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D. Spalding

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. XV.

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87

RESIDENT BRIGHAM YOUNG

HIS TWO COUNSELLORS

AND THE TWELVE APOSTLES

ENTERED AT STATIONERS' HALL.

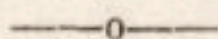
AND RESPONSIBLY REDUCED TO THE LATTER-DAY KING IN ALL THE WORLD
BY W. STARR J. O. CANNON AND BRIGHAM YOUNG
REVISED BY

VOL. XXV.

PRINTED AND PUBLISHED BY ALBERT CARPENTON & BILSON
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1851

PREFACE.



WE take great pleasure in presenting to the Saints and the world the Fifteenth Volume of the JOURNAL OF DISCOURSES, which they will find contains rich treasures of information concerning the glorious principles of Eternal Life, as revealed through God's anointed servants in these last days.

All who read the discourses contained in this Volume are earnestly recommended to adapt them to their lives by practice, and we can confidently assure them that, in doing so, they are laying up a store of knowledge that will save and exalt them in the Celestial kingdom.

THE PUBLISHER.

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JOURNAL OF DISCOURSES.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON,
APRIL 28TH, 1872.

(Reported by David W. Evans.)

THE LORD'S SUPPER—PROGRESSION—CO-OPERATION—INDEPENDENCE.

I am very happy for the privilege of meeting with the Latter-day Saints, and I have reason to be thankful that I am able to speak a little to them. It brings many things to our reflections and causes many thoughts to arise. When we look over the human family what a variety we see and especially upon the subject of religion. We take Christianity, for instance, and as nations, as people, we believe in and on the Lord Jesus Christ. Most of Christian professors believe in the ordinances, or some portions of the ordinances of the house of God. Most of Christians believe in the breaking of bread, in blessing it and partaking of it in remembrance of the broken body of our Savior; also in taking the cup, consecrating it and then partaking of it, in remembrance of his blood that was shed for the sins of the world. And then take up the hundreds of different denominations and what a motley mass we present in our faith, feelings, sympathies, judgment, passions and conduct; man

against man, priest against priest, people against people. Now let the Christian denominations come here: "Yes, the Latter-day Saints believe in taking the Sacrament, it is true, but what a pity," say they. "They profess to believe on the Lord Jesus Christ: Oh dear! I wish they did! Yes, they seem to manifest great confidence in the atonement, in the ordinances and commandments. I wish they were a better people! What a pity it is that they are such an outlawed, sinful race of beings as they are! What a pity!!" "How we Christians do pity the Latter-day Saints." Then again, how we Latter-day Saints do pity the Christians! What a spectacle! And see us, as Christians, warring with each other! What for? For our pure faith, for our holy desires, for our great charity to each other, for the love of Christ, for the salvation of the souls of the children of men.

Now is not this a spectacle to present to angels? Why if the Lord Al-

mighty was not beyond the conception of humanity in charity and love, in mercy and longsuffering, in patience and kindness to his creatures, where would we have been ere this? We would have been weltering in his wrath, we would have been drinking his hot displeasure. But he is more merciful than we are. I have thought a great many times I was very thankful I was not the Lord Almighty. I should be consuming my enemies. How I should contend against those who hate me. I am glad I am not the Lord. And to see the Latter-day Saints here following the example of the Savior when he took his disciples into an upper room, and bade some of them go and prepare to partake supper with him the last time before his crucifixion. He took the bread and blessed and brake. "Take and eat ye all of this, for this is my body in the New Testament." He took the cup and blessed it; "Drink ye all of this, for this is my blood in the New Testament." Here we are doing the same to-day. What more? Do this until I come, for I will neither eat nor drink any more with you in this capacity until I drink anew with you in my father's kingdom on this earth. Will he do it? Certainly he will. "Do this in remembrance of me until I come." We are doing this to-day. Do not other Christians do the same? They do. How do we Latter-day Saints feel towards them? Were we to yield to the carnal passions of the natural man and we had the power of the Almighty we would spew our enemies out of our mouths, yes, we would hiss them from the face of human society for their evils, their malice, for the revenge and wrath they have towards us. But we are not the Almighty. I am glad of it. I am happy in the reflection that I have not the power, and I hope and pray I may never possess it until I

can use it like a God, until I can wield it as our Father in heaven wields it, with all that eternity of majesty, glory, charity, with his judgment, discretion, and with every faculty of compassion. I am happy in the reflection that I do not possess the power. I am glad you elders do not, I am really glad you do not. Will he ever grant power to his Saints on the earth? Yes, they will take the kingdom, and possess it for ever and ever; but in the capacity they are now, in the condition that they now present themselves before God, before the world and before each other? Never, never! until we are sanctified, until we are filled with the wisdom of God, with the knowledge of God, will he bequeath the power that he has in reserve for his Saints; never will the Saints possess it until they are prepared to wield it with all that judgment, discretion, wisdom and forbearance that the Lord Almighty wields in his own capacity, and uses at his pleasure? How do you feel about it, brethren? Do not you wish sometimes you had power to pinch their ears? Do not you wish you had power to stop them in their mad career? Let the Lord Almighty do this. You think his eye is upon the work of his hands? It is. His ears are open to the prayers of his children, he will hear their prayers, he will answer their desires; and when we as a people possess the abundance of that patience, that longsuffering and forbearance that we need, to possess the privileges and the power that the Lord has in reserve for his people, we will receive to our utmost satisfaction. We shall not have it now. The Lord says, "I can not give it to you now." This church has now been traveling over forty-two years—forty-two years the sixth day of this month since it was organized with six members. What have we

