fierceness of his wrath and show mercy unto his people again.

The Lord saw proper, in answer to that prayer, to inspire the Psalmist to utter these words—“Mercy and truth are met together, righteousness and peace have kissed each other. Truth shall spring out of the earth and righteousness shall look down from heaven. Yea, the Lord shall give that which is good and our land shall yield her increase. Righteousness shall go before him and shall set us in the way of his steps.”

The Lord did not leave David in uncertainty about the blessings that should come upon his covenant people; he was informed, in the words which I have repeated, that the Lord intended again to bestow his blessings after he had sufficiently punished Israel; that he intended to bring them back to their own land; that he intended to bless that land which was given to them as an inheritance, and, that that land should again yield its increase to his people. But before he would do this he promised that truth should spring out of the earth, and that at the same time righteousness should look down from heaven; that truth should go before his face and set his people in the way of his steps.

We live, Latter-day Saints, in the age when this prophecy is being fulfilled. We have lived to behold the glorious period dawn upon this creation when God has condescended to bring forth truth out of the earth, and at the same time has manifested his righteousness from heaven—that is his law. I need not tell the Latter-day Saints that are now before me how this prophecy was fulfilled, for they already understand it. There may be strangers, however, in our midst who do not understand these things, as we understand them; and

it may be well to briefly notice the fulfillment of this prophecy as manifested in the rise and progress of this Church. This Church has an existence this day in consequence of the fulfillment of their words. There never would have been any such people as the Church of Jesus Christ of Latter-day Saints, unless God had again manifested himself in fulfillment of this prophecy. He has seen proper after so many generations have passed, to again reveal himself to the children of men, although it was contrary to their opinions and ideas that God would ever again speak to the inhabitants of the earth. They concluded that all communication from the eternal worlds was shut off, that, although there was a God and plenty of angels and messengers in his presence, he would never send them again to the inhabitants of our globe to reveal anything new.

These have been the ideas of our fathers for many generations that are past.

The whole Christian world were deluded with these ideas for some seventeen or eighteen centuries.

The idea took its rise in the apostate church that sprang up in the days of the Apostles; a church which denied the spirit of revelation and had the wickedness and audacity to proclaim in the face and eyes of the Bible that it needed no new revelation; that it had sufficient. The councils that were called towards the close of the third and fourth centuries of the Christian era concluded to introduce laws and rules among the church. The Greek and Catholic churches excommunicated all persons that would believe in the God of revelation.

They collected together various manuscripts which they had picked up in various parts of the earth, which they called the fullness of the canon

of Scripture; then they passed a decree that if any person should be found believing anything except that which was contained in their canon, that he should not be permitted full fellowship in the church; that he should be disfellowshipped and anathematized. This wicked and abominable doctrine was handed down for a great many generations in the Greek and Roman Catholic churches, and will be found throughout all their writings—the writings of their most noted archbishops. They declare that they neither received nor believed in any new revelation; that their rule of faith and practice was ancient Scripture; that the church must be guided by those ancient laws, and by the traditions of their fathers—traditions handed down from the days of the Apostles to their day. Thus you see all communication from the heavens was cut off by their own decree; they were worse than the heathen. Nebuchadnezzar, a great heathen king accustomed to worship idols all his days, had not apostatized from the true God as those professed Christians had, for he believed in the God that gave revelation. We have an account in the Book of Daniel how the Lord did reveal himself to that heathen king in a dream. But he forgot the dream and sent a proclamation to all the wise men of Babylon to see if he could find out an interpreter. He, at length, found one in the person of Daniel the Prophet, who gave the king the dream that the God of heaven had given him, also the interpretation, and we have many instances on record where ancient heathen kings had not so far strayed from the God of heaven but what they could believe in new revelation; but we have the example before us for many generations where people who have assumed the name of Christ disbelieved in new revelation, and

persecuted those who believe in receiving any new communication.

Some two or three centuries ago there was a great reformation in Europe—a protestation against this wicked, corrupt and abominable power that had held sway under the name of Christian.

They did reform from many of their corrupt practices, and they had power given to them, although perhaps they did not understand it fully, and the God of heaven did give power to these reformers to bring about more liberal principles; but they had to do it through great persecution. They succeeded, however, in building up denominations which they called Christian, that had forsaken, in some measure the corruption of the mother church. These reformers followed the mother church in regard to limiting their faith to ancient Scripture; they would tell the people that there was to be no more revelation. John Calvin and Martin Luther held the view, that there was to be no more revelation from heaven; that the canon of Scripture was full. They received this false dogma from the mother church; they could not find it in the New Testament; but it was a tradition handed down by the mother church that such was the fact.

Now, the devil did not particularly care how many good principles people retained, so long as they should deny one of the most important principles of heaven. Cut off communication from the Lord, shut up the heavens, keep angels out of the question concerning any more new communication to be given to the children of men, and the devil has accomplished his object. These falsehoods were handed down, after the reformers came out, in all the various denominations until the present day, until the time when the Lord, by the mouth of his holy angels, called Joseph Smith and gave

unto him a knowledge by vision of the place where the ancient records of a portion of the Israelitish nation were deposited. At that period of time there was scarcely a people on the face of the whole earth but what were more or less under the delusion of this apostate doctrine. Mr. Smith, however, was uncontaminated by these traditions, as he was not a member of any church; this is manifest in the prayer offered by this young man at the time when the Lord first revealed himself to him.

He went out to pray, being then a little over fourteen years of age, in a little grove not far from his father's house. The great object which he had in praying was to learn some few principles, which he saw were absolutely necessary to know, according to his understanding, in order to serve the true and living God. He desired to know which, among all the denominations with which he was surrounded, was the true church.

It is not often that boys of this age would be so exercised, but this was the fact in regard to Joseph Smith. He was uneducated; he had not been to college; he was not trained in the vices of all large cities; but merely a country boy accustomed to hard work with his father. Probably one reason why his mind was thus exercised was in consequence of the religious excitement existing in that neighborhood at the time; some of his own relatives had joined the Presbyterian Church, and he was earnestly sought after to join himself with some church, and his mind being somewhat wrought upon, seeing many of his young acquaintances turn to the Lord, he greatly desired to know which was the true church. It was a great question; he knew not how to satisfy his mind, for he had not read the Bible much. He heard a great many different doctrines advocated by

ministers respecting the different denominations, which caused him to read the Bible. He happened to fall upon a certain passage contained in the Book of James, "If any man lack wisdom let him ask of God, who giveth liberally and upbraideth not." This passage, when he read it, seemed to sink with great weight upon his mind. He thought it was his privilege to go to the Lord and ask him respecting the desired information. As I told you before, he had not been trained up in any of the creeds of the existing denominations, and therefore he was confiding enough to believe what was here written, "If any man lack wisdom," &c. He thought to himself that he did lack wisdom, for he did desire to know which was the true church. He went into the grove with a determination to claim this promise. When he was thus praying he saw a light which appeared to be approaching him from the heavens. As it came nearer it seemed to grow brighter until it settled upon the tops of the trees. He thought it would consume the leaves of the trees; but it gradually descended and rested upon him. His mind was immediately caught away. He saw in this light two glorious personages, one of whom spoke to him, pointing to the other, saying, "This is my beloved Son, hear ye him." This was a glorious vision given to this boy. When these persons interrogated him to know what he desired, he answered and said, "Lord show me which is the true church." He was then informed by one of these personages that there was no true church upon the face of the whole earth; that the whole Christian world, for many generations, had been in apostacy; that they had denied communication and revelation from heaven; denied the administration of angels; denied the power that was in the ancient church that comes

through the gift of the Holy Ghost, and gave him much instruction upon this point, but did not see proper upon that occasion to give him a full knowledge of the Gospel, and what was necessary to constitute a true church, and gave him some few commandments to govern him in future time, with a promise that if he would abide the same and call upon his name, that the day would come when the Lord would reveal to him still further, making manifest what was necessary to the constitution of the true church. The vision withdrew; the personages attending and the light withdrew. He returned to his father's house, and told the vision, not only to his parents and neighbors, but to some of the preachers of the religious denominations in that place. He was expressly commanded in the vision to unite himself to none of these churches. When he related that which he had received in this vision, the ministers immediately made light of it, and said to him, "God does not reveal anything in our days; he revealed all that was necessary in ancient times; he has not spoken for 1800 years to any one." From that time forth he was persecuted, not only by ministers, but all denominations in that region persecuted him. "There goes that visionary boy." This seemed to be the feeling manifested, not only by professors, but by all; but yet he knew that God had manifested himself to him; he could not be persuaded to the contrary, any more than Paul could when he heard Jesus in his first vision.

When about four years had elapsed, he retired to his bed one Sunday evening, reflecting upon the former vision, praying to the Lord that he might receive a fulfillment of the promise—namely, that if he was faithful, the true order of the Church

of the Son of God should be revealed to him. While he lay thus praying, all at once the chamber was lighted up; this light continued to grow brighter and brighter until he saw a glorious personage, and this personage revealed to him the condition of the world, the apostacy of the Christian nations, and the darkness that reigned; also revealed to him what the Lord intended to accomplish upon the face of the whole earth preparatory to his coming. He informed him that this continent had once been occupied by a religious people, who understood the law of Moses and the Gospel; that they kept sacred records among them, and wrote them upon plates of gold, which were deposited in a certain hill about three miles from his father's house. At the same time this angel was telling him about these plates, the vision of his mind was opened so that he could see the place of their deposit. After the angel had given many instructions he withdrew. Joseph Smith continued to pray; the angel came a second time, related the same things over again, and gave him the same view of the plates, and still further information concerning the work of the last days, and then withdrew a second time. He continued to pray; the angel came the third time, gave him some further knowledge and information, opening still further the prophecies concerning the grand events that must be fulfilled in the latter days. When the angel withdrew from him the third time, instead of going to sleep, he arose and it was daybreak. He had been conversing with this angel nearly the whole night.

He went out in the morning, as usual, with his father to labor in the field, and his father, observing that he looked pale, asked him if he was ill. He replied that he did not feel very well. His father advised him

to go to the house. He started to go home, and after going a certain distance from his father, and before he reached the house, the angel again appeared to him—this was in daylight—and told him to turn back and tell his father what he had seen. He did so; he was also commanded by the angel in this fourth vision that he should go to the place where these plates were deposited. After relating to his father what he had seen, his father declared that it was a heavenly vision, and told him to be faithful to what had been revealed to him. He, therefore, on the morning of the 22nd of September, 1823, repaired to, and saw the place where these plates were deposited, just as he had seen in the night vision. They were deposited in a stone box not far from the summit of the hill Cumorah. The crowning stone that covered the box was oval; by taking away the turf from its edges he succeeded, by the use of a lever, in raising it from the box. When he saw the plates, he also saw an instrument that was called by the ancient prophets a Urim and Thummin. While he was thus gazing upon the plates, the angel came again to him, and as he was about to put forth his hand to take them, forbade him, saying that he needed further experience; that they could not be entrusted with any one only with those having an eye single to the glory of God; that they were sacred records, and that no person could have them for speculative purposes; and gave him certain commandments to keep, and told him to visit that place again one year from that time when he would again meet with him. He did so at the expiration of the year, and did so until four years had passed away; and on the morning of the 22nd of September, 1827, the angel permitted him to take the plates, and also the Urim and Thummin.

Thus I have shown you how *Truth* sprang out of the earth; according to the words of our text. Mr. Smith being uneducated, except in the elementary branches as taught in our common schools in the East, therefore felt himself incapable, by his own learning, to perform so great a work. He was commanded of the Lord to draw off some of these characters from the plates and send them to the learned, which he did; they were sent to the city of New York by the hands of Martin Harris, the old gentleman whom you saw here last Conference. That old gentleman being then a middle-aged man, went to New York to see if he could find any person among the learned that could translate the characters. He went to Professors Mitchell and Anthon, and they were exhibited to them; and Mr. Harris received a certificate, stating that to them the translation of Joseph Smith seemed to be very correct. Martin Harris had not told Mr. Anthon how Mr. Smith came in possession of these characters. The Professor asked Mr. Harris how Mr. Smith obtained the plates from which the characters were taken; he said that he obtained them by the administration of an holy angel by obedience to the commandments of God. Mr. Anthon requested him to let him see the certificate, he did so; and without any further consultation tore it up before his eyes, and then said, if he would bring the plates to him he thought he could assist him in the translation. We all know that some of the characters and hieroglyphics that have been discovered in some parts of America cannot be deciphered by the most learned men of our day. The Professor wrote an article some time afterwards against the Latter-day Saints, in which he corroborates that which I have just told you concerning

a plain countryman coming to him with characters.

Thus we have the testimony of Professor Anthon that such a circumstance did transpire, and that such characters were handed to him. After Martin Harris returned to Joseph Smith and told him the conversation that had taken place, how that Professor Anthon could not decipher the records, Joseph inquired of the Lord, and the Lord commanded him that he should translate the records, and that he should do it through the medium of the Urim and Thummim. He commenced translating, but being a poor scribe, he employed Martin Harris to write some for him; he also employed other scribes to write from his mouth, and at intervals continued to work upon the farm. Being persecuted, however, he had to leave his father's house and went down to Pennsylvania, where he was also persecuted. He continued the work of translation until it was completed, and this is the book (Book of Mormon) which is the translation from these plates, a book which contains some five or six hundred closely written pages. After Mr. Smith had almost completed the translation, he found that there was a prediction contained in the book that the Lord would show to three witnesses, by his power from heaven, the truth of the divinity of this work. The query immediately arose who these three should be. Martin Harris, Oliver Cowdery and David Whitmer were very anxious that they might be the favored individuals. They were told to humble themselves before the Lord and pray unto him, and that if they would do this the same should be shown to them. They did so. Mr. Smith went with them; this was in Fayette, Seneca Co., New York, in the year 1829. While they were praying the angel descended from the

heavens in the presence of these four men, and took the plates and exhibited the pages and engravings of that portion that was unsealed—for the whole of them were not permitted to be translated; and thus the engravings were shown to three other witnesses. The angel at the same time placed his hands upon the head of David Whitmer and said, "Blessed be the Lord and they that keep his commandments." At the time that the angel was showing the records, they heard a voice out of the heavens saying, that the records had been translated correctly by the gift and power of God, and they were commanded to bear witness of the same to all people to whom the work should be sent. They have therefore given their solemn testimony in this book in connection with Joseph Smith, concerning the appearing of the angel, and the exhibition of the plates; their testimony has gone forth wherever this book has been published. Mr. Smith was also permitted to show the plates to eight other witnesses whose names are also given in testimony of these things, that they saw the plates and handled them.

Thus you have the testimony of twelve men, eleven witnesses besides the one who found the plates, three of whom saw the angel of God; and all this before there was any latter-day church in existence. There was a circumstance, however, that took place, before the organization of this Church, on the 15th day of May, 1829. Two men, Joseph Smith and Oliver Cowdery, being exercised before the Lord in regard to the ordinance of baptism; how and in what way they should receive this ordinance acceptably before him they did not know. They understood the mode of baptism, for in the translation of this record they found that the ancient inhabitants of Israel baptized by im-

mersion, and that the words used in connection with it were also given. The question arose, Who could baptize them. The Lord had already told them that there was no true church on the earth, and that there was no authorized minister to administer baptism; and, of course, this was a question that would arise in the mind of any individuals under similar circumstances; they would naturally want to know how they could be baptized, so as to have their baptism recognized in the heavens. They understood that they might just as well jump into the water themselves, as to be baptized by a man having no authority on him. They did not understand how it could be done, and they therefore were troubled in their minds with regard to it, and went and humbled themselves before the Lord, who, on the 15th day of May, 1829, sent an angel to them. This angel informed them that he was John the Baptist, who was beheaded, and who baptized their Savior, and that he held the priesthood of his fathers, the priesthood of Levi. He laid his hands upon their heads and ordained them unto the priesthood that he himself had, which priesthood had authority to baptize for the remission of sins, but had no authority to lay hands upon the people for the gift of the Holy Ghost. John, who baptized our Savior, himself declared:

I can baptize you with water, and that is the extent of my authority, but there cometh one after me who is mightier than I, he has greater authority, he can baptize you with fire and with the Holy Ghost; but I have the right to baptize you with water. This was in substance what John said to the Jews in his day. He conferred this same priesthood upon these two men, and commanded them to baptize one another, giving them a promise that that priesthood

should never be taken from the earth, but should remain for ever; consequently the priesthood conferred by the angel is never again to be banished from the earth, as it has been throughout the dark ages.

They went and baptized each other, for the Lord did not permit them to organize the Church until the fullness of time had arrived. He appointed the day by new revelation, the very day on which they should commence the organization of the Church—namely, the 6th of April, 1830; also gave a commandment on the day of its organization, how the Church should be organized, with what offices, or those necessary to constitute a true Church of God here on the earth. Previous, however, to this organization of the Church they received higher authority than that which John the Baptist gave them.

For when they found they only had authority to baptize by water, but could not minister the Holy Ghost by the laying on of hands, the question arose immediately: How shall we obtain that authority? They again prayed; they again called upon the name of the Lord, and the Lord sent messengers from heaven with a higher priesthood than that which John the Baptist held, whose names were Peter, James and John, three ancient Apostles, and they conferred upon them the priesthood and Apostleship that they themselves had, which gave them authority not only to baptize, but to administer in the ordinance of the Holy Ghost by the laying on of hands in the name of Jesus, precisely the same as the Apostles did when on the earth.

Thus they received, not only the lesser priesthood, but also the Apostleship, and having authority granted unto them from heaven they were fully qualified to organize the Church; but still they could not do it by their

own wisdom. There was nothing to be done in this Church by the wisdom of man. The Lord, as I heretofore stated, had already told them what the necessary offices were, and what the duties of these several offices should be in the Church.

The Church was organized, and we might give you a relation of its history from that day down to the present, but I see that the time allotted for our forenoon meeting has already passed.

I wish before I close to cite one or two testimonies from the prophecies in relation to this great work of the latter days. If you will turn to the 29th chapter of Isaiah and read the prediction contained therein you will find that nearly the whole chapter pertains to the events of the latter days, one of the predictions is the destruction of the nations of the wicked, which has never been fulfilled. It reads thus:—That all nations that fight against Mount Zion shall become as a dream of a night vision, etc., etc.

The Lord intends, in the last days, to build up a people called Zion, or, in other words, his Church. It matters not how numerous the people of the nations may be, this is their destiny; they will become as the dream of a night vision; or as the Prophet Daniel expresses it—all kingdoms and governments organized by human authority shall become like the chaff of the summer threshing floor; the winds of heaven shall blow them away, and no place shall be left for them; and that the stone out of the mountain should become a great mountain and fill the whole earth; and the kingdom and the greatness of the kingdom should be given into the hands of the Saints of the Most High—this is what Daniel has predicted. Isaiah has predicted the same; but, before this destruction of

the wicked, certain events are to happen; among which he speaks of a book. He says, "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this I pray thee, and he saith, I cannot, for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee. And he saith, I am not learned. Wherefore the Lord said, For as much as this people draw near me with their mouths, and with their lips do honor me, and their fear toward me is taught by precepts of men: Therefore behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." "In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and darkness."

These words of the Prophet Isaiah were fulfilled so far as the coming forth of this book was concerned. It was not the book itself that was to be sent to the learned; if that had been the case the prophecy would not have been fulfilled; but it "was the words of the book," and not the book itself. "And the book was given to him that is not learned, saying, read this I pray thee. He says I am not learned." Then comes in the declaration of the Lord:—Because of the wickedness of the people, etc., that he would "proceed to do a marvellous work and a wonder," and in that event he would cause the wisdom of the wise men to perish, etc., all of which has been fulfilled. "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." Now, I would ask, are there not many in this congregation of Latter-day Saints

who can testify that they have seen this literally fulfilled? Have you not seen those who have been literally deaf, in the enjoyment of their hearing, and this by the power of God in this dispensation? Yes, there are scores of witnesses that can testify that this has been literally fulfilled. Have you not seen those who have been afflicted with blindness restored immediately to their sight? Yes, and all this in fulfillment of this prophecy. The meek shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." Who, I would ask again, is the most benefited by this prophecy? In ancient days, while the learned and the chief priests rejected the Gospel of the Son of God, was it not the poor among men that were benefited by the Gospel preached to them? Yes, and so it has been in these days.

How many scores of thousands have been taken from the oppressions of the old world, and brought some six or seven thousand miles here, into the interior of this glorious land of America, a land of promise? Although we have come into a very poor portion of it, yet you have been benefited; you now own houses and lands, cattle, horses and property that you never would have possessed had you not participated in the literal fulfillment of this prophecy. The poor among men are literally, as well as spiritually, blessed. Then comes in another prediction concerning the destruction of the nations of the wicked. "For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off, and all nations that fight against Mount Zion, will perish and vanish away." When this marvellous work and a wonder is commenced, and its truths preached and fully declared to the nations, and they reject them, the

desolation and destruction that were brought upon the ancient Jews for the rejection of the Gospel will, according to this prophecy, be visited upon the wicked of this generation. How about Israel? According to the words of our text, "Truth shall spring out of the earth, and righteousness shall look down from heaven, yea, the Lord shall give that which is good, and our land shall yield her increase; righteousness shall go before him, and shall set us in the way of his steps." Thus you see, in that day, when the wicked will be so sorely afflicted the God of heaven will signally favor Israel. These things will transpire when we get through with the Gentiles, because the direct commandment of the Lord is, first to the Gentiles, and then to the house

of Israel. And when the times of the Gentiles are fulfilled, then the Lord will restore the blessings he promised to Israel; he will then fulfill literally that which was uttered by the Psalmist David, "Turn us again, O God of our salvation; how long will thou be angry with us? how long shall we have to suffer in consequence of our wickedness and the wickedness of our fathers?" Until truth shall spring out of the earth; until then your captivity must remain; until then your sufferings and great afflictions must continue. But when the Lord brings truth out of the earth and sends righteousness down from heaven he will again remember Israel; then the Gentile nations will be punished, and Israel be saved.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY,

JUNE 25, 1871.

(Reported by David W. Evans.)

THE CELESTIAL GLORY—MODERN CIVILIZATION—FAMILY GOVERNMENT

As Brother Smith and myself, with others, will take our leave of this place to-morrow morning for a preaching tour through the northern settlements, we wish to say a few words. My remarks will be for all, both Saint and sinner; those who are Saints, those who wish to be, and those who wish not to be. I will read the fifth paragraph of the seventh section of the Book of Doctrine and Covenants. On referring to that

place you will find the following words:

"And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory; and he who cannot abide the law of a terrestrial kingdom

cannot abide a terrestrial glory; he who cannot abide the law of a celestial kingdom, cannot abide a celestial glory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory."

These words set forth the fact to which Jesus referred when he said, "In my Father's house are many mansions." How many I am not prepared to say; but here are three distinctly spoken of; the celestial, the highest; the terrestrial, the next below it; and the celestial, the third. If we were to take the pains to read what the Lord has said to his people in the latter days, we should find that he has made provision for all the inhabitants of the earth; every creature who desires, and who strives in the least, to overcome evil and subdue iniquity within himself or herself, and to live worthy of a glory, will possess one. But, "In my Father's house are many mansions," says the Savior; he has prepared places for his children; but the Saints, we who have received the fullness of the Gospel of the Son of God, or the kingdom of heaven that has come to earth, are in possession of those laws, ordinances, commandments and revelations that will prepare us, by strict obedience, to inherit the celestial kingdom, to go into the presence of the Father and the Son. While Jesus was here on the earth his followers inquired about his future dwelling place, for they all wanted to be with him. Said they, in effect, "Where thou goest, we want to go; where thou dwellest, we want to dwell;" and they said, "Where shall you live hereafter, and what will be your state and condition?" Said Jesus, in reply, "I am of the Father; I was with him before the foundations of the world were laid; I and my Father are one, we shall live together;"

and he said also, "Strait is the gate and narrow is the way that leads to the lives," (it reads in our Bible "Leadeth unto life," but if it were translated correctly it would be, "Leadeth to the lives,") "and few there be that find it."

Jesus travelled and preached, worked miracles, and labored diligently by day and by night, and when he had finished how many were there to stand by him? How many were there to believe and confess him before the scribes and pharisees? After travelling with him and seeing him feed the multitudes with a few loaves and fishes, heal the sick and open the eyes of the blind, how many friends had he when he came to the cross? How many of his disciples were there to say, We are the disciples of this man whom you are about to crucify? They stepped out of the way. Well might Jesus say, "Strait is the gate and narrow is the way that leadeth to the lives, and few there be that find it." We may say, and justly too, that the conduct of his disciples was very remarkable; for, as much as they thought of their Master, and as long as they had followed him, there was not a man to stand by him in his trying hour. It was but a few hours before that they had eaten supper with him, when, we are told, "Jesus took the bread, blessed and brake and gave to his disciples, and said, 'Take and eat ye all of this;' and he took the cup, saying, 'Take this and drink ye all of it, this is my body in the New Testament and this is my blood in the New Testament.'" All this was a few hours before his crucifixion; and when his death drew near every single man, to a man, forsook him. During his trial, probably you all, even to the children, have read the story a great many times, when Peter was accused of being one of his dis-

ciples by a damsel who sat or stood by, he denied it, saying, "It is not so, I am not one of his disciples;" and when a second time he was accused of being one of his disciples, he said, "No, it is not so, I firmly deny it, I am not one of his disciples." And when a third time the same accusation was made he cursed and swore about it.

Now I make an application of this right here. As much as we think of that ancient name and character—the Savior, which age and antiquity have rendered so sacred to the Christian world that they profess to revere them, compare the course his immediate followers took, with the course taken by the followers of Joseph Smith, the Prophet of the latter days, as much as he is despised and his name ridiculed. There is scarcely any, no matter how high socially, who can speak of him with sufficient respect to call him "Mr." or "Joseph" Smith, but they generally refer to him as "Joe" Smith; yet, much as he is scorned and despised, he had hundreds and thousands who would have gone to the death with him when he went to death, but Jesus found not a man. Joseph Smith, though he spent only fourteen years in presiding over this people, organizing the Church, proclaiming the Gospel and receiving revelations, yet had hundreds and thousands of men and women who were ready to go to the death with him.

I wish now to look at my subject a little more, and will refer to the present condition and future prospects of the inhabitants of the earth. If we had time to read we could show to you, Latter-day Saints, that the Lord is more merciful to the people than we are. He has compassion on the works of his hands, while we, through the fall, have a disposition, in common with all mankind, that is

vengeful, and apt to give way to passion, wrath, malice, anger, bickering, contentions, hateful feelings and unbecoming words. All men are subject to this; but the Latter-day Saints should be above it; and I wish to caution them, and to inform them that if they expect to enter the celestial kingdom they must overcome this weakness and the wicked dispositions they have inherited through the fall; they must subdue, and become masters of them in the name of Jesus, and become compassionate to all. I have travelled a great deal in the world; and though, through the evil that is within me, it is natural for me to contend, and if I am opposed to oppose in return, and if a sharp word is spoken to me to give a sharp word back, I have done so but rarely. It is wrong, and we must subdue the inclination.

It has been mentioned here about the Saints leaving their homes and being persecuted. They may be again for aught I know; and if in the providence of God it is permitted to chasten us for our wickedness and for yielding to sin, I hope we shall be able to bear it patiently; but if the Latter-day Saints will live their religion and exercise faith in the name of Jesus, they will be able to overcome every besetting sin within themselves; and then we shall be able to overcome every foe without, and we will live and outlive all the slander, falsehood and prejudice now heaped mountain high against and around us by many individuals in the nations. We will live it down, live it into oblivion. But shall we turn away from the holy commandments of the Lord and join hands with the wicked and ungodly to make our faith popular? No, God forbid. I am happy in believing, in knowing and in proclaiming, that the Lord Almighty has so organized his king-

dom on the earth and he so rules it that no man will have the privilege of coming into and abiding in it, and receiving a fullness of its blessings through covetousness, selfishness or any spirit of idolatry. In the contemplation of this I rejoice, and I am exceedingly glad that the Lord has so ordered it that no man can be saved in his sins and in his iniquity. All will have to come to the Lord and be sanctified through the grace of Christ by faith in his name; without this, I am happy to say, that none can be purified, sanctified and prepared to inherit eternal glory.

Well, Latter-day Saints, will you live your religion? Sometimes I do not know about this. I see and realize so much with regard to the power of Satan on the earth, the evil propensities of mankind and the weakness of human nature, that I do not know whether the Latter-day Saints are going to abide all that will come upon them. Whip them and they will acknowledge the Lord, abuse them and they will be Saints. Have we any ensamples? We have. You take plenty of these who are around here, who have been in this Tabernacle, and some probably who are here to-day, and when they were in their own country, poor, distressed, with not enough to eat, scanty clothing, no house of their own to live in, not any property, not worth a chicken, and the finger of scorn pointed at them from Monday morning until Saturday night, and they would go weeping through the streets bearing precious seed, and declare that "the Gospel is true, Jesus has spoken from the heavens, the angel has flown through the midst of heaven and delivered the Gospel to the children of men, the kingdom of God is set up, the word of the Lord is within me and I am ready to declare it to the people;" and they would go

weeping week after week, month after month, and year after year, in their poverty and wretchedness; but bring them here and put them in a condition to gather around them a few hundreds or thousands, and they will lift their heel against the Almighty; and when I think of this I do not know how many of the Latter-day Saints will apostatize. Let us be in a condition now, if we could step forward directly into a position in which we should be equal with our neighbors, equal with the corruptions of this world, equal with the wicked, and we should have praise and popularity. I am glad it is not so. If we could have the favor of the wicked world, and have the blessings heaped upon us and be fostered as other people, communities and territories are, probably it would lead away a great many. It is all right now. If we will bear all these things and be patient, and live our religion whether we have enough to eat or half enough; whether we have a good house to dwell in, or we live in tents, wagons, or in dens and caves, and love the Lord and delight to do his will and walk humbly before him, and overcome every passion and evil propensity, and subdue the old man within us that Christ may live within us—the new man to his glory, we will inherit celestial glory. But no person will be sanctified without the law—the law which the Lord has given, will be observed by few comparatively, when we take into account the vast numbers who have lived on the face of the earth. There is no prospect whatever of multitudes of them being sanctified by the law of Christ. What we shall do for them in the Millennium it is not for me to say altogether. We shall do a great deal, there is no question about it. It is a matter of great rejoicing, and should bring forth gratitude from the

hearts of the whole world of mankind, that the Lord has promised a day of rest. The day will come when Jesus will rule King of nations, as he now does King of Saints, and this glorious rest that the Saints have been looking for for thousands and thousands of years, from the days of Adam until now, will arrive. They have been looking for the absent body, just as John the Revelator says, He saw the souls under the altar crying, "How long, O Lord?" We are waiting for the absent body, how long shall we look for it? It will come again by and by, and the spirit and the body will be reunited; but how many will be prepared to enter the celestial kingdom unless they are officiated for it is not for me to say. But if we preserve ourselves in the truth and live so that we shall be worthy of the celestial kingdom, by and by we can officiate for those who have died without law—the honest, honorable, good, truthful, virtuous and pure. By and by it will be said unto us, "Go ye forth and be baptized for them, and receive the ordinances for them;" and the hearts of the children will be turned to the fathers who have slept in their graves, and they will secure to them eternal life. This must be, lest the Lord come and smite the earth with a curse. The children will go forth and revive this law for those who have slept for thousands of years who died without the law. Jesus will prepare a way to bring them up into his presence. [But were it not for the few who will be prepared here on the earth to officiate when the Lord shall come to reign King of nations, what would be the condition of the world? They would sleep and sleep on; but the way is prepared for their redemption.

Now, those who cannot abide the law of the celestial kingdom cannot abide the glory of a celestial kingdom.

All Christians are looking for celestial glory, but can they abide it? They cannot; it would consume them, for "our God is a consuming fire." They think they could abide a celestial kingdom; but they could not. They will have to abide another kingdom and another glory, according to the lives they lead and the knowledge they possess here. When we look at it, we should have compassion and we should be charitable. I want to say: a great many priests have been here and I have spoken before them; if there be any here to-day I say to them and to every priest on the face of the earth, I do not care whether they be Christian, Pagan or Mahomedan, you should live according to the best light you have; and if you do you will receive all the glory you ever anticipated. We should not be prejudiced against you in the least; even if you are against us and declare falsehoods about us we should not retaliate. But how prone we are to rebuke if we are rebuked, or if we receive a sharp word to return one. The Latter-day Saints have to overcome this; and the world may cry out and say all manner of evil against us, but, my brethren and sisters, let us so live that it will be said falsely. If we do this, happy are we; but if truthful, woe be to the Latter-day Saints! Let all evil spoken of the people called Latter-day Saints be falsely spoken, as some that I heard a week to-night. Shall I mention it? How quickly "old Adam" rose within me, when the gentleman speaking pointed his finger, and said, "You murderers!" And I thought, "Will you not prove it?" I did not say a word; I thought about it a minute, and concluded that it was not worth noticing. He did not say you "Latter-day Saints," but his congregation was mainly composed of Latter-day Saints, and said he, "You

murderers!" Could he prove this? No, no, he could not. Could any man prove it? Not that man that lives on the face of the earth; it cannot be proved. Why? Because the Saints are free and clear from the crime, that is the reason. Let the evil they speak of us be just as false as that was when they were going to bring us all to judgment!

I believe I will venture to say a little further. The gentleman said all would be brought to judgment, and said he, "You who have two wives will be there?" I thought to myself, "Glory, allelulia, we shall be along with you father Abraham, Isaac and Jacob, and with Moses and the prophets." I do not wish to say one word to cast a reflection whatever; but pity, pity! Open the Bible and read from Genesis to Revelations, and the whole amount of the Christian religion, and all that they can teach and tell is, "Come to Christ, come to Christ!" Why, certainly, that is right. Come to Christ, and with it forsake our sins, and when we do this, keep the commandments of Christ and fulfill the law just as he did. Said he, "I come not to destroy the law but to fulfill it;" and he declared that every jot and tittle thereof should be fulfilled. Now pardon me, but if I am a Saint my heart would be filled with pity, oh, how pitiful, and yet I could say, and with justice and truth, though it might sound harshly to the ears of some, "O, fools and slow of heart to believe" all that is written of Jesus and the prophets, of the latter-day work, of the Millennium, of the coming forth of the kingdom of God upon the earth, of the cleansing and revolutionizing of the inhabitants of the earth, and preparing them for the coming of the Son of Man! I could say to the whole Christian world, justly, "O fools and slow of heart to

believe what is written in the Bible and other books concerning these things."

I say "other books," for we believe in other books as well as the Bible; but do we on that account believe in an untruth? No. I heard something this morning about our religion being vulgarly called "Mormonism." I say not vulgarly called so. Mormon was a good man, and he is in heaven, or in a good place at any rate; and the *Book of Mormon* is named after him, and we believe it. What does the word mormon mean? In the strict sense, and as it was translated by the ancients, it means more good. Mormon, more good; and "Mormonism" embraces all the truth that there is in heaven and on the earth; and if there is any in hell it belongs to us. Every truth in the sciences and in the arts, and all the knowledge that God has given to man in mechanism, and in fact on the earth, which is but a small speck among the creations of God, and the whole universe, all is incorporated in and constitutes what the world call "Mormonism." If we have errors, and seeing that we are just like other people, it is natural to suppose that we are not free from them, they should be overcome. There is no other people on the face of the earth that have the law of God as the Latter-day Saints have it. They believe in the ordinances of the house of God, they believe in the laws that the Lord has revealed for the salvation of the children of men. All these holy ordinances are embraced in our faith. We try to live according to them, and that too strictly; and when aught is said against us I only ask my brethren and sisters to live so that it will be said falsely—live so as to be guiltless—be innocent, full of faith, good works, charity, love, long-suffering, patience, godliness and brotherly kindness. If we fill up our

lives with these good works, happy are we, no matter where other people go or what they say or do; or whether they ever give us our rights according to their estimation or according to ours. If we do this God will give us our rights. We live in peace and prosper, and live in hope; and if we do our duty we shall live down every obstacle, every opposing foe, every opposite spirit and influence that is raised against us as a nation or as nations; and live, as I hope will be our constant aim, so as to glorify God. Not to gain the flatteries and fellowship of the world, for I would not give a snap of my finger for them; for as the world is I want not their fellowship. I should have their good feelings! Why? Because I do nothing only to do them good. There is not a professed Christian on the face of the earth but what, if he knew what we know, would pray for the Latter-day Saints. Why? Because we have the keys of salvation to the children of men, which have been restored to the earth by the Almighty in these latter days, and we are doing everything we possibly can for their salvation.

Talk about persecution, why that only comes from those who hate the truth. When falsehood is spoken against this people, no matter by whom, whether priest or people, it comes from a foul, wicked heart. Some say we are all wicked. Yes, we are all wicked; but we should not allow our tongues to utter forth many things that are uttered. We are not pure enough yet; we are not holy, we are not sanctified; no, the Latter-day Saints are not sanctified, and if any person thinks that we, as a people, are a pattern for the human family, we would just refer him and all mankind to the commandments and revelations which the Lord has given for the salvation of his crea-

tures; they are perfect, but we are imperfect. We are trying to be perfect, and trying to sanctify the Lord God in our hearts, and to honor his name, character and laws, and to spread them as far as we possibly can to the east, west, north and south, and to gather up all that will be gathered into the celestial kingdom; but to shake hands with the world and fellowship them, no, no! In the first place they will not fellowship us, and in the next place we cannot fellowship them. We will fellowship every good word and every good thought and every good deed; but we cannot fellowship them in rebelling against the truth.

Speaking of persecutions, neglects, slights and insults, was it an insult for the President of the United States, after calling upon our men to redeem this land from a foreign government, which we did, so far as the whole of Upper California is concerned, for it was acquired by the Latter-day Saints from the Mexican Government; and over it we hoisted the American flag, and have maintained it ever since; and then for our Chief Magistrate to make war upon the people who had actually added so much to the public domain and placed it under the banner and flag of their Government, to send an army to waste us away and destroy us, was it generous? Did it evince brotherly kindness? Was it according to Christian light? Was it according to the New Testament, the sayings of the Savior, or the acts of the wise and the good? We leave everybody to judge. Still they did not do it, no, nor they will not do it either.

What did we do when we came here? A few words upon this. Did we manifest to the world that we knew how to take care of ourselves? What did we bring with us? Five times have I been broken up and left

a fine property behind. I never looked after it, for I knew that the earth was the Lord's and the fullness thereof, and that he could give me what he pleased, hence I never looked behind, but marched forward, right ahead five times. What did we bring here? Nothing; we came here comparatively, as the old saying is, naked and barefoot. We have lived here twenty-four years, and now we are told that if we can convince the people of the United States that we can actually govern, control and sustain ourselves, why, we can have a State Government, so as to get us a little land to school our children and help ourselves a little. I suppose from this that they wish to imply that up to this time we have not proved that we can sustain and govern ourselves. What is necessary, judging by the standard of civilization, to prove this? What does it take to constitute a people capable of governing and controlling themselves? Now, mark, in the estimation of civilization it requires a settlement, territory and subjects for this territory; and then it requires certain ingredients within this community, to constitute civilization. Where shall we begin? We will build a grogshop, that will be the first thing, and have a few groceries; and we will bring on the liquor. The description of an outfit to the mines in early days will answer to illustrate and fill up the picture. The first thing was a barrel of whisky, then ten pounds of dried beef, and a box of crackers; what next? A ten gallon keg of whisky and four pounds of cheese, ten of butter, then another barrel of whisky, next ten pounds of dried beef, two sacks of flour, and so on. Now, after we get a parcel of grogshops and can see, every Saturday, men drinking in the streets, hurrahing, running their horses, having children

run over, and perhaps get to fighting and somebody's head broken, or some one shot down, and have some gambling saloons, then we are ready for a meeting house, and here comes the priest through the streets mourning over the sins of the people, crying, and "Oh what a wretched place this is." That is civilization. You will excuse me, this is no overdrawn picture, but is a representation of what is misnamed civilization. But is it so in the eyes of Heaven? No, it is civilization in the eyes of filth and corruption, that is what it is.

To call this civilization is like saying to a kind, judicious and loving mother, "You are not capable of taking care of your children, we will put them out." What is the matter, mother? And the mother says, "Why, my children obey me. I make no request of them but what they comply with; and they are willing and obedient. I teach them morning and evening to pray; I teach them to read the Bible, to be good, not to tell falsehoods, but to be truthful and honest, and not to take a pin's worth from their neighbors; not to contend with each other about their toys." And this mother is kind, loving and agreeable, and her children love her, and in the morning run with open arms and salute her with, "Mamma, how glad I am to see you, are you well?" And at night when going to bed the mother says, "Good night, my darlings, come and let me give you a kiss." But this mother is not worthy of her children, and they must be taken from her and put out; she is too kind to them, and has perfect control over them. That is what they are afraid of. And the father, when he comes from his work, his store or mechanics' shop, is met with smiling faces, and "good evening, father, or papa," and he has a kiss for each of them, and has a kind good

night for all, and perfect love and peace reign in their midst. But that mother and father are unworthy of those children; the way they have trained them is not civilization. Whip them, teach them to quarrel, fight, knock each other down, and finally kick them out of doors! That is civilization according to the notion of the world. This is a comparison and it may be a strong one; but lay it in the balance and see how it will weigh. Will they among whom such manners and principles prevail be prepared for the celestial kingdom, or for a terrestrial or telestial kingdom, no matter who they are? I think not. They will have to abide a kingdom where there is no glory.

Well now, why not take this family and let papa and mamma train up their children in the nurture and admonition of the Lord, and teach them every good moral principle, and faith in the name of Jesus? To my certain knowledge children in our community, when mamma has been sick, have said, "Mamma, are you not better?" "Why do you ask my little dear?" "Why," says the little girl, "I have prayed for you; are you better?" "Yes, my dear." I have witnessed many and many a time children praying for the father or for the mother, and that mother or father would be healed through the faith of the child. But this is not civilization. No; hence you Latter-day Saints must not have any lands to make use of to school your children. You must be tied up, you must be ruled over; you are not capable of governing and controlling yourselves. And yet thousands and thousands of them who say this will admit that we have the best organization and are the best governed community they have ever seen. But what is the matter when they get away? Why papa and mamma kiss the children, and

the children kiss papa and mamma, and this will not do, it is not civilization. Kick, cuff and scold from morning to night must be the story, "then we are ready to receive you?" Shame on such conduct! Shame on such statesmanship!

"Well, I don't like your peculiar institutions!" We have never been driven yet for our peculiar institutions which they talk about, and if we can beat them in peculiar conduct I am mistaken! I have seen men come here, who moved in the highest society on the American continent, and "Who have you got with you?" "My wife," he says, and by and by you find out it is not his wife, but a woman he has hired to come here. In one instance a judge came here with a woman who had been turned off by a Congressman, and she sat on the judgment seat with him and claimed him for husband; but when he had got through with her, "You can go now, I do not want you any more." Will a "Mormon" do this? No, never, if he does he will be damned; and any man who does will go to hell, now mark my word for it. And this is civilization!

Can they inherit these glories? No, the Lord has revealed the fact that the people must be sanctified; and if they cannot abide and be sanctified by a celestial law, they can not inherit this glory; and they must abide and be sanctified by a terrestrial law and inherit a terrestrial glory. But we will pick every man and every woman on the face of the earth that we can possibly save and give them life and salvation through obedience to the requirements of Heaven. That is the way it is given, obtained and enjoyed. The spirit of the Gospel comes by obedience to the Gospel.

I want to say a few things to the Latter-day Saints, for I have not half freed my mind. Will you live so as

to make your calling and election sure? You have a work to do, and it requires a holy life to prepare you to do it. Now I charge you again, and I charge myself not to get angry. Never let anger arise in your hearts. No, Brigham, never let anger arise in your heart, never, never! Although you may be called upon to chastise and to speak to the people sharply, do not let anger arise in you, no, never! Let us sanctify the Lord God in our hearts and live to his honor and glory and all is right with us; and by and by we shall see what comes to those who say to us, "You can't have your rights."

I will just say to the nation in which I live, and which gave me birth: The Lord God Almighty has a controversy with you and he will bring you to judgment, and no power can hinder it. It is the decree of the Almighty in the heavens, and

will be so. Let us prepare for it, Saint and sinner. This life is but a moment, and is only preparatory to a higher state of glory. We are in darkness and ignorance here; but it is to give us an experience that we can step into a higher state of knowledge, understanding, light and intelligence. That we may come up higher and higher, and not be reduced when we enter the next state of existence, I say to the inhabitants of the earth, for God's sake and for your own sakes, do take that course that when you step into another room, or lay down this mortal tabernacle, you will be prepared for a higher state of glory. It will not be present civilization that will prepare you for that; but strict obedience to the requirements of heaven in all honesty, sincerity, purity, lowliness of heart and faithfulness to our God. May he help us to do it. Amen!

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE TABERNACLE, OGDEN CITY, JUNE 4, 1871.

(Reported by David W. Evans.)

POLITICAL PARTIES AND CHRISTIAN SECTS—THE SABBATH—MARRIAGE.

It is a great work to instruct ourselves and each other; and to bring ourselves into perfect subjection and to an understanding of principle. We know what it is to meet with obstructions, difficulties and contradictions of various kinds; and this people know pretty well what it is to have to contend with the influences of the wicked world; but we have reason to

rejoice and be exceeding glad that we are not in the same circumstances now that we have been heretofore. We have peace here in these mountains, and since we arrived in these valleys we have been free from those obstructions with which our pathway was constantly strewn before. [It is frequently asked me why we left the States and the society of our Christian

brethren. My reply has invariably been, "We stayed with you just as long as you would let us, and when you would let us stay no longer we had to hunt up some other place, and we came to the valleys not out of choice but out of necessity." It is true that we have had some little things to contend with here, but it amounts to no more than a war of words. Our religion will bear investigation, and we invite the Christian world to investigate and to exchange ideas concerning faith and principles.

Brother Wells has been telling you about some of the influences that we had to contend with in Illinois. This gentleman was not a "Mormon" when we went from Missouri to Illinois, neither was he when we left that State, and he was in a position to know what the feelings of the people were; his neighbors composed the band that slew Joseph and Hyrum in the jail at Carthage. He is acquainted with the circumstances. He says he has put them from his mind as much as possible, and does not think of them. I am happy to hear it. I wish we may never be under the necessity of again referring to what we have passed through; but we shall be, there is no question; and if we have to meet with influences of another character now, all that we have to do is to be prepared for them; and if the Lord brings us into circumstances in which we shall be as willing to live our religion and pray as some are to fight, it will be much better for us. We have many Elders in Israel who would much rather fight for their religion than pray. As for a person being saved in the celestial kingdom of God without being prepared to dwell in a pure and holy place, it is all nonsense and ridiculous; and if there be any who think they can gain the presence of the Father

and the Son by fighting for instead of living their religion, they will be mistaken, consequently the quicker we make up our minds to live our religion the better it will be for us. If we live so as to enjoy the spirit of the faith that we have embraced there is no danger of our being deceived.

To those of our Christian brethren who have come here, not to join a mob to kill or persecute the Saints, but to see how many of those who have obeyed the Gospel they can induce to forsake the holy commandments of the Lord Jesus and to follow after phantoms, I say the quicker this war of words commences and the fiercer it is carried on the better it will be for the Saints. So we say come, brethren, come with your big tents, your meeting houses, your arguments and all the philosophy you are in possession of, for we have a religion that we would like the inhabitants of the earth to understand. We have nothing in the dark, nothing but what is good for man; and we would say to all try our religion. We have tried and we understand the religions of the world; and in some remarks I made yesterday I ventured to say that our youth know more of heavenly things than old men do in the Christian world. If any doubt this, just take our children and question them, and if they have the courage and boldness, see how quickly they will lead members of the sectarian world into waters so deep that they cannot see the shore. But if a war of argument is desired or intended, I do not mean contention, but an exchange of ideas, we are willing to give to all who want them the principles of the Gospel of life and salvation, and they can give to us all they know of the Gospel as they have embraced it, which is no more nor less than a system of morals or ethics, and is excellent as far as it goes.

But the Gospel that we have embraced includes every principle of morality and virtue that is taught by any person on the earth, whether he does or does not know or profess to know Christ.

If we are brought into circumstances where we have the privilege of telling strangers what we believe in we are very willing to do so; but the first thing with them is, "Oh, your strange doctrine, your peculiar doctrine!" How often this is said to me in my office. I say to them, "What peculiar doctrine? Will you please to name it?" The reply is, "Well, you know you have a peculiar doctrine;" and the ladies stand anxiously waiting for somebody or other to give it a name. I sometimes say, "Is it plurality of wives you mean?" "Yes, yes, that is the doctrine." If I were to answer my own feelings to such parties, I would answer them and say, "That is nothing; so far as a plurality of women goes, you men, if you will allow me this vulgar expression, 'knock the hind sights off the Mormons.'" But that is vulgar, and so let it pass.

"But," say they, "what of your peculiar doctrine? What did you come to the mountains for? What did you leave us for? We suppose it was on account of your peculiar doctrine." I reply, "Pause! Wait a moment! When we left the confines of what is called civilization the doctrine of plurality of wives was not known by the world, and was not taught by us, and was known only to a very few members of our Church; but since we have declared this revelation we have dwelt in peace and safety, so we were not persecuted for that, sure. We did not leave Ohio, Missouri, Illinois, or any other State or neighborhood within the confines of civilization for believing in the

doctrine of a plurality of wives." I say this to all who hear me. I want our young folks to understand this, or they may perhaps grow up with the idea that we were driven from our homes in consequence of our belief in celestial marriage. I want all our young, and all who believe the Gospel and all who do not believe it, to know that we were driven for believing in the Old and New Testament; not for believing in the Book of Mormon, but in the Bible, and then practising it in our lives. This, and this only, is what we were driven for. It is now called the "one-man power;" then it was "the 'Mormons' clan together;" and this was the rock of offence or seemingly so; but in reality it was the same then as now and now as then—we as a people believe in the Scriptures of divine truth, and we are united in endeavoring to live according to the precepts thereof.

When Brother Wells was speaking he said the Christian religion had failed. I will say just what he meant to say—namely, that *professing* the Christian religion has failed to bring the world into subjection to moral laws. I would not say that Christianity has failed; the religion of Christ has not failed, but those professing this religion have failed to bring the world into subjection to good and wholesome laws. You may take up politics, for instance, and in our own country there are a great many parties who differ in their views and opinions with regard to governing a nation, and on every hand they are contending against each other. This division exists even among the professing Christians. The Catholics and Quakers are probably less divided than others, but they are far from being one in politics; and the same is true to a greater extent of the Episcopalians, Presbyterians, Congregationalists, Baptists, Methodists, and

so on. When we see a religion, and one which is claimed to be the religion of Christ, and it will not govern men in their politics, it is a very poor religion, it is very feeble, very faint in its effects, hardly perceptible in the life of a person. The religion that the Lord has revealed from heaven unites the hearts of the people, and when they gather together, no matter where they are from, they are of one heart and one mind. Those who have no idea of the effects of the Gospel attribute the oneness it produces to the influence of individuals now living on the earth, instead of giving God the glory, praise and honor.

The religion of heaven unites the hearts of the people and makes them one. You may gather a people together, and no matter how widely they differ in politics, the Gospel of Jesus Christ will make them one, even if among them were found members of all the political parties in the country. I do not know how many different political parties now exist in the country. There used to be only Federals and Democrats, then Whigs, Republicans, Locofocos, Barnburners, and Free-soilers. Then the "Know Nothings" sprang into existence. I believe the Ku-Klux is a new political organization; and I have heard that, in the City of Washington, the Anti-Ku-Klux, another political party, has recently been organized. If members of all these various organizations were to obey the Gospel and gather together, the religion of heaven would clear their hearts of all political rubbish and make them one in voting for principles and measures, instead of men, and I think that any religion that will not do this is very feeble in its effects. The Christian religion, or what is called so, has failed to subdue the world; but what will the Gospel of Jesus Christ do? If the Gospel that we preach, and

which we are trying to set before priest and people—for we want all to know and understand it—if it does not have the effect of convincing men and women of the truth sufficiently to induce them to yield obedience to its ordinances and to embrace the doctrine of life and salvation, and accept the overtures of mercy, learn Christ and obey him, it will drive them to the wall of infidelity. Do we believe this? It must be so. Do others believe it? No, they do not. The Christian world do not know that they are infidels in their belief in regard to the character of the Father and the Son, and the Holy Priesthood and its laws and requirements. If a man does not believe that he ought to be baptized for the remission of his sins, he is an infidel to baptism. My definition of the term infidel is that if any principle or doctrine is set before me, and I say I disbelieve it, I am neither more nor less than an infidel to that principle or doctrine. Are the sectarian world infidels according to this definition? Yes, and if we had time we would take some passages of Scripture and prove it. Take, for instance, the character of the Savior, and the sectarian world are infidel on this point. What do they believe about it? I do not know what they believe, and they do not know themselves. Many of them do not know that they believe anything. They would be glad to believe if they knew what to believe. But not knowing what to believe, they say, "We do not know, we do not understand, we cannot tell. We understand some things by reading the Scriptures; but the ministers tell us they have a spiritual meaning." Now what does this favorite saying of the ministers—"a spiritual meaning"—convey to the mind? Something or other that you and I do not understand, that is all. Well, then,

partially, I will say, to a certain degree, it leaves us in infidelity. This is the situation of the sectarian world to-day—they do not know what to believe, and consequently they are full of unbelief and doubt, and we say that our children ought to know enough to teach the whole world with regard to these things. The divines of the day, when they have graduated from the schools, seminaries and colleges, so far as their knowledge of heavenly things goes, are a bundle of trash and ignorance. I meet with some occasionally, however, who are very religious. I met with a gentleman in my office last Friday evening, who was very tenacious on some points touching morality. He put me in mind of a great many I have met in my travels—strong, staunch Christians. What did the religion of that individual consist of? I told you yesterday—ignorance and impudence—that is about the amount of it. Such men would be Christians if they knew how, they would like to be. But will they receive the truth? Our doctrine and practice is, and I have made it mine through life—to receive truth no matter where it comes from. Is there truth in heaven? Yes, it dwells there, it is the foundation of the heavens. Is there truth on earth and beneath the earth? There is. Is there truth in the words of a good man? Yes. In the words of a wicked man? Yes, sometimes; and there is truth in the words of an angel, and in the words of the devil, and when the devil speaks the truth I should have the spirit to discriminate between the truth and the error, and should receive the former and reject the latter. For example, you read in Genesis about the formation of the earth and the creation of Adam and Eve in the Garden. By and by the devil comes along and tempts Eve, by offering her the fruit of a certain

tree, assuring her at the same time that the very day she ate of it her eyes would be open and she would see like the Gods. Did the devil tell the truth? He did. Did he tell a lie? Yes, and how many of them he told to one truth I have not taken pains to examine. You take a wicked person, an opposer of the truth, one of our apostates, for instance, and he will tell you a little truth and mix it up with a great deal of error; but we should know enough to understand and receive the truth; that will do us good, and if we reject the error it will do us no harm.

This is our position, and we say to all Christians come and investigate our religion. Do we understand Methodism, Presbyterianism, Quakerism, Shakerism and the various other isms of the Christian world? Yes. I learned these, as far as their creeds go, many years ago. That which they could not tell and did not understand, I never did learn. My objection to their creeds and systems was that they talked about things they did not understand and could not tell a word about; consequently I was called an infidel. We say, give us the truth; but when strangers come to see me their first reflection is, "I would like to ask him a question if I dare." What is it? It is all about wives. My conscience! what a generation of gentlemen and ladies we have! Their thoughts and reflections are continually about wives and husbands. Why the mind of a pure Saint and Christian is above such things. If it is necessary to take a wife, take one; if it is necessary to have a husband, have one. If it is necessary to have two wives, take them. If it is right, reasonable and proper and the Lord permits a man to take half a dozen wives, take them; but if the Lord says let them alone, let them alone. How long? Until

we go down to the grave, if the Lord demand it. If he require an Elder or Elders to take their valise and travel and preach the Gospel until the day of their death, they should do it; and if they are not happy in so doing, it would prove that they do not possess the spirit of their religion.

This gentleman to whom I was speaking on Friday was tenacious with regard to the Sabbath; that was his whole theme. He commenced about our running cars here on the Sabbath Day. I told him in as few words as I could, that my feelings were not to do it, and if I had the management of railroads I would stop it. Why? Because the Lord has said that it is not good for us to work the seven days; it is good to work six and rest the seventh. Our system requires rest after six days' labor, and consequently he has set the seventh apart for that purpose. But I told him I could not control that matter; the people want to run from Salt Lake to Ogden and back again to Salt Lake on Sundays, and consequently, as it is a matter of necessity, we run the cars on the Sabbath. Said he, "How can you reconcile this?" Said I, "It ought to be done, that is how I reconcile it." Know whether you ought to do a thing or not, and if you ought to do it, do it; and if you ought not, let it alone. That is the way to live. You can not read anything in the Bible about a railroad from Salt Lake City to Ogden, nor from the Atlantic to the Pacific; you cannot read anything about telegraph wires, nor whether they should work on a Sunday or lie still; nor anything about running a railroad, or a stage, or about the labor of the people who live now. By reading the Bible we can learn something about the way the ancients regulated their labors as far as the Lord told them what to do." It is one of the most simple things in the

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world for people to understand what course they should take; what a pity they do not all understand it! If men would live and humble themselves like children God could dwell within them and could dictate every heart. But to enjoy this we must live before the Lord, so that our minds would be like a sheet of white paper such as our reporters here are writing on, then the Lord could and would dictate all our movements. Live with a conscience void of offence towards God and man and the spirit of inspiration would indite matter on every such well regulated conscience. But our consciences are made by our parents and teachers; and just as we are taught by others are our consciences dictated. But we should all live so that the spirit of revelation could dictate and write on the heart and tell us what we should do, instead of the traditions of our parents and teachers. But to do this we must become like little children; and Jesus says if we do not we cannot enter the kingdom of heaven. How simple it is! Live free from envy, malice, wrath, strife, bitter feelings, and evil speaking in our families and about our neighbors and friends, and all the inhabitants of the earth, wherever we meet them. Live so that our consciences are free, clean and clear. This is as simple as anything can be, and yet it is one of the hardest things to get people to understand, or rather to practice; for you may get them to understand it, but the great difficulty is to get them to practice it. If we, both priest and people, will practice this, the Spirit of the Lord can dictate and tell us our duty, and when that is presented before us we will go and do it.

But, instead of such principles as these occupying people's minds now-a-days, it is, "How many wives have you, Mr. Young? Oh, I do want to

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ask Mr. Young how many wives he has." Ladies who come into my office very frequently say, "I wonder if it would hurt his feelings if I were to ask him how many wives he has?" Let me say to all creation that I would as lief they should ask me that question as any other; but I would rather see them anxious to learn about the Gospel. Having wives is a secondary consideration; it is within the pale of duty, and consequently, it is all right. But to preach the Gospel, save the children of men, build up the kingdom of God, produce righteousness in the midst of the people; govern and control ourselves and our families and all we have influence over; make us of one heart and one mind; to clear the world from wickedness—this fighting and slaying, this mischievous spirit now so general, and to subdue and drive it from the face of the earth, and to usher in and establish the reign of universal peace, is our business, no matter how many wives a man has got, that makes no difference here or there. I want to say, and I wish you to publish it, that I would as soon be asked how many wives I have got as any other question, just as soon; but I would rather see something else in their minds, instead of all the time thinking "How many wives have you; or I wonder whom he slept with last night." I can tell those who are curious on this point. I slept with all that slept, and we slept on one universal bed—the bosom of our mother earth, and we slept together. "Did you have anybody in bed with you?" "Yes." "Who was it?" It was my wife, it was not your wife, nor your daughter nor sister, unless she was my wife, and that too legally. I can say that to all creation, and every honest man can say the same; but it is not all who are professed Christians who can

say it, and I will say, and I am sorry to say it, not all professed "Mormons" can say this. Live so that your heart is pure and holy, and if the Lord Almighty gives you a wife take good care of her, and do not be like many of our brethren. I heard a contention this morning between an old man and his family, I am ashamed to say it; as I said to the brethren, "It is bad enough to see young fools, but worse to see old fools." You only meet with a man occasionally who knows enough about human nature to govern his own family. Men, as a general thing, do not know the dispositions of their wives and children, nor how to govern and control them; and it is certainly a pretty close, intricate point. I have had some people ask me how I manage and control the people. I do it by telling them the truth and letting them do just as they have a mind to. I control my wives by telling them the truth and letting them do as they like. Will I quarrel with them? No, I will not. Some of them may have felt a little discouraged at this. I do not know, however, that they had a disposition to quarrel; if they have had, they are sick of it, for they have found out that they cannot raise the breeze. Devils, pigs, dogs and the brute creation quarrel. Do intelligent men quarrel? Yes, and men and women will quarrel, and sometimes they quarrel with their neighbours. I meet with some occasionally who need chastening, but as for quarrelling I do not think that I am guilty of it.

With these few remarks it is about time to close. We shall meet again, this afternoon. To satisfy my feelings I should have to say a good deal. I say to you who want to govern your wives, set them an example, continually, that is good. Let them say, "There is my husband, does he do anything that he should not do? No,

he does not. He prays, he is faithful, humble, meek, full of kindness and of good words and works, I see nothing wrong in him." If a man lives like this his wife will say, "I should be ashamed to get up a quarrel, I think I had better do as he says, I think he knows better than I do, I will yield my spirit to his." If a man pursue this straightforward, manly, god-like course he will find woman in her place by his side following him. He is leading her, she is not leading him. When we find an Elder of Israel do this we find plenty of women who will go along with him. And this is

the principle on which to govern a neighborhood or nation as well as a wife or children. When a king, ruler, president, governor or legislative assembly take this course, the people know they are looking after the welfare of the governed instead of their own aggrandizement, and they will always be glad to have them in office, and they will not wish for a change. When the righteous rule, the people rejoice; when the wicked rule, the people mourn. This is the secret of it; if we govern ourselves we can govern others.

May the Lord bless us. Amen.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY,

JUNE 11, 1871.

(Reported by *David W. Evans.*)

PERSECUTION—FIRST PRINCIPLES—PRIESTHOOD.

The circumstances which surround us at the present time are of a very peculiar character; probably at no period of our history has the work of the Last Days attracted the attention and the curiosity of the people generally to the extent that it does to-day. There are several reasons for this, but that which, more than anything else at this time, has directed the minds of the world to Utah is the discoveries of mineral in our Territory. This has undoubtedly added greatly to the interest which has ever been felt in this strange land, and in the strange people who inhabit it. The best method of disposing of us and our

system has given rise to much controversy and discussion in years past. That we ought to be disposed of in some manner has been a very general opinion and feeling in certain quarters; there has seemed to be a disposition manifested by some persons to do something so as to effectually dispose of the system called "Mormonism." They have apparently felt that it was in the way and ought to be removed, or that something should be done to retard its growth and progress, and the influence which it is exercising in the world. Did we not know through our own bitter experience in the past that this feeling is entertained by a

great many people, it would be difficult for us to imagine that such is the case, for an examination of our principles, and an understanding of their bearing, operation and effects would certainly not lead to conclusions of this character. So far as I myself am concerned, if this matter were submitted to me without my knowledge and past experience in relation to it, I should say that the principles and doctrines believed in and practiced by the Latter-day Saints, and the results which have been wrought out by their operation would not have had the effect of creating animosity or ill will, or any feeling other than kind, brotherly and affectionate.

What is there about this system called "Mormonism" that should evoke the terrible amount of animosity and hatred which have been displayed at various times? The Latter-day Saints believe in Jesus Christ, they believe that he is the Savior of the world; that he died for man's redemption; that, through his death, we may, by obedience, be brought into the presence of the Father, and made heirs of eternal glory. The Latter-day Saints believe that mankind should repent of and forsake all sins, and be baptized in the name of Jesus for their remission; the Latter-day Saints believe that they should not only be baptized for the remission of their sins, but that baptism should be administered by those only who have authority. Not vague or ill-defined authority, based upon a commission given to others centuries ago; but an authority proceeding from God that will be recognized on earth and in heaven. The Latter-day Saints believe that, having repented of sin and been baptized for the remission of it, they who have complied thus far with the Gospel requirements, should have hands laid upon them for the reception of the Holy Ghost;

and that they who thus lay on hands should have authority from God to officiate in this ordinance.

Is there anything about or connected with this faith that should excite opposition, create ill-feeling and arouse hatred? Certainly, when we look at this dispassionately, we must admit that there is not.

Is there anything connected with this faith, or the principles to which I have referred, that does not harmonize with the Scriptures? Peter, who preached the first sermon of which we have any account after the resurrection of Jesus, declared precisely the same principles which I have alluded to as being part of our belief. The other Apostles taught the same principles, and enforced them upon the people to the extent of their ability and power. I know that there are difficulties and contentions in the religious world as to the mode and efficacy of baptism; some assert that immersion is not the true mode; but we are willing to stand by the Scriptures and to abide by their decision, feeling assured that, if they be taken literally, those who read them will have a perfect conviction that immersion is the only true mode. But even should there be a difference of opinion on this point, it is not of such a character as to stir men up in deadly hostility towards us.

There may also be a difference of opinion in relation to the laying on of hands. Some may say this is only necessary where men are ordained, and that it is not right or proper for all the members of the Church of Christ to receive the imposition of hands. But as I have said in reference to baptism so I say of this ordinance: it is clearly revealed in the Scriptures and can readily be substantiated from them that the members of the Church of Christ in ancient days had hands laid upon

them for the reception of the Holy Ghost, and that it was the ordinance and the only ordinance instituted in God's economy for the bestowal and the reception of that gift.

Well, is this all the Latter-day Saints believe in? No. I do not expect to be able to tell all we believe in, or to allude to every principle this afternoon; but these are the first principles which we have proclaimed to the world. In addition to these there is another—namely, the gathering together of the people of God. Wherever the Elders of this Church have gone they have said, and testified to the people, that the time in which we live is the gathering dispensation alluded to by the ancient prophets, when God's people should be gathered from the various nations of the earth to one place, according to the predictions of John the Revelator, David the psalmist, Isaiah, Jeremiah, Ezekiel, and all other prophets whose writings we have in this book. They, in simplicity, have called upon the people everywhere to repent, and to gather together; and these, in substance, are the principles which the Elders of this Church have declared unto the people wherever they have travelled; and it is because of these principles and their proclamation that so much persecution has been stirred up.

I know very well the feelings of the world, and perhaps of some who are listening to-day to this brief enunciation of our principles and the causes of our persecutions. Say they, "If these were the only principles taught by the Latter-day Saints we cannot think they would have been persecuted, there must be something behind this. It cannot be possible that, in this enlightened age, men and women should be persecuted and reviled and their names cast out as evil for believing these doctrines?"

A prevalent idea has been that this prejudice against us owes its origin and continuation to our belief in a plurality of wives; but when it is recollected that the mobbings, drivings and expulsion from cities, counties and states which we have endured, and our exodus to these mountains all took place before the revelation of that doctrine was publicly known, it will be seen at once that our belief in it has not been the cause of persecution. I have an idea on this point in relation to this much-talked-of and much-abused doctrine, and it is this: I believe that from the day it was taught to the Church of Jesus Christ of Latter-day Saints and embraced in the faith and lives of its members we have risen in power and grown in influence; we have gained favor with and enjoyed the protection of the Heavens such as we never possessed before. All the prosperity, seemingly, that we enjoy to-day has been bestowed upon us since the proclamation of that principle and its adoption by us into our faith and practice. There has been an almighty power hedging us round about and encircling us from that day until the present time; and though men have plotted and schemed and have devised mischief, and formed machinations and combinations against the Latter-day Saints, their schemes have fallen to the ground; their combinations have proved unavailing, and we have been delivered time and time again since we came to these valleys.

There is good reason why this is so. If this principle be from God, as we solemnly testify it is, surely God would stretch forth his arm to defend and deliver a people who would be so valiant and trustful as to go forth in the face of so-called civilization and popular prejudice in the nineteenth century, and embrace and practice that doctrine, and assume all the

consequences which its practice involves! Surely God, who would reveal such a principle to his people and call upon them to obey it, would defend those who had the courage to sacrifice themselves if it were necessary to carry out what they believed to be God's behest! He would stretch forth his arm, exert his power and fulfill his promises to deliver those who would thus go forth in humility and meekness and carry out a principle that he had revealed unto them!

This is the view which I take of this matter. Instead of our being left to the power of our persecutors to a greater extent since its revelation and practice, we have had greater freedom and security, and have been blessed as we never were before. It was not on account of our belief in this that we have been hated. Joseph and Hyrum Smith were slain in Carthage jail, and hundreds of persons were persecuted to the death previous to the Church having any knowledge of this doctrine. What then was the cause of the persecutions of the people, and why should they have been singled out and made so remarkable above other people, many of whom believe in several of the principles that they believed in. There is not a religious denomination in Christendom which does not believe in Jesus Christ; I do not know of one that does not believe in repenting of sin and also in some form of baptism. They may differ in opinion as to the mode, efficacy and necessity of the ordinance; some may and do call it essential, while others regard it as non-essential, but it is generally believed in; and there are also denominations which believe in the laying on of hands. I do not know of one that believes in the gathering of the people together, still there are people or communities who do gather together, besides the Latter-day

Saints. What is it then that makes us so marked? I will explain it in a few words, as I understand it. It is because the Latter-day Saints believe that God has restored from the heavens the everlasting Priesthood—that eternal authority by which man acts upon the earth as the ambassador of God. It is because we have testified that God has restored this once more to earth and we have received it, and that by virtue of it we act as Apostles, members of the seventies, high priests, elders, bishops, priests, teachers and deacons, and in the several offices God has placed in his Church. This is the secret, my brethren and sisters and friends, of the opposition that is and has been waged against the Church of God. We might go forth and preach belief in the Lord Jesus Christ, repentance of sin, and baptism for the remission of sins, as Alexander Campbell did; we might say, as some of the sects do, that it is necessary to lay on hands; we might gather the people together, and do any or all of these things, but if we did not have the right to exercise heaven-bestowed authority there would be no particular opposition to us. Of course, the nearer a man draws to God, and the more he lives according to the plan which God has prescribed, the more opposition he meets with. Satan will stir up strife, animosity and hatred against him. On this account Luther, Calvin, John Wesley and other reformers have been persecuted. The nearer they came to the truth, and the more zealous they were in proclaiming it, the more opposition they met with. Men, in reasoning upon this subject, say that every sect, at the commencement of its career, is persecuted because men are not familiar with its doctrines; but, when they become known, opposition and persecution cease. They predict this about the Latter-day Saints; but the

truth of the matter is this: if every new sect is persecuted, it is because it fearlessly denounces the sins, follies and vices of the age, and so long as they continue this, so long are they persecuted; but the moment they assimilate to the world, gloss over its follies and go with the stream and float with the popular current, opposition ceases. This has been the case, more or less, with every sect; but when men predict this of the Latter-day Saints they do not understand the nature of the work in which we are engaged; they do not comprehend the nature of the claims that we make; they have no understanding of the authority that we exercise. The distinction, to which I have referred, between us and others is that we claim to have the Holy Priesthood.

“But,” says one, “has not this authority always been on the earth? Why, ministers have gone forth and preached now for centuries, authorized by the divine commission of the Apostles—‘Go ye into all the world and preach the Gospel to every creature, he that believeth and is baptized shall be saved, and he that believeth not shall be damned.’ On the strength of this commission they have gone forth for centuries, and why do you Latter-day Saints claim additional authority? Has the authority not existed ever since the days of the Apostles?”

If it has, where are its fruits, where are its powers, and where is the proper exercise thereof exhibited? Shall we go to the Church of Rome and inquire of it? It claims to have uninterrupted Apostolic descent from Peter, down through the ages until we reach our own day. Say the Episcopalians, Lutherans, Calvinists, and all Protestant sects, “No, she is the mother of harlots, she has defiled herself; that church is false, and God has

taken from her the authority she once had. If we go back to the middle ages you will find that her popes have been corrupt, and there have been times when there were more than one pope, and if history can be relied on a woman once occupied the papal chair; therefore we Protestants abhor her and call her the mother of harlots; we have come out of her and have renounced her and her wickedness. Neither she nor her priests have any authority.”

But the Catholic, on the other hand, maintains that his church and his alone has the authority, which Protestant Christendom declares she has lost. And here a question arises in my mind, for as the Protestant churches say that the Catholic Church is the mother of harlots, I turn to the mother and ask who and where are her daughters. Is Lutheranism a daughter of hers? Is Calvinism a daughter of hers? Is the Church of England, founded by Henry VIII., a daughter of hers? If they are not, where are her daughters? Where shall we look for them, if not in the midst of the Protestant churches? If I go to the Episcopalians and ask them for their authority, what reply do they give me? “We exercise that which has come down to us from the Catholic Church. We came out of that church because of her impurity, but we brought with us authority to build another church, and ours is the Church of God.

But, says the Catholic Church, “We have severed you from us;” and I, as a Latter-day Saint, say to the Episcopalians: If the Catholic Church had authority to give you the priesthood, and you derived it by imposition of hands from the Catholic clergy, then it had power to deprive you of that authority; if it had power to bestow authority it had power to withdraw that authority; and the

Catholic Church did excommunicate Henry VIII., Latimer, Cranmer, and all who took part in that defection, and branded them as apostates, and, if they had any authority, deprived them of all they possessed. The same is true of the Lutheran and Calvinist churches, and all others who descended from her.