learned? We assembled in Missouri, at the place of gathering on the borders of the Lamanites, and there we bought our farms and built our houses; but could we stay there? Were we prepared then to enter into Zion, to build up the Zion of God and possess it? We were not, we must suffer. "You Latter-day Saints, you, my children," says the Lord, "are not prepared to receive Zion." Why, we have heard detailed by Elder Carrington the conduct of Elders at the present time, dishonest in the matter of a few shillings or dollars. Dishonest, covetous, selfish, grasping for that which is not our own; borrowing and not paying; taking that which does not belong to us; dishonest in our deal; oppressing each other. Are we fit for Zion? I say nothing to the Christian world with regard to this. Let them bite and devour as much as they please, it does not belong to the Latter-day Saints at least. Could we stay in Independence? No, we could not. What was the reason? Here are some hearing me talk who were there—some who are aged, some here who were then children and infants, some who were born there. But we stayed a very few years—two or three—and we must get up and march. Why did we leave? Why the enemy is upon us, our enemies are gathered around us, our foes are besetting us on every hand. There goes a house burned up; there is a man that is whipped; there is a family turned out of doors! What is the matter with all you Latter-day Saints? Can the world see? No. Can the Saints see? No, or few of them can; and we can say that the light of the Spirit upon the hearts and understandings of some Latter-day Saints is like the peeping of the stars through the broken shingles of the roof over our heads, when we are watching through the silent watches of the

night and behold the glimmer of a twinkling star. "Oh yes, I see, I see, that we are not prepared to receive the kingdom." Another one says, "Yes, I can see, we were too selfish." Another one says, "I see, the wicked must be prepared for their doom as well as the Saints for their exaltation, and that the wicked are a rod in the hands of God to chasten the Saints." Here are the two classes—the righteous and the unrighteous, and the righteous must be prepared by suffering and by rendering strict obedience to the commandments of heaven. It seems to be absolutely necessary in the providence of Him who created us, and who organized and fashioned all things according to his wisdom, that man must descend below all things. It is written of the Savior in the Bible that he descended below all things that he might ascend above all. Is it not so with every man? Certainly it is. It is fit then that we should descend below all things and come up gradually, and learn a little now, and again, receive "line upon line, precept upon precept, here a little and there a little." But hark, do the people hear it? Do the people understand it? Scarcely! Do the Latter-day Saints understand these principles, and are we prepared to receive Zion? Are we prepared to receive the Kingdom and are we prepared for the blessings that God has in reserve for his children? Stop, think, consider, look around us! How is it? Are not the sordid things of this life before our eyes, and have they not thrown a mist before them so that we can not see? Are we not of the earth, and still earthy? Certainly we are of the earth and still earthy. What do we know of heavenly things? It is very true we have the Bible; but when we come to our elders, men of limited education and moderate read-

ing, they are able to teach the whole Christian world theology. Take them from the anvil, from the plow, from the carpenter's bench, or from any occupation, if they possess good common ability and the spirit of our holy religion that God has revealed in these latter days, they understand more of the Bible and the building up of the Kingdom of God than all the world besides that are destitute of the priesthood of the Son of God. And yet what do we know? Comparatively we have hardly learned the first lesson.

Could our brethren stay in Jackson County, Missouri? No, no. Why? They had not learned "a" concerning Zion; and we have been traveling now forty-two years, and have we learned our a, b, c? "Oh," say a good many, "I think we have." Have we learned our a b ab? Have we got as far as b a k e r, baker? Have we got through our first speller? Have we learned multiplication? Do we understand anything with regard to the building up of the kingdom? I will say, scarcely. Have we seen it as a people? How long shall we travel, how long shall we live, how long shall God wait for us to sanctify ourselves and become one in the Lord, in our actions and in our ways for the building up of the kingdom of God, that he can bless us? He defends us, it is very true, and fights our battles. When we were driven from Missouri and had to leave the State, I recollect very well, Gov. Boggs said, "You must leave;" Gen. Clark said, "You must leave;" the mob said, "You must leave," and we had to leave. And after we had signed away our property, I'd see a widow send up her little boy to brother Such-a-one, "Will you let me go to your timber land and get a load of wood for my mother?" "Tell your mother that I have got no more

timber than I shall want, I do not think I can spare her a load of wood." I recollect very well of telling the Latter-day Saints, there and then, "I hope to God that we never will have the privilege of stopping and making ourselves rich while we grind the face of the poor; but let us be driven from State to State until we can take what we have got and dispose of it according to the dictation of the spirit of revelation from the Lord. Said I, "You will not stay here;" but long faces would come down, you know, with a gentle, mild scowl, "I can't spare you a load of wood." Excuse me. When are the Latter-day Saints going to be prepared to receive the kingdom? Are we now? Not at all! We are prepared for some things, and we receive just as fast as we prepare ourselves. Well, what can we do, what more can we do? We can do just what we please to do. It is in our power to do just what we please to do with regard to sanctifying ourselves before the Lord, and preparing ourselves to build up his kingdom: Have we not the liberty to build this Temple here? We have, although earth and hell are opposed to it, and arrayed against it. Have we not the privilege of preaching the Gospel to the nations? We have. Have we not the privilege of uniting our faith and our efforts for the benefit of the whole community? Yes, we have.

Now come down, for example, to our present circumstances and condition. Year after year, I labored with our merchants to unite their efforts together to supply the wants of the people without taking from them everything they had got; and when I assembled these merchants some years before we entered into our present co-operative institution in this mercantile trade, said I, "Will you unite your efforts and your

means, and start a business here that we can put goods into the hands of the people that we will not take their last sixpence? Have a calico dress at forty cents a yard when it should be only eighteen, twenty or twenty-two, and so on and so forth." After a long conference one of the gentlemen present got up, walked the room back and forward, and finally said, "President Young, if you will furnish the money we will do as you say," as much as to say, "It is none of your business what we do with the means that we have." I dropped the conversation and said to myself, "Well then, gull the people, take what they have got."

You recollect a man here in the time of the Buchanau war by the name of A. B. Miller. He was a merchant here for Russell and Majors. Our people were not merchandising much then. Well, the merchants met together and wanted to put up their goods to a certain notch, a dollar a pound for sugar, for instance. This A. B. Miller—a gambler, though there were a great many good things about him, he just turned in and damned them. Says he, "Gentlemen, to turn in and cut the throats of these 'Mormons,' and take what they have got, we might do, but for being so damned mean as to ask a dollar a pound for sugar, I will not do it."

Now then, is this co-operative institution one step towards bringing the people to a union? Yes, but it is a very small one, and there is danger of it growing into a condition that will cease to be one step in the right direction. Let men say, "Here is what God has given me, do what you please with it," and we shall be in the path of progress. But how is it now? "Brother, have you paid any tithing? You have made fifty thousand, ten thousand, a hundred

thousand, one thousand or five hundred dollars as the case may be, have you paid any tithing?" "Well, no I have not yet, but I think perhaps, I will by and by;" and this is said with stammering tongue, faltering voice, and covetous heart. Who gave you your money and possessions? Who owns this earth? Does the Devil? No, he does not, he pretended to own it when the Savior was here, and promised it all to him if he would fall down and worship him; but he did not own a foot of land, he only had possession of it. He was an intruder, and is still: this earth belongs to him that framed and organized it, and it is expressly for his glory and the possession of those who love and serve him and keep his commandments; but the enemy has possession of it.

Now then, a few other items, brethren and sisters. Can you do anything for the poor? "Well I do not know, but I can give you fifty cents to gather the poor." "Brother, can you pay that debt? You recollect you borrowed some money of a widow woman in England. Do you recollect you borrowed a little money of such a brother? Can you pay that?" "Well yes, I am going to." You heard what Brother Carrington said about it, what fellowship does the Lord Almighty have for such men? I think not the least. What fellowship do angels have for such men? I should think not much. What fellowship do I have for them? Not one particle. What ought to be done with them? I will answer the question—they ought to be disfellowshipped by the Saints: they are not fellowshipped in the heavens, and they ought not to be here.

"Well, now then, Brother Brigham, what are you at, what do you want?" I want you to do just that which will displease the enemies of the kingdom of God, and that which will please

the Lord Almighty and the heavenly host to perfection. What is that? Do as you are counseled to do by the spirit of revelation from the Lord. What is the cry against us? "Brigham Young has too much influence! All the people hearken to Brigham Young! All these poor deluded Latter-day Saints take his counsel!" I wish it was so. If this were the fact you would see Zion prosper upon the hills and upon the plains, in the valleys and in the kanyons, and upon the mountains. Go to with your might, seek unto the Lord your God until you have the revelations of the Lord Jesus Christ upon you, until your minds are open, and the visions of heaven are plain to you. Then follow the dictations of the spirit, and watch Brother Brigham, and see if he counsels you wrong. I hope to see the time when I can say to the Latter-day Saints, "if I preside over them, go and do this or that, and not ask a sixpence of this man or a dollar from that, or a hundred dollars from another." "Here is what I have, it is the Lord's. He has given me all that I possess, it is only committed to my charge to see what I will do with it. The heavens are his, the earth is his; the gold and silver are his, the wheat and fine flour are his, the wine and the oil are his; the cattle upon a thousand hills are his. I am his, I am his servant, let the Lord say what he wants. Here I am, with all thou hast given me." How displeasing this is to the devil is it not? I can not help it, this is the true track and path for the Latter-day Saints to walk in. Walk up, O ye Latter-day Saints, and wake up! Come to the Lord, forsake your covetousness, your back-slidings, forsake the spirit of the world, and return to the Lord with full purpose of heart until you get the spirit of Christ within you, that you, like others, can cry, "Abba

Father, the Lord he is God and I am his servant."

Do you think it would be difficult then for us to accomplish anything we undertook? No. Very true the enemy, this potent foe that we have to contend with, we know but little about him, very little; but he is watching every avenue of the heart, rapping at every door and every window, and if there is a crevice between the clapboards, through the roof, or the brick or adobie wall, he throws a dart into the feelings of each and every individual. "Take care, think for yourselves, judge for yourselves; do not be led astray, do not you wander off after these deluded people, and their delusion. Be careful, there is danger in believing in the Lord, there is danger in being a Saint; there is great danger in you yielding your judgment in another man." Oh, what a pity! Where do you get your judgment? Where did it come from? What is your judgment? I tell you that the judgment of the world now is pretty much for all to do just as they please if they possibly can, to the injury of their neighbors, for their own aggrandizement.

Can I not use my judgment in doing well just as much as in doing evil? Am I not just as independent in performing a deed of charity as a deed of cruelty? I contend that I am, what do you say? Have I not got my liberty just as much, and exercise it just as freely, in feeding the poor and clothing the naked as I have in turning them out of doors, or in lifting myself up against God and his anointed? Has a man got to apostatize from this kingdom, from the faith of Christ, to be independent? Am I not as independent in believing in the Lord Jesus Christ as I am in denying him? Am I not as independent in believing the Gospel as I am in believing in the whisperings

and mutterings of these spirits that are floating through the air, rapping at everybody's door, sometimes tearing the clothes off their beds, rapping, thundering and telling this, that and the other? You hearken to that still small voice that whispers eternal truth, that opens the visions of eternity to you that you can discern, understand and follow, and the foul spirits that throng the

air, and that fill our houses if we let them in, will not have power over you.

Be just as independent as a God to do good. Love mercy, eschew evil, be a savior to yourselves and to your families, and to your fellow beings just as much as you possibly can, and go on with your independence and do not yield yourselves servants to obey an evil principle or an evil being.

God bless you. Amen.

DISCOURSE BY ELDER WILFORD WOODRUFF,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, APRIL 6, 1872.

(Reported by *David W. Evans.*)

HIS TESTIMONY—THE FULFILLING OF PROPHECY—ADVICE TO MOTHERS.