But there is another view to be taken of this matter. Jesus said to his Apostles: "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; and these signs shall follow them that believe: In my name they shall cast out devils," &c.

Now, my Protestant brethren, if you take one part of this commission, why not take the whole of it? You say that by virtue of this authority which Jesus gave unto his Apostles, you go forth and preach the Gospel; but if you take this part of the commission, why not take the whole, and have the signs following them that believe your teachings, and have devils cast out, the sick healed, &c.

In asking these questions I do not wish to be harsh or to reflect on any sect, but only, in honesty, to place the truth before you from my standpoint. Say the so-called Christians, in answer to the above questions: "We do not believe in these things; this power has been withheld, it was only bestowed in the Apostolic age, and was necessary then for the establishment of the Gospel."

If that is so, where do you find authority for making the assertion? If you take part of this commission given by Christ to his Apostles, what right have you to reject the remainder? Why not reject the whole? I say that, by a parity of reasoning, if you take a part you ought to take the whole. You cannot consistently take

one portion of Scripture and say, "This applies to me, or is mine, and I have a right to act by the authority it confers;" and then to say of the other, "I dismiss it, and want nothing to do with it." That is mutilating the word of God, and wherever you find men who have authority from God to act in his name, you will find these gifts and blessings attending their administrations, just as in ancient days.

Suppose a descendant of John Adams, the first minister of this government to the Court of St. James, should find an old document that had been given to him by the Continental Congress authorising him to go and act as its minister. He reads this document in which his ancestor's name is mentioned and in which he is duly empowered to act as ambassador for the United States, and he says, "Here is a document, I have it, the original that was given to my great ancestor. I do not see why I should not go and act as ambassador. This document was not given to me, it is true, but I want to act in this capacity." He goes across the water, travels to London, goes to Court, and presents his document and says, "I am empowered to act. I am sent over by the United States as ambassador to the Court of Great Britain." "Where is your commission?" "Here." "Why, this is an old document, it was given to John Adams. Is that your name, and are you the man?" "Oh no, I am not the man, but I am a descendant of his." This would be just as consistent as for a minister of religion in this day to claim authority because he has a record of the commission which Jesus gave to his disciples. If one case is consistent, so is the other; if one is not, then the other is not.

My brethren, sisters and friends, you now, probably, begin to see the

reasons why the Latter-day Saints claim that God has *restored* the authority and the everlasting priesthood; you now, probably, begin to see some reasons why God should send his holy angels from heaven to earth again.

“But,” says one, “I thought there were going to be no more angels, prophecies or revelations. I have been taught that the canon of Scripture was full, and that it was not necessary for God to speak again to man on the earth.

Oh, this delusive idea! This damnable doctrine which has been preached until Christendom is completely filled with unbelief, so that the man who believes in revelation and that there is a necessity for it is set down as one who is unworthy the society of his fellows! Oh, the dreadful effects which have followed the proclamation of this fallacy for so long a period! What are the effects, resulting from it, that we see to-day? Christendom rent asunder, divided into sects and parties, the name of Jesus derided and sneered at, and the pure Gospel lost because of the propagation, for centuries, by so-called Christian ministers, of the soul-destroying and damnable heresy that God cannot or will not speak to man again from the heavens; that God will not reveal his will, send his angels, or exercise his power in the affairs of earth as much as he did in ancient days. Look at the effects of this! Travel in all our cities of the Atlantic and Pacific, and what do you see? Men and women professing to be followers of Jesus Christ, and yet all divided and split asunder, and quarrelling and contending—even members of the same church divided asunder. The Methodist Church North, and the Methodist Church South; the Presbyterian Church North, and the Presbyterian Church

South; the Baptist Church North, and the Baptist Church South, and thus the religious world is divided and split asunder, and there is no authority to say what is truth or who shall proclaim it; there are none to say in the midst of the people, “Thus saith the Lord,” or “Here is the path, walk ye in it;” and if a man comes forward claiming that he has this authority he is met with the accusations:

“You are deluded, you are an impostor, you preach false doctrine, we will have none of your teaching. Men who believe in prophesy and revelation are liable to be deceived, and we are afraid of you, we do not know but you will deceive us. Jesus said there should be false prophets, we believe you are one of them.”

And thus they fortify and encase themselves in their unbelief and reject the word of God, and if Paul or Peter were to rise from the dead, and go amongst them and proclaim the principles they taught anciently, they would close their churches and chapels, and would say, “We will have none of you, you will deceive us, you are one of the false prophets spoken of,” forgetting that, if there are false prophets, there will, in all probability, also be true ones; and that it would be inconsistent to talk about false prophets if there were no true ones. There never is a counterfeit, bogus or imitation without a true one to copy after! Can you wonder, brethren and sisters, that the world is in the condition that it is, when unbelief has been handed down for generations, until it permeates the minds of all, both priest and people, even the children learn it in the Sunday schools, until every fibre of their minds becomes indoctrinated with the idea? The present condition of the Christian world is not to be wondered at, the wonder is that belief and faith

exist to the extent they do. There are a few things more I would like to say in connection with this subject while I am upon it. One is that a perusal of the Scriptures will clear up one point in our minds respecting the principle of revelation and communication between God and man. There is not a servant of God of whom we have any account, from Genesis to Revelations, who did not receive revelation. Can any person point out a man who was one of God's servants, of whom we have any account in the Scriptures, that did not receive revelation? Not one. It may be said, and is argued, "Why is it, if it be God's will that man should have revelation from him, that the world has been so long without it?" This is very easily explained. You recollect that Jesus, on one occasion, went into a certain place, and it is said concerning him that he could not do many mighty works there because of the people's unbelief. Unbelief, therefore, has a tendency to prevent the communication of God's will to man by closing the channel of communication. And another very good reason is that when men were on the earth who did have these communications they were not allowed to live. Every such man was hunted and persecuted, and his life was sought after until there was not one left who had the power, authority and great gift and blessing to say to the people, "Thus saith the Lord;" and revelation and the spirit of revelation were withdrawn from man, and the whole earth fell into unbelief and darkness, and gross darkness prevailed over the hearts of the people. It is a very excellent reason why revelation should cease when the earth was drenched with the blood of Heaven's messengers, and that blood was crying for vengeance on those who had slain them.

But there was a time predicted by the Prophets—John saw it, and has said in his revelations, "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.'" Now the testimony of the Latter-day Saints is that God has sent this angel, and has actually restored the Holy Priesthood—that authority which was held by the Apostles and Jesus in ancient days, and by Joseph Smith, an humble, unlearned, but God-fearing boy, in our day. Joseph sought the Lord diligently and earnestly to know which was the right way; his mind was distracted by the various claims set forth by one sect and another, and he was determined to seek unto the Lord for wisdom, for he had read in the Epistle of James, that if any lacked wisdom and would ask of God, he would give liberally and upbraid not. He did so, and the Lord communicated to him that in his own time he would establish his Church on the earth. He also told him not to join any of the churches then in existence, for all had departed from the right way. Eventually he was ordained; but in the first place, anxious to be baptized, he sought the Lord to know in what way he should obtain the ordinance of baptism, and the Lord sent an angel—John the Baptist, him who held this authority in ancient days and who baptized Jesus, and he laid his hands on the head of Joseph Smith and Oliver Cowdery, and ordained them to this authority. "Well," says one, "I cannot believe this; if they could have got it from Peter Waldo, from the Catholic Church or the Baptist Church, I might have believed it;

but to think that an angel came, shocks me, and it is more than I can believe. It is fanatical, and none but fanatics believe angels come to earth; there is deception in the idea."

Oh, foolish generation! How could the power of God be restored from heaven, how could the world be united again, how could men be brought into one fold, and how could these dissensions and divisions be healed and removed unless God exerted his power? When the Lord does exercise power it is in his own way. If he chooses to send an angel, he will do so, and will not ask you or me whether we will accept and are suited with it or not. He sent an angel on this occasion to restore to earth the authority to baptize for the remission of sins, and that messenger laid his hands on the heads of Joseph and Oliver and gave them that authority, and they commenced to baptize.

But there was the authority to baptize with the Holy Ghost, or laying on of the hands for the reception of the Holy Ghost, yet remaining to be restored. All of you who are familiar with the experience of Philip who baptized the eunuch, and who went to Samaria and preached the Gospel, know that we have no account of him laying on hands for the Holy Ghost. When the Apostles at Jerusalem heard that the Samaritans had been baptized by Philip, they sent two of their number to lay on hands for the reception of the Holy Ghost. These two had authority to baptize, and they also had authority to lay on hands; and when they came to Samaria they laid hands on the baptized believers, and they received the Holy Ghost, and they spake with tongues and prophecied. Philip had the same authority as John had—namely, the authority to baptize; but it appears from the record that he had not authority to lay on hands.

This was the position of Joseph Smith and Oliver Cowdery after having been ordained to this priesthood. They had authority to baptize, but there was something still lacking. They were men who would not run before they were sent; they would not claim authority that had not been bestowed upon them. They waited the good pleasure of the Lord and he sent to them Peter, James and John. You recollect that Jesus, on one occasion, asked Peter whom men said he, the Son of Man, was. They said some said one thing and some another. Then said Jesus to them, "But whom say ye that I am?" and Peter said, "Thou art the Christ, the Son of the living God." Jesus replied, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." That is, he had not received that knowledge from man, but from God; and said Jesus, "Thou art Peter, and upon this rock I will build my Church." What rock? "Oh," says the Catholic, "upon Peter, he was a rock, and the Church was built upon him." "No," say the Protestants, "not upon Peter, but upon Jesus." "Now," says Jesus, "upon this rock." What rock? The rock of revelation—the principle upon which he was talking. He had spoken to Peter and told him that flesh and blood had not imparted to him certain knowledge which he possessed, but "my Father which is in heaven; and upon this rock will I build my Church, and the gates of hell shall not prevail against it." They never can prevail against a Church built on the rock of revelation. "Upon this rock will I build my Church, and I will give unto thee, Peter, the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

Now this Peter, who held this authority when it was withdrawn from the earth, still held it as an angel in the presence of God. What messengers better adapted to the exigencies of the case than Peter, with his two associates, James and John, to come and lay hands upon Joseph Smith and ordain him to the authority to preach the Gospel and to lay on hands for the reception of the Holy Ghost?" It is the exercise of this authority, thus bestowed, which has gained the thousands from the various nations of the earth that people these mountain valleys! It is this authority which has enabled the Elders of this Church to traverse remote continents and islands of the sea without purse or scrip, and, in the name of Jesus Christ, proclaim his Gospel in its ancient simplicity, God confirming the word by signs following—the very same work and the very same results that followed the preaching of it in the days of Peter and his fellow Apostles.

How very singular, is it not, that Joseph Smith should have claimed to receive the authority from John the Baptist! How very singular that he should claim authority from the ordination of Peter, James and John—that is, if it were not true! How very singular! And then, to add to the singularity of the whole case and to the remarkable features of it, to think that the Elders of this Church have accomplished a work precisely similar in many respects to that which the ancient Apostles accomplished! Wherever they went and the people received their testimony they were of one heart and mind. And has it not been so in our day? We find in this Territory men representing nearly every country. They have come here by thousands from remote continents and isles of the sea, and they are united, not so much as they should be, or as they will be; but still there is amongst

them a remarkable amount of union, peace, love, and goodwill, and an absence of litigation, drunkenness, theft, and the evils and vices that prevail in the world. The people are united, and from every hamlet, and every habitation over all this extended country, from north to south, their united prayers ascend morning, noon and night to God, to bless his servants and to bear off the Holy Priesthood and Apostleship. Yes, in all this land, and throughout the earth wherever the servants of God have gone, these same principles prevail and are observed by those who have received their testimony. The Saints are united; they sustain the authority which God has restored; for be it known there is an authority now on the earth by which men can declare to the people, "Thus saith the Lord," just as we might suppose a servant of God would do anciently.

Do I believe that Joseph Smith was a prophet because it was told to me in my childhood? Do I believe that Brigham Young is an Apostle and prophet because it has been told to me? Partly, but more from the fact that God has borne testimony to me by the revelations of the Holy Spirit; and I have grown in the belief and knowledge, and I know that Joseph was a prophet; I know that he was ordained of God; I know that he had the authority which he professed to have, and that it is in the Church; and I know, too, that the same signs follow the believers as did anciently, and the Church will grow and increase and spread abroad. It is on this account, my brethren and sisters and friends, that we are so hated, for the adversary knows it, and hence this persecution which seems so causeless.

May God bless us, help us to keep his commandments, to discern the truth, and to cleave to it all our days, in the name of Jesus. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, JUNE 18, 1871.

(Reported by David W. Evans.)

THE DAY OF PENTECOST—THE GIFTS OF THE SPIRIT—CORNELIUS.

Let me call the attention of this congregation to a portion of the Word of God contained in the 46th and 47th verses of the last chapter of the Gospel according to St. Luke—

“And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day.

“And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.”

These are the words of our Savior to his disciples after his resurrection, and just before he was received up into heaven. The Apostles who heard these words had gone forth among the Jewish nation and preached in their numerous cities, towns and villages the Gospel of the kingdom, declaring that the kingdom of heaven was at hand. They had gone forth crying repentance in the midst of the people, and had pointed them to Jesus as the Messiah, and now, after the resurrection, when Christ, in fulfillment of the prophets, had been sacrificed for the sins of the world, a new commission seems to have been given them. Jesus said unto them, “Go ye into all the world and preach the Gospel to every creature;” and in another place—the last chapter of Matthew, the commission reads: “Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the

Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo I am with you always, even unto the end of the world.”

These Apostles received a divine commission to preach the Gospel of the Son of God to every people under the whole heavens, first to the inhabitants of Judea and Jerusalem. They were to commence there to fulfill this great commission; they were not permitted to go forth and begin the great proclamation, to open the door of the kingdom in all its fullness and glory, until qualified; but were commanded to tarry, as it is recorded by one of the evangelists, at Jerusalem until they were endowed with power from on high. Then they were to go forth to all the world and proclaim repentance and remission of sins, the Gospel of the Lord Jesus in its fullness, Jerusalem was to be the tarrying point, until then.

We accordingly find, as is recorded in the first and second chapters of the Acts of the Apostles, that they did tarry in that city, waiting for the power that was needful to enable them to carry out the commission which had been given to them. They could not fulfill the duties of that great mission without power from the heavens; they needed something more than human power; they needed that Spirit from on high which was

promised them just before the crucifixion of Christ. Said he, "It is expedient for me that I go to the Father for your sakes, for if I go not to the Father the Comforter will not come; but if I go to the Father I will send him unto you." Without this Comforter it was impossible for them to accomplish the duties of that great and solemn commission that was given them by our Lord himself. They needed the Comforter for various purposes. Jesus had told them that it should take the things of the Father and show them unto them; and that it should lead them into all truth and show them things to come. That is, it should make prophets and revelators of them, and inspire them to deliver the word of God to the inhabitants of the earth. Without this they could not magnify and honor the office of the Apostleship, which was the ministry to which they had been ordained. They needed the spirit of revelation, they needed power to commune with the heavenly hosts, with God the Father and with his Son Jesus Christ, that they might be able to impart their will to the inhabitants of the earth, according to the heed and diligence which mankind might be disposed to give unto them.

On the Day of Pentecost, a great feast which had been observed by the Jewish nation for many generations, there were gathered at Jerusalem, not only the Twelve Apostles, but also all the disciples of Jesus who had not apostatized, to the number of about a hundred and twenty souls—those of the ministry, the Seventies as well as the Twelve. They were gathered together in one place, in an upper room of the Temple; and they were engaged in fervent prayer and supplication before the Lord. What for? For the endowments and qualifications necessary to assist them in the work

of the ministry. While they were thus assembled, praying and exercising faith with one accord, in the Lord and in his promises, they heard a sound as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared to them cloven tongues like as of fire, and it sat upon each of them—that is, upon the hundred and twenty souls that were present, and they were filled with the Spirit of God, baptized with the Comforter, with the Holy Ghost and with fire; they were immersed in it, really baptized by immersion.

After having received the Holy Ghost or Comforter it immediately began to make manifest a supernatural power upon those men of God. They were unlearned men, most of them, or most of the principal ones, at any rate, were unlearned; they had been engaged, as we heard this forenoon, at the business of fishing, and no doubt had lacked the opportunities for the acquisition of learning which many of the scribes, pharisees, high priests and religious people of that day enjoyed. The Apostles and disciples of the Lord Jesus were not doctors of law and divinity, they had not been educated and qualified for the ministry in any theological school, seminary or university, but they received the Spirit of God, which manifested unto them the will of Heaven, and though they understood only their mother tongue, the power of the Spirit bestowed upon them enabled them to speak in the various languages and tongues of the earth, and to declare the things of God therein on that occasion.

There was then assembled a very great company of Jews, also proselytes, who had come from the surrounding nations to Jerusalem to keep the feast of Pentecost, according to their usual custom, and they heard of the marvellous work that was

transpiring in the midst of this little company, and they heard unlearned men declaring, in the several tongues in which they were born, the wonderful works of God. This was marvellous; it was not the result of human power, but it was by the operation of the Holy Ghost. However, in that large congregation there were some who were disposed to accuse the disciples of folly. The followers of Jesus did not belong to the popular orders of the day. They were not high priests; they did not belong to the learned scribes or pharisees, but it was known that, as a general thing, they were illiterate men, and when the people saw this extraordinary manifestation of the power of God through them many ascribed it to the effects of new wine; said they, "It cannot be anything else," and they accused them of being actuated on that occasion with the spirit of intoxication or drunkenness. But Peter, with the Eleven, stood up in the midst of the thousands there assembled, and opened the proclamation of the Gospel at Jerusalem according to the commission they had received, and what we wish to understand this afternoon is how, or in what manner, did he preach on that occasion? In other words, what was the plan of salvation he declared to the thousands of the children of men then gathered together? If we can find this out, we can ascertain what the Gospel is.

When they were accused of being under the influence of new wine, Peter, holding the keys of the kingdom, stood up and said, "This is not the effect of new wine, as ye suppose;" and as an argument to prove that they were not intoxicated he informed them that it was only the third hour of the day. In those days, probably, people did not get drunk at all hours, as they do in these, and according to

the custom then, the third hour was too soon. Well, if the effects now made manifest to the people are not the results of drinking new wine, to what do you ascribe them? Said Peter, "This is that which was spoken of by the Prophet Joel, who says, 'And it shall come to pass in the last days, saith God, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophecy; your old men shall dream dreams, your young men shall see visions, and upon my servants and handmaidens will I pour out of my Spirit, in those days, and they shall prophecy; and I will show wonders in the heavens above, and signs in the earth beneath, blood and fire and vapour of smoke; the sun shall be darkened and the moon shall be turned into blood, before the great and notable day of the Lord shall come.'" Here, then, was a prophecy repeated by the Apostle Peter to prove what was the cause of the effects manifested on that occasion.

There is one thing in relation to this quotation from the prophecies of Joel to which I wish to call your special attention. Peter did not say, this is the fulfillment of Joel's prophecy, for we all know that it was not then fulfilled. The Spirit was not poured out upon all flesh; all men and women were not made prophets on that occasion, consequently the prophecy was not fulfilled. Peter said, "These cloven tongues of fire, and this Spirit that has been poured out upon these hundred and twenty individuals is the same Spirit which Joel said should be poured out in the last days upon all flesh." That promise, down to the nineteenth century, has never been fulfilled; the Spirit has never yet been poured out upon all flesh, making all men and women living, prophets, seers, revelators, &c. The work was begun on the day of Pentecost; but

the sun was not darkened on that occasion, nor the moon turned into blood; the signs that were to precede the second coming of the Son of God were not then shown forth, and consequently the prophecy was not fulfilled. It yet remains to be fulfilled. I would like to ask what are we going to do with the whole Christian world, which declare that there are to be no more prophets, revelators or inspired men, when the word of the Lord through Joel says all flesh are to become prophets—that is, all who are spared on the earth, for there will be a tremendous destruction before that is fulfilled? The wicked will be swept from the earth, and all who remain will become revelators, prophets and inspired men, getting visions and revelations and foretelling the future. What shall we do with the sayings that have gone forth and been inculcated and promulgated by numerous sects and parties, that the day of visions, revelations and prophecies has passed? But we will pass on.

After having quoted this prophecy, to show that the Spirit that man should receive under the Gospel dispensation was to give them revelation and prophecy, and to show that the Spirit then being poured out was that spoken of by Joel, the Apostle refers to what David the psalmist said about Jesus, and about his sufferings, death and resurrection; and having quoted what the prophets—witnesses that were dead, had to say about the Holy One, they, as living persons, the oracles of God then in the midst of the people, bore witness that Jesus was the very Christ, and that the Jews had put to death the Holy One; these combined testimonies convinced many that Jesus was indeed the Messiah. This was not a popular doctrine in those days, as it is now. There are millions

at the present day with whom it is popular to believe in Christ; they do so traditionally, and because it is customary in the nations where they were born; they believe it because they have had millions of copies of the word of God published in their midst, and spread broadcast over the nations of Christendom. But in those days very few believed it, the very great majority of the people believed him to be a wicked impostor, and regarded him as the offscouring of all things, the friend of publicans and sinners; and they said that he cast out devils by the power of Beelzebub; they called him a Sabbath-breaker, a wicked man, and so on; and the most religious people of those days were his greatest persecutors, and as they had influence over the rest it was very unpopular indeed to believe that he was the true Messiah. But the arguments brought forth in the first Christian sermon after the resurrection of Christ were sufficient to send conviction into the hearts of many thousands of people. They believed or professed to believe in their ancient prophets, and when they were quoted in relation to Jesus, and the testimony of living witnesses was borne they cried out, in the anguish of their hearts, "Men and brethren, what shall we do?" As much as to say, we see that our nation has crucified Jesus, the Christ; we thought he was an impostor and that he ought to die, but now we are convinced that he is the Holy One, and that he has indeed risen from the dead; and is there any salvation for our nation, seeing that it has put Jesus to death? These were the feelings of sincere, sin-convicted persons on that occasion, and they cried, "Men and brethren, what shall we do?"

I sometimes think that if they had lived in our day they would have had so many ways pointed out to obtain

the forgiveness of their sins that they would not have known which way to turn, and perhaps would not have had much confidence in what was said to them on the subject. But these men, being under the influence of the Comforter, the Holy Ghost, knew precisely what these convicted sinners should do in order to obtain the pardon of their sins. Now mark the answer, and see if it agree with the ways taught by the Christian sects. Peter said unto these inquiring souls, who believed and were pricked in their hearts, for belief comes before repentance, for a person who did not believe would not repent. Peter said, "Repent." What more? Come to the mourner's bench?" Oh no, that is not written there. Come here to the "mercy seat, and be prayed for?" Oh no, nothing of that kind was said. Then what else were they to do besides repent? Said Peter, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of your sins, and you shall receive the Holy Ghost." What do you mean, Peter, by the Holy Ghost? Do you mean that same Holy Spirit—the Comforter that you have just received, and that has rested upon the hundred and twenty individuals who are followers of Christ? Yes, for he had just told them that it was the effects of the Holy Spirit which they had been witnessing, and they, no doubt, felt anxious to receive the same, for the Holy Spirit was that which would enable them to prophecy, see visions, dream dreams, and guide them into all truth, reveal unto them the things of the Father, and show them things to come, hence it was a Spirit greatly to be desired, and they wished to know how they might obtain it; and here was the path. It is very plain and very simple. Can it be wondered at, then, that so few in Salt Lake

City wanted to go to the "Mourner's bench," at the Methodist camp meeting, after having heard and obeyed these principles? No. They have heard these principles for years and years, and having tested them, the fables of sectarianism possess no charms for them.

Seeing then that the pardon of sins is what the penitent soul desires, how is he to obtain it? By being baptized. What? Do you mean to say that sinners can obtain pardon by being baptized in water? "What effect," inquires one, "has water in washing away sins?" It would have no effect whatever if God had instituted some other way; but, seeing that he has not, but has commanded sinners, first, to believe that Jesus is the Christ; second, to repent of their sins; and third, to be baptized for the remission of their sins in his name, that is the right way; and though the water, independent of the blood and atonement of Christ and the commandment of God, has no efficacy whatever to wash away sins, yet it has great power because of these things, for the man that complies with this ordinance witnesses to God that he believes in Jesus and his Gospel and is willing to comply with its requirements. But if men should say, "There is no efficacy in water, and we will take some other way to obtain the pardon of our sins; the water is only to answer a good conscience towards God, and is not particularly essential," do you think they would obtain the pardon of their sins, after hearing the Gospel preached in its purity and fullness by a man having authority from God? They might pray until they were as old as Methusaleh, "Lord pardon, forgive and blot out our sins," but do you think the Lord would hear them? Not at all. Why not? "Is it not written," says a person of this class, "that the Lord

is more willing to give his Holy Spirit to them that ask him than earthly parents are to give good gifts to their children?" Yes, but it must be remembered that this is written of those who have believed, repented, and obeyed the Gospel; it was not written concerning unbelievers and the disobedient. When they have once believed in Jesus Christ and have been baptized for the remission of their sins, they can call upon God in all confidence and he is more willing to give his Holy Spirit unto them than earthly parents are to give good gifts unto their children, and you know how willing they are to do that, for they like to see their children joyful and happy. So it is with our Heavenly Father. He likes to see his children who have repented and obeyed his Gospel joyful and happy, and he is willing to give good gifts unto them; but he never can to those who do not keep his commandments. They may pray until they are grey-headed and they are about to fall into their graves and their sins would not be pardoned.

But again. Peter informs the inquiring believers on the Day of Pentecost that if they would repent and be baptized they should not only receive the remission of their sins, but they should also receive the Holy Ghost. Was this promise only to the people then present? No, for if we read the next verse we find that "the promise is to you and to your children, and to all that are afar off, even to as many as the Lord our God shall call." Is not that promise universal—to every people, nation, kindred and tongue, Jew and Gentile, bond and free? Yes, the promise is to all the Lord our God shall call; not only to the three thousand baptized on that occasion, but to all afar off. Does not that scope in all languages, nations, kindred and ton-

gues? Yes. What! shall they all receive the Holy Ghost? Yes, if they will comply with these conditions. Shall they all be pardoned if they will repent and be baptized in the name of Jesus for the remission of their sins? Yes. Now, what effect would that vast multitude expect to follow the reception of the Holy Ghost by them? Supposing this congregation had been present eighteen centuries ago at Jerusalem at the first Gospel sermon preached after the ascension of Christ, and that, in the anguish of your hearts you had inquired what you must do to receive the pardon of your sins and how you could obtain the Holy Ghost, and what effects that Holy Ghost would have had upon you, would you not have expected to receive something precisely similar to what the hundred and twenty had received upon whom it was poured out? Could you have expected anything else? No. But it is very different with the Christian sects to-day; they think the Holy Ghost will perform everything ascribed to it except the supernatural powers and effects; but when it comes to revelation, prophecy, dreaming dreams, foretelling future events, casting out devils, healing the sick, discerning of spirits, speaking in and interpreting other languages and tongues, they boldly declare, as I heard in my boyhood, and again during the past week, that these wonderful and miraculous gifts were only intended for that day and age of the world. All the other effects are to continue, but they are to cease. The Spirit is to purify, sanctify, justify, to give love, joy, peace, long-suffering, patience, hope, and all these great and glorious effects that are promised in the word of God; but when it comes to these other effects, they are all to be done away. By whom? By Christendom, by those professing to be the teachers

and leaders of the people. By what authority do they do these things away? Can they find within the lids of this Holy Bible, from beginning to end, that a period should ever arrive, so long as there was one soul on the earth to be saved or pardoned of its sins, that these miraculous effects should cease. No, they have taken this responsibility upon themselves, and it is a very fearful responsibility indeed to say that they are done away. I would not dare to do it, I should be afraid of fulfilling that prophecy delivered by Paul, when he says that, "In the last days perilous times shall come; men shall be lovers of their own selves, proud, boasters, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, incontinent, despisers of those that are good, traitors, heady, high-minded, having a form of godliness, but denying the power thereof." I do not want to come under the declaration of Paul; I do not want to be numbered with those who fulfil this prediction that he uttered about the people of the latter days. He was not speaking altogether of the wicked world that made no profession of religion. He was not referring to atheists and deists, and those who did not profess Christianity; but of professed religionists, people who profess to believe in the Bible and in Jesus, having the form of godliness, but denying the power thereof.

If you can tell me any way by which the power of godliness can be more effectually denied than to do away the effects of the Holy Spirit as they were manifested on the Day of Pentecost and in all the Christian churches so long as there were any on the earth; I say if there is any more effectual way of denying the power of godliness than to do away with this power and say it is not

necessary, I do not comprehend it. I, myself, should not know how to deny the power of godliness any more effectually than to say these things were done away. And yet when I was a youth, before I was nineteen years of age, I used to attend Methodist meetings mostly, though I never joined any society; and I heard these ideas advanced from their pulpits; there was to be no such thing as healing the sick in the name of Jesus; no such thing as foretelling future events; no such thing as obtaining new revelation, for the canon of Scripture was closed; no such thing as receiving the gift of discerning of spirits, or beholding angels and ministering spirits; no such thing as speaking in other tongues or languages by the Spirit of God. I heard all these things preached then, and I heard them again last week at the Methodist camp meeting here in this city. I did not know but spiritualism, so-called, had made a change in the world during the last forty-one years; but I find that the same old story still exists as in the days of my youth. They still cry, "All these things are done away, they are not necessary in this age of the Christian world."

Who told you they were not necessary? Has God spoken anew and told you that revelation had ceased to exist? Why, no, that would be a contradiction in terms, that would be a new revelation, if he had spoken anew. How did you find out, then, that they were not necessary? I cannot find it in the Scriptures, indeed I find directly to the contrary—that they are necessary; and here let me quote a passage that was quoted this forenoon, in the 4th chapter of Ephesians. Speaking of the gifts that Jesus gave, the Apostle says when he ascended up on high he led captivity captive and gave

gifts unto men. I have already repeated the gifts he did give through the inspiration and power of the Holy Ghost, that was made manifest upon those who obeyed the Gospel. He gave, says the Apostle in this fourth chapter, some apostles, some prophets, some evangelists, pastors and teachers, besides all these other miraculous gifts I have named.

Now let us see if we can ascertain from the following verses how long these gifts were to continue in the Christian Church. That will settle the question. They were given, said he, for the perfecting of the Saints. Before we proceed to the other reasons for which they were given, let us examine this first for a moment: "They were given for the perfecting of the Saints." I have heard Christian ministers, that ought to know better, misleading the world and their congregations, by declaring that these gifts were given to convince the world of mankind who were unbelievers in ancient days, and to establish Christianity in the earth, and the latter once done on a firm foundation, they were no longer needed.

We will now see what Paul says. "They were given for the perfecting of the Saints." Indeed! are there Saints in these days in New York, in the New England States, in the Southern and in the Northern States, in Great Britain and in the nations of Europe, and among all the nations of what is termed modern Christendom? "Oh, yes," says one, "we have over two hundred millions of Christians among all these nations." Indeed, then you have these gifts, I suppose; for remember they were given for the perfecting of the Saints. Do you mean to tell me that there are Saints, and they have all become perfect? "Oh, no," says one, "we do not pretend to say that the Roman Catholic, the Greek Church, and all

the various denominations of the Protestant Churches have become perfect yet." Very well, these gifts were given for the perfecting of the Saints, and if you are Saints where are your gifts? for does it not follow that if you have no gifts you are either perfect Saints or not Saints at all? for if you are not perfect Saints these gifts must be among you. Do you know any way to perfect Saints independent of these gifts? I do not. If the Bible has taught any other way I have never happened to find it. I know of no way in which Saints can be perfected without inspired Apostles and prophets and the gifts here named. But see the inconsistency I am now about to point out! Here are five gifts named that Jesus gave when he ascended up on high. The first one is an Apostle, the second is a prophet; then come evangelists, pastors and teachers; and we might go on and enumerate eight or ten more gifts that were given. Now, why split these verses in two? I ask all Christendom why do they separate these verses in two, and say, "We will believe that pastors and teachers and evangelists are necessary in all ages of Christendom to perfect the Saints, but when it comes to the other two gifts—Apostles and prophets, they are not necessary?" Why? Because it involves a miraculous power. An Apostle must have revelation and the power of inspiration to get more Scripture; and if this were allowed it would overturn their creeds, and the power of godliness would again be upon the earth, and the Christian sects cannot bear the idea that there should be any such thing as the power of revelation or vision, or the power to understand the future; no, that is all done away. Has Jesus told you to make this separation in the gifts, to retain some of them and say the others

are done away? Is there any more right, in the nineteenth century, than of a preceding period, for the head, in the human body, to say to the hand, "I have no need of thee?" No, the hand is just as necessary now as in the first century of the Christian era; hence evangelists, pastors and teachers, which are still believed in as being necessary to perfect the Saints, have no right to say to the Apostle or the prophet, "We have no need of thee in the Church."

But the gifts of the Spirit were not only given for the perfecting of the Saints; there was another object in view—they were for the work of the ministry. Now I presume that the two hundred millions of Christians will not pretend to deny that the work of the ministry is needed; and if the work of the ministry is needed then are inspired Apostles and prophets needed, for they were given for the work of the ministry as well as to perfect the Saints; so long, therefore, as the work of the ministry is needed there should be inspired prophets and Apostles on the earth.

A third object for which they were given was the edifying of the body of Christ. Now I really believe that the body of Christ, if it can be found on the earth, needs edifying, unless its members have come to that perfect day that is spoken of in the 13th chapter of Paul's first epistle to the Corinthians. Let me refer to that chapter, for it furnishes an additional proof that these gifts were to continue in the true Church; not, of course, among apostate Christendom, among those who have no authority. Speaking of charity, the Apostle says—

"Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

"For we know in part, and we prophesy in part.

"But when that which is perfect is come, then that which is in part shall be done away.

"When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

"For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known."

Now, here is proof positive; this shows how long these spiritual gifts would be needed. Now we know in part and prophecy in part, but when that which is perfect is come that which is in part shall be done away. As much as to say that while the Church remains in this mortal state we are but children in Christ Jesus. Here we only know in part and prophecy in part; we speak in tongues, and so on; but when that which is perfect is come that which is in part shall be done away. Now can any one tell me whether that day of perfection has come for the Church or not? If it has, these gifts should be done away; but if not, they should still remain. Can we find any clue in the words I have quoted to the nature of the period when the Saints shall come to perfection! Yes. Here in this life, we only know in part, we prophecy in part, but when that which is perfect is come then that which is in part shall be done away. Now we see through a glass darkly, that is while the Church is in this mortal state; but when that which is perfect is come we shall see face to face. This shows that we shall be in our immortal state before these gifts are done away—I mean in the true Church, of course they will not be in false churches; but in the true Church they will always exist, until we know

even as we are known; when we come into the presence of the Almighty, when the veil is rent asunder, and we look upon the face of God the Father and his Son Jesus Christ. We shall not know in part in that day, nor prophecy in part; neither shall we heal the sick there; there will be no gift of healing needed, for there will be no one to be healed. Neither shall we speak in tongues then; tongues will cease; for the Lord will turn unto his people a pure language. They will have the language of angels, the language of God the Father, and will all understand one another and will have no need of the gift of tongues.

Here, then, are evidences that the Christian world cannot get rid of; here are testimonies that condemn the whole of them; not only those of this generation, but all who have lived during seventeen centuries that are passed who have had the wickedness in their hearts to say, "The power of godliness is not needed in our day," and that the canon of Scripture is closed, and there must be no more prophets to receive new Scripture.

The gifts which I have been describing are the effects of the Holy Ghost. Now we hear almost every society praying the Lord to send the Holy Ghost. Their cry is, "Let the Holy Ghost come down upon us now; let it be with us this very moment; let us have its influence and enjoy its operations now." But they know nothing about it; they have never received the Holy Ghost, neither can they until they comply with the Gospel ordinances—repent of their sins and be baptized for their remission. "But," says one, "do not you remember good old Cornelius? was he baptized?" No, he received the Holy Ghost before baptism. But had he any promise of it before? No. The Lord, on that occasion, had

a special object in view, which is named in the history of the transaction. Cornelius seems to have been the first Gentile, whom the Apostle Peter, in opening the door of the Gospel to the Gentiles, was commanded to visit. The Jewish nation was exceedingly prejudiced against the Gentiles. Peter happened to have six proselytes from the Jewish nation with him on that occasion. Oh, how bitter they were against the Gentiles! They thought the Gentiles had no part or lot in the matter; and notwithstanding the commission that the Lord had given to the Apostles he had to work a miracle to convince Peter, so strong were the prejudices of the Jews that the Holy Ghost and the Gospel blessings were not for the Gentiles. You recollect Peter's vision, in which the Lord let down a sheet by the four corners, full of all manner of beasts, clean and unclean, and Peter being commanded to arise, slay and eat; and his not being willing to do it because it was contrary to the law of Moses. But he was told that the Lord had cleansed the contents of the sheet, and he was forbidden on that account to call it common or unclean. You recollect that the Lord sent an angel, as he always does when he has a Church on the earth, to a certain man called Cornelius. This man had been praying, he wanted to know how to be saved. The Lord had heard his prayers, and had sent an angel to him, and the angel said to him, "Cornelius, thy prayers are heard, and have come up before the Lord as a memorial. Now send to Joppa for one Simon, whose surname is Peter, and he will tell you words whereby you and your house will be saved." What! Cornelius not in a state of salvation, and he a praying man? No doubt he was in a state of salvation, so far as he understood; but he

was ignorant and did not understand how to get into the celestial kingdom. He knew nothing about the birth of the water and of the Spirit, that we heard about this forenoon, without which no man can enter into the kingdom of God. Yet he had given much alms, and his prayers had come up as a memorial before God, and the Lord had pity on his ignorance and sent an angel to him. But the angel did not see proper to tell him what to do to get into a more full state of conversion; he simply told him to send for Peter—a man of God, promising him that he would tell him how to be saved. Peter, being warned beforehand, by the vision, went down to the house of Cornelius, nothing doubting, taking these six Jewish converts with him, full of all their Jewish prejudices. When Cornelius had given an account of the visit of the angel to him, Peter began to preach Christ and him crucified, and while he was speaking the Holy Ghost fell on Cornelius and his household, and they spake with tongues and magnified God.

Do you suppose that the Holy Spirit could have been retained by Cornelius supposing he had refused to obey the ordinances of the Gospel? No, it was only given as a witness and testimony to convince the Jewish brethren, who were with Peter, that the Gentiles might have salvation as well as the Jews; for when they began to speak in tongues, under the influence of the Holy Ghost, Peter turned to his Jewish brethren, and said, "Who can forbid water that these should not be baptized?" and he commanded them, in the name of the Lord Jesus, to be baptized. What, a command? Yes. Had Peter the right to give that command? Yes; for the angel of the Lord had said to Cornelius, "He shall tell you words whereby you and your house shall be

saved," and his command to them to be baptized was some of his words unto them.

Supposing that Cornelius had said, "Oh, baptism is not essential, it is not among the fundamental principles of salvation; it is one of the non-essential, outward ordinances, etc., and and is of no consequence, I have received the Holy Ghost, I am a Christian, I believe in your words; I have offered my alms to the poor, and they have come up before the Lord; I am good enough, there is no need for me to be baptized," how long would the Holy Ghost have remained with him? Just the moment that he had refused to obey this commandment the Holy Ghost would have fled from him and his house. The only way for him to retain the gift that comes through obedience was to be baptized, though on that occasion it was given without promise, and without baptism. Baptism, recollect, is for the remission of sins, and the Holy Ghost comes afterwards; but on this occasion it was given before it; but he could not have retained it, it would have left him, and he would have been in seven-fold greater darkness than before had he refused to obey the words of this inspired messenger. The Jewish brethren could not forbid water after the manifestation of the power of God on that occasion; their prejudices were done away by a miracle.

Now, because the Lord varied on that one occasion and gave the Holy Ghost before baptism, how many there are who want to do away with baptism, and to seek some other way for those who are convicted and laboring under a feeling of sorrow and mourning for their sins; but there is an ordinance connected with the receiving of the Holy Ghost. If there is an ordinance connected with the baptism of water, so there is in

relation to the higher baptism; and the Lord made his servants, the Apostles, ministers not only of the word, but also of the Spirit. They were able ministers of the Spirit; that is, they had authority to administer the Spirit. They could not do it of themselves; but when God calls a man and gives him authority by revelation and sends him to preach his Gospel, and people listen to that Gospel and are willing to be baptized, that man has the right to baptize them; and if he is ordained to the Apostleship or to those offices that have the power to administer the higher ordinance of the laying on of hands, and he lays hands on, God will acknowledge that ordinance. He will acknowledge baptism by giving remission of sins; and he will acknowledge the laying on of hands by sending from heaven the gift of the Holy Ghost. Indeed, in ancient days, when Paul went to Ephesus he found certain persons there who had been baptized. They thought, no doubt, they were very pious, and perhaps concluded that they were in a state of salvation. They had heard of and received what was called John's baptism, but when Paul asked them if they had received the Holy Ghost since believing they said they had not so much as heard whether there be any Holy Ghost. Then Paul perceived that they had been taught by some impostor—some person who had no authority, who pretended to be preaching John's doctrine, who had told them nothing about the Holy Ghost. John, when he baptized the people, told them there was one coming after him mightier than he who baptized with the Holy Ghost and with fire; but these Ephesians had been taught by some person who had no authority, and who had left out a part of the doctrine of salvation, as preached by

John, just as the Christian sects do at the present day. Paul saw that their baptism was illegal, and he preached unto them Jesus Christ, and when they had heard this they were baptized in the name of the Lord Jesus, and when Paul laid his hands upon them the Holy Ghost fell upon them and they spoke with tongues and prophesied.

Again, when Philip went to the city of Samaria and preached Christ to the people, he had no right to administer the higher ordinances of the laying on of hands; he had not been ordained to the power. He had the right to baptize them in water and he baptized a large number of men and women among them; and when the Apostles who were at Jerusalem heard that Samaria had received the word of God they sent unto them Peter and John, who, when they came down, prayed for them, that they might receive the Holy Ghost, for as yet he was fallen on none of them; and they laid their hands upon them, and they received the Holy Ghost.

Do you not see that this higher blessing of the baptism of fire and of the Holy Ghost comes through the laying on of hands, which is an ordinance just as much as baptism by water, both of which have to be administered by a man called of God, or the Lord will have nothing to do with it.

We have thus pointed out to sinners, this day, how they may be converted. How do you like it? Is it according to Scripture? If it is not reject it; but it is the same doctrine that we have taught for forty-one years in this Church. It is the same doctrine that has been published by the Latter-day Saints throughout the length and breadth of our Union; it is the same doctrine that we have carried to the nations afar off; it is the same doctrine

that the Lord sent an holy angel to deliver to Joseph Smith—a youth, and commanded him to preach, and ordained him to the Apostleship, commanding him, by revelation, to ordain others; it is the same doctrine that tens of thousands have received. Do they receive the promises? Is the Holy Ghost given? If it is, all these gifts are given; and if the Latter-day Saints are not in possession of these gifts, they are not in possession of the Gospel, and are no better off than the Baptists, Methodists or Presbyterians, and we all know they have not the Gospel; we all know they have not the power of God among them. They do not believe in it, they say it is done away. We

all understand this. Well, Latter-day Saints, you are no better if you have not these gifts. But you have had forty-one years' experience, and I think you know whether you have them or not. If you have, blessed are ye; but if you have them not, it is time you waked up and began to hunt around for the Gospel if it can be found on the earth. If you have not these gifts, then the angel has not come with the Gospel according to promise; but if you have, the angel of God has flown through the midst of heaven and committed the everlasting Gospel to the children of men, and you have been the receivers of it. Amen.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, MARCH 20, 1870.

(Reported by David W. Evans.)

THE HOLY SPIRIT—THE KNOWLEDGE BROUGHT BY OBEDIENCE TO THE GOSPEL—THE LABORS OF THE ELDERS.

When we meet together on an occasion like the present our thoughts and reflections vary as much as our countenances. We meet for the avowed purpose of worshipping the Lord and we expect to receive instructions from those who address us. I always consider it a very great privilege to assemble with the Saints of God. We have met to partake of the Sacrament of the Lord's Supper, and we should endeavor to draw away our feelings and affections from

things of time and sense; for in partaking of the Sacrament we not only commemorate the death and sufferings of our Lord and Savior Jesus Christ, but we also shadow forth the time when he will come again and when we shall meet and eat bread with him in the kingdom of God. When we are thus assembled together we may expect to receive guidance and blessings from God, from whom, the Scriptures inform us, every good and perfect gift pro-

ceeds;" and in him, we are also informed, "there is no variableness nor shadow of turning." In our assemblies they who speak and they who hear ought to be under the guidance and direction of the Lord, the Fountain of Light. Of all people under the heavens we, Latter-day Saints, do continually realize the necessity of leaning upon God; for I look upon it that, no matter what intelligence may be communicated, no matter how brilliant the speech and edifying the ideas communicated may be, they will not benefit those who hear unless they are under the guidance and inspiration of the Spirit of God, for the Scriptures say, "The light shineth in the darkness, but the darkness comprehendeth it not." This is precisely the case in our preaching in the world. We go among the wicked, but they do not understand us; they understand not the truth, the light of revelation, nor the power of God. The Elders now going forth into the world are pretty much in the same position as those who went forth in former times on the same mission. It is said of Jesus that "He came to his own, but his own received him not; but as many as did receive him to them gave he power to become the sons of God, even to as many as believed on his name, which were born not of the flesh, nor of the word of man, nor of man, but of God;" born of the Spirit of God, and hence they became new creatures in Christ Jesus. Having partaken of the Holy Spirit and received the forgiveness of their sins, they were brought into relationship with him, they became the offspring of Heaven and members of the family of God. This was the position that the Saints of God enjoyed in former times; and this is the position that we occupy to-day. The Apostle says the Saints were heirs of God and

joint-heirs with Jesus Christ; and he says further, that if we suffer with him we shall also reign with him that both may be glorified together.

It is very difficult for men of the world to understand these principles, and only by the light of revelation can they be comprehended. We are told that a portion of the Spirit of God is given to every man to profit withal; and if men improve upon that, and are honest and full of integrity, when they hear the truth they realize and understand it; it is to them life and health and salvation. Hence Jesus said, "My sheep hear my voice and know me and follow me; but a stranger will they not follow, because they know not the voice of a stranger."

It is very pleasant for those who comprehend it to reflect upon the relationship they sustain to God and his kingdom and to each other; but these things have no charms for men of the world, whose minds are not enlightened by the Spirit of truth, and who, consequently, do not comprehend the Gospel or the power of God. The principles of the Gospel, to the unbeliever, have neither worth nor efficacy; but with us, who believe them, they comprehend everything pertaining to the well-being of man in time and eternity; with us the Gospel is the Alpha and Omega, the beginning and the end; it is interwoven with all our interests, happiness and enjoyment, whether in this life or that which is to come. We consider that, when we enter into this Church and embrace the new and everlasting covenant, it is a life-long service and affects us in all the relationships of time and eternity; and as we progress, these ideas which, at first, were a little dim and obscure, become more vivid, real, life-like, tangible and clear to our comprehensions, and we realize that we stand

upon the earth as the sons and daughters of God, the representatives of heaven. We feel that God has revealed to us an everlasting Gospel, and that associated with that are everlasting covenants and relationships. The Gospel, in the incipient stages of its operations, begins, as the Prophet said it should, to "turn the hearts of the fathers to the children and the hearts of the children to the fathers." We no longer have to ask, as in former times, "Who am I?" "Where did I come from?" "What am I doing here?" or "What is the object of my existence?" for we have a certainty in relation to these things. It is made plain to us by the fruits of the Gospel—by the truths which God has revealed through the medium of revelation by the inspiration of the Almighty, that we are "saviors on Mount Zion and that the kingdom is the Lord's." We know that this is not merely a nominal matter, but that it is what the French sometimes call an *Actua ite*—a thing that positively exists. We know that God our Father lives, we know that Jesus Christ our Savior lives, and that he is our Great High Priest; and that, "though dead, he ever lives to make intercession for us." We know that God has revealed unto us the everlasting Gospel in all its fullness, richness, glory and power. We know something about the world we live in, and the relation that we sustain to it, and it to us. We know something about our progenitors, and God has taught us how to be saviors for them by being baptized for them in the flesh, that they may live according to God in the spirit. We know that when our wives are sealed to us for eternity we shall have a claim upon them. This is no phantom, but a reality; it is not only a principle of our faith, but it is a principle of knowledge, and we expect

to renew our associations in the eternal worlds, just as much as we expect, when we lay ourselves down to rest at night, to rise in the morning refreshed and invigorated. We know that while we are mortal beings, and subject to decay, we are also immortal beings and shall live for ever. We know that the priesthood with which we are associated in this world is also an everlasting priesthood and will administer in this world and the world to come—in time and in eternity. As rational beings we are seeking to act, in all our operations in life, with reference not only to time but to eternity; and we know, as others have known, that after the "earthly house of this tabernacle is dissolved we have a building of God, a house not made with hands, eternal in the heavens; which the Lord, the righteous Judge, will give to us, and not to us only, but to all who love the appearing of our Lord and Savior Jesus Christ." It is the knowledge of these things and of many more of a similar nature that leads us to pursue the course that we do. It is this which prevents us from bowing to the notions, caprices, ideas and follies of men. Having been enlightened by the spirit of eternal truth, having partaken of the Holy Ghost, and our hope having entered within the veil, whither Christ, our forerunner, has gone, and knowing that we are the children of God and that we are acting in all things with reference to eternity, we pursue the even tenour of our way independent of the smiles and careless of the frowns of men. There is nothing associated with our religion that we can barter away, no principle that we have to dispose of—there is nothing in this world that can purchase it; its price is above rubies, it is more valuable than fine gold. It contains principles that lay hold of

eternal life; and being in this position, we, as rational, intelligent beings, fear God and know no other fear. There is nothing in this world that can be brought into competition with the principles of eternal truth, and he who barter away the least particle of that truth is a fool, though he may not comprehend it.

We stand, then, really in an important position before God and before the world. God has called us from the world. He has told us that we are not of the world. We have all been baptized into one baptism, and have all partaken of the same Spirit, even the Spirit communicated through the ordinances of the Gospel. We have been called from the world for the express purpose of being the representatives of heaven, that the Lord might have a people to whom he could communicate his will, purposes and designs, and through whom he might spread forth the principles that dwell in his bosom; that we might partake of the same Spirit that dwells in Christ and among the angelic throng; that it might permeate our bodies and be exhibited in our acts and lives before our families and the world, that the spirit and mind that dwell in Christ should grow, spread and expand until all that come under its influence might be leavened with the same leaven until they become one lump of righteousness, virtue, truth and intelligence.

In entering this sacred relationship with God we have assumed the duty of carrying out in our midst the order of things that exists in heaven, that when we shall be transplanted from the earth to the heavens we may be prepared for the associations that we shall meet in the celestial kingdom of our God. We have entered into eternal covenants with God that we will be his people and that he shall be our God, and that, for us and ours,

we will serve the Lord; that as a people, as a Territory, as a Church, we will yield obedience to the laws of God, bow to his sceptre, acknowledge his authority, and do the things which he requires at our hands, so that, as God exists eternal in the heavens, the same principles of eternal life may dwell in us, that we may become gods, even the sons and daughters of God.

These are some of the ideas that we have in reference to God and our relationship to him. God is our Father, we his children, and we all ought to be brethren; we ought to feel and act like brethren, and while we are striving to serve the Lord our God with all our hearts, minds, souls and strength, we ought, at the same time, to seek to love our neighbor as ourselves; we ought to feel interested in his welfare, happiness and prosperity, and in anything and everything that will tend to promote his temporal and eternal good. Our feelings towards the world of mankind, generally, ought to be the same as Jesus manifested to them. He sought to promote their welfare, and our motto ought ever to be the same as his was—"Peace on earth and good will to men;" no matter who they are or what they are, we should seek to promote the happiness and welfare of all Adam's race.

Perhaps there has never been a greater exemplification of this feeling, however little it may have been understood, than by the works of our Elders. They have not been governed by sordid feelings in any of their operations or ministrations. Believing in God, they have put their trust in him. They have trusted him for their food and for their raiment in travelling to the ends of the earth without purse or scrip, to proclaim to a fallen world the great principles that have been revealed from heaven

for the salvation of the human family. There is not, to-day, on this wide world, an example of disinterestedness and self-abnegation equal to that which has been exhibited by the Elders of this Church for the last thirty-five years, and not only by the Elders, but by their wives. I see men around me in every direction who have travelled thousands and thousands of miles without purse or scrip, to preach the Gospel to the nations of the earth. They have traversed plains, mountains, deserts, seas, oceans and rivers; they have gone forth trusting in the living God, bearing the precious seed of eternal life. It is true they have not been comprehended or understood by the nations, but that does not alter the fact. Many who went forth in their weakness have returned rejoicing, bringing their sheaves with them, as trophies of the victory of the principles of eternal life that they themselves had communicated. I say there is not another instance on record to-day of like disinterested, affectionate regard for the welfare of the human family as has been manifested by the Elders of this Church. I have travelled thousands and hundreds of thousands of miles to preach the Gospel among the nations of the earth, and my brethren around me have done the same thing. Did we ever lack anything necessary to eat, drink and wear? I never did. God went with his Elders, and they have gathered together his people as they are here to-day. They have been seeking to carry out the desire of the Lord and the wish of the Almighty in regard to the human family. They were told to go trusting in the name of the Lord, and he would take care of them and go before them, and that his Spirit should go with them and his angels accompany them. This is all true; and these Elders have

preached to you, in your various homes and tongues, those principles which God revealed from heaven, and you were influenced by dreams and visions and by the Spirit of the Lord to give heed to their words, for, like the words of the Apostle of old, they came to you, "not in word only, but in power, in rich assurance and in demonstration of the Spirit of the Lord," and you realized it and rejoiced in it, and you were led to cry, "Hallelujah! for the Lord God omnipotent reigns. Thanks be to the God of Israel who has counted us worthy to receive the principles of truth." These were the feelings you had and enjoyed in your far distant homes. And your obedience to those principles tore you from your homes, firesides and associations and brought you here, for you felt like one of old, when she said, "Whither thou goest I will go; thy God shall be my God, thy people shall be my people, and where thou diest there will I be buried." And you have gathered to Zion that you might be taught and instructed in the laws of life and listen to the words which emanate from God, become one people and one nation, partake of one spirit, and prepare yourselves, your progenitors and posterity for an everlasting inheritance in the celestial kingdom of God.

It is no dream or phantom that has brought us here; we have had to do with realities all the way through. And then you who have been brought in have partaken of the spirit of Zion and have helped to teach others the way of life and to lead them in the paths of righteousness; and now we are not only trying to teach the world, but our children, our youth, our young men and women in the same principles, that when we leave this stage of action they, inspired by the Spirit of revelation which flows

from God, may bear off his kingdom triumphant.

This is the feeling that permeates this people. With all our weaknesses, and we are weak; with all our follies, and we are very foolish; with all our infirmities, and we are very infirm, we are trying to do the will of God, and to prepare ourselves for an inheritance in his kingdom, to save our progenitors and to pour blessings on our posterity. These are the feelings by which we are actuated; and it is not only in one, but it is in all, more or less, according to the proportion of the Holy Spirit they enjoy. Witness now the First Presidency of this Church. Who could labor more arduously than they? Where is there a man in existence to-day, of the years of President Young, that takes upon himself the amount of care, anxiety, and travel that he does? There are very few of our young men who would have liked to undertake such a trip as he is now engaged in. Right in the worst possible season of the year, with bad roads and bad weather and all kinds of unfavorable circumstances, to travel a journey of five or six hundred miles and back! What for? To look after the welfare of Zion, to promote the interests of Israel, to help to build up and establish the Church and kingdom of God on the earth, to fulfill the behests of his Lord and Master, and try to carry out the things which God requires at his hands. He feels the importance of those things that Jesus spoke to Peter about after Peter had denied his Lord. Said Jesus—

“Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He said unto him, Feed my lambs. He saith unto him again, the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love

thee. He saith unto him, Feed my sheep. He said unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, lovest thou me, and he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.”

Well, we have a shepherd who, together with his associates, is feeding the sheep of God, and they, unitedly, are watching after their interests, wellbeing and happiness, and trying to carry out the will of our Heavenly Father; and while God is operating in the heavens, the Holy Priesthood is operating here to build up and establish his kingdom and introduce righteousness upon the earth.

As I said before, the Elders are engaged in the same thing, and have been all the time. How many have been to the United States this last season visiting among their friends, associations and acquaintances, and preaching the Gospel wherever they had an opening? How are they looked upon? Hear their statements when they return. They are looked upon, by the people generally, as impostors or deceivers. The people do not seem, any more than the Jews in former times, to understand the day of their visitation, nor to comprehend the laws of life nor the relation that they sustain to God; and if ten thousand Elders were sent throughout the United States and Europe, the people would treat them and the principles they bear with contempt and utter carelessness; they do not understand the rich gems of eternal truth when they are laid before them, and they call our good evil, and their evil good. They do not know the difference, neither do they understand the day of their visitation. They possess not the Spirit of God; they are wallowing in the mire of sin and

groping in the darkness of unbelief and death.

Is this speaking harshly. Some perhaps will say it is. I cannot help that, it is true. Are there men among them who seek to do good? Many. Are there philanthropists among them? Yes, scores and hundreds of them. Are there high-minded, honorable, intelligent men in their midst? Yes, thousands of them. But do they know the truth? No, they do not, and there are very few of them that have the hardihood to stand up for what they consider to be right, for they fear that by so doing they would be compromised in some worldly point of view; it would not be popular, so they say, "Better let it alone." Do we understand their position? Yes. Do we hate them? No, we wish to do them good, and would teach them every good principle that we possess; we would lead them in the path of life and show them the way to God; we would introduce them into the kingdom of God, but they cannot see it, and unless a man is born again, the Scriptures tell us that he cannot see the kingdom of God. Sometimes I hear people talk and see them write about the kingdom of God; but all they talk and all they write proves to me that they are not born again, and consequently they cannot see the kingdom of God any more than a blind man could see the faces before me if he were standing where I am. Jesus told Nicodemus that "except a man be born of water he cannot see the kingdom of God; and except he be born of the water and of the Spirit he cannot enter the kingdom of God." People unenlightened by the spirit of truth can see the kingdoms of the world, and they can reason upon their organization, their power and weakness, and upon the justice or injustice of the policy they pursue; but when it comes to the kingdom of God there

is a current associated with that which they are not acquainted with, and principles which they cannot comprehend; they see depths which they cannot fathom, and they grope in the dark and are entirely ignorant concerning the purposes of Jehovah.

Well, we who comprehend these things, look at them in another light; we are acquainted with their philosophy; we are acquainted with their status and position. We know ours, they know theirs, but they cannot comprehend us, for we are told, emphatically, in the Scriptures, that the world by its wisdom knows not God. And as it was in former times, so it is to-day, and the world by its understanding cannot find out God. Man, by philosophy and the exercise of his natural intelligence, may gain an understanding, to some extent, of the laws of Nature; but to comprehend God heavenly wisdom and intelligence are necessary. Earthly and heavenly philosophy are two different things, and it is folly for men to base their arguments upon earthly philosophy in trying to unravel the mysteries of the kingdom of God.

Standing, then, in the position that we do, it is for us to try to obtain a closer connection and union with our Heavenly Father and with the Holy Priesthood, and to comprehend more and more the laws of life and the things pertaining to the work of God. We are here to save ourselves, to learn the laws of heaven, and to save our progenitors, that they may participate with us in the rich blessings of the Gospel. If we answer the ends of our creation in these respects we shall not live and die as the fool lives and dies; but, while the world is overwhelmed with crime, wickedness and malign influences, we may help to introduce and establish principles which God will approve, which all

the good and virtuous will love and admire and which will be approbated by the holy angels; and may organize ourselves so that we may be prepared to associate with the intelligences around the throne of God. Let us, then, keep the commandments of God, live our religion, be humble and faithful, cleave to the Lord our God, cultivate his Holy Spirit, that it may

dwell and abound within us, that it may be as a well of water springing up to eternal life; and that its refreshing, invigorating streams may spread around us wherever we go, that we may be prepared for glory, salvation and an eternal inheritance in the celestial kingdom. May God help us to attain to this, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE TABERNACLE, OGDEN CITY, JUNE 3, 1871.

(Reported by David W. Evans.)

THE TRAINING OF CHILDREN.

I am aware that Brother Franklin D. Richards' request to the children to come to meeting this afternoon has produced a little excitement; but we are very happy to see the people together. My remarks will be to parents as well as to children. I will commence by saying that if each and every one of us who are parents will reflect upon the responsibilities devolving upon us we shall come to the conclusion that we should never permit ourselves to do anything that we are not willing to see our children do. We should set them an example that we wish them to imitate. Do we realize this? How often we see parents demand obedience, good behavior, kind words, pleasant looks, a sweet voice and a bright eye from a child or children when they themselves are full of bitterness and scolding! How inconsistent and unreasonable this is! If we wish our

children to look pleasant we should look pleasant at them; and if we wish them to speak kind words to each other, let us speak kind words to them. We need not go into detail, but we should carry out this principle from year to year in our whole lives, and do as we wish our children to do. I say this with regard to our morals and our faith in our religion.

Now let me call the attention of parents to another subject worthy of their notice—that is, the use of proper language. Take us as a people and we are not overstocked with language; there are very few highly educated men in the Church to which we belong. We have a few learned men and a few good scholars among the women, but they are scarce. Now, parents, and I wish you to remember this, should never permit themselves to speak improperly before a child, or

to use language that would not be commendable in an orator. If you have not such language at your command, then use the best you have. It is true that to use that which we are in possession of to advantage is a peculiar gift. We see some who can use language, apparently, to their entire satisfaction, and yet they have no great store of language at their command; but still they have the happy faculty of conveying their ideas with greater propriety than others who are literary in their tastes and have been highly educated. There is considerable in making choice of words. For instance, if we were to address a man who had been disobedient and needed chastisement we would use very different language from that which would be used if addressing a child or a lady. If you wish to impress on the minds of individuals or an audience anything that you desire them to remember, you will have to use language accordingly. I have heard it observed that language should be used according to the merits or demerits of the case under consideration; this will do under some circumstances. I wish to impress upon myself, as well as upon my brethren and sisters, the propriety of never using language to a child that we should dislike to hear them use in refined society. If we have a choice set of words at our command we should always use them when speaking to our children, even from the time they commence to talk. If we do this, the effect will be very pleasing in after years, for when our children enter into polite and refined society, instead of being mortified and having to call them to one side to correct their unrefined language, the elegance and propriety of their mode of expression will be a source of gratification and pleasure. If a child has to be corrected for the use

of improper or inelegant language, it might reply, "Mother, or father, I am using words that you taught me."

Carry out this principle, not only in language, but in all the affairs of life; and let us always set an example before our children that is worthy of their imitation and highest admiration. If we do this, we shall have occasion to rejoice and be exceeding glad, for we shall have influence over them and they will not forsake us.

There is a passage in this good book (the Bible) said to have been written by a very wise man, which says—

"Train up a child in the way he should go, and when he is old he will not depart from it."

To make a community thoroughly understand these words a great deal of explanation would be necessary. To illustrate, I ask myself, am I capable of bringing up a child in the way that he should go? The answer is right here—I am not. Why not? Because I have not that light and intelligence in my possession and that command over myself to give to a child a suitable impression under every circumstance and in every place, when I address him or require anything of him. I would not speak discouragingly of myself or of my brethren and sisters. We know a great deal, but when we compare our knowledge with the fountain of knowledge it is very small; when our light is compared with the fountain of light it is very small, and consequently I can say that I am not prepared to bring up a child in the way he should go; and yet I probably come as near to it as any person that lives. How is it with my brethren and sisters? They are capable of bringing up their children a great deal better than they do, that is certain. If we do as well as we know how—use all the faith and

intelligence in our possession, and seek to gain more, we will be able to bring up our children in such a way that very few of them will ever depart from the right path. I want you to remember this. If we will do just as well as we know how, never missing an opportunity of giving a word, a look or a principle that will do good to the rising generation, never permitting ourselves to be overtaken in fault, but preserving ourselves in the integrity and patience of our souls, there are very few of the rising generation with us that will depart from the words of life. As for those who are old amongst us, their traditions and prepossessed notions, imbibed in childhood, cling to them like a garment, or like something glued to them; and they govern them to a great extent, and it is almost an impossibility for old people to get rid of their traditions; but it will be very different with our children if we train them according to the will of God that has been revealed to us as a people. We have the Old and New Testaments; the Book of Mormon, giving an account of the aborigines of our country, the visit of the Savior to and the organization of his Church on this continent, the same as to his brethren on the land of Palestine. Then we have the Book of Doctrine and Covenants; in addition to these three books, we have the history, discourses and sayings of the Prophet Joseph, and the history, sayings and discourses of the Elders of Israel, and also the experience we have gained in this Church. Combine these, and I think we cannot come to the conclusion that we are ignorant and do not know anything; although I say that, in comparison with the fountain of all knowledge, our knowledge is small and trifling. But if we will do as well as we know how, we will be able to teach our

children sufficient doctrine, truth and principle, that they will actually grow up into Christ, our living head.

Now let us say a few words with regard to human nature and its proneness to wander into evil. You go, for instance, to the river and commence to throw sticks and shavings into the water, and they will go down stream; and a great effort or a very powerful wind will be required to make a small boat, vessel, bark, or even a board that the children play with, go up stream. The same is true of small streams. Cast anything into them, and it goes down stream. We are taught in these books that, through the Fall, we have partaken so much of the nature of the enemy—he has so much influence in the flesh of every person, that we have to enter into a warfare, and we have to summon all our force and to use every effort to propel our bark up stream, or to put down iniquity in our own hearts and inclinations. I will pause right here, and refer to what brother George Q. Cannon was saying this morning to the children. Said he, “My boys, do not chew tobacco because you see others do it; do not smoke a cigar because you see others do it; my little girls, do not drink tea because you see mamma do it.” Now let me give you a comparison. Ask these little boys, if they saw two parties, one on the right hand praying to the Father in the name of Jesus, and the other on the left with a cigar in his mouth, puffing away as vigorously as possible, which they would be most inclined to imitate, and you will find they will instantly choose that which is evil. They are not inclined to pray; there seems to be a kind of a dread or terror about it, and they say, “We do not know how to ask the Father for blessings, and we do not think we could pray, but give us a cigar and

we can puff as well as anybody." This is only a comparison, but it furnishes a correct illustration of the facility with which evil habits are acquired, and how quick children as well as parents are to go astray, how quick their feet are to run into by and forbidden paths. But if parents will continually set before their children examples worthy of their imitation and the approval of our Father in heaven, they will turn the current, and the tide of feelings of their children, and they, eventually, will desire righteousness more than evil. This disposition will not be acquired in one day, week or year; but let parents spend their lives in teaching good, in good words and good looks and in the continual exercise of their faith in God, and their children will finally feel that they would rather be Christians than sinners.

Have we any proof of this? Yes. We have brethren here who have traveled a good deal, and who have been in the Church a good many years. If they could only think of them they could count over people by the hundred and the thousand who have left this Church; but you now see many of their children coming to Zion; and get into conversation with them and you will hear them say, "I have come to see what you, Latter-day Saints, are doing. My father was formerly a member of your Church; but he left and died in Vermont, Massachusetts, New Hampshire, Rhode Island, Maine, England, Scotland, Ireland, Wales, or somewhere else. My parents taught me to believe the Gospel, and, although they were cut off from the Church, it has never left me. When I read the Bible I find that they taught me the truth. If I go to meeting among the sectarians, I gain neither light nor knowledge; but what my parents taught me has had an influence upon

me through my life from my childhood up, and now I have come to see what you, Latter-day Saints, are doing." And the children and grandchildren of those who apostatized years and years ago, will come up to Zion by hundreds and thousands, impelled by what their parents taught them in childhood.

This is another comparison. We are not quite all going to apostatize; a great many have died in the faith, and a great many have apostatized, but their posterity will come to Zion and believe the truth. Our children will have the love of the truth, if we but live our religion. Parents should take that course that their children can say, "I never knew my father to deceive or take advantage of a neighbor; I never knew my father take to himself that which did not belong to him, never, never! No, but he said, 'Son, or daughter, be honest, true, virtuous, kind, industrious, prudent, and full of good works.'" Such teachings from parents to their children will abide with them for ever, unless they sin against the Holy Ghost, and some few, perhaps, will do this.

If you should have visits here from those professing to be Christians, and they intimate a desire to preach to you, by all means invite them to do so. Accord to every reputable person who may visit you, and who may wish to occupy the stands of your meeting houses to preach to you, the privilege of doing so, no matter whether he be a Catholic, Presbyterian, Congregationalist, Baptist, Free-will Baptist, Methodist, or whatever he may be; and if he wishes to speak to your children let him do so. Of course you have the power to correct whatever false teachings or impressions, if any, your children may hear or receive. I say to parents, place your children, as far as you

have an opportunity to do so, in a position or situation to learn everything in the world that is worth learning. You will probably have what is called a Christian Church here; they will not admit that we are Christians, but they cannot think us further from the plan of salvation as revealed from heaven than we know them to be, so we are even on that ground, as far as it goes. But, as I was saying, you may have professing Christians come here to take up their residences in your midst; and I want to say to parents and children, that, so far as the Christian nations are concerned, I will take America, for instance, and on the score of morals—honesty, integrity, truthfulness and virtue, you will find people by hundreds of thousands just as good as any Latter-day Saints, as far as they know. They are the ones we are after. The Lord told us to go and preach the Gospel without purse and scrip. What for? To hunt up the honest ones who are now mixed up with all the nations of the earth and gather them together; and we have done so, as far as we have had the opportunity and privilege. And after we are gathered we are none too honest, any more than the inhabitants of the world generally are, and they hardly know the meaning of the term. Still, according to the light they possess, I mean the Christian world, thousands and millions of them are honest, virtuous and true, and I fellowship them as far as they do right. Is this strange? No, it is not. I wish that all the Latter-day Saints were as good, according to the knowledge they possess, as thousands and millions of the sectarian world are; and I will not skip even the heathen world, for many of them are as good and honest, according to the light they possess, as men and women know how to be.

Now, then, if our brethren of the Presbyterians, Methodists or any others visit here and want to preach to you, certainly let them preach, and have your children hear them. They will tell you to keep the Sabbath and to love your father and mother; they will tell you to be true, honest, industrious, to be faithful to your studies, to read the Bible and all good books, to study the sciences, &c., which is all good, and as far as such teaching goes just as good as it can be. If they want to come and teach your children in the Sunday school, I say let them do so, most certainly. We have scores of thousands of their books distributed among the Sunday schools throughout our Territory. Some Latter-day Saints think they are not exactly what they ought to be; but we are using them in our schools Sundays, Mondays, Tuesdays, Wednesdays, Thursdays, Fridays and Saturdays, from one year's end to another.

I say, parents, do not be afraid of having your children learn everything that is worth learning. I can pick hundreds and thousands of children in this Church whom I could teach with greater ease, and so could a man from college, than their parents could be taught. I can get at their senses better; they are quick and apprehensive and can learn sooner. And if any of our Christian brethren want to go into our Sabbath schools to teach our children, let them do so. They will not teach them anything immoral in the presence of those who are in charge of the schools; they wait until they get behind the door in the dark before they commit immoral acts, and very few of them will, even then. But in their Sunday schools they teach as good morals as you and I can teach.

I want to say that we are for the truth, the whole truth and nothing

but the truth; we are pursuing the path of truth, and by and by we expect to possess a great deal more than we do now; but to say that we shall ever possess all truth, I pause, I do not know when. We receive light and truth from the fountain of light and truth, but I am not at liberty to say and do not know that we shall ever see the time when we shall possess all truth. But we will receive truth from any source, wherever we can obtain it.

Next week the great camp meeting that has been so long contemplated is to commence in the city of Salt Lake, where, I have heard it whispered, there are so many of the "Mormons" to be converted. I am going to permit every one of my children to go and hear what they have to say. When we come to the sciences of the day the knowledge of the sectarian world is very extensive; the same is true of their morality; but when we come to read out of the Book of Life the words of the Almighty to the people, and compare them with the knowledge of the sectarian world, I am reminded of the words of Geo. Francis Train concerning a certain gentleman. Said he, "I want you to sit down and tell me all you know in five minutes." They can tell all they know about God, godliness, heaven, earth, and the exaltation of man to the Godhead in five minutes, for they do not know anything. Our children can see this, and I want them to see it. If there is any man among them that does know anything about the plan of the Almighty for the redemption and exaltation of man, I hope and pray that I may have the privilege of seeing him. I recollect when I was young going to hear Lorenzo Dow preach. He was esteemed a very great man by the religious folks. I, although young in years and lacking

experience, had thought a great many times that I would like to hear some man who could tell me something, when he opened the Bible, about the Son of God, the will of God, what the ancients did and received, saw and heard and knew pertaining to God and heaven. So I went to hear Lorenzo Dow. He stood up some of the time, and he sat down some of the time; he was in this position and in that position, and talked two or three hours, and when he got through I asked myself, "What have you learned from Lorenzo Dow?" and my answer was, "Nothing, nothing but morals." He could tell the people they should not work on the Sabbath day; they should not lie, swear, steal, commit adultery, &c., but when he came to teaching the things of God he was as dark as midnight. And so I lived until, finally, I made a profession of religion. I thought to myself I would try to break off my sins and lead a better life and be as moral as I possibly could; for I was pretty sure that I should not stay here always. Where I was going to I did not know, but I would like to be as good as I know how while here, rather than run the risk of being full of evil. I had heard a good deal about religion, and what a good nice place heaven was, and how good the Lord was, and I thought I would try to live a pretty good life. But when I reached the years of, I will say, courage, I think that is the best term, I would ask questions. I would say, "Elder, or Minister, I read so and so in the Bible, how do you understand it?" Then I would go and hear them preach on the divinity of the Son, and the character of the Father and the Holy Ghost and their divinity, and, I will say, the divinity of the soul of man; what we are here for, and various kindred topics. But after asking questions and going to

hear them preach year after year, What did I learn? Nothing. I would as lief go into a swamp at midnight to learn how to paint a picture and then define its colors when there is neither moon nor stars visible and profound darkness prevails, as to go to the religious world to learn about God, heaven, hell or the faith of a Christian. But they can explain our duty as rational, moral beings, and that is good, excellent as far as it goes.

This has been my experience in the Christian world, and I want our children to go and hear all there is to hear, for the whole sum of it will be wound up as I once heard one of the finest speakers America has ever produced say, when speaking on the soul of man. After laboring long on the subject, he straightened himself up—he was a fine looking man—and said he, “My brethren and sisters, I must come to the conclusion that the soul of man is an immaterial substance.” Said I, “Bah!” There was no more sense in his discourse than in the bleating of a sheep or the grunting of a pig. I palliated the facts partially, however, so far as he was concerned, by attributing my lack of comprehension to my own ignorance. This reminds me that I once heard Mr. Lansing preach a most elaborate discourse. It was in the morning, and when the meeting was dismissed and the people had come out, Deacon Brown says to Deacon Taylor, “What a sermon we have had!” Deacon Taylor says, “Yes, yes!” Deacon Brown says, “That is one of the most profound discourses I ever heard Mr. Lansing deliver;” and so they continued talking until one of them said at last, “I did not understand a word of it.” The other Deacon replied, “Neither did I.” Their verdict was a just one, for the discourse consisted of fine, beautiful

words and nothing else. I saw and heard nothing to give me the least clue to anything pertaining to God, heaven, or the designs of the Creator with regard to the earth and its inhabitants. But as I did not understand a word of it, I supposed that was on account of my ignorance, until I heard the Deacons say that they did not, and then I concluded that I knew as much as they did. For this reason I say, go and learn all they know. Their catechisms are good; but if you come to the things of God I will be bound that we have children who, if they dare open their mouths and converse, would place them in water they could not fathom. Yet I say, go and see and hear them and learn what they know, then you can discriminate and discern, and will be able to understand why the Lord called upon Joseph Smith to come out and declare his will, and why he bestowed upon Joseph the Priesthood and its keys and powers. You will then learn, my little boys and girls, that the world of mankind scarcely know anything about the Bible. Ask them concerning the character of the Savior and they will expatiate and expound hour after hour; but they will tell absolutely nothing. I presume that there are sisters here who have asked ministers what a certain Scripture meant, and in reply they have talked, talked, talked, and wound up by saying, “Great is the mystery of godliness, God manifest in the flesh. Sister, I cannot tell you.” Have you ever heard sisters and children ask questions of this kind? Yes, and so have I many times, but they have failed to obtain one particle of knowledge from their religious teachers. Why? Because they did not possess it. They did not know that Jesus was the express image of his Father, although they had read it in the Bible; they did not know

that man was made in the image of his God, although they have read it hundreds of times in the book they profess to reverence and believe in so much. They cannot realize it. When and how will they realize it? When they submit themselves to the Lord, and ask the Father in the name of Jesus to give them revelation by the Holy Ghost. No man can call Jesus the Christ except it be revealed from heaven to him.

I will say to my young friends, my little brothers and sisters, go and learn everything you can. I say to parents, do not be afraid one particle! These children will learn something that we as parents know and understand already, and it is very grievous for us to realize that it is the truth. Joseph, our Prophet, was hunted and driven, arrested and persecuted, and although no law was ever made in these United States that would bear against him, for he never broke a law, yet to my certain knowledge he was defendant in forty-six lawsuits, and every time Mr. Priest was at the head of and led the band or mob who hunted and persecuted him. And when Joseph and Hyrum were slain in Carthage jail the mob, painted like Indians, was led by a preacher. And now they follow us up and want us to learn of them, when, so far as the characters of God and Jesus are concerned and the errand of Jesus into the world, our youth know better than the whole sectarian world. In coming to Utah to teach the "Mormons" the way of life, the Christians are but carrying coals to Newcastle. What is the use of going to "Mormon" settlements to teach the people temperance and sobriety, or to teach them the Bible? No more use than in going to Newcastle to sell coal. There is no other people in the world that believe in and practice the Bible as strictly as the Latter-day Saints.

None but the Latter-day Saints properly believe in the Lord Jesus Christ; no other people acknowledge him and keep his commandments; and yet they follow us up, their object, professedly, being to convert us to Christianity, but in reality it is to induce us to apostatize until they get the upper hand, that the Priesthood may again be destroyed from the earth. But never mind, let them go ahead, we shall see whether Christ or Baal will be king of the earth, and whether Baal will reign several thousand years longer. We shall find it out by and by.

I am saying this to parents, to those who have been in the midst of Christendom and have seen its workings; to women who have sat up night after night, for hundreds of nights, to watch their houses and keep the mob, led by priests, from slaughtering their husbands and families and destroying their property. Perhaps I ought to keep silent rather than say these things, but that would not be justice. Facts are facts and we cannot help it. I hope they will prove a little different in time to come. But with the exception of the infidel portion of it, the sectarian world has hewn out to itself broken cisterns that will hold no water; the priests have got their creeds, systems, and organizations, they live on the people, and they are afraid that, if truth be proclaimed, their craft will fall. Go to the infidel portion of the world and we are all right; for if they refuse to receive our doctrines they will talk and reason like men of intelligence. But with many of those professing to be Christian teachers it is very different, and in my secret estimate of the characters and attainments of many of them I have come to the conclusion that their *forte* is ignorance and impudence.

I will take another turn in my

remarks, and will say if we were known by the world as we are, truly and honestly, I will not except the Christians nor their priests; if we were known by them as we know them, there is not a priest but would pray for the Latter-day Saints. The infidel world would also pray for us, and so would the political and moral world. But they do not know what the Lord is doing through us; they are ignorant, and in their ignorance they lift themselves up against God and his Anointed, for they have no eyes to see, ears to hear, nor hearts to understand. But some are becoming acquainted with us, and this has its influence. What is the object of the Lord Almighty in calling this people as he has done? This question may be answered in a very few words—it is nothing short of restoring to the midst of the children of men every truth, every good, all knowledge and everything lovely and beautiful for time and eternity, saving all that will or can be saved and exalting his children to thrones, and to crown them with crowns of glory, immortality and eternal lives. Do you see what is going to be the result of the course the Lord is pursuing with this people and with the world? You see some who formerly obeyed the Gospel leaving us occasionally. Where are they going? Is there anything else that will satisfy them? Not on this earth; they either remain faithful to the Gospel or go to infidelity. This is the fact. When men go from this Church they become infidels. They can say they believe in this,

that or the other; they may turn to Spiritualism, bogusism, Emmaism or anything else; no matter what, but they must be infidels or else acknowledge the Lord Jesus Christ.

The doctrine that we preach is the doctrine of the Bible, it is the doctrine the Lord has revealed for the salvation of the children of God, and when men, who have once obeyed it, deny it, they deny it with their eyes wide open, and knowing that they deny the truth and set at naught the counsels of the Almighty.

I have spoken quite awhile to you, my brethren and sisters. I have been teaching parents some things with regard to their children; now I wish to say to the children, obey your parents, be good, never suffer yourselves to do that which will mortify you through life, and that will cause you to look back with regret. While you are pure and spotless preserve yourselves in the integrity of your souls. Although you are young you know good from evil, and live so that you can look back on your lives and thank the Lord that he has preserved you, or has enabled you to preserve yourselves, so that you have no misconduct to regret or mourn over. Take this course and you will secure to yourselves an honorable name on earth among the good and the pure; you will maintain your integrity before heaven, and prove yourselves worthy of a high state of glory when you get through with this world.

God bless you. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY,

AUGUST 13, 1871.

(Reported by David W. Evans.)

THE GOSPEL—THE SPIRIT OF THE LORD—REVELATION.

I feel like bearing my testimony to the Gospel of the Son of God, and I have it upon my mind to impress on the Latter-day Saints one particular item of our faith, and that is to take a course to possess the Spirit of the Lord. According to your experience and mine you cannot understand the things of God but by the Spirit of God. If we were to examine the character of the Jews in the days of the Savior we would learn this one fact—that the people at that time were about as destitute of the Spirit of the Lord as any nation ever need be. In our day it seems that the Spirit will actually prompt people to liberal thinking, to liberal actions and to liberal government, and not to be as suppressive as they were in the days of the Jewish nation and other nations that then bore rule; although in Christendom there have been times when governments have been very oppressive, and when the people were obliged to think as they were told, and when the doctrines they believed in must be according to the precepts and teachings of priests; but the present age is more liberal. The time has come when the Lord is commencing to pour out his Spirit upon the people. According to the words of the Prophet the time is to come when the Spirit of the Lord shall be poured out upon all flesh.

He says, "Your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions, and also upon the servants and upon the handmaids in those days will I pour out my Spirit." This appears to be the commencement, and I am very thankful for it. Still, according to the experience of those who examine themselves, and the operations of the different spirits upon themselves, we learn that the power of evil is very great, and we are more given to it than to possess the Spirit of Christ. Yet the Spirit of the Lord enlightens every man that comes into the world. There is no one that lives upon the earth but what is, more or less, enlightened by the Spirit of the Lord Jesus. It is said of him, that he is the light of the world. He lighteth every man that comes into the world, and every person, at times, has the light of the Spirit of truth upon him.

When we look at the conduct of the Jews and of the Romans in Jerusalem, and other nations around, among whom Jesus traveled, we find that it was very little influenced by those mighty miracles that we think, talk and preach so much about. I mean the Christian world. They cry to their hearers, "Look at the Savior, look at his acts, behold his doings! What miracles he wrought! How

he suffered for us," and so on. What did the Jews or Romans care about all this? Did they believe in him? It appears not, or but very few of them. And, as we have just been hearing, it was the same among the multitudes who followed him; although he fed them, and they saw his miracles, yet they understood nothing of the power by which his mighty works were accomplished. It was just so with the young man who was born blind, whom the Savior healed. "Who opened your eyes," said the Scribes and Pharisees. "Why, this man who is going about preaching, who says he is the Savior, the Son of God—the king of the Jews." The priests replied: "That is nonsense; you do not pretend to say that this man opened your eyes!" "Well, all I know about it is, that he spat on the ground and made a little mortar from the clay and anointed my eyes, and before that I was blind, but now I see." "Well, do not believe on him, he is an impostor, he is deceiving the people;" and when we examine and understand the facts in relation to this personage whom we call the Savior of the world, there were not, strange to say, as many persons believed on him as have believed on Joseph Smith in the latter days. Not that Joseph was the Savior, but he was a prophet. As he said once, when some one asked him, "Are you the Savior?" "No, but I can tell you what I am—I am his brother." So we can say. But Joseph was a prophet; and so we testify, declaring that we know it. But how, in the world, do you know it? Because somebody has made clay and anointed your eyes? No. The young man did not know the real character of the personage by whom his eyes were opened, nor he never would know unless the Holy Ghost—the Spirit of revelation, rested

upon him to such a degree as to manifest to him that Jesus was the Christ.

This is a matter that we should well consider. Jesus fed the multitudes miraculously; he walked on the water, healed the sick, gave sight to the blind, hearing to the deaf, and raised the dead to life, but what of all this? Did it prove that he was the Christ? I recollect once, when on my travels, hearing some divines try to prove that everybody ought to believe on the Lord Jesus Christ because of the miracles he wrought. When they had argued some time I took the liberty of saying, "Gentlemen, who were they who testified of these great miracles that you speak of?" It was an Elder in Israel who was arguing with them, and trying to prove to their minds that Joseph was called of God to open up this last dispensation. They spurned every argument and ignored every Scripture that was brought forward; but yet, they said, we ought to believe on the Lord Jesus because of his great miracles. "Who were they," said I, "who testified of these miracles? I will return you your own words. You say that this gentleman is one of Joseph Smith's disciples, and a party concerned and has an interest in establishing the fact that he was a prophet and was called of God. If he is a party concerned, were not Peter, Paul and Jude parties concerned? and when you get the names of all who have written in the New Testament—eight in number—you find they were all interested in establishing the divinity of the Savior; they were all parties concerned and had an object in view in endeavoring to establish the fact that he was the Savior. This gentleman has told you that there are twelve men who testify that they saw the plates from which the Book of Mormon was written;

they saw and handled these plates, and they witness to the world that the Book of Mormon is true. Here are twelve living men, who can be spoken to, against eight men who have been dead for about seventeen hundred years." Well, but these great miracles, these wonderful miracles!

I do not wish to speak the least derogatory to the character of him, or whoever performed these miracles in the name of the Lord; but I mention this to show how men's minds are wrought upon and how they look at things. In my conversation I asked those gentlemen if they believed the Bible? Yes, and they were very fervent in bringing forth the great miracles of Moses, who was called to lead the children of Israel. "Well, what did Moses do?" "Why, so and so." "And you say that Jesus raised the dead?" "Yes." "If you will turn to the Old Testament, you will find that a certain woman, called the witch of Endor, raised up Samuel the Prophet. Did Jesus ever raise up a prophet?" They had to acknowledge that he did not. What greater work did Jesus do than a witch, that our fathers in Massachusetts used to hang up by the neck and burn, or make them swim across the bay, and if they went across, that was proof they were witches or wizards; and if they could not get quite across, but sank, they might possibly be innocent, but they were at the bottom of the sea. What proof have you that Jesus wrought any greater miracle than the witch of Endor—a wicked woman, who, to please wicked Saul, brought the Prophet Samuel from his grave?"

Well, now, examine the character of the Savior, and examine the characters of those who have written the Old and New Testaments; and then compare them with the character of Joseph Smith, the founder of this

work—the man whom God called and to whom he gave the keys of Priesthood, and through whom he has established his Church and kingdom for the last time, and you will find that his character stands as fair as that of any man's mentioned in the Bible. We can find no person who presents a better character to the world when the facts are known than Joseph Smith, jun., the prophet, and his brother, Hyrum Smith, who was murdered with him.

I will come now to my text again, and will ask the Latter-day Saints, Do you know that Joseph Smith was a prophet? Yes. How do you know it? Why, father and mother says it is so; Elder such-a-one says it is so, and I believe it. They prove their doctrine by the Bible, and I am forced to believe the Bible through the traditions of the fathers; and these Elders establish the truth of their doctrines beyond all controversy from Scripture, and I cannot deny it, hence I believe Mormonism, or the Gospel.

Now, the question is, how much good will it do me to believe the Gospel on the evidence of others, without possessing the spirit of the Gospel? This is a question that I can answer very readily. There is no man or woman on the earth that will live according to the laws of God, but will possess the Spirit of God. This answers the question. But suppose we believe and we do not quite live this law. We embrace the Gospel, we gather up with the Saints, and yet we live in the neglect of our duty and beneath our privileges; we do not call upon the Father in the name of Jesus with that sincerity and earnestness necessary to bring down the revelations of the Lord upon us, and we live in this manner for days and years together; by and by something or other comes along that we do not like, we cannot understand it, we

have not the spirit to understand it, and consequently we reject this and reject that; and if the Church is just right and its leaders are just right, why the individual is not right, and he turns away from the holy commandments of the Lord Jesus, and goes back to the beggarly elements of the world, like the dog to his vomit, or the sow to her wallowing in the mire.

Now, let me ask the Latter-day Saints, you who are here in this house this day, how do you know that your humble servant is really, honestly, guiding and counseling you aright, and directing the affairs of the kingdom aright? Let you be ever so true and faithful to your friends and never forsake them, never turn traitor to the Gospel which you have espoused, but live on in neglect of your duty, how do you know but I am teaching false doctrine? How do you know that I am not counseling you wrong? How do you know but I will lead you to destruction? And this is what I wish to urge upon you—live so that you can discern between the truth and error, between light and darkness, between the things of God and those not of God, for by the revelations of the Lord, and these alone, can you and I understand the things of God. When Jesus preached to the people they were destitute of the Spirit of truth, and if they believed his teachings for the moment, as soon as they went away the Spirit left them and they were again in the dark, and they did not become the disciples of Jesus. So it is now. For instance, a great many strangers come here; they see our work, they give us praise, they acknowledge our faithfulness, industry, prudence, economy and so forth. How do they know that we are preaching the Gospel? “Oh,” say they, “we do not know anything about that; we

do not come here to be Mormons.” But suppose they were perfectly honest before God and sought unto him until they got the Spirit of revelation, they would be convinced that we told them the truth, or else that we did not preach that which we profess to teach, one of the two. We know all about it, but they do not. Did the people in the days of the Savior? No, they saw his miracles, but they enjoyed no more of the Spirit of truth than some of the strangers who visit us. One thing is very remarkable, and should be noticed by strangers who come here, and that is, the change that takes place in their own feelings. Let me say this to strangers, I mean those who have any regard for truth and holiness; when you are here in this house or city, and you commune with the Latter-day Saints, there is a spirit of peace, a holy reverence for truth, righteousness, goodness, mercy and virtue rests upon you; in fact, you are influenced by that spirit and influence which hover over this people; but what do many of you say when you go away? No longer ago than yesterday a reporter said to me, “While in California, judging by what I heard, I supposed you had no improvements here, you lived in dug-outs, you had no schools, and that the people did not look as the people do anywhere else—quite another kind of people—neither industry, judgment nor discretion amongst them; but I am perfectly disappointed, my whole mind is revolutionized, and I see things so different to what I expected to see them, that I am really another person here.” What will he write about us? If he does as others have done, we may expect to see a batch of misrepresentations from him just as quick as he gets away and the spirit of the enemy takes possession of him. Such men cater to the world

and to the ungodly priests that the world is afraid of. But I will confine this wholly to the political world. "Yes," says the senator, or the man who wishes to be a senator, representative, governor or any officer, "if I do not cater to these priests I shall lose my election." But I would see them further in heaven than they will get in ten thousand years before I would cater to them. Truth, honesty and uprightness in everything, and if that will not stand upon its own basis, falsehood, deception, lying to and deceiving each other certainly will not, either here or hereafter. It is the honest and honorable, or, in other words, it is truth and righteousness, that will stand the day of God Almighty. When the Lord Almighty thunders from the heavens to try the souls of the children of men they will want truth and righteousness.

But to return to my question to the Saints, "How are you going to know about the will and commands of heaven?" By the Spirit of revelation; that is the only way you can know. How do I know but what I am doing wrong? How do I know but what we will take a course for our utter ruin? I sometimes say to my brethren, "I have been your dictator for twenty-seven years—over a quarter of a century I have dictated this people; that ought to be some evidence that my course is onward and upward. But how do you know that I may not yet do wrong? How do you know but I will bring in false doctrine and teach the people lies that they may be damned? Sisters can you tell the difference? I can say this for the Latter-day Saints, and I will say it to their praise and my satisfaction, if I were to preach false doctrine here, it would not be an hour after the people got out, before it would begin to fly from one to another, and they would remark,

"I do not quite like that! It does not look exactly right! What did Brother Brigham mean? That did not sound quite right, it was not exactly the thing!" All these observations would be made by the people, yes, even by the sisters. It would not sit well on the stomach, that is, on the spiritual stomach, if you think you have one. It would not sit well on the mind, for you are seeking after the things of God; you have started out for life and salvation, and with all their ignorance, wickedness and failings, the majority of this people are doing just as well as they know how; and I will defy any man to preach false doctrine without being detected; and we need not go to the Elders of Israel, the children who have been born in these mountains possess enough of the Spirit to detect it. But be careful that you do not lose it! Live so that you will know the moment the Spirit of the Almighty is grieved within you. Do you ever see such times? I do. I watch you. I see, for instance, a company of young people go and mingle, perhaps, with old people, and hear them laughing, joking, and talking nonsense and folly. By and by darkness comes—leanness of the soul; and one says, "My head don't feel right; my heart is not right; my nerves are not right; I do not know what is the matter, but I do not enjoy myself here this evening." Do you know what is the matter? You ought to live so that the very moment the Spirit of the Lord is grieved, stop that instantly, and turn the attention of every individual to something else that will retain the good Spirit of the Lord and give you an increase of it. This is the way to live.

Have you this experience, sisters? Yes, many of you have. We need not go to the Elders of Israel to ask them. Do you see people apostatize?

Yes. Will more go? Yes, many more. It is a day of trial—a day wherein the Lord will try the hearts of the children of men; and he is taking a course now with individuals and with nations, to make them exhibit the very centre of their hearts, as governments, as nations, as cities, as heads of families and as individuals, that he may reveal the secrets thereof, that they may be known to each other. Consequently you can see the necessity of every person living so as to have the Spirit of revelation.

Brother George A. Smith has been speaking about our little trials in Missouri. I do not wish to cast reflections on any person, but I do not acknowledge that I ever received persecution; my path has been so kind from the Lord I do not consider that I have suffered enough even to mention it. But when the words of Governor Lillburn W. Boggs were read by General Clark, with regard to our leaving the State or renouncing our religion, I sat close by him, although I was the very particular one they wanted to get and were inquiring for; but as kind Providence would have it they could not tell whether it was Brigham Young they were looking at or somebody else. No matter how this was done, they could not tell. But, standing close by General Clark, I heard him say, "You are the best and most orderly people in this State, and have done more to improve it in three years than we have in fifteen. You have showed us how to improve, how to raise fruit and wheat, how to make gardens, orchards and so on; and on these accounts we want you; but we have this to say to you, No more bishops, no more high councils, and as for your prophet," and he pointed down to where Joseph lay, right in the midst of the camp, "you will never see him again." Said I to

myself, "May be so and may be not; but I do not believe a word of it." "And," continued he, "disperse, and become as we are." Do you want I should tell you what I thought? I do not think I will. I thought a kind of a bad thought, that is, it would be considered so by a very religious person, and especially if he was well stocked with self-righteousness; but I would as soon as not tell what I thought to those who have not much of this and are not very pious, and it was, "I will see you in hell first." Renounce my religion? "No, sir," said I, "it is my all, all I have on this earth. What is this world worth as it is now? Nothing. It is like a morning shadow; it is like the dew before the sun, like the grass before the scythe, or the flower before the pinching frosts of autumn. No, sir, I do not renounce my religion. I am looking beyond; my hope is beyond this vale of tears, and beyond the present life. I have another life to live, and it is eternal. The organization and intelligence God has given me are not to perish in nonentity; I have to live, and I calculate to take such a course that my life hereafter will be in a higher state of existence than the present." Said he, "Forsake your religion, and become as we are!" I had been round the country enough to know the practice of both priest and people. On Saturday they would get together and run horses, throw up coppers to see who would treat, get pretty drunk, and perhaps get up a good sound quarrel, and then the priest would step in half drunk, and with long face and sanctimonious drawl preach on the evils of intemperance and so on. "Become as you are? God forbid," said I. You are as low and degraded as possible, living here without schools, orchards or mills, like the brutes almost, in your little

cabins! Bacon and hominy! Bacon and Indian bread, honey and milk, and they were perfectly satisfied. As I heard one of these great nobles say, on a certain occasion when at his house; we were holding a two-days' meeting; he did not belong to the Church, but his family did. Said he, "Mr. Young, I have a great deal of property and some money, and I do not know what to do with it, I think I will go up to your place and buy." He had a log house, all in one room, with six beds in it. Not a light of glass to light the room; and just to instruct my sisters how to cook, I will tell them something about the first meal we had there. A twelve-quart tin milk pan was set on the table, filled with beef, stacked as you see cannon balls, up to the peak or roof, in arsenals. I think there was about two ounces of butter on the table, white as cheese curd. This was in the month of August, when the fat beeves were standing around, and I do not know how many cows, sheep, oxen, horses, geese, turkeys and fowls were running round his yard; and I do not think that his pile of beef in the milk pan had a half or a quarter of an ounce of fat on it. Said they to us, "Help yourselves, lay hold and help yourselves;" and we did, to a piece of dry bread, dry beef and a little "clean" butter—we always called such butter "clean," because it looked so white. I recollect on Sunday morning, you will excuse me for telling this anecdote, after we had sat down and had eaten a little, the lady of the house said, "Brother Young, take a piece of pie! Brother Kimball, take a piece of pie." They had a large peach orchard, with hundreds of bushels of ripe peaches, probably not all worked up into brandy, but still they could not afford a ripe peach for a pie. The lady put a piece of pie on the plate, and I cut

a little off and turned it over and looked at it, and said I, "Yes, I will taste your pie, for I never saw the like before in my life; did you, Brother Kimball?" No, S-i-r, I n-e-v-e-r did." There were peaches that had fallen from the trees before they were ripe, cut in two and the pits taken out, put on a piece of dough, not even the fuzz wiped off, and then another cake put over the top, nothing else inside but this, and then baked in a bake pan, or "Dutch oven," as we used to call it. "It is peach pie, Brother Brigham; Brother Kimball, will you take a bit of pie, it is peach pie." I never saw the like before, and there the man sat, as happy and contented as could be. And this is like Missouri, all over, as it used to be. "I do not know what to do with my means," and yet he had not a light of glass in the place, and had to open the door to see to eat; and six beds in one room. We slept there with the family, not with the wife, but with the whole family—men, women and children. Said the owner of the place, "I declare, I think I will go and purchase some land." I said to him, "How would it do to have this floor fixed and made comfortable?" It was made of oak boards sawed out and dried up, and you might have shoved your hand down between each one; and it was just so with the chamber, and when a person walked on it, it went "clatter," "clatter," "clatter." Said I, how would it be to have this floor planed, matched and nailed down, so that when the children walk over it it will not make so much noise? And how would it be to have a window? When the weather gets cold, it will be pretty uncomfortable to have to open the door to see to eat, knit, sew and so on?" "Well," said he, "I declare I never thought of that;" and I do not suppose he ever

had in his life. I dare not say much, so I abridged my remarks, and wound up as quickly as possible. The gentleman, I believe, continued to live there, and for anything I know, he is there still; at any rate he did not come up to the gathering place and buy property. This was the style of living there, and they wanted us to adopt it, and become as they were. "No, sir," said I, "I am for improvement." I guess General Clark lived in just about such a house, and I think the others did. We printed the first papers, except about two, set out the first orchards, raised the first wheat, kept almost the first schools, and made the first improvements in our pioneering, in a great measure, from the Mississippi river to the Pacific Ocean; and here we got at last, so as to be out of the way of everybody, if possible. We thought we would get as far as we could from the face of man; we wanted to get to a strange land, like Abraham, that we might be where we should not be continually wrong with somebody or other, and have them crying, "Oh, you Mormons!" and have the priests preaching, the press printing, the drunkard swearing, and all, high and low, rich and poor, wishing these poor "Mormons" were out of the way. We got out of the way as far as we could; and if we can get out of the way any further and do any good, we are ready to get out of the way; but I think we are as far out of the way as we need to be; and we have got on the highway which has been cast up, and I think we had better stay here.

As far as our doctrines are concerned, come on my brother from the "Mother Church," down to the last one that has come out with something new. Come on, you revivalists, what have you got? If you have anything better than we have, come up here

and let us have it. Our belief and doctrine with regard to the human family is that if we know more than you, we will give our knowledge to you, then you will know as much as we; and by the time you have acquired it we will know a little more, and be ahead every time we impart knowledge. Like the teacher in the school, no matter whether he is teaching a, b, c, a-b ab, or in the higher branches, while teaching others, he or she is also increasing. While those who, in the providence of God, are the possessors of knowledge and wisdom, are dispensing them to others, they are increasing their own store. That is our principle of action. Take the poor, do not go down to the poor and the ignorant, lift them up, and give them all we have, and we go ahead and get more, and impart to the inhabitants of the earth until they are filled with wisdom, knowledge and understanding.

To my text again—

How do we know that Jesus is the Christ? By the revelations of the Spirit of God. How do we know that the Bible is true? We know that a great deal of it is true, and that in many instances the translation is incorrect. But I cannot say what a minister once said to me. I asked him if he believed the Bible, and he replied, "Yes, every word of it." "You do not believe it all to be the word of God?" "Most assuredly I do." Well, said I, you can beat me at believing, that's certain. As I read the Bible it contains the words of the Father and Son, angels, good and bad, Lucifer, the devil, of wicked men and of good men, and some are lying and some—the good—are telling the truth; and if you believe it all to be the word of God you can go beyond me. I cannot believe it all to be the word of God, but I believe it as it is.

How do we know it is true? By revelation. How do we know that prophets wrote the word of the Lord? By revelation. How do we know that Joseph Smith was called of God to establish his kingdom upon the earth? By revelation. How do we know that the leaders of this people teach the truth? By revelation. How do we know the doctrine of baptism for the remission of sins to be true? It is written in the Bible; but the Christian world deny it, because it is not manifested to them by the revelations of the Lord Jesus. They have not the keys of revelation, although some believe baptism by immersion, but they do not believe it is for the remission of sins, except one society, which came out from the Close Communion Baptists, founded by Alexander Campbell. He baptized for the remission of sins. At this time I was a Methodist. Said I, "Why not lay on hands for the reception of the Holy Ghost?" "O," said they, "we have no authority to do that, it is done away." "How do you know that baptism for the remission of sins is not done away? Your arguments confuse themselves, and these self-confounding arguments are all chaos to me. If you have the right to baptize for the remission of sins, you have the right to lay on hands for the reception of the Holy Ghost; and if you have this power and authority, of course you have prophets, and possess the various gifts and graces recorded in the New Testament. Do you lay hands on the sick?" "Oh, no." "Do you prophecy?" "We do not believe in it." Most Christians disbelieve in these things, but "believe on the Lord Jesus Christ," is their great point; and, so far as it goes, it is good. But unless we obey his Gospel, where God and Christ are we cannot live hereafter, but shall have to take

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another kingdom, live in another place and be administered to by those who are higher. What do you say, is that correct? I will just read a word or two and then stop. Here is the doctrine. I am not going to say anything about it, but will just read it. "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." First Peter, 4th chapter, 6th verse.

What does that mean? Not only in the world, but out of the world, they who expect to receive any salvation at all must hearken to the requirements of heaven, thus far, to entitle them to the Spirit of the Lord Jesus, that they may live by the revelations thereof, and walk no more in darkness, but in the light of life. I do wish that each and every one of us would do that. Are we able to do it? Certainly; it is the simplest thing in the world. Well, then, just believe on the Lord Jesus Christ. "Oh," say the Christians, "we do believe." Well, then, come forward, and be baptized for the remission of your sins, and receive the laying on of hands for the reception of the Holy Ghost, then you shall receive the witness, and you shall be the possessor of the Spirit of revelation according to the gifts and graces of God as he dispenses them to you—speaking in tongues, interpreting the same, prophesying, dreaming dreams, and so forth, for all these are by the self-same Spirit, which is the Spirit of Christ.

If we will live so that Christ can make us one through our obedience, where are wars and contentions? All will cease. Where is the spirit of bickering? There will be no more of it. How much pleasanter it would look, and how much better it would be for the world if these things were

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to cease! "Well," say the world, "you Mormons, forsake this obnoxious doctrine and practice of having more wives than one." For heaven's sake, then, cease killing the men, and let them live and take the women, or you will oblige us to take more than we know what to do with. Believe on the Lord Jesus Christ, obey his doctrine, cease your warring and contention, beat your swords into ploughshares and your spears into pruning hooks; make railroads, build colleges, teach the children, give them the learning of the world and the

things of God; elevate their minds, that they may not only understand the earth we walk upon, but the air we breathe, the water we drink, and all the elements pertaining to the earth; and then search other worlds, and become acquainted with the planetary system, the dwellings of the angels and the heavenly beings, that they may ultimately be prepared for a higher state of being, and finally be associated with them. I wish we would do it; I pray the Lord to do it, but he will not, unless we help him.

DISCOURSE BY PRESIDENT GEORGE A. SMITH,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY,
AUGUST 13, 1871.

(*Reported by David W. Evans.*)

THE LORD'S SUPPER—HISTORICAL REMINISCENCES—THE PURITANS.

In the providence of our Heavenly Father we are permitted once more to assemble for the purpose of partaking of the Sacrament of our Lord and Savior. It appears that on the night previous to his arrest, he gave to his disciples this ordinance. It was in a manner instituting anew the ordinance that Israel had observed from the time of leaving Egypt—namely, the feast of the Passover. When we assemble for the purpose of partaking of this ordinance it is very important for us to realize and appreciate the position which we take, for we witness to our Father who is in heaven, by the partaking of the bread

and of the water, that we do remember him; and while we take the bread from the same plate we should not hold within our hearts feelings or sentiments other than what are right. To use the expression of the Savior, in the ever memorable sermon on the Mount, "When thou bringest thy gift to the altar, consider whether thy brother hath aught against thee." Every man who receives the principles of the Gospel of peace and obeys the ordinances of initiation into the Church is under obligations to lead a straightforward, moral and upright life, to deal justly, to love mercy and to walk humbly in observance of the

principles which he has received. To neglect these things, to suffer ourselves to stray from them, to become forgetful of the principles and ordinances of the Gospel, under all circumstances, should be avoided. If we love each other, as we should do, we should never be found speaking evil of each other. In almost all communities, so far as my knowledge of history extends, one of the great banes of society is a disposition to tattle, to speak evil one of another; and I have noticed that this habit has not always been forsaken by those who are called Latter-day Saints; but at times there seems to be a feeling of willingness to retail scandal. When we come to partake of the sacrament if we have injured our brother, sister or neighbor, it is our duty to make these things right, and to come wisely, prudently and conscientiously. If we harbor evil thoughts, or are the slaves of evil passions, when we stretch forth our hand to partake of the sacrament, we may be guilty, peradventure, of fulfilling that dreadful position referred to by the Apostle—"He that eateth and drinketh unworthily, eateth and drinketh damnation to his own soul."

There are certain principles which God has revealed, by the observance of which we are entitled to his Holy Spirit; but when Latter-day Saints neglect their duties and fail to observe these principles and defile their bodies they cease to become fit temples for the Holy Spirit to dwell in, and the light that is in them becomes darkness. It seems that at the last supper Peter was so sanguine, so fully determined and set in his faith that he declared to the Savior, though he should die with him yet would he not deny him; and yet in a very few hours after, when he saw his Master seized rudely by the high priests and soldiery, and dragged away, and a

crown of thorns placed upon his head, he denied him. When his Master was first taken Peter was ready to fight for him. He was like a great many Latter-day Saints I have seen—they would much rather fight for their religion than try to live it. It was so at that time with Peter. He drew his sword and was ready to cut and slay, but his Master said to him, "Put up thy sword," and he healed the wounded servant. Peter did not understand that; it did not look like the temporal dominion he expected to see Jesus possess; and when he was accused of being one of his disciples, he answered, "I know not what thou sayest," denying him, to whom, but a few hours before, he had expressed such strong attachment. When Peter went out the cock crew, and then he remembered the words of Jesus, and he wept bitterly. It is said of this Apostle that when he came to the end of his earthly career, which was crucifixion by the hands of his enemies, he requested that he might be crucified with his feet upwards; because he had denied his Master he was unwilling to be put on the cross in the same position.

This weakness exists in the breasts of all human beings, more or less; all have their times of trial, and their days of temptation and suffering. We remember, in the days of our Prophet Joseph Smith, whom God sent us in these last days with the dispensation of the fullness of times, and the restoration of the Gospel and Priesthood, that many, who stood by him and professed to be his most warm and ardent friends, not only turned away at his death, but in many instances became bitter enemies. This weakness exists, and there are reasons why it exists in the human heart. For instance, God requires his children to pray; but through labor, business and care they frequently fail to fulfill

the requirement either in their families or in secret, and in a little while their minds become darkened; and in consequence of this neglect the Spirit of the Lord withdraws from them, and they forget what they once knew. You let a man among the Saints indulge in any habit prohibited in the Gospel, and the same result will follow if continued. If he allow himself to take the name of the Lord in vain, and continue in it, the Spirit of the Lord will withdraw from him. If he allow himself to be guilty of dishonesty, corruption, licentiousness or anything that is prohibited in the Gospel of peace, peradventure, his mind becomes darkened. He, to-day, might bear testimony that he knew this to be the work of God; and he might, by neglect of duty, in time become so darkened that he would conclude he hardly did know it, and finally that he did not know it. These are the results of losing the light of the Holy Spirit, hence the exhortation that every man who partakes of the sacrament should be careful, and make it a time of reckoning—bringing our minds up to the standard and knowing that we are right.

I notice in the observance of the Word of Wisdom, a manifestation of the Holy Spirit connected with it. Whenever a person has failed to observe it, and becomes a slave to his appetite in these simple things, he gradually grows cold in his religion; hence I constantly feel to exhort my brethren and sisters, both by precept and example, to observe the Word of Wisdom. We should not be thoughtless, careless nor neglectful in the observance of its precepts. "Why, it cannot do any hurt," says one, "to take a glass of ale!" I recollect seeing a man once in England, who said to me, "Mr. Smith, how can it be possible that it can injure a man to drink the matter of half a pint of

ale?" He had had so much that he could not stand without leaning against a fence, and yet he could not see how it could injure a man to take a half pint; but if he had not taken the first half pint he could have stood as well as anybody. It may as well be said, and no doubt often is, How can it hurt a man to chew tobacco or to drink tea? It injures, because it creates a disturbance in the human organization, and that disturbance, if continued, creates an appetite to which its possessor becomes a slave, and it shortens his days; and while living his condition is such that he cannot as efficiently perform the duties devolving upon him as he otherwise could.

We have every reason to be thankful that God has preserved us from the wrath of our enemies. He has led us by the inspired hand of his servant Brigham into the valleys beyond the Rocky Mountains, in the Great Basin; and he has blessed the desert land, that with the labor and toil of twenty or twenty-four years, has become manifest in stretching forth the curtain of the habitations of Zion. We have every reason to be thankful for these blessings, for previous to that time we are all well aware that we did not taste of but very little of what might be called religious liberty; for the very moment that the Church of Jesus Christ of Latter-day Saints was organized by Joseph Smith, with six members, the hand of persecution and oppression was raised to destroy it. It not only extended to scandal and abuse, but to personal violence and to a long-continued succession of vexatious lawsuits; to the tearing down of houses, daubing men with tar and feathers, and driving from place to place. I have heard the scandal brought up occasionally that the Mormons were driven from Jackson

County, Missouri, for stealing horses. Now the facts of the case are that there is not, nor can be found on record in the county of Jackson, a solitary syllable in any docket or record of any court the account of any crime or charge of crime against any individual belonging to the Church of the Latter-day Saints. From the time they settled there until the expulsion, amongst them it was one straightforward scene of good behavior. The charges on which they were driven were specified, published and signed by a large number of distinguished individuals, and these were that they (the Mormons) "differ from us in religion;" and that they also "anoint the sick with holy oil," and "They openly blaspheme the most high God, and cast contempt on his holy religion by pretending to receive revelations direct from heaven, by pretending to speak unknown tongues, by direct inspiration, and by diverse pretences derogatory of God and religion and to the utter subversion of human reason;" "that the 'Mormons' tampered with the slaves," &c. It is very true that the Mormons in Jackson County, Missouri, were not slaveholders; but the laws of the State on that subject were so very rigid that it required no mob power to enforce them; and as every office in the State, both civil and military, was held by men not "Mormons," and especially in the county of Jackson, it is not likely that there would have been any difficulty to enforce the law. The declaration on which the mob was organized, and which was signed by clergymen and other gentlemen, was "The civil law does not afford us a guarantee against this people," which was as much as to say, they were a law-abiding people. Well, but did you practice plurality of wives? Not at all, the principle was unknown in the Church; it had

not been revealed, and every man and woman in the Church was rigidly, to all intents and purposes, strict monogamists. In 1838-9 these Latter-day Saints were expelled from the State of Missouri, and no charge of practicing polygamy existed against them; but when they were gathered together and received their grand sentence under the exterminating order of the governor of the State, they were told that if they "assembled together again and organized with bishops and presidents they should be utterly destroyed;" but they were required to leave the State and that in a very short time, which they did, leaving all their property. It is very well known that some three hundred and eighteen thousand dollars were paid by Latter-day Saints for land in the State of Missouri, and that very few if any of them, ever got a dollar for that land, and it belongs to them to this day; and when the great and glorious day shall come that the Constitution of the United States shall become absolutely the supreme law of the land, guaranteeing to all men the right of life, liberty and property, the Saints can inherit this land and live and enjoy their faith there as well as anywhere else. All these things had occurred, and the hand of persecution did not stay until, in 1844, it had slain the prophets, and, in 1845-6, had driven the people, and robbed and peeled them of the property they had accumulated in Illinois, and in 1847 the pioneers' advanced guard, led by President Young, succeeded in making a road, and founding a colony in this valley.

In 1843 the law on celestial marriage was written, but not published, and was known only to perhaps one or two hundred persons. It was written from the dictation of Joseph Smith, by Elder William Clayton,

his private secretary, who is now in this city. This revelation was published in 1852, read to a general conference, and accepted as a portion of the faith of the Church. Elder Orson Pratt went to Washington and there published a work called the "*Seer*," in which this revelation was printed, and a series of articles showing forth the law of God in relation to marriage. From that time to the present the power of the enemies of the Latter-day Saints to persecute them seems to have been broken; for since then we have never been compelled to forsake our inheritances. The press and the pulpit have, of course, been called into requisition more or less, and a great amount of lies and scandal has been published, and politicians have endeavored to make capital and money out of exterminating the "Mormons," and fortunes out of "Mormon" blood, and more or less difficulty has occurred; but during that period the Saints have been able to proceed along with their work. They have laid out a hundred and fifty towns and cities, and have built them up to a greater or less extent, extending their settlements five hundred miles through this great desert. They have also been able to hold in check the savage tribes of Indians and to gain influence over them; and with a few interruptions, arising from the reckless character and conduct of transients, have been enabled to maintain towards them a peace hitherto unknown in any State or Territory in the midst of an Indian population.

It required faith and energy to settle in such a country. For the first three years after the settlement commenced hardly any person dared to eat as much food as his appetite craved; so scarce were provisions that it was necessary to economize and eke out every little supply to its greatest

possible extent. A great many became discouraged and disheartened, having the idea that the country could never be reclaimed; many went away, but generally returned after awhile, quite surprised at the progress made during their absence. Our visitors look at our city and say, "What a beautiful place! how did you find so lovely a place?" I can answer. When we reached here it was a naked sage plain, bearing very little sage, the land being too poor; but industry and a wise and careful application of the water to the soil has produced the vegetation here to be seen. For awhile after we came here we could occasionally hear of rejoicing from pulpit and press that "Joseph Smith, the arch-impostor," as they called him, was dead, and that the "Mormons" were driven into the wilderness, where they would all perish, and they should never hear anything more about them. Yet it only took a few years for them to discover that this people were yet alive, and that they were living in the exercise of their faith, and making themselves felt, known, realized and understood in the world. Now, inasmuch as God has thus blessed us and extended to us so many great privileges, it is very important that we should abide in the faith wherein Christ has made us free, and live in the exercise of that religion, and not by any means suffer ourselves to fall into snares, temptation, wickedness or evil. We have every reason to be thankful to our Heavenly Father for his many blessings.

Our organization as a church differs widely from almost every other. For instance, almost every denomination has, in its organization, a plan for the support of a minister—a salaried gentleman. When we commenced to preach the Gospel to the world without purse or scrip, without money

or price, these ministers were generally the first to raise the hue and cry, to tar and feather, and throw rotten eggs at us; to drive us from our homes and tear down our habitations; and in every mob, from the commencement to the close of the persecutions, were to be found men professing to be ministers of the Gospel; and although the denominations to which they belonged might not be disposed to persecute, yet they disgraced them by taking part in such proceedings. It is said that the men who slew the Savior believed they did God service, and it is probable that the ministers, professors of religion and others, who, with blackened faces, surrounded Carthage jail and murdered, in cold blood, the Prophet and Patriarch of the Church, Joseph and Hyrum Smith, thought they also were doing God service, although they were guilty of the most brutal and disgraceful murders ever perpetrated on the earth.

There is one thing very peculiar in relation to us. I have noticed it from the fact that I have been a student, to some extent, of the history of the Puritan fathers who settled in New England. It is very well known that they escaped from tyranny in their mother country; they were oppressed there in their religious faith. Their views were of a different kind to those of the established church; and it was in consequence of oppression of this kind that they sought a home in the wilds of America; and in almost every instance, as soon as they had established a home, they commenced making rules and proscribing everybody who differed in opinion with themselves. You will notice this, especially if you read the early history of Massachusetts. The colonists of that State were very stringent in particular items of faith and practice. I have always felt a little proud of

the noble heart of my fourth great-grandfather Zaccheus Gould, because he actually had the courage to keep the Quakers at his farm the very night after they had been proscribed by the colonial government and expelled from Salem, and for this and supplying them with the common necessaries of life and then allowing them to proceed on their way in the morning, he was fined and compelled to stand up in the church, and hear his confession read. But I am proud of the feelings and sentiments of the man that, although a Puritan, he had so much humanity in him.

I notice, in looking over the history of New England, that our Puritan fathers lacked an understanding of the power of principle. If a man preached a sermon that did not please them he must leave the colony; he could not retire to his farm, lot or inheritance, and there attend to his own business; no, they would frequently tear down his house, put him aboard a ship and send him away. Numbers of instances of this kind are on record; and the sect most noted for its principle of non-resistance to all men—the Quakers, were whipped and tarred and feathered, and some of them put to death; and numbers of them were expelled from the colony, and that, too, by men who, we cannot doubt, believed in their own hearts, that they acted from good motives. They did these things from a determination that they would cleanse the people. Still, after awhile, this feeling wore away.

I notice, from the very commencement of our settlement of these valleys that there never has been a law enacted or regulation made but what would affect the interests of all societies and denominations alike. There have been no special acts on this account. As a matter of course, persons have been cut off the Church,

but their civil rights, and their privileges under the laws have not been in any way abridged. Had our fathers, in New England, simply dis-fellowshipped Mr. Williams as a member of their church, and allowed him to baptize people by immersion if he choose, it would have been an entirely different thing from compelling him to leave the colony.

This spirit of intolerance is yielding to the march of enlightenment, in our own age and day, but still we as a people have suffered severely from its effects, for that alone compelled us to seek a home in these deserts. But it is gratifying to reflect that we have not nourished that spirit of persecution in our hearts, for from the time that emigrants commenced passing this way up to the present, ministers of every denomination, men of repute among their own people, have been called upon and invited, and, whenever they have desired it, have had the privilege of preaching to our congregations, and have held meetings and organized churches in our cities without interruption. These facts are before the world. There are scores of ministers who have spoken in this stand, many of whom have declared to the public that they never spoke to so large an audience and never expected to speak in so large a house in their lives; but when a Latter-day Saint Elder has called upon them and asked for the privilege of preaching, their answer has been in effect, "Why, no; I have a right to preach in a heathen temple, but I cannot open my temple to a heathen!" Such men dare not trust their congregations to hear the truth, or peradventure, to hear error. We have had here some of the most eloquent preachers, I believe, of the present age; and we were delighted that they should display their eloquence in our midst. And if they have anything

better than we have we want it; and we think it is quite right for the younger portions of our community, who have not had the privilege of hearing the religions of the day preached in the world, to hear them here; and the more of it the better, if they desire it. But the elder portion of those who profess our faith have generally belonged to or been associated with different religious denominations; for as our Elders have preached abroad they have gathered from every bundle and of every kind; and that portion of our people are as thoroughly acquainted with all the religions and the religious tenets taught at the present day as any people can be. But it is not so with the younger members of our Church, hence when we had a Methodist camp meeting here, President Young and the Elders gave an invitation to all the people, and especially to the young, to go and hear the teachings there given. That was the reason they had such immense congregations. The camp meeting did not attract the miners; they cared nothing about it; they had seen and known and learned all they wished about them long ago. They did not come here to hunt Methodism, but silver and gold. But our people turned out, especially in the evenings, by thousands, and heard them speak and formed their own opinions. I have been at camp meetings in my boyhood, and I did not think the one held here a fair specimen—not what a camp meeting used to be thirty-five years ago.

If a faith will not bear to be investigated; if its preachers and professors are afraid to have it examined, their foundation must be very weak. Those who come into the Church of Latter-day Saints, if they are faithful, learn in a short time, and know for themselves. The Holy Spirit and

the light of eternal truth rest down upon them, and you will hear them, here and there, testify that they know of the doctrine, that they are acquainted with and understand it for themselves.

There has been a great howl from the pulpit and the press calling upon the government of the United States to exert its power to suppress a practice in the faith of the Latter-day Saints. Now the fact of the case is, it is out of the power of any government or nation to regulate religion at the present age; it is a matter that must regulate itself. You may drive men from their homes, rob them of their possessions, murder their leaders, deprive them of their civil and religious rights, but you cannot change their opinions by such arguments; and when men have recourse to them it only signifies that the foundation upon which their system is based is very weak, and that their only hope of enforcing their own and suppressing the views of others is by force. Shame on the low degraded feelings which prompt such measures. In every land freedom of thought and opinion and the liberty to preach and practice whatever religion you wish should be guaranteed and the only method of manifesting disapproval of the course of others in these respects should be to disfellowship them from their churches. All should have this privilege. It feels good for a man to believe as he pleases; and if you undertake to check this, do not put to death, daub with tar and feathers, or tear down the dwellings of those who differ from you. Where is the liberty, justice and uprightness of such a course? I have been through the mill a little, and understand how it feels.

For my own part, however, I believe that mankind generally are getting wiser on this subject. Our Puritan fathers never succeeded in

forcing their peculiar views on others, and in time, even among themselves, everybody could say about what he pleased; or at any rate the particular points upon which there was the greatest trouble were taken away. So it will be in the present age.

It is very well understood that, by many of the people, the law of marriage is regarded as something instituted by God; and that men, in their laws and regulations on the subject, have undertaken to govern their fellows too much. Our fathers Abraham and Jacob and many of the prophets took steps in this matter, which are now denounced by a large portion of Christendom as very wrong; and yet these very persons, in their prayers and preachings, claim that they are going to "Abraham's bosom." I can tell any man that wishes to murder, rob and plunder, and deprive of liberty a Latter-day Saint because he believes and practices plurality of wives, that he need never expect to dwell in "Abraham's bosom," for Father Abraham will not cast his wives out to receive such narrow-minded men. I can further tell them that, if ever they come to the gates of the New Jerusalem, they will there find the names of the twelve sons of Jacob; and if they believe with all their hearts that Jacob and his sons, most of whom were polygamists, were wicked men, and most of the sons bastards, they had better stay outside; in fact they will not be permitted to enter. Unless they can acknowledge these twelve sons as lawful and legitimate sons, in accordance with the law of God, they will have to stay outside, and "without are dogs, sorcerers, whoremongers, idolators," and everybody that loves and makes a lie.

May God enable us, one and all, to be truly prepared to enter through the gates into the city, is my prayer in the name of Jesus. Amen.

REMARKS BY PRESIDENT BRIGHAM YOUNG

AT LOGAN, SUNDAY, JULY 23, 1871.

(Reported by Miss Julia Young.)

AN INCIDENT OF NAUVOO.

While brother George A. Smith was referring to the circumstance of William Miller going to Carthage, it brought to my mind reflections of the past. Perhaps to relate the circumstance as it occurred would be interesting.

I do not profess to be much of a joker, but I do think this to be one of the best jokes ever perpetrated. By the time we were at work in the Nauvoo Temple, officiating in the ordinances, the mob had learned that "Mormonism" was not dead, as they had supposed. We had completed the walls of the Temple, and the attic story from about half way up of the first windows, in about fifteen months. It went up like magic, and we commenced officiating in the ordinances. Then the mob commenced to hunt for other victims; they had already killed the Prophets Joseph and Hyrum in Carthage jail, while under the pledge of the State for their safety, and now they wanted Brigham, the President of the Twelve Apostles, who were then acting as the Presidency of the Church.

I was in my room in the Temple; it was in the south-east corner of the upper story. I learned that a posse was lurking around the Temple, and that the United States Marshal was waiting for me to come down, whereupon I knelt down and asked my Father in heaven, in the name of Jesus, to guide and protect me that I

might live to prove advantageous to the Saints. Just as I arose from my knees and sat down in my chair, there came a rap at my door. I said, "Come in," and brother George D. Grant, who was then engaged driving my carriage and doing chores for me, entered the room. Said he, "Brother Young, do you know that a posse and the United States Marshal are here?" I told him I had heard so. On entering the room brother Grant left the door open. Nothing came into my mind what to do, until looking directly across the hall I saw brother William Miller leaning against the wall. As I stepped towards the door I beckoned to him; he came. Said I to him, "Brother William, the Marshal is here for me; will you go and do just as I tell you? If you will, I will serve them a trick." I knew that brother Miller was an excellent man, perfectly reliable and capable of carrying out my project. Said I, "Here, take my cloak;" but it happened to be brother Heber C. Kimball's; our cloaks were alike in color, fashion and size. I threw it around his shoulders, and told him to wear my hat and accompany brother George D. Grant. He did so. I said to brother Grant, "George, you step into the carriage and look towards brother Miller, and say to him, as though you were addressing me, 'Are you ready to ride?' You can do this, and they will suppose

brother Miller to be me, and proceed accordingly," which they did.

Just as brother Miller was entering the carriage, the Marshal stepped up to him, and, placing his hand upon his shoulder, said, "You are my prisoner." Brother William entered the carriage and said to the Marshal, "I am going to the Mansion House, wont you ride with me?" They both went to the Mansion House. There were my sons Joseph A., Brigham, jun., and brother Heber C. Kimball's boys, and others who were looking on, and all seemed at once to understand and partake of the joke. They followed the carriage to the Mansion House and gathered around brother Miller, with tears in their eyes, saying, "Father, or President Young, where are you going?" Brother Miller looked at them kindly, but made no reply; and the Marshal really thought he had got "Brother Brigham."

Lawyer Edmonds, who was then staying at the Mansion House, appreciating the joke, volunteered to brother Miller to go to Carthage with him and see him safe through. When they arrived within two or three miles of Carthage, the Marshal with his posse stopped. They arose in their carriages, buggies and waggons, and, like a tribe of Indians going into battle, or as if they were a pack of demons, yelling and shouting, they exclaimed, "We've got him! we've got him! we've got him!" When they reached Carthage the Marshal took the supposed Brigham into an upper room of the hotel, and placed a guard over him, at the same time telling those around that he had got him. Brother Miller remained in the room until they bid him come to supper. While there, parties came in, one after the other, and asked for Brigham. Brother Miller was pointed

out to them. So it continued, until an apostate Mormon, by the name of Thatcher, who had lived in Nauvoo, came in, sat down and asked the landlord where Brigham Young was. The landlord, pointing across the table to brother Miller, said, "That is Mr. Young." Thatcher replied, "Where? I can't see any one that looks like Brigham." The landlord told him it was that fat, fleshy man eating. "Oh, hell!" exclaimed Thatcher, "that's not Brigham; that is William Miller, one of my old neighbors." Upon hearing this the landlord went, and, tapping the Sheriff on the shoulder, took him a few steps to one side, and said, "You have made a mistake, that is not Brigham Young; it is William Miller, of Nauvoo." The Marshal, very much astonished, exclaimed, "Good heavens! and *he* passed for Brigham." He then took brother Miller into a room, and, turning to him, said, "What in hell is the reason you did not tell me your name?" Brother Miller replied, "You have not asked me my name." "Well," said the Sheriff, with another oath, "What is your name?" "My name," he replied, "is William Miller." Said the Marshal, "I thought your name was Brigham Young. Do you say this for a fact?" "Certainly I do," said brother Miller. "Then," said the Marshal, "why did you not tell me this before?" "I was under no obligations to tell you," replied brother Miller, "as you did not ask me." Then the Marshal, in a rage, walked out of the room, followed by brother Miller, who walked off in company with Lawyer Edmonds, Sheriff Backenstos, and others, who took him across lots to a place of safety; and this is the real pith of the story of "Bogus" Brigham, as far as I can recollect.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY MORNING,
AUGUST 27, 1871.

(Reported by David W. Evans.)

MISSIONARIES—THE INFLUENCE OF MOTHERS.

I have a few words of counsel for the returned missionaries, and all the Elders of Israel may heed them if they feel disposed to. You hear the Elders, when they return and get up in the stand, tell what happy days they have experienced on their missions; how they have enjoyed themselves, the Spirit of the Lord has rested upon them, how they have spoken to their own astonishment, words have been given them that never entered their hearts before, and when they have lifted up their voices in the name of the Lord to testify of the Gospel of the Son of God they have astonished themselves, and so on; you know what they say! Now, I wish to make this request: that the Elders who return from missions consider themselves just as much on a mission here as in England or in any other part of the world. There is no people need preaching to more than those who live in this Territory and in these mountains. The Latter-day Saints, or those who profess to be, need talking to just as much as a child who begins to prattle and run around the house. It gets into mischief continually and its mother has to keep talking to it to keep it from meddling with things that it should not. It does not know how to guide itself, and wants guiding and correcting all the time; but not more than the Latter-day Saints who

gather together. Now, Elders of Israel, if you have the harness on, keep it on and lift up your voices to the people here and teach them the way of life and salvation; and teach obedience to the Priesthood, that they may receive the blessings which are promised to them who believe and obey the Gospel as it is revealed in the latter days. Will you hearken to this counsel, my brethren? I have not the least objection to the sisters considering themselves on missions to teach their children the way of life and salvation.

I feel like saying a few words about seeing so many empty benches here; but there is some excuse for this, for if you were to take this congregation, small as it seems, and try to put it into the common halls where our brethren have preached, you would find a portion of it out of doors; and very few meeting houses in the eastern country would hold the people who are here this morning. Still there could be a great many more here. It is true that many attend Sunday school with the children in the morning, but if children who do not attend school were to receive proper teaching from their mothers, they would be at meeting on Sunday morning. Mothers, will you be missionaries? We will appoint you a mission to teach your children their duty; and instead of ruffles and fine

dresses to adorn the body, teach them that which will adorn their minds. Let what you have to clothe them with be neat and clean and nice. Teach them cleanness and purity of body and the principles of salvation, and they will delight to come to these meetings. I attribute the wandering of our young people to the teachings of their mothers. You see young ladies here wandering after the fashions of the world; I attribute it to their mothers, and the mothers know but little more than their daughters. If you will take this counsel, and begin and teach your children as you should, we will have more here of a morning than we have generally. There are a great many people in this city who should attend meeting on a Sunday morning—enough to fill this house, besides those who go to Sunday school. When they were in the lands where they were hated and the finger of scorn was pointed at them, they delighted only in the society of their brethren; and when they had an opportunity to escape from their arduous labors, they would travel day or night to meet with the Saints. But here everything is so free, so easy and delightful, that they are here, there and everywhere but where they should be. A few Latter-day Saints, however—and I think the majority of them, are doing the best they know how. But our brethren, when they return from their missions, complain at what they see, and I do not wonder. Will you, Brother Dewey, set the example and come to meeting every Sunday? or shall I, in a few Sundays, hear that you are gone on a pleasure excursion, that you are riding out here or there? How will it be with Brother Shipp and others who have been speaking? How long will it be before we hear that you have gone on the railroad to Wasatch

or somewhere else on a pleasure excursion, or to your farm or to visit your brethren? There is one thing that we have to meet with here. In our community we have a few from the Society of Friends; we commonly call them Quakers. As far as I have known them, and I have known them as long as I can remember, if they do not work or visit on the Sabbath, they will mourn the whole week. They are so free and independent that they want to show the whole human family that they have no more regard for one day than another, and especially the Sabbath day. We have to meet with this influence here as well as other things; and unless our Quaker friends who come into the Church are continually led they will never come to meeting; they are sure to be fishing, going after hay or hunting their cattle; and these practices have their influence on others.

I wish to say to the Elders and mothers in Israel: teach your children as they should be taught and you will find they will never stray from the path of rectitude. There is more depending upon mothers than is generally supposed. You may take any nation in the world, and just let the mothers say there should not be a soldier in the army, and kings might call for soldiers, but they would be disappointed if they expected to obtain any. Mothers bear more influence in the nations of the earth than they are aware of. Take my counsel, and teach your children how to live, teach them to pray, to come to meeting; teach them to love the Lord and to believe and read the Bible, and when they grow up they will delight in doing right.

As for the so-called Christian world, all I wish to say about it I can say in a few words. Yesterday, when talking about the priests, I discovered there was considerable humor in our beloved

brother who has been speaking to us this morning, and I joked him; and I will joke him again a little more severely, by telling a little anecdote of Sir Francis Train; you have all heard of George Francis Train, I call him "Sir" Francis. He says, in speaking of a certain dignitary, "Just sit down and tell me all you know in five minutes!" I make that application to all the so-called Christian divines—sit down and tell all you know about God, heaven and hell in five minutes; you can do it, it does not require any more time, for you know nothing. They say they believe the Bible; but if, when they open and read it, any one of them can discriminate, and tell what part to believe and what to reject, let that man come forth, speak by the power of God and draw the line that we may know the truth; but if they have no revelation on the subject, let them lay their hands on their mouths, and them in the dust, and cry, "unclean!" So much for the so-called Christian world. As I said to our brother yesterday, I have been routed from a good home and plenty of means five times; but I never was routed from home and possessions without priests led the mob, never! And yet among the priests of the day there are a great many good, honest men. But in most of the communities in the world, those who are unruly, boisterous and wicked, can commit acts of wickedness, and those who are just will stand and look on until the evil is performed and wonder what is going on. There are thousands and thousands of people in the United States who deprecated the injuries that we received from the hands of mobs; but what did they do? Stood and looked on until all was over, and then said, "I pity them." How much did they pity us? We had to pity and take care of ourselves, and we

have learned to do it; but we do not say that all people are mobbers, or that all will persecute, for they will not; and I meet with a great many ministers who are gentlemen, who have hearts within them, and I bid them God speed! Do what good you can.

How often I have talked about the missionary system of Christendom! It is true that we do not believe in it exactly as they do, for we believe in sending out men without purse or scrip, that they may prove the people and see who will or will not feed a servant of God; and in this manner our Elders have traversed almost every nation on the face of the globe. But these Christian Missionary Societies have done an immense amount of good, and they will have the credit for it. God has got their credit marks, and he will justify them as far as they go; but when light comes into the world that they have not conceived of, and they reject it, what will be their condemnation? Let the Lord judge.

Now, you Elders of Israel, I turn to you again—you missionaries. I see a few of you here who have just returned home, but a good many are wanting. There are places here for all, but they are not here. They have been home a few weeks and what are they doing? Visiting with their families, or perhaps gone to the kanyon after wood; and those who have just come home complain of the coldness of the people and that many are turning away from the commandments of the Lord. I say to those who complain of these things—see that you do not do likewise! Come to meeting and be ready to talk here. Our religion, our Gospel, is not to train a few men in all the sophistry that learning can impart, and enable them to address a congregation and nothing else; but our ministers or

preachers work all the week in the store, at the mechanic's bench, on the farm, in the kanyon, or at whatever is wanted to be done, and when Sunday morning comes they get up here and preach a sermon; and if they cannot do that, we consider they do not possess the spirit of their mission. It is not so with the world. Our Elders must support themselves with their hands, as Paul did. I do not care whether they are tent makers or boat makers, let them earn their own living. I have. For my part, I consider that the honor God bestowed upon me in calling me to the holy ministry was enough for me to think it was my duty to support myself in this ministry and do honor to the cause, without asking any people for help. I have done so. I did, I believe, have a few shillings given to me when in England. When I landed there I had five shillings left. I stayed there a year and sixteen days, and when we left one of the best ships in Liverpool docks tied up

eight days for the sake of bringing us home; and merchants and banking houses were at our service. I did business there in printing and dealing, and so on; but it did not tarnish my hands, nor stain my spirit, not in the least, and it would not to-day. We must live, and we must sustain ourselves, and come to meeting, and be ready also to attend ward meetings. Do not come and ask me if you may go to preach, pray or lay hands on the sick. Ask God to give you faith to perform your duties, to walk humbly before him, and to build up his kingdom on the earth. That is your duty. Yes, preach every night, we need a reformation here. Attend meetings in the various wards. Take your turns around from one ward to another. Preach to the people until they get the spirit of their mission and calling. We all have a mission as much at home as in a foreign land, and may God help us to improve upon and magnify it!

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON,

AUGUST 27, 1871.

(Reported by David W. Evans.)

TEMPERANCE.

First of all, I will inform this congregation and the world of mankind at large with regard to the life and character of Joseph Smith. As a prophet it only requires age to make

his character as sacred as that of any man that ever lived on the face of the earth. I want to say a few words with regard to temperance. We are a temperate people; this is what we

have set out to be. We have lived in this city a good many years, and, until recently, when a stranger arrived here and wanted to purchase liquor, he had to inquire, "Where can I find a place where they sell liquor?" It was not to be found; and I will say that such places would not be found to-day among this people or in these mountains were it not for the urgent request of outsiders. We have to bow down to the wishes and customs of our fellow-men. There are a great many men here now in the mining interests, and they want to put up where they can purchase liquor, for many of them drink. As for the temperance societies which we have been hearing about, I can say that with all the stringency in getting laws passed to prevent the sale or use of liquor in the Eastern States, when those who were determined to obtain it could do so in no other way, they would get what appeared to be a beautifully bound book, with "Pilgrim's Progress" on the outside, but in the inside it would be full of whiskey. As for our saying that the inhabitants of the earth shall stop using ardent spirits, we may say it, but they will not mind us. As far as the Latter-day Saints are concerned, we have rights, others have rights—all have rights; and I would to God that what our enemies say, with regard to the word of Brigham Young being law to the Latter-day Saints, was true; but it is not.

General Riley has been talking to us about temperance societies; the principles he advocates are excellent, first-rate. More than fifty-five years ago, in the same county where he lived, I was asked to sign a pledge. This was when I was a boy. He is about five years my senior.] We are acquainted with the same people, towns, counties, neighborhoods and districts, and we have traveled the roads, and

built up the towns and were acquainted in the country, and we know and understand its character at the present time.

Some people here take the liberty to sell and dispose of their liquor without license from the city. We have a city here—an organized city; we have our municipal laws; we have officers for this city appointed by the legislative power and enactments of this Territory; and we have somebody or other here, who say, "You have no law here only what we give you, and you shall know that we are the law to this people!" And are not our city officers under bonds of some sixty thousand dollars in the aggregate for spoiling a nasty place carried on contrary to law? Yes, they are, and held to bail by government officers. Well, what do we care about it? Nothing. That goes to a higher court, with a great many other matters. They will go to a court, I hope, of justice.

But we keep liquor here; we are obliged to do it to accommodate our neighbors who come here; and some Latter-day Saints take the liberty of drinking. As far as these are concerned they have a right to get drunk; but we have rights, and have a right to disfellowship them, or cut them off from the Church, and we calculate to do it whenever it ought to be done. We have been found fault with because we cut people off from the Church! What do you suppose the so-called Christian world care about our Church? Nothing on the face of the earth only to annihilate it. That is all they care for us, poor sinners, in the mountains. What do they care about our selling liquor? Nothing, if it will only lead our young men to destruction. That is what they want. Men are sent here, ostensibly, to guard the rights of the people, but in reality to destroy the people. What

was the counsel and advice of Mr. Cass when the army of King James came here in 1857? Said he, "Send an army of young men to Utah to decoy and destroy the young women there, and that will break up 'Mormonism.'" There are men here now who seem to think that it is their imperative duty to sustain, at all hazards, everybody in all acts which are opposed to the Gospel.

General Riley has been preaching temperance to the Latter-day Saints. I do wish they would observe it. And I will go a little further and say, I would like to see them leave off, not only all intoxicating drinks, but those narcotic drinks—tea and coffee, and the men their tobacco. Our lecturer, I believe, observes all these things. Look at him; if it was not for his grey head you would not suppose him to be over thirty-five years old; and I expect he could run a pretty good foot race. What has done this? Temperance. What has preserved me? Temperance. I was a young man in the same county with him, and young men would say to me, "Take a glass." "No, thank you, it is not good for me!" "Why, yes, it is good for you." Thank you, I think I know myself better than you know me." Even then I said, "I do not need to sign the temperance pledge." I recollect my father urged me. "No, sir," said I, "if I sign the temperance pledge I feel that I am bound, and I wish to do just right, without being bound to do it; I want my liberty;" and I have conceived from my youth up that I could have my liberty and independence just as much in doing right as I could in doing wrong. What do you say? Is this correct? Am I not a free man, have not I the power to choose, is not my volition as free as the air I breathe? Certainly it is, just as much in doing right as in doing wrong; consequently I wish

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to act upon my own volition, and do what I ought to do. I have lived a temperate life; I feel as though I could run through a troop and leap over a wall.

Shall we preach to the Latter-day Saints? Yes. I thank the gentleman for his good counsel to you, Latter-day Saints. Observe it; and I say to strangers, I do wish you would observe it. I wish you would say to us, "Down with the grogshops!" If the strangers who come here to hunt minerals; those who are working them; those who are poor and those who are rich, and all classes, if they would say, "Down with the grogshops," the thing would be soon done. Talking, I understand from the General, has an influence among the people, in helping to form public opinion. This is true; and if by talking we can turn the tide of the feelings of those who visit us, so that they will be in favor of the City Council passing an ordinance for closing drinking holes, they would soon be closed. We can say that we are not bowing down to the wishes of any person in the world any further than it is true policy to let every person have his rights. We can stop this drinking and shut up these grogshops here. I do not go down the streets to see them, and never have from the time the filth came into the streets. I did when the Latter-day Saints traded one with another in their stores, and there was no liquor, no swearing or low conduct, but every person meeting with and hailing his neighbor like a friend and brother; but for twelve years not a man or woman in this room has seen me walk down through what I call "Whisky-street." My eyes do not wish to see it. I never wish to hear another oath, or to see another evil action performed, for it is just as much as the people can do to revolutionize

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their own feelings and to overcome the evil within themselves without having to come in contact with the evils of others.

I will say with regard to the so-called Christian world, and the moral reform of which they talk so much, that they are an utter failure, so far as stemming the tide of evil among men is concerned; and if this Gospel that Jesus has revealed in the latter days does not do it, it will not be done. But we say it will be done. We shall continue our course, praying the Father in heaven to assist us in preaching the principles of righteousness, and we shall drive the wedge a little further and a little further, and by and by the world will be overturned according to the words of the prophet, and we will see the reign of righteousness enter in, and sin and iniquity will have to walk off. But the power and principles of evil, if they can be called principles, will never yield one particle to the righteous march of the Savior, only as they are beaten back inch by inch, and we have got to take the ground by force. Yes, by the mental force of faith, and by good works, the march forth of the Gospel will increase, spread, grow and prosper, until the nations of the earth will feel that Jesus has the right to rule King of nations as he does King of Saints. We are in this work, and we calculate to pursue it too; and we are not the least afraid. As I have told my brethren and sisters a thousand times, I have but one fear, and that is that the Latter-day Saints will not do just right. There is no fear in the life of the man or woman who will serve God with all his heart, keep His commandments, love mercy, eschew evil and promote the principles of right and righteousness upon the earth. Is this so? Yes, and I bear testimony to it.

I will turn again to the Latter-day Saints and to the world, and will say I would to God that the Latter-day Saints would take the word of Brigham Young to be law! I will defy the inhabitants of the whole earth to tell one word that he ever counseled that was wrong; or to point out a path that he ever advised man or woman to walk in but would lead to light, life, glory, immortality, and to all that is good or desirable by the intelligence that dwells upon the earth. What do you say, is that boasting? If any person has a mind to call it boasting, do so. It is righteousness that we want, it is purity and holiness that we are after. We are preaching to the people far and near; our Elders are traveling through the earth; strangers are coming here, and we are declaring to them that the Gospel of the Son of God is true. Whether they believe or not, it is no matter. That book (the Bible) contains the words of the Almighty, and I will repeat a few of them. Jesus says, "If ye love me, keep my commandments." What do you say, hearers, is that correct? I look at the Christian world, and I say that the Lord Almighty must set up His kingdom, just as Daniel has said; and all the ordinances of that kingdom must be observed by its inhabitants, or it cannot go forth, be established and bring in the reign of Christ on the earth. The few words of Jesus which I have repeated, you can read for yourselves. We had some read this afternoon; and we can turn over the pages of the Bible and read for ourselves; but do not take one passage and say, "That is mine, but I will abandon all the rest, it is out of date." No, sir, take the Bible just as it reads; and if it be translated incorrectly, and there is a scholar on the earth who professes to be a Christian, and he can translate it any better than King

James's translators did it, he is under obligation to do so, or the curse is upon him. If I understood Greek and Hebrew as some may profess to do, and I knew the Bible was not correctly translated, I should feel myself bound by the law of justice to the inhabitants of the earth to translate that which is incorrect and give it just as it was spoken anciently. Is that proper? Yes, I would be under obligation to do it. But I think it is translated just as correctly as the scholars could get it, although it is not correct in a great many instances. But it is no matter about that. Read it and observe it and it will not hurt any person in the world. If we are not to believe the whole of the Bible, let the man, whoever he may be, among the professed Christians, who thinks he knows, draw the line between the true and the false, so that

the whole sectarian world may be able to take the right and leave the wrong. But the man Christ Jesus, who has revealed himself in the latter days, says the Bible is true and the people must believe it. Let us believe it, and then obey it; for Jesus says, "If ye love me, keep my commandments." I do not know anything about loving God and not keeping His commandments. I do not know anything about coming to Jesus only by the law he has instituted. I do know about that. I know of the bright promises which he gave to his disciples anciently. I live in the possession of them, and glory in them and in the cross of Christ, and in the beauty and holiness that he has revealed for the salvation and exaltation of the children of men. I do wish we would live to them, and may the Lord help us.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

AT THE FUNERAL SERVICES OF MISS AURELIA SPENCER, IN THE 13TH WAR

ASSEMBLY ROOMS, SEPT. 16, 1871.