Through the mercy and loving kindness of our Father in the heavens we are again permitted to meet in a general conference of the Church of Jesus Christ of Latter-day Saints. Forty-two years ago this day this church was organized with six members, by a prophet of the living God, raised up in these last days by the administration of angels from God, and ordained unto all the keys and powers of the Melchizedec priesthood and apostleship, and of the kingdom of God on the earth. According to the best knowledge we have, 1842 years ago to-day, the Lord Jesus was crucified on Mount Calvary for the sins of the world. The 6th day of April is a very important day in many respects. It has certainly been very interesting to the Latter-day Saints to watch the history and progress of this Church and kingdom during the

last forty-two years. This is one of the most important generations that men, or God, or angels have ever seen on the earth: it is a dispensation and generation when the whole flood of prophecy and revelation and vision given through inspired men for the last six thousand years is to have its fulfillment, and especially in relation to the establishment of the great kingdom and Zion of God on the earth. Joseph Smith was one of the greatest prophets God ever raised up on the earth, and the Lord has had his eye upon him from the foundation of the world. Any man who has ever read the book of Isaiah, which we frequently have quoted to us, can see that he, with other prophets, had his eye upon the latter-day Zion of God. He says in one place, "Sing O heavens, rejoice O earth, break forth into singing, O ye mountains,

for the Lord hath comforted his people, he will have mercy upon his afflicted. But Zion said: The Lord hath forsaken me, and my Lord hath forgotten me." "Ah," says the Lord, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will not I forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."

The Lord never created this world at random; he has never done any of his work at random. The earth was created for certain purposes; and one of these purposes was its final redemption, and the establishment of his government and kingdom upon it in the latter days, to prepare it for the reign of the Lord Jesus Christ, whose right it is to reign. That set time has come, that dispensation is before us, we are living in the midst of it. It is before the Latter-day Saints, it is before the world; whether or not the people have more faith in the promises of God now than they had in the days of Noah makes no difference, the unbelief of men will not make the truth of God without effect. The great and mighty events that the Lord Almighty has decreed from before the foundation of the world, to be performed in the latter days are resting upon us, and they will follow each other in quick succession, whether men believe or not, for no prophecy of Scripture is of any private interpretation, but holy men of God spake as they were moved upon by the Holy Ghost, and what they said will come to pass; though the heaven and the earth pass away not one jot or tittle of the word of the Lord will go unfulfilled.

Some of us have lived in and been intimately acquainted with this church for the last forty years, a very few

more than that, and some less; but where is the Latter-day Saint or any other person who has ever seen this church or kingdom go backward? No matter what position we were in, whether exterminated by the order of Governor Boggs of Missouri, or whether we lay, sick and afflicted, on the muddy banks of the Missouri river; whether it was Zion's Camp going up for her redemption; whether it was the pioneers coming to these mountains, making the roads, building the bridges, killing the snakes and opening the way for the gathering of the people, no matter what our circumstances may have been, this kingdom has been onward and upward all the day long until the present hour. Will it ever go backward? No, it will not. This Zion of the Lord, in all its beauty, power and glory is engraven upon the hands of Almighty God, and it is before his face continually; his decrees are set and no man can turn them aside.

There never was a dispensation on the earth when prophets and apostles, the inspiration, revelation and power of God, the holy priesthood and the keys of the kingdom were needed more than they are in this generation. There never has been a dispensation when the friends of God and righteousness among the children of men needed more faith in the promises and prophecies than they do to-day; and there certainly never has been a generation of people on the earth that has had a greater work to perform than the inhabitants of the earth in the latter days. That is one reason why this church and kingdom has progressed from its commencement until to-day, in the midst of all the opposition, oppression and warfare which have been waged against it by men inspired by the evil one. If this had not been the dispensation of the fulness of times—the dispen-

sation in which God has declared that he will establish his kingdom on the earth never more to be thrown down, the inhabitants of the earth would have been enabled to overcome the kingdom and Zion of God in this as well as in any former dispensation. But the set time has come to favor Zion, and the Lord Almighty has decreed in the heavens that every weapon formed against her shall be broken. And if we take the history of any man, from the days Joseph Smith received the plates from the hill Cumorah, and translated the Book of Mormon by the Urim and Thummim, until to-day, whoever has raised his hand against this work has felt the chastening hand of Almighty God upon him; and I am at the defiance of the world to show me a president, governor, judge, ruler, priest or anybody else on the earth who has taken a stand against this kingdom who is an exception, and you may search their whole history. We have outlived several generations of our persecutors. Where are the men who tarred and feathered Joseph Smith in Portage County, Ohio? Where are the men who drove this people from Kirtland? Where are the men who drove the Church and kingdom from Jackson County, Missouri? Where are the men who undertook to kidnap the prophet while in Illinois? Where are they who drove the Latter-day Saints from Illinois into these mountains? Trace their whole history and see for yourselves. The fact is many of them are in their graves, awaiting their final judgment. And in the whole history of this people and their remarkable preservation, the invisible hand of God is as plainly to be seen as it has been in the history of the Jews from the days of Christ until now; and it will continue until this scene is wound up.

We are led by men who are filled with inspiration. Joseph Smith was a man of God, through the loins of the ancient Joseph who, through the wisdom which God gave him, redeemed his father's house after having been sold by his brethren into Egypt. All the blessings that old father Jacob pronounced upon Joseph and upon the sons of Ephraim, his son and grandsons have rested upon them until this day. Joseph Smith was through that lineage. In his youth he was inspired of God, and was administered to by angels. Under their guidance and counsel he laid the foundation of this work, and lived long enough to receive all the keys necessary for bearing off this dispensation. He lived long enough to have these individuals administer unto him—John the Baptist, Peter, James and John the Apostles, Elisha and Elijah, who held the keys of turning the hearts of the fathers to the children and the hearts of the children to the fathers; and Moroni, who held the keys of the stick of Joseph in the hands of Ephraim to come forth in the latter day, administered in person to Joseph Smith, and gave him these records and instructed him in the things of God from time to time until he was qualified and prepared to lay the foundation of this work. The Prophet Joseph lived to see the Church organized with apostles and prophets, patriarchs, pastors, teachers, helps, governments, and all the gifts and graces of the spirit of God; to give the Twelve Apostles their endowments and to seal upon their heads all the authority and power that were necessary to enable them to fulfil their missions. Why did the Lord take him away? He laid down his life, and sealed his testimony with his blood that it might be in force upon the heads of this generation, and that he might be

crowned with crowns of glory, immortality and eternal life; that he might go to the other side of the veil, and there organize the Church and kingdom in this last dispensation. He and his two brothers were taken away into the spirit world, and they are at work there, while Brigham Young and the quorum of the Twelve were preserved on the earth for a special purpose in the hands of God. These things are true, and the hand of the Lord has been over Brigham Young, although now he is under bonds and a prisoner, and has his privileges curtailed for the word of God and the testimony of Jesus. Yet in the midst of all this he is calm and composed before the Lord, and has his mind open to the things of God. He still lives in the midst of this people and will live as long as the Lord wishes him to remain in the flesh to guide the affairs of Zion.

I will say to the Latter-day Saints that we have been more blessed in this land than has any other dispensation or generation of men. The Lord has been at work for the last three hundred years preparing this land, with a government and constitution which would guarantee equal rights and privileges to the inhabitants thereof, in the midst of which he could establish his kingdom. The kingdom is established, the work of God is manifest in the earth, the Saints have come up here into the valleys of the mountains, and they are erecting the house of God in the tops thereof, for the nations to flow unto. A standard of truth has been lifted up to the people, and from the commencement of this work the Latter-day Saints have been fulfilling that flood of revelation and prophecy which was given formerly concerning this great work in the last days. I rejoice in this, and also because we have every reason to expect a continuation of

these blessings unto Zion. We have always had a veil over us, we have had to walk by faith all the day long until the present time: this is the decree of God. When we were driven from Jackson County, Clay County, Caldwell County, Kirtland, and finally from Nauvoo into these mountains, we did not see and understand what lay before us: there was a veil over our faces, in a measure. It has been the same with the people of God in all ages. At that time we could not see this tabernacle, and the five hundred miles of villages, towns, cities, gardens, orchards, fields, or the desert blossoming as the rose as we see them to-day. We came here and found a barren desert: we were led hither by inspiration, by a law-giver, by a man of God; the Lord was with him, he was with the pioneers. If we had not come here we could not have fulfilled the prophecies which the prophets have left on record in the stick of Judah as well as in the stick of Ephraim—the Bible and the Book of Mormon. We have done that, and we can look back twenty-four years and see the change that has been effected since our arrival; but who can see the change that will be effected in the next twenty-four years? No man can see it unless the vision of his mind is opened by the power of God. The Lord told Joseph Smith to lay the foundation of this work; he told him that the day had come when the harvest was ready, and to thrust in the sickle and reap; and every man who would do so was called of God and had this privilege.

The Lord has sent forth the Gospel, and it is offered to the children of men as it was in ancient days; men are required to have faith in Jesus Christ, repent of their sins, and to be baptized for the remission of them, and the promise is that they shall receive the Holy Ghost, which

shall teach them the things of God, bring things past to their remembrance, and show them things to come.

What principle has sustained the Elders of Israel for the last forty years in their travels? They have gone forth without purse or scrip, preached without money or price; they have swam rivers, waded swamps, and traveled hundreds of thousands of miles on foot to bear record of this work to the nations of the earth. What has sustained them? It has been this power of God, this Holy Ghost, the spirit of inspiration from the God of Israel that has been given to his friends on the earth in these latter days. The blood of Israel has flowed in the veins of the children of men, mixed among the Gentile nations, and when they have heard the sound of the Gospel of Christ it has been like vivid lightning to them; it has opened their understandings, enlarged their minds, and enabled them to see the things of God. They have been born of the Spirit, and then they could behold the kingdom of God; they have been baptized in water and had hands laid upon them for the reception of the Holy Ghost, and they have received that Holy Ghost among every Gentile nation under heaven wherever the Gospel has been permitted to be preached; and here they are to-day, from all those nations, gathered in the valleys of the mountains. And this is but the beginning; it is like a mustard seed, it is very small; but the little one is to become a thousand, and the small one a strong nation. The Lord will hasten it in his own time. Zion shall be called a "City sought out." The Lord is watching over us.

I wish to say to the Latter-day Saints, we must not forget our position, nor the blessings that we hope for. All that we expect, we have

got to inquire of the Lord for. Some of our brethren, as has been said here, have suffered a little through the spirit of bigotry and persecution that is in the world. I wonder many times there is not a great deal more of it. The Lord Almighty is going to make a short work in the earth; lest no flesh should be saved he will cut his work short in righteousness. The Lord is putting his hook into the jaws of the nations. He holds Great Babylon in his hands as well as Zion. He will control the children of men; and, as the Lord God lives, if the Latter-day Saints do their duty—live their religion and keep their covenants, Zion will arise, put on her beautiful garments, be clothed with the glory of God, have power in the earth, and the law will go forth from Zion and the word of the Lord from Jerusalem. Then let our prayers ascend into the ears of the Lord God of Sabbaoth, for he will hear them, that the wisdom of the wise may perish and the understanding of the prudent be hid. Our weapons are faith, prayer, and confidence in God, for he is our friend if we have any, and we are his if he has any on the face of the earth. The Lord will work with us, and we should work with him; therefore, brethren, let us live by faith, walk by faith, overcome by faith, so that we may enjoy the Holy Spirit to guide and direct us. All the institutions pertaining to the work of God in these latter days are going to progress, Zion is bound to arise, and to arrive at that position in our great future that the Prophets have seen by prophecy and revelation.

I want to say a few words to the sisters, who have been referred to this morning—the Female Relief Societies. Our mothers, sisters, wives and daughters occupy a very important position in this generation, far

more so than they realize or understand. You are raising up your sons and daughters as plants of renown in the house of Israel in these latter-days. Upon the shoulders of you mothers rests, in a great measure, the responsibility of correctly developing the mental and moral powers of the rising generation, whether in infancy, childhood, or still riper years. Your husbands—the fathers of your children, are messengers to the nations of the earth, or they are engaged in business, and can not be at home to attend to the children. No mother in Israel should let a day pass over her head without teaching her children to pray. You should pray yourselves, and teach your children to do the same, and you should bring them up in this way, that when you have passed away and they take your places in bearing off the great work of God, they may have principles instilled into their minds that will sustain them in time and in eternity. I have often said it is the mother who forms the mind of the child. Take men anywhere, at sea, sinking with their ship, dying in battle, lying down in death almost under any circumstances, and the last thing they think of, the last word they say, is “mother.” Such is the influence of woman. Our children should not be neglected; they should receive a proper education in both spiritual and temporal things. That is the best legacy any parents can

leave to their children. We should teach them to pray, and instil into their minds while young every correct principle. Ninety-nine out of every hundred children who are taught by their parents the principles of honesty and integrity, truth and virtue, will observe them through life. Such principles will exalt any people or nation who make them the rule of their conduct. Show me a mother who prays, who has passed through the trials of life by prayer, who has trusted in the Lord God of Israel in her trials and difficulties, and her children will follow in the same path. These things will not forsake them when they come to act in the kingdom of God.