(Reported by David W. Evans.)

OUR PRESENT LIFE—THE SPIRIT WORLD.

There has been considerable said, and well said, with regard to our existence, and I will say this: As for the Gospel of the Son of God, it is here; as for the Priesthood, it is here; as for the keys of Priesthood, they are here and are enjoyed by this people called Latter-day Saints. A few words to my friends. To preach

or talk to the dead I have never undertaken to; I talk to the living on such occasions as this. We are assembled this morning to pay our last respects to the remains of a beloved sister, and we meet here with cheerfulness. It is not quite three years since we met in this room to pay our respects to the remains of

this young lady's father. She has now gone to try the realities of another existence—to another department of the life and the lives that God has bestowed upon His children. This life is preparatory to a more exalted state of existence. We have a certain amount of intelligence here, but in the life to come we shall have more. We see the life and growth of the human family, and to those ignorant of the object of our creation, the process presents a very strange phenomenon; but to those who do understand, it is rational, plain and easy to be understood, and in fact they see it is necessary that it should be just as it is. You step into a room and you perhaps see a mother attending a sick child of a few weeks or months old; and helpless and totally dependent upon others as the infant is, it is no more so than we all have been, for every member of the human family passes through the same process that we behold day after day in our own houses and in the houses of our neighbors. An infant, if sick, cannot tell what ails it, cannot make any signs whatever to tell what is the matter or what remedy is necessary in its case. But it grows, and as it does so it increases in intelligence; it learns to talk and can say, "My head aches," "My eye pains me," "I have hurt my hand and it pains me," "I want a drink of water," or "I want something to eat," and it goes on step by step, and thus we see the growth and development of the whole human family illustrated through its various stages from infancy to youth, manhood and old age, until we finally drop back again to mother earth, from whence we came. it not remarkable? We have all travelled the same road to get here, and we shall all travel the same road to leave this department to get into another one.

What are we here for? To learn to enjoy more, and to increase in knowledge and in experience. We behold the starry heavens, but we know nothing of them comparatively. We behold space, but cannot comprehend it. We have an existence here on the earth, but the generality of mankind do not comprehend the nature or object of it. We, the Latter-day Saints, however, have a little smattering of knowledge respecting the design of our Creator in placing us here. It has been observed that we are in ignorance, and so we are with regard to many things, and especially about the future. It is not wisdom for us to understand the future, unless upon certain principles. Those principles are divine, and when we understand the future and eternity upon divine and holy principles, we are satisfied with our own existence, for we understand the object of it. But take the human family, the great mass of human beings who swarm in creation, and convince them that their state would be better when they step from this to the next world, and let them have no knowledge beyond this and the crime of self-destruction, which has been mentioned here to-day, would be far more prevalent than it is now, especially among the wicked. How many there are who say, "I wish I was better off, for I am in a sad condition!" Is this the case with most of the human family? It is, and the majority say in their hearts, if not with their tongues, "I wish I was in different circumstances; I am poor, I am afflicted, I am sorrowful, I am without friends and home, and am here on the earth like a lost one and know not what to do;" and make them understand that their condition would be so much better when they pass the veil and many of them would be guilty of self-destruction. The Lord has, therefore, wisely

hidden the future from our view.

The Latter-day Saints have some knowledge respecting their future lives and destiny; the Lord has revealed this knowledge. We know the design of our Father in heaven in creating the earth and in peopling it, and bringing forth the myriads of organizations which dwell upon it. We know that all this is for His glory—to swell the eternities that are before Him with intelligent beings who are capable of enjoying the height of glory. But, before we can come in possession of this, we need large experience, and its acquisition is a slow process. Our lives here are for the purpose of acquiring this, and the longer we live the greater it should be. For instance, the experience of a person like our deceased sister here, of twenty or twenty-one years of age, although she knew a good deal, is not equal to that of a person of fifty, sixty, seventy or eighty years of age; but now she has stepped through the door—the partition separating this from the next state of existence, she will continue to labor just as much as she has done the last year or the last five years. Nothing remains here for us but to pay our last respects to that which came from mother earth. It was formed and fashioned and the spirit was put into it, and it has grown and become what it is, and the spirit having departed, the body lies ready to return to the bosom of its mother, there to rest until the morning of the resurrection. But the life and intelligence which once dwelt in that body still live, and Sister Aurelia moves, talks, walks, enjoys and beholds that which we cannot enjoy and behold while we are in these tabernacles of clay. She is in glory; she has passed the ordeals and has reached a position in which the power of Satan has no influence upon her. The advantage of this

Priesthood that Brother George A. Smith has been talking about is that when persons yield obedience to it, they secure to themselves the sanction of Him who is its author, and who has bestowed it upon the children of men. His power is around them and defends them; and when they pass into the spirit world they are out of the reach of the power of Satan, and they are not liable to be tempted, hunted, and chased as the wicked are, although the wicked may rest and enjoy far more there than here; but a person who obeys the Priesthood of the Son of God is entirely free from this. Where the pure in heart are the wicked cannot come. This is the state of the spirit world.

I will say to Sister Spencer and the relatives and friends of the deceased—Do not wish her back again. I do not suppose you do; and I will say, further, that if you could talk with her, and she with you, as you could a short time since, you could not prevail upon her to come back, if she had the power to do so. You might say to her, “You have not finished your work, you might do a great deal for your dead relatives,” but her reply would be to this effect: “There are plenty on the earth, if they will believe, to perform all the ordinances necessary.” “Well, but you have not entered upon your womanhood, and have not become a mother in Israel.” “No matter, I see, understand, and know what is before me, and the time will come when, inasmuch as I was faithful to the Priesthood, I shall possess and enjoy all that I now seem to have been deprived of by my death.” This is a consolation, is it not?

I have asked the people of the world sometimes what will become of the infants who die. Take the masses of the human family, and I do not think that any rational person amongst

them will, for a moment, admit that they will go to a place of punishment. But whatever opinions may prevail on this subject, the fact is they return to the Father, as Jesus says, "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven." Yes, the children must return to the Father: they came from and were nursed and cherished by Him and the heavenly host, and when they are called to pass the ordeal of death, they go right back into His presence. But what of the ungodly parents of the tabernacles of these children, will they have the privilege of going there? No, where God and Christ are they cannot come. Perhaps some of them may have had an offer of the Gospel and rejected it, then what will become of the children? They swarm in the Courts of Heaven; there are myriads and myriads of them there already, and more are going continually. What are you going to do with them? Perhaps I might say somebody will have the privilege of saying to our young sisters who have died in the faith, "I design so many of these children for you, and so many for you, and they are given you by the law of adoption, and they are yours just as much as though you had borne them on the earth, and your seed shall continue through them for ever and ever." It may be thought by some that when young persons die they will be cut short of the privileges and blessings God designs for His children; but this is not so. The faithful will never miss a blessing through being cut off while here. And let me say to my brethren and sisters, that it is not the design of the Father that the earthly career of any should terminate until they have lived out their days; and the reason that so few do live out their days,

is because of the force of sin in the world and the power of death over the human family. To these causes, and not to the design of the Creator, may be attributed the fact that disease stalks abroad, laying low the aged, middle-aged, youth, and infants, and the human family generally by millions. Some think that not one-half of those born live to the age of twelve years; others think that one-half die before reaching fifteen or seventeen years; but, be that as it may, it is not the design of our Father in heaven that it should be so. However, here we are, and we have to meet with these obstacles, and if we are not able to overcome them we have to yield, and this is why we lose our children, our young men and women, and those near and dear to us. We do not know what to do for the sick, and if we send for a doctor he does not know any more than anybody else. No person knows what to do for the sick without revelation. Doctors, by their study of the science of anatomy, and by their experience, by feeling the pulse, and from other circumstances may be able to judge of many things, but they do not know the exact state of the stomach. And again, the operations of disease are alike on no two persons on the face of the earth, any more than the operations of the spirit of God are alike on any two persons. There is as much variation in these respects as there is in the physiognomy of the human family; hence, when disease seizes our systems, we do not know what to do, and death often overcomes us, and we bury our friends. This is hard for us, but what of it? We will follow them, they will not come back to us. The time will come when they will come back, but that will be when Jesus comes. We shall be with them then; but we shall perhaps sleep in the dust long before

that time, that is, many of us. Perhaps some in this house will live until Jesus and the Saints come, but I expect to sleep. I have no promise of living until then. I can say with regard to parting with our friends, and going ourselves, that I have been near enough to understand eternity so that I have had to exercise a great deal more faith to desire to live than I ever exercised in my whole life to live. The brightness and glory of the next apartment is inexpressible. It is not encumbered with this clog of dirt we are carrying around here so that when we advance in years we have to be stubbing along and to be careful lest we fall down. We see our youth, even, frequently stubbing their toes and falling down. But yonder, how different! They move with ease and like lightning. If we want to visit Jerusalem, or this, that, or the other place—and I presume we will be permitted if we desire—there we are, looking at its streets. If we want to behold Jerusalem as it was in the days of the Savior; or if we want to see the Garden of Eden as it was when created, there we are, and we see it as it existed spiritually, for it was created first spiritually and then temporally, and spiritually it still remains. And when there we may behold the earth as at the dawn of creation, or we may visit any city we please that exists upon its surface. If we wish to understand how they are living here on these western islands, or in China, we are there; in fact, we are like the light of the morning, or, I will not say the electric fluid, but its operations on the wires. God has revealed some little things with regard to His movements and power, and the operation and motion of the lightning furnish a fine illustration of the ability and power of the Almighty. If you could stretch a wire from this room around the

world until the two ends nearly met here again, and were to apply a battery to one end, if the electrical conditions were perfect, the effect of the touch would pass with such inconceivable velocity that it would be felt at the other end of the wire at the same moment. This is what the faithful Saints are coming to; they will possess this power, and if they wish to visit different planets, they will be there. If the Lord wish to visit His children here, He is here; if He wish to send one of His angels to the earth to speak to some of His children, he is here.

When we pass into the spirit world we shall possess a measure of this power; not to that degree that we will when resurrected and brought forth in the fullness of glory to inherit the kingdoms prepared for us. The power the faithful will possess then will far exceed that of the spirit world; but that enjoyed in the spirit world is so far beyond this life as to be inconceivable without the Spirit of revelation. Here, we are continually troubled with ills and ailments of various kinds, and our ears are saluted with the expressions, "My head aches," "My shoulders ache," "My back aches," "I am hungry, dry, or tired;" but in the spirit world we are free from all this and enjoy life, glory, and intelligence; and we have the Father to speak to us, Jesus to speak to us, and angels to speak to us, and we shall enjoy the society of the just and the pure who are in the spirit world until the resurrection.

I will say to Sister Spencer and to the relatives and friends of the deceased, Dry up your tears, live your religion; we have nothing to sorrow for here without it is for sinful conduct. I say also to my young brothers and sisters, live your religion, and try to fill up the measure of your creation in usefulness; you

have a work to do to prepare for a more exalted sphere than this. Outsiders have a great deal to say about the trials of our females. Are the trials of our females to compare with the sorrows that the wicked world have to pass through? Not by any means. Their sorrow and grief are unto death. Our trials are to make us perfect and to prepare us for the reward of the just. Is there a female here that has had a glimpse of even the glories of the next world. If there is, she rejoices in the labor of love in this world to do good and prepare for her exaltation.

She does not know but she may be there to-morrow morning. We have no lease to our lives. Who knows but some one of us will meet with an accident going from this house and will be in eternity in half an hour from this time? This life is given to prepare for the next. You will not drop off there as here: you will stay there, except those who are destroyed by the second death. Well, then, what is this world? I am sorry to see any one so enveloped in ignorance as to see nothing else but the enjoyment of this world, or to hear them say, "Oh this is all that I can ask for, I want my riches and finery that I may enjoy the society of the rich and gay, and I want to lavish upon

myself and family all that heart can wish." The whole wicked world is in this condition of mind, no matter who they are, from kings, queens, and emperors on their thrones down to the laborer in his humble cot; but true happiness is unknown amongst them. They do not enjoy themselves, and all their pleasures leave a pang or sting behind. The rich and great may pass a few hours in visiting their friends, or they may glut themselves with the luxury of the earth, but all this leaves a sting behind. The humble, faithful Saints care not for this. They know this earth is not their permanent abiding place, and when they look forward to eternity, the prospect is bright and glorious. "Yes, there is my home, there is my family, there are my friends, there is my heaven, there is my Father, and I am going to dwell with Him to all eternity." These are the hopes and aspirations of every heart, and the expressions of every faithful Saint; and they will learn more and more and be exalted from one degree of glory to another until they become Gods, even the sons of God. Then what is this earth in its present condition? Nothing but a place in which we may learn the first lesson towards exaltation, and that is obedience to the Gospel of the Son of God.

God bless you, my friends.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY,

AUGUST 20, 1871.

(Reported by David W. Evans.)

THE REDEMPTION OF THE EARTH—PRE-EXISTENCE—MARRIAGE.

I will read a few sayings of our Savior, recorded in the second and third verses of the 14th chapter of the Gospel according to St. John:

“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.”

It is not very customary for the Latter-day Saints to select a text and to confine their remarks to the subject matter thereof; yet I do not know that there is any particular harm in doing so, provided we do not limit the operations of the Spirit of God upon ourselves. It is my most earnest desire, when addressing a public assembly, to understand the mind and will of God in relation to what should be said to them. No man, by his own wisdom, understands the wants of his fellow-creatures in all respects, but the Spirit of the Most High understands the circumstances of all the people, and that spirit, having all power and wisdom, is capable of moving upon the hearts of His servants to speak in the very moment what is most adapted to the condition of the people.

I listened with great interest this forenoon to the many subjects which ere briefly touched upon by Elders

Woodruff and Smith, one of which, in a particular manner, seemed to rest with considerable bearing upon my mind: that was the condition of mankind in a future state, and the principalities, powers, glories, dominions, and exaltations that will be enjoyed by the true Saints. This is a subject of special interest to the Latter-day Saints, and we should look forward with feelings of great joy in anticipation of the future, and we should understand what is necessary for us to do in this short life, to secure the great blessings promised to the faithful hereafter. Jesus, in the passage I have read, has informed the world that there are many mansions in his Father’s house. This, however, was not spoken especially to the world, but to the Apostles and Disciples who were gathered around him. The Father’s house! There is a great deal comprehended in these words. Where is it, and what kind of a house may we conclude it to be? Are we to understand by the term house, used in this passage, small buildings such as are erected for our residence, here on earth, and if not, what are we to understand? I understand that God is a Being who, as the Scriptures declare, inhabits eternity. Eternity is His dwelling place, and in this eternity are vast numbers of worlds—creations formed by His mighty hands; con-

sequently when we speak of the Father's house we are to understand it in the Scriptural sense, in the idea that is conveyed by many of the inspired writers. It is declared in many places that eternity is His habitation. He is not the God of one little world like ours; He is not a Being who presides over a few isolated worlds in one part of eternity, and all the rest left to go at random; He is not confined to the worlds that are made, comparatively speaking, to-day; but all worlds, past, present, and future, from eternity to eternity, may be considered His dominions, and His places of residence, and He is omnipresent. Not personally; this would be impossible, for a person can only be in one place at the same instant, whether he be an immortal or a mortal personage; whether he be high, exalted, and filled with all power, wisdom, glory, and greatness, or poor, ignorant, and humble. So far as the materials are concerned, a personage can only occupy one place at the same moment. That is a self-evident truth, one that cannot be controverted. When we speak, therefore, of God being omnipresent we do not mean that His person is omnipresent, we mean that His wisdom, power, glory, greatness, goodness, and all the characteristics of His eternal attributes are manifested and spread abroad throughout all the creations that He has made. He is there by His influence—by His power and wisdom—by His outstretched arm; He, by His authority, occupies the immensity of space. But when we come to His glorious personage, that has a dwelling place—a particular location; but where this location is, is not revealed. Suffice it to say that God is not confined in His personal character to one location. He goes and comes; He visits the various departments of His dominions, gives

them counsel and instruction, and presides over them according to His own will and pleasure.

But if eternity is His house, habitation, or residence, what are the mansions referred to by our Savior, mentioned in the text? I understand them to be places that the Creator has constructed like this present world of ours; for this world, in its future history and progress, will no doubt become one of the mansions of the Father, wherein His glory will be made manifest as it is in many other redeemed worlds. I consider that this idea of mansions has reference more especially to celestial mansions, or worlds that have been redeemed and made celestial. God has formed more worlds than can possibly be enumerated or numbered by man. If it were possible for man to count the particles of this little earth of ours; if he were able to enumerate the figures that would express these particles, it would scarcely be a beginning to the number of the mansions which God has made in the eternal ages that have passed—mansions that were made, first temporal and afterwards redeemed and made eternal. Mansions, no doubt, constructed somewhat similar to the one we now inhabit; and in the eternal progression of worlds they rise upwards and still upwards until they are glorified and are crowned with the presence of Him who made them, and become eternal in their duration, the same as our earth will eventually become. We know, according to the declaration of the Scriptures, that our earth was made some few thousands years ago. How long the progress of formation lasted we do not know. It is called in the Scriptures six days; but we do not know the meaning of the scriptural term day. It evidently does not mean such days as we are now ac-

quainted with — days governed by the rotation of the earth on its axis, and by the shining of the great central luminary of our solar system. A day of twenty-four hours is not the kind of day referred to in the scriptural account of the creation; the word days, in the Scriptures, seems oftentimes to refer to some indefinite period of time. The Lord, in speaking to Adam in the garden, says, "In the day that thou eatest thereof thou shalt surely die;" yet he did not die within twenty-four hours after he had eaten the forbidden fruit, but he lived to be almost a thousand years old, from which we learn that the word day, in this passage, had no reference to days of the same duration as ours. Again, it is written, in the second chapter of Genesis, "In the day that He created the heavens and the earth;" not six days, but, "in the day" that he did it, incorporating all the six days into one, and calling that period "the day" that He created the heavens and the earth.

When this world was formed, no doubt, it was a very beautiful creation, for God is not the author of anything imperfect. If we have imperfections in our world God has had nothing to do with their introduction or origin, man has brought them upon himself and upon the earth he inhabits. But however long or short may have been the period of the construction of this earth, we find that some six thousand years ago it seems to have been formed, something after the fashion and in the manner in which it now exists, with the exception of the imperfections, evils, and curses that exist on the face of it. Six thousand years, according to the best idea that we have of chronology, are now about completed; we are living almost on the eve of the last of the six millenniums—a thousand years are called a millennium—and to-morrow, we may say,

will be the seventh; that is the seventh period, the seventh age or seventh time; or we can call it a day—the seventh day, the great day of rest wherein our globe will rest from all wickedness, when there will be no sin or transgression upon the whole face of it, the curses that have been brought upon it being removed, and all things being restored as they were before the Fall. The earth will then become beautified, not fully glorified, not fully redeemed, but it will be sanctified, and purified, and prepared for the reign of our Savior, whose death and sufferings we have this afternoon commemorated. He will come and personally reign upon it, as one of the mansions of his Father; and after the thousand years have passed away, and wickedness is permitted again, for a short season, to corrupt the face of the earth, then will come the final change which our earth, or this mansion of our Father, will undergo. A change which will be wrought, not by a flood of waters, or baptism, as in the days of Noah, cleansing it then from all its sins; but by a baptism of fire and of the Holy Ghost, which will sanctify and purify the very elements themselves. After the seventh millennium has passed away the elements will be cleansed, or in other words, they will be resolved into their original condition—as they were before they were brought together in the formation of this globe. Hence John says, in the 20th chapter of Revelation: "I saw a great white throne and Him that sat thereon, from before whose face the heavens and the earth fled away, and there was no place found for them."

Now, this fleeing away of the literal heavens, and of the earth on which we dwell with all it contains, will be similar to the destruction or death of our natural bodies. We might say, with great propriety, when a man is

martyred or burned at the stake, his body has fled away, its present organization is dissolved, and its elements are resolved into their original condition, and perhaps united with and dispersed among many other elements of our globe; but in the resurrection these elements are brought together again and the body reorganized, not into a temporal or mortal tabernacle, but into an eternal house or abiding place for the spirit of man. So the earth will pass away, and its elements be dispersed in space; but, by the power of that Almighty Creator who organized it in the beginning, it will be renewed, and those elements which now enter into the composition of our globe, will again enter into the composition of the new heavens and the new earth, for, says the Prophet John, "I saw a new heaven and a new earth, for the first heaven and the first earth had fled away."]

He then beheld two cities, as is recorded in the 21st chapter of Revelation, descending from God out of heaven. The first one is called the New Jerusalem. The description of this city is not given in this chapter; we have no information regarding its size, or the number of its gates, and the height of the walls; all that we know is that John saw it descend out of heaven. Afterwards he was taken off into a high mountain and saw a second city descend out of heaven. A description of this, called the "Holy City," is given. The number of the gates, the height of the walls, the nature of the houses, the streets, and the glory of the city are plainly given in the revelation. But when the first city, called the New Jerusalem, descended, he heard a voice say, "Behold the tabernacle of God is with men, henceforth there shall be no more death, neither sorrow nor crying, for the former things have passed away and all things are made

new." This will be the final transformation of this earth, and when that is effected it will become one of the mansions of our Father. It will be redeemed, or, we might say resurrected after it passes away. That renewed state will be eternal, it will never be changed; and it will be the eternal residence of those disciples to whom Jesus was addressing the words of the text.

Where will Jesus be? What is the particular creation assigned to him? I answer that our globe will become the abiding place of all the Saints from the days of Father Adam until the time that it passes away and is renewed again and becomes glorified, after which the tabernacle of God will be with men, and he will wipe away all tears from their eyes, and this creation from that time henceforth and for ever will be free from sorrow; and from that period to all the ages of eternity there will be no more death, for death will be swallowed up in victory. The curse that came by the Fall will be entirely removed, and God, Himself, will light up the world with His glory, making of it a body more brilliant than the sun that shines in yonder heavens.

Some may inquire, "Do you think the sun is a glorified world?" Yes, in one sense. It is not yet fully glorified, redeemed, clothed with celestial power, and crowned with the presence of the Father in all the fullness and beauty of a celestial mansion, because it is still subject to change more or less. If it were fully glorified; if it had passed through its temporal existence and had been redeemed, glorified, and made celestial, and had become the eternal abiding place of celestial and glorified beings, it would be far more glorious than our eyes could behold, the eyes of mortality could not endure the light thereof. We can endure and rejoice

in its present light and glory. It gives light and heat to the surrounding worlds, and thus renders them fit habitations for intelligent human beings. But were it glorified, as it will be hereafter, and as our earth will be, men such as we are, clothed with mortality, would be overpowered, we could not stand in the presence of its glory without being consumed. This earth, therefore, is destined to become one of the heavenly mansions.

And now, with regard to its being the place of the habitation of the Saints for ever and ever, let me quote some proofs in relation to it from the Scriptures. Jesus, in his great and beautiful sermon on the mount, has told us of the blessings that should rest on his people, among which he says, "Blessed are the meek, for they shall inherit the earth." This certainly could not have had reference to this temporal existence, for look at the meek who lived on the earth in the first ages of Christianity. Did they inherit the earth? No. What was their destiny? To wander about in sheep skins and goat skins, dwelling in the dens and caves of the earth, not being counted worthy by the wicked to receive an inheritance with them, yet Jesus said, "They shall inherit the earth." When? If they do not inherit it before death they must after the resurrection. In proof that they will inherit it after the resurrection, let me refer you to the testimony of John, recorded in the fifth chapter of Revelation. John saw a great company of Saints in the presence of God the Father, and except those who were resurrected at the time of the resurrection of Christ they were the spirits of men. They were singing a beautiful song, the purport of which was emigration. They had it in view to emigrate from their present home or location in the celestial paradise to some other place,

and their song reads something like this: "Thou art worthy to take the book and to open the seals thereof, for thou wast slain, and by thy blood hast redeemed us from all nations and kindreds and peoples and tongues, and hast made us unto our God kings and priests, and we shall reign on the earth." This is the place of their future residence, and they rejoiced much in the anticipation of returning to their mother earth, the place of their nativity; they rejoiced exceedingly at the prospect of getting back again to their old homestead. They were absent a little season because of the wickedness that covered the earth, they were absent a little season because death overpowered their mortal tabernacles. The Fall had brought them down to the grave, but they rejoiced that the grave would no longer hold its captives. These spirits from all nations, kindreds, tongues, and peoples were rejoicing in the great day when they should receive their resurrected bodies and return again to their old homestead—the earth, to receive their kingdoms, thrones, and dominions. "We shall reign on the earth!" Not come to be persecuted and driven about as the meek always have been when the wicked have had power; not come to be scattered, peeled, and driven, as the ancient Saints were; not to be sawn asunder, beheaded, persecuted, and buffeted, as the servants and Saints of God have always been; but they will come here to reign: "Thou hast made us kings and priests unto God, and we shall reign on the earth." The period during which they were to reign, as mentioned in the 20th chapter of Revelation, was one thousand years, and this was the introduction to their eternal reign. "Blessed and holy is he who hath part in the first resurrection," for on such the second death can have no

power, and all such shall be priests to God and to Christ, and they shall reign with Him a thousand years. In their song they did not stretch forth to that eternal reign on the earth which will commence after the one thousand years have ended and the earth has passed away and been renewed. That was too glorious a theme to be recorded by John and for the inhabitants of the earth in their corrupt and fallen state to become acquainted with. If they rejoiced with such exceeding great joy in the prospect of returning to reign only for a thousand years, before the earth was fully redeemed, glorified, and made new, how much greater would be their joy, and how much more glorious would be the song, if they could see themselves made kings and priests to God, and knew they were about to commence a reign on the earth which would endure throughout the countless ages of eternity.

To prove that mankind, when they come out of their graves, will come into possession of the earth, let me quote a very familiar passage from the 37th chapter of Ezekial. Ezekial lived in the midst of a people who had apostatized in a great measure from the religion of their fathers, and who began to think that their hope was lost, and that they were cut off from inheriting the promises made to their fathers, because they saw that their fathers for many generations were dead and gone, and neither they nor their seed had come into possession of the Promised Land, according to the prediction made in the days of Abraham and Jacob. You recollect that the Lord promised Abraham and Jacob that they should have the land of Palestine for an everlasting possession. Not only their seed, but they themselves, Abraham and Jacob, were to inherit it everlastingly. Well might the Jews, when considering

these promises, and looking upon the bones of Jacob and their old forefathers, who were righteous men, bleaching, as it were, in their sepulchers, be ready to find fault and say: "Our bones are dried, our hope is lost, the promise is not fulfilled, and we are cut off from our portion—that is the promised land given to us for an everlasting inheritance." The Lord, to do away with such wicked and erroneous notions which were prevalent among the apostates of Israel, carried Ezekiel into the midst of a valley full of bones, and then told him to prophesy unto those bones and to say unto them: "O ye dry bones, hear the word of the Lord. Thus saith the Lord unto these bones: Behold I will bring up flesh and sinews upon you and will cover you with skin," etc. And Ezekiel prophesied as he was commanded, and as he prophesied there was a great noise and a shaking and the bones came together, bone to its bone. And while he was examining these numerous skeletons, without either flesh, sinews, or skin, "Lo, the sinews and flesh came upon them and the skin covered them above, but there was no breath in them." Then the Lord said unto the Prophet: "Prophecy unto the wind, son of man, and say to the wind, thus saith the Lord God, come from the four winds, O breath, and breathe upon these slain that they may live. So I prophesied as He commanded me, and the breath came into them and they lived and stood upon their feet, an exceeding great army."

Now, if we were to go to uninspired men and ask them the meaning of this, they would say it was the conversion of sinners to newness of life; but the Lord had another interpretation, which you will find in the following verse: "Son of man, these bones are the whole house of Israel,"

including the old patriarchs, including their forefathers for many generations. The people in Ezekiel's day said, "Our bones and the bones of our fathers are dry, and our hope is lost, for we are not brought into the inheritance of the land of Palestine, etc.," but the Lord, by this parable of the valley of dry bones, wished to do away with this lack of faith among Israel, and His interpretation of it was this: "Behold, I will open your graves and I will bring you up out of your graves, and will bring you into the land of Israel." Notice now, the Lord did not say He would take them off to some unknown region in the immensity of space, according to the notions of some of our modern poets, who look forward to a heavenly place beyond the bounds of time and space. When a boy I used frequently to attend the Methodist meetings, though I never joined any religious society; but I recollect a very beautiful hymn they used to sing about being wafted away to a heaven of some kind. I will repeat two or three lines of the hymn:

"Beyond the bounds of time and space,
Look forward to that heavenly place,
The Saints' secure abode."

I did not, at that early period of my life, see the inconsistency of this, and being very much charmed with the beautiful tune, I thought, of course, that the words were all right, until I, in after years, reflected upon the subject, and began to understand about the future residence of the Saints. I then could not understand the description of the heaven they sang about, I could not comprehend how any place could be located outside the bounds of space, which is illimitable, and has no bounds, consequently I concluded that it was merely the poet's flight, and that it was not a scriptural doctrine, for when I came to the Scriptures I

found that the heavenly place spoken of by the ancient prophets that we are to look forward to is in our land, if we can find where that is. There are a great many people, though, who will not have any land, for the Lord never gave them any. A great many generations have lived without securing any land except by human laws, that the Lord never had anything particular to do with, and only permitted for the good order of society. But all human laws must perish when the Lord comes, for then the world will be governed by divine laws, and blessed are the people who have secured their landed estates from the Great Creator, who owns the earth, having created it by His own power, and who can give it to whomsoever He will. He gave to the righteous among the house of Israel the land of Palestine and the regions round about, and He says: "Behold I will open your graves and bring you into your own land, and you shall know that I am the Lord." When the Lord has brought them out of their graves and has placed them in the land which He gave to their fathers they will fully comprehend that He will fulfil His promise. I would like to dwell on this subject further, and in doing so to refer you to the 37th Psalm, and to many sayings of the Lord to Moses about inheriting the earth for ever, and so on; but we will pass by that to some other things that are on my mind.

We heard this forenoon that, when the Saints come into the possession of their everlasting inheritance and are exalted as glorified and eternal beings, to the increase of their posterity there would be no end. "No end!" What does that mean? It means that it will be eternal,—that there never will be a period throughout all the future ages of eternity, but what they will be increasing

and multiplying, until their seed are more numerous than the dust of the earth or the stars of heaven. They will multiply throughout all the ages of eternity, and the earth will be their head-quarters. There is another principle connected with this. "What is it," inquires one? They will not only people worlds, but they will create them. There is room enough to accomplish this when we consider that space is boundless. There is no end to the worlds that might be formed, for the materials existing in space from which to form them are infinite in quantity, and consequently can never be exhausted; for that which is infinite can, by no process whatever, be exhausted, no matter how many millions or myriads of creations may be formed out of it; and, consequently, though millions and millions, through their observance of the higher law that pertains to exaltation and glory, should be counted worthy to receive this earth as their everlasting inheritance; and should these millions and millions multiply their seed until they are as the sands on the sea shore for multitude, yet there is room in boundless space for new creations and materials enough for the creation of new worlds, and for this innumerable offspring to spread forth and people them. Certainly they could not all dwell here: the earth would be overrun by them after awhile, but this would be one of the heavenly mansions, and their head-quarters. And here comes in another doctrine. This forenoon you heard many of the principles and doctrines touched upon wherein this people differ from the outside world. I will now briefly call your attention to one.

We believe that we are the children of our parents in heaven. I do not mean our tabernacles, but our spirits. That being that dwells in my taber-

nacle, and those beings that dwell in yours; the beings who are intelligent and possess, in embryo, all the attributes of our Father in heaven; the beings that reside in these earthly houses, they are the children of our Father who is in heaven. He begat us before the foundations of this earth were laid and before the morning stars sang together or the sons of God shouted for joy when the corner stones of the earth were laid, as is written in the sayings of the patriarch Job. In the midst of all the patriarch's trials the question was put to him: "Job, where wast thou when I laid the corner stones of the earth, when the morning stars sang together for joy?" Job did not pretend to answer the question, but left it for the Lord. But the question was highly suggestive of a pre-existence, and of the fact that Job existed before Adam was placed in the Garden of Eden. Not his body, but the living being who inhabits the body, who thinks and reasons, and moves the body by his will, and that lives when the body is mouldering in the dust; that being or those beings who shouted together when the corner stones of the earth were laid. Why did they rejoice and shout together for joy when the corner stones, or rather, when the nucleus was formed around which the materials of this globe were gathered together? Because, being intelligent, and knowing the path that led to immortality and exaltation, they saw a prospect before them of walking therein. But the point to which I wish to direct your attention now is a fact of a pre-existence,—a principle believed in by this people, and which is new to them and the world generally; but it is not new, for it was taught in ancient times, and is a scriptural doctrine. Solomon says when the body is laid down the spirit will return to God

who gave it. Now would there be any sense in that doctrine if we had never been there before? Could I say I will return to China, when I have never been to China. No, the word "return" would not correctly express the idea. If the spirit returns to God, it has been there before, and we are only strangers here, having been sent forth from our Father's house to one of His mansions in its imperfect state. What for? To try us and give us experience, to place us in a school in which we may learn some things that we never could have learned if we had stayed at home, where we were at the time this earth was formed. By and by we will return home again. There is something comforting in the anticipation of returning home when we have been away for a long time; but if we never had been in heaven, in our Father's house; if we never had associated with the heavenly throng and had never beheld our Father's face we could not realize the feelings we now realize when we reflect that we are going back to where we once dwelt. Happy thought, to think that the memory, now clogged so that we cannot pierce the veil and discern what took place in our first estate, will by and by be quickened again and that we will wake up to the realities of our past existence. When a man goes to sleep at night he forgets the doings of the day. Sometimes a partial glimpse of them will disturb his slumbers; but sleep as a general thing, and especially sound sleep, throws out of the memory everything pertaining to the past; but when we awake in the morning, with that wakefulness returns a vivid recollection of our past history and doings. So it will be when we come up into the presence of our Father and God in the mansion whence we emigrated to this world. When we

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get there we will behold the face of our Father, the face of our mother, for we were begotten there the same as we are begotten by our fathers and mothers here, and hence our spirits are the children of God, legally and lawfully, in the same sense that we are the children of our parents here in this world. We are so called in the scriptures. It is written in the epistle of James: "Shall we not much rather be in subjection to the father of our spirits?" Again, we read that Jesus was with the Father from before the foundation of the world; and in his last prayer he prayed that he might be restored to that glory which he had with the Father before the world was.

Now, who is Jesus? He is only our brother, but happens to be the firstborn. What, the firstborn in the flesh? O no, there were millions and millions born in the flesh before he was. Then how is he the firstborn? Because he is the eldest—the first one born of the whole family of spirits and therefore he is our elder brother. But why these spirits came to inherit mortal tabernacles is a question worthy of consideration. This world is full of sin, sorrow, affliction, and death, and mankind see nothing, as it were, but mourning and sorrow, from their birth until they go down to the grave; then why send these heavenly spirits to dwell in mortal tabernacles, corrupt, fallen, and degraded as we are in this world? It is to learn, as I have already said, certain lessons that we never could learn up in yonder mansions. Learn to understand by experience many things pertaining to the flesh that we never could learn there, that when we should be redeemed by the blood and atonement of our elder brother, the firstborn of every creature, and brought back into the mansions whence we emigrated we might appreciate that

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redemption, and understand and comprehend it by experience and not by precept alone. We might bring up many arguments with regard to experimental knowledge. Who that is born blind can know by experience, or in any other way, the nature of light? No one. You might tell the blind man, who never saw the first glimmer of light about its beauties, you might speak of its various hues and colors, and of the benefit of being able to see, but what could you make him understand? He would not know light from anything else, and when you had talked to him for a hundred years about the beauty of light, he would not have a comprehension of it. Why? For the want of experience; he must experience the sense of sight or he cannot understand its worth. When his eyes are opened and the light beams forth upon the optic nerve it creates a new experience, by calling into play a new sense, and he learns something he did not before comprehend. He could not learn it by being taught. So in regard to coming from yonder heavenly creations to this world. We learn by our experience many lessons we never could have learned except we were tabernacled in the flesh.

But another and still greater object the Lord had in view in sending us down from yonder world to this is, that we might be redeemed in due time, by keeping the celestial law, and have our tabernacles restored to us in all the beauty of immortality. Then we will be able to multiply and extend forth our posterity and the increase of our dominion without end. Can spirits do this? No, they remain single. There are no marriages among spirits, no coupling together of the males and females among them; but when they rise from the grave, after being tabernacled in mortal bodies, they have all the functions

that are necessary to people worlds. As our Father and God begat us, sons and daughters, so will we rise immortal, males and females, and beget children, and, in our turn, form and create worlds, and send forth our spirit children to inherit those worlds, the same as we were sent here, and thus will the works of God continue, and not only God himself, and His Son Jesus Christ have the power of endless lives, but all of His redeemed offspring. They grow up like the parents; that is a law of nature so far as this world is concerned. Every kind of being begets its own like, and when fully matured and grown up the offspring become like the parent. So the offspring of the Almighty, who begot us, will grow up and become literally Gods, or the sons of God. Here is another doctrine wherein we differ from the world, perhaps not so much differ either, for they do sometimes believe in that passage of scripture which speaks of Gods. "If they call them Gods unto whom the word of God comes," says Jesus, or words to that effect, "why then do you find fault with me because I make myself the Son of God?" If those prophets and inspired men, such as Abraham, Isaac, Jacob, Moses, Samuel, and others to whom the word of God came were Gods in embryo why do you find fault with the only begotten of the Father, so far as the flesh is concerned, because he makes himself the Son of God? We, then, shall become Gods, or the sons of God.

This puts me in mind of a certain vision that John the Revelator had on the Isle of Patmos. On that occasion he saw one hundred and forty-four thousand standing upon Mount Zion, singing a new and glorious song; the singers seemed to be among the most happy and glorious of those who were shown to John. They, the

one hundred and forty-four thousand, had a peculiar inscription in their foreheads. What was it? It was the Father's name. What is the Father's name? It is God—the being we worship. If, then, the one hundred and forty-four thousand are to have the name of God inscribed on their foreheads, will it be simply a plaything, a something that has no meaning? or will it mean that which the inscriptions specify?—that they are indeed Gods—one with the Father and one with the Son; as the Father and Son are one, and both of them called Gods, so will all His children be one with the Father and the Son, and they will be one so far as carrying out the great purposes of Jehovah is concerned. No divisions will be there. but a complete oneness; not a oneness in person but a perfect oneness in action in the creation, redemption, and glorification of worlds.

I thought I would make a few remarks on these subjects, inasmuch as they were broached this morning. You begin to understand, strangers, what the Latter-day Saints' views are in regard to the multiplication of the human species to all ages of eternity. You begin to understand what is meant by that passage in the New Testament in the writings of Paul, that the man is not without the woman in the Lord, neither is the woman without the man. You will find it in the eleventh verse of the eleventh chapter of Paul's First Epistle to the Corinthians. Here is a mystery which the whole religious world perhaps have not understood. They suppose that old maids and bachelors are just as honorable in the sight of God as though they were married. It is not so according to the words of Paul. If a man be in the Lord he must not be without the woman and the woman must not be without the man. Why? Because

there is an eternal union to exist in the marriage covenant between the male and female to carry out and fulfil those great purposes of which I have been speaking—namely, the peopling of the mansions of our Father in the future. And those mansions will multiply to all eternity; there will be no end to the increase of worlds, and no end to the inhabitants of those worlds; and the father of the spirits who go forth, take tabernacles, and are redeemed, will be king over his own sons and daughters in the eternal worlds, through all the ages of eternity. He will not go and rob his neighbor of his children to set up a kingdom of his own. He must have a woman in the Lord, and the woman must have a man in the Lord if they ever carry out the great and eternal purposes of which I have been speaking.

Much might be said in this connection with regard to the doctrine of plurality of wives. There is a difference between the male and the female so far as posterity is concerned. The female is so capacitated that she can only be the mother of a very limited number of children. Is man thus capacitated? Was not Jacob the patriarch of old capable of raising posterity by all his wives? He certainly was; and were not many of the ancient prophets and inspired men capable of raising twenty, forty, fifty, or a hundred children, while the females could only raise a very limited number on an average. In the resurrection, when the four wives of Jacob come out of their graves, will he divorce three of them and only keep one? or will they all multiply and spread forth their dominions under the old patriarch while eternal ages shall last? and would a monogamist have power to fill a world with spirits sooner than a polygamist? Which would accomplish the peopling of a world quickest,

provided that we admit this eternal increase, and the eternal relationship of husband and wife—after the resurrection as well as in this world? In that state they do not marry nor give in marriage. Why? Because marriage is an ordinance that has to be attended to here, and unless it is secured in this life for eternity it cannot be secured in the resurrection, for they neither marry nor are given in marriage there. They do not baptize after the resurrection, they do not confirm and administer the ordinances pertaining to this life after the resurrection. All these things have to be attended to here, then we have a claim to the blessings here and hereafter. If a man would obtain an eternal increase and eternal kingdoms without number for his posterity to inhabit, under the direction and control of Him who is King of kings and Lord of lords, he must secure the right to these blessings in this life. When Adam and Eve were married they were married for eternity, from the very fact that they were united together before they fell, before death entered into the world. Death was not considered in the marriage covenant. The first example of marriage on record was between two immortal beings—two beings who would have lived until now if they had not sinned, and the end of that marriage covenant would never have come; but notwithstanding this, throughout the whole Christian world, when the marriage ceremony is performed the minister stands up and says: “I pronounce you husband and wife until death does you separate;” when death separates you the marriage covenant is at an end. Can they live together after the resurrection by virtue of these covenants made by uninspired men? No. Why? Because they were only married for a certain definite period, and

that was until death, when that comes the time is run out. The covenant is no longer binding. It is not legal in the sight of heaven for eternity. But when a man is united to a woman by virtue of that priesthood which has power to seal on the earth and it is sealed in heaven, their marriage covenant is not dissolved, but it will stand and be good and lawful as long as eternity endures, just like the covenant entered into by our first parents. Perhaps you may think that Brother Pratt is rather enthusiastic and fanatical in his ideas to suppose that immortal beings can multiply; but I would ask any person who has read the first and second chapters of Genesis if the command which was first given to multiply was not given to two immortal beings who had not yet fallen? If, therefore, two immortal beings, were then commanded to multiply, why should it be thought incredible that immortal beings who are raised from the grave and restored to all that which Adam and his wife possessed before the Fall, should have the power to do the same?

Then again, it oftentimes happens that a monogamist, or the man with but one wife, loses that wife; and by the Scriptures he is permitted to marry again. If he loses a second wife it is lawful for him to marry a third wife, and so on. Now if we admit the eternal covenant of marriage between the first pair—two immortal beings, and that they were commanded to multiply, then, if the same order of marriage is to be continued, and we become immortal, and all the man's three wives who have died in succession come up out of the grave, must he divorce all but one, or will he have them all? And if he must divorce any, which must he divorce, and which must he claim? Does not everything that is consistent and reasonable, and everything that agrees

with the Bible show that plurality of wives must exist after the resurrection? It does, or else there will be a breaking up of the marriage covenant.

I do not know but I ought to apolo-

gize for detaining you so long; but the subject is interesting to my own mind and I trust it has been interesting to the hearers.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY,
OCTOBER 8, 1871.

(Reported by David W. Evans.)

THE UNCHANGEABLENESS OF THE GOSPEL—THE TRIUMPH OF TRUTH.

We are met here in a conference capacity, and have assembled ostensibly, and in reality, to confer together about the general interests of the church and kingdom of God upon the earth. The authorities from the distant settlements are here to represent themselves and their people, and a great many are here from the surrounding settlements to listen to the teachings that may be given, to the business that may be transacted, to the doctrines that may be promulgated, and in general to make themselves acquainted with the spirit of the times, with the obligations that devolve upon them; and the various responsibilities that rest upon all parties.

We meet, then, as I have said, to consult on the general interests of the church and kingdom of God upon the earth, and not upon our own peculiar ideas and notions, to carry out any particular favorite theme or to establish any special dogma of our own devising; nor do we meet here to combine against men; but to

seek, by all reasonable and proper means, through the interposition and guidance of the Almighty, and under the influence of His Holy Spirit, to adopt such means and to carry out such measures as will most conduce to our individual happiness; the happiness of the community with which we are associated; to the establishment of correct principles; to the building up of our faith, and strengthening us in the principles of eternal truth; to our advancement and progress in the ways of life and salvation, and to devise such measures and carry out such plans as will best accord with the position and relationship we occupy to God, to the world we live in, and to each other.

So far as the principles of truth are concerned they are like the Author of truth—"the same yesterday, to-day, and for ever." No change has taken place in the programme of the Almighty in regard to His relationship with men, the duties and responsibilities that devolve upon men in general, or upon us, as the elders of

Israel and representatives of God upon the earth. Years ago, when we listened to the glad tidings which had been again revealed to man, by the opening of the heavens and by the revelations of God, we rejoiced in the great principles of truth that were then divulged. The gospel that we then obeyed brought peace to our bosoms; for it enlightened the eyes of our understandings and gave us a knowledge of our standing with and relation to the Almighty; made us acquainted with the position we occupy in relation to the living and the dead; opened up a way whereby we might pour blessings on the latter, and, as ancient patriarchs and servants if God did, by which we could confer blessings on unborn generations. That gospel unfolded unto us some of those glorious principles associated with the present position and future destiny of man. The work in which we are engaged is like the Great Jehovah—eternal and unchangeable. It emanated from God, and was imparted to man by revelation. By obedience to that gospel we received the Holy Ghost, which partook of the things of God and showed them unto us. That spirit imparted light, truth, and intelligence, which have continued to be manifested to the church of the living God and to all who are faithful in that church up to the present time.

Men have their ideas and theories and notions, their views of morality, politics, science, and philosophy; we have our ideas in relation to God, to angels, to eternity and to our responsibility to God and to the world; and acting upon that faith we go forth in the name of Israel's God to accomplish that destiny which God has placed in our hands. God has decreed certain things with regard to the earth and the people who live on it. He has revealed unto His servants, the prophets, certain things

that should transpire in connection with the world and its inhabitants, and we are left no longer to the wild chaos of fleeting thought that exists everywhere in the world; for God has placed us under His inspiration, given unto us a knowledge of His law, revealed unto us His purposes, drawn back the curtain that intervenes between man and his heavenly Father, and divulged unto us His will, designs, and purposes concerning us. We know for ourselves of the truth of those principles that God has revealed, and if in former days Paul could say, "Ye are our witnesses, as also is the Holy Ghost who bears witness unto us," it can be said more emphatically of this day. This assembly now before me have received the gospel of Jesus Christ, the Holy Ghost accompanying that gospel; and every man and woman present who has lived the religion of Jesus Christ has the witness of the truth of the work they have obeyed, and they are ready with one acclaim to pronounce: "We are His witnesses, as is also the Holy Ghost which bears witness unto us." You, my brethren and sisters, know of the truths of that gospel which you have received, and you are not indebted for that knowledge to any organization that exists under the face of the heavens, other than the one you are now associated with. No philosophy, no religious combination, no school, no doctors of divinity, no priesthood of any order revealed unto you the principles which you are in possession of. The gospel that you received, you received "not of man nor by man, but through the influence of the Spirit of God and the power of the holy priesthood that administered it." This you know now, and this you then knew. It is no wild phantom, no idle theory, no notion propagated by man; but it is the word of eternal life, the revela-

tions of God, the gospel of Jesus Christ, the principles of eternal truth, which you have received, from the God of truth, through the medium of that priesthood which He has organized on the earth; and this you know, realize, and understand for yourselves. You understood it years ago, and you understand it to-day. It is the same gospel, the same priesthood, the same principles of truth; it imparts the same hope, fills the bosom with the same joy, disperses that uncertainty and doubt that dwell in the bosoms of unbelievers, and opens to the view of the believer visions of "glory, honor, immortality and eternal lives." And there is nothing in this world that can change these feelings—no vain philosophy, no political influence, no combinations of any kind that can root out of the mind these principles of eternal truth which are inspired and implanted there by the spirit of the living God. They are written on the tablets of the heart in characters of living fire, and they will burn and extend while time exists or eternity endures. So far then we feel comforted and blessed. If others are satisfied with their views, all right. If a man wants to be a Methodist, Presbyterian, Roman Catholic, Shaker, or Quaker, all right, he can be what he pleases; but let me have my religion. Let me have principles that will draw aside the curtain of futurity and introduce me to those scenes that exist behind the veil. Let me, as an immortal being, know my destiny pertaining to time and eternity, and the destiny of my brethren and friends, and of the earth that I live upon; let me have a religion that will lead me to God, and others may take what they please, it is immaterial to me. I have no quarrel with them. They can have their own ideas and carry out their own views, so far as I am concerned,

untrammelled, if they will let me have mine. Let me be surrounded with the panoply of truth, let me have the favor of Jehovah, let me associate with angels and the heavens, and eternity be opened to my view, and be placed in such a relationship with God that He can communicate His will to me, and I ask no more of this world. I have no complaint to make about anybody, I don't even complain of the devil. I know that he was sent here for a certain purpose—to carry out the purposes of God, and God did not even banish him. His presence when the sons of God met together, for the devil was also among them, and we need not be surprised at anything of that kind now. When the Lord asked him where he came from, said he, "I came from wandering to and fro in the earth." What did he do in the earth? Not much good, and, I presume, all the evil he could. And I presume it was absolutely necessary that there should be devils, or there would not have been any.

Years and years ago, I preached abroad among the nations of the earth, and I see around me here many of my brethren, the elders, whose heads are now as grey as mine, who did the same. We preached to many of you who are here, and told you that the world would wax worse and worse, deceiving and being deceived. Did we not preach this doctrine? I think we did, ten, twenty, thirty, and forty years ago. We told you then that in consequence of the wickedness that would exist upon the earth, thrones would be cast down, empires be demoralised, and that wars and bloodshed would exist upon the face of the earth, and that God would arise and vex the nations and bring them to judgment, because of their iniquities. Is it anything astonishing that these words should be fulfilled? Why,

they are the words of truth! They were spoken by the spirit of revelation, and were in accordance with the revelations given to ancient men of God, who spoke as they were moved upon by the Holy Ghost, and who, while rapt in prophetic vision, saw and foretold what should transpire on the earth. God revealed the same things to us that He did to them.

And what other doctrines did you hear the elders proclaim, my friends? You heard them proclaim, "Come out of her, my people." Why? "That you partake not of her sins and receive not of her plagues." Didn't you hear that? I think you did. Did you hear that her sins had reached up to heaven, and that God would remember her iniquities? Yes, you did. Do you believe it to-day? Yes: you believe just the same principles now that you believed then. Your ideas and views, feelings and theories in these respects have not advanced, as people tell us sometimes, with the intelligence of the age. God save me from such intelligence, the Lord deliver me from their infidelity, corruption, and iniquity, social, moral, political, and of every kind you can mention; and the Lord God deliver this people from it. I don't want it. I want to know God and the principles of truth. I want, as an immortal being to understand something of my relationship with the other world. I want to know how to save the living and to redeem the dead, and to stand as a savior on Mount Zion, and to bring to pass the purposes of Jehovah in relation to this people and the earth whereon we live. That is what I want to know; that is the kind of intelligence I am after. Then, if there is anything else that we have not got, that is good, virtuous, holy, pure, or intellectual, give it to us, and we will embrace it; but we don't want your corruptions, debaucheries,

and crimes, which everywhere prevail, and which are a stench in the nostrils of God, angels, and all good men; and I would make a prayer here which I used to hear very often when I was an Episcopalian: "From all such things, good Lord deliver us." We want truth, purity, integrity, and honesty; we want men who live so that they dare face any man, or, even God himself; and to reach this standard is what we are after, and it is our constant aim and desire. I was very much pleased with a song I heard sung yesterday. I don't know that I can remember it, but it was something like this:

"Hurrah, hurrah, for the mountain brave,
No trembling serf is he;
Nor earth, nor hell can him enslave—
The Gods have set him free."

There is nothing faltering in the knees of a man of God, you can't make him quail. God is his friend, and angels and all good men are his friends. He is living for time and eternity, and all is right with him, living or dying.

Well, but don't you think some folks are very bad? I always thought so; my mind is not changed about that a particle. Well, but don't you think the folks don't treat us very well sometimes? I never knew the time they did; I never expect to be well treated by them. I never knew nor read of any men of God that were well treated by the people of the world, and if we were I should not think we were men of God at all. Why men who feared God anciently were generally the most unpopular of men, they were considered a kind of fools, or half crazy, or something the matter with them. The enlightened pagans of former days did not like either the religion or the God of the Hebrews. They thought them a shame and a disgrace, and that Baal and their

gods were much better. Men of God, in old times, we are told, had to wander about in sheepskins and goatskins, and to dwell in deserts and in dens and caves of the earth. "They must have been very wicked people in those days," say you; and they were, and so they are to-day. There is not much difference, only I think we are a little better situated, for we have our good houses and farms and an extensive territory. We live under our own vine and figtree, and none can make us afraid. They think they can, but they make a mistake; there is no trembling of the knees here. Fear does not dwell here, and if it did a little more of the principles of that gospel you have received would dispel it. I remember a kind of shaky-kneed fellow in old times, and they were in rather a critical position. There was some Gentiles holding court there. Oh no, it was not that, I forgot; it was another affair, an army was surrounding them. Excuse me for making the mistake! There was an old prophet there, rather a rough sort of a fellow, and very unpopular. His servant was a rather shaky-kneed sort of chap, was in a tremble, and wanted to know what was going to be done. "Why," says the prophet, "They are more who are for us than those who can be against us." The servant didn't understand this exactly, and the prophet prayed that he might get a little more religion. Said he, "O God, open the young man's eyes," and the Lord did so, and as soon as his eyes were opened he saw thousands of the heavenly hosts surrounding him, and said he, "The chariots of Israel and the horsemen thereof." That inspired him with confidence, and did away with that trembling in the knees. Now if any of you should have had a little trembling of that kind, go to your God, seek for the

spirit of revelation that flows from Him; get hold of the light and intelligence which the Holy Ghost imparts, and you will cry, "Hosanna, hosanna, hosanna to the God of Israel, for He rules and will rule until He has put all enemies under His feet," you will cry out, "Zion shall arise and shine, and the glory of God shall rest upon her!" You will cry aloud, "The principles of eternal truth will triumph, not all the powers of earth and hell can stay their progress, for Zion is onward, onward, onward, until the kingdoms of this world shall become the kingdoms of our God and His Christ, and He will rule for ever and ever!"

If there is anything the matter with any of you, I don't think there is much; but if there is, get a little more religion; live your religion, seek for the spirit of revelation, which has led you on to the present time. If you cling to that it will lead you to the portals of eternal life. Talk about the Saints of God quailing, pshaw! The work of God is onward, the kingdom of God is forward, and all that I have to say is, get out of the way, for the chariots of Israel are advancing, the purposes of God are being unfolded, the work of God will roll forth, and woe to that man who lifts his puny arm against it.

But I am not strong in body, rather feeble in health, and I do not feel that my bodily strength is sufficient to talk much longer to this large assembly. I have heard men say they know this is the truth; so do I. I know that God has spoken. If nobody else knows on the earth besides, I know that the truths of God have been revealed; I know that the gospel has been restored; I know that this people will continue to cleave to the truth, that the kingdom of God will progress, and that by and by we will shout victory! victory! victory! now

and for ever, worlds without end. | rest upon her enemies, in the name
 May God bless Israel and all who | of Jesus. Amen.
 bless Israel, and let the curse of God

REMARKS BY ELDER JOHN TAYLOR,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY
 OCTOBER 22, 1871.

(Reported by David W. Evans.)

REVELATION—PERSECUTION—HIS TESTIMONY AND FEELINGS.

It is very pleasant for the Saints of God to reflect upon the principles of eternal truth, that have been developed unto them. If there is anything connected with happiness and humanity, if there is anything calculated to expand the views and feelings of the human family, to raise our hopes and aspirations, and to give peace, joy, and confidence; it is the thought that God has revealed unto us the precepts of eternal truth; that He has planted them within our bosoms and given unto us a certainty in regard to those things we profess to believe in, and assuredly do know.

Standing, as we do, before our Heavenly Father, in possession of the principles of eternal life; having had a knowledge of them unfolded unto us by the revelations of the Lord Jesus Christ, and as mortal and immortal beings, knowing for a certainty the things which God has revealed, for the salvation of the human family, we feel confident, joyous, happy, and contented, and our souls rejoice in the fullness of the blessings of that gospel, of which the world, generally, at the

present time are so ignorant. Men generally, although very particular about financial matters, and things pertaining to time; although very careful about the acquisition of wealth and desirous of knowing which is the best way to invest it after they have obtained it; although desirous to obtain honor and fame and wealth; yet in regard to religious matters it seems that they are perfectly willing that anybody should think for them and act for them, and be their dictators and guides; and hence they have a hireling priesthood whom they pay to take care of their souls, just as they pay physicians to take care of their bodies, and lawyers to take care of their property. Religion is not a thing, according to the estimation of a great many, that everybody ought to be dabbling with: it belongs to the priests, teachers, etc., who are paid for teaching their dogmas, theories, creeds, and opinions. I was brought up a member of the Church of England, the same as my friend, the speaker who preceded me. It is customary among the Episcopalians to

prepare men for the ministry just the same as they prepare men for doctors, lawyers, or the military profession. In examining their boys to find for what they are the best capacitated, if one is pretty shrewd, he must be a lawyer; if one is full of fire and energy, they try to make a military officer of him; but those who are dull, dumpish, and ignorant are generally made parsons of. These are they who are teachers of religion, and who the great mass of men are ready to follow; and as the scriptures say, when "the blind lead the blind they both fall into the ditch."

I speak of these things to show the position of the world generally in regard to religion—that which affects their interests for eternity. Men are sometimes a little careful in the organization of governments, and in the passage of laws for the protection of their rights; statesmen, scientists, philosophers, and men of intelligence are brought into requisition, to expand the general judgment about matters wherein individual rights or the rights of a community are concerned; and in fact, in relation to affairs of a temporal or worldly nature, men are generally careful; but on religious matters it is very different.

What are we to think of the religious standard or statutes of the Christian world to-day? Professing to believe in the Bible, who really believes in or cares for the principles which it advocates? Who has the hardihood to be governed by the laws which it promulgates? Why, I could refer you to judges to-day, and Christian judges at that, professing to believe the Bible, who would make men guilty and arraign them before their bars for believing the principles contained in that very book. This is the height of intelligence, the summit of all excellence, and the glory of our judiciary to-day! And look at our

religionists—they are fools, and don't know what they are doing, the position they are placing themselves in, or the ruin they are hurling upon the nation with which they are associated. They do not know that by the introduction of false principles, those principles will spread, and permeate, and will roll back again on their own heads, producing misery, confusion, and bloodshed wherever they go. They do not know this, they have not sense enough to see it—they are poor, miserable, blind fools.

And what do they know about God and eternity? Nothing. They deny the very principles that would bring men into communication with the Almighty. Christian ministers, for ages past, have repudiated all idea of revelation or communication from God. Shut up that principle from me, deprive me of the privilege, shut me out from God, let the heavens be brass so that I could not approach Him, and life has no object. As an immortal being, connected with this world and the next, if I can not have a knowledge of God, I do not want to exist. I want nothing to do with this world; God knows there is not enough in it to captivate the mind of any intelligent being who is capable of reflecting on the destinies of an immortal soul. Strip us of that, and what have we left? Nothing, simply nothing. I look upon man as the handwork of God and as an immortal being. I look upon the world we live in as having emanated from Him, and man created and placed here by the wisdom, intelligence, power, and generosity of the All Wise, the Great Eternal I Am; that was, and is, and is to come. I look upon it that men, combining the mortal and immortal, and possessing such intelligence as they possess, ought to be able to approach the fountain of all intelligence in the way which the

gospel unfolds; and if the religion that I possess will not bring me to an acquaintance with my Heavenly Father, to a relationship with Him, to a certainty pertaining to the future, as well as the present, I want nothing to do with it. I would not give the ashes of a rye straw for all the religion in the world that would not lead a man to God. I want knowledge, certainty, intelligence; I want principles that have emanated from God; and I want freedom and liberty as an American citizen, and as a citizen of the kingdom of God, as a man who is capable of breathing free air, and living, and enjoying the gifts of God. These things I want, and these, so help me God, I will have so long as God gives breath (congregation said "Amen"), and no man, no set of men shall deprive me of them. They may deprive me of life, but I shall live and soar among the free in the eternal worlds, and rejoice among the Gods, under these blessings and privileges that God has revealed to us here on the earth. These are my feelings in short, and I feel calm, comfortable, pleasant, joyous, and happy in the possession of those principles which God has revealed for the salvation of the human family.

I think we read somewhere that "happy is that people whose God is the Lord;" and I say happy is that people who believe in a living God, a God that can hear and see, and who can speak and reveal His will to man. I feel happy at being associated with such a people, and to-day there is not a king, emperor, potentate, or power on earth with whom I would exchange places. God is my God, my Heavenly Father is my protector, and He is the protector, and friend, and God of Israel, and He will stand by and sustain them in the midst of all events and under all circumstances which may transpire, consequently I

feel easy, comfortable and pleasant.

"Well but," says one, "perhaps you would not feel so if you had a process resting on your head, as some have." I do not know, but I think I should. I have known some little of these things before to-day. I have been mobbed before to-day for my religion, I have been shot at and hit before to-day for my religion; and my religion is just the same to-day as ever. It produces the same joy, confidence, hope, and reliance as in any other day; and these are not only my feelings, but they are also those of my brethren. There is no faltering, no trembling of the knees, no shaking in the feelings with us. God is our God; we are his people. This is the Zion of God; this is the kingdom of God, which our judges tell us the United States is making war against. I wonder if they tell the truth? No matter, I am a member of and an elder in the Church of Jesus Christ of Latter-day Saints, and I dare acknowledge it before any power there is under the heavens. I belong to that Church; and I thank God, my Heavenly Father, for the privilege of being associated with these brethren and these sisters who are before and around me; and my feelings are to-day, and ever have been, like one of old, when she said: "This people shall be my people, their God shall be my God; where they live I will live also, where they die there I want to be buried;" and when they rise from and burst the barriers of the tomb and ascend into the presence of Jehovah, I expect to be with them, and to be one with them in time and one in eternity. These are my hopes and my feelings, and I say Halleluiah, Halleluiah, for the Lord God omnipotent reigneth, and He will reign until He has put all His enemies under His feet" (Congregation said "Amen"), and this kingdom will go forth and

roll onwards, and woe to the man who attempts to stay the progress of Jehovah. He shall wither like grass before the breath of the Lord of Hosts (Congregation said "Amen"), and the principles of eternal truth will be onward, onward, onward, until the kingdoms of this world shall become the kingdoms of our God and His Christ, and He shall rule for ever and ever."

Men may try to forge chains for us, but we will snap them asunder as Samson did, by the power of God. God being our helper, we will maintain the principles of eternal truth; we will maintain and cherish the principles of freedom and liberty of all kinds, for all men, for every son and daughter of Adam; and we will never rest until the world shall be revolutionized with these principles, until all men everywhere shall proclaim themselves free. It will not be only like the bell they sounded when they proclaimed the Declaration of Independence, and liberty throughout the land; but we will proclaim liberty to the world, salvation to the human family, freedom of thought and free-

dom of action, with power to worship God as they please, when they please, and where they please, all over the face of the wide earth. We will never rest until the shackles are knocked off from all men, and all men everywhere are free and equal. These are the designs of God, and God will consummate them, and no power can stop His hand.

I am not strong in body, and cannot talk long; but I feel in my bosom the spirit of God burning like a living fire. I thank my Father for His protecting care and grace over this people; and I feel like exhorting my brethren to live their religion, to keep the commandments of God, and preserve themselves pure. If they do they need ask nothing from these rotten, miserable, stinking wretches with which they are surrounded here at the present time. Preserve yourselves pure, be virtuous, holy, and honorable, and God will bless you and stand by you, and Israel shall be victorious from this time henceforth and forever, in the name of Jesus. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, DECEMBER 10, 1871.

(Reported by David W. Evans.)

THE GATHERING—THE RISE OF THE CHURCH—THE BOOK OF MORMON—TRUE CHRISTIANITY.

There is a large assembly of people now seated in this Tabernacle, and it will require a good deal of attention and stillness on the part of so large a congregation in order to hear distinctly and to understand what may

be advanced. I have been in the habit for a few months past of selecting a text from the Scriptures. I do not do so this afternoon, for the reason that no particular text has presented itself to my mind; never-

theless I shall endeavor by the assistance of the Spirit of the Lord to speak upon subjects as they may be presented to me at the very moment. What they will be I know not. It is my earnest desire, however, that I may be favored with the faith and prayers of all good people who may be present, that peradventure the Lord may be merciful to us and shed forth a great abundance of His Holy Spirit to assist us on this occasion.

It is a strange thing to the greater part of the civilized world to see, or rather to contemplate, so many scores of thousands of people gathering together in the interior portions of North America, in the Rocky Mountains or vicinity, all of one religious faith. It is a marvel, and produces a great deal of wonderment among the people, to understand what is the cause of this great assembling or gathering together, what it means, what the object is, what purpose is to be accomplished, what the designs of the people are and so forth. It is attracting the attention not only of our own nation but of many other nations—this fleeing out, this gathering together of a people from so many parts of the world and coming together in the interior of this new world, in a country which, to all human appearance, was one of the most difficult countries in the known world to be settled. They wonder how it is that an influence can be exercised over the minds of so many people, among so many nations, to get them to leave the homes of their fathers, their native countries, their associates and friends, and go forth for thousands of miles upon railroad conveyance, and cross the ocean, and then pursue their journey for thousands of miles still further into the heart of a desert. This is a curious thing when we reflect upon it. I will here observe, however, that it is not the influence

of man that has brought this great event about; man is not the origin of this great gathering which you see in the Territory of Utah. If you do not believe what I say, let any other society, I don't care how much talent they may have, how much human wisdom they may possess; let them attempt to accomplish a similar thing and see whether they can succeed. Take all the learning that is in the world, combine it together, send forth the most learned and talented orators among the nations, exercise all the human power and influence that God has given you, and attempt to accomplish a work similar to the one which is now before your eyes, and see if you can succeed. It can't be done; it never has been done, to my knowledge, since the days of our Savior. We have no account in history of any religious society gathering out from so many nations into one region of country since the days of the Savior.

Do you wish to know the secret of this great gathering? Do you wish to know why it is that this influence has been exercised over the minds of the people? I will tell you: it is because God, who is in yonder heavens, has spoken in our day, this is the secret. It is because he has sent forth angels, messengers from heaven, who have appeared to men here on the earth, and have conversed with them. It is because God, by angels, and by his own voice, has sent forth messengers again unto the human family with an important message, a message more important, in one sense of the word, than any which has before been delivered to man—a message to prepare the way before the face and coming of his Son from the heavens.

Strangers may inquire, what has this great gathering to do with preparing the way before the coming of his Son? Could you not all remain scattered abroad among the nations

and be prepared just as well? I answer, that if God had commanded us to remain among the nations in our scattered condition, that would have been right, and acceptable before him; but on the other hand, if God has spoken, as we declare that he has, and his voice has been heard, and messengers have been called and sent forth by divine command, and revelation has been given, not only for the people to obey the gospel but also to gather out and assemble themselves in one, then we could not be prepared for his coming without obeying the divine command. It all rests, therefore, on this point: has God spoken concerning this matter? Has he really instituted this thing? Has he given divine revelation in the 19th century? Has he sent forth his angels? If he has, then the work that is before you is the preparatory work for the coming of the Son of God. If he has not spoken, as we declare that he has, then a similar work will have to be performed in the future by some other people; for the very work which you now perceive—the gathering together of so many thousands, is clearly predicted by the ancient prophets; and if we are not the people fulfilling these predictions, then another people must rise hereafter under similar circumstances to fulfil them, before the Son of God will come from the heavens, to reign here as King of kings and Lord of lords.

Much has been said about the coming of our Lord to reign here on the earth for a thousand years. We have now in the United States and in Great Britain, and other parts of the world, those who call themselves Second Adventists, who say they are going forth in order to prepare the way before the coming of the Lord. But are they fulfilling the predictions of the ancient prophets contained in this Bible? By no means. The first predic-

tion to which I will refer you, upon this subject, that now occurs to my mind, is one that has been often repeated, for some forty-one years, by this people; but it is of so much importance, and interests this generation to that degree, that I never feel tired of repeating it. It will be found in that prophecy that was delivered to John on the Island of Patmos. He saw in vision, as represented in the 14th chapter of his prophecy, the Son of Man sitting on a cloud with a sharp sickle in his hands, clothed in glory and in power, and he saw angels at the same time, and one of them cried unto him that had the sharp sickle in his hands, that he should go forth and reap down the earth; for the harvest of the earth is ripe. Here was a view of the coming of the Son of Man. But before this, there was a preparatory work to perform, the nature of which is explained in the same chapter. This preparatory work is what I wish to call your special attention to on this occasion.

It was no less than a messenger that was to fly through the midst of heaven—an holy angel, not something to be spiritualized; or that we can interpret according to our own views, not some great and renowned man that was to be raised up here on the earth, but an angel. “I saw another angel,” says John, before the coming of Christ, before he saw that personage sitting on the cloud. “I saw another angel flying through the midst of heaven.” Not a person raised up to go and preach here, and fly among the inhabitants of the earth, but flying through the midst of heaven. What particular message had this angel to convey, and to whom was he to convey it? John says, that this angel whom he saw flying through the midst of heaven had the everlasting gospel to preach unto them that dwell on the earth. To

show how extensively it was to be preached, mark the next sentence: "To be preached unto them that dwell on the earth, unto every nation, kindred, tongue and people." Does not this include all? Does not the prediction take within its scope all mankind in the four quarters of the earth? It verily does. What was connected with this everlasting gospel that the angel should have to be thus extensively preached among the inhabitants of the earth? What other prediction was uttered on that occasion? The angel proclaimed that the hour of God's judgment had come. He had the gospel to restore, however, before that judgment would fall on the nations. They must first hear it, they must first be warned, they must first receive the opportunity and privilege of receiving the message, after which, if they do not receive it, the angel said that the hour of God's judgment has come. Consequently we learn from these predictions some three or four very important things. First: that when the gospel is again committed to the inhabitants of the earth it is to be by an angel. Second: that when it is thus committed, it must be preached to all people under the whole heavens, without any exception of tongues or languages or races. Third: we learn that the hour of God's judgment was immediately to follow this preaching of the everlasting gospel.

Now mark what is predicted in the next verse. This was the first message; but John says, "I saw another angel follow him." There were two angels then, the first one with a message of the gospel of peace, proclaiming peace to the inhabitants of the earth, and then judgment immediately to follow. The second angel had no message of peace, but this was his proclamation; "Behold, Babylon the great is fallen, is fallen,

because she made all nations drink of the wine of the wrath of her fornication." We learn that a certain power, under the name of Great Babylon, is to meet with a total downfall after the gospel had been preached, that was to be brought by an angel. A third angel followed, and declared that all who would not receive the message of truth should be cast down, and should be punished, and the smoke of their torment should rise up for ever and for ever. After having predicted the coming of these three angels he then proclaims the coming of the Son of God sitting on a cloud, of which I have spoken.

Now we have this important message to testify, and we testify it in all boldness, we testify it before the heavens, we testify it before the earth, we testify it in the name of the Lord God who has sent us, in the name of Jesus Christ who has redeemed us, that that angel has already come, that the 19th century is the favored century in which God has fulfilled this ancient prediction, uttered by the mouth of his ancient servant. God has indeed sent that angel, and when he came he revealed the everlasting gospel.

But I know what now rises in your hearts, I know what the strangers who are before me will say in their hearts, what they now think. Some of you now say in your hearts, we have the everlasting gospel contained here in this book, the New Testament, and we have had it for some eighteen centuries or more, and consequently what was the use of another angel having the same everlasting gospel to commit to the children of men when we already had it? Now was not that in your hearts? I will venture to say that there were some in this congregation who were thinking of something very similar to this. Let me say in answer to this query that God has revealed the everlasting gospel anew.

But what reason or purpose had he in so doing, say some, have we not sufficient written on the subject in the Bible? Have we not the Gospel in great plainness, and why should he reveal it anew? I will tell you why. What is written in the New Testament in relation to the everlasting Gospel is not as it was when it was first revealed; and as a testimony that it is not very plain, let me refer you to some five or six hundred different religious views, all founded on this same book, which you say contains the everlasting Gospel. Why all these views, why all this distraction of faith? Why, for instance, does one sect believe in sprinkling, another in pouring, another in immersion, another rejecting baptism entirely, another baptizing those who profess to have obtained forgiveness of sins? Another class baptizing expressly for the remission of sins? Why is it that all these sentiments and religious notions prevail? Do not all these classes profess to found their faith on the New Testament, which they say contains the everlasting Gospel? O yes. It shows clearly and plainly that there is something lacking. There are just as many sincere people, no doubt, who believe that sprinkling infants is the correct mode of baptism, as there are who believe in baptizing adults by immersion. One class is just as sincere as the other; one professes to believe and have confidence in the New Testament as well as the other. Now there must be something that is not quite so clear in the New Testament, or there would not be so great a diversity of opinion and sentiment.

We again refer to the everlasting Gospel that the angel should bring! What might we expect when the angel comes? Could we not reasonably expect that when God sends an angel from heaven with the ever-

lasting Gospel he will make it so plain that there can be no misunderstanding in regard to any ordinance or any principle that is connected with it? That is what I should expect. The causes why these things are not so plain now in the New Testament, are these: the New Testament has been handed down, or its manuscripts, for a great many centuries, transcribed by the scribes of different generations. No doubt many of these were sincere and good men; but they have made, in the course of so many centuries, many great perversions in the text, in the original word I mean, in the Greek text, and also in the Hebrew so far as the Old Testament is concerned. I am not referring to the English manuscripts, but to the text written in what is termed the original Greek or Hebrew. These Greek and Hebrew manuscripts being transmitted from generation to generation, and transcribed and altered more or less, have fallen at length into the hands of the people of latter times in a state wherein they very much contradict each other. It is declared by the most learned archbishops and bishops, and men of great learning who have gathered together thousands of these ancient manuscripts and compared them one with another, that there are thirty thousand different readings of the original text. Not merely a different reading in one or two phrases, but of the original text, taking the Old and New Testament as a whole. When King James, in his day, set a great number of learned men apart to translate the Bible into the English language, they gathered together such manuscripts as they could get hold of. By examining them they of course did not know which was correct. They found them differing one with another in thousands of instances. Which were the most correct they, without inspiration,

never could learn; but they did the very best they knew how. They are not to blame for those errors. They were men of integrity; they collected, according to the best of their understanding and knowledge, the manuscripts in existence and translated them according to the best information they had concerning the original languages. Hence originated this present English Bible, King James's translation. I am astonished when I look at this Bible, to find it so correct; I am astonished, and it has been a mystery to me that it can be so correct with such an abundance of contradictions in the original manuscripts. As a general thing the meaning has not been altered much, but it has been altered sufficiently to produce all the confusion at present existing throughout Christendom. All these different denominations have arisen, founded on the same Bible and on the same text. What may we expect then when God sends an angel? Must we expect that he will give us a confused mass of something that we cannot understand? Or may we not rather expect that he will impart to us the plainness and simplicity of his word, and call that the gospel, and call upon the nations of the earth to receive it? I answer that so far as reason is concerned, and good sound judgment, that is, so far as I can judge concerning reason, reason would say that the God of truth would communicate a message in perfect plainness, that could not be misunderstood by those who desired to know the right way.

Well, such was the fact. I hold in my hand a record containing more writing than the New Testament; and this book, from the beginning to the end, was written by divine revelation, comprising history, prophecies and the Gospel. It was written by an ancient people, a portion of the house of Israel, who dwelt in ancient

America. Prophets and inspired men wrote this record on plates of gold. They inform us that Jesus administered on this American continent in person, as well as on the little land of Palestine. They inform us that after his resurrection and ascension from the land of Jerusalem to his Father, he descended on this American continent, that he taught them here at different times, appearing to them often, delivering to them his everlasting Gospel in plainness and simplicity. He commanded them to write that Gospel upon the plates that they kept their records on at that time, and which had been already handed down among them for about six hundred years. This book also informs us concerning the preaching of the Gospel among the ancient Americans—the ancient inhabitants of this country; that twelve men were called, not apostles, or rather that they were not called apostles, but disciples. Twelve disciples were chosen in ancient America and preached the Gospel that the Son of God revealed to them in person. They proclaimed that Gospel in the four quarters of this Western hemisphere, in other words, on what we call South and North America; they built up the Church and Kingdom of God in this land, and millions of the people received the Gospel. They kept a record of this fact three hundred and eighty-four years after the coming of Christ. Mormon, who had charge of the records, after making an abridgment on other plates, in consequence of the apostacy of his portion of the nation, delivered the abridgment or the plates that contained it, into the hands of his son Moroni, a faithful prophet and servant of God, but the other plates he hid up in a hill in what we now call the State of New York. Moroni beheld the downfall of his nation, their destruction by the

hands of another branch of the house of Israel, a powerful nation on this continent. The nation that kept these records was destroyed. Moroni, who was the last prophet entrusted with the plates, had to flee from place to place and hide up in dens and caves in order to preserve his own life. These records, four hundred and twenty years after the birth of Christ, were hidden up, at least that was the last date given on them. With them was deposited a sacred instrument that was possessed by the people on this continent, called the Urim and Thummim. Many predictions were uttered, not only by Moroni, but by many previous prophets, that these records in the last days, should be brought to light by the ministration of holy messengers; that God would bring them forth in order to prepare the way before the coming of his Son from the heavens. This, therefore, is the book that that angel whom John saw flying through the midst of heaven has revealed to the inhabitants of the earth. This is the sacred book that contains the everlasting Gospel revealed by the angel. This is the sacred book which God has commanded his servants to publish to the four quarters of the globe as a witness unto all nations before the Son of Man comes. This is the sacred book that contains the words of our Lord and Savior Jesus Christ when he appeared on this American continent. This is the sacred book that will go forth, warning all people, nations and tongues before the Son of Man appears in his glory. If they receive it they will be blest, if they receive it not then will be fulfilled that which was spoken by the mouth of John the Revelator concerning the hour of God's judgment coming upon them.

Does this book do away with those differences that exist in regard to

many points of the doctrine of Jesus? Does it make it plain so that there is no chance of building up two different denominations from the doctrines it contains? I answer yes, there can not be established two different denominations founding their ideas on the doctrines of this book. Why? Because the doctrine is so plain in every point that it is impossible for any person with common sense not to understand it just as it is delivered and revealed. Hence you perceive that, that which we would naturally expect and reasonably hope for when the angel came is realized, namely, a doctrine so plain that all the learning and wisdom of man could not wrest and twist and turn it and make it appear two different things. For instance, let us take the simple ordinance of baptism, what does the Book of Mormon say in regard to that one ordinance? Jesus, when he came to the American continent, they not having seen the true order of baptism in the same light that the Jews had in Palestine, condescended to point out to them how they should be baptized. He says, first, you must believe in me and repent of your sins and become as a little child and go forth and be baptized for the remission of your sins and you shall receive the Holy Ghost; and then, to show how this ordinance was to be performed, he says that inasmuch as any one shall come forth desiring the ordinance of baptism, having repented of his sins, having believed in me, even Jesus Christ, you shall go down into the water and you shall baptize him in my name; you shall immerse him in the water, and come forth out of the water, and then he shall receive the Holy Ghost. Showing the ordinance also through which and by which the Holy Ghost should be given, namely, the laying on of hands. Now I ask, is there any possibility, with words penned as

plain as these words are recorded, to build up two different denominations in regard to the mode of baptism? No, they could not do it; there could not be one sprinkling, another pouring and another baptizing by immersion; neither could there be those who would require individuals to first experience religion and then be baptized; but "be baptized in my name for the remission of their sins, and then they shall receive the Holy Ghost."

Perhaps the strangers will say, that is plain enough, we admit your argument that, if that be a revelation from God, there could not be two different denominations built up on that. I will say further that in regard to a great many other points of doctrine this book is just as plain and just as simple. Supposing you could grant all this, supposing you should say, strangers, we will admit that it is very plain in the Book of Mormon; but the great question with us is, is the Book of Mormon a divine revelation? that is the question that we want answered. The plainness we don't dispute, we know that it is so plain that a wayfaring man though a fool need not err therein; all that we want to know in regard to the matter is, has God given that book, or is it an invention of man? What evidence have you to offer, inquires the stranger, to prove the divine authenticity of your book? You have the testimony of Joseph Smith. He says that an angel came and revealed to him the Book of Mormon, and that he was commanded by the Lord Almighty to go and get the plates, according to the vision that was shown to him at the time the angel came and conversed with him, that he obtained the plates, and he says he translated them by the Urim and Thummim. This all rests, perhaps you may think, upon his testimony alone.

Well, supposing it did, has God ever condemned the world for not obeying one servant when he only had one witness? I answer yes, in some instances. He was going to condemn the great city of Nineveh on a certain occasion through the testimony of one man called Jonah. "In forty days this great city shall be destroyed," says Jonah. Jonah finding that the Lord sent but one witness with such an important message felt almost discouraged, and when he was on his way to deliver it to a great people and city, he felt that he would almost rather die than go as a single and solitary witness with a message of so much importance, and he besought the people to throw him overboard. They did so, the Lord having produced a furious wind, frightened the people, and they, according to their old traditions, thought somebody was on board that ought not to be there. Jonah told them that he had rejected the commandment of the Lord, and if they would throw him overboard the winds would cease. They did so, and the wind did cease. A fish was prepared and it swallowed up Jonah, and the fish was commanded of the Lord to go and vomit up Jonah on the land, which he did. Very obedient, much more so than many people are now-a-days, or have been in former times. This fish was obedient to the command of the Lord and went and did what the Lord commanded, and Jonah was thrown up. The word of the Lord came to him to go and fulfil his mission. He went and preached to the great city of Nineveh, and told the people what the Lord intended to do, and the people repented in sackcloth and ashes, from the king on his throne down to the least of them; they all turned and repented of their sins, and the Lord had compassion and did not execute the judgment on them because of their

repentance. Now, what would have been the consequence if they had rejected this one man's testimony? The consequence would have been their overthrow. Jonah might have told them that God had sent him, and he might have preached to them that he had been swallowed up by a whale, and that God had given commandment to the fish to vomit him up on dry ground! What would they care about that? They would have said, "Jonah is crazy, insane, he must be insane," and they might have rejected his testimony, and brought death and destruction on the whole city, consequently God may send but one witness.

But he sometimes condescends to give more. We have four witnesses who have written and whose writings have descended to our day, concerning the resurrection of Jesus Christ—one of the most important events that has ever happened in our world. Four men who saw Jesus after his resurrection have testified in the New Testament to his resurrection. "Oh, but," says one, "we have more than four men." I think not, I can't find but four who have written. No women have written, for we have not any women's epistles or writings in the New Testament. "But," says one, "do you mean to say that the twelve apostles have not handed down their testimony? I do say so. I have no doubt but what they did testify of his resurrection, but they have given us no account. Four of the eight writers of the New Testament saw Jesus after his resurrection, and all the Christian world at the present day believe that Jesus rose from the dead because those four men testified that he did so. But does not Paul say that he was seen by him, and afterwards on a certain occasion after his resurrection by five hundred of his brethren? Yes, we suppose

that he said so, because the writer of the Acts of the Apostles says that Paul said so; but it all rests on the writer of those Acts, whose name is supposed to be Luke. Luke says that Paul saw Jesus; Luke says that he was seen by five hundred, or at least he says that Paul says that he was seen by five hundred. Well now, such a great and important fact as the resurrection of the Son of God rests upon the testimony of four witnesses, and they are dead. You cannot cross-question them, you can't ask them if their testimony is true, you can't go to them and enquire about the particulars in relation to it; but you have to take the testimony of four witnesses who are dead and have been for eighteen hundred years; yet you believe the great fact, I do, and so do the Latter-day Saints, on their testimony.

Again, we find that it is written in the New Testament, the words of Jesus on the same subject, that in the mouths of two or three witnesses shall every word be established. Indeed, is that so? Are two or three witnesses sufficient to condemn the whole world of mankind, and to leave them without excuse? Jesus says so: every word shall be established in the mouths of two or three witnesses. This is in accordance with what took place in the days of the flood. Noah, Shem, Ham and Japhet were the only witnesses that went forth to warn that generation of a terrible judgment that was to come on all flesh if they did not repent. They did not receive the testimony of those four men and consequently they were overthrown by the flood. God does therefore condemn the children of men by the number of witnesses that seems to him good to communicate, or through whom to communicate, a message to them.

Now then, let us come back again. Here was Joseph Smith, a boy, his

very youth ought to testify in his favor, for when the Lord first revealed himself to that little boy, he was only between fourteen and fifteen years of age. Now, can we imagine or suppose that a great impostor could be made out of a youth of that age, and one that could reveal the doctrine of Christ as he has revealed it to this generation? Would he stand forth and bear testimony that he had seen with his own eyes a messenger of light and glory, and that he heard the words of his mouth as they dropped from his lips and had received a message from the Most High, at that early age? And then, after having declared it, to have the finger of scorn pointed at him, with exclamations, "There goes the visionary boy! No visions in our day, no angels come in our day, no more revelation to be given in our day! Why he is deluded, he is a fanatic;" and to have this scorn and derision and still continue to testify, in the face and eyes of all this, while hated and derided by his neighbors, that God had sent his angel from heaven. Can you imagine that a youth would do this? Select out some of our little boys here, fourteen years of age, can you imagine it to be possible for them to be impostors of this description? I think not. The very youth, then, of this first witness that I have named, testifies in his favor! Did God send forth servants to publish this Book of Mormon, containing the everlasting Gospel, to all the nations and kingdoms of the earth without giving more witnesses than this one I have named? No, he was more merciful to this generation than he was to the city of Nineveh; he sent more than one. He would not even permit this book to go forth as a divine revelation to this generation until he had raised up three other men—Martin Harris, David Whitmer and Oliver Cowdrey,

besides Joseph Smith. "But," says one, "perhaps they were deceived, while Joseph Smith was the impostor, they might have been sincere men!" Let us see whether they could be deceived men, and yet their testimony be given as it is here recorded. They have testified to all nations, kindred, tongues and people unto whom this work shall come, that, "we, through the grace of God the Father and our Lord Jesus Christ, have seen the plates which contain this record, and we testify with words of soberness that God sent forth an holy angel from heaven, and he showed unto us the plates from which this record was taken, and he commanded us to bear record of the same and to be obedient unto the commandment of God. We bear testimony of these things, and we do know it we are faithful in Christ we shall rid our garments of the blood of all men," and so forth. I have repeated to you part of the testimony of these three men.

Now is there any chance for deception here? An angel to be sent forth from God, an angel to come down from heaven clothed in glory and brightness! An angel to take these plates and turn them over leaf after leaf and show the engravings thereon! An angel to proclaim to them that they must bear testimony of it to all people, nations and tongues; and at the same time to hear the voice of God out of the heavens proclaiming that it had been translated correctly! Any chance for deception here, so far as they are concerned? Were they deceived? If so, you may as well say that Peter was deceived, that Paul was deceived, that James was deceived, that all the writers of the New Testament were deceived, that all the writers of the Old Testament were deceived, when they testify that they saw angels, for one stands on as good and sound

a foundation as the other; and if the very nature of the testimony as recorded by the ancient writers shows the impossibility of their being deceived, so does the nature of the testimony revealed in the last days show the impossibility of these individuals being deceived. Here then were four men before this church had any existence, four special witnesses, raised up to testify to the truth of the divinity of the Book of Mormon.

Were these all the witnesses God gave before the rise of this church? No, no! There are eight other witnesses whose names are recorded, attached to their own testimony, a testimony which they give expressly to go forth in connection with this record, or in all the translations of this record to every people, tongue and nation under the whole heavens. What do they testify? They testify in words of soberness that they have seen the plates from which this record was translated, that they have handled these plates, that they saw the engravings on these plates, that they had the appearance of ancient work and of curious workmanship, and they bear this testimony in words of soberness, and give their names to go forth to the whole world of mankind. I ask if either of these twelve witnesses have denied their testimony from that day to this? Never, in no instance. Neither of these twelve men, whatever has been his circumstances, wherever he has been, has ever denied his testimony from that day to this. Forty-two years and upwards have passed away since those twelve witnesses, four of whom saw the angel, gave their testimony.

What other witnesses have you besides these? On the strength of this testimony other persons believed in the everlasting Gospel and went forth and were baptized, repenting of their sins, for the remission of them. And

God commanded his servants whom he had called and ordained to be apostles in this church and kingdom, to lay their hands upon them, and said that they, the candidates, should receive the Holy Ghost through that ordinance. Did they receive the Holy Ghost? They testified that they did. They prophesied,—they were filled with joy and light, and with a spirit that they never had experienced before. They testified that they had received the baptism of fire and of the Holy Ghost, in fulfillment of the promise. Did God reveal to them anything by this spirit that came upon them through obedience to the Gospel? Yes. What did he reveal? He revealed to them the divinity of this work, the truth of it, and they knew as well as these witnesses whose testimonies are recorded that Joseph Smith was a prophet of God. They knew that no human being by human means could confer the baptism of the Holy Ghost, as they testified they had received it, consequently they became witnesses in their turn, and many of them were sent forth as messengers and missionaries to preach to their neighbors, and into the regions round about, to declare what God had commenced to perform and accomplish in the midst of the 19th century.

By and by thousands received the work. Did they receive the Holy Ghost? Yes, every person who repented sincerely before God, who had faith in the Lord Jesus Christ, and came forth humbly, and was baptized by immersion by those whom the Lord had called and appointed by revelation, did receive the Holy Ghost, by the laying on of the hands of the servants of God. These would constitute thousands of more witnesses in addition to those that I have named.

But let other witnesses speak, besides all these who had received a

revelation of the divinity of this work. What other witnesses did God give? He gave the same witnesses to the Church after it was built up that he gave to the ancient Church. What did he give to the ancient Church? He said to his apostles, as recorded in the last chapter of Mark, "Go ye forth and preach the Gospel in all the world to every creature, he that believeth and is baptized shall be saved; he that believeth not shall be damned. And these signs shall follow them that believe." Notice, now, certain signs were to be given not only to the twelve men to whom he was speaking, but all the world that should believe their testimony, making millions and millions of witnesses. "These signs shall follow them that believe: in my name they shall cast out devils." These believers, not you apostles to whom I am speaking alone, but all that believe the Gospel which you preach, "they shall cast out devils in my name; they shall speak with new tongues, if they shall drink any deadly thing or take up serpents it shall not hurt them; they shall lay their hands upon the sick and they shall recover." What glorious signs to follow the Christians, or all believers in Christ! What has become of all the Christians in all the centuries that are past and gone? Where are they? If there have been any they have had these signs following them. What, do you mean, Mr. Pratt, to unchristianize the world? O no, I am only quoting the words of Jesus. If there have been any Christians in the world for the last seventeen centuries, these signs have followed them. They have laid hands on the sick and the sick have recovered; they have cast out devils in the name of Jesus, for recollect the promise is to all believers, not to a few or a part of them.

Notice the two promises: First,

salvation—he that believes, (that is— all believers throughout the world,) and is baptized shall be saved. Will you pretend to say that that promise of salvation was limited to the days of the apostles? "O no," answer all the Christian sects with one united voice, "the promise of salvation is for all Christians in the first age, in all future ages throughout all the world." Very well, come to the next verse, "These signs shall follow them that believe." "Ah," says the Christians, "that is not for us, that is limited to the days of the apostles; that was not intended for the Christians of the second, third, fourth or fifth century, or for the people in our day. No, all we have to do is to claim the first promise and reject the last."

Well, we are not so foolish as all this, although taught by our forefathers, and the pretended Christians around us, that these signs would not follow the believer, yet we were just simple enough to believe that Jesus told the truth, and, consequently, when the servants of God went forth and taught the everlasting Gospel that an angel had brought from heaven, the Lord confirmed the word by signs following. To whom? To those who believed. He promised that they should have certain signs, and they got them, and this was a confirmation to them. Every man and every woman might know whether he or she was a believer or not in the Gospel; if they obtained the signs they were believers; if they obtained no gifts or no signs there was lack on their part, they were not Christians in the full sense of the word.

Don't you think we would have been discouraged after forty years' trial if God had not fulfilled the promise? I think we should. I do not think you would see this large congregation here in this desert mountainous country, I have no idea you would

find such a people here in such a forbidding country as we now occupy, if God had not, in numerous instances among the nations in which you formerly dwelt, fulfilled his promise, and given you the promised blessing. This therefore, is another evidence, besides the evidence and testimony recorded in the Book of Mormon, an evidence which hundreds and thousands enjoy at the present day. Hundreds and thousands have seen with their eyes and have experienced the power of God as manifested in the various gifts.

This is what constitutes the true Christian Church. This is what distinguishes Christianity from all spurious doctrines, and separates the true from spurious Christianity. This is the great distinguishing point, it is the power of God made manifest through the preaching of the everlasting Gospel. It is this which has gathered this people out from among the nations. It is because their sick have been healed in their own country; it is because thousands of this people, now in this Territory, have been healed themselves. It is because God has shed forth his power by the ministrations of his servants and proved to them with testimonies they never can deny that the Lord God of Israel has spoken from the heavens. Blessed be the name of the Lord our God! Praise his name for evermore, that he has again sent the Gospel in its fulness to the earth. We should praise his name because he has not only restored the Gospel, but the power and authority to preach it, and administer its ordinances! Power and authority sent down from heaven and conferred upon

weak mortal man to baptize for the remission of sins! Power and authority sent from the eternal heavens to build up his Church here on the earth; and we see divine power and authority accompanying those who he has thus called and to whom he has thus revealed himself. Consequently our Gospel does not come with the cunning craftiness of man's wisdom. Though we may be poor, illiterate men, taken from our common avocations of life and sent forth by the Lord Almighty to proclaim his Gospel, we have one thing the world has not got. Though we may not be able to proclaim the Gospel in eloquence of language and in the power and wisdom of the world, we have a power that is superior to that—we have the power of the Almighty God. We have his angels to go before our face, his Spirit to dwell richly in our hearts, and his presence to go with us and be with us on our right hand and our left. It is he who performs the work; it is he who proclaims to the inhabitants of the earth by the mouths of his servants, saying, "Repent, and prepare the way for the great day of the coming of the Lord from the heavens."

Will they hear? No, like the people in the days of the flood, they eat, they drink, they are engaged in merchandise and in the traffic of this world, and the voice of inspiration and the power of Almighty God that are being made manifest among the people will not reach their stubborn and hardened hearts, until the Lord, by and by, by his judgments, will pour out his indignation upon all nations. Amen.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, DECEMBER 17, 1871.

(Reported by David W. Evans.)

OUR RELIGION FROM GOD NOT MAN—ENTER NOT INTO TEMPTATION—NO COVENANTS TO FORSAKE.

In rising to address you this afternoon I feel as I always do, on like occasions,—the necessity of the influence and direction of the spirit of the Lord. We, as a people, believe emphatically in the sustaining hand of the Almighty, and in our speaking and in our hearing in the assemblies of the Saints we always feel that it is a matter of the greatest importance to us. We realize that God is near to us, that we are acting under his guidance and direction, that we are his children and require his aid, and that while we seek unto him for guidance and direction we shall always have his Holy Spirit to lead us in the paths of truth. In this respect as well as many others we differ from the people of the generation in which we live. We came out from among them years ago, because we believed in certain revelations that God had made to the human family; and believing in these principles we have assembled ourselves together as we are found, in these valleys of the mountains, in the Territory of Utah. We have come here, ostensibly and in reality, not to do our own will, but the will of our heavenly Father; not to follow our own pursuits, but to try and pursue that path which he should dictate in all things, temporal and spiritual, pertaining to this world and the world

to come; and hence we, as a people, feel and realize our dependence upon the Almighty. We conceive, as the old apostle did in generations past, that "in him we live and move and from him we have our being;" and we conceive that we derive all the enjoyments of life from him. Our religion emanated from him, if it did not we have none, for it certainly is not founded upon any principles that were extant in the world when it was revealed. If he had not revealed his will and we had not believed in that revelation we should not have been here; but believing in that, we are assembled as we are to-day, here, and as we are through the valleys of these mountains. We did not obtain our religion from anybody else, we did not learn it in the colleges of the day nor from any system of theology, nor any religious academy, neither in any theological school. We are not trained, or brought up, or educated, or informed by any intelligence that they have; the religion that we have we received "not of man, neither by man, but by the revelations of the Lord Jesus Christ." This is the position that we occupy to-day in regard to our religious feelings, and if this is a fiction, then our religion is a fiction altogether, for we have none. We claim no affinity, no relationship, no

association with any sect, any party, any religionists that exist on the face of the wide earth; therefore they cannot say, as some profess to do, that we have borrowed certain parts of our religion from others. We have neither adopted the opinions of Socrates, Mahommed, Paine, Luther, or the Hindoos; nor are we indebted to Roman Catholicism, the Greek Church, Episcopalianism, or to Knox, Calvin, Whitfield, Wesley, Campbell, Miller, or any other sects, our religion in its entirety came from God, and we give to him, and not to any man or any set of men, the glory.

In relation to our political position it is precisely the same. There is an inherent principle of right planted in the human bosom, which God has placed there, and which man never could, can not now, nor ever will uproot; principles of inherent right which all intelligent men, when they have sought for the truth, with unbiassed mind, and desired sincerely to know, have invariably found. Governed by the principles of right, and uninfluenced by party power or wealth, there have always been men inspired by an infallible divine afflatus, who have recognized an innate, inalienable principle of justice and equity, in every age and among all nations, and the records of the Babylonians, the Medo-Persians, the Greeks, Romans and more modern nations bear ample testimony to this fact. The principle of right is implanted in the human bosom and inherent in the human family, among all governments that have ever existed, and men of virtue, honor and truth have always arrived at the same conclusions that we have. The founders of our government, under the inspiration of the Almighty, and goaded by an oppressive power, discovered the same elements, the same principles, the same ideas that we have, and enunciated those eternal

principles and made them known to the world,—“that all men are born free and equal and have a right to life, liberty and the pursuit of happiness.” The founders of the French Republic, about the same time, made a declaration almost verbatim. It is the violation of the natural rights of man that has deluged the earth with blood in all ages. These principles were enunciated also by Joseph Smith, he believed in them, so do we, in the right to think, in the right to speak, in the right to act, in the right to do all things that are right and good and proper, but not in the right to interfere with any other man’s rights, any other man’s religion, any other man’s principles. These are our views. God has planted them in our bosom, they will remain there eternally, for they are principles that dwell in the bosom of God. He is not circumscribed or sectarian in his views, “he causes his sun to shine on the evil and the good, and sends his rain on the just and unjust.” We certainly are not indebted for these principles to those who come among us here, but God has implanted them in our bosoms, and they will grow there and take root and spread and prevail, and the worst wish we have to the human family is that the principles enunciated in our Constitution may reverberate over the wide earth, and spread from shore to shore until all mankind shall be free.

These are the things that we are struggling for, these are the things for which we stand condemned at the present day, by the would-be republicans and democracy of this corrupt generation with which we are associated. Nevertheless, we have clung to them and shall cling to them. Do any men come among us with religions that we consider false? All right, let them worship as they please. Let them rant and roar and

pray and halloo to their God, who seems to be deaf and can't hear them, and let them take what course they please but let us alone. We will let them alone. They may halloo until they crack their throats, it will make no difference to us. We care nothing about their opinions and dogmas, we have left their follies and nonsense and cant and hypocrisy years ago, we want nothing to do with it. If they want it they can take it, they can hug it to themselves as a sweet morsel, and take their own course, but let us alone. We are indebted to God for the blessings we enjoy, and this nation, whether they know it or not, are indebted to the same source for all those pure, patriotic, liberal, exalted notions that the wise, enlightened and honest statesmen, inducted into our government years ago, and which those who are not disfranchised among us, experience to-day. But God has nothing to do with the corruption, fraud, hypocrisy and cant that exist, whether among religionists or politicians. He is not the author of it, it proceeds from beneath, from the father of lies. No good man will seek to oppress the good, the pure, the virtuous, nor lend himself as a tool for that purpose. We are seeking for those things that tend to exalt, ennoble and purify the human family. We say to others, get out of our way; let us alone. Hug your creeds! hug your tyranny! hug your corruptions and lies to your bosoms, but let us alone. That is all we ask and mean to have it, for the right and the might, and virtue and truth will prevail; and iniquity, error, tyranny and oppression will by and by be laid low, and Zion will rise and triumph, while the wicked and corrupt are writhing and weltering in the results of their own acts.

They would sympathize with us! We don't ask their sympathy; reserve

it for yourselves. They would purify us! What by? By their whoredoms here right in our midst! By their drunkenness, by their gambling, by their hells of infamy which they have introduced, and which are sustained by legal authority here. That is the course they are taking. "My soul, enter not thou into their secret; my honor, with them be not thou united!" Talk about our ladies here associating with such wretches as they! No never! no never!! no never!!! They will not mingle with harlots, they have come of another stock, they are inspired by other feelings, motives and views; they can't bow to it. Let them take their rottenness to their own dens and wallow in it, we want nothing to do with it! They can take their pity and everything else they have got and stuff themselves with it, and I hope that our sisters here, both young and aged, have enough respect for themselves to keep out of the company and society of such corrupt wretches. I don't think it is necessary to say so, but these are my feelings and I tell them.

The Lord has given us a work to do, and by his help we shall do it. He has placed the Gospel of life and salvation in our hands, and we have carried it from the rivers to the end of the earth without begging all over the world for a little help and charity. We can go trusting in God. The elders of this church, whom I see around me, have wandered over this wide world, trusting in the Almighty for their support, and he has been with them, and they don't need to cringe and bow, and lie, and misrepresent to get somebody to give them a little money to help them on with their religion.

We believe in the great truths which God has revealed for the salvation of the human family; we are engaged in building up and establish

ing the Kingdom of God on the earth. The great Eloheim is our father, friend and benefactor; we lean upon his arm, and we know that he will guide and direct, influence and control the affairs of his people, therefore we rely upon him. We have engaged in nothing but what we have been directed by the Almighty in, except some of us who have got aside into transgression. We are married to our wives and don't want any other associations. We respect and honor them, we cleave unto them, and we will do so in time and throughout all eternity. (Congregation said "amen.") Some of our miserable apostates may shake and tremble in their boots when somebody at the East tells them what is going to come. They may break their covenants with God and their wives, and forsake them. We are not afraid of these things, we have learned a lesson, not in their school. We can't forsake those whom God has given to us, but we will cleave to them for ever and for ever, worlds without end. That is our view; that is mine. I have no covenants to violate, nobody to forsake. This people's God is my God, their religion is my religion, where they go I hope to be found, where they live I wish to live, where they die I want to be buried. I want to be associated with them in time and in eternity. I don't believe in the God of the religions of this world, nor in their heaven, nor in anything pertaining to it. I don't want to go to a heaven "beyond the bounds of time and space." I don't want to worship a God "without body, parts or passions." I have no reverence for him. I don't want anything to do with him. They can worship him and go to their own heaven, and let us alone.

I will tell you what we have to do as Latter-day Saints—live our re-

ligion, keep the commandments of God and be virtuous. Do not mingle with these abominations that have been imported into your midst, keep away from them and let them alone, and let the wicked and corrupt wallow in their wickedness and corruption. Have nothing to do with it. Don't go to their balls, assemblies or associations, keep apart from them and let them alone, they are not worthy of your association. We live in a purer atmosphere, we breathe a purer air, we worship another God, we have another religion, one that is very willing and liberal enough to extend to all the rights that all men want, but we will not associate with them in their corruption and infamy. They may wallow on "Whiskey" St. and have their whore houses if they like, and be sustained if they so choose by judicial authority, but God deliver us from them! We want nothing to do with them. I am ashamed of such things, and did think once there was some decency among men, but I am changing my opinion. Let us cleave to our religion and humble ourselves before God, pray to him, keep his commandments, and be virtuous and pure and holy! Remember your prayers, be true and faithful to each other and to your covenants, keep the commandments of the Almighty, and the blessings of Israel's God will rest upon you, and no power this side of hell or the other side either shall harm you. It is our duty to serve God; it is God's duty to take care of his Saints, and he will say to all powers that may be arrayed against you, as he did to the mighty swelling flood, "Hitherto shall thou go and no further, and here shall thy proud waves be stayed."

We are in the hands of God, and our enemies are in the hands of God, we are all in the hands of the

Almighty, and he will sustain the right, and Israel shall be victorious, therefore you need not trouble about what this man or the other man, or this combination or the other combination can do, they can do nothing but what God will let them; for the God we serve is not dead, he lives yet, and he hears the prayers of his servants, and he will stand by and save and deliver them, and Israel shall rejoice and truth shall prevail, and the kingdom of God will roll onward, and the purposes of God will be accomplished. The potsherds of the earth may strive with the potsherds of the earth; but in interfering with righteousness and virtue they may run against the fierce bosses of Jehovah's buckler, and he will tell them by and by to: "Stand back, touch not mine anointed, and do my prophets no harm!" He will deliver Israel and his Saints shall be joyful in him.

Brethren, God bless Israel! I thought I would like to say a few words to you. Be not timid, any of you, for God is on the side of right, and he will protect his people; and let their enemies look out! Don't fight! You need not think anything about that. Fear God and keep your powder dry, but don't shoot anybody. Be ready always. Watch everybody in all their operations. Be quick, lively and energetic, but you need not fear. We want no vigilant societies here, nor bloodtubs, nor "Pluguglies," nor Ku-Klux, nor John Brown raids, nor Jayhawkers, as they frequently have down east and west and south. We don't want any secret organizations of any kind, nor any infractions of law.

Let others be breakers of the law, and us the keepers of it, let others trample under foot human rights, and us maintain them. If we were in Russia we would take all the liberty they would give to us, and we will

take all we can get here, and the remainder we will contend for, and we will keep contending for it until honor and honesty and truth can hold up their heads unabashed before the world, and until all that love honor, truth, integrity, pure and correct principles and equal rights shall be exalted and the wicked be put down.

These are the things we are contending for, and we will keep contending for them as long as we live, and we will instruct our children after us to contend for them. If others want to play the part of tyrants let them do so and they will find the tyrant's end. It is for us to keep the commandments of God, and in doing that we need not break the laws of the land. Why, bless your souls, we can live anything that anybody else can! We profess to be governed by a higher law, let us move in a higher atmosphere; and let these miserable dogs take their course, pursue their own path and do as they please. We can submit to anything that they can. Don't be troubled, you need not be hurt. We do not propose to leave here; they are not able to rob us of all. They may do a little stealing. They have laid out great plans, but they will accomplish very little. We can stand it if they can. I would rather be the man that was robbed than the robber; I would rather be stolen from than be the thief; I would rather be the oppressed than the oppressor; I would rather suffer wrong than do wrong. And if they can stand these things we can, and let us do it manfully and womanfully.

I am glad there is a little spirit among our sisters, and that they dare say their souls are their own. I don't like to see people sneaking about with their heads down, and fretting about every little wind that blows. It will be all right with us, never fear. We

will live so far above them that they can't touch us; and their infamies will be so plain that they will be proclaimed on the housetops, and everybody will be ashamed of them

as we are to-day. May God help us to do right and to be faithful in keeping his commandments, in the name of Jesus, Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY,
APRIL 9, 1871.

(Reported by David W. Evans, Transcribed by Masters Feramorz
Young and John Q. Cannon.)

ORDER—SPIRITUAL GIFTS—TEMPLES—THE NEW JERUSALEM.

Brethren, sisters, and strangers, I wish to address you for a few moments this forenoon, and to speak upon those things that may be put into my mind. We, all of us, believe that our God is a God of order, that all things that are conducted by him are conducted in the most perfect order, according to law. Hence it is written somewhere in the New Testament, I think in the 14th chapter of Paul's 1st epistle to the Corinthians that: "My house is a house of order and not a house of confusion." What we mean by this is, that everything pertaining to the salvation of men, which is acceptable in the sight of heaven, must be in accordance with strict law. In other words, that the Lord designed a work among the human family according to those laws that were ordained by him from before the foundation of the world. If he desires them to be baptized with fire and with the Holy Ghost, he has ordained a law through and by which mankind may be made partakers of the blessing. If

he is willing to extend mercy and pardon to the children of men he has ordained a law, namely, faith in his Son Jesus Christ, in the atonement that he wrought out in the ordinances and institutions of the Gospel that he established, requiring the human family to repent, and reform their lives, to put away their sins, break off from every manner of evil and enter into a covenant with him to serve him faithfully, and to manifest their repentance by obeying a certain ordinance, then comes forgiveness. That ordinance is baptism, which must be performed according to the pattern and law of heaven; it must not be varied from. Sprinkling will not do; pouring water on the head will not do; baptism administered by a man having no authority from heaven will not be accepted; it must be administered according to law, order and authority, by one who is commissioned, to whom the Lord has spoken and to whom he has given revelation and called to

perform that work, then it will be acceptable, and will be acknowledged in heaven, and be recorded in the archives of eternity; and when the books are opened it will be found in those books that that man or that woman has complied with the order of God's house, given heed to the institutions and ordinances of his kingdom, and having continued to do so to the end he or she can be saved.

God has also ordained that when he bestows upon the children of men spiritual gifts that they must be received in order; they must be given according to the laws and institutions of the church, through the administration of that authority and power that he has established here on the earth. Hence, Paul, in writing to the saints in his day, said to them on a certain occasion that he greatly desired to visit certain branches of the church in order that he might impart to them some spiritual gifts. Why not receive these spiritual gifts in some other way? Why not receive these great and choice heavenly blessings according to our own will? Because God is a God of order and his house is not a house of confusion. If he desires to bestow any great, choice heavenly gift upon his servants and handmaidens he has ordained an authority and set that authority in his church, and through the administration of the ordinances that pertain to that heavenly gift they may be made partakers thereof.

God has promised in the sermon on the mount a very great blessing to the pure in heart:—"Blessed are the pure in heart for they shall see God." How great is the blessing that is here pronounced! They shall see God. God is a being who is willing to reveal himself, even to his children here on the earth. If they will abide by law, give heed to the ordinances that he has ordained, and walk in consistency

with the principles that are revealed, they may come up to that high privilege here, in time, that the vail will be taken away and their eyes can look on the face of the Lord, for they are pure in heart. I know it is written in other places that no man hath seen God at any time. In the book of Exodus it is written that "no man shall see my face;" and then again, the same book says that Jacob saw God face to face and talked with him. Again it is written that Moses talked with the Lord face to face as a man talks with his friend. How shall we reconcile these passages of scripture? If we take the scriptures in their true import, and according to the general tenor of their reading, they are easily reconciled. No natural man hath seen God at any time. A natural man could not behold the face of the Lord in his glory, for he could not endure it; but when a mortal man or woman here on the earth has put away the natural or carnal mind; when he or she has put away all sin and iniquity, and has complied with the laws and commandments of God, then, like Jacob of old, he or she may see God face to face, and, like Moses, talk with the Lord as one man talks with another. It is written here in this book which you and I have received as a part and portion of our rule of faith and practice, "The Book of Covenants," as follows: "Verily thus saith the Lord, it shall come to pass that every soul that forsaketh his sins and cometh unto me and calleth on my name and obeyeth my voice, and keepeth my commandments shall see my face, and know that I am, and that I am the true light that lighteth every man that cometh into the world, and that I am in the Father and the Father in me; and the Father and I are one." Again it is written in another revelation: "And in as much as my peo-

ple shall build up a house unto me in the name of the Lord, and do not suffer any unclean thing to come into it that it be not defiled, my glory shall rest upon it, yea, my presence shall be there, for I will come into it, and all the pure in heart that shall come into it shall see God; but if it be defiled I will not come into it and my glory shall not be there, for I will not come into unholy temples, etc."

I have read these sayings, in order that the Latter-day Saints may perceive that God is willing that you and I and the least of those that are called Latter-day Saints, if they will purify themselves before him and call upon his name, keep his commandments, obey his institutions, comply with the order of his house, regulating their lives and conduct by every word that proceeds forth out of his mouth—may rend the veil, and be permitted to gaze upon the face of our Redeemer and Creator. This was the privilege of the Saints of God in times of old. Paul in addressing the Saints who lived in his day writes thus:

"Ye are come unto Mount Zion, unto the city of the living God, to the heavenly Jerusalem, to an innumerable company of angels, unto God the judge of all, and Jesus the Mediator of the New Covenant."

What high privileges and great blessings were conferred upon those former-day Saints! They had been enabled by their faith to come up before God and claim, not only those common spiritual gifts that are imparted to the church for the mutual edification of its members, but they were also permitted to rise still higher, by virtue of their faith, and gaze upon the heavenly Jerusalem, to come unto mount Zion, to the city of the living God. They could behold the face of God, the face of the Lord Jesus Christ, and the faces of an in-

numerable company of angels,—the church of the First Born, and mingle themselves, as it were, in their society. All these things were obtained through obedience to the laws and institutions that God had made manifest in the midst of his house.

When the Lord commanded this people to build a house in the land of Kirtland, in the early rise of this church, he gave them the pattern by vision from heaven, and commanded them to build that house according to that pattern and order; to have the architecture, not in accordance with architecture devised by men, but to have every thing constructed in that house according to the heavenly pattern that he by his voice had inspired to his servants. When this was complied with did the Lord accept that house? Yes! They having complied with the order and built the house according to the pattern, the Lord condescended to grace that house with his presence. In that house the veil was taken away from the eyes of many of the servants of God and they beheld his glory. In that house the Lord Jesus Christ was seen by some of the Elders of the Church in heavenly vision standing upon the threshold of the pulpit, proclaiming himself to be Alpha and Omega, the first and the last, the Great I Am, &c. And he gave keys of instruction and counsel and authority to his servants, declaring unto them that he accepted that house at their hands, and inasmuch as they had been faithful in the performance of their duty in building a temple to his name, he blessed them therein. He also proclaimed unto them that from that house his servants should go forth armed with the power of his priesthood, and proclaim the Gospel among the various nations, and that many people should come from the uttermost parts of the earth and praise the

name of the Lord in Zion, and in the midst of his house. Thus did the Lord, when we fulfilled on our part, fulfil his promises on his part. So, in the latter-days, when the Lord our God shall permit us to build that house of which he has spoken in the paragraph just quoted from the Book of Doctrine and Covenants, it shall come to pass in that day that all who are pure in heart that enter into that house shall see God. Thus we perceive that the Lord chooses to have a house built unto his holy name, wherein he shall manifest his glory and power.

When Moses reared a tabernacle in the wilderness of the land of Egypt according to the pattern that God gave unto him did the Lord acknowledge it? He did. Did he show forth his power and glory in that house? He did. Did a cloud rest upon it by day and a pillar of flaming fire hover over it by night? Yes! It was done according to the pattern and according to the heavenly order and commandment of the Great Jehovah. So, when the servants of God in the last days shall build a house in the tops of the mountains, he will acknowledge it if they build it according to the pattern which shall be revealed from heaven, on the spot that the Lord shall designate by his own voice, and in the time and in the season, proclaimed by the Almighty. It shall come to pass in that day, also, that the Lord will show forth his glory in that house, and the fame thereof shall go forth to the uttermost parts of the earth: all people, nations, languages and tongues, kings upon their thrones, and many nations will say, "come let us go up to the mountain of the Lord, to the house of the God of Jacob, that he may teach us of his ways." That is, that he may inform our minds concerning the order and laws that pertain to his

house and kingdom, that everything may be done by law and authority, that what is done here on the earth may be acknowledged and recorded in the heavens, for the benefit of those who believe.

I have about five minutes more. We read in the scriptures of divine truth that the Lord our God is to come to his temple in the last days, as was quoted yesterday by Elder Penrose. It is recorded in the 3rd chapter of Malachi that "the Lord whom ye seek shall suddenly come to his temple." This had no reference to the first coming of the Messiah, to the day when he appeared in the flesh; but it has reference to that glorious period termed the last days, when the Lord will again have a house, or a temple reared up on the earth to his holy name. "The Lord whom ye seek shall suddenly come to his temple, but who shall abide the day of his coming? Who shall stand when he appears? For he is like the refiner's fire and like fuller's soap. He shall sit as a refiner and purifier of silver upon the sons of Levi; that they may offer an offering unto the Lord in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in days of old and as in former years." The Lord intends to have a temple not only in Zion, but, according to this, in old Jerusalem; and he intends that the sons of Levi shall receive their blessings—the blessings of their priesthood that were conferred upon them in that temple; and he is determined that the ministers in that temple shall be purified as gold and silver is purified, and he is determined to sit as a refiner's fire in the midst of that temple. So it will be in the temple in Zion, for behold in the last days the Lord will rear up Zion upon the American continent, and he will also rear up Jerusalem on

the eastern hemisphere. Zion on the western continent will be the place where the Lord will also purify and cleanse these two priesthods,—the priesthood of Levi and the priesthood of Melchizedec—the lower and the higher priesthood,—and they will be filled with the glory of God upon Mount Zion in the Lord's house.

Let me read a few passages in the Book of Covenants. Thirty-nine years ago a revelation was given, a passage or two of which I will now read; "A revelation of Jesus Christ unto his servant Joseph Smith and six Elders, as they united their minds and lifted up their voices on high. Yea the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken again by the mouth of his prophets, for the gathering of his saints, to stand on Mount Zion, which shall be the city of the New Jerusalem, which city shall be built, beginning at the temple lot which is appointed by the finger of the Lord in the western boundaries of the State of Missouri, and dedicated by the hand of Joseph Smith and others with whom the Lord was well pleased."

I now notice another prediction: "Verily this is the word of the Lord, that the city of the New Jerusalem shall be built up by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation, for verily this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house."

We will now read an item from the sixth paragraph: "The sons of Moses," that is, those that pertain to the two priesthods, "the sons of Moses and the sons of Aaron shall offer an acceptable offering and sacri-

fice in the house of the Lord, which house shall be established in this generation upon the consecrated spot, as I have appointed; and the sons of Moses and of Aaron," that is, those who receive the two priesthods, "shall be filled with the glory of God upon Mount Zion in the Lord's house, whose sons are ye, and also many whom I have called and sent forth to build up my church; for whosoever is faithful to the obtaining of these two priesthods of which I have spoken, and the magnifying of their calling are sanctified by the spirit unto the renewing of their bodies, that they become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom and the elect of God," etc.

Here then we see a prediction, and we believe it. Yes! The Latter-day Saints have as firm faith and rely upon this promise as much as they rely upon the promise of forgiveness of sins when they comply with the first principles of the Gospel. We just as much expect that a city will be built, called Zion, in the place and on the land which has been appointed by the Lord our God, and that a temple will be reared on the spot that has been selected, and the corner-stone of which has been laid, in the generation when this revelation was given; we just as much expect this as we expect the sun to rise in the morning and set in the evening; or as much as we expect to see the fulfillment of any of the purposes of the Lord our God, pertaining to the works of his hands. But says the objector, "thirty-nine years have passed away." What of that? The generation has not passed away; all the people that were living thirty-nine years ago have not passed away; but before they do pass away this will be fulfilled. What is the object of this Temple? The object is that the Lord may,

according to the order that he has instituted, unveil his face to his servants, that those that are pure in heart and enter into that temple may be filled with the glory of God upon Mount Zion in the Lord's house; and, finally, whatever we may be called upon to do, whether it be building temples, cultivating the earth, organizing ourselves into co-operative companies to carry out the purposes and designs of Jehovah; whether we are sent abroad on missions or remain at home, it matters not, all things must be done in order, all things must be performed according to law, so that they will be acceptable in the sight

of heaven, and be recorded there for the benefit of the people of God here on the earth. Why? Because God is a God of order; he is a God of law. God is that being that sways his scepter over universal nature and controls the suns and systems of suns and worlds and planets and keeps them moving in their spheres and orbits by law; and all his subjects must comply with law here on the earth, that they may be prepared to do his will on the earth as his will is done by the angelic hosts and those higher order of intelligences that reign in his own presence. Amen.

REMARKS BY PRESIDENT BRIGHAM YOUNG

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY,
JULY 3, 1870.

(Reported by David W. Evans.)

DEBTS—INGRATITUDE—CONFIDENCE—OUR RELIGION.

I have a few words to say to the Latter-day Saints with regard to borrowing money and not repaying it. The individual referred to by Brother Carrington is not the only one who has done this. If we were to do justice by them I think we should deprive them of the fellowship of the Saints until they learned to keep their word and to deal honorably with their brethren. It is bad enough, quite bad enough, to borrow from an enemy and not to repay him; to do this is beneath the character of any human being; but all who will borrow from a friend, and especially from the poor, are undeserving the fellowship of the Saints if they do not repay.

If anybody in the congregation is disposed to make a motion to that effect I certainly should put it to the vote. Then again, I will pause. There are circumstances that are discouraging, and which naturally weaken the faith and confidence of the Saints, and few things more so than to send money to bring the poor home to Zion, and, after teaching them how to take care of themselves, to accumulate the necessaries of life around them, and when they become comfortable and have a little to spare, for them to lift their heels against God and his Anointed. And this is not unfrequently done.

I look over the congregations of the

Saints as I travel through the Territory and I see quite a large percentage of people who, I know, never in their lives owned a house, a foot of land, a horse, a wagon, a carriage, an ox, a cow, a sheep, or even a fowl. But gather them here, make them comfortable and put them in happy circumstances and they often forget their God, their covenants and their benefactors. I do not know of anyone, excepting the unpardonable sin, that is greater than the sin of ingratitude; and I do think that many of this people are guilty of it. I will say, however, that if there be those in this congregation who have held out to the poor Saints any prospects of helping them to gather, keep your word with them.

A very serious question frequently arises in my mind with regard to the character of men and women. It is this; "Are our characters our own?" We may say "yes, we form these characters." Suppose that we are fortunate enough to form a good, honest character in the minds and in the faith of those who are acquainted with us, do not those characters belong to our neighbors, although we may be the framers of them? And I would like to ask: Have we the right to destroy them? It is a serious question with me. If we have confidence in each other, and our conduct has been such that we have created confidence in the feelings of our neighbors towards us, have we a right to destroy that confidence? Is it not sacrilege? I will simply reply by giving my views with regard to myself. According to the knowledge which I possess it is a great deal easier for an individual to preserve a good character than to frame and make one if it is lost. It is much easier to keep a fort when it is well armed and defended than to give it into the hands of the enemy and then

regain it. Consequently we had better keep our characters, if they are good, than to suffer the enemy to rob us of them.

Now, to the Latter-day Saints, I will say that when you received the Gospel in foreign lands you received no more, in comparison, than a child receives at school when he learns his first lesson. If he masters the alphabet he thinks he is progressing finely. If the Saints receive the alphabet abroad they are doing well. When they come here they have more to learn. The school we are in will never cease; the lessons we have to learn will never be less than those which we have received: they will never end; consequently it is important that we school and train ourselves until we are in subjection to the mind and will of heaven.

In passing through the world I see that the most of parents are very anxious to govern and control their children. As far as my observations have gone I have seen more parents who were unable to control themselves than I ever saw who were unable to control their children. If a mother wishes to control her child, in the first place let her learn to control herself, then she may be successful in bringing the child into perfect subjection to her will. But if she does not control herself how can she expect a child,—an infant in understanding—to be more wise, prudent and better than one of grown age and matured? I think it would be asking too much. If we will school ourselves and bring our own tempers and dispositions into subjection we shall then have influence to do good, over the minds of our acquaintances; but if we do not control ourselves how can we have influence over others? You let two men meet, for instance, say two neighbors, between whom there is a difficulty, and one is full of anger and

wrath and he is ready to settle the matter on the spot; but the other one, calm and quiet in feeling, says: "Neighbor, stop a moment, let us look at and reason on this subject; I perceive that you are angry this morning, you are not in a good temper, and are not in a situation now to consider this matter justly. Wait a few moments and see if this evil influence will depart from you. We will then endeavor to revise this matter thoroughly and learn who is to blame." Now the one who is calm and full of judgment, discretion and patience pretty soon overcomes the opposite influence. Which of the two has the mastery? The one who is angry or the one who is full of patience? Why, the one who is angry at once submits in his own feelings to his superior. Who is the superior? The one who has possessed his soul. If we take this course we will gain influence.

But we do know, the Christian knows, the heathen knows, and the whole world of mankind knows, and it is acknowledged by all, that confidence is lost; the members of the human family have not confidence in each other, as nations, individuals, kings, potentates, statesmen, or as officers of governments; and I am sorry to say that people have not confidence in each other as Christians. Confidence is lost. The work in which you and I have enlisted is to restore confidence in the minds of the people; and when I hear of circumstances transpiring in which brethren forfeit their word I regard it as a blot upon the character of this people. We should keep our word with each other. And if we have difficulty of misunderstanding with each other, talk it over, canvass the subject thoroughly, seriously and discreetly, and we shall find that all difficulties will be remedied in this way easier than any

other; and we shall also find that nearly every difficulty that arises in the midst of the inhabitants of the earth, is through misunderstanding; and if a wrong in intent and design really exists, if the matter is canvassed over in the manner I have advised, the wrong-doer is generally willing to come to terms.

This restoration of confidence devolves upon us, then let us do what we can in our humble sphere to do so among ourselves in the first place, and by-and-by it will reach to others. I am happy to say that those who are not of us have a great deal more confidence in us, in many respects, I mean as business men and traders, than in any other community on this continent; and I do not believe that there is a community in the whole of Christendom, the members of which pay their debts as well as the Latter-day Saints. But they are not up to the mark, and are defaulters in many respects; yet they may not be nearly so much to blame as outward appearances seem to indicate, for there are so many men who will deal on prospect, really believing that their business matters are so propitious and promising that they will be able to make both ends meet and accomplish all their designs. Such persons have more confidence in themselves and in future fortune than they should have; and through this the Latter-day Saints oftentimes fail in their business transactions and engagements with one another. How desirable it is that we should be prompt with each other in every respect! Failure in this is often the source of ill feeling and of a bad reputation. How often I have heard the saying, from my youth up, "There is a bad neighbor," or "such a one is a bad neighbor!" But in most of such cases which have come under my notice, I have learned that the "bad neighbor," wants that re-

turned which others have borrowed, and at the time they have promised; and if they were not prompt and true to their word he speaks uncomfortable words and gets angry. And, as a general thing, I have found that "bad neighbors" in a country are, in nearly every case, men who are very prompt, and because others are not so, difficulties arise; for instance, Mr. A. goes to Mr. B. and says, "Can I borrow your hoe, plow or wagon of you to-day?" Says Mr. B., "Yes sir, you can have it, if you will return it in the evening, for I shall want it early to-morrow morning." But to-morrow morning comes and the plow is not brought home, and here stands the team and the hired man and boy waiting for it, and thus anger is created. These little bars should be put up. It is hard for us to enjoy that spirit of peace that we should enjoy unless we are very prompt in our dealings with each other. We sometimes say to the brethren, "We do not see nor understand how in the world you can enjoy your religion unless you have a good fence around your garden; you have a fine garden with good vegetables and fruits growing, but no fence around it." "Well, it is the law here for people to take care of their cattle." "Yes, but they don't do it." In this garden there may be a patch of beans coming on finely, or some young fruit trees growing thriftily. The owner of the garden gets down on his knees for morning prayer, and presently he hears a rush round the house. "What is the matter?" "Why cattle are in the garden." I think he cannot pray much. It destroys the spirit of prayer and takes peace from him. But let him put a good fence around his garden, orchard or field and he can kneel down and pray in peace, and ask his heavenly Father for the blessings he wants, and not be interrupted, and the devil is fenced out.

Well, in all these things guard against temptation, against this loose life, and be prompt in everything, and especially to pay your debts.

The Perpetual Emigrating Fund is not doing anything this season.

But it is painful to hear the cries, wishes wants and importunities of the poor Saints. If we will do right we shall have abundance to gather the poor. They must all have a chance, although many of them forsake their God, deny their Savior, forsake their brethren and turn away and become traitors, yet they must have their chance. Gather them, give them all the chance possible for life and salvation, and if they receive it right, blessed are they; if they reject it, their blood be upon their own garments.

I want to say a few words with regard to our religion, our spiritual faith and belief, to my friends who are here. I am accosted frequently with the expression, "I think you have done wonders here, but I do not believe anything of your religion." Now, you certainly do. There is not an infidel in the world but who believes in our religion more or less; and the same is true of the heathen and also of professing Christians and their ministers; but they do not know how to define it. They believe in a God, but they do not know how to define that God. If they turn to the Bible and read, it will tell what God is; it will describe the character and form of the very God that the Christians serve. He has a body, parts and passions; he has feelings, sensibility, principle, attributes, and powers and this Bible proves it definitely to every person who really believes the Bible is true.

Do the Christian world believe in the Son of God—the Savior of the world? They say they do, and we certainly do; and we also believe that

he came and died for sinners—died to save the world. Do the Christian world believe it? Yes, they say they do. Do not we believe alike? Yes. They do not know how to define it, but we do. Do they believe in the gifts and graces of God? They certainly do. I have heard ministers begin to preach and read from the scriptures and give their interpretations of what the Lord meant. I have said to them “there must be more revelation in the world than ever before, for how can you tell what the Lord means, if you do not read it, unless he tells you?” Here is the word of inspired men, but you say it does not mean what it says. I believe it means what it says, where it is translated correctly. I believe that inspired men said what they meant, and meant what they said. I believe that Jesus said precisely what he meant, and meant precisely what he said. Do Christians believe this? They say they do, and I have heard ministers of the gospel declare that they believed every word in the Bible was the word of God. I have said to them “you believe more than I do.” I believe the words of God are there; I believe the words of the devil are there; I believe that the words of men and the words of angels are there; and that is not all,—I believe that the words of a dumb brute are there. I recollect one of the prophets riding, and prophesying againsts Israel, and the animal he rode rebuked his madness.

Do you believe all this is the word of God? If you do you certainly believe more than I do. The words of the Lord are the words of the Lord, and the revelations God has given concerning himself are true. When Moses wrote and said that man was formed precisely in the image of God he wrote the truth. We are the children of our father,—his offspring, of

the same family; we belong to him by birthright, and we are his children and Jesus is our brother. Does the Bible tell all this? Just as plain as words can tell anything. The Christian world do believe “Mormonism,” and “Mormonism” is the truth.

“Where is your code, your particular creed,” says one. It fills eternity; it is all truth in heaven, on earth or in hell. This is “Mormonism.” It embraces every true science and all true philosophy. Is this so? Certainly it is; but vain philosophy is the result of vain conjurations of the brains of men. How often we hear men philosophise about what would have been suppose we had not been here, and suppose the earth had not been made, and suppose Adam had not come into the garden of Eden, and suppose he had not sinned, what would have been the condition of the world! Always arguing from false premises, and on a false foundation. Facts are facts, and we might as well argue that there is not a railway across this continent to carry the people and goods as to argue that Adam was not in the garden of Eden, that he did not fall, that sin is not in the world or that Jesus is not the Christ. The negative of these propositions is hard to prove, but the affirmative is easy to prove and comprehend, and easy to understand and live by.

Well, I will say that our religion is nothing more nor less than the true order of heaven—the system of laws by which the Gods and the angels are governed. Are they governed by law? Certainly. There is no being in all the eternities but what is governed by law. Who is it who desires to have liberty and no law? They who are from beneath. This is what Lucifer, the Son of the Morning, wanted. He wanted to save the world without law, to redeem the

world without order. There must be law, order, rules and regulations; there must be a system of government; and, to have a kingdom of God on the earth, there must be a king, and subjects to rule, and territory for those subjects to dwell upon. These things comprise the kingdom of God, the embryo of which is now being formed by the Latter-day Saints, by the will of the Father, by the power of God; and they will endure and truth will prevail, and we need not be afraid as to the result.

True science, true art and true knowledge comprehend all that are in heaven or on the earth, or in all the eternities. By these all beings exist, whether they be celestial, terrestrial or telestial; or whether they are from beneath and dwell with the devils among the damned. All truth is ours. Now, if anybody wants to make a trade, come on! If you have truths, and I have errors, I will give ten errors for one truth. I have said a great many times to my friends, "if I have errors bring on your truth." I have embraced the Gospel of the Son of God, by the world termed "Mormonism," simply because it is true; and there is no power, no argument, no true philosophy, no principle of science, there is no truth from heaven, no word of God or of

angels that says to the contrary; but all agree that this is the word of God, this is the power of God, this is life everlasting; and we can say, as it was said in old times, "This is eternal life to know the only wise and true God and Jesus Christ whom he has sent," and thanks be to God we are tolerably well acquainted with him, and with the principles which he has revealed for the guidance and salvation of the children of men. He extends life and salvation to all, and says, "Come to me all ye ends of the earth and be ye saved." Is there any person excused, any left out of doors, to whom no invitation is sent? Not one. It was a marvel to me, when I first believed, how it was that professing Christians in the world need to repent. But I took this ground in my own mind, and I carried it out. Said I, "If I have no sins to repent of let me repent of that religion that I have embraced that is not true." So we say to all others. If you have been righteous from your birth up, and have never committed known sins and transgressions, be baptized to fulfil all righteousness, as Jesus was. If you can say you have no sins to repent of, forsake your false theories, and love and serve God with an undivided heart.

God bless you. Amen.

DISCOURSE BY ELDER JOSEPH F. SMITH,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SEPTEMBER 3, 1871.

(Reported by David W. Evans.)

NO TIME TO DO WRONG—SAVE THE CHILDREN.

I have been unexpectedly called upon to stand before you to give expression to my feelings, and I trust while so doing that I may be led by the spirit of the Lord. It behoves "Mormon" Elders to be always prepared,—“minute men,” for they do not know at what moment they may be called upon to perform some duty connected with their calling. The Savior admonished his apostles and followers, saying, “Be ye always ready,” and he illustrated it by a parable to the effect that if the good man of the house knew the hour the thief would come he would be prepared for him, and his house would not be broken open. So with the Latter-day Saints, and especially those who bear the priesthood, for they are liable, at any time, to be called upon to go and preach the Gospel to foreign nations, or to get up in the midst of the Saints to bear testimony of the truth, to exhort to faithfulness and diligence, and to show forth the light that is in them in persuading their fellow-beings to do that which is right in the sight of God. We should be prepared all the day long for any emergency, no matter whether it be life or death. Life is very uncertain with us, we do not know this moment what the next may bring forth; therefore the religions of the day will not answer for the Latter-day Saints any more than they will answer, in reality, for those who

profess to believe in them, because they are unsound. It behoves us as the children of God to be always prepared for every duty and for every event that may transpire in life, that we may not be taken unawares, caught off our guard or out of the path that leads to eternal life. The Lord may call us when we little think of it, or require labors at our hands when we are not prepared; which would be an awkward position, and very unpleasant to a person who had any regard for his character, before God, and in the society of his friends. There is no time to lay off the armor of Christ; there is not a moment in the lives of the children of men when they can afford to serve the devil; it is always the best to be on our guard, be honest, and honorable in the sight of God and man, which is the path of safety.

Not because honesty is the best policy, but because it is the duty of every individual on the face of the earth to be so; and because, so far as we the Latter-day Saints are concerned, we have voluntarily covenanted with the Lord to keep his commandments and to forsake sin. We have done this because we have been convinced that this is the only way to find favor with God and to obtain salvation in his presence.

Then there is no time to swear, no time to cheat our neighbor or to take

advantage of him, there is no time to waste and fritter away in foolishly decorating our bodies, or to acquire means to devote to that which will grieve the Spirit of the Lord and disqualify us to receive solid blessings from his hands. The Latter-day Saints have no time to drink whisky, or to waste in following the silly fashions of the world. There is too much to do and too many labors for us to perform to have time for anything of this nature. Yet how often do we see those who profess to be Latter-day Saints,—who should be the servants and handmaids of God,—those who have received the holy priesthood, turning away from the path of rectitude and following after the foolish fashions, frivolities and vices of a corrupt and depraved world? I am sorry to say that this is seen too often! But if there was only a single instance of it among all the Latter-day Saints it would be too often, for, as I have already said, we have no time for anything of the kind. The world is before us, wherein are millions of our fellow-beings in darkness, who have never had the privilege of hearing the truth. We are chosen to be ministers of the Gospel unto them. Every man and woman who professes to be a believer in the Gospel revealed in this last dispensation should live so that their light may shine; their character should be such that no one on earth could take exceptions from it. They should live pure, holy, virtuous lives before God. Their acts should speak louder than it is possible to speak with words, their conduct should evince the truth and sincerity of their professions. But when people come into our midst what difference do they see between the conduct of many calling themselves Latter-day Saints, and that of the world at large? Not any. Says the stranger, "I do not

see but you 'Mormons' are about the same as other people. You can smoke cigars, frequent whisky and billiard saloons, or perchance gambling places (if any), and take the name of God in vain, the same as anybody else." And I have been told that if you go into these places you will be almost sure to find there some who are called "Mormons;" young men, and old, sons of the prophets, if you please, and that this practice is increasing in Salt Lake City,—the central city of Zion where dwell the priesthood and the authority delegated by heaven for preaching the Gospel and administering the ordinances thereof, for the salvation of the children of men. What difference, then, can they see between these and other folks? for it is this class that they do see, and yet many that are falling into these disreputable habits are men who hold the priesthood,—Elders in Israel and their sons; and perhaps strangers who come here have seen and heard some of them preaching the Gospel abroad, and when they come here they find them spending their time and means in whisky and billiards, and in other foolish and wicked ways:—indeed every way but the right way. What do such habits speak for men who indulge in them? Shame and disgrace. I want to tell my brethren and the strangers before me to-day that we have no fellowship for any such men, no matter who they are. They may call themselves Latter-day Saints, and you may have seen them abroad preaching the Gospel; but when you find them indulging in the course I have indicated they have fallen, dishonored their calling, disgraced themselves; they are no longer Latter-day Saints, but apostates, and we have no fellowship with them, for they are unworthy of the Redeemer's cause. That cause has for its object the reclaiming of the world from sin;

the overturning of everything that tends to degradation and evil and to the shame and degeneracy of the people, and the Saints are the chosen instruments in God's hands to accomplish this work, and we mean to prosecute it to the uttermost—to fight the good fight of faith, and though many may turn aside the work is onward and upward, and it will grow and spread until the purposes of God are consummated. He has commenced his great work,—his strange work and his wonder, and he will roll it forth with rapidity and will consummate his plans in the day in which he has set his hands to gather his people, and that is this day, the evening of time—the closing moments of the last hour of the seventh day as it were. We are living in that eventful time, and the Lord has set his hand to gather his people. He has called them forth out of Babylon. His voice is calling aloud to the inhabitants of the earth to come out of Babylon that they receive not of her plagues and that they partake not of her sins.

We do not want to bring Babylon here—the gathering place appointed by the Lord for his people; but we want to take every precaution and to adopt every preventive measure in our power to stay the inroads of the evils which characterize Babylon, which are so condemned in the laws of God, and which are so repugnant to the spirit of the gospel. We do not want these things here; but we are not supreme; we cannot govern as we would wish. Not that we desire to rule with an iron hand, oppressively. It would not be oppression to me, for the proper authorities to say,—“You shall not take intoxicating liquors; you shall neither manufacture nor drink them, for they are injurious to your body and mind,” nor would it be to any Saint—but

what oppression it would be to a certain class! Yet I hope to see the day when, within the pale of the kingdom of God, no man will be allowed to take intoxicating liquor; and make—I was going to say, a *beast* of himself. But I do not name it, rather to make a degraded *man* of himself. Beasts would not degrade themselves as men do. The habits of the brutes are decent in the eyes of God and angels when compared with the conduct of drunken, debauched men, who pollute mind and body by the commission of every species of vice and crime. I want to see the day when no man in the midst of this people will be allowed to touch intoxicating drink to become drunken. But if we were to attempt to enforce this rule, what would be the hue and cry? “Tyranny, and oppression;” and armies would be sent here to use up the “Mormons;” and yet if such a rule could be enforced it would be a blessing, and no man can deny it; and if it were enforced it would only be carrying out the principles of “Mormonism.”

Do the “Mormons” drink it? Yes, to their shame, disgrace and the violation of their covenants, some of them do; and while on this subject I will say that no one supposes for a moment that a confirmed and unrepentant drunkard will ever be permitted within the gates of the celestial city. We all understand this, but I want to bear my testimony that those who prostitute mind and body by the debasing use of intoxicating drinks and the crimes and evils to which it leads will never have part in the celestial kingdom. “But,” says one, “did not some of the ancients get ‘boozy’ once in a while?” If they did they had to repent of it. I do not excuse them any more than I would you or myself, for taking a course of this kind. Yet God sees as we can

not see. He takes all things into consideration, He does not judge partially as we are liable to do. When He places a man in the balance He weights him righteously, but when we judge a man we are apt to judge unrighteously, because we are not omniscient. But what necessity is there for a healthy person to take intoxicating liquor? Does it ever do him any good? No, never. But does it never do any good to use liquor? I do not say that. When it is used for washing the body according to the revelations God has given, and when absolutely necessary if used with wisdom for sickness, it may do good, but when it is used to the extent that it destroys reason and judgment it is never used with impunity. All who thus use it then violate an immutable law, the penalty of which must inevitably follow the transgressor. It is against this practice that I am speaking. If there be any guilty of it here this afternoon, and I have no doubt there are, I wish them to take warning.

Is intemperance the only evil that is making an inroad among the Latter-day Saints? No, I will tell you another. When coming up here to meeting I noticed in the neighborhood of forty boys between my house and this Tabernacle who were sitting in the shade, on the road sides, lounging in groups—hanging around the corners. Who are they? They are boys who have been born in the valleys and their parents claim to be Latter-day Saints. I asked myself, "What is the character of the fathers and mothers of these boys?" and I came to the conclusion that they are hypocrites or apostates, and I can come to no other. Why? If they practised what they professed to believe they would teach their sons correct principles, and their religious duties—to attend meeting on the

Sabbath and use their time in a profitable and Christianlike manner, instead of turning them out to contract habits which will ruin them and make them infidels. Now the parents of these boys have either apostatized and do not care enough about their children to teach them correct principles; or, while professing to be Latter-day Saints, by their acts regard the salvation of the gospel as worthless and therefore they are hypocrites and need to repent in either case.

I would advise my brethern, and I take the advice to myself, to look after their sons as well as their daughters, and see where they are on the Sabbath; see that they do not go a fishing, riding or hunting, or waste their time in idleness, contracting pernicious and injurious habits,—habits that will lead them to destruction, so that when we are called upon to answer for the time and talents God has given us we may not be found wanting; and when it is asked, "Did you train your children in the nurture and admonition of the Lord?" "Did you set an example worthy of imitation, that their blood may not be on your skirts?" and you can answer, "Yes Lord, I did all in my power to teach my children and to rear them in the nurture and admonition of the Lord. I did all in my power to make men and women of them who would honor the name of God." If this course be taken by parents very few children will be uncontrollable; or come to the terrible end that awaits them if parents neglect them and show by their course that they had as lief they would go to the devil as not.

I can see where this is tending. It is to unbelief, immorality and abominations of every kind; and I am sorry to see that it is increasing rather than diminishing among us. I preached about this a few months

ago, and I will keep the subject before the brethren and sisters, if enabled by the good Spirit, until they will prize their children enough to look after them, and to know where they are and what they are doing, and that the company they keep is such as they ought to keep, and that they attend to their duties, for they have duties to attend to as well as you and I have. If we, as parents, controlled our children as well as many parents in the sectarian world do theirs, they would not only be taught to regard the Sabbath day as holy, and thereby keep the commandment of God, but they would come to meeting and listen to the instructions given, store their minds with knowledge and an understanding of the truth, instead of going in gangs about the streets, using obscene language, throwing rocks at and scuffling with each other, going riding, walking, fishing, hunting, &c., on the Sabbath day, and taking a course which will lead to confirmed idleness, drunkenness, profanity, and even blasphemy and every abomination, for the devil will "find mischief for idle hands to do," just as sure as you are born, especially among the children.

Now, my brethren and sisters, will you try to take care of your children, and look after them on the Sabbath day, see where they are, bring them to meeting and teach them something they do not know? I recollect, when on my mission in England, I visited a number of my relatives there. They were what we call sectarian; they did not believe the true Gospel; they did not believe that God could or would speak from the heavens in this dispensation, nor that an angel had visited the earth in this day, nor that the Gospel had been restored in its ancient purity and perfection, nor that the priesthood was restored again, and that

men were legitimately authorized to officiate in the ordinances of the house of God for the salvation of mankind. But what a great contrast there was between the way they trained their children and the way some of us train ours! They made no pretensions to new revelation or to special acceptance with God, but when the Sabbath day came their children were called in, and if they did not go to meeting, they were taught to take a book and read, and the parents sat down and taught them, and they read by turns and explained passages of Scripture and history, and they talked to and instructed one another, and thus they spent the day, and when evening came the children had learned something, their minds were improved, and they were better than when the day began. The course I am denouncing is not general, but there is far too much of it. If we turn out our children on the Sabbath for a holiday, careless where they are or what they are doing, God will not hold us guiltless. Children are subject to their parents, and the parents are responsible for the conduct of their children until they arrive at years of maturity.

Look after your children, brethren and sisters, and when winter comes, in two or three months from now, see there are not five or six hundred children skating and sliding in the streets on the Sabbath. It was so last winter. This is not the way for Latter-day Saints to train their children; it is not living our religion, and herein we come under condemnation before God, and it is where men and women point the finger of scorn at us. They say, "Here are men and women who profess to have received revelation from God, and they are letting their children go to the devil as fast as they can, and care nothing about them."