I want to say to our mothers in Israel, your children are approaching a very important day and age of the world. In a few more years their parents will pass away. We will go where our brethren have gone—to the other side of the veil. Our children will remain and will possess this kingdom when God's judgments await the nations of the earth, when war, calamity, sword, fire, famine, pestilence and earthquake will stalk abroad and distress the people. Our children should be prepared to build up the kingdom of God. Then qualify them in the days of childhood for the great duties they will be called upon to perform; and that God may enable us to do so is my prayer for Christ's sake. Amen.

REMARKS BY PRESIDENT GEORGE A. SMITH,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY
MORNING, APRIL 7, 1872.

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(Reported by David W. Evans.)
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PERSECUTION—MISSIONARIES—EMIGRATION.

We are again assembled this morning to continue the duties and services of our Conference, and I am requested by President Young to state that he is in the enjoyment of comfortable health and in excellent spirits. He regrets very much the circumstances which render it inexpedient for him to meet with you this morning, and hopes the time may soon come when he will again enjoy that privilege, also the privilege of bearing testimony to the glorious work of the last days, in the public congregation. He desires and appreciates the prayers and faith of the Saints; he thinks that it is quite proper that any man before he is thoroughly qualified to rule shall learn to be ruled—that he shall learn to obey before he learns to command. All these lessons in their time and in their season are proper for us to learn.

When we realize the malignity of the spirit of persecution which is aimed at the Latter-day Saints in these valleys, we need not wonder that we have to contend with vexatious lawsuits and with illegal and unjustifiable prosecutions, for the influence of the pulpit and the press when controlled by the spirit of lying is very great for evil, but God is greater—his power is more omnipotent; and although thousands of prophets, priests and wise men in the earth

have been compelled to lay down their lives for the cause of Zion, and for the sake of the principles of the gospel of peace, and in doing so they have acquired honors that could not be attained in any other way; their reward is certain, eternal and sure.

I wish to call the attention of the elders who have been in years past, on missions, to one important item of duty. It is well known that our emigration annually brings some thousands of persons among whom our missionaries have labored and with whom they are acquainted, and among whom are many who still look to them for fatherly advice and encouragement, but many of the elders who return immediately forget that they have been missionaries. When they reach home they perhaps find their affairs a little deranged, business having stopped in their absence, money making or procuring the means of living having gone rather behind hand, they drop right into a groove as it were to catch up, and they forget their duties, and the people whom they have been acquainted with and who have treated them with kindness and generosity are also frequently forgotten and neglected. The emigrants come into these valleys and fall perhaps under influences that are wrong and wicked, for men inspired with a spirit of hostility to the

work of God will take more pains to poison their minds than those who feel all right do to give them correct information. I wish to say to all such elders and to all the brethren, that when they get home their mission is not consummated, and that when new comers arrive we should take pains to look after their welfare, give them counsel and instruction, aid and comfort, and realize that we are missionaries all our lives, and that it is our duty to instruct such in the things of the kingdom, to encourage them and set before them principles of intelligence, such as will be for their benefit.

I wish further to say to the Elders and to the brethren who have emigrated, that they should remember their friends they visited before they came here, or when they were on missions in the old world. Remember the poor family that went without their provision, perhaps, to give you a feast, or the family that to make you warm and comfortable gave up their beds to you, themselves enduring cold, discomfort and inconvenience to do so; or the family that opened their doors to shelter you from the storm when their neighbors hooted and scouted them, as it were, for entertaining a stranger. You missionaries in your experience have all met with such families, and many of them are there yet without the means to get here. Perhaps they have said to you, "Will you help me when you get home?" and you may have given them a look of encouragement, a half promise, or expressed a hope that you might be able to do so. Have you forgotten it? Perhaps a little effort on your part and on the part of your neighbors might bring these families to this country and place them in a position to acquire lots, farms, and homes of their own, redeem them from thralldom and bondage worse

than slavery, and place them in a position of independence on their own soil, enjoy the fruits of their own labors and help to build up and develop the rising, spreading glory of Zion.

I have heard there is an Elder who, when on a mission borrowed some money of a widow that had not means enough to get away, but had a little she could spare until she could acquire enough to bring her family here; and that Elder, peradventure, has forgotten to pay it. I have heard there is such an Elder in Utah. Shame on him if there is! Under such circumstances we should not only pay punctually and faithfully what we owe, with good and reasonable interest, but all of us European missionaries should be prepared to do something handsome annually to help those from the bondage and thralldom in which we found them, and where they must remain until means are obtained to deliver them. I am calling now for the donation to the Perpetual Emigration Fund. A hundred thousand Latter-day Saints in Utah, and can we not help a few thousand that yet remain in the old missions, and bring them here? "Well," some may say, "they will apostatize if they come." That is all right, they must have the privilege. I understand that we have brought some men here with the Fund that have apostatized, betrayed the Saints and done all in their power to stain their garments in the blood of the prophets; but that is not our fault, it is theirs. We should gather the Saints and they themselves are responsible for the use they make of the blessings which God bestows upon them, even if they come through our hands and exertions. Look at the tens of thousands of families now in Utah in comfortable circumstances with houses, farms, wagons, cattle

and horses of their own, many of them with carriages, and these families taken by the contributions of the Latter-day Saints from the most abject servitude and poverty from the bowels of the earth, from within the walls of factories, where but for this fund they must have remained for their lives; but now they are in comparative independence and enjoying the blessings of freemen.