Says one, "These are truths, but they should not be told in public." If my brethren did not want to hear such things from me they would not call me up to speak. But they do; that is to say, when a man will get up and teach the people the truth, warn them of their follies and of the evil consequences thereof, they rejoice in it, because it is good, it is that which we need. We do not want to be palavered and soft-soaped; we do not want anybody to get up here and tell us how good we are, for the Lord looks at us as we are, and he will judge us according to our works. I want to quote to you a passage of Scripture, the words of Jesus. Said he, "Except your righteousness exceeds the righteousness of the Scribes and Pharisees you can in no wise enter the kingdom of heaven." This passage applies right home to us; and unless our righteousness exceeds the righteousness of the Scribes and Pharisees of the day in which we live, we will come short of the kingdom of heaven as sure as we live. We cannot expect anything better than what we see from men and women who profess to be Latter-day Saints, who will run after the follies and fashions of the world, and give up everything in the shape of honesty and integrity for the sake of accumulating wealth. If men and women will do this, I do not wonder at their children going at random on the Sabbath day. I am not surprised to hear them curse and swear and profane the name of God. If men and women will run after the follies and fashions of the world—if women will paint and bedizen themselves to attract the gaze of men, they have not the spirit of the Gospel; God is not with them, truth will not abide with them; they will go to hell and be damned unless they repent. You daughters of Israel, born of parents

as true to the Gospel as men and women can be on the earth, who are dressing and painting to show yourselves, wasting your time and spending your fathers' means corruptly and wickedly in the sight of God, he will send a curse on you if you do not desist. I say it in the name of Jesus Christ. I say the same to mothers who encourage their daughters in this kind of conduct, for the responsibility rests more with them than their daughters. They should not allow it. Says one, "I can not help it." But I would help it. If a daughter of mine persisted in such a course, I would put a stop to it, or I would cut the tie between us and she should go her own road. She should not take my name, with my sanction, before the world in that course, nor would I be less careful of a son. "But," says one, "they will do it anyhow." If so, let the responsibility be on their own heads and not on the parents'. Let us do our duty to our children, train them in the way they should go, give them the benefit of our experience, teach them true principles and do all we can for them, and when they reach years of maturity, if they walk in evil ways, we may mourn and bewail their follies, but we shall be guiltless before God so far as they are concerned.

Teach your children so that they may grow up knowing what "Mormonism" is, and then if they do not like it, let them take what they can find. Let us, at least, discharge our duty to them by teaching them what it is. The Catholics, Methodists, Presbyterians and all the sectarian world do it, and why should not we? Can you find a Catholic that will send his children to a Protestant school, or a Protestant who will send his to a Catholic school; they, each, send their children to their own schools, and they take all the pains

and use all the means in their power to rear their children in their own faith, being convinced that is the proper course for them to pursue. It is right that they should do so. But some Latter-day Saints are so liberal and unsuspecting that they would just as soon send their children to Mr. Pierce down here as to anybody else. I would not do it. However good a man Mr. Pierce may be, he should not teach one of my children as long as I had wisdom and intelligence to teach him myself, or could find a man of my own faith to do it for me. This is true doctrine, and no man can take any exceptions to it. I am talking to Latter-day Saints, you who have covenanted to keep the commandments of God, professed to receive the Gospel and entered into the Kingdom of God, by baptism; and I have a right to talk to you, we have a right to talk to each other and admonish each other when there is wrong, and we will do it.

Then look after the children, and our own morals and conduct, so that we may be as a light set on a hill and not under a bushel; that we may be the salt of the earth, that has not lost its savor and is good for nothing. If I were once to be seen in a brothel, gambling hell, billiard saloon, or in any disreputable place, would I have the boldness to stand in the position I occupy to-day? No I would not. Would I have the courage if called, to go and preach the Gospel abroad? No. I would be ashamed to do it, at least until I had made some recompense and restitution for the wrong I had done, and had satisfied God, my brethren and my conscience by renewing my covenants. Suppose that some of you Elders who have fre-

quented these whisky and billiard saloons on Main Street, should be called on missions, and when you go you meet with people who have seen you there! They would be very likely to point the finger and say, "I saw you in a whisky shop, billiard saloon," or in some disreputable place, "and now you come to preach the Gospel and set yourselves up as a light unto the world!" That is what many of the so-called Christian ministers of the day are doing all the time, and that is what has brought their Christianity into such disrepute. Ministers may take that course, but what of their Christianity? Nothing; it is all humbug and "bosh," and the people know it, and the time has come when a man has to be judged by his works, even by his fellow beings. If a man does not bring forth fruits worthy of the profession, he makes, do not believe in him nor walk after him; but when you see a man that brings forth good fruit you may know that he derives it from a good fountain that can be relied on.

This is as the Latter-day Saints should live, and when we take into consideration the great labor before us, the frailties and weakness of human nature that we have to overcome, and the obstacles in the path to the accomplishment of God's work, we have no time to waste in drunkenness, idleness, or in following after the follies and fashions of the world. Our whole time should be occupied in that which is profitable to ourselves and our fellowbeings. May the Lord help us to be faithful in living the religion of Jesus Christ, is my prayer. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, NOVEMBER 27, 1870.

(Reported by David W. Evans.)

THE RESTORATION OF THE GOSPEL—ITS FIRST PRINCIPLES—ACCUMULATING EVIDENCES OF THE TRUTH OF THE BOOK OF MORMON.

We have assembled ourselves together this afternoon to partake of bread, and also the contents of the cup, to witness before the heavens that we remember the crucifixion, death and sufferings of our Savior; that we are willing to keep his commandments and determined to be his followers and obey him to the end of our lives. We have also assembled to speak and to listen concerning those things that pertain to our peace and welfare, not only in this world, but in that which is to come.

We, as a people, called Latter-day Saints, are a very peculiar people, not only in the eyes of one another, but in the eyes of the world and also in the eyes of God and all the heavenly host. We are a peculiar people in some respects,—namely, we believe that God has spoken and sent an angel from the heavens, as we heard this forenoon, and, by new revelation, has established his kingdom or Church upon the earth, according to the predictions of the ancient prophets. In this respect we are very peculiar.

We are also peculiar in another respect. Instead of remaining where we embraced this Gospel among the various nations, we have left our na-

tive lands and have emigrated to the interior of North America, and have founded settlements in the Rocky Mountains under the most unfavorable circumstances. In this respect, again, we are peculiar.

There is another respect wherein this people are very peculiar. We not only believe in the Jewish Bible—the Old and New Testament—but we also believe in the ancient American Bible, called the Book of Mormon; which no other people do believe in, and hence, on this latter point, we are regarded as very peculiar.

We might point out a great many peculiarities relating to this people; but I do not know that it is necessary to mention all the differences between this people and the religious Christian denominations of the age. I think those already named are sufficient to render us a distinct people from the rest of mankind. We believe that God has fulfilled that which was spoken of this forenoon, that was predicted by the mouth of the revelator John: that he has sent an angel from heaven, and by the ministration of this angel he has revealed the everlasting Gospel in all its ancient purity and fulness to be proclaimed to every nation under

heaven. And let me dwell on this subject a little while—the restoration of the everlasting Gospel by an angel, for this is a peculiar doctrine and the Latter-day Saints are the only people on earth who believe in it.

Let us now inquire, for a few moments, in what manner this Gospel was restored by an angel. Did it come to us verbally,—from his mouth, or was there a revelation communicated and written containing this everlasting gospel? We testify that by the ministration of this angel, sent from heaven, in fulfillment of John, an ancient Bible, kept by ancient prophets, was brought to light,—the Bible of ancient America. Of course it has a little different name—we call it the Book of Mormon. This Bible contains the everlasting Gospel. But in order to know whether it does contain this everlasting Gospel, it may not be amiss for me to state, in a very few words, what the everlasting Gospel is.

I would state that the everlasting Gospel must be the same that was published in the Eastern Continent some eighteen centuries ago, as recorded in the New Testament. We and our forefathers have had a record of that Gospel from ancient times unto the present; but a record is one thing and the power and authority to administer it is another. They are entirely distinct, as much so as the history of a good dinner enjoyed in ancient days is distinct from the partaking of that dinner in our day. The history of such an event will not satisfy a man's hunger, any more than the mere record of what the everlasting Gospel is will confer the authority to administer its ordinances. We may read, when we are very hungry, about the three or five thousand eating the loaves and fishes; but our appetite would still remain unsatisfied. It is very good to think

that somebody else was fed and had their hunger satisfied; but it does us no good, so far as satisfying the cravings of our own appetites is concerned. So with regard to the New Testament containing the everlasting Gospel. None could embrace that Gospel, from the simple fact that none were authorized to administer its ordinances. After the Apostles and righteous men of ancient days, who held this authority, were killed off, you might read the Gospel and relate over to one another its various principles and ordinances, but you could not embrace them.

That everlasting Gospel required a man to be baptized for the remission of his sins. That is very important; and everybody who believes in God, and in Jesus Christ will acknowledge that the sins of men and women should be forgiven. God ordained in the everlasting Gospel that his creatures should be baptized for the remission of their sins; but how could I or any other person be baptized for the remission of sins if no man on the earth had the authority to administer the ordinance of baptism? Would God forgive my sins through my faith and repentance, without being legally baptized in water? Is there any promise in this everlasting Gospel that we can receive forgiveness of sins unless we connect with our faith, baptism by immersion in water? No, the everlasting Gospel, as preached in ancient times, contained no such promise. Read the record of it in the second chapter of the Acts of the Apostles, where it was first promulgated after the commission was given to the ancient apostles to preach the Gospel to every creature. They were commanded to tarry in the city of Jerusalem until they received power to preach that Gospel and administer its ordinances to the people. They did so, and on

the day of pentecost they received this power. The Holy Ghost came upon them; the whole house, where they were sitting was filled with cloven tongues, like fire, and sat on each of them; and they rose up before a large multitude of people, many thousands in number, and proclaimed the everlasting Gospel. They informed the people that that despised being, called Jesus, whom the Jews had crucified, was both Lord and Christ. They proved it effectually by appealing to the prophetic writings. After having proved this fact and having convinced the people, by sufficient testimony exhibited before their minds, that he was really the Lord and Savior, that he was the Great Redeemer, and had come in fulfillment of the law of Moses to be offered as a sacrifice, the people were pricked to their hearts; they were convicted, or in other words, faith had come by hearing the evidence presented before them, and they were convinced that Jesus was really and truly both Lord and Christ; and seeing the importance and necessity of repenting of their sins, they cried out in the anguish of their hearts: "Men and brethren what shall we do?" As much as to say: "We see, by the testimony which you have presented before us, that we have crucified the Savior, that he was that being that the law of Moses typified; we see that we have committed a great sin, that our nation has transgressed, and that we are under great condemnation. Now, how shall we be saved, can you inform us how we can receive the remission of our sins?" The answer was ready. Peter said unto them: "Repent and be baptized every one of you, in the name of the Lord Jesus, for the remission of your sins, and you shall receive the Holy Ghost; for the promise is to you, and to your children and to all that are afar off, even as

many as the Lord our God shall call." These were the first principles of the Gospel of the Son of God; these constituted in part, so far as its elements were concerned, the everlasting Gospel that was to be brought by the angel in the latter days and committed to the inhabitants of the earth.

You will notice that, on the day of pentecost, faith was not sufficient for the remission of sins; neither were faith and repentance; neither were faith, repentance and prayer sufficient to obtain the great blessing of the remission of sins. There was a sacred ordinance connected with these principles by which only the remission of sins was promised,—namely, baptism by immersion in water.

After having been born of the water and justified from all their sins they had the promise of the Holy Ghost,—that is, the birth of the spirit, as well as the birth of the water. And this baptism of the Holy Ghost, like all other blessings that the Lord has promised unto the people, came through the administration of an holy ordinance. What was that ordinance? The hands of the servants of God had to be laid on the baptized believer,—the penitent soul who had received the first principles of the Gospel; for God committed to his servants whom he called to preach in ancient days, the power not only to administer the Gospel in word, but also its ordinances and spirit.

I know that there are many at the present day, in Christendom, who will ask "What is the use of these outward ordinances? What particular benefit is it for me to go and be immersed in water, or to have hands laid upon me for the gift of the Holy Ghost? they are only outward ordinances." In explanation, let me say to the congregation that the blessings which God has promised in his word,

generally come through some act required of the creature. When the man with the withered hand was healed, the Lord did not say I command you to be healed, without any act on his part; but he commanded him to stretch forth his hand. That, apparently, was an impossibility, for his arm was withered, powerless; and he might have thought that it was impossible for him to perform the act required of him. But an exercise of faith was required on the part of that man,—something connected with the mental faculties, by which the blessing of healing might be secured.

So it is in regard to the blessing of the remission of sins. God, in order to prove that we have faith, requires us to be baptized for the remission of our sins. If we do this he stands ready to impart forgiveness to us. So in regard to the baptism of the Holy Ghost. He is willing to grant this spirit to those who are willing to be obedient; but if they are unwilling to receive this simple act of the laying on of hands, considering it non-essential, God will not be willing to pour out his spirit; if they will not obey so simple an ordinance he will withhold his spirit. This, then, was the everlasting Gospel, so far as its first principles are concerned, as preached in ancient days,

Now, then, let us consider this Gospel, so far as the power of it is concerned. We have shown you how to obtain the remission of sins and the gift of the Holy Ghost. Now, what are the powers of this Holy Ghost, as promised to the believer? for we have seen that the promise is not a limited one. When the apostle made the promise on the day of pentecost he said, "the promise is to you,"—a large multitude; and it is not only to you, but "to your children," meaning the then rising generation; and not only to "you and

your children" but "to all afar off."—meaning the distant nations of the earth, and to all that "the Lord our God shall call" every human creature on the face of the earth that has the Gospel preached to him has the promise of the Holy Ghost, if he or she will yield obedience.

Now what are the powers of the Holy Ghost? What are its gifts and blessings? How are we to know when we receive the Holy Ghost? I will mention the Scriptural account of the blessings and gifts that pertain to the Holy Spirit. You read the 12th chapter of 1st Corinthians and you will have a description of the various powers and gifts of the Holy Ghost. We there learn that God gave to every man, that is, every man in the Church, the demonstration of the Holy Spirit to profit withal. Says Paul, "We are all baptized into the same body by the same spirit." That is, they were not baptized into half a dozen or a hundred different bodies, or denominations of people, called Christians; but they were all baptized into the same body by the same spirit, and all made partakers of the gifts of that spirit, enjoying the blessings and powers of the same. The members constituting the body of Christ are diversified: and being filled with the Holy Ghost it operates in various ways. "To one," says Paul, "is given through the spirit the word of wisdom; to another is given by the same spirit, the word of knowledge; to another is given faith by the same spirit; to another the gift of healing; to another the working of miracles; to another prophecy, to another the discerning of spirits, to another divers kinds of tongues, and to another the interpretation of tongues; but all these work after the one and the selfsame spirit, severally as he will."

Here then we see what it is that

constitutes the body of Christ, or in other words his Church. First, those principles that I have named,—faith, repentance and baptism for the remission of sins; then the laying on of hands for the reception of the Holy Ghost; then, when the spirit falls upon the Church, it diversifies all these gifts that are named throughout the whole body of the Church. This agrees with the promise that Jesus made when he gave the great, last commission to his apostles to preach the Gospel in all the world to every creature. On that occasion he made certain promises to every creature that should dwell on the earth. Said he, “He that believeth and is baptized shall be saved, and he that believeth not shall be damned; and these signs shall follow them that believe: In my name they shall cast out devils.” Now, notice, this promise was not exclusively made to the apostles, they were the ones who received the commission to go and preach the Gospel; but the promises that I am now repeating were made to all persons in the world that should believe that Gospel they preached. They who believed should not only have the gift of salvation conferred upon them, but, “these signs shall follow them that believe. In my name they shall cast out devils, they shall speak with new tongues; and if they take up serpents, or drink any deadly thing they shall not hurt them, and they shall lay hands on the sick and they shall recover.”

These are the gifts of that ancient Gospel,—the powers that pertain to the baptism of the Holy Spirit, promised to every believer in the world. These were the powers that were remarkable in the Church of the living God, and which constituted that Church the body of Christ.

Now, we will inquire where has this body of Christ been during the last

seventeen hundred years? Has it existed among the Greeks or Roman Catholics? or has it existed among the Protestant denominations for the past two or three centuries? No; these gifts have been banished from the earth for several centuries and the universal cry in the religious world of Christendom is, that “These gifts were only intended for the first age of Christianity.” But if these gifts are part of the Gospel, you do them away and you do away with the Gospel. Let me quote a passage to prove that these gifts were to remain among the true believers so long as true believers should be on the earth. We have already quoted one passage to prove this, which is to be found in the last chapter of Mark, where all believers in the four quarters of the earth are promised that certain signs should follow them. Another passage you will find in the epistle of Paul to the Ephesians, which says that when Jesus ascended up on high he led captivity captive, and gave gifts unto men. He gave some apostles, some prophets, some evangelists, pastors and teachers. All these various gifts that I have quoted were given unto men when Jesus ascended up on high.

What was the purpose for which they were given? Were they given, as the Christian world say, merely for the sake of establishing the Gospel, and when that was thoroughly established they were no longer necessary? Is this the language of the ancient apostle? Hear what he says:—They were given for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ,—the Church. Now, if they were given for these three special purposes, let us inquire whether they are needed for these purposes at the present day? Is the work of the ministry needed now? “O, yes,” all denominations will tell you that

the work of the ministry is needed now. Well, recollect that, according to the words of the apostle Paul, these gifts were given for the work of the ministry. You take away these gifts, and how can there be a ministry? There can only be a false ministry,—only those who have no power of God with them,—a ministry that God has nothing to do with. They may go and preach, but their preaching is as powerless as the preaching of the heathen priests.

Another purpose for which these gifts were given was for the perfecting of the Saints. Can Saints be perfected now, any more than in the days of Paul, without the gifts of prophecy, revelation, visions, the ministrations of angels, tongues, the interpretation of tongues, healing, wisdom and knowledge by the power and spirit of God? If they can be perfected without these gifts then we have a new Gospel, and not the everlasting Gospel spoken of by the ancient apostle. But it seems that mankind, at the present day, have so fallen into tradition, and have preached a Gospel without its gifts so long, that I have no doubt there are thousands of them who really believe it, and believe that God will acknowledge their Gospels to be divine, and acknowledge their Churches to be his Church. It is the greatest piece of foolishness that could possibly be conjured up in the minds of men to suppose that the Church of the living God could be here without inspired prophets and apostles it it! How could Saints be perfected? Has God altered the Gospel or changed the pattern of things that is recorded in the New Testament? Has he predicted that the time should come when the Saints should no longer need the gifts to perfect them, or that they should be perfected by the learning and wisdom of man? If he has in-

troduced, or designs to introduce, any such order of things he has not told us anything about it, but has left us entirely in ignorance on the subject. If his people are to be perfected by learning, or by men studying years and years, pouring over the theology of the day, if anything of this kind is intended to perfect the children of men, then I don't read the Scriptures aright; for I am told in the Scriptures that God gave these gifts specially, because we cannot be perfected without them. They were given, says Paul, for the edifying of the body of Christ. O, how much the Christian world seem to be edified at the present day! If they can hear a minister use very flowery language, a great deal of oratory, and bring into his subject, as it were, all the various parts and points of logic and rhetoric, their ears are tickled, and they feel that they are wonderfully edified, but it is a false edification. The edification the Scriptures speak of are those miraculous gifts that Jesus gave when he ascended up on high. Without them the world is liable to be deceived and carried away by every wind of doctrine that is incorrect; and Paul tells us that they were given for the edifying of the body of Christ until we all come to the unity of the faith and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. That is, they were never to cease, they were never to be done away until the Church arrived at that period when they should no longer look through a glass darkly, but see face to face, and become immortal and be exalted to his presence; then these gifts would no longer be necessary. The gift of healing will no longer be needed when we are all immortal; there will be no need of the gift of tongues or interpretation when all have one language.

Besides being designed to bring the Saints to this state of perfection these gifts were also intended to prevent the Church from being carried about by every wind of doctrine by the sleight of men and their cunning craftiness whereby they lie in wait to deceive. You take a people who have not these gifts, and you will see them carried about by every wind of doctrine. One leaning to the Methodist, another after the Baptists, another after the Presbyterians, and another after this sect and another after that. They have not the gifts necessary to keep them in the unity of the faith; and not being kept in the unity of the faith, not having the power to call upon God and receive revelations from him to guide and direct them in regard to doctrine and principle, they are overcome by the power and persuasion of the children of men, by their sleight and cunning craftiness until they are overpowered and dragged away, as it were, into every species of wild enthusiasm, the doctrines of men. So much for the Gospel as taught by holy and inspired men in former days. Now for another part of my subject.

I told you that God had revealed an ancient Bible,—the Bible of ancient America, by the ministration of an angel, sent forth from heaven. What does it contain? A record of this same Gospel that I have already named. “But,” says one, “we have a record of that already, in the New Testament: what is the use of another record of it?” In answering that question, I will ask another. When Matthew had written his Gospel, what was the use of Mark writing one afterwards; and when Matthew and Mark had each written the Gospel what was the use of Luke writing it; and when these three had written it what was the use of John the Revelator writing another record

of it? And so we might go on and say, after Matthew, Mark, Luke and John had written, why should God reveal to us another Bible containing the same Gospel? I will tell you,—It is because God intends to give just as many witnesses to the children of men as seems him good. If we have the testimony and witness of the Jewish nation on the eastern continent to that everlasting Gospel, is it not reasonable that God should also give us the testimony of the inhabitants who formerly lived on the great western world. Let us reason together on this subject. The infidel says, “Why was the Lord so narrow in his feelings that he confined his operations to that little spot of ground called Palestine? Why didn’t he reveal his will, requirements and laws to other nations?” This is one of the arguments of the infidel, and it is very good so far as it goes. The infidel sometimes happens to hit upon some truth. I would say the same. God had a people here in ancient America, there is no mistake about this, and all who want to know for certain in regard to this Continent being settled, just read the history of its antiquities,—read the works of Stevens and Catherwood and many others, on the great and mighty ancient cities whose ruins are seen on various parts of this Continent, especially in Central America and the northern part of South America. Ruins, too, that not only speak of a former civilization of the inhabitants who dwelt there, but which show that they were a people who understood the arts,—understood building magnificent cities, temples and great palaces. They were a very different people from the present aboriginal inhabitants of the Continent.

Now if God had a people living on this Continent ages and ages ago, would it not be reasonable that he

should speak to them as well as to the people of Asia? Reflect upon it for a few moments! Why should God leave the great western world out of the plan of salvation? Has he not declared himself to be an impartial being? And if he is impartial would he not remember those who are of the same blood? We are all created by the same Creator; the inhabitants of the four quarters of the earth descended from the same parentage; they are all of the same blood, and consequently they are immortal beings, and have souls to be saved. Then was it not needful, in order to be saved, that the fulness of the Gospel should be revealed to the people of the West as well as to the people of the East? Now, reason, independent of anything else, would say that it would be perfectly Godlike for him to reveal himself to the people of ancient America as well as to the people of the eastern world; that they might know about Jesus, and the atonement that he wrought out, and be made partakers of the same gifts and blessings as the children of God in the eastern lands. This is a reasonable conclusion to come to.

And, again, if God did reveal to the people of this continent the plan of salvation, showing that he is an impartial being, why should it be thought incredible by the learned or by any reflecting person that he should bring these revelations to light, especially when he had promised, according to what you heard this forenoon, to send an angel with the everlasting Gospel to be preached to every people, nation and kindred under the whole heaven? Why not bring to light, by the ministration of an angel, the record of the Gospel that was preached here on this western hemisphere?

Perhaps some may say that we have neither witness nor testimony,

save it be the Book of Mormon, and the living witnesses whose names are attached to that book, that the people of this continent know anything about God or about revelation. But let me inform such persons that they are mistaken. Only a few years ago, —in 1865, thirty-eight years after the plates of the Book of Mormon were taken out of the earth by Joseph Smith, one of the great mounds in the State of Ohio was opened, near Newark, in Licking County. It was a very large mound: it measured, before they began to cart away the stones and dirt, 580 feet in circumference, and was from forty to fifty feet in height. After they had carted away from this mound several thousand loads of dirt and stones, for the purpose of canaling or fixing a canal, they found on the outer edge near the circumference of the base of this mound, just within the circle, several smaller mounds, built entirely of fire clay, that had the appearance of putty. When digging into one of these smaller mounds they came to something that had the appearance of wood, and after having removed the upper surface of it, they found a trough, and in that trough several metallic rings, probably the ancient coins of the country. They also found that the interior trough had been lined with some kind of cloth, but it was in such a state of decomposition that only the least bit of it would hold together, not even a piece as large as your thumb nail. There was also some human bones in this trough and a lock of fine black hair. Underneath this trough, still further down in the fire clay, they found a stone, and when it was taken out they found that it was hollow and that there was something inside of it. They found by inspection that it had been cemented together with hard cement. With considerable exertion they broke the

stone in two. It was oval, or elliptical in form. They separated it where it was cemented together, and in the inside they found another kind of stone on which was engraven the Ten Commandments in the ancient Hebrew. This stone was immediately sent to Cincinnati, where many learned men saw it and they declared the inscriptions were in ancient Hebrew, and translated the Ten Commandments. The stone was nearly seven inches long, nearly three inches wide, and almost two in thickness. On one side of it there was a depression, and in this depression was a raised profile, the likeness of a man clothed with a robe,—that is, carved out of the stone, with his left side partly facing the beholder, and the robe and girdle upon his left shoulder; he had also a turban on. Over his head was written in Hebrew, Moshe, which is the Hebrew name for Moses. They therefore represented this person, thus carved out, as Moses. Around about him, that is on the various sides of the stone, were written the Ten Commandments in ancient Hebrew.

Now what does this prove? It proves that the inhabitants of this country were acquainted with the revelations of heaven,—those given to Moses; and if they understood these would they not naturally look forward to the coming of the Messiah? would they not look for the Lord to raise up such a being, which their law indicated by types? And when that being came is it to be supposed that he would leave the inhabitants of America ignorant concerning that event? By no means. He would not forget them. And this record,—the Book of Mormon, gives us an account of that very people.

Let me here state that I have seen this stone; with my own eyes I have seen the Hebrew engravings upon it; and though many of the characters

were altered in shape from the present Hebrew, yet I had sufficient knowledge of them to understand and know how to translate the inscription. This stone was sent to the New York Ethnological Society, and while there, by the politeness of the Secretary of the Society, I had the pleasure of seeing it. Another mound was opened in the same county, in Ohio, and out of it were taken stones with other Hebrew inscriptions; and in 1860 and 1865 there were several of these antiquities exhumed with Hebrew characters on, and one with characters that were not Hebrew, and which the learned could not translate, showing that the people of this continent not only understood the Hebrew, but some other kind of an alphabet. This book,—the Book of Mormon, informs us that the Lord brought the colony to this country six hundred years before Christ, and that he brought them from Jerusalem. Was there anything connected with these ancient characters that would indicate such a great antiquity? Yes. The Hebrew, since six hundred years before Christ, every learned scholar knows, has been greatly altered in the shape of its characters. It now has square characters, with vowel points; that is, the form of the Hebrew characters now is entirely different in many respects from the ancient characters, such as are found on coins and engravings lately exhumed in Palestine. Moreover since the period that colony was brought to America, not only have the forms of the Hebrew characters been changed, but some fourteen different new characters have been introduced. Now, the stones taken from these mounds, on which the Ten Commandments were engraved, had none of these new characters, which shows that the inscriptions were of a more ancient date than the modern Hebrew. Still

further. The Hebrew as it now stands, has a great many of what are termed final characters that it did not have six hundred years before Christ. You do not find these characters on these stones that were taken out of the Ohio mounds. All these circumstances prove, pointedly, the great antiquity of the people who formed these mounds and wrote the characters on these stones.

The Book of Mormon informs us that they understood the Egyptian as well as the Hebrew. They kept many of their records in the Egyptian character as well as the Hebrew character. That book also informs us that Jesus, after he was crucified in Jerusalem, appeared on this American continent, and commanded the people to do away with the law of Moses which their fathers were in possession of and kept; and he introduced the everlasting Gospel in their midst; and he commanded them to write it on the plates, from which this book was translated. Thus you see that this is a record of the everlasting Gospel, as Jesus, himself, administered it to the people of this continent eighteen hundred years ago, that is, after his resurrection from the dead, and after he had finished his ministry in Jerusalem.

On what part of this continent did Jesus appear? He appeared in what is now termed the northern part of South America, where they had a temple built, at which place the people were gathered together, some twenty-five hundred in number, marvelling and wondering at the great earthquake that had taken place on this land, which had destroyed so many cities, &c., and the great darkness that had overshadowed the land, which was a sign given them by prophecy concerning the crucifixion of Christ. They were marvelling and wondering about it, and while they

were talking over it, nearly a year after the resurrection of Jesus, they heard a voice in the heavens, and casting their eyes heavenward they saw a man descend out of heaven, clothed in a white robe; and he came down and stood in the midst of them, and told them he was Christ, about whom their prophets had written; and that he had been crucified for the sins of the world. He then chose twelve disciples from amongst them, and administered his Gospel unto them.

Thus you see that when we testify that God has fulfilled that saying in the 14th chapter of Revelations, that he would send an angel having the everlasting Gospel to preach to all people, nations and tongues on the earth, we have something tangible, something contained in the form of a revelation; it is not a mere verbal message by the voice of an angel, but an entire record, a sacred history of the western world, of one half of our globe, detailing the wars of the people of this continent, the same as the Jewish record contains the history of the wars and doings of the Jews on the eastern continent. God has brought this forth and confirmed it to others by the ministration of holy angels. Joseph Smith was not the only one, but there were three men besides him to whom the Lord sent this angel, clothed in glory, who exhibited the plates before their eyes after they had been translated, and commanded them to bear record of it to all people, nations and tongues. They have given their testimony in this book. These witnesses I am well acquainted with, as well as with Joseph Smith. He also exhibited the plates to eight other men. Thus we have twelve witnesses in all, four of whom saw the angel, and the others saw the plates and the engravings thereon and handled them;

and their testimony is also recorded in the book to go to all people, nations and tongues under the whole heavens.

And having revealed this book, and it having been translated by the gift and power of the Holy Ghost,—the same gift and spirit which enabled Joseph Smith to interpret the language of this record by the use of the Urim and Thummim; I say, having done this, the Lord commanded his servants to organize his Church, and in obedience to this commandment they gathered together on the 6th of April, 1830; and while thus gathered together the Lord God spake unto them, and commanded them after what order his Church and kingdom should be organized. It was then organized, and it has continued to receive acquisitions from that day until this, and has rolled forth among many nations and kingdoms; and the people have been gathered out from those nations here into the midst of these mountains in fulfillment of ancient prophecy.

God Almighty has spoken, he has given commandment in relation to the organization of this kingdom. He has sent his angel and restored the Gospel; he has given commandment for his servants to gather out his elect from the four quarters of the earth unto one place. He has given commandment to prepare his people for the great day of the coming of the Son of God in the clouds of heaven. And we have gone forth and labored diligently from that day to this to establish the kingdom of our God. We have succeeded, so far as time will permit, in gathering up a great people to these mountains.

Here they must become acquainted with the Lord more fully; here they must become sanctified before the Lord of Hosts; here they must learn to be more obedient in keeping the commands and counsels of God, or he may withhold from them the sacred blessings and gifts which he heretofore bestowed so bountifully upon them. Here the Saints must become acquainted with those celestial laws which are calculated to exalt them into the presence of God, and into the fulness of his glory. Here, you Latter-day Saints must be prepared to carry out and fulfill his purposes in the last days pertaining to the redemption of the desert, that joy and thanksgiving may be offered up in all parts of it in fulfillment of the prophecy of Isaiah, which has often been sung by the Christian world:—"The Lord shall comfort Zion, he shall comfort all her waste places, make her wilderness like Eden, and her desert like the garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of melody." You here see the beginning of the fulfillment of this ancient prophecy. Isaiah in his 40th chapter also says, "Zion shall go up into the high mountains." Zion in the high mountains! Zion in the midst of the great American desert is beginning to redeem it and make it blossom as the rose, making it like the garden of Eden, that joy and thanksgiving and songs of praise and prayer and gladness may ascend up from all her habitations and settlements throughout the length and breadth of this desert, and thus the prophecies will be fulfilled. Amen.

DISCOURSE BY ELDER LORENZO SNOW,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, JANUARY 14, 1872.

(Reported by David W. Evans.)

PROGRESSION—THE FATHERHOOD OF GOD—THE PERFECT MAN—THE GIFTS OF THE SPIRIT—HIS TESTIMONY.

I take pleasure, this afternoon, in making a few remarks to the Latter-day Saints, as well as to any strangers that may be in our midst. I never designed to be a preacher; it was only a sense of positive duty that induced me to occupy the position as a preacher of the Gospel for, I may say, nearly thirty-five years an understanding, given through the revelations of the Lord Jesus Christ, of the principles that we, the Latter-day Saints have espoused, has induced me to travel through the world bearing testimony of those things which I assuredly do know pertaining to the Gospel of life and salvation revealed in this our day. The relation that we sustain to the Lord our God, and the blessings and privileges to be acquired through the system of life which we have received, are worthy of our deepest consideration; and it is no less necessary that we understand the duties the performance of which is requisite on our part, for the attainment of those blessings and privileges, and to keep ourselves in the path on which we may secure the highest advantages which the system of religion we have received is, in its nature, capable of giving.

The relationship which we sustain to God our Father, as well as to the

world at large, if properly understood and appreciated, is calculated to wake us up to the performance of the duties required of us as Latter-day Saints. We ought to understand that we have espoused a system of religion that is calculated in its nature to increase within us wisdom and knowledge; that we have entered upon a path that is progressive, that will increase our spiritual, intellectual and physical advantages, and everything pertaining to our own happiness and the well-being of the world at large. We believe that we are the offspring of our Father in heaven, and that we possess in our spiritual organizations the same capabilities, powers and faculties that our Father possesses, although in an infantile state, requiring to pass through a certain course or ordeal by which they will be developed and improved according to the heed we give to the principles we have received. We believe that God is no respecter of persons, but that he confers blessings upon all his children in proportion to the light they have, or in proportion as they proceed according to the light and knowledge they possess in the different circumstances of life that may surround them. We believe that the spirit which enlightens the human family

proceeds from the presence of the Almighty, that it spreads throughout all space, that it is the light and life of all things, and that every honest heart possesses it in proportion to his virtue, integrity, and his desire to know the truth and do good to his fellow men.

We see the providences of God in all things; we see them in raising up different communities and establishments in the world for the general and universal benefit of mankind. We see the providences of God in raising up a Luther and a John Wesley; we see the providences of God in all the Christian organizations and communities; we trace the hand of the Almighty in framing the constitution of our land, and believe that the Lord raised up men purposely for the accomplishment of this object, raised them up and inspired them to frame the constitution of the United States. We trace the hand of God, his Spirit, his workings upon and among all classes of people, whether Christian or heathen, that his providences may be carried out, and that his designs, formed before the morning stars sang together or the foundations of the earth were laid, may be ultimately fulfilled. He slackens not his hand, he gives not up his designs nor his purposes; but his work is one eternal round. We trace the hand of the Almighty and we see his Spirit moving in all communities for their good, restraining and encouraging, establishing governments and nations, inspiring men to take a course that shall most advance his purposes until the set time shall come when he shall work more fully and effectually for the accomplishment of his designs, and when sorrow, wickedness, evil, crime, bitter disappointments, vexation, distress and poverty shall cease and be no more known, and the salvation and happiness of his

children be secured, when the earth shall be rolled back into its pristine purity and the inhabitants thereof dwell upon it in perfect peace and happiness.

If there is any class of people in the world that have reason to be more liberal and generous towards their fellow creatures, it is the Latter-day Saints; and if our liberality and generosity are not shown more than they are, it is in consequence of the pressure of circumstances with which we are surrounded restraining us from the exercise thereof; yet we expect to be, hereafter, in circumstances when we will have the privilege and opportunity of doing as we desire in these respects. However, in regard to this matter, whether circumstances shall so change or not, we know that we have obeyed a system of progression. We might speak in reference to the increase of knowledge to any individual who may receive and obey the doctrines we teach; but that which is most interesting to us is the progression of the Latter-day Saints themselves in the system they have received. Our faith, views and the principles we have obeyed all coincide perfectly with those of former-day Saints, which we read about in this book (the Bible). Were ministers at the present day to stand up in their pulpits and announce doctrines in reference to the progression of Saints, as they were preached in former days, the doctrines would be considered, at least, very startling, and a committee of investigation would undoubtedly be required at once by their congregations to ascertain whether or not they had seceded from their previously avowed principles. For instance, let a Methodist, Presbyterian or Baptist minister rise in his pulpit, and suggest to his congregation, as Paul did on a certain occasion: "Let this same mind

be in you which is also in Christ Jesus, who, having the form of God, thought it not robbery to be equal with God," it would be considered a startling announcement; so also would the doctrine of John the Revelator on a certain occasion, when he says: "We are now the sons of God, it does not yet appear what we shall be, but we know that when he (that is Christ) shall appear, we shall be like him, for we shall see him as he is; and every man that has this hope in him purifies himself even as God is pure." That would be a startling announcement of doctrine. Did any one present, acquainted with the Methodist, Baptist, Presbyterian or Episcopalian societies, ever hear suggestions or doctrines like these? I never did, and I was formerly well acquainted with these societies. "Let this same mind be in you which was in Christ Jesus, who, finding himself in the form of God, thought it not robbery to be equal with God;" and "He that has this hope in him, purifies himself even as God is pure;" and again: "When he shall appear we shall be like him, for we shall see him as he is."

We were born in the image of God our Father; he begot us like unto himself. There is the nature of deity in the composition of our spiritual organization; in our spiritual birth our Father transmitted to us the capabilities, powers and faculties which he himself possessed, as much so as the child on its mother's bosom possesses, although in an undeveloped state, the faculties, powers and susceptibilities of its parent.]

Apostles, prophets, evangelists, pastors and teachers, we are told, were placed in former days in the Church for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, "until we all come to the unity of the faith,

and of the knowledge of the Son of God, unto the perfect man." What is meant by this, "The perfect man?" And again, "Unto the measure of the stature of the fulness of Christ?" A system of things was had in those days through which a Saint could come up and be a perfect man in the Lord Jesus,—a system by which Saints could advance in the knowledge of the things of God, to an understanding of his purposes, of their own natures and characters, of their relationship to the Almighty, and of the ordeals it was necessary for them to pass through that they might be perfected, as the Son of God was perfect.

This system of things, taught by Christ and his apostles, was not then first introduced; it was known ages before, and was established before the foundations of the earth were laid. I will quote a passage from the Book of Doctrine and Covenants, which will be found on page 85, section 4, paragraph 6:—

"He that receiveth me (saith the Lord) receiveth my Father; and he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him, and this is according to the oath and covenant which belongeth to the priesthood. Therefore all who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved; but whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come."

This is a revelation that has been given to the Latter-day Saints, and so far as respects its provisions in reference to those who receive it, it is precisely in keeping with those passages I have quoted from the New

Testament; they were the burden of the teachings of the apostles in former days; but were they presented now to the Christian world by their ministers and religious teachers, they would be considered startling. This system of things was well known to Adam after he was expelled from the Garden of Eden; it was well known to Noah, and he preached it to the Antediluvians for one hundred and twenty years; it was also known in the days of Moses. He preached it to the Israelites on the banks of the Red Sea. "I would not have you ignorant," says the apostle, in reference to this point, "how that our fathers all passed through the sea, were all under the cloud, all ate the same spiritual meat, all drank the same spiritual drink, for they drank of that spiritual rock which followed, and that rock was Christ." It is evident from this that the Gospel of life was known and practised there; but we are told that, in consequence of wickedness and unbelief, the Gospel was taken from the people in the days of Moses, because it did not profit them, and in the place thereof was introduced a system which was called the schoolmaster, to bring them to Christ. On account of their wickedness and hardness of heart they refused to avail themselves of the privileges within their reach, for when the Lord proposed to come down into their midst and talk with them face to face as he did with Moses, they requested Moses to officiate for them and speak with the Almighty; and being filled with unbelief and unwillingness to become acquainted with God, their Father, the Gospel and all its privileges were withdrawn. But this Gospel has been introduced at various times into the world. It was known by the Prophets. They understood plainly and distinctly that Jesus was the lamb slain from before the foundation

of the world; and that in due season he would manifest himself to the children of men, that he would die for their sins, and be crucified in order to complete the plan of salvation. The Prophets had the Gospel and its advantages in their midst; and the Holy Spirit that is ever connected with it, was poured out upon them in its fulness.

There was a certain blessing connected only with obedience to the Gospel, that was the gift of the Holy Ghost. When people received the ordinances of the Gospel they were promised that they should receive the gift of the Holy Ghost. The Savior who undoubtedly knew best about the nature and character of this gift, said it should lead all who received it into all truth and show them things to come. It should be more than that spirit which proceeds from God, filling the immeasurability of space and enlightening every man that comes into the world, the gift of the Holy Ghost should lead into all truth, and show them things to come. Furthermore, in speaking of its effects, the apostle says: "The spirit is given to every man to profit withal. To one is given faith." Not a common, ordinary faith, which some people pretend to at the present day; but a faith which enables its possessors to be sawn asunder, to be cast into dens of lions, fiery furnaces, and to undergo tortures of every description. This was the kind of faith that the Holy Ghost conferred upon those who possessed it, enabling its possessor to stand in the midst of every difficulty, defy every opposition and lay down his life, if necessary, for the cause that he had espoused. There was an almighty inspiring power in this faith, given by the Lord through the Holy Ghost, which no other principle could communicate. To one was given faith, to another knowledge, not that

which is gained by reading books merely, but knowledge from the Almighty. A self-inspiring principle was upon them, which was tangible, giving them a knowledge of the cause they had espoused. They knew by revelation from God that the cause they had obeyed was true, it was revealed to them in a manner they could not dispute, and they knew for themselves. They were then established, as we heard this morning, upon the rock of revelation.

There is a great difference between the possession of the Holy Ghost and the mere possession of the Spirit of God. Everybody has the Spirit of God, that is, the honest hearted, those who are living according to the best light they have. All Christian Churches have it, those who seek truth and righteousness. The Baptists, if they are honest, have it; so have the Presbyterians and the Methodists; so also have all Christian and heathen nations. You go to China, and all honest hearted people there have the Spirit of God; in fact we are told that this is the light that lights every man that comes into the world; but to say that all have the Holy Ghost, the gift that was promised to those who obeyed the Gospel, it is not so. We can trace the providences of the Almighty in raising up certain individuals to establish religious organizations, and we see in these things the workings of the Spirit of God for the general interest of the human family. We look upon George Washington, the father of our country, as an inspired instrument of the Almighty; we can see the all-inspiring Spirit operating upon him. And upon his co-workers in resisting oppression, and in establishing the thirteen colonies as a confederacy; and then again the workings of the same Spirit upon those men who established the constitution of the Uni-

ted States. In a revelation contained in the Book of Doctrine and Covenants the Lord says: "And for this purpose have I established the Constitution of this land by the hands of wise men, whom I raised up unto this very purpose." We see the hand of the Lord in these things. The Christian Churches will not acknowledge that which we acknowledge and most firmly believe in regard to the workings of Providence and the operations of the Spirit of the Lord upon the hearts of the human family. We can see not only what the Baptists, Methodists, Quakers, Shakers, Presbyterians, and Campbellites see,—the hand of the Lord working with them, but we can see the hand of the Almighty establishing a kingdom spoken of in ages long past by Daniel the Prophet,—a kingdom which shall grow and spread until it fills the whole earth, when light and intelligence shall be so generally diffused that it shall no longer be necessary for any man to say to his fellows, "Know ye the Lord," but all shall know him, from the least unto the greatest; and when the Spirit of the Lord shall be poured out upon all flesh to such a degree that their sons and their daughters shall prophesy, their old men shall dream dreams, their young men see visions, and when there shall be nothing to hurt or destroy in all the holy mountain of the Lord.

There are some other considerations connected with this subject worthy of our attention. We have seen what has been promised, and what encouragement was given or suggestions made in regard to our progression, as contemplated by the Prophets, in their writings in the Old and New Testaments. We see what God has said to us in his revelations direct, and we might bring up passage after passage from the New Testament,

Book of Doctrine and Covenants and the Book of Mormon in regard to the progression and happiness of his people. But there are some considerations connected with this to which I will call your attention. The revelations of the Lord, given in these latter days, say that all things shall be given to those who receive the priesthood; but in connection with this promise there are certain obligations which have to be fulfilled on our part. That same God and Father who tells us what great things await the faithful, says: "Whoso layeth down his life for my cause and for my name's sake shall receive it again, even life eternal; therefore fear not your enemies, for I the Lord have decreed in my heart that I will prove you in all things whether you will abide in my covenant even unto death, for he that will not abide in my covenant is not worthy of me."

Here we have, on one hand, those extraordinary and wonderful blessings; and, on the other, if we renounce the doctrine we have received, or if we are unwilling to stand up to the point, even of death, in fulfilling the will of our Father in the accomplishment of his work, we shall be counted unworthy of the blessings that are promised.

Now, you take a man, no matter from what country, if he be a man of integrity, when he receives a knowledge of the truth, he will stand to that knowledge; you can not persecute it out of him by imprisoning him, or taking away his property or by destroying every source of his happiness. Do what you can to annoy and oppress him he will still stand firm in his adherence to the principles which he knows are true. If we, as Latter-day Saints, are not honest, we are certainly in a very bad condition. When the Gospel reached us in the different nations whence we

came, the Spirit of the Lord gave us convictions of its truth, and, in the honesty of our hearts, we received it, and its blessings, otherwise we would have stayed at our several homes. It was promised us by the several Elders who proclaimed the Gospel unto us, that if we would do the will of God, if we would obey the Gospel, we should receive the gift of the Holy Ghost; they said, as Peter said on the day of Pentecost, Repent and be baptized, every one of you, for the remission of your sins, and you shall receive the Holy Ghost. Then, when they spoke of the operations of the Holy Ghost, they described them as Jesus, Paul, John and the Saints who received it, testified in regard to it, from the effects it had produced upon them. Therefore, when the Gospel was received under circumstances of this nature, those who were its recipients expected superior and extraordinary blessings, blessings that they could not reach in any other religious society. They were promised such blessings as the religious societies said did not, nor ever would exist, and could not be received in the future. They would acknowledge that such blessings had been formerly received through the Gospel, but they said could not be received now hence if those who obeyed the Gospel as taught by the Elders of this Church did not receive the blessings promised, why do I see them before me here to-day by thousands? Why, when traveling through the length and breadth of this country, do I see people that have gathered, comparatively, from almost every nation under the sun? If they received not the blessings promised, why are they here in this Territory, in these valleys of the mountains? They had better stayed at home. It is the most inconsistent thing imaginable to suppose that people, after

being deceived, should leave their country, homes and friends and cross the wide ocean, and vast deserts into a land they knew nothing of. When Abraham received the word to leave his home and kindred he obeyed the mandates of the Almighty, and the fact that thousands are now here, settled through this long strip of country, over hills, valleys and mountains, proves that they have done the same; they have shown by their acts that they have received the all-inspiring power of the Holy Ghost which was promised them, which revealed to them that the Lord had fulfilled the prophecy of his servant Daniel—that without hands he had cut a stone from the mountains and that it had commenced to move and roll, and would continue on its course until it had fulfilled the destiny predicted by the prophet.

If the people here have not received the miraculous blessings promised in connection with their obedience to the Gospel, they are acting most inconsistently, for they are perpetuating upon their children and their children's children and upon future generations a system that is entirely false, binding a yoke of tradition upon them which, in its consequence, is beyond the power of language to express. The people are guilty of the most gross offence before the Almighty, for they are not only injuring themselves, but they are destroying the happiness of unborn generations. But the fact that the work still continues, and increases, and that the last words of the dying Saints to their children and friends, are: "I know by the revelations of God that this work is true," is strong presumptive proof of the absolute truth of this work.

If you Saints here do not know this work is the work of God, it is your duty to rise up and declare you have

been deceived, acknowledge that the Spirit of God has not been given you, and that the declaration of the Elder who promised it is entirely false, and thus try and correct the error which you have been guilty of propagating. At once, leave the Mormon Church and you would assume a position that would be more consistent; then get a testimony from the Almighty that some other Church possesses the system of salvation; get a testimony from the Almighty that the Book of Mormon, and Book of Doctrine and Covenants are false, and just the moment you get that testimony where are you? Where are the words of the Apostle Peter: "Repent and be baptized, every one of you, and you shall receive the Holy Ghost?" Where are the words of the Lord Jesus? He says, "It (the Holy Ghost) shall lead you into all truth and show you things to come." Where are the words of the Apostle Paul: "Let this same mind be in you which was in Christ Jesus, who, finding himself in the form of God, thought it not robbery to be equal with God?" Where are the words of John: "We know that we are the sons of God, and it does not yet appear what we shall be, but we know that when he (Jesus) shall appear, we shall be like him, for we shall see him as he is; and every man that hath this mind in him purifies himself, even as God is pure?" Throw these doctrines aside, let them pass; and go to a Methodist, Baptist, Episcopalian, Quaker or Shaker, then where is your Bible.

I testify before this assembly, as I have testified before the people throughout the different States of the Union, and throughout England, Ireland, Scotland, Wales, Italy, Switzerland, and France, that God Almighty, through my obedience to the Gospel

of Jesus, has revealed to me, tangibly, that this is the work of God, that this is his Gospel, that this is his kingdom which Daniel prophesied should be set up in the last days. I prophesy that any man who will be humble before the Lord, any man who will, with childlike simplicity, be baptized for the remission of his sins, shall receive the gift of the Holy Ghost, which shall lead him into all truth and show him things to come; he shall receive a knowledge from the Almighty that his kingdom has been established in these latter days; and that it shall never be thrown down or be left to another people.

In saying this, I say no more than every man could say and has said who had a dispensation of the Gospel. I would not be here to-day, I would not have traveled over the face of the earth as I have for the last thirty-five years unless God had revealed this unto me. I have already said nothing but absolute duty ever inspired me to travel and preach this Gospel; but I received a dispensation from the Almighty, and I could say and do say now, as the Apostle Paul said: "I received not this Gospel from man, but I received it by revelation from the Almighty." I say that any man who will humble himself before God and will be immersed in water, after repentance, for the remission of his sins, shall receive, through the laying on of hands, the gift of the Holy Ghost. Can I give this to him? No, I, simply as a messenger of the Almighty, to whom has been delegated authority, administer immersion for the remission of sins; I simply immerse him in water, having authority so to do. I simply lay my hands upon him for the reception of the Holy Ghost, then God, from his presence, acknowledges my authority, acknowledges that I am his messenger, and confers the Holy Ghost upon

the individual. Well, this is the Gospel; this is what makes a man a savior of life unto life, as Jesus told his disciples they were.

Now talk about this kingdom being destroyed! Talk about, reason upon, lay plans here and there by the combined wisdom of Governments to destroy the kingdom of God; why, you might as well try to pluck the stars from the firmament or the moon or the sun from its orbit! It can never be accomplished, for it is the work of the Almighty. I advise every man who has a disposition to put forth his hand against this work, to hold on and consider. Take the advice of Gamaliel the lawyer. Said he: "If this is the work of God, ye can do nothing against it; if it is not, it will come to naught."

Well, now, they say that the Mormons are fanatical. Well, it is very good fanaticism. We have philosophy, science, truth, the power of God, and the testimony of good men on our side. I can pick out twelve men, with whom I have been acquainted for the last twenty-five, thirty or thirty-five years. I have known them under varied circumstances in which their hearts have been proved, their feelings tried, and their honesty and integrity tested. Have I confidence in such men? I have, just as much as I have when I read in the New Testament about Twelve Apostles. I know nothing about Peter, James, or the rest of the Apostles; but these men I know something about; I have seen their honor and integrity tried under various circumstances in life. Have I not a right to believe in their testimony? Most assuredly I have, and I will prophesy of them, no, excuse me, I am not in the habit of prophesying, I will predict, I will say here, that in generations to come, the doings of these men will be read, the account of their

works in preaching the Gospel to the nations of the earth, what they have suffered for the cause of God; the imprisonment, contumely, drivings from Ohio, Missouri, Jackson County, and the northern counties in Missouri, and from Illinois, and how they have passed through all this and everything by way of suffering that can be imagined, and have still adhered to and borne their testimony to the truth; their works will be read and in generations to come people will have just as much confidence in these men as they now have in the Twelve Apostles whose doings are recorded in the New Testament. They are just as good men I have every reason to believe. As to the truth of what these Apostles said, that I read about here in the New Testament, I know nothing about that at all, only what I experience, through having observed the same system they preached. They received the blessings pertaining to it, so have I received the blessings which they promised should be conferred upon those who received that system. Therefore I and my brethren, who have received a like experience, are the only witnesses in regard to the truth of what those Apostles said; we are the only witnesses in regard to the truth of what Jesus said. Jesus said, He that will do the will of my Father shall know of the doctrine. We are witnesses that Jesus told the truth. The Apostles say that those who receive the Gospel by baptism for the remission of sins, shall receive the gift of the Holy Ghost. We are witnesses that they told the truth. Can the Methodist or Presbyterian ministers witness to these facts? No, they know nothing about them. They received their certificates and endowments at college, they trust in the wisdom of man, to the knowledge of the sciences, we trust to the power of the Almighty. Perhaps it may be

said to us: "For ye see your calling, brethren; how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are."

Well, I do not feel materially concerned about anything that respects the advancement and prosperity of the kingdom of God. It is a matter that I have not contrived, nor my brethren; it is the Lord's affair. He has done this work. We never came to these valleys through our own designs and wishes; the Lord God Almighty brought us here, and when he wants us to leave these valleys, we are just as well prepared to leave as we were to come. We simply do what the Lord our God commands us. God loves his offspring, the human family. His design is not simply to furnish happiness to the few here, called Latter-day Saints. The plan and scheme that he is now carrying out is for universal salvation; not only for the salvation of the Latter-day Saints, but for the salvation of every man and woman on the face of the earth, for those also in the spirit world, and for those who may hereafter come upon the face of the earth. It is for the salvation of every son and daughter of Adam. They are the offspring of the Almighty, he loves them all and his plans are for the salvation of the whole, and he will bring all up into that position in which they will be as happy and as comfortable as they are willing to be. Our mission is to the world, and not simply to carry the Gospel to the people, but to establish plans and lay

schemes for their temporal salvation. Our object is the temporal salvation of the people as much as it is for their spiritual salvation. By and by the nations will be broken up on account of their wickedness, the Latter-day Saints are not going to move upon them with their little army, they will destroy themselves with their wickedness and immorality. They will contend and quarrel one with another, state after state and nation after nation, until they are broken up, and thousands, tens of thousands and hundreds of thousands will undoubtedly come and seek protection at the hands of the servants of God, as much so as in the days of Joseph when he was called upon to lay a plan for the salvation of the house of Israel.

We have received revelation and, accordingly, we are here in these mountain valleys, and we are going to stay here. We shall cultivate our farms, and lay foundation for a time when the nations shall be broken up. Multitudes will then flee to these valleys of the mountains for safety, and we shall extend protection to them. You may say, shall you require them to be baptized and to become Latter-day Saints? Not by any means. I meet with gentlemen from time to time, from different portions of the Union. I never offer them my religious views unless they seek them. I am not anxious to push my religious views upon any man. I will do them all the good I

can. If a gentleman comes into my neighborhood, a stranger, I will say, "Will you have something to eat? Is there anything I can do for you?" I am not anxious to make a "Mormon" of him, not by any means; we extend the hand of charity just as far as people are willing to allow us; but when, as I said at the beginning, people are crowding upon us, persons who are determined to destroy us and have not the principles of humanity in their bosoms, we cannot exercise that charity in their behalf that we desire.

Well, we expect to do good; it is our duty, as the servants and ministers of God upon the earth, to do good to his offspring. This is our mission, and it is as much our duty to do good to those who do not receive the Gospel, as it is to do good to ourselves; and God will give us the opportunity, just according to our desires, despite the efforts of evil-minded men. Our business is to save, not to destroy, and as we improve and advance, and develop the attributes of deity within us God will remove from our path the impediments and obstacles to our progress that are found therein; and the bitter branches, as they increase or manifest themselves, will be removed one after another, until the people of God have all the opportunity they desire to do good to the world.

I have occupied time sufficient. God bless you. Amen.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON,
DECEMBER 3RD, 1871.

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(Reported by David W. Evans.)
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THE NEW BIRTH—BAPTISM FOR THE DEAD—TEMPLES.

I will read a portion of the 3rd chapter of Peter's first epistle, commencing at the 18th verse:

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:

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

Which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water.

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:

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

In the fourth chapter of this epistle the same subject is continued. The apostle says:

Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

Wherein ye greatly rejoice, though

now for a reason (if need be) ye are in heaviness through manifold temptations.

When I was called upon to speak, these passages suggested themselves to my mind. Whether the Spirit will lead me to dwell upon them at length I do not know, but there are important principles embodied in these verses which I have read in your hearing, principles which, when rightly understood, change the belief of men in relation to the future, that is, the belief of those who receive the commonly accepted creeds of Christianity. For some reason or other, there is an idea prevalent in the Christian world that mankind, when they lay down their mortal lives, are consigned to a condition or place of happiness or pain, there to remain throughout the endless ages of eternity. There may be a few who do not entertain this belief, but it is the general belief of most of the sects which comprise Christendom. There is an idea prevalent that if men do not receive what may be termed a conversion, or change of heart, if they do not obtain a remission of sins through the blood of Jesus, and they die in this condition, their doom is

irrevocably fixed, and that they are consigned to eternal, never-ending misery. I believe that I do not misstate the belief, in this respect, of some of the most prominent sects that comprise the Christian world, so-called. I have conversed with ministers of various denominations in relation to the future of the heathen—those who die without a knowledge of the name of Jesus, and of his character as the Redeemer and Savior of the world. I have asked them what they thought the condition of the heathen would be, and where any definite answer was made, the feelings of such persons would lean to the idea that they would be consigned to hell; with others, either no definite idea was entertained, or, being more tender in their feelings, the answer would be, they did not know what their future condition would be.

There is an expression of the Savior's to Nicodemus, which I think I will read; it is found in the 3rd chapter of John's Gospel. There was a man of the Pharisees, John writes, named Nicodemus, a ruler of the Jews; the same came to Jesus by night and said unto him, Rabbi, we know thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, Ye must be born again.

Now here is a definite doctrine laid down by the Savior, that unless a man is born again he can not see the kingdom of God, and unless he is born of the water and of the Spirit he can not enter into the kingdom of God; he can not even see the kingdom without the new birth, and he can not enter that kingdom without being born of the water and of the Spirit. This doctrine is exceedingly positive, it leaves no room for doubt; there is no chance to evade the fact of this doctrine if there is to be any reliance placed upon the words of Jesus. Then, we are forced to the belief that no man can enter into the kingdom of God unless he is born of the water and of the Spirit.

Well, taking these passages into consideration, a large class of people have come to the conclusion that unless a man is born again, or, as they term it, experience a change of heart, he is consigned to endless misery; and there are those who believe that all the heathen who have died in ignorance of the Gospel of Jesus Christ are thus punished, and, in fact, there are those who profess to have faith in Jesus Christ as the Savior of the world, who believe that in hell, that place of torment from which they declare there is no escape, there are infants by scores, and hundreds and thousands, and I may say by millions, enduring inconceivable and endless torment because they have died before receiving the ordinances which they consider necessary to salvation.

I do not thus understand the Scriptures, I do not thus understand the plan of salvation; I do not thus view the character and dealings of God our heavenly Father with his creatures. One of the most prominent attributes which we ascribe to our Father in heaven is mercy. The Scriptures de-

clare most emphatically that he is a God of mercy, and a God of love. Can we, even in our degraded condition, consider a being endowed in the least degree with the attributes of love and mercy, or even of justice, who would consign millions of his creatures to endless torment because they do not believe and obey a doctrine which they never heard? Why such an idea is unworthy of intelligent beings. Suppose that any of us who have families should pass a law or prescribe a rule for their government, and at the time it is passed or prescribed, a portion of our children are not within hearing, and while still in ignorance of it, they unconsciously violate it, and because of this the father punishes them. What would you say of such a father? Would you not say that he was unjust, harsh and cruel? Why, certainly this would be our verdict, if we pronounced any, we could not pronounce otherwise. We would be compelled to come to the conclusion that the father who would act in this manner would neither be kind, just or wise. And shall it be said of our heavenly Father, who is the fountain of love, mercy and justice, that he will act with less justice than man, and that he will punish, curse and consign to eternal misery, his children, because they have failed to obey the laws he has never made known to them? Certainly not; and it is on account of these doctrines, which have been propounded and circulated so widely in Christendom, that skeptics are numbered by hundreds of thousands and it may be said by millions. The feelings of the people recoil, humanity revolts at such monstrous doctrines, and the growth of skepticism and infidelity may be traced to the fact that such hideous principles are advocated by those professing to be servants of the living God and the ministers

of Jesus Christ. But do the Scriptures, the words of eternal life, as recorded in the Bible, inculcate such ideas? Certainly not. There is in the plan of salvation, which God our heavenly Father has revealed, perfect love, mercy and justice, and every other attribute which pertains to the character of Deity are perfectly illustrated in the plan of salvation which he has revealed for man's guidance.

The words of Jesus which I have read to you, contain an immutable truth: that except a man be born again he can not see the Kingdom of God. It is an immutable truth that, except a man be born of the water and of the spirit, he can not enter the Kingdom of God. These words proceeded from the mouth of Jesus, the Son of God, the author of our salvation, the founder of our religion.

He was perfectly acquainted with the laws necessary to be obeyed in order to effect an entrance into his Father's kingdom; and being thus acquainted, he had the right as well as the knowledge necessary to advance and proclaim this doctrine to the children of men.

While we are upon the subject we may as well make a few remarks upon the nature of this new birth of which Jesus speaks. As I have told you, and as you well know, there is a large class in Christendom who believe that this new birth consists of what they term a change of heart; if the heart undergoes a change they say the creature is born again. Now, I do not so understand the Scriptures. I do not think that the change of heart thus referred to, is the new birth to which the Savior refers; on the contrary, it says here in great plainness, that they must be born of the water as well as of the Spirit. Not for the putting away the filth of the flesh, as I read to you in the passage from Peter, but for the answer of a

good conscience towards God. Jesus, as you will recollect, on the occasion when John the Baptist, as he was called, was baptizing in Jordan, went and offered himself to John as a candidate for baptism. John, having received a testimony from the Father that Jesus was his beloved son in whom he was well pleased; knowing also that he, himself, was the forerunner of Jesus spoken of by the Prophets, declined to baptize him, saying, in effect, it is better for me to submit to thee than thee to submit to me. Jesus replied, Suffer it to be so now, to fulfil all righteousness. Then John took Jesus and baptized him.

Here we have an example on the part of our Savior of obedience to a certain ordinance. Some say that in this ordinance Jesus had water poured upon him, others say he was sprinkled, and a great many of the popular pictures represent him standing in the Jordan with his arms folded across his breast and John the Baptist pouring water on his head; but a careful perusal of the writings of those who have described this event will leave but one conclusion on the unprejudiced mind, and that is that Jesus went down into the water and was baptized by John, and came up out of the water; and that if pouring or sprinkling had been the method of administering the ordinance of baptism, there would have been no necessity for John and the people of Jerusalem and the regions round about, to have gone the distance that intervened between the river Jordan and Jerusalem to attend to it, and in fact there are other passages in the Scriptures which go to prove that immersion was the method of baptism, and that John so administered the ordinance. In one passage of Scripture it is said that John was baptizing at a place near Enon, because there

was much water there, showing that an abundance of water was necessary for its correct administration. This was the ordinance that Jesus submitted to. He was the Son of God, the Lamb slain from before the foundation of the world; he was spotless and sinless in the sight of his Father, yet he considered it necessary to attend to this ordinance that he might fulfil all righteousness; and it is a remarkable fact that we have no account in the Scriptures of Jesus acting in his ministry until he had attended to this ordinance.

This, as I understand the Scriptures, and as the Latter-day Saints testify, was the new birth. He went down into one element, was buried in that element, and, emerging therefrom, was born again, in other words was born of the water. Can you imagine a new birth more perfectly represented than by this act which I have described, performed by John upon Jesus? After this birth of the water had taken place, the birth of the Spirit followed, for as soon as he came up out of the water, the Holy Ghost, in the likeness of a dove, descended upon him, and a voice was heard from heaven testifying that he was the beloved son in whom the Father was well pleased. Jesus was enveloped in that spiritual element, and was born of the Spirit as he had been born of the water. Thus, in his own case, he illustrated, by his obedience and humility to the will of his Father, the doctrine which he taught to Nicodemus, and which he declared was necessary to prepare not only him but all the children of men to enter into the kingdom of God. Paul, also, in one place, speaks of being buried with Christ in baptism in the likeness of his burial, in the likeness also of his resurrection; the burial in the liquid grave being symbolical of the death and burial of the Son of God, and the

coming forth therefrom of his resurrection.

This doctrine is clearly laid down in the Scriptures. You will find it if you trace the preaching and the labors of the Apostles and the men who were immediately connected with the Lord in his ministrations to the people. You will find that in every instance where the records are complete, these ordinances were attended to—the people, if they believed in Jesus Christ and repented of their sins, were baptized, in order that they might be born of the water; and after attending to this ordinance, they were then baptized of the Spirit, or, in other words, had hands laid upon them for the gift of the Holy Ghost. They were enveloped in and born of that Spirit, and became legal heirs of and entitled to an entrance into the kingdom of God. There is not an instance of any other kind found on record in the Scriptures. We often quote the teachings of Peter, himself, on the day of Pentecost, to prove this, and in passing along I may as well briefly allude to it.

On the day of Pentecost, after the Jews had been convinced of the fact that Jesus the Nazarene, who had been crucified as a malefactor, was indeed the very Messiah of whom the Prophets had spoken; when they were convinced of this and also of the fact that the men who stood and preached in their midst, and through whom they had seen the power of God manifested, were his Apostles, they cried: "Men and brethren, what shall we do?" They felt that they were sinners; probably, for aught we know, they had consented in their feelings to the death of this holy being, and they gave vent to their anxiety in the expression I have already quoted. Now it is to be presumed that on that occasion Peter declared the Gospel in its fulness and purity,

as it existed in the mind of God, and as it had been revealed to him by Jesus. We can not presume that he taught something he was not warranted in teaching, something that was not the Gospel, for the occasion was one of the most important, probably, that the Church witnessed in that generation. It was, as far as we know, the first proclamation of the Gospel after the death of Jesus, and it was certainly the first time the power of God was manifested to such a wonderful extent. Peter, then, standing up, inspired not only with the greatness of the occasion, but with the sublimity of the manifestations that had been poured out by God, by the fact that he, for the first time, was declaring the Gospel in the ears of the assembled Jews at Jerusalem who had crucified Jesus, also by the spirit and power of his great office, we can not doubt that he declared the Gospel in simplicity and plainness, and he said, in reply to their very important question, Repent and be baptized, every one of you, for the remission of your sins, and ye shall receive the Holy Ghost.

Now here were the two births of which I have spoken. They already believed that Jesus was the Christ, and they were told to repent, and be baptized for the remission of their sins; not, I repeat again, for the putting away of the filth of the flesh, but for the remission of their sins, that they might be born of the water, that they might become suitable candidates to receive the Holy Spirit. Peter continued: "And ye shall receive the Holy Ghost, for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." And they went and were baptized, and we are told that three thousand were added to the Church on that occasion. This

is only an example of what the Apostles afterwards taught. I do not intend, this afternoon, to quote the numerous instances that occur in the Scriptures where this doctrine was taught, where it was obeyed by those unto whom it was taught, and the blessings that followed obedience; but I call attention to the fact that this doctrine was set forth by the Apostles even as Jesus taught it and even as Jesus obeyed it, and that they administered the ordinances as the Lord had taught them.

It may be said, How is it possible for the millions that exist on the face of the earth to obey this doctrine? This question is very frequently asked us, because the Latter-day Saints dwell very considerably upon this part of the Gospel, and upon the necessity of these ordinances being obeyed. The question, very naturally, immediately rises in the minds of men, if it be necessary that all men and women should be born of the water and of the Spirit, then what is to become of the millions who have died and have not had the opportunity? I recollect, on one occasion, when quite a youth, speaking upon this principle of baptism, and dwelling, at some length, upon the necessity of people yielding obedience to it. After I had got through, a gentleman walked up to me, and said he had been very much interested in my remarks, but one difficulty had suggested itself to his mind, and he would like to have me explain. Said he, you doubtless recollect when Jesus was crucified there were two thieves with him, one of whom upbraided and railed at him. This called forth a rebuke from the other thief, who, turning to Jesus, said, "Lord, remember me when thou comest into thy kingdom." Jesus replied in this wise: "To-day shalt thou be with me in paradise." Now,

said the gentleman, "if your doctrine be correct, that a man must be born of the water and of the Spirit before he can enter the kingdom of God, I would like to know how that thief entered that kingdom." Well, looking at this from his standpoint, it was a very plausible question, and it looked as though his position was incontrovertible. But did Jesus enter into the kingdom of God when he was crucified? Did he, when he was crucified, enter upon the glory he afterwards attained unto, and did the thief accompany him? I know that many Christian ministers, so-called, believe this, I know they teach it. In reading the newspapers I frequently see accounts of the execution of vile criminals, whose entire lives have been spent in the commission of revolting crimes. Christian ministers, so-called, attend these criminals while incarcerated in jail, and to the gallows; they pray with them and endeavor to awaken them to a sense of their lost condition, and frequently they are successful, for many influences are brought to bear on the minds of malefactors at such times and their hearts are softened at the near prospect of death. Then, when these ministers accompany them to the scaffold they will pray with them there, and they assure them that through the merits and death of Jesus they will be ushered into the kingdom of heaven as soon as they are executed. This is the invariable assurance given to criminals who will listen to them, by ministers of this description. They believe that the thief on the cross was ushered into the immediate presence of God, there to dwell eternally in peace and felicity. This was the view entertained by this gentleman I have mentioned.

If you will turn and read the account of the resurrection of Jesus, you will find an explanation of this

that probably many have not thought of. You recollect that after the death of Jesus, and after he had been placed in the sepulchre, there was great anxiety on the part of the Apostles and those who had been familiar with Jesus, as to his body. They looked for his resurrection, they expected him to come forth, but they were filled with doubt and anxiety, for they had the idea that he would return king of Israel, that the set time had come for the establishment of God's kingdom on the earth never more to be thrown down. Among others who were very anxious about this, was Mary, one of the women who had attended upon Jesus. She went to the sepulchre and found that the body of her Lord and Master had been taken away, and she could not find it. She turned around, full of grief and anxiety about him whom she loved, and saw a personage standing beside her, whom she supposed to be the gardener, and she inquired of him what they had done with the body of her Lord. It was Jesus to whom she addressed herself, but she did not recognize him at first, and failed to do so until he uttered her name. When he said, "Mary," then she recognized his voice and person, and, as was very natural under the circumstances, in the excess of her joy, she rushed forward to clasp him; but he stepped back, and forbade her, in those remarkable words: "Touch me not, Mary, for I have not yet ascended to my father; but go to my disciples, and tell them that I ascend to my Father and to their Father, to my God and to their God." This was the third day after his crucifixion, and during this time he had not ascended to his Father, and he did not want to be touched, he did not want mortal hands put upon him. When I quoted this to this gentleman, said he, "Where was he then,

during this period? If he did not ascend to his Father, and if the paradise to which the thief went with him, was not heaven, then where was he?" I then quoted to him the words I first read this afternoon, "If Christ also has once suffered for sin, etc."

Here Peter gives the explanation, and it is as plain and unmistakable as language can make it. Jesus died on the cross, he was crucified and put to death in the flesh, as the Apostles say, and after being put to death he went and preached to the spirits which were in prison, spirits which were disobedient in the days of Noah, having rejected Noah's testimony, and they had been incarcerated in prison for some twenty-five hundred years. He was engaged in this labor while his body lay in the tomb, and hence, when Mary saw him after his resurrection, and attempted to embrace him, he said, "Touch me not, Mary, for I have not yet ascended to my Father, etc."

Now by this I do not mean to infer that after his crucifixion, when his spirit had left his body, he got outside the presence of his Father, for the presence, power and eyes of God are everywhere; but he did not ascend to his immediate personal presence until after his body was resurrected from the tomb. And in further confirmation of the view which I am endeavoring to set forth to you, the Apostle Peter, continuing this subject, as I read to you from the 4th chapter of his first epistle, says, "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." "Ah," says one, "dead in sin!" Who told you so? What right has any man to put such an interpretation on the Scriptures? The declaration here is as plain as

language can make it, "Gospel was preached also to them that are dead," &c., confirming what the Apostle had said in the previous chapter, that Jesus was engaged in preaching the Gospel to the spirits in prison while, as I have said, his body slumbered in the tomb.

Now do you see and comprehend anything of the long suffering and mercy of God unto the millions who have been born and died on our earth in ignorance of the Gospel of Jesus Christ? Do you comprehend the great plan of salvation, or a portion of that great plan which God our heavenly Father has devised for the redemption of all his children? Shall we say that God's work is confined to this short probation of ours, that his labor for the salvation of his children and the plan that he has devised are confined to this brief space that we call time, or shall we say that God's plan of salvation extends over all his creatures and throughout all his creations, and that if men don't have opportunities here of understanding it, they will have that opportunity hereafter? This is set forth in these chapters with great plainness, and so as to leave no doubt upon the minds of those who are disposed to accept the Scriptures as they read. Of course, where men have traditions and pre-conceived views and ideas concerning these matters they are likely to cling to them and reject the truth. They would rather believe that nine-tenths of the human family would be consigned to endless torment than accept the idea that God is a God of mercy, and that the plan of salvation which he has devised is all-sufficient and extends to all grades, conditions and circumstances, in which his creatures are found.

This doctrine was revealed to the Latter-day Saints through the Prophet Joseph Smith. We were as ignorant of it and of the meaning of

these passages as anybody else previous to the establishment of this Church. Among other doctrines that were taught to the Prophet Joseph, was this which I have endeavored to set forth briefly before you. I have not dwelt upon it at length, but it was taught in great plainness to the Prophet, and he taught it to the people. The Prophet Malachi, you recollect, predicts that before the great and terrible day of the Lord comes, the Lord will send Elijah, the Prophet, and he will turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest the Lord come and smite the earth with a curse. You can read this in Malachi; and when the Latter-day Saints heard this Gospel, and became acquainted with the fact that it was necessary for men and women to be baptized for the remission of their sins, their hearts immediately yearned for their ancestors. I have heard hundreds of persons who have joined this Church say, "Oh, that my father, mother, brother, sister, husband, wife, children, grandfather or grandmother had heard this doctrine as the Elders teach it! How gladly they would have embraced it! How their hearts would have warmed towards this Gospel! They lived in anticipation of some such doctrine as this; they were not satisfied with the creeds of men, or with Christianity as taught. They wanted the gifts, graces and blessings of the Gospel. Oh, that they could have lived and heard the teachings that we now hear, that God has revealed from the heavens, the ancient and pure Gospel, with the Holy Ghost and the gifts thereof! Oh, how their hearts would have been gladdened to have heard these glad tidings! Thus were the hearts of the children turned towards the fathers, and I doubt not the hearts of the fathers were turned towards the children.

There was an anxiety among the people in this church for many years, in relation to what would become of their ancestors and the world at large who were not acquainted with the Gospel, until the Lord condescended to give a revelation in which this doctrine was explained. By turning to the first epistle to the Corinthians, you will find there that the Apostle Paul, in reasoning upon the resurrection, advanced an idea which is not generally understood. In the 15th chapter and 29th verse of that epistle the Apostle uses this language: "Else what shall they do which are baptized for the dead? If the dead rise not at all, why are they then baptized for the dead?"

Now, among other arguments which he brought forth to convince the Corinthians that there was such a thing as a resurrection he appeals to the fact that there was such a doctrine as baptism for the dead in the Church and practised by the former day Saints, and to enforce the doctrine he uses the words I have read, one of the most powerful arguments that he could adduce in favor of the resurrection. How useless it would be for men and women to be baptized for the dead, if the dead rise not at all; but the dead do rise, and the Saints are baptized for them. I might paraphrase his words and reason upon them in this way. The dead are baptized, for we are baptized for them, and they do rise or else all our labor would be in vain in going forth and being baptized for them. Now, here is a doctrine that has been hidden. True, it is only a slight allusion, but it is sufficient to show that there was in the ancient Church such a doctrine believed in and practised by the Saints of God.

"Oh," but says one, "how can the dead be born of the water and the Spirit; suppose that Jesus went and

preached to the spirits in prison, and among the rest to the thief who was on the cross when he got to paradise, as you explain the Gospel, how could he, in the spirit world, be born of the water and of the Spirit?" A very serious question, but here is the explanation: those who are alive in the flesh can go forth and be baptized for them. "What! Be baptized for the dead? And will that stand?" I would ask those who object to this, how is it that the death of Jesus, the Son of God, affects our salvation? He acts for us vicariously; by his vicarious atonement he redeems us from the effects of the transgression of our first parents. As in Adam all die, so in Christ shall all be made alive. Death came into the world by Adam. Adam did not die to redeem the world, but Jesus came forward, vicariously, as the Savior of the world, and died to redeem us from Adam's sin. Through his death Adam's sin is atoned for. In like manner, Mal chi says, in speaking of the Prophet Elijah coming before the great and terrible day of the Lord: "The hearts of the fathers shall be turned to the children." What for? Because the children can act vicariously for them; "and the hearts of the children shall be turned to the fathers," because the children will feel after their fathers; they will search for their genealogies, and learn of their ancestors, and they will go forth and perform ordinances in the flesh for their dead, which the dead can not perform for themselves, and act vicariously for them, and so fulfil the saying of the Prophet Obadiah, where he says, "There shall be saviors in the last days on Mount Zion." They shall stand as ministers of salvation. There shall be saviors in the last days, acting in a lesser capacity, it is true, but still somewhat in the capacity of our Lord

and Savior Jesus Christ, for their dead. Not atoning for the original sin, not shedding their blood, but going forth and being baptized for them and receiving the ordinances of salvation in their behalf.

I know that this doctrine is new, and to many startling; it comes in contact with all their prejudices. But I would ask the Christian world how mankind are to be saved? Can you substitute anything better than this? How are the millions of heathens who have died in ignorance of the name of Jesus to be saved? How are our ancestors to be saved, who, living and dying in the long night of darkness which prevailed through Christendom, never had the privilege of hearing the Gospel in its fulness? "Oh," says one, "saved by the goodness of God." Yes, but how shall we elude the words of Jesus where he says, "Except a man be born again he can not see the Kingdom of God;" and "Except a man be born of the water and of the Spirit he can not enter into the Kingdom of God?" It is very easy for men in their traditions to say; "Well, our way suits us, because we have been accustomed to it." But if we accept these traditions as binding, how shall we set aside the words of him who spoke as never man spake, of him who was without guile and whose words were truth and holiness? How shall we set them aside? We can not, and rather than attempt to do so I would accept them as true and divine, and practise them, even though it required the sacrifice of my traditions and prejudices. To my mind there is something godlike in the Gospel of salvation. I can see beauty, and the power of God in it. I understand from this that there is a plan of salvation capable of saving all men; that though there is a space between death and the resurrection, during

that space the spirits of those who died without the Gospel can be preached to, and can receive the Gospel of the Lord Jesus Christ, though they died in ignorance of it.

A great many have wondered how it is that the Latter-day Saints are so anxious to have temples built. We built a temple in Kirtland, and after we had built it we were compelled to leave it and flee to Missouri. We laid the foundations of two in Missouri, one in Jackson County, the other in Caldwell County. That in Caldwell was not laid until after we were driven from there. A revelation was given through Joseph Smith, I think on the 11th of July, 1838, that on the succeeding 26th of April, the foundation stone of the temple should be laid in Far West; and the Twelve Apostles should take their departure from that corner stone, and cross the ocean to preach the Gospel in Europe. Now, said the mob, "There being a date fixed to this revelation, if Joseph Smith never was a false prophet before, we will make him one now," and they turned and drove the Latter-day Saints from Missouri, and made it worth a man's life to go back there, if he was a Mormon. They drove every one out of Missouri, under a ban of extermination, in the winter previous to the time set for the fulfillment of this revelation. That was in the winter of 1838-9; and there were but very few left, and they were in peril of their lives all the time. Joseph, Hyrum and several of the leading Elders were in prison, and it seemed as though the words of Joseph would fall to the ground that time, at any rate. President Young was then President of the Twelve Apostles; he with others had to flee to Quincy, and he proposed to his fellow Apostles that they should go up to Missouri, to fulfil that reve-

lation. Father Joseph Smith, father of the Prophet, thought that the Lord would take the will for the deed, and it would not be necessary. He felt as though there would be great danger in the undertaking, and that the brethren's lives would be in peril. A good many of the other Elders felt the same, but the Spirit rested upon President Young and his brother Apostles, and they determined to go, and they did go, and, according to the revelation, they laid the corner stone in the town of Far West. They laid it in the midst of their enemies; they sang their songs, ordained two of the Twelve, and if I recollect right, two of the Seventies, and then shook hands with the Saints there, bade them adieu, and took their departure for Europe, thus fulfilling the word of God given nearly a year previously through the Prophet Joseph, and which the enemies of the Kingdom of God said should never be fulfilled.

That foundation stone was laid, and the Saints, as I said, fled into Illinois, and there laid the foundation of a temple at Nauvoo, Illinois, the finest building then in the western country, and the admiration of everybody. The Saints erected it in the midst of poverty, destitution, sickness, death, and, I may say, with the sword or rifle in one hand and the trowel in the other, their enemies surrounding them on every hand. They had slain Joseph and Hyrum, and attempted to destroy others of the servants of God, and they were continually burning and destroying the houses and property of the Saints, and were determined to expel them from the State. But in the midst of these tribulations the Saints continued their labors until that temple was roofed in, and until within its walls they could attend to the ordinances for the living and the dead.

Again they were driven, and again they took up their line of march, and they came out to this desert country, and again we laid the foundation of another temple, a few hundred yards from this building; and this winter we have laid the foundation of another at St. George, in the southern part of this Territory. The masons and laborers are down there endeavoring to push it forward to completion as fast as possible.

Why is it that we are so anxious to build temples? It is that we may attend to ordinances necessary for the salvation of the living and the dead, that we may be baptized for our ancestors who died without having the privilege of hearing and obeying the Gospel. We not only believe that we should be baptized for them, but we also believe that where our fathers and mothers have died, having been married only according to the practice of the world, they should be married for time and eternity; and, in the temples erected by the Saints to the name of the Most High, we shall act for them in this respect also. We believe, not only, that we should be married for time and eternity, but that they should be also. We believe in the eternal nature of the marriage relation, that man and woman are destined, as husband and wife, to dwell together eternally. We believe that we are organized as we are, with all these affections, with all this love for each other, for a definite purpose, something far more lasting than to be extinguished when death shall overtake us. We believe that when a man and woman are united as husband and wife, and they love each other, their hearts and feelings are one, that that love is as enduring as eternity itself, and that when death overtakes them it will neither extinguish nor cool that love, but that it will brighten and kindle it to a

purser flame, and that it will endure through eternity; and that if we have offspring they will be with us and our mutual associations will be one of the chief joys of the heaven to which we are hastening. If I have loving wives and children, who could contribute to our happiness so much as we could to each others', they to mine, I to theirs? Shall we be separated and I be no more to them and they no more to me than strangers? How unnatural the thought! God has restored the everlasting priesthood, by which ties can be formed, consecrated and consummated, which shall be as enduring as we ourselves are enduring, that is, as our spiritual nature; and husbands and wives will be united together, and they and their children will dwell and associate together eternally, and this, as I have said, will constitute one of the chief joys of heaven; and we look forward to it with delightful anticipations.

Brother Woodruff, in his remarks this morning, spoke of the blessing that the Lord promised Abraham, that as the sands on the sea shore, or the stars that bespangle the firmament are innumerable, so should his seed be. How is this to be effected? Why, by the eternal union of the sexes, by the eternal union of Abraham with those who were his family in his life. Strange as this doctrine may seem, it is nevertheless amply sustained by these divine Scriptures in which Christendom all profess to believe.

Now we rear Temples in order that we may be baptized in the fonts which will be in those Temples, for our dead, in order that we may go forward and act vicariously for them in the ordinance of baptism and in the laying on of hands for the Holy Ghost, and then in other ordinances, which shall prepare them to dwell

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with us and us with them eternally in the presence of God.

If you read the 20th chapter of the Revelations, you will see that the Lord revealed to John that there shall be a thousand years' rest, a millennium, or millennial era, when the earth shall rest from wickedness, and when knowledge shall cover it as waters cover the deep, and when one man shall not have to say to another, "Know ye the Lord?" but when, according to the words of the Prophet, "all shall know him, from the least even unto the greatest;" when God's will shall be written in the hearts of the children of men, and they will understand his law. The Prophets have spoken of such a day, and in the chapter to which I have alluded, the 20th of Revelations, the Lord speaks of it in plainness to his servant John the Revelator, setting forth that there shall be a thousand years' rest on the earth, during which Christ shall reign in the midst of his Saints, and when there shall be nothing to hurt or destroy in all the holy mountain of the Lord; when the lamb will lie down with the lion, the cow with the bear, and when the whole animal creation will dwell together in peace, when swords shall be beaten into ploughshares, spears into pruning hooks, and when the nations shall learn war no more, men shall plant and eat the fruit thereof, build and inhabit, and when none shall deprive them of the fruits of their labors.

I quote these passages as they occur to my mind. You are all familiar with them. They will be fulfilled, and there will be a thousand years' rest, during which period Satan will be bound, and when the seed of the righteous will increase and cover the land. In that glorious period everything on the face of the earth will be beautiful; disease and crime, and all

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the evils that attend our present state of existence will be banished; and during that period, as God has revealed, the occupation of his people will be to lay a foundation for the redemption of the dead, the unnumbered millions who lived and died on the earth without hearing and obeying the plan of salvation.

We believe, further, that every man who dies belonging to this Church, and having the right to officiate in the Priesthood, will be engaged, while awaiting the resurrection of his body, in a work similar to that in which Jesus was engaged, namely, preaching the Gospel to those who are ignorant of it. He will proclaim the plan of salvation to those in the spirit world who have died in ignorance of the name of Jesus and of the character of his redemption. For, let me tell you, there is no name under heaven whereby men can be saved, except the name of Jesus Christ, and if the dead ever are saved, it must be through the name of Jesus and through the redemption he has worked out. This is the gospel and the plan of salvation as we believe it.

Men say that the Latter-day Saints are exclusive and uncharitable; but they know nothing of the doctrines that we believe in. Our hearts swell with exceeding desire for the salvation of our fellow creatures: we want all saved. We would, if we had arms sufficiently long, enclose them all, and shed around them the halo of love. We desire and yearn for their salvation; we pray for it, and we expect to spend our days, both here and hereafter, in accomplishing it. It is the chief labor that occupies our attention, and we expect to rear temples in which we can attend to the ordinances necessary to work it out. There are men already who spend the chief portion of their time in attending to these ordinances,

forgetful of their worldly interests, devoting themselves almost exclusively to these labors, and we expect to save all that will accept the plan of salvation. I say we, I mean God and the authority that he has established and restored to the earth.

Can you wonder that we believe in plural marriage when we have these views? Now, for instance, there is a man who has had a wife, and children by that wife. She has died, and he has married again, and had a family by the second wife. In some instances she has died, and he has married a third time. Now we believe that that man, if he be a good man, will be entitled to these wives in the resurrection. There may be men of this class here to-day, men who have lost their first wives, by whom they have had children, and who have made their little home a heaven, lavishing upon them all the wealth of their affection; and that woman having passed away, they have taken another wife, and she has been equally true. She has done the best she could. Now in the resurrection which wife shall he put away? Shall he say to the first wife, "I have a second wife, I do not want you to live with me." Or shall he say to the second wife, "Here is the wife of my youth; the one who engaged my heart's first affections, and I love her and you must go." "Oh," says one, "there will be no wives there, and no necessity of a man saying such things either to first or second wife." You see the dilemma in which the belief of Christendom forces them. They are compelled by their traditions to reject the idea of the marital relation, and of husband and wife dwelling together for eternity. What is their view? Why, as I have heard it, and I have gleaned it from the best of them, the idea they have of the heaven to which mankind are hasten-

ing is that of being clothed in white raiment and with harp in hand, singing praises to God and the Lamb eternally. This is very good employment no doubt, but to think of our being so employed forever and ever does not satisfy the enquiring mind. I could not be happy, as I am now constituted, you could not, without active employment—a field for the exercise of every faculty of mind and body that God has given you. I do not wonder at men dreading death when they have such ideas of heaven and future happiness. My idea of heaven pictures to me a condition of society as much superior to this as heaven is to earth. I picture to myself a state of society that shall be free from every sin, where the adversary can have no entrance, where there will be no gloom, sorrow, pain or death, and where I shall associate with those whom I have loved; whose lives have been spent with me in endeavoring to do good; with the wife or wives and children I have had here,

living with them eternally in the presence of God. And as it was said of Jesus: "To the increase of his seed there shall be no end," so do I hope, after I leave here, the blessing sealed upon Father Abraham, of whose seed I am, that as there should be no end to his increase, there shall be none to mine.

It is this I labor for and look forward to. Heaven looks bright to me; death is robbed of its terror—it has no sting, and, like one of old, I can say, "O grave, where is thy victory: Oh, death, where is thy sting!" There is no sting in death, there is no victory in the grave, for we all expect, who belong to the Church of Jesus Christ of Latter-day Saints, to be resurrected in glory, with every faculty of body and mind enhanced, purified, enlarged, until we shall be like our Father and God. This is the heaven which we are looking for, and to which I pray we may all attain, in the name of Jesus, Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON,
FEBRUARY 11, 1872.

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(Reported by David W. Evans.)
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NEPHITE AMERICA—THE DAY OF GOD'S POWER—THE SHEPHERD OF
ISRAEL.

It is quite unexpected to me to be called upon this afternoon to address this congregation; but inasmuch as I have been solicited so to do I cheerfully comply with the request. It has also been suggested that there

would be several strangers present this afternoon who would desire to hear some of the evidences in relation to the *Book of Mormon*, and although it is a subject on which we have spoken during the week just passed,

and have set forth many evidences in support of the divine authenticity of this book, still it may not be amiss to repeat some of these evidences and give some reasons to those who are present why this people receive this book as a part and portion of the revelations of the Most High. Our traditions, which we received from our fathers, have naturally inclined us to reject all revelations, or all pretended Scripture except that which happened to be compiled in the Old and New Testament. I had this tradition in common with the rest of mankind who profess to believe the Bible; but when I came to examine this tradition which I, as well as millions, had imbibed, I found it to be only tradition and without any substantial foundation. I can not possibly imagine how to reconcile the supreme goodness, wisdom and mercy of the Almighty with the idea that a few of the inhabitants of our globe, dwelling in one small region called Palestine, should be the favored few to whom revelation should be vouchsafed. I can not reconcile this idea with the view that we take of the character of the great Being whom we worship and serve. When I contemplate the vast number of millions that must have swarmed over this great western hemisphere in times of old, building large cities, towns and villages, and spreading themselves forth from shore to shore from the Atlantic to the Pacific, from the frozen regions of the north to the uttermost extremity of South America—when I contemplate all these people as human beings, beings that have immortal souls and form part of the brotherhood of all nations, descending from the same parents, created by the same Creator, I can not believe that all these nations have been left in darkness, deprived of the light of revela-

tion from Heaven, and having no knowledge concerning God; but I must believe that God, who is an impartial Being and presiding over all the inhabitants of the earth, would have respect to the people of ancient America as well as of ancient Asia. Consequently, in accordance with the views that we would naturally entertain concerning the attributes of the Great Jehovah, we believe that he has in these latter times, in the generation in which we are permitted to live, condescended to bring to the knowledge of the people another book, another divine revelation containing the history of his dealings with the generations that are past and gone on this western hemisphere. The book which I hold in my hand (the Book of Mormon) contains nearly as much information as the Old Testament. It is a book of five or six hundred closely printed pages. This book, the Latter-day Saints believe to be the Bible of the western hemisphere; a compilation of sacred books, books delivered by divine inspiration in ancient times to prophets, revelators and inspired men who dwelt upon this continent, both in North and South America. We believe that it was written, mostly by a branch of the house of Israel, a part and portion of the chosen seed, the descendants of Abraham who were led forth to this continent some six hundred years before Christ from the city of Jerusalem, brought by the special providence, miracles and goodness of the Almighty. A colony with whom there were several prophets; a colony of Israelites who believed in the law of Moses, and to whom the Lord manifested himself in a peculiar manner. They were brought forth from the land of Jerusalem in the first year of Zedekiah, King of Judah, six hundred years before the birth of our Lord and

Savior. By revelation from the Lord they traveled south-west from the city of Jerusalem, and after reaching the Red Sea they continued along its eastern borders and afterwards bent their course eastward, arriving at the Indian Ocean. There they were commanded by the Almighty to build a vessel, the pattern of which was given to them by revelation, building it as Noah built the Ark—under the direction of the Almighty. On board this vessel they embarked, and were guided by the Almighty across the great Indian Ocean. Passing among the islands, how far south of Japan I do not know, they came round our globe, crossing not only the Indian Ocean, but what we term the great Pacific Ocean, landing on the western coast of what is now called South America. As near as we can judge from the description of the country contained in this record the first landing place was in Chili, not far from where the city of Valparaiso now stands.

After landing on the western coast of South America, they divided into two colonies, one colony called Lamanites, the other called Nephites. These names originated from two brothers, the name of one being Laman, the name of the other Nephi. The Lamanites became a very wicked and corrupt people. The Nephites believed in the law of Moses, in God, in the spirit of revelation and prophecy; they believed in visions, in the ministration of angels, and they sought to serve the Lord with all their hearts, and they were exceedingly persecuted by the Lamanites. The Nephites, by the command of the Almighty, made sacred records on gold plates, and on these plates they were commanded to engrave their history, their prophecies, the dealings of the Lord with them from generation to generation.

Being so severely persecuted by the Lamanites, the Nephites were commanded of the Lord to depart from their midst, that is to leave the first place of colonization in the country which the Spanish now call Chili. They came northward from their first landing place traveling, according to the record, as near as I can judge, some two thousand miles. The Lamanites remained in possession of the country on the South. The Nephites formed a colony not far from the head waters of the river Amazon, and they dwelt there some four centuries, increasing and spreading forth in the land. The Lamanites, in the South and in the middle portions of South America, also spread forth and multiplied, and became a very strong and powerful nation. Many wars existed between the two nations, in which hundreds of thousands were destroyed. Finally, in the course of generations, the Nephites fell into wickedness; they departed in a great measure from the law of Moses and from the precepts of truth which had been taught to them by the prophets in their midst. A certain portion of them who still believed were commanded of the Lord to leave their brethren in consequence of their wickedness; they did so, and those who still remained faithful, under the guidance of prophets and revelators, came still farther northward, emigrating from the head waters of what we now term the river Amazon, upon the western coast, or not far from the western coast, until they came on the waters of the river which we call the Magdalena. On this river, not a great distance from the mouth thereof, in what is now termed the United States of Columbia, they built their great capital city. They also discovered another nation that already possessed that country called the people of Zarahemla. They also were a

branch of Israel who came out from the city of Jerusalem five hundred and eighty-nine years before the coming of Christ, in the eleventh year of the reign of Zedekiah, at the time he was taken captive, and the Jews were carried into Babylon. One of the sons of Zedekiah, King of Judah, being commanded of the Lord, left the city of Jerusalem with a colony, who were brought forth and landed north of the Isthmus and journeyed southward, passed through the narrow neck of land which we term the Isthmus into the United States of Columbia, and formed their settlements there, and when discovered by the Nephites had dwelt there near four hundred years.

The Nephites and the people of Zarahemla united together and formed a great and powerful nation, occupying the lands south of the Isthmus for many hundreds of miles, and also from the Pacific on the west to the Atlantic on the east, spreading all through the country. The Lamanites about this time also occupied South America, the middle or southern portion of it, and were exceedingly numerous. I will here observe, that from the time the Nephites consolidated themselves with the people of Zarahemla, they had numerous wars with the great nation of the Lamanites, in which many hundreds of thousands perished on both sides.

About fifty-four years before Christ, five thousand four hundred men, with their wives and children, left the northern portion of South America, passed through the Isthmus, came into this north country, the north wing of the continent, and began to settle up North America, and from that time a great emigration of the Nephites and the people of Zarahemla took place year by year. I will here mention one thing which perhaps may be startling to indivi-

duals who are unacquainted with the antiquities of this country, that the Nephite nation about this time commenced the art of shipbuilding. They built many ships, launching them forth into the western ocean. The place of the building of these ships was near the Isthmus of Darien. Scores of thousands entered these ships year after year, and passed along on the western coast northward, and began to settle the western coast on the north wing of the continent. I will observe another thing—when they came into North America they found all this country covered with the ruins of cities, villages and towns, the inhabitants having been cut off and destroyed. The timber had also been cut off, insomuch that in many places there was no timber by which they could construct their dwellings, hence the Nephites and the people of Zarahemla had to build their houses of cement, others had to dwell in tents. Vast quantities of timber were shipped from the south to the people on the western coast, enabling them to build many towns, cities and villages. The latter also planted groves of timber, and in process of time they raised great quantities, which furnished them with sufficient for building and other purposes. Forty-five years before the coming of Christ there was a vast colony came out of South America, and it is said in the Book of Mormon that they went an exceeding great distance, until they came to large bodies of water and to many rivers and fountains, and when we come to read more fully the description of the country it answers to the great Mississippi Valley. There they formed a colony. We know that to be the region of country from the fact that these plates were taken from a hill in the interior of the State of New York, being the descendants of those

same colonists that settled in the valley of the Mississippi. When we speak of the valley of the Mississippi, let me say a few words to inform the minds of my brethren and sisters from foreign countries who may not be so fully acquainted with the geography of our land. The valley of the Mississippi does not mean a small valley like these valleys here in the Rocky Mountains, but it means a vast area of territory some fifteen hundred thousand square miles in extent, enough to accommodate several hundred millions of inhabitants, almost a world of itself. There the Nephites became a great and powerful people. In process of time they spread forth on the right and on the left, and the whole face of the North American continent was covered by cities, towns and villages and population.

But we will hasten on. They having kept the law of Moses, I mean the Nephites, looked forward, according to the testimony of their law, for the coming of the Messiah, that is the great Prophet of Israel which Moses had told them the Lord would raise up unto them. They looked for that great Prophet to come and shed his blood, for their sacrifices and burnt offerings pointed to a great and last sacrifice, the sacrifice of the Son of God. The Nephite nation, therefore, had a testimony given to them concerning that future Messiah that was to come; a sign was given to them on this American continent that they might know the very day on which he was born. The night before Jesus was born this continent had no darkness. There was one day, and then a night and then a day without any darkness at all—it was as light as day during the period which is generally called night. This was prophesied or predicted by their Prophets as a sign that they might no longer be in sus-

pense about the coming of their great Prophet. After the birth of Christ there were signs given to the people concerning his crucifixion. The inhabitants of this land were not in ignorance about the great atonement that was wrought out on Mount Calvary. It was not in vain that they kept the law of Moses, and offered up their burnt offerings and the shedding of the blood of beasts and fowls, pointing forward to the atoning blood of Jesus, they knew when the great and last sacrifice was offered here on this land. However, it was a day of sorrow to them, for most of the people at that time had become very wicked. They had stoned and killed the Prophets and persecuted them exceedingly, and had become so corrupt and had deviated so far from the law of Moses and from the prophecies that God had given to them, and the righteous precepts that had been taught them by their Prophets, that the Lord in his anger destroyed many hundreds of thousands of the people at the time of the crucifixion of Jesus. The Prophets told the people that when Jesus should be hung on the cross there should be a terrible convulsion and great earthquake on this continent, that many of their towns, cities and villages should be totally destroyed, some of their cities should be sunk and buried in the depths of the earth, that mountains should rise up and come over and fall on certain cities, that other cities should be sunk and waters come up in the place thereof, that other cities should be destroyed by tempest and whirlwind, that others should be burned by fire. Another great sign was given to them concerning the period during which Jesus was to remain in the tomb—that from the period of the crucifixion until the time of the resurrection thick darkness should spread over all the face

of this continent, darkness like that of Egypt, that could be felt by the people. No sun, nor moon, nor stars were permitted to shine on that occasion, not a glimmer of light, three days and three nights of darkness.

All this took place at the crucifixion of Christ. The judgments came as predicted by the prophets. The rocks upon nearly all the face of this continent, prior to that event, were not found disrupted as at the present day. Those who have traveled through these mountainous regions and looked at the various strata of rocks find many of them turned up edgeways. This must have been caused by some terrible convulsion. You will see it on every hand in these mountains. It is not something peculiar to our vicinity, but the same thing occurs throughout all the vast region called the Rocky Mountains. From the frozen regions of the north until you penetrate through the Isthmus into the Andes, and then on to the end of this continent in the south, we find these disruptions, seams and cracks among the various strata of rock. Before the coming of Christ this was not so. Many mountains existed after the crucifixion where there were deep valleys before, and the whole face of the land was changed. No wonder then that our miners here in these rocky regions, and in various portions of Montana, California, and Nevada, occasionally, after digging several hundred feet, find remains of human arts. They find these things, and they have published descriptions of them in the papers in California and elsewhere, and in consequence of these discoveries they begin to calculate that the earth must be so many hundred thousand years old, and some of them conclude that it must be millions, in order to account for the phenomena which have been observed.

But geologists should leave these things out of the question and should begin to inquire what has produced these terrible convulsions of nature, what has thrown up these vast ridges of mountains, what has sunk down valleys? What is it that has disrupted and apparently thrown the western continent into such terrible convulsion as to place the rocks on edge and rend them asunder? If they would inquire into these things it would be no marvel to them to find the remains of the ancient arts of men sunk far beneath the surface of the earth. I would say to them that, peradventure, they may yet find, when the Lord shall again convulse this continent, as he assuredly will do, throwing down the mountains and raising up the valleys, at the time of his second coming, for then, says the prophet Isaiah, the mountains shall flow down at his presence. Then, says the prophet David, the hills and the mountains shall melt like wax before the presence of the Lord. I say when this great and terrible convulsion shall come we may find cities rising, as it were, from the bowels of the earth, disgorged and brought to the surface. It need not surprise the inhabitants who then live to see cities brought up from the depths of the lakes and from the depths of great waters; to see mountains removed from their places and uncovering ancient cities that have been covered up for generations. All it needs then is a convulsion, a terrible catastrophe of nature to produce the effects that are sometimes ascribed to long ages of the slow working of the elements. But to go back to the history.

At the time of the crucifixion the Nephites dwelt in North America and also occupied a portion of South America; and after that event, the more righteous portion of those among them who were spared and also those

among the Lamanites who had not altogether forsaken the truth, began to remember the prophecies, recorded upon their plates of gold, that after the crucifixion, and after all these terrible judgments had come upon them, their Messiah, of whom Moses had spoken, should render himself visible to the inhabitants of this continent. They tell us that they assembled themselves around a certain temple that the Lord had preserved in the northern part of South America, and were wondering about the great convulsions of nature that had taken place.

While they were thus conversing, pointing out and explaining to each other what had taken place, both in the north and in the south as far as they had explored, while they were thus conversing in all humility about Jesus, who had been crucified in the land of their fathers, they heard a voice coming out of the heavens. At first they could not comprehend it; but it excited their attention—the attention of about twenty-five hundred men, women and children, and they all gazed steadfastly towards the heavens, and while they were thus engaged the voice spoke again the second time and the third time, saying unto them, “Behold my beloved Son, in whom I am well pleased,” and they saw Jesus descending out of the heavens clothed in a white robe, and he came and stood in the midst of that large assembly of people and he said unto them, “Behold, I am Jesus Christ, the Son of God, the Father of the heavens and the earth, the God of the whole earth.” After he had thus spoken to them he told them how he had come in the land of their fathers, and how he had been crucified by the Jewish nation. He then called the multitude to come and see the wounds in his hands, in his feet and in his side, and they saw these wounds, and heard

the voice of their Redeemer, and they knew of a surety that he was the Son of God, of whom their prophets had so long prophesied. Jesus commanded them no longer to kill sacrifices and shed the blood of beasts and fowls, for he himself had been offered as a last final sacrifice according to the types that were given in the law of Moses, and that he had shed his blood for the remission of sins; and then he introduced among them the gospel in all its fulness and plainness. Oftentimes has my heart been filled with joy inexpressible when I have read the words of Jesus on that occasion, declaring to them his gospel, and unfolding to them that they must have faith in him as the only Redeemer, as the only being who could atone for the sins of mankind; that they must repent of their sins and become as little children, and be baptized by immersion for the remission of their sins; that if they would do this they should be baptized with fire and with the Holy Ghost, and when they should receive the Holy Ghost it should impart unto them special gifts in order that they, through the exercise of these gifts, might be perfected and prepared to return into the presence of their Father and their God.

Jesus chose twelve disciples on the American continent. They are not called apostles in the Book of Mormon, but disciples. I have no doubt, however, in my own mind, that they held the office of the apostleship, for they exercised all the functions of apostles. They had power not only to baptize with water, but to lay on hands for the baptism of the Holy Ghost, which latter was one of the functions granted, in ancient days, unto the office of an apostle. These twelve Nephites who were called by the personal ministry of Jesus, were commanded to go forth and preach the Gospel on all the face of the

North and South American continent. They were to build up his Church; they were to teach the people that they should no more worship God by the ordinances of the law of Moses, but according to the words which that prophet had delivered to them, even Jesus who appeared in their midst.

After Jesus had administered unto them the first day he withdrew and ascended into heaven, saying unto the people, "Behold I will visit you again on the morrow." The people who were present on that occasion spread the news of the Savior's visit as far as they possibly could during the remainder of the day and through the night, and people gathered from all quarters as far as they possibly could, so as to be at the place where Jesus should appear to them. On the next day he came again, and the next day the disciples separated the vast multitudes that came together into twelve bodies, and they taught them, for they could not be assembled in one body and all be able to hear the sound of one man's voice. For this reason they were separated into twelve bodies and the Twelve taught them. They taught them the words of Jesus about being baptized by immersion for the remission of sins, and about the gift or reception of fire and the Holy Ghost. After they had taught the people the Twelve went forth, being commissioned of the Almighty, into the water and baptized great numbers. After this Jesus came again and ministered to them and blessed them, and taught them still further concerning his doctrines, and also prophecied many things that should take place during that generation, and for many generations to come. Many times after this Jesus showed himself to the Nephite nation. These twelve disciples went forth, according to the commandment

of the Lord and ordained others, and these ministers thus ordained went forth on all the face of the continent, and so great were the witnesses, so powerful the manifestations of healing the sick, opening the eyes of the blind and the power that was displayed among the American Israelites that the greater portion of both Nephites and Lamanites were converted, indeed—in process of time they were all converted—and they dwelt in righteousness nearly three centuries. We have but a very short history, however, in the Book of Mormon of the righteousness of the Nephites and Lamanites during those three centuries. We are merely informed that they had all their property in common, that there were no rich nor poor among them, during all that period of time, that they were a humble people and worshiped the Lord their God in the name of Jesus, and they were a people who sought diligently to comply with every commandment and revelation from heaven. After about three generations had passed away they began to apostatize, not to dwindle in unbelief, but to reject, wilfully, the principles that had been revealed to them, which were very great indeed; for during that period of time, according to the little information that we have, the Lord gave them many precious revelations, which were recorded on their plates which were not permitted to come forth in this record, being too great for us or for any people to receive who dwell not in righteousness. But the people began to apostatize and turn away from such great light, and their condemnation, of course, was greater than that which would have come upon them if they had been in darkness and ignorance. Sinning against so great light they speedily ripened themselves for destruction. They began to separate

again into Lamanites and Nephites, and they made two great, grand divisions.

About three hundred and seventy-five years after the birth of Christ, the Nephites occupying North America, the Lamanites South America, and wars having existed between them for nearly fifty years, the Lamanites began to overpower the Nephites, and they drove them northward from the narrow neck of land which we call the Isthmus of Darien, burning, destroying and desolating every city, town and villiage through which they passed. The Nephites continued to flee before their conquerors until they came into the interior of the State of New York. There, the king or commander of the Nephites wrote an epistle to the Lamanites and requested an armistice for four years, for the purpose of gathering in all the Nephite nation into that one place. The king of the Lamanites granted this armistice, and during these four years they had no battles, but were occupied very diligently in gathering the whole Nephite nation into that one region, and the Lamanites gathering the whole Lamanite nation into the same region of country. Many millions on both sides were here gathered together, and when the four years had expired, hostilities were renewed, many battles were fought and the Nephites were overpowered, men, women and children being hewn down. The great and last battle, in which several hundred thousand Nephites perished was on the hill Cumorah, the same hill from which the plates were taken by Joseph Smith, the boy about whom I spoke to you the other evening. A few Nephites dissented over to the Lamanites and joined them, and a few escaped into the south country. Mormon, one of the prophets of the Nephites, who had the records in his possession, be-

ing commanded of the Lord, hid up the records in the hill Cumorah before the battles commenced. I mean all the records except an abridgment. The gold plates from which the Book of Mormon was taken are only an abridgment from vast numbers of other plates which were hidden up by Mormon in that hill. This abridgment, reserved and not hid up by Mormon, he gave to his son Moroni. He and Moroni both surveyed the destruction of their nation; they fell, wounded among the vast numbers on that hill, but their wounds were not fatal and they survived and for a short time kept themselves hid. Mormon, however, was afterwards discovered and destroyed by the Lamanites. Moroni continued from three hundred and eighty-four years, the date of the destruction of his nation, until four hundred and twenty years after Christ, that is the last date given in this record. Moroni tells us, as a prophet of God, that he was commanded of the Lord to hide up these records in the hill Cumorah, not in the same place where the other records had been hidden by his father Mormon, but in another place, for the Lord had promised the prophet Moroni that he would bring these records to light in the latter days, when he should bring forth a great and powerful nation upon this land. The Lord showed all these things to these ancient prophets, and they understood our history and wrote about it before ever Columbus discovered America. Moroni informs us that after the Lord should establish in the latter days a great and powerful nation of the Gentiles on the face of this land, and should deliver them by his power out of the hands of all other nations, then the Lord would bring forth this abridgment, these plates which Moroni was commanded to hide up; that the records

should be revealed, that the individual who should discover them should, by the aid of the Urim and Thummim, be able to translate the records from the language in which they were written into our language, that these records should be brought forth expressly to accomplish the great purposes of the Lord in the last days in regard to warning all the nations of the Gentiles first, and that they might have the Gospel preached unto them in its ancient purity, as it was preached on this great western hemisphere, in order that the fulness of the Gentiles might be brought in, then their times should be fulfilled. After the times of the Gentiles should be fulfilled by the coming forth of these records, the prophet informs us that the records should be sent to all the scattered remnants of the house of Israel in the four quarters of the earth, and that then the Lord would set his hand in power to deliver his people Israel from all the nations and kingdoms under the whole heaven, and that he would bring them back to the land of their fathers.

But before Israel can be gathered, these records, according to the predictions contained in them, must be sounded abroad, not only to the great and powerful nation, the Republic of the United States, and the Canadas, but to all the nations of the Gentiles, that all may be left without excuse. Already the time has far gone by for this warning to the Gentiles. Forty-two years out of the generation has already passed, and the same generation to whom these records were revealed shall not pass away until the times of the Gentiles shall be fulfilled. When that period shall arrive, as I said in my lecture during the week, there will come a day of the Lord's especial power, the day of power spoken of by the psalmist David where he addresses the Lord,

saying: "Thy people shall be willing in the day of thy power." Israel have never been willing to receive Jesus from the day that they were cut off as bitter branches that brought forth no good fruit, until the present period. Generation after generation has passed away, and they still remain in unbelief, and they still remain in their scattered condition among all the nations and countries of the earth. But when the day of the Lord's power shall come, when he shall send forth his servants with the power of the priesthood and apostleship to the nations and to the scattered remnants of the house of Israel that dwell in the islands of the sea afar off, he will show forth his power in that day in such a conspicuous manner that all Israel, as it were, will be saved. As it is written by the Apostle Paul, "Blindness in part hath happened to Israel until the fulness of the Gentiles be come in, and so all Israel shall be saved." All Israel in that day will hear the voice of the Lord and the voice of his servants; all Israel, in that day, will see the arm of the Lord made bare in signs and mighty wonders in effecting the restoration of his chosen people to their own land. Then will be fulfilled that which is spoken of in the 20th chapter of Ezekiel concerning their restoration: "For with a mighty hand, saith the Lord, and with fury poured out will I rule over you, and I will gather you out of the nations and from the countries wherein you were driven with a mighty hand, with an outstretched arm and with fury poured out, and I will bring you into the wilderness of the people, and there will I plead with you face to face like as I plead with your fathers in the wilderness of the land of Egypt, so will I plead with you saith the Lord God." That has never been fulfilled, but it will be fulfilled when scattered Israel

return to their own land. A similar scenery is to be enacted to that which was enacted when Israel were brought forth out of the land of Egypt, while they were in the wilderness. Go back to that period and behold the Lord descending upon Mount Sinai, speaking with the voice of a trumpet in the ears of twenty-five hundred thousand people, the thunders rolling, the lightnings flashing and the voice of Jehovah heard by a whole nation. You marvel at this, it was great and wonderful; but another day is to come when those sceneries enacted in the wilderness of the land of Egypt will be almost entirely forgotten, swallowed up in the greater manifestations of his power, not alone on Mount Sinai, but among all the nations of the earth. Wherever Israel is scattered there will the servants of God be, and his power working wonders, signs and miracles for the gathering of that people and restoring them to their own land. And when they are gathered together in a vast body the Lord intends to take that multitude into the wilderness before he permits them to go into the land of their fathers, and when he gets them into that wilderness, he says, "I will plead with you face to face, like as I plead with your fathers in the wilderness of the land of Egypt." Yet we are told by the present generation there is to be no more revelation, no more miracles, no more manifestations of the power of the Almighty, no more the voice of God speaking from the heavens, no more of the manifestations of his glory, or the showing of himself personally to his people. How wonderfully this generation of Christendom will be mistaken in that day when Israel will go again to their own land, and when the Lord God shall stretch forth his hand to the nations of the Gentiles, saying, "Your times are fulfilled, my

servants have been sent forth in your midst, they have declared the word of the Lord to you all the day long, but you would not hear or receive their testimony, now the summer is ended and your times are fulfilled. Now will I gather my people Israel from the four quarters of the earth."

Here let me say again, according to the Book of Mormon, many of those great islands that are found in the Indian Ocean, also in the great Pacific Sea, have been planted with colonies of Israelites. Do they not resemble each other? Go to the Sandwich Islands, to the South Sea Islands, to Japan—go to the various islands of the Pacific Ocean, and you find a general resemblance in the characters and countenances of the people. Who are they? According to the Book of Mormon, Israelites were scattered forth from time to time, and colonies planted on these islands of the ocean. In that day the isles will sing with joy; in that day the isles of the sea will wait for the Lord's law; in that day the isles of the sea will rejoice, for they will give up their inhabitants, and they will be wafted in ships to their promised land, and God will show forth his power and gather millions of people from these numerous isles of the ocean, and he will bring them back to the land of their fathers. These poor degraded Lamanites, or American Indians, that are now so far sunk beneath humanity, are to be lifted up by the power of the Almighty when the day shall come for Israel to be restored, for God will not forget them. They are descendants of the tribe of Joseph, and consequently they are numbered with the people of the covenant. God will remember the covenant which he made with our ancient fathers. These Lamanites, these American Indians, will come to the knowledge of the cove-

nant, and they will arise and will build upon the face of this land a magnificent city called Jerusalem, after the pattern and in the same manner that the Jews will build old Jerusalem. That is what the Lamanites will do, and we will go and help them too, for it is predicted in the Book of Mormon that when this work should come forth, when the time fully arrives for the redemption of this small remnant of the house of Joseph, "As many of the Gentiles as will believe, they shall assist my people, who are a remnant of the house of Israel, that they may build up on the face of this land a city that shall be called the New Jerusalem, and then, behold, the powers of heaven shall come down and be in the midst of this people, and I also will be in your midst."

That is what the Lord intends to fulfil on this land. Jesus is coming here as well as to many other places. When the New Jerusalem is built on this land, Jesus will visit that city, his glory will be upon its dwelling places. Isaiah the Prophet has declared that upon every dwelling place of Mount Zion there shall be a cloud and smoke by day, and a shining, flaming fire by night. This will not only be on the New Jerusalem, but on the Holy City that is built up on the land of Palestine; and when the people have repented and become sufficiently righteous, and made preparation for the coming of the Lord Jesus, he will come, and they will behold the Shepherd that is promised to them.

Did you not know that the house of Joseph had a Shepherd promised them? He was promised by the old Patriarch Jacob, as you will find in the blessing which he pronounced on his twelve sons. He called them up one by one, beginning with the first-born, and blessed each one in his

turn, until he came to Joseph, upon whom he pronounced a special blessing. "Joseph," said Jacob, "is a fruitful bough, a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, shot at him, hated him, but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob. From thence is the Shepherd or Stone of Israel."

Notice now, Jesus was not born of the tribe of Joseph, he was a descendant of Judah according to the flesh, but still the promise of a Shepherd or stone of Israel is from the house of Joseph. The same Jesus that was born of the tribe of Judah is to come, in the latter days, in the capacity of a Shepherd for the restoration of the remnants of the tribe of Joseph. This agrees with what is contained in one of the Psalms of David: "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock. Stir up thy strength and come and save us." Yes he will come and save them, and he will come in the character of a Shepherd too. "I also will be in your midst." The powers of heaven shall come down then, and be in the midst of this people. This agrees with what I have already quoted, only I did not quote it in full: "Blindness in part hath happened to Israel, until the times of the fulness of the Gentiles be come in, and so all Israel shall be saved. As it is written, Behold the Deliverer shall come out of Zion, and turn away ungodliness from Jacob."

Did Jesus, when he came of the tribe of Judah, turn ungodliness away from Jacob? He tried to do so, but they would not hear him, and instead of turning them away from their ungodliness they put him to death, and brought upon themselves and their children for many generations the

curse of the Almighty. Not so when this prophecy of Paul is fulfilled, when in the latter days, after the fulness of the Gentiles is come in, the Redeemer comes in the character of a Shepherd, he will turn away ungodliness from Jacob, for so great will be his power and so wonderful his administration in that day, that Jacob will rejoice and Israel will be glad, and the Lord will bring forth deliverance, as he says in the Psalms of David, out of the midst of Zion. "Oh," says David, "that the salvation of Israel was come out of Zion, when he bringeth back the captivity of his people! When he shall do this, Israel shall be glad and Jacob shall rejoice." He will accomplish this work in his own way, in his own time, and according to his own purposes, fulfilling every jot and tittle of that which has been spoken by the mouths of his ancient Prophets.

I thought when I rose to my feet I would bring forth some of the evidences of the divine authenticity of the Book of Mormon, but I have been led otherwise, and I find I have not time to do so this afternoon. I have given you a statement, however, of the arrival on this great continent of a colony of Israelites, and have given you a very brief outline of their history from six hundred years before Christ to four hundred and twenty years after him. I have told you that they worshiped according to the law of Moses until they were taught and received the Gospel. I have told you concerning three generations of righteousness, concerning the destruction of the Nephite nation in the interior of the State of New York. I

have told you a few of the purposes that God designs to fulfil and accomplish by bringing forth this record. I have told you that it must go forth to the Gentiles, and fulfil their times and bring in their fulness. I have told you that the servants of God would then be sent forth to the islands of the sea, and bring Israel from the four quarters of the earth. I have told you that that would be a day of the Lord's special power, in which he would plead with Israel as he plead with their fathers in the wilderness of the land of Egypt. All these great events must come to pass, according to the predictions of the prophets, in order to prepare the way for the glorious advent of the Son of God from the heavens.

If time would permit, we would be glad to enter into the evidences of the divine authenticity of the Book of Mormon; but, no doubt opportunities to dwell upon this subject will present themselves hereafter. In the meantime, may the blessing of the Almighty God rest upon all the Latter-day Saints throughout these mountain vales, and throughout the whole earth! And shall we confine our blessing to the Latter-day Saints? No. May the blessing of Almighty God rest upon the honest-hearted among all nations, kindreds, tongues and people upon the two great continents of our globe, and the four quarters of our earth, that they may come to the knowledge of the truth and be prepared for the great and wonderful events that are to take place in the last days, preparatory to the coming of the Son of Man. Amen.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY,
SUNDAY AFTERNON, MARCH 3, 1872.

(Reported by David W. Evans.)

TRUTH—FREEDOM—THE GOSPEL *versus* MODERN CHRISTIANITY.

We meet together from time to time to speak, to hear, and to reflect upon things pertaining to the kingdom of God, and the interests and happiness of humanity; to strengthen, cheer and instruct, to teach and be taught on things that pertain to our happiness and well-being, in time and in eternity. As a people we differ in every many respects from the world with which we are associated. Our ideas, reflections and belief with regard to Deity are different to those of the world; our ordinances also vary from those which are in existence among the Christian world. We have our reasons for this difference; they, perhaps, have theirs. We place God, his service and his worship as among the first things that ought to attract our attention. Considering ourselves immortal as well as mortal beings, and having to do with time and eternity; with things future, as well as present, it has been our study for years to try to form correct opinions and ideas in relation to those things which pertain to our everlasting welfare. In doing this we have not been desirous, generally, to court the good feelings or approbation of men. We know that mankind vary very much in their ideas in relation to these matters, and if desirous we could not follow them because they do not agree; but we have been desirous, as far as lay in our power, to seek the approbation of the Almighty and of an approving conscience, for in religious matters it is with these we have to do. We consider that we are engaged in a work that will affect us and our posterity after us for innumerable generations; in a work in which both the living and the dead are interested. And acting in the fear of God, and with a reference to eternal realities, we try to square our conduct and regulate our actions, in such a manner, that we may stand approved of all good men, and of the holy angels; that we may be approved of the virtuous and good who have lived on the earth, and of the virtuous and good who may hereafter live upon it; for we consider, as we are eternal beings, that things pertaining to eternity are of a great deal more importance than the evanescent transitory things pertaining to time and sense, which speedily pass away. We find one thing literally true, as spoken of by the scriptures,—that "It is appointed for men once to die," and that the teeming millions who now inhabit this earth have only existed upon it for a very short time, and will only continue to exist for a short time to come; and as we have

supplanted the millions who have gone before us, so also shall we be supplanted by millions who will follow after us; and as we believe in an eternity and in future rewards and future punishments, and in future exaltations and future degradations; as we believe that this life is simply a probatory state we feel desirous to act as wise, prudent, intelligent beings, squaring our lives and actions according to the high position that we occupy before God and before the holy angels. We are not satisfied, as many men are, with simple theories, because this, that or the other man or bodies of men have told us they are true, we are governed by no man's *ipse dixit*. We have not any particular dogmas to sustain, or any special theory to establish. Living in the world of mankind, surrounded by the works of nature, walking, as it were, in the presence of the Great Eloheim, we wish to comprehend and embrace all truth and seek for and obtain everything that is calculated to exalt, ennoble and dignify the human family; and wherever we find truth, no matter where, or from what source it may come, it becomes part and parcel of our religious creed, if you please, or our political creed, or our moral creed, or our philosophy, as the case may be, or whatever you may please to term it.

We are open for the reception of all truth, of whatever nature it may be, and are desirous to obtain and possess it, to search after it as we would for hidden treasures; and to use all the knowledge God gives to us to possess ourselves of all the intelligence that he has given to others; and to ask at his hands to reveal unto us his will, in regard to things that are the best calculated to promote the happiness and well-being of human society. If there are any good principles, any moral philosophy that we

have not yet attained to we are desirous to learn them. If there is anything in the scientific world that we do not yet comprehend we desire to become acquainted with it. If there is any branch of philosophy calculated to promote the well-being of humanity, that we have not yet grasped, we wish to possess ourselves of it. If there is anything pertaining to the rule and government of nations, or politics, if you please, that we are not acquainted with, we desire to possess it. If there are any religious ideas, any theological truths, any principles pertaining to God, that we have not learned, we ask mankind, and we pray God, our heavenly Father, to enlighten our minds that we may comprehend, realize, embrace and live up to them as part of our religious faith. Thus our ideas and thoughts would extend as far as the wide world spreads, embracing everything pertaining to light, life, or existence pertaining to this world or the world that is to come. They would dig into the bowels of the earth, or go to the depth of hell, if you please; they would soar after the intelligence of the Gods that dwell in the eternal worlds; they would grasp everything that is good and noble and excellent and happifying and calculated to promote the well-being of the human family.

There is no man nor set of men who have pointed out the pathway for our feet to travel in, in relation to these matters. There are no dogmas nor theories extant in the world that we profess to listen to, unless they can be verified by the principles of eternal truth. We carefully scan, investigate, criticize and examine everything that presents itself to our view, and so far as we are enabled to comprehend any truths in existence, we gladly hail them as part and portion of the system with which we are

associated. We are quite willing that others should be governed by the dogmas, theories and notions of men just as much as they please: we do not have confidence in them. They may worship God as they please, it is none of our business, it is a matter between them and their God. We may think, in many instances, their acts are foolish; but if they have a mind to be foolish that is not our business. They perhaps entertain the same opinion in relation to us. But we do feel, in regard to moral and religious ideas, that we are engaged in a sacred cause, and that while men, with all their combined wisdom and intelligence, have been unable to introduce and establish systems that are good, happifying, elevating and ennobling; we think there is a being who lives in the heavens superintending the affairs of the human family, who is worshiped by the great mass of humanity in one form or another—a great power that is capable of instructing, guiding, directing and regulating the affairs of men, as by eternal laws he governs all nature and regulates the planetary system. While on the one hand we are willing that others should worship him in what manner they please, we have a right to the same privileges, rights and immunities, and possessing ourselves of this idea we take the liberty to do so.

There are two things I have always said I would do, and I calculate to carry them out, living or dying. One is to vote for whom I please and the other to worship God as I please. There is a principle of freedom planted in the human mind that has always existed there, and no man, nor any power has yet been able to obliterate it. Believing as we do we take the liberty to believe the Bible, which our fellow Christians, generally throughout the world, profess to

believe in, whether they do so or not. We read in that sacred volume that, "Holy men of old spake as they were moved upon by the Holy Ghost." This, to many, seems perhaps singular phraseology, but it is nevertheless true; and if they did not, whence came this sacred volume? How do men at the present day learn anything pertaining to God? Who puts them in possession of any information relative to the holy angels, to a heaven, to the plans and purposes of God pertaining to the earth whereon we live, and its inhabitants? Who revealed anything pertaining to future rewards and punishments, and how did the theologians of the day become acquainted with these principles? Where did they get their knowledge from? They tell you from the Bible. That Bible would never have been in existence if holy men of old had not spoken as they were moved upon by the Holy Ghost. If men in former times had not had revelation from the Most High; if angels had not ministered to them; if they had not had revelations and the dark curtain of futurity had not been withdrawn from their minds and they had not been enabled to gaze upon the purposes of God as they should roll forth in future generations: if such "old fogies," as some call them, had not lived, we should have had no Bible, no Christian religion, nothing to guide our feet, that is, so far as records are concerned. If the heavens had always been, as many would have us believe they are now—as brass over our heads, and God had been deaf to the entreaties of humanity, we should have had no Christian or Mosaic religion, or any religion giving any knowledge of God or his purposes.

We profess, forsooth, in this generation of enlightenment, with all its latitudinarianism, with all its diver-

sities of opinions, ideas, theories and dogmas; with a thousand different professedly religious parties to be wiser than that man who said there was "One Lord, one faith, one baptism, one God who is above all, through all and in you all." People now-a-days think the religion they had in those days might do for a barbarous age, but we are so enlightened, so intelligent, so philosophical, that we are altogether ahead of those "old fogies" who lived some time ago and conversed with God and had angels minister to them. Now I have frequently said, and say to-day, "The Lord God deliver me from the enlightenment, the corruption and evil throughout the world at the present time," and give me some of that religion that ancient men of God had who spake as they were moved upon by the Holy Ghost. I would like to associate with men whom God would talk with, and that angels would communicate intelligence to, and that the heavens could be opened to, that could have the purposes of God unfolded to them, that could comprehend the object of the creation of the world whereon we live; the object of the existence of man, and his future destiny, as an eternal intelligent being. I want to know whence I came, I want to know what I am doing here, what is the object of my existence. I want to know something about the world whereon I live, the object of this beautiful creation with which I am surrounded, and its destiny; and if there is a God who rules in the heavens and superintends the affairs of the universe I want to know something about him, whom to know I am told is "life everlasting." If there is a religion that will teach me that, that is the religion I want, and anything short of that I would not give the ashes of a rye straw for. People may take their philosophy,

and their Christianity, and their morality, and their intelligence, and chuckle over their supposed superiority for what I care if I can only get acquainted with God and know something of his law, of the principles of eternal truth, if I can learn to save myself and my posterity; be placed in a position that I can obtain promises from God as Abraham did, that should reach down through every subsequent period of time until the final winding up scene, and then stretch forward into the eternity that is to come. As an eternal intelligent being these are some of the thoughts, reflections and ideas that come through my mind, and I can not be satisfied with anything less. Others may be glad to "Sit and sing themselves away," as they ignorantly sing sometimes, "to everlasting bliss." They may worship a God without body, parts and passions, or go to a heaven somewhere "beyond the bounds of time and space." I would like to be associated with Abraham, Isaac, Jacob, Jesus, the prophets and those honorable men who had communication with God and that he was not ashamed of, and as one of the apostles says, "God was not ashamed to be called their God, for he had provided for them a city." I want to search for a tangible reality, "a city that hath foundations, whose builder and maker is God," as the scriptures speak of a city that one of those ancient men of God, when under the inspiration of the Almighty, had a vision of, and contemplated its glory.

We are seeking, in the first place, to regenerate ourselves, and then, under the guidance and direction of the Almighty, to regulate the world in which we live. We know that this is not very popular; but that makes no difference to us. So far as we, ourselves, are concerned we know precisely where we stand; so far as

the world is concerned, as to the reception of our ideas by them, that is their business, and God's business. They have to do with him and we have to do with him. We are in his hands, and all the world of mankind are in his hands, and he will manage and control them and dictate and regulate them according to the dictates of his will, and not according to my theories or yours or any other person's, and, "The judge of all the earth will do right." This people know what they are doing, and they know precisely their position whether others do or not.

What has called you out from among the nations, you who are here before me? I speak now to Latter-day Saints, you who heard the sound of the Gospel in the various lands that you came from. When the Elders came and preached unto you it was something like the position of Paul of old—"Their words came to you with power and demonstration and with the Holy Ghost," and their words and testimony and spirit responded to that spirit which was in your bosoms, and you hailed their testimony as a message of light, and you obeyed it: you went forth into the waters of baptism amid the scorn, contumely, reproach and contempt of the world, religious, philosophical and moral. Inspired by the fire of truth you braved the whole of it. By the same spirit and influence you have been gathered together here, as you are to-day in this city and in these valleys of the mountains, throughout the length and breadth of this Territory. Your ideas were based on the revelations of God, the message that you heard was that God had spoken, that the heavens had been opened, that angels had appeared as they had formerly, that the everlasting Gospel had been restored in all its richness, fulness, power and glory, that it was

your privilege to know for yourselves the truth of the principles you believed in. You believed those principles, you went forth into the waters of baptism and obeyed them, you have all been baptized into one baptism, have all partaken of one spirit, and are here under the same influence, guidance and direction; and hence we are here assembled, as on this occasion to-day, not by our own wisdom and intelligence, not by the intelligence of the world, not by the intelligence of Joseph Smith, Brigham Young, any of the Apostles, or anybody else, but by the intelligence and inspiration of the Lord of Hosts to them and to you, and by the Spirit of God attending the administration of his Elders, and you have known and comprehended and realized for yourselves the truths which you believed in.

Standing in this capacity there is a work which we have to perform—to save ourselves, our progenitors, our posterity, and to act as saviors upon Mount Zion, to build the temples of the Lord and to administer in them, and as eternal beings to watch a'ter the eternal interests of humanity. This is the position that we occupy.

We find men come along among us sometimes who think we are fools, and that they could improve matters considerably. They have had plenty of opportunity in the world to do that, why haven't they accomplished it? There is room enough for all the philosophers, and all the theologians, and all the wise men and philanthropists to benefit mankind outside of us. Anywhere, everywhere, go where you will, and what do you find? Corruption, evil, iniquity, hypocrisy of every grade and form, and under all circumstances, moral, religious, political and social, and everything else you please to name. Societies convulsed, rending apart, vili-

fying and abusing one another; full of corruption and rottenness, evil and iniquity of every kind, socially, morally and religiously. Plenty of room for all philanthropists and for all men who desire to benefit the human family. Go and regulate them. Put the United States right, regulate England and France, put Germany straight. Regulate the affairs of the nations, and then come and talk to us. But until we see something better than the kind of civilization that we are having introduced here, we beg to be excused from it. We saw enough of that before we came here; and the examples that are exhibited in our midst are too revolting, too degrading and humiliating for decent men and women to have anything to do with. Is this indeed the vaunted civilization so much talked of? We do not want it. "My soul, enter not thou into their secrets; my honor, with them be not thou united!" We are after more honorable aims, more exalted feelings and principles and views than those that are imported into our midst here. I used to believe in that scripture, and I have a good deal of faith in it yet, that "an impure fountain cannot send forth pure streams;" that "a bad tree will not bring forth good fruit;" and that trees are "known by their fruits." I am a believer of that kind of thing yet, and in speaking of these affairs I feel a good deal as one of the servants of God felt when he was engaged in building the walls of old Jerusalem. There was some man came up and wanted to interfere with his operations, but said he, "I am doing a great work, hinder me not." We feel about the same. We are engaged in a great work, we are seeking after our own salvation and the salvation of our friends, the salvation of our forefathers, the salvation of our children and posterity who shall come

after us, the salvation of the world wherein we live and its everlasting happiness and exaltation, "hinder us not." Pursue your own course, worship as you please, do as you please, follow your own inclinations in any other way, only do not interfere with the rights of men nor violate the laws of the land. That is all we ask, and you have full liberty to carry out any views and feelings you please. I remember reading a few lines of some very zealous Protestant who wrote over some public building: "In this place may enter Greek, Jew or Atheist, anything but a Papist." Now I say let the Papist come in too, the Moslem, the Greek, the Jew, the Pagan believer and unbeliever, and the whole world. If God sends his rain on the good and evil and makes his sun shine on the just and unjust, I certainly shall not object. Let them worship as they please, and have full freedom and equal rights and privileges with us, and all men. These are our feelings, and, as I said before, we are desirous, so far as we can, to be instructed in everything that is calculated to exalt and ennoble the human family. Others, of course, can do as they please about it. And in speaking of the Saints let me tell you that the religion you embraced five, ten, twenty, thirty or forty years ago is just the same now as it was then; it is like its author, "The same yesterday, to-day and for ever." We have not "changed our base," as they talk about sometimes in their wars; we have no "new departures," as others talk about. We are after the truth. We commenced searching for it, and we are constantly in search of it, and so fast as we find any true principle revealed by any man, by God or by holy angels, we embrace it and make it part of our religious creed.

Nobody need be concerned at all by

the events that have been transpiring here, or that may transpire. There is nothing new in relation to these matters. It is only a little piece of the same material that we have experienced in years gone by, and that the Saints of God have always had to cope with. They talk sometimes about our morality here, and the action of this people and so forth. In conversation lately, with a judge from Montana, I forget his name, I told him I had been judge of the probate court in Utah County, one of the largest counties in Utah, perhaps the largest with the exception of Salt Lake, and that during two years, while acting in that capacity, I had one criminal case—petty larceny—come before me, and three civil cases, two of which were decided by arbitration. I asked him how he got along in Montana. Said he, “in the same time while I was judge there, probate judge, I had to act as probate on upwards of eighty cases, most of whom came to their death by violent means.” Why didn’t they blame the Governor or the Mayors of cities for killing these men? Could so many murders be committed and the Mayors and Governors not do it? It is astonishing! Now I would rather be the friend and associate of these men whom they call murderers here than of their most honorable men, and so would this people, and all who believe it say aye. (The crowded congregation gave one unanimous “aye.”) They cannot show such a record in any part of the world as we can exhibit in this Territory in relation to these matters; and they cannot find another Territory that has been so well managed in its financial matters. Our city here is out of debt; our cities throughout the Territory are out of debt; our counties are out of debt and our Territory is out of debt. Where can you point to the same

thing anywhere else? Well, they have got such good, smart, intelligent men in other places that they manage to keep things right, and we are fools here! A good many people think that Mayor Wells is not half smart enough, and that if they were in his place they could manage the municipal finances a great deal better. I presume the same as they were manipulated in New York. (Laughter.) But we don’t want such Mayors, nor such Governors, nor such institutions in our midst. We want righteousness and truth and equity and honor and integrity, and men to be governed by correct principles, and to seek the well-being of the people they live among and rule over. And who are these men they are now prosecuting and persecuting? Why, here is Brigham Young, for instance, I have travelled with him thousands of miles, preaching the Gospel without purse or scrip. What has he done to anybody? Whom has he injured? Can anybody put their finger on it? Not and tell the truth. I know before God they lie. I have been with him in private and public under all circumstances and I know his feelings. I know they are liars when they make these statements, and this people believe it too.

Well, what shall we do then? Why, do right. It is all right, who cares? The wrath of man shall praise the Lord. He holds them and us in his hands, and he will control, guide, manage and direct all things according to the counsel of his will, and no power in this city nor in these United States I say, and I will prophesy it in the name of Israel’s God, shall harm you. (Congregation said “Amen.”) God will control, direct and manage all the affairs pertaining to his people, and Israel will rejoice and be triumphant, and the kingdom of God will be established, and the

power of God will be manifested, and the work of God will progress, and the kingdom of God will roll forth, from conquering unto conquer, until the kingdoms of this world shall

become the kingdoms of our God and his Christ, and he shall reign with universal empire.

May God help us all to be faithful, in the name of Jesus, Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON,
MARCH 10, 1872.

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(Reported by David W. Evans.)

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ZION.

The speaker who addressed you this forenoon, referred to another book, that is called the Book of Doctrine and Covenants. I will select a few words from that book this afternoon—a part of the 8th paragraph, of the 21st section, being a revelation given to the Prophet Joseph Smith, in September, 1831. The word of the Lord to the Prophet reads thus: "For behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven. And the day shall come when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones. The Lord hath spoken it. Amen."

Much has been said since the rise of this Church in regard to the Zion of the latter days, and much more might be said, for after we have said all that we can say, as far as God has

revealed, I presume that we shall not be able to portray scarcely anything compared with the glory and greatness and the excellency and the beauty of that people and of that city that are called Zion, to be built up on the earth in the latter times.

The first question that naturally presents itself to the mind in regard to Zion is this: What is Zion? What are we to understand by its term? Is it a city? Is it a people? Is it a good people or a bad people? What may we understand by the term as used in the Scriptures? There are a great many ideas among the children of men in reference to this term, especially among all Christian denominations. I presume there is not a people on the whole face of the earth who profess to be Christian but what have their definition of the term Zion. If we go to the Catholics they tell us that they are Zion—that they are the only people whom the Lord acknowledges as Zion. If we

go to the Greek Church, that has existed contemporary with the Catholics for many centuries, and inquire of them what their understanding is concerning Zion, they will tell us that it is the Greek Church. You go to all the Protestant denominations that have dissented from the Catholics and from the Greek Church and inquire of them what Zion is, and the answer of the greater portion of them will be, it is the various Christian denominations, such as the Lutherans, the Church of England, the Methodists, the various order of Baptists, and the various Christian denominations that have arisen during the last three or four centuries. Go to the Latter-day Saints and inquire of them what Zion is, and they will tell you it is the Church of the living God wherever it can be found. Consequently in order to ascertain what Zion is it is necessary for us to understand what the Church of the living God is, and try to distinguish between that Church and all other Churches. I shall endeavor, in a very few words, to mark out some of the distinguishing features between the true Church of the living God and Churches built up by human wisdom; and when we have ascertained what the true Church is we shall then have learned what the true Zion is.

I will begin with some of the first principles which God has revealed, and which it is necessary for mankind to obey before they can constitute a part and portion of Zion. Before Zion, or the Church of the living God, can have any existence on the earth it is very important and necessary that there should be divine administrators. What I mean by this is, men having a divine mission, a divine call—being called of the Lord by the spirit of revelation to build up Zion on the earth. And when I speak of men having a divine call I

do not mean those who have merely an impression, as a great many ministers among all religious denominations say that they are called of God because they have an impression that God has sent them, and they go forth and preach their peculiar doctrines, as a mission which they have to deliver to the people. One man who says he is sent of God preaches baptism by sprinkling; another man sent by the same God, or who professes to be, teaches baptism by pouring water on people. A third man, who says he is sent of God, and has an impression to preach, preaches that baptism by immersion is the only true mode, and is to be administered to those who have experienced religion, and have obtained forgiveness of sins. A fourth man comes forth and says he is called of God, and has a divine mission, and the way that God has taught him is to be baptized by immersion for the remission of sins.

Now we must not undertake to suppose that God is the author of all these different methods, and that he sent all these different ministers. If he sent any one man to baptize by sprinkling, then those who baptize by immersion are false teachers, running of their own accord. If he sent any one man to pour water on those who are candidates to be baptized, he has never sent any persons to sprinkle, neither to baptize by immersion; and if we can ascertain who it is that is sent, and what the form of ordinances is that are to be administered, then we shall understand something towards the first principles of the building up of Zion on the earth, or, to come more directly to the point, concerning these divinely authorized messengers. How should true messengers of heaven be sent? In what way has God always sent them? By divine revelation. Now there never was a dispensation since God made

man on the earth wherein a message was sent forth to the human family unless there was revelation connected with that message, unless the ministers who bore that message forth to the human family were divinely called by revelation, new revelation I mean. I need not go back and trace the callings and the gifts of God unto the patriarchs before the flood, nor those who lived immediately after the flood, nor in the days of Moses, nor in the days of the prophets who followed Moses; nor in the days of Jesus, nor in the days of the Apostles. All these are before the people, the callings and the gifts that were manifested in those days among the various dispensations which God has introduced among the human family. In all these various dispensations God has directly spoken from the heavens; he has communicated his will to the human family. He has raised up revelators and inspired them, he has filled his servants with the spirit of prophecy, that they should foretell the future. He has inspired them to write revelations, and hence in all these different dispensations the God of heaven has thus authorized the children of men to build up his Zion on the earth, and without these no such thing as Zion can be built up among the children of men.

Those persons were not only called by revelation, but they also were guided after they were called by the spirit of revelation in all their travels. Sometimes when they, of their own accord, would have a disposition to visit a certain city, town, neighborhood or nation, the Spirit would speak unto them and say: "Not so, that is not the place for you;" and they would be constrained by the Holy Ghost not to travel in that direction, but to go to some other city that that same Spirit should designate and point out to them. Thus

they were guided and directed where they should go, what they should preach, what form of doctrine to deliver to the people, what kind of ordinance to administer to them; every particular was given by revelation from the Most High.

Let us stop right here and enquire. Have there been any Christian denominations for the last seventeen centuries that have enjoyed this spirit of divine revelation? If there have been, then Zion existed on the earth during the period this spirit of revelation was enjoyed. When this spirit of revelation ceased Zion ceased; when people ceased to be called by direct revelation, and the Scriptures ceased to receive any additional books, then Zion ceased among the children of men. When mankind came to the conclusion that their own wisdom was all-sufficient, independent of any more revelation, Zion ceased from off the earth.

How long is it since Zion ceased? For everybody will admit, among all Christian denominations, that there has been no revelation for some seventeen hundred years,—among all the Protestants of the present day, among all the Catholics that lived before them and that now live, and among all the different peoples and nations and tongues that have received the doctrines of the Catholics, or of the Greek Church. They all admit that, they all testify and acknowledge that God has had no inspired men on the earth since the days of the Apostles, consequently he has had no Church on the earth, for whenever the Church of God exists there exists prophets and men who are capable of writing Scripture; there exists men who have communion and fellowship with God; there exists men to whom the Lord communicates his will by the ministration of holy angels and by his own voice. Therefore when these

things ceased, and men ceased to be inspired to write Scripture, and the Scripture was pronounced full and complete, sealed up as it were, that moment the people called Zion are banished from the face of the earth; or in other words the Church of the living God has no existence thereon.

There was a Zion on the earth in the first century of the Christian era. They were Christians; they believed in Christ; they worshiped Christ, they received his ordinances, they were filled with the spirit of revelation, they had their inspired prophets and revelators; they had their heavenly visions; they had the ministration of angels; they could hear the voice of God; they could behold in heavenly vision the face of the Lord Jesus Christ after he had ascended to his Father and was glorified at his right hand. They bore testimony that they had seen him, that he had conversed with them and that he had communicated his will unto them. These were Christians; that was the Christian Church; that may be pronounced Zion.

What existed after this? The Apostles were put to death; they were hunted from nation to nation; they wandered about in sheep skins and goat skins in the dens and caves of the earth, of whom the world was unworthy. Their followers were put to death by hundreds, by thousands, by tens of thousands; and after a while there sprang up a people that pretended to be Christians—followers of the meek and lowly Jesus, having no apostles, no inspired men, no revelation, no ministration of angels, none of the characteristics, except a few forms, of the Christian Church as it existed in the first century of the Christian era. This class of men, calling themselves Christian, uniting with the various forms of the pagan religion, adopting many of their cere-

monies and institutions, became very popular, and finally some of the pagans embraced Christianity and were placed, as it were, upon the throne, and what they termed Christianity became very popular indeed. How long has this order of things existed, this dreadful apostacy, this class of people that pronounced themselves Zion, or Christians, without any of the characteristics of Zion? It has existed for some sixteen or seventeen centuries. It has spread itself and grown and gone into the four quarters of the earth. It is the great ecclesiastical power that is spoken of by the revelator John, and called by him the most corrupt and most wicked of all the powers of the earth, under the name of spiritual Babylon, or in other words Babel, which signifies confusion. This great and corrupt power is also represented by John as presenting a golden cup to the nations, full of all manner of filthiness and abominations.

She is termed, in other places, by the same prophet, "The whore of all the earth," making the nations drink of the wine of the wrath of her fornication.