After President Young returned from St. George for the purpose of voluntarily placing himself in the custody of United States Officers, as is well known, I received a letter from an eminent gentleman in the State of Massachusetts, who said that the prosecution against him could be nothing more nor less than a put-up job, and that the people of the country understood it as such; "and the fact is," said he, "Brigham Young has done more for the benefit of large bodies of people than any other living man on the earth." That is true. By the inspiration of Almighty God through his servant Brigham Young, this Fund was organized, and he has been the President of it, and through his energy and enterprise and the aid of the Latter-day Saints—his friends—he has gathered tens of thousands that could never have owned a rod of ground or a house as long as they lived, but would have been at the mercy of employers who looked upon them only as a portion of their property, and the question with them has been how much of this man's labor can I get for the smallest pittance; but through the exertions and counsels of President Young and his brethren they have been delivered from this bondage and placed in comparative independence. I say God bless such a man, (Congregation said Amen) and God bless every man and every woman who will contribute to carry out this glorious purpose.

I am very anxious to wake up the Elders to labor at home, to keep alive in the hearts of the Saints the spirit of truth. While all those who so desire are free to apostatize, it should not be for the want of proper information, care and instruction, or in consequence of the neglect of the Elders to do their duty. I exhort the Latter-day Saints to unite in carrying on the work of gathering. A few years ago we thought that we would gather them all. When we had raised what means we could, and had expended it, we found the Elders were baptizing about as fast as we were bringing the Saints away. That is all right. Let us get the old and faithful Latter-day Saints away, and keep baptizing all that desire to be baptized. In the Scandinavian Mission the number of baptisms keep up, and some years a little more than keep up, with the emigration. There are families from year to year that can be brought away by a little assistance; they have part means, and only need a little more to emigrate. I do think that the history of the Perpetual Emigration Fund is a wonderful one. The Latter-day Saints in Utah sent from here two hundred wagons one year, three hundred another year, four hundred the next, and for two years five hundred wagons each year, each wagon having four yoke of oxen, or their equivalent in mules and horses, and bore all the expenses consequent upon bringing people across the Plains, bringing from one to four thousand persons a season. This is certainly creditable, and it has been done through the influence of Brigham Young and the united efforts of a free-hearted and noble people. We have got a railroad now and do not have to send the wagons; the business assumes another shape. The emigration is brought here with less

labor and in less time, but with more outlay.

I have now laid before you my views on the emigration of the poor Saints from abroad. Consider upon and think about them. Make your calculations, and feel in your pockets and contribute to help on the work,

and carry with you to all the settlements of the Saints a spirit that shall bring home to Zion the brethren and sisters from abroad. In that way the work can continue. May God bless all who aid in this glorious work is my prayer in the name of Jesus. Amen.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY MORNING, APRIL 28, 1872.

(Reported by David W. Evans.)

HIS IMPRISONMENT—EMIGRATING THE POOR—THE USE OF RICHES—TITHING.

A word to the Latter-day Saints. Good morning. (Congregation responded, "Good morning.") How do you do? (Congregation replied, "Very well.") How is your faith this morning? ("Strong in the Lord," was the response.) How do you think I look after my long confinement? (Congregation replied, "First rate.") I do not rise expecting to preach a discourse or sermon, or to lengthen out remarks. I spoke a few minutes yesterday in the school, but I found that it exhausted me very soon. I will say a few words to you. The Gospel of the Son of God is most precious. My faith is not weakened in the Gospel in the least. I will answer a few of the questions that probably many would like to ask of me. Many would like to know how I have felt the past winter, and so much of the spring as is now past. I have enjoyed myself exceedingly

well. I have been blessed with an opportunity to rest; and you who are acquainted with me and my public speaking can discern at once, if you listen closely to my voice, it is weak to what it used to be, and I required rest. I feel well in body and better in mind. I have no complaint to make, no fault to find, no reflections to cast, for all that has been done has been directed and overruled by the wisdom of Him who knows all things.

As to my treatment through the winter, it has been very agreeable, very kind. My associate, my companion in tribulation, I will say, has acted the gentleman as much as any man could. I have not one word, one lisp or beat of the heart to complain of him. He has been full of kindness, thoughtful, never intruding, always ready to hearken and, I think, in the future, will be perfectly willing to take the counsel of his prisoner.

So much for Captain Isaac Evans. I will say this to you, ladies and gentlemen, you who profess to understand true etiquette, I have not seen a gentleman in my acquaintance that possesses more of the real spirit of gentility, caution and of true etiquette than Captain Evans. He has passed the window where I have lodged through the winter every morning to his breakfast and every afternoon; he has walked in the street in front of my office and on the opposite side, and he has never yet been seen gazing and looking at my buildings, or to see who was at the window, or even look at my window. He has never looked into the second room in my office unless invited there—never. Can you say that for other gentlemen? They are very scarce; there are very few of them.

I have no reflections to cast upon these courts. How much power, ability or opportunity would I have to possess, do you think, if all were combined, to disgrace them as they have disgraced themselves? I have neither the power nor the ability, consequently I have nothing to say with regard to their conduct. It is before the world; it is before the Heavens continually. The Lord has known the thoughts of the hearts of the children of men, and he has overruled all for his glory, and for the benefit of those who believe and obey the truth in Christ. I will say this: when they started out with a writ for your humble servant, and I had news of it before it was served, I told my brethren that all their efforts would avail them nothing, and that they would end in a grand fizzle. Do you think we have come to it? I think we have.