Some three centuries ago there came out some excellent men, named Martin Luther, John Calvin and many others that might be mentioned, who protested against the wickedness and abominations of the Church wherein they had been educated, and of which they had been members. Because of their protestations against the mother Church they were called Protestants. They pronounced her the whore of all the earth; they declared that she had no authority, that she had none of the blessings and gifts which characterized the ancient Christians. They came out and established other Churches. The Lutheran Church prevailed in Germany and various portions of northern Europe. The Calvinist Church or Presbyterian Church

was also established. Henry the Eighth established and became head of the English Church. Wesley, at a later period, established a Church which has grown to great numbers at the present day. But among all these Churches where are the characteristics of Zion? We hunt for them in vain. Go to all these 666 different Protestant denominations that have come out from the mother Church, and inquire of them, Have you inspired men among you? and their united voice is that God speaks no more in our day; no other message is given from heaven; no voice is heard from the eternal worlds; no angels are sent in these days; no inspired apostles are raised up to establish the Church and the Kingdom of God; no men are filled with the spirit of prophecy to portray the events of the future, or to accomplish and perform the work of God in our day. We enquire, "What have you?" "Oh we have 666 different denominations and we have surnamed ourselves Christians. We are Bible Christians." How mistaken they are! Bible Christians were those who believed in having apostles and inspired prophets among them. Bible Christians could receive more revelation and add more books to the Bible; Bible Christians could converse with the Lord, and oftentimes beheld the face of Jesus; they could commune with holy angels; they had authority from God to lay hands upon those whom they baptized, for the reception or baptism of the Holy Ghost. This was what constituted ancient Zion; but inquire for these characteristics among these 666 different Christian denominations and they will tell you they are all gone, they have not any of them amongst them. Now suppose we take their word for it! I do, I really believe them. I think they tell the truth when they say

they have no inspired men. I believe them when they say they have neither prophets nor apostles among them. Why do I believe them? Because they have received no new books in addition to the Bible, and whenever God had a people on the earth they were constantly giving new books, inspired from on high, and when that ceases we draw the conclusion that inspiration has ceased.

Under these circumstances what is to be done? If the world has thus apostatized, and there has been no Church of the living God, no Zion among the nations for the long period I have named, what are we to expect? Is the world always to remain in this condition? Has God spoken for the last time? Were the few favored Christians who lived in the first century of our era the last ones who were to be favored with a message from heaven? I think not, the Bible tells us a different story altogether. That book tells us that there is to be one of the greatest dispensations ushered in upon the face of the earth that ever has been since the creation of man, and I profess to believe the Bible. When I read the words of the Apostle Paul about the new dispensation that should take place after his day, I believe it. You will find in the first chapter of his epistle to the Ephesians that in the dispensation of the fulness of times he shall gather together in one all things that are in Christ, whether they be in heaven, or here on the earth. A dispensation of gathering, a dispensation called the dispensation of the fulness of times, a dispensation in which the very heavens, and all the spirits of men that are behind the veil are to be gathered in one; all things that are in Christ to be gathered in one, preparatory to the great resurrection that will take place in that dispensation.

The dispensation that was introduced in the days of the apostles was not a dispensation of gathering. When the apostles went forth to build up the Church of Christ at Corinth or at Ephesus, in Galatia or any other part of the earth, the Christians all remained where they received the Gospel except those who were driven into the mountains by the persecutions of their enemies. But in the last dispensation there is to be one feature characterizing it that did not characterize the dispensation established by the ancient apostles, namely the gathering together of the people—all that are in Christ from the ends of the earth. When that dispensation is introduced Zion will be introduced again, the Lord will bring again Zion.

Many of you who are Bible believers have read a great many prophecies about the Zion of the latter days and how the Lord should bring again Zion, which seems to intimate that Zion was once on the earth, that it was lost from the earth for a certain period of time, and that the Lord was going to restore it once more. Let us hear what Isaiah has said on this subject: "Thy watchmen shall lift up their voice, with the voice together shall they sing, for they will see eye to eye when the Lord shall bring again Zion." But perhaps strangers may inquire, How are we to know the period or age of the world when the Lord shall bring again Zion, or in other words restore his Church to the earth? What are the signs of that day, that we may discern the signs of the times? I will tell you how you may know that period. If you will go to the 102nd Psalm of David you will find a clue to that period. I think I will read a little of that psalm for the benefit of strangers. "When the Lord shall build up Zion he shall appear in his

glory." I think this gives a clue to the period, for every one will admit that the Lord has not yet appeared in his glory. We are looking for him. The Christians of all denominations expect that he will appear in the clouds of heaven with power and great glory. The Latter-day Saints expect this in common with all other Christians. But before he appears in his glory he is going to build up Zion, that is, Zion must again be built up on the earth: and if there is not a Zion built up on the earth before he comes, or in other words, if there never is to be another Zion built up on the earth, then he never will come. But when we see the day arrive that the Lord begins to establish his Church on the earth once more, characterized by apostles and prophets, and introduces a dispensation of gathering, wherein all in Christ shall be gathered together in one; when the period of time shall come that the watchmen in that Zion shall see eye to eye and with the voice together sing, we may know that the Lord is coming in his glory, and is near at hand.

We will read a few other passages in the same psalm. "Thou shalt arise and have mercy upon Zion, for the time to favor her, yea the set time has come." The Lord has a set time for a great many of his purposes. A set time for the scattering of Israel; a set time for Jerusalem to be trodden down by the Gentiles until their times are fulfilled; a set time for the stone out of the mountain to be cut without hands and the kingdom of God to be organized on the earth; a set time for the coming of the angel with the everlasting Gospel to be preached to all people, nations, kindreds and tongues; a set time for the Lord to favor Zion, as is here declared. "For thy servants take pleasure in her stones and favor

the dust thereof; so the heathen shall fear the name of the Lord and all the kings of the earth thy glory."

Now do not mistake, any of you strangers, and think that this was fulfilled in the days of David. It was written for a period long after his day. This shall be written for the generations to come. "And the people which shall be created shall praise the Lord." That is, future generations of the earth—those who live at that peculiar period of time when the Lord should again build up Zion on the earth. For "he hath looked down from the height of his sanctuary, from heaven did the Lord behold the earth, to hear the groaning of the prisoner, to loose those who were appointed to death, to declare the name of the Lord in Zion, and his praise in Jerusalem." But, says one, "That means the first time he came." Let us read the next verse and see if it really means that period. "When the people are gathered together and the kingdoms to serve the Lord." Now, were the people gathered together in the days of the first coming of Jesus? No. Were the kingdoms then assembled to serve the Lord? No. Recollect that Paul predicted that in the dispensation of the fulness of times, all things in Christ are to be gathered together in one. Then the heathen nations and the kingdoms of the earth shall be gathered. What for? To be taught in his ways, and instructed to walk in his paths.

We will now quote another passage that has reference to the same great event. It is contained in the 2nd chapter of Isaiah the prophet. "And it shall come to pass in the last days"—recollect now it is a work of the latter time—"It shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains

and shall be exalted above the hills, and all nations shall flow unto it." When was this fulfilled? Every person with any reflection whatever, that has the least particle of faith in this prophecy, knows that it never has been fulfilled. The Zion that was built up in the days of David and that he dwelt in, the Zion that was in existence at Jerusalem 1800 years ago was thrown down. Zion was plowed like a field, as the Prophet Micah predicted it would be. The houses, palaces and mansions in Jerusalem that were called Zion were all thrown down, and the beautiful Temple was also torn down and not one stone left upon another. But in the last days "The mountain of the house of the Lord shall be established in the tops of the mountains, shall be exalted above the hills, and all nations shall flow unto it." This shows that it will be a work that will attract the attention of the nations. It will not be a work like that which is performed by erring humanity, by men without inspiration; but a work of the Lord our God. When he shall build up Zion he will appear in his glory; when he builds up Zion he will bless the inhabitants, the habitations, the palaces, the gates and everything round about that Zion, and the towers within that Zion, all will be blessed according to the testimony of the prophets.

But let us read a little further to show more fully that this was a work of the latter days. "And all nations shall flow unto it and many people shall go and say 'Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths, for out of Zion shall go forth the law and the word of the Lord from Jerusalem.'" Two separate and distinct places. The whole of the twelve tribes of Israel are to

return back to Palestine in Asia and rebuild their city of Jerusalem and a temple within that city before, and preparatory to the coming of the Lord. Ezekiel, in describing the latter-day building of Jerusalem, says, "And the name of the city from that day forward shall be 'The Lord is there.'" After the rebuilding of that city it will never be forsaken, or plucked up. As Jeremiah says in his 31st chapter, "It shall never be plucked up or thrown down henceforth and for ever." It will stand while all the generations of the earth shall stand when the house of Israel shall return and rebuild it under the direction of the Almighty.

But Zion is also to be built up. Another city, not old Jerusalem, but a new Jerusalem, called Zion, upon the great western hemisphere, preparatory to the coming of the Lord. "Out of Zion shall go forth the law," says the prophet. What law? A law to regulate the nations, a law teaching them how to be saved, a law informing the kings and emperors and the nobles of the earth how they can save themselves, and how they can save their dead. When the mountain of the house of the Lord is established on the tops of the mountains they will gather from all those nations to this house of the Lord, to be instructed in his ways, that is to learn how to save themselves, and how to save their ancestors from generation to generation. How to be baptized for the dead, according to the custom practised by the ancient apostles; how to administer for and in behalf of the dead. The temple of the Lord, the house of God, that we heard of this morning, is built for that express purpose. See what follows: "And he shall judge among the nations and rebuke many people, and they shall beat their swords into ploughshares

and their spears into pruning hooks. Nations shall not lift up sword against nation neither shall they learn war any more."

Now every person will acknowledge with me that such an order of things has not yet been fulfilled. It is the Millennium, it is that glorious period of rest when Jesus, personally, will reign on this earth, when his throne will be built in the temple at Jerusalem, when he will descend on the Mount of Olives on the east of Jerusalem accompanied by all his Saints, as you will read in the last chapter of the Prophet Zachariah: "The Lord thy God shall come," says Zachariah, "and all his Saints with him, and he shall stand his feet in that day on the Mount of Olives, which is before Jerusalem to the east; and the Mount of Olives shall divide asunder, half of the mountain moving towards the north, and half towards the south, and there shall be a very great valley," and so on. And when he descends with all his Saints on that mountain, and this great convulsion of the earth takes place, then will Jesus proceed down to the new gate that will be built on the east side of the temple—the east gate of the temple, and he will enter into that temple and will seat himself on the throne that will be built in that temple. Ezekiel when describing this, in the 43rd chapter of his prophecy, says, or rather the Lord through Ezekiel says, "Son of man behold the place of my throne, and the place of the soles of my feet where I will dwell in the midst of the children of Israel for ever. And they shall no more defile my name," and so forth. Here is a prediction that, in that temple will be a certain apartment dedicated and set apart for the throne of the Lord, where he will sit, as the Prophet Zachariah and many of the Apostles have predicted, on the throne of his

father David, and judge the whole house of Israel. Dwell with them personally, be in their midst. Where will be the twelve Apostles that wandered about with him, when Jesus comes and sits upon that throne? They will also be sitting upon thrones. Where? In Palestine. "Ye who have followed me in the regeneration shall sit upon twelve thrones, and shall judge the twelve tribes of Israel, and you shall eat and drink at my table at the time you shall do this." What? Immortal beings sitting upon thrones, having a table set for them and eating and drinking at the table of Jesus in Jerusalem? Yes, this is what is promised, and what we are looking for; this is the order of things that will come when Zion is fully established on the earth preparatory to that order of things. No wonder that nations will no longer lift up sword against nation! No wonder that kings will no longer fight against kings, and emperors against emperors! No wonder that they will beat their swords into ploughshares, and their spears into pruning hooks, for it will be a day of peace and rest, of which our present Sabbath is typical. As there is one day out of seven set apart, sanctified and ordained as a day of rest, so there is one thousand years set apart as a day of rest out of the seven thousand which will constitute the temporal existence of our earth. That will be the time when the Lord Jesus will reign as King of kings and Lord of lords. That will be the time when the kings and nations will come up to Zion and also to Jerusalem. The kingdoms will be gathered together to serve the Lord.

Supposing some of them should happen to refuse, those that live off a great distance should conclude to refuse, and not go up to worship the Lord of hosts, let us see what will be-

come of them. After having spoken of the Lord coming with all the Saints with him, and standing his feet on the Mount of Olives, the prophet says: "And it shall come to pass in that day that the light shall not be clear or dark, but it shall be one day, which shall be known to the Lord; not day nor night, but it shall come to pass that at evening time it shall be light. And it shall be in that day that living waters shall go out of Jerusalem, half towards the former sea, and half towards the hinder sea; in summer and in winter shall it be." Again he says, speaking of Jerusalem, "Men shall dwell in it. There shall be no more utter destruction, Jerusalem shall be safely inhabited. And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet; their eyes shall consume away in their holes, and their tongues shall consume away in their mouths." Again he says: "And it shall be that whosoever will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them there shall be no rain; and if the family of Egypt go not up that have no rain, there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. In that day there shall be upon the bells of the horses 'holiness unto the Lord.'" We see then that the nations of the earth around about Jerusalem will be under the necessity, by the law which God has ordained, to fulfil these prophecies, to go up once a year for the purpose of beholding Jesus sitting upon his throne in the midst of Jerusalem, and of beholding the twelve Apostles as they sit upon their thrones judging the twelve tribes of Israel. From

year to year they will have to go up for the purpose of worshiping him. By and by some of them, perhaps, will get it into their hearts that there is no use in their going up. "What is the use of our taking this long journey to Jerusalem?" and they will begin to say within their hearts—"We can serve God here in our own land just as well as going up to Jerusalem." Just as soon as they begin to apostatize in this way the Lord will send a plague, a famine, that is, withhold the rains of heaven, so that their lands will be parched up, and if the family of Egypt, that have no rain, refuse to go up, there will be a peculiar plague set apart for them, namely, the same kind of a plague that will come upon the various nations that gather up against Jerusalem to battle just before the Lord comes and stands his feet upon the Mount of Olives. It will be no judgment, no calamity whatever for no rain to be given to the land of Egypt, because they depend on the waters of the Nile, by irrigation they overflow the land, hence it is no particular consequence to the people of Lower Egypt to have no rain.

I mention all these things in order that the Latter-day Saints may be refreshed in regard to the great events that must take place in the latter times, and that strangers who are in our midst may have a more full understanding of the views of the Latter-day Saints in regard to the ancient prophecies. You see we are looking for the building up of Zion on the earth, for the lifting up of the standard of the Lord, an ensign for the nations; or in other words, as I read at the commencement of my remarks: "For behold Zion shall go forth and become the joy of the whole earth, and the glory of God shall be upon her and the day shall come when the nations of the earth shall fear and

tremble because of her, and shall fear because of her terrible ones." Why? Because the Lord himself will be in the midst of Zion, before he comes on the Mount of Olives.

Now here is the difference between Zion and old Jerusalem. The Jews, or many of them, will gather back to Jerusalem in a state of unbelief in the true Messiah, believing in the prophets but rejecting the New Testament, and looking for the Messiah to come, honest-hearted no doubt, many of them. And they will rebuild Jerusalem after the times of the Gentiles are fulfilled. While in that state of unbelief Gog and Magog, the inhabitants of Russia and all those nations in northern Europe and northern Asia, a great multitude, will gather against the Jews before Jesus comes, and they will fill up the great valley of Armageddon, the great valley of Jehosaphat and all the surrounding valleys; they will be like a cloud covering the land. Horses and chariots and horsemen, a very great army, will gather up there to take a spoil. For you know when the Rothschilds and the great bankers among the Jewish nation shall return back to their own land to rebuild the city of Jerusalem, carrying their capital with them, it will almost ruin some of the nations, and the latter will go up against Jerusalem to take a spoil. And they will succeed in taking half the city captive; and when they are in the act of destroying that city, behold the Lord will come with all his Saints, and he shall stand his feet on the Mount of Olives, "And in that day" says the Prophet Zachariah "shall the Lord go forth and fight against all those nations that have fought against Jerusalem, and their flesh shall consume away upon their bones, their eyes in their sockets. This great calamity comes upon the Jewish nation in

consequence of their unbelief in the true Messiah.

Not so with Zion, she will be built upon the great western hemisphere in North America, and become a righteous people long before the Jews will gather home. Zion will be built up by the gathering of the Saints from all the nations and kingdoms of the earth. Zion will be built up, her habitations will be reared, her Temple will be built and the glory of God will rest upon them long before these great events in connection with the house of Israel will be fulfilled. Hence there is a difference between Zion and Jerusalem in the latter days.

We will now read something more about this Zion. Isaiah, as I have already quoted in the second chapter, has told us about the house of the Lord, and the great peace that should come, the beating of swords into ploughshares, &c., and then he goes on to portray the blessings that are to come upon Zion. He says, "In that day seven women shall take hold of one man, saying, We will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach. In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely." Thus we see that Zion is to become glorious. The branch of the Lord, the branch of his own planting, established by his own power, the building up of a people and city by his own instructions and administration, by the inspiration of his servants, the establishing of Zion no more to be thrown down. And the Lord will create upon every dwelling place of Mount Zion and upon her assemblies a cloud and smoke by day, and a shining, flaming fire by night; and upon all the glory shall be a defence; and there shall be a tabernacle for a

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shadow in the day time from the heat, and for a place of refuge and for a covert from storm and from rain. How often I have quoted this passage! I am not tired of quoting it yet. It is among the great events of the latter days; it is among those marvels and wonders that are just at hand. A Zion to be built up; a city of Zion having habitations, and upon these habitations a supernatural light by night, and a supernatural cloud by day. No such event has happened since this prophecy was uttered by the Prophet Isaiah, it remains to be fulfilled in the latter days. No wonder then that the Lord said to Joseph Smith in the year 1831, that is, before we were a great people, while we were only a few hundreds, well did the Lord inspire him to say that Zion should become great and glorious and the day should come that the nations of the earth should tremble because of her, and should fear because of her terrible ones; for the glory of God shall be there, and the power of the Lord shall be there when the day comes that the city of Zion is clothed upon with the glorious appendage that is herein predicted; when the branch of the Lord becomes beautiful and glorious, and the fruit of the earth excellent and comely, when that day shall come that seven women shall take hold of one man, saying, "We will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach," when that day shall come that the Lord God shall show forth his power in Zion—upon her Tabernacle, upon her Temple, her meeting places, her residences, palaces, towers, walls and gates, when that day shall come it will astonish the nations even unto the ends of the earth. Thus you see the reason why the kings of the earth will go up to Zion. They would not go

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if there was not something very extraordinary happened. Do you suppose the kings would forsake their thrones and their earthly glory and go up to the mountain of the Lord to be taught in his ways and instructed in his paths, and that many nations would say, "Come let us go up to the house of the Lord," if there was not something very extraordinary manifested in the midst of Zion? You might go and preach to them, as the sectarians preach, until you were greyheaded, and you could scarcely get near the throne of a king, much less would you be able to persuade him to leave his kingdom and throne and go up to Zion. But when the Lord begins to move, and show forth his power, when he begins to light up the habitations of Zion, when he comes to Zion to turn away ungodliness from Jacob, then I think the nations will begin to wake up.

Let us read a little more about the glory of Zion in the 59th and 60th chapters of Isaiah. I told you a little while ago that Jesus would come to Zion and would show forth his glory there, while the Jews would be reserved for a great chastisement and would be afflicted by the nations gathering against them, fighting against them and taking half the city captive, and so on. Now let me read a prophecy in the latter part of the 59th chapter of Isaiah. "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood the Spirit of the Lord shall lift up a standard against him, and the Redeemer shall come to Zion and unto them that turn from transgression in Jacob, saith the Lord. As for me this is my covenant with thee saith the Lord, my spirit that is upon thee and my words that I put in thy mouth shall

not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed saith the Lord, from henceforth even for ever. Arise and shine, for thy light is come and the glory of the Lord is risen upon thee." You notice here, then, that the Redeemer is to come to Zion, at the time when every habitation is lighted up with his light, and to all that turn from transgression in Jacob.

Now let me here remark that this remnant of the house of Israel or Jacob, which we term the American Indians, are eventually to become a righteous branch of the house of Israel; when the times of the Gentiles are fulfilled, they will be numbered among the people of the covenant made with ancient Israel, they will be a branch of the Lord, beautiful and glorious, excellent and comely, and the power of the Lord will be upon them. In that day Jesus will come to them, they being a remnant of the tribe of Joseph. Then will be fulfilled that which was predicted by the Patriarch Jacob upon the decendants of Joseph. Speaking of Joseph he says, "Joseph is a fruitful bough, a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him and shot at him and hated him, but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob, from thence is the Shepherd, the stone of Israel."

When Jesus comes to Zion as is here predicted, in the 59th chapter of Isaiah, he will come in the character of a great shepherd. Not in the clouds of heaven with power and great glory; but appearing in the midst of Zion and administering to the remnants of Joseph in the character of a shepherd. From thence is the shepherd, the stone of Israel.

Now we all know that Jesus sprang from Judah; but here is a declaration that from Joseph is the shepherd, the stone of Israel. That is, he will come the second time as a shepherd. He will gather his flock, or as the Psalmist David has said, "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock, stir up thy strength and come and save us." He will come as a shepherd, he will stir up his strength and show forth his power and the remnant of Joseph will be led by their shepherd, long before the Jews are redeemed. "Arise and shine, for thy light is come, and the glory of the Lord is risen upon thee."

What condition do you suppose the wicked will be in in those days, even all the inhabitants of the earth except Zion? "For behold darkness shall cover the earth and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee." What a difference between Zion and the rest of mankind! Darkness covering the whole four quarters of the globe. Why darkness? Because the salt of the earth is gathered out; the children of light are gathered together to Zion, and those who are left behind are in darkness, that is, a great many of them. No doubt there will be honest ones, and vast numbers who will come to Zion, notwithstanding the darkness that covers the earth.

We will read the next verse: "And the Gentiles shall come to thy light and kings to the brightness of thy rising." "Thy gates shall be open continually; they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought, for the nation and kingdom that will not serve thee shall perish, yea, those nations shall be utterly wasted."

What! no people or nation left that will not serve Zion? Not one. What will become of this great republic with its forty millions of people, and which is spreading forth continually? If they will comply with the ordinances of Zion, repent of their sins and be prepared for this great and glorious day, God will save them; but if they will not they will be utterly wasted away. Thus have the prophets declared. "The sons also of them that afflicted thee, shall come bending unto thee and shall bow themselves down at the soles of thy feet, and they shall call thee the city of the Lord, the Zion of the Holy One of Israel." Now here is a little comfort to you miners: "For brass I will bring Gold, for iron I will bring silver, and for wood brass, and for stones iron; and I will make thine officers peace and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders."

"Wars will cease in those days. The sun shall no more be thy light by day, neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory." Zion will not need the sun when the Lord is there, and all the city is lighted up by the glory of his presence. When the whole heavens above are illuminated by the presence of his glory we shall not need those bright luminaries of heaven to give light, so far as the city of Zion is concerned. But there will be a great people round about, dwelling in other cities that will still have need of the light of the sun and the moon; but the great capital city where the Lord will establish one of his thrones—for his throne is not to be in Jerusalem alone, it will also be in Zion, as you will find in numerous places in this Bible. When therefore, he shall

establish his throne in Zion and shall light up the habitations thereof with the glory of his presence, they will not need this light which comes from the bright luminaries that shine forth in yonder heavens, but they will be clothed upon with the glory of their God. When the people meet together in assemblies like this, in their Tabernacles, the Lord will

meet with them, his glory will be upon them; a cloud will overshadow them by day and if they happen to have an evening meeting they will not need gas light or lights of an artificial nature, for the Lord will be there and his glory will be upon all their assemblies. So says Isaiah the Prophet, and I believe it. Amen.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY,
MARCH 17, 1872.

(Reported by David W. Evans.)

CONTINUED REVELATION.

In rising to address the congregation this afternoon, I do so, as I always do, with very great pleasure. It always affords me gratification to contemplate the things pertaining to the Church and kingdom of God, and to the interests of humanity on the earth. I love to speak of these things, I am always pleased to hear of them, and I am as willing to listen to the truth when emanating from some person else as I am to communicate it to others, as it may be made manifest to me. I feel as our Elders generally do—that we are seeking to communicate—not our own special ideas, or any peculiar theory that we may have entertained; but, under the guidance of the Almighty, that we may instruct and teach as we may be led and guided by the Spirit of the living God. I feel, as it is expressed in the Scriptures, "That it is

not in man to direct his steps," and it is not especially in man to teach things pertaining to eternity, or to the everlasting welfare of the human family, unless he be under the guidance and direction of the Almighty, and feels that he is simply an instrument in His hands to unfold and develop certain principles that are made manifest unto him. I feel always willing to hear, to teach, to receive instruction, or to communicate unto others those principles that are calculated to promote their happiness and well-being in time and in eternity. These things lie at the foundation of the happiness of the human family; they emanate from God, our Father, in whom, we are told, "we live and move and have our being," and upon whom we are dependant for all the blessings we enjoy, whether they pertain to this world or the world to

come. Ignorant of all true principles without inspiration from him, we feel at all times that it is necessary for us to be under his guidance and direction, and to seek for the aid of his Holy Spirit, that we may be led and taught, instructed and directed in all of our acts and associations in life, that we may be prepared for any events that may transpire, associated with the affairs of this world or relative to the world to come. We look upon ourselves as eternal beings, and that God is our Father. We are told in the sacred record of truth that he is the God and Father of the spirits of all flesh—of all flesh that has lived, that now lives or that will live; and it is proper that we should have just conceptions of our relationship to him, to each other, to the world wherein we live, to those who have existed before us, or to those who shall come after us, that as wise, intelligent beings, under the inspiration of the Almighty, we may be able to conduct our steps so that our pathway in life may be such as to secure the approval of a good conscience and of God, angels and good men; and that whilst we live upon the earth we may fulfil in an honorable manner the measure of our creation, and, obeying our Creator, feel that he is indeed what the Scriptures represent him to be, and what we believe him to be—"the God and Father of the spirits of all flesh."

There is a feeling generally extant in the world that God is a great and august personage who is elevated so high above the world, and is so far separated from humanity that it is impossible to approach him, and although the Christian religion, under whatever form it may be practised, teaches mankind to pray unto God in the name of the Lord Jesus Christ, yet it is very few who suppose that their prayers amount to anything,

that God will listen to their supplications, or that they will prove of any special benefit. A feeling of this kind tends more or less to unbelief instead of faith in God, and hence we find very few men in our day who act as men of God did in former days, that is, seek unto him for guidance and direction in the affairs of life. If we examine what is termed the sacred history of the Bible, we shall find that in the various ages of the world, until soon after Christianity was introduced, there was a feeling among men to call upon God and to have their prayers answered—a feeling that if they would approach the Most High and call upon his name in faith, he would answer their supplications and give unto them wisdom, intelligence and revelation for the guidance of their feet in the pathway of life; and it was not based as it is now, generally, upon some old theories, or upon communications made unto others; but if we trace the records of Scripture through, we shall find that men generally sought for themselves guidance and direction and revelation adapted to the peculiar circumstances in which they were placed.

If we go back to the time when Adam first made his appearance on the earth, the Lord God we are told communicated with him, gave him certain commandments, told him what he should do and what he should not do; and when he transgressed the law, we are told that he heard the footsteps of the Lord in the garden, and he heard his voice speaking unto him, and when, at the dictum of the Almighty, he was expelled from the paradise in which he lived, an angel was placed there as a guardian to prevent his return.

From the accounts that we have in our possession of events that took place soon after that time, we learn

that the Lord communicated his will unto others, and there was a man called Enoch, a very remarkable personage, whose history is very brief indeed, considering the important events that transpired during his day. We are told that he walked with God, had communication with him, and that "He was not, for God took him." Our recent revelations give us information pertaining to this same man—that he gathered together a people; that he taught them the principles of the Gospel, that he gathered together all who would listen to the principles of truth previous to the flood, and that he and his city were translated, or as the account of the Bible says—"He was not, for God took him."

By and by another event transpired. The people became excessively wicked and corrupt, so much so, that, as the Scriptures informs us, "Their thoughts were only evil, and that continually;" and in consequence of this the Lord decreed that he would destroy the people from the face of the earth. But before he did it he gave revelation unto Noah, telling him that the destruction of all flesh upon the earth had been decreed by the Almighty in consequence of the wickedness of the people; and Noah had special revelation given to him adapted to the circumstances which surrounded him, and the age in which he lived. He was not told to build a city, to preach the Gospel and gather the people as Enoch had done; but he was told that the wickedness of all flesh had come up before the Almighty and that he had determined to destroy them with a flood; and Noah, believing in God and in the revelation which he gave unto him, according to the testimony of the Scriptures, built an ark, and gathered into that ark himself and wife, his sons and their wives, and two—male and fe-

male—of the various kinds of beasts, birds and creeping things that dwelt on the face of the earth. History records the coming of the flood, the destruction of the world by it, and the preservation in the ark of those who had listened to the word of God and to whom he communicated his will.

Subsequent to this time a variety of singular circumstances transpired and there existed many prominent characters both good and bad, worshipers of God and worshipers of idols. We find that after the re-peopling of the earth after the flood men set to work to build a tower, and the Lord confused their languages and scattered them from hence, throughout all the earth. About this time a singular kind of personage appeared on the stage of action, named Abraham. He had been taught by his father to worship idols; but the Lord had manifested himself to him on certain occasions and instructed him in the true religion. He did not teach him as he taught Enoch, or as he had taught Noah; the circumstances of Abraham were different from those of Enoch and Noah, and if Abraham had the history of their times, as he unquestionably had, for Abraham was contemporary with Noah and Noah with Adam, and must have been acquainted with the events which had transpired, from the days of Adam at least from information given by Adam to Noah and by Noah to himself, he would know that the revelations they received were not applicable to his case, but he needed revelation from God for his own guidance and direction, that he might be led aright, and that he might be able to instruct his children after him in the path they should tread, in the principles, doctrines and ordinances that should be according to the mind and will of God.

There is something humorous in a history that we have in relation to this personage. The priests of those days offered sacrifices to their gods, and, like the priests of these days, they were generally opposed to new revelation from God. Abraham's father had instructed him in the doctrines of these idols, and had sought to induce him to have faith in them and in their power, authority, and dominion, telling him what great personages they were. But Abraham, inspired by the Lord, went on a certain occasion into the temple of these gods and smote them right and left, upsetting and breaking them in pieces. His father came in and asked what he had been doing, what great sin this was that he had committed, why he was so sacrilegious in his feelings and so wicked as to seek to destroy these gods? Said he, "Father, I did not do anything to them, they quarreled among themselves and went to work fighting and knocked one another down, broke one another's heads and knocked off one another's arms and legs." "Oh," said his father, "my son do not tell me anything of that kind, for they are made of wood and they could not move or stir from their place nor knock one another down; it has been some other agency that has done it." "Why, father," said he, "would you worship a being that could not stir or move, that had hands and could not handle, that had legs and could not walk, a mouth that could not speak, and a head and it was of no use? Would you worship a being like that?" But nevertheless our history informs us that the priests were angry and stirred up his father against him. But the Lord inspired Abraham to leave there. The Bible tells us the Lord said to him: "Get thee up from thy father's house, from the land wherein thou wast born, and go up to a land

I will show unto thee, and which I will afterwards give unto thee for an inheritance." And we are told that "he went up, not knowing whither he went."

There is something very peculiar about this little history, so far as we have it in the Bible. I think I see this man of God rising up, after he had incurred the displeasure of the priests and his father, and had slain these gods, making preparations to leave his native country. I fancy I see some of his neighbors coming to him, and saying: "Abraham, where are you going?" "Oh," says he, "I do not know." "You don't know." "No." "Well, who told you to go?" "The Lord." "And you do not know where you are going?" "Oh, no," says he, "I am going to a land that he will show me, and that he has promised to give me and my seed after me for an inheritance; and I believe in God, and therefore I am starting." There was something very peculiar about it, almost as bad as us when we started to come off from Nauvoo: we hardly knew where we were going, but we could not have rest, peace or safety among the Christians, consequently we left them and started off to the Rocky Mountains, under the direction of God, hardly knowing whither we went, just as Abraham did, and I do not think we were any bigger fools than he, for he went just about as we did, not knowing whither he went.

Afterwards the Lord gave him a son, for when he was an old man, and his wife Sarah was seventy years old, they were childless, and at this advanced age the Lord gave them a son. There had been no event of that kind ever transpired before in the history of the Bible, and if it were the Bible they had to look at, it would have been of no use to them, for they could not get any instruc-

tions there how they were to act; but he feared God and put his trust in him, and the Lord gave him revelation. The angel of the Lord, we are told, visited Abraham and his wife, and told her she should have a son. Sarah was a good deal amused at it, and laughed over the matter, for she was about seventy years old and thought it rather strange that she should have a son at that age, and she laughed at the idea, as many of our old sisters would unquestionably do now if they were told such a thing. It seems all very natural when you look at it just about as it is. And when the angel asked her why she laughed, she lied and said: "I did not laugh," she did not want to have it known that she laughed at what the Lord said. "Nay, but," said he, "thou didst laugh." And as the time came round, lo and behold she had a son and called his name Isaac. And after this the Lord seemed determined to try Abraham and see whether or not he would be faithful to him and obey him in all things. He had obeyed him in breaking up those Gods, and in leaving his father's house and going up to a land that he had shown unto him, and the Lord was determined to try him to the uttermost, and see whether he would obey him yet further. "Now," said he, "Abraham, take thy son, thine only son Isaac, and go to a place that I will indicate, and offer him up as a burnt offering before me." That was a curiosity, it had something odd and strange about it. It was not really what you would call philosophical; it was not in accordance with any principles that we could understand anything about, in our day; and it would have been difficult for Abraham to have reasoned it out why he should be called to offer up his son as a sacrifice. Nothing of the kind had

ever transpired before as a precedent; no such thing written in the Bible that had taken place among men before. In offering up his only son there was something very peculiar, not especially as a sacrifice, but it came in contact with every parental feeling which he must necessarily have felt for his only child. This, in and of itself, rendered it one of the most severe and painful trials that could be placed upon man; but there was something else connected with this which was explained by the Prophet Joseph Smith, who, when speaking of these things, said God was determined in these days to have a tried people as he had in former times, and that he would feel after their heartstrings and try them in every way possible for them to be tried; and if he could have invented anything that would have been more keen, acute, and trying than that which he required of Abraham he would have done it. But that, no doubt, was one of the greatest trials that could have been inflicted on any human being. Notice the old gentleman tottering along with his son, brooding over the promises of God and the peculiar demand now made upon him. Says he: "Isaac, let us go up into the mountain here, and offer a sacrifice to the Lord." And he took him along; they ascend the mountain, they gather together some rocks and together build an altar; they gather the fuel and place it on that altar; and when everything is prepared Isaac says: "Father, here is the altar and here is the wood, but where is the sacrifice." What would the feelings of a father be under such circumstances? Says he, with a heart gushing with sorrowful emotions, "My son, God will prepare himself a sacrifice," and finally the old man gave his son to understand that he was the sacrifice, and he bound him and placed him on the

wood upon the altar, and lifted the knife to strike the fatal blow, and while his arm was outstretched the Lord spake, saying: "Abraham, lay not thine hand upon the lad, for the Lord shall provide thee a sacrifice," and he looked round and found a ram in a thicket, and he placed it on the altar and offered a burnt offering before the Lord. The Lord then took him aside and said: "Lift up thine eyes eastward, westward, northward and southward, for to thee and to thy seed after thee will I give this land; and thy seed shall be as numerous as the stars in the heavens, and like the sand on the sea shore so shall they be innumerable; and in blessing I will bless thee, and in multiplying I will multiply thee, and in thee and in thy seed shall all the families of the earth be blessed." The Lord proved him and found him faithful in all things. That was a severe test to human nature; but there were other ideas crowding on his mind that were ten thousand times more formidable than these paternal feelings which gushed and welled up in his bosom when told to offer up his son as a sacrifice. What was it? Why the Lord had told him that he would make of him a nation and a multitude of nations, and that he should be the father of many nations, and yet he told him to go and offer up his only son. And he was an old man and his wife an old woman; and it was not only the idea of taking the life of his son that was crowding upon his mind, but the cutting him off in regard to posterity and the promises that God had made to him in regard to the magnitude of the peoples that should arise from him, or from his loins, and leaving him, as it were, a dry root, helpless, hopeless, tottering on the grave without any heir. Paul very justly remarks that in the midst of all these things, "he staggered not through

unbelief, but was strong in faith giving glory to God; believing that he from whom he had received him, as it were from the dead, would be able, if he had even slaughtered his son, to raise him from the dead." He was strong in faith, says Paul, "giving glory to God." He had had the visions of his mind unfolded in regard to the future; he had looked through the dark vista of future ages. Inspired by the spirit of revelation he contemplated the purposes of God as they rolled forth in all their majesty and glory and power, and considered that he was to be one of the great actors in this great world drama that should be exhibited in the after ages of time, and in the eternities that were to come. Jesus said of him, "Abraham saw my day and was glad." But he saw in this, apparently, all his hopes blasted; but notwithstanding he had faith and confidence in God, and he stood there like the beaten anvil to the stroke, or the sturdy oak defying all storms and blasts and influences. He was strong in faith, giving glory to God. Nothing but the spirit of revelation could have given him this confidence, and it was that which sustained him under these peculiar circumstances.

He then told him that, by and by, his seed should go down into bondage in Egypt, and should remain there four hundred years, and that then they would be delivered. He also made promises concerning his posterity, telling him they should inherit that land; and yet, singular to say, notwithstanding these revelations and promises from the Lord, several thousand years after, when Stephen was referring to these promises, he said "he gave him none inheritance in it, no not so much as to set his foot;" but he told him that he would "give it to him, and to his seed after him, for an everlasting inheri-

tance." And as we have to do with a truthful God, and with eternal things, we expect that these promises will be literally fulfilled, and that God will accomplish all things that he spoke to him pertaining to his seed. But there was one peculiarity about this that I wish to notice in connection with others—that when God gave revelations to the human family in the different ages of the world it was particularly adapted to the circumstances in which they were placed. They were not dependant, as Christians are now, simply on the Bible or upon some old revelation, from which they could learn many great things, but they could not learn what was necessary, what plan it was proper for them to adopt under the peculiar circumstances in which they were placed.

We find, in continuing the history of these things, that after the children of Israel had been in Egypt for a length of time, God sent them a deliverer—he raised up Moses and inspired him with the principle of revelation, told him he had a work for him to do, that he was to deliver Israel from the bondage that had been placed upon them by the Egyptian kings. Moses shrank from the responsibility, and told the Lord that he was a "man of stammering tongue and of slow speech," and that he was not competent to perform a work of such magnitude. The Lord told him never to mind, it would be all right, that he would provide a spokesman for him in Aaron his brother, and Aaron should be a mouthpiece to the people, and Moses should be as a god to Aaron and dictate him in the course that he should take. And this very Moses gives us an account of all the histories that we have in relation to the dealings of God with the human family from Adam's day until the time in which he lived. There was something peculiar about

the mission that he had. He was sent on several occasions to present himself before the Egyptian king with a message from the Lord that he should let his people Israel go, and in these various messages you will find, just as I stated before, the revelations that he had were adapted to the particular circumstances he was placed in. He was not told to build a city as Enoch had been, and to gather a people together to be translated; he was not told to build an ark, as Noah did; he was not told to leave his father's house and go to a strange land, as Abraham was; he was placed in other circumstances—he was going to be the deliverer of Israel from Egyptian bondage, and to lead them to that land which God had promised Abraham, and consequently he had to have direct communication with the Lord—revelation to guide him in the course that he should pursue in the work that he had to perform. The result was that after many revelations he took Israel out of Egypt, he brought them into the wilderness, he passed them through the Red Sea, and he went upon the mountain, conversed with God and received from him tables of stone written by his own hand for the guidance of the people, and was under the direction of the Almighty in all his moves. He built an ark, not according to his own judgment or wisdom, not according to anything that he read of in the Bible, nor according to any previous revelation or communication; but the Lord told him to see "that he made all things according to the pattern that he had shown him in the mount," and he did so. And the people traveled on through that wilderness, and were there for forty years, a pillar of fire leading them by night and a cloud by day; and when that pillar of fire or cloud rested they

rested, when it lifted up they moved, and followed its guidance. And Aaron went and ministered in the Tabernacle and approached before the Holy of Holies, and all these sayings, doings and events that then transpired were under the immediate revelation, dictation and guidance of the Almighty. The Lord at that time desired to make of Israel a great nation, a kingdom of priests. They had the Gospel preached unto them in the wilderness, so Paul tells us, but they were rebellious, wayward and stiffnecked. It was the design of the Almighty to lead them into the presence of God, that they might see him as Moses did, and as the seventy Elders of Israel did, that they might converse with him and obtain intelligence from him, and be under his special guidance and direction; but they could not endure the Gospel, and therefore we are told "the law was added because of transgression." What was it added to? Why, to the Gospel. What was the Gospel? A principle of revelation; it always was. It was the same Gospel that Jesus had that was revealed to them. The Scriptures tell us that it "brings life and immortality to light;" and whenever in any age of the world men had a knowledge of life and immortality, of the purposes of God and his future designs, and of the future estate of mankind, it came through the Gospel, for it is the Gospel that brings life and immortality to light; and wherever the Gospel exists, there exists a knowledge of life and immortality; and wherever a knowledge of life and immortality does not exist the Gospel does not exist. The children of Israel, then, were placed under the law—a schoolmaster, we are told, "a yoke that neither they nor their fathers were able to bear." This Peter tells us.

Then there were other Prophets after Moses appeared on the stage, such as Job, Elijah, Elisha, Isaiah, Jeremiah and many others, who had communication with God and received a knowledge of his will and purposes, and prophesied under the inspiration of the Almighty and testified of events that should afterwards transpire. To these men we are indebted for the Bible, that is, for the Old and New Testaments; to them and their revelations, to the communications that they had, the ministering of angels and the opening visions, and the unfolding of the purposes of God, and the various histories and dealings of God with the people; to them are we indebted for the Bible that we Christians of the present day talk so much about. To these men who made this Bible we are indebted for any knowledge that they had about God; and that Gospel, we are told, brings life and immortality to light.

We are now sometimes told by people here, at this present day, that we have the Bible to go by. Indeed? We have the Bible, have we? Yes. Who made that Bible? Did the Christians? No, they did not. The early Christians had something to do with making the New Testament Scriptures, but not the Old Testament; and then, as I have told you heretofore, these men always had revelation given them adapted to the peculiar circumstances in which they were placed. But you read the Bible through, and you will find that the Scriptures that are given to us are simply an account of revelations, communications, prophecies and the ministering of angels, and the power of God made manifest to the ancient people of God who had the Gospel. What! do you mean to say, then, that all these men had the Gospel? I most assuredly do, for without that they could not have had a knowledge

of life and immortality. Did Abraham have it? Yes, if Paul told the truth, he did. What does he mean when he says, "God, foreseeing that he would justify the heathen through faith, preached before the Gospel unto Abraham?" What does he mean when he tells us about Moses and the children of Israel? Says he: "We have the Gospel preached unto us as well as they; but the word preached unto them did not profit them, not being mixed with faith in those who heard it; wherefore the law was added because of transgression." What was it added to? Why, to the Gospel, for they had the Gospel before, and the law was added not as a peculiar kind of a blessing that some people speak of, but as a peculiar kind of a curse—the law of carnal commandments—"a yoke that we nor our fathers were able to bear." And when Jesus came, what did he bring? Why, the Gospel, and with that Gospel light and revelation and communication with God, and ministering of angels and the gifts of tongues and healing and prophecy, and the power of God made manifest among the people as it was in former times. Life and immortality were again brought to light, the heavens were again unveiled, angels ministered to man, and they had a knowledge of things to come. The law was added because of transgression, and when the Gospel came, it came not to do away with the law or the Prophets, but to fulfil them. It was not a law of carnal commandments and ordinances, but "the law of the spirit of life in Christ Jesus, which makes us free from the law of sin and death;" the law of the Gospel whereby men were adopted into the family of God, and became "heirs of God and joint-heirs with Jesus Christ," that "if we suffer with him," as he once said,

"we shall also reign with him, that both may be glorified together." It was a thing that adopted them into the family of God, and made them heirs of God and joint-heirs with Christ his Son, and one of the principles of eternal life, and like all other revelations, was adapted peculiarly to the position that they then occupied. It was called the Gospel, and there was a Priesthood connected with it, and what was that called? Why, the Melchizedec Priesthood? What did the Melchizedec Priesthood do? It held the keys of the mysteries of the revelations of God. And who was Christ? He was a Priest forever after the order of Melchizedec. And what did he introduce? The Gospel. And who was Melchizedec? A man that blessed Abraham we are told, and to whom Abraham paid tithes of all that he possessed; and Paul tells us that, "Verily the less is blessed of the greater," and this Melchizedec was greater than Abraham was, although Abraham was the father of the faithful. What kind of a thing did Jesus introduce when he came? He introduced the Gospel; he had the Priesthood after the order of Melchizedec. What did Melchizedec have? Why, the Priesthood after the order of the Son of God, if you please. If Christ's Priesthood was after his order, the Melchizedec Priesthood must be after the order of the Son of God. And if Christ introduced the Gospel, Melchizedec had the Gospel, and Melchizedec blessed Abraham, and he had the Gospel preached to him, so says the Bible that the Christians profess to believe in.

Well, then, if this has been the way of God's dealing with the human family in all ages, it would seem that he would continue to deal with men on the same principle now.

John the Revelator speaks of a

time when "an angel should fly in the midst of heaven, having the everlasting Gospel to preach to those who dwell on the face of the earth, and to every nation, kindred, tongue and people, crying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come." Who was it that saw this? Why John, on the Isle of Patmos. But didn't he have the Gospel? Yes. But he saw that a certain power would arise that would make war against the Saints and overcome them, that they should be given into the hands of this power to a certain time. Then he tells us afterwards that, after all these events should have transpired, and all the apostacy and the rising of "Mystery Babylon," the "Mother of Harlots," and the abominations that should exist on the face of the earth, says he, "I saw another angel flying in the midst of heaven having the everlasting Gospel to preach to them that dwell on the face of the earth." What do you mean by the everlasting Gospel? Why, the same Gospel that Jesus taught, the same Gospel that Abraham, Moses, Enoch and Adam had—that everlasting, eternal, unchangeable principle that brings men into relationship with their God, unveils the heavens and the purposes of God to the human family, and leads them in the paths of life. "I saw another angel flying through the midst of heaven having the everlasting Gospel to preach unto those who dwell on earth, to every nation, kindred, tongue and people, crying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come, and worship him that made the heaven, the earth, the seas, and the fountains of water." This was the declaration of John.

Now, then, an event like this was to transpire; the everlasting Gospel

was again to be introduced to man upon the earth. Joseph Smith came forward telling us that an angel had administered to him, and had revealed unto him the principles of the Gospel as they existed in former days, and that God was going to set his hand to work in these last days to accomplish his purposes and build up his kingdom, to introduce correct principles, to overturn error, evil, and corruption, and to establish his Church and kingdom upon the earth. I have heard him talk about these things myself. I have heard him tell over and over again, to myself and others, the circumstances pertaining to these visions and the various ministrations of angels, and the development of the purposes of God towards the human family. And what does he do? Bring us something different? Yes, in many respects, but not different in regard to our connection with God. Different as regards the age in which we live and the circumstances with which he was surrounded, but not different as it regards bringing men to a knowledge of God. He taught precisely the same principles and doctrine and ordinances that were taught by Jesus and his disciples in their day. He organized Apostles; he had Prophets in his Church. He told them that inasmuch as they would do right and keep his commandments, they should have the gift of the Holy Ghost. He led them forth and baptized them, just as John and the disciples of Jesus did. He baptized them in the name of Jesus for the remission of their sins, and told them they should receive the Holy Ghost. He organized his Church precisely upon those principles; but it was a different dispensation—"the dispensation of the fulness of times, when God would gather together all things in one," prophesied of by Paul; when his

people should be gathered, as the Scriptures say, from the east, the west, the north and the south; when he would take "one of a city and two of a family and bring them to Zion and give them pastors after his own heart, that could feed them with knowledge and understanding." It was a dispensation to prepare the people for the events that should transpire on the face of the earth, that they might no longer be led astray by the cunning craftiness of men whereby they lie in wait to deceive, but be led by the spirit of revelation and brought into communication with God. Hence the people that I see before me to-day—the major part of this congregation and the people that inhabit this Territory, have been brought together under these auspices, by the preaching of the everlasting Gospel, by being baptized in the name of Jesus for the remission of sins, having hands laid on them for the reception of the Holy Ghost; and they have received of that Spirit, and they know for themselves of the truth that they have received, and consequently they cannot be twisted about by every wind of doctrine. They know and appreciate the truths they have received, and they have faith in God, for the Gospel they have obeyed leads them to a knowledge of God, whom to know is life everlasting.

Now this is the position; it is just the same as they had in former days. The Gospel that they had in any age of the world was to lead men to God; the Gospel that we have, and that we have taught to you, is to lead you to God, to righteousness, to virtue, purity, integrity, to honor, to revelation, to a knowledge of the ways of God, and of his purposes pertaining to you and your families, to your progenitors and your posterity; pertaining to this world and that which

is to come. It is a revelation adapted peculiarly to the position that we occupy in these last days. How very remarkable many Scriptures are on these points, "I will take one of a city and two of a family." And what will you do with them? "I will bring them to Zion." And what will you do with them there? "I will give them pastors after my own heart that shall feed them with knowledge and understanding." Not with theories, ideas and uncertainties; not with the dogmas of men, but with the knowledge of God, with revelation, with an understanding of the principles of eternal truth. And this is why we are assembled here as we are on the present occasion. What shall we do then? We will live our religion and keep the commandments of God. Cultivate the spirit of revelation that you have then, as the Scriptures said formerly, "As many as are led by the Spirit of God are the sons of God." Another passage, in speaking of certain individuals, tells them that they have received an unction from the Holy One, and they know all things, being instructed and taught by the Spirit of eternal truth. This is what the Bible speaks of in former times. "And ye need not," says he, "that any man should teach you, save the Anointing that is within you, which is true and no lie." Let men feel the anointing of the Spirit of the Lord and that Spirit will lead them into all truth, will bring things past to their remembrance and it will show them things to come, as it did in former times.

[I remember Joseph Smith speaking to me upwards of thirty years ago. Says he: "Brother Taylor, you have received the Holy Ghost. Now follow its teachings and instructions. Sometimes it may lead you in a manner that may be contrary al-

most to your judgment; never mind, follow its teachings, and if you do so, by and by it will become in you a principle of revelation, so that you will know all things as they transpire.”

How does that agree with the other — “You have received an unction from the Holy One and know all things, and need not that any man should teach you, save the Anointing which is within you, which is true and no lie?”

We have been taught and instructed in many principles that the world know nothing about, and that we know nothing about, and that Brother Young knew nothing about, nor Brother Joseph, nor the Twelve, that nobody knew anything about until God communicated it; and you, under the influence of that Spirit, know of a truth and rejoice in the truth, and the truth has made you free; and when you hear men talking about how bad they feel for you because of your fanaticism, what do you feel like? Say you; “Poor things, you do not know what you are doing. Preserve your pity for yourselves and your children; keep your high, exalted notions, if you have any, for we are satisfied with ourselves and our principles. We know in whom we have believed, and no power can overturn us. We have been baptized into one baptism, we have partaken of the same spirit; we are all built

up together in the faith of the everlasting Gospel, and our progress is onward, onward, onward, until the kingdoms of this world shall become the kingdoms of our God and his Christ, and he will reign with universal empire, until error and folly, and vanity and corruption, and wickedness of every kind will fail and dissolve before the rays of eternal truth which God has revealed, and in which he will continue to reveal, until the Kingdom of God shall prevail and extend throughout the wide world. We are happy we live, and we rejoice in the blessings that we have received, and we pray our Heavenly Father to keep us faithful.

I will tell you the only thing I am afraid of about the Saints is that they will forget their God and that they will not live their religion; then again I have not that fear, because I know the generality of them will. I know this kingdom will not be given into the hands of another people. I know that it will continue to progress and continue to increase in spite of all the powers of the adversary, in spite of every influence that exists now, or that ever will exist on the face of this wide earth. God is our God, and he will bring off Israel triumphant.

May God help us to be faithful and to keep his commandments, in the name of Jesus, Amen.

REMARKS BY PRESIDENT GEORGE A SMITH,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SATURDAY MORNING,
APRIL 6TH, 1872.

(Reported by David W. Evans.)

PERSECUTION—TEMPLES—CO-OPERATION.

Owing to a spirit of persecution and religious bigotry, alike disgraceful to the age, the enlightenment of the present generation and the nation in which we live, our First President is not permitted to be with us. While we regret such a state of affairs, we rejoice in the many liberties, privileges, blessings and powers which are extended unto us. It is not by any means strange that, while the world has been plunged in ignorance upon matters of religion and morality, and broken up into factions, on the appearance in the midst of the whole, of a small body of men, illiterate in their character, proclaiming to the world that they are inspired of the Lord, and undertake to introduce system and principles calculated to elevate mankind from degradation and destruction, and exalt them to eternal glory and endless increase, they should be misunderstood; it has been so in all ages of the world. When our Savior visited the earth bringing the simple principles of salvation, he was misunderstood, misapprehended, persecuted, imprisoned, crowned with thorns, tortured, as a man who was opposed to the religion of the age, and dangerous to the State. He was accused of a great variety of crimes, of being a pestilent fellow, and was finally put to death

by a class of men a great number of whom were zealous professors of religion—elders, high priests, rabbis, doctors of the law and others claiming to be exceedingly holy. Jesus, in referring to the history of the past, said that the fathers of those who persecuted him had slain the prophets, and such was the case; and we find that, in every age, when God inspired a man to proclaim the Gospel of salvation, all, or a large portion of mankind, were ready to denounce him and put him to death, to whip, imprison, annoy, lie about him, proclaim all manner of evil against him, and so on, until his influence should be annihilated from the earth. The same principle still exists, and the Latter-day Saints have had to contend with it. When Joseph Smith, in 1830, organized the Church with six members, the war as it were commenced; a few hours only had passed away when he was arrested, taken before a magistrate and accused of prophesying. He was discharged, arrested again, taken before another magistrate, and finally a declaration was made that if the law could not reach him tar and feathers and mob power should. This is a very poor argument and shows the weakness of those who have recourse to it.

We live in an age of science, in an

age when intelligence is being developed in a great many directions, and when the learning of man is vastly extended. The Apostle Paul cautioned the Saints in his day to beware lest any spoil them through philosophy and vain deceit; yet the religion of Jesus Christ embraces every true and perfect principle, every correct science, every principle of philosophy—that is every true principle, and is calculated to benefit mankind in every way; and yet the laws of life as revealed, explained and developed in the organization of the human family are trampled under foot and very little understood. God has commenced a work in these last days to elevate mankind, to save them, to increase them, to place them on a footing of independence; to cause them to love one another and to lay a foundation for peace and harmony, that bloodshed and war, contention and devastation shall cease; that the power of the oppressor shall be broken and that the honest in heart may have the privilege of dwelling together and building up Zion in all the earth, and of continuing the blessings and ordinances of exaltation for time and throughout all eternity.

There is no doubt but Satan stirs up the hearts of the children of men to disobedience and to war against the principles of righteousness; but they are true. Joseph Smith was a Prophet of God, he was a minister of the Most High; he brought forth pure and holy principles, principles which are calculated to save and exalt mankind. He was slain, and those who received his testimony were robbed of all they possessed and driven into the wilderness under the influence of religious fanaticism and bigotry, which apprehended nothing but their utter destruction. God preserved them, blessed them, and they spread abroad in the midst of these

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valleys; they converted the desert into fruitful fields, and laid a foundation for the redemption of the human race, and thank God for these privileges.

We want while we are here at Conference, to have our brethren collect in their minds—that is, leave their business out of doors. It is a good time to come to Conference, a splendid time to do business and all that; but while the hours of Conference are on, let us come to meeting, give strict attention to what is said and done, and call upon God in mighty prayer, that he will deliver Zion from her oppressors; that he will bless the efforts of his servants for the advancement of his work; that he will bless the Missionaries that are sent abroad, and those who are abroad among the nations, and the missions of the native elders in the various counties; that he will open the way that the poor may be gathered. And, by the way, while we are doing this, let us reflect how much we can do to aid the Perpetual Emigration Fund, in bringing home the Poor. Many of them have been scattered among the nations half a generation and more, and they are unable to gather home. Think of these things. Pray the Lord to give his servants wisdom; pray the Lord to strengthen the President of the Church—Brigham Young, heal his body, make him strong, sound and healthy, deliver him from the power of the oppressor and those who seek to destroy him, that he may have wisdom, intelligence and power to preach to and teach the Saints, and to counsel and guide the affairs of the great work which God has entrusted to him. Let us devote a few days, as the case may be, to counsel, to instruction, to bearing testimony, to acquiring a knowledge of the things of God, speaking of those things that are for the welfare of Zion; taking counsel

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together as to the best course to pursue on the various subjects that are before us—forwarding the building of Temples, &c.

After last Conference President Young and myself made a journey to St. George. His health was very poor and he was quite feeble when he left here. When he reached that mild climate, or rather, that even, dry climate, he seemed immediately to commence to recruit, and while we remained there—we were absent about ten weeks—he improved very much; but in consequence of the persecution which was inaugurated against the Latter-day Saints, aiming at him directly, it became necessary for him to return in the midst of a very cold and stormy season, and very muddy roads. While at St. George he selected a spot, laid out the foundation and dedicated the ground and made a commencement, to build a temple, which is being continued under the direction of President Erastus Snow, that the ordinances of the holy priesthood, which should be administered only in a Temple, may be attended to in that part of the Territory, in the neighborhood and vicinity of those settlements.

Our brethren can observe that a very handsome addition has been made to the foundation of the Temple here since the last Annual Conference, and they can now begin to form some idea of how the work is going to look. When you realize that all the granite that is in that immense foundation has been hauled some seventeen miles with oxen, mules and horses, you must realize that a very great job has been accomplished. But at the present time we have a railroad almost into the quarry, and the result is that the labor has been greatly lessened, and the rock and the sand and other building material can be brought here at vastly less expense than formerly,

and consequently we will be able to push the work forward more rapidly. We want the brethren and sisters—all of them, to feel an interest in the tithes and offerings for the Temple, and in the labor upon it.

All must be aware that considerable expense and a great deal of time and disarrangement of business has been caused by the persecutions and prosecutions of the last year. But we are very glad that Co-operative Associations for mercantile, manufacturing, agricultural, grazing and other purposes that have been forming in this City and throughout this Territory for several years past, have proved in an eminent degree successful, manifesting what wonderful results can be accomplished by the Latter-day Saints when united in the exercise of their several duties and in the performance of their labors. The want of unity and organization causes the loss of a good deal of time, and hence the necessity of organization and united efforts.

The ladies relief societies in all the several settlements wherever they have existed have also been in many respects highly successful, and great blessings to the community—looking after the poor and introducing improvements, encouraging and enabling women to take charge of branches of business that are suited to their strength, knowledge and condition. It always did seem to me ridiculous to see a man six feet two and weighing two hundred and twenty measuring tape or ribbons in a store; and I shall be very thankful when I can see changes effected to such an extent that nimble fingers, suited to handle light goods will be permitted to follow that kind of employment, and so on throughout the whole organization of society. Let those great big men go and dig the rock, handle the saw log, or do something that their

strength was made for, and not let their giant power wilt away in the shadow of a store. However these are things yet to come. It is not my design to offer many remarks, but merely as an introduction to the conference, to express my faith. I know that this is the work of God, and that all the efforts of wicked men to trample it under foot will be vain. I know the Lord has commenced his great work of the latter days, and that Zion will triumph. This is my testimony. I am not talking what I guess at, what I imagine or what I

think, but what I verily know—God has revealed it unto me. Brethren, if you have not this knowledge within yourselves, seek it of the Lord by obedience to his laws, by observing his counsel, by walking in his ordinances, by laboring for the upbuilding of Zion, and you will obtain it, and it will be like a well of water springing up in your hearts unto everlasting life.

May the blessing of Israel's God be and abide upon you for ever and ever. Amen.

REMARKS BY PRESIDENT GEORGE A. SMITH,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, MONDAY MORNING,
APRIL 8TH, 1872.

(Reported by David W. Evans.)

OUR SCHOOLS.

I am gratified in the enjoyment of the privilege of continuing our Conference, and rejoice in the instructions and testimonies of the Elders which have been given during the two days past. There are a few subjects I feel anxious to lay before the brethren and sisters. I should be glad, had I strength and opportunity, to explain many things more minutely. I feel that God is with us, but that a great and fearful responsibility rests upon our heads. In order that we may be prepared to enjoy the blessings of our high and holy calling we should be diligent, humble, faithful, and constantly unite our powers of mind to magnify our Priesthood.

One great responsibility which rests upon us is the education of our children—the proper forming of their minds and understandings, not only in the ordinary branches of education, but in the principles of our holy religion.

I understand from the reports of Mr. Robert L. Campbell, Superintendent of common schools for the Territory, that there are about thirty thousand school children in the Territory, between the ages of four and sixteen.

Our golden browed neighbors here in Nevada, who have for several years enjoyed all the benefits and blessings accruing to common schools

from a State government, have about four thousand, if I am rightly informed, and no doubt, with the means which they possess, they are enabled to get up excellent schools.

It appears to be a portion of the policy of the national government never to do anything for schools in a Territory. When a Territory becomes a State, the policy of Congress, in years past, and it will probably continue to be so in years to come, has been to extend liberal privileges and immunities, in the donation of lands and of the per cents from the sales of public lands within the State for educational purposes—the support of common schools and universities. This parsimonious policy towards Territories may be an enlightened one, and it may not; having lived in a Territory most of my life I may not be considered a proper judge. Suffice it to say, however, that so far as legislation for education is concerned, or any encouragement or assistance extended from the United States to the people of the Territories, their children must be raised in absolute ignorance. The result is, that whatever progress is made or improvement attained in these directions in the Territories is due entirely to the energy, enterprise and enlightenment of the inhabitants—the hardy pioneers who break the ground, make the roads, fight the Indians and create the State.

The report of the Superintendent of Common Schools for this Territory goes to show, not only that there are about thirty thousand school children, but that they have attended school a greater portion of the time than is sometimes reported in the new States, and in some of the older ones, where they have all the advantages granted by the general government. This speaks well for the pioneers of Utah; it is a

proud record, and one of which the Latter-day Saints may justly boast. It is true that most of our schools are simply primary schools; but, from what I have seen while visiting a good many of them, I know they are vastly superior to schools which I attended, more or less, in my earlier years in other States and Territories. I am proud of these facts; but at the same time there is a great deal in our system that is not by any means up to the mark. All that has been done has been done voluntarily. The school laws of Utah Territory authorize districts to establish free schools, if they choose to do so, by a two-thirds vote of the inhabitants of the district, and a number of districts have adopted this system with satisfactory results. Otherwise the schools are sustained by the tuition fees of the pupils, with the exception that taxes are generally levied on the property in the school districts to assist to build school houses and to supply a portion of the expenses and extend some little aid to the more indigent, that all may have the privilege of going to school. A general free school system has not been inaugurated, and any man who will coolly, deliberately and wisely consider the condition, associations and changeable nature of the government of our Territory, will see the wisdom of not entering upon such a system until it can be done under the regulations and privileges which a State government would bring. At least, that is my judgment on the subject, though we have advocates for the establishment of a general free school system now. I want to say in relation to this, that perhaps there are counties where such a system might be adopted with advantage; but if it were adopted generally throughout the Territory, it would have to contend with difficulties and dangers

which I would wish to avoid. As I am not here to deliver a political speech I shall not, of course, undertake to explain what these are. I will simply refer you to certain little difficulties that have occurred in neighboring States in relation to the handling of school funds, and other important items, which show the delicacy of these matters unless they are in the hands of the most reliable men, who are absolutely responsible to the people by whom they are appointed and elected.

I feel satisfied, notwithstanding this good record, that there is a very great necessity for the minds of many people to be stirred up in relation to the education of their children, the building of good, healthy, well ventilated school-houses, and the sending of the children to school, providing suitable books and seats. I remember once, in a new country, going into a school-house, and finding the children packed almost like herrings in a box, some on the floor, some on seats, little fellows with short legs sitting on high benches, and all breathing air that, perhaps, might not inaptly be compared to that of the black-hole of Calcutta. A couple of men, ignorant even of the most simple principles of ventilation, were laboring to teach these children, and I have sometimes taken the liberty to carry a carpenter's saw into a school to saw off the legs of the benches to make them a proper height to correspond with the length of the children's legs, for I do despise the idea of putting small children upon a high bench and large children upon a low one. I am very fond of seeing straight, erect, well formed boys and girls, and in three months a little inattention on the part of teachers, trustees, and school superintendents, in matters of this kind, will crook the necks, crook the backs, weaken the

stomachs, produce deformity, lay a foundation for consumption, and shorten the children's lives ten years. I suggest to the brethren from all parts of the Territory—go into your school-rooms, measure the children's legs, if you please, and the benches, and see how they correspond. See whether the little fellows sit up straight, or humped up as if they were trying to imitate the back of a camel or dromedary, and give particular attention to the manner in which the school-rooms are ventilated. Do not deprive the little fellows of the most necessary and the cheapest of all elements—atmospheric air, in its purity, and thereby sow in their systems the seeds of premature death.

There are many persons come into the Territory who do not speak the English language. I think more institutions should be got up in all the neighborhoods to encourage the learning of our tongue. I know young people generally learn it pretty quickly; but as the laws and most of the public speeches are made in the English language, it is important even in Welsh, Danish, Swedish, Norwegian, German and French settlements, that the language in which law and justice are administered, and in which public meetings are generally conducted, should be well and properly understood.

It occurs not only with some of the foreign emigration, but with some other persons, that they fail to appreciate the necessity of education, and of sending their children to school. Good and wholesome influences, exercised through teachers, Elders and Bishops, should be brought to bear on all this class of people, to show them the importance of educating their children. There are Elders who seem willing and ready to take missions to the most distant

foreign countries, but when they are invited to go into a school-room to teach a school, they will say, "Well, I can make more money at something else, I would rather be land speculating, go a lumbering, or set up merchandizing." Let me say to you, brethren, that there is no calling in which a missionary can do more good, either man or woman, than to teach a common school, if he or she is qualified to do so.

We are very well aware that it is but little use to whip "Mormon" children. You undertake to thrash anything into them, and you will most surely thrash it out of them. It was never any use to undertake to drive or coerce Latter-day Saints, they never could be coerced in their religious faith or practice. It is not their nature, and the mountain air our children breathe inspires them with the idea that they are not to be whipped like dogs to make them learn. The manner in which it must be done is by moral suasion, superior intellect, wisdom, prudence and good straightforward management in forming the judgment of the pupil by cultivating his manly qualities. This principle should be carried out in all our schools. In my boyhood discipline was enforced by the application of the blue beech switch. The blue beech does not grow in this country, but many school-masters in former times in New York and New England were provided with these tough limber switches, and I have seen them used among the scholars with fearful effect, and in cases where I am satisfied the pupil was less at fault than the preceptor. I know they say Solomon declared if you spare the rod you will spoil the child. My opinion is that the use of the rod is very frequently the result of a want of understanding on the part of a spoiled parent or teacher in guiding, direct-

ing and controlling the feelings and affections of children, though of course the use of the rod in some cases might be necessary; but I have seen children abused when they ought not to have been, because King Solomon is believed to have made that remark, which, if he did, in nine cases out of ten referred to mental rather than physical correction. I will, however, allow other men who have taught school, as a profession, to offer their suggestions on these subjects; but I will say that I have known Professor Dusenberry teach a hundred scholars—the wildest, roughest boys we had in a frontier town, and never lay a stick on one of them. He has done it term after term, and the children liked and respected him and would mind him, and there was nothing on the face of the earth that seemed to hurt their feelings more than to feel that they had lost the confidence of their preceptor. This was simply the result of cultivating reasoning powers in the minds of the children, and I am happy to say there are many such teachers now in Utah.

I will say a few words in relation to normal schools. As I said before, we have had nothing to encourage primary schools but what we ourselves with our bone, sinew, energy and enterprise have done. So it is with the more advanced branches. The Desert University has made efforts to establish graded schools for the education of teachers. This has been done by small appropriations from the Legislative Assembly and Salt Lake City and County; but the great mass of the work has been done by individual enterprise. There are many at the present time in Utah who have been thus educated, who devote the winter season, and many of them the summer, to teaching schools. The energy of Superintendent Campbell in introducing suitable

books and apparatus, and to improve the condition of our schools has been commendable; and the Timponagos branch of the University of Deseret, at Provo, one at St. George and several others established in the Territory for the education of teachers have had their good effects. But their effects are limited, compared with what they might be, and I am sorry to say that several of our young men have been under the necessity of going to universities in other parts of the world to obtain an education, which it is desirable we should have the facilities to give them here. Brethren and sisters, take this matter to your hearts, for it is one of the great missions of the Latter-day Saints to do all in their power to educate the rising generation and to teach them the principles of eternal truth.

I have had the pleasure of visiting a good many Sunday-schools, from time to time, from a very early period after they were established in this Territory, and I can speak highly of their influence and the benefits they have produced. I visited a Bible class while at St. George, composed of young gentlemen and ladies, and I found that they were as well instructed in relation to the principles of the Gospel, as laid down in the Bible and in the revelations of the Lord, as a very large portion of the Elders. I was very glad to see it. I visited Sunday-schools when I could in the course of my travels, and I was gratified to see the progress that has been made. I want to stir up parents to the necessity of fitting up and encouraging their children to attend Sunday-school. I also want to encourage them to attend themselves and act as teachers; and for the young men and young women, whenever they can, or those whose family arrangements are such that they can

attend to it, to volunteer and contribute their exertions in carrying on Sunday-schools. A great many Elders have devoted much time to this useful and important subject, and have labored to teach, encourage and strengthen Sunday-schools. Last summer, two weeks previous to the celebrated Methodist camp meeting that was held in this city, Dr. Vincent, a Methodist minister, and two others connected with Sunday-schools, by their own request, addressed in this Tabernacle about four thousand Sunday-school children. They told me they had visited the Sunday-school in the 13th Ward, and had addressed the scholars there, and they said that that Sunday-school was highly creditable. But although they gave us so much credit, they went away feeling very bitter towards us. I asked them if they had not been treated as well here as we would be in their society. "O, yes," said they, "We were invited to attend Sunday-schools and we did so. We were allowed to address the children, and at our request four or five thousand were brought together for us to talk to." And they went on and told how well they were treated; but notwithstanding that, they said they had been told from the most reliable sources that a great many men had been killed in this country for not being "Mormons." Said I, "You have been most foully gulled by somebody." Dr. Vincent replied, "The authority is most reliable, for it came from our officers." I said to him, "The officers change so often that they can have no personal knowledge on these subjects. Some of them are interested in promoting difficulty with the people of Utah. No man was ever killed in Utah for his religion; and if the few cases of murder that have occurred here were thoroughly investigated they would be found to

be the result of private quarrels; and there have been five hundred per cent. less of such cases here than in any other new State or Territory with which I have been acquainted; and the country can not be found on the face of the earth where the population is scattered over such a large area which has maintained such perfect police regulations, and these statements are simply scandal."

I name this circumstance from the fact that a man who had been so liberally treated by the Latter-day Saints, who had had the privilege of speaking to the largest collection of school children that he probably ever saw in his life, would believe lies told him by renegades, and carry them away and publish them rather than the real facts which he had the privilege of seeing, hearing and learning from reliable authority while here.

I wish to stir up our brethren to continue their labor in Sunday-schools, and, in doing so, to continue to sustain liberally the *Juvenile Instructor*. Place it in the hands of your children, it contains some of the best reading matter for them I know of, and its circulation should be widely extended. I notice from pieces published by Protestant ministers who have established churches in this city, that their principal hope of converting the "Mormons" is by leading, (I call it misleading) away their children. They despair of converting the old ones who are perfectly established in their religious faith; and their hope appears to be in misleading their children by getting them into their schools. By so doing they can probably draw them away from the Lat-

ter-day faith, and through the children they may also succeed in gaining over some of their parents. The enemy of all righteousness is sagacious, and so are his servants, and I think it quite honest, but not very creditable to Christian ministers to frankly acknowledge that their business here is to try and entice children from their parents. But so far as this is concerned our brethren and sisters should learn a lesson by it, and see that the persons who educate their children do not plant in their hearts falsehood, deception, wickedness and corruption. They should place them under the tuition of those who will teach them the principles they are employed to teach, and not instil into their minds those things that will lead them to destruction. The catechism for children, exhibiting the prominent doctrines of the Church of Jesus Christ of Latter-day Saints, should be in every family, school and Bible class.

I think measures should be taken to increase the circulation among the people of the *Deseret News*, and the standard works of the Church. A great many read them, and many do not; and if in the various neighborhoods, a little more pains were taken, the information they contain could be more widely disseminated. I know the enemies of Zion are willing to take any pains in the world almost to circulate lies; why should we not take a little pains to circulate truth, and to spread and to disseminate abroad pure and holy principles? I call the attention of Elders of the various stakes to these subjects.

Peace to the faithful. Amen.