Have you nothing to say, brother Brigham concerning the Supreme Court of the United States? A few words. I am happy to learn that there

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are yet men in our government who are too high-minded, too pure in their thoughts and feelings to bow down to a sectarian prejudice, and to hearken to the whinings and complaints of prejudiced priests, or those who are wrapped up in the nutshell of sectarianism; men of honor, nobility, judgment and discretion; men who look at things as they are and judge according to the nature thereof without any discrimination as to parties or people. I am thankful that this fact does exist. Have they decided in favor of the Latter-day Saints? Yes. Why? Because the Latter-day Saints are on the track of truth; they are for law, for right, for justice, for mercy, for judgment and equity, consequently they are for God. Would I admire the conduct of a jurist on the bench who would decide for a Latter-day Saint if he were guilty? If he would justify a Latter-day Saint and condemn a Methodist? No, I would despise him in my heart. I might look upon him with pity, it is very true, and without malice, anger or bitterness, and pity him in his ignorance; but if he was a man of knowledge and understanding I would condemn him as quickly for justifying a Latter-day Saint, or one called a Latter-day Saint, in evil, as I would a Methodist. And a man who sits as President of the United States, as a Governor of a State or Territory, or as a judge upon the bench, or a member of a legislative assembly, who would reduce himself to the feelings, and narrow contracted views of partyism, is not fit for the place. As I said before a gentleman here, I think it was last summer, who was stump-speeching through the country and proclaiming his right to the Presidency "He that most desires an office is the least fit for it." Perhaps I made a mistake in that declaration, for though on general principles it is true, it may not be true in every case. Some may

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desire an office for the sake of the good work that they perform, seeing that others have abused it. This is as much as I wish to say upon these subjects.

As I shall probably desire to speak a little in the afternoon, I shall soon bring my remarks to a close. I will say a few words with regard to the Perpetual Emigration Fund. Perhaps you have had a good deal said to you in the course of this Conference concerning gathering the poor, but if you have I have not learned it. I have not heard of any man coming forward and putting down his name for a thousand or two thousand dollars. At the commencement of the Conference I donated two thousand dollars for the gathering of the poor, but I have not heard of anybody adding another figure to mine or placing one under it. How is it? It is very true we gather the Saints, and when they get here and gather around them the comforts of life, and become the possessors of a little wealth, the spirit of the world enters into a few of them to that degree that it crowds out the Spirit of the Gospel. They forget their God and their covenants, and turn to the beggarly elements of the world, seek for its riches and finally leave the faith. But we had better gather nine that are unworthy than to neglect the tenth if he is worthy. If they come here, apostatize and turn our enemies, they are in the hands of God, and what they do will be to them everlasting life or everlasting condemnation. For the good, for the wise, or for the froward and the ungodly, it is our duty to do all we can. It is our duty to preach the Gospel to the nations of the earth, to gather up the pure in heart, and to lend a helping hand to the poor and needy; to instruct, guide and direct them, and when they are gathered together to teach them how to live, how to serve

their God, how to gather around them the comforts of life, and glorify their Father in heaven in the enjoyment of the same.

When I cast my eyes upon the inhabitants of the earth and see the weakness, inability, the shortsightedness, and I may say, the height of folly in the hearts of the kings, rulers, and the great, and those who should be wise and good and noble; when I see them grovelling in the dust; longing, craving, desiring, contending for the things of this life, I think, O foolish men, to set your hearts on the things of this life! To-day they are seeking after the honors and glories of the world, and by the time the sun is hidden by the western mountains the breath is gone out of their nostrils, they sink to their mother earth. Where are their riches then? Gone for ever. As Job says, "Naked I came into the world." Destitute and forlorn, they have to travel a path that is untried and unknown to them, and wend their way into the spirit world. They know not where they are going nor for what. The designs of the Creator are hidden from their eyes; darkness, ignorance, mourning and groaning take hold of them and they pass into eternity. And this is the end of them concerning this life as far as they know. A man or a woman who places the wealth of this world and the things of time in the scales against the things of God and the wisdom of eternity, has no eyes to see, no ears to hear, no heart to understand. What are riches for? For blessings, to do good. Then let us dispense that which the Lord gives us to the best possible use for the building up of his kingdom, for the promotion of the truth on the earth, that we may see and enjoy the blessings of the Zion of God here upon this earth. I look around among the world of mankind and see them grabbing, scrambling, contending, and every one seeking to

aggrandize himself, and to accomplish his own individual purposes, passing the community by, walking upon the heads of his neighbors—all are seeking, planning, contriving in their wakeful hours, and when asleep dreaming, "How can I get the advantage of my neighbor? How can I spoil him, that I may ascend the ladder of fame?" That is entirely a mistaken idea. You see that nobleman seeking the benefit of all around him, trying to bring, we will say, his servants, if you please, his tenants, to his knowledge, to like blessings that he enjoys, to dispense his wisdom and talents among them and to make them equal with himself. As they ascend and increase, so does he, and he is in the advance. All eyes are upon that king or that nobleman, and the feelings of those around him are: "God bless him! How I love him! How I delight in him! He seeks to bless and to fill me with joy, to crown my labors with success, to give me comfort, that I may enjoy the world as well as himself." But the man who seeks honor and glory at the expense of his fellow-men is not worthy of the society of the intelligent.

Now, a few words to my friends here—my colleagues the lawyers, and others. I gave a little counsel here, I think it is a year ago this last sixth of April, for the people of this Territory and through these mountains not to go to law, but to arbitrate their cases. I will ask if they do not think they would have saved a good deal of money in their pockets if they had taken this counsel? And to see our streets lined with lawyers as they are! Why they are as thick as grogshops used to be in California. What is the business of a lawyer? It is the case with too many to keep what they have got, and to gather around them wealth, to heap it up, but to do as little as possible for it; to give a little counsel here, and a little counsel there. What

for? To keep their victims in bondage. Say they: "Let us stick to him as long as he has a dollar in his pocket."

I will tell you a story. A man was going to market, a pretty wicked swearing man, with his cart full of apples. He was going up hill, and the hindboard as the Yankees call it—the Westerners call it the hindgate, slipped out of his cart, and his apples rolled down the hill. He stopped his team and looked at the apples as they rolled down the hill, and said he, "I would swear if I could do justice to the case, but as I can not I will not swear a word." I will not say a word more than to class dishonorable lawyers with other dishonest men.

Now what are the facts? Why this world is before us. The gold, silver and precious stones are in the mountains, in the rivers, in the plains, in the sands and in the waters, they all belong to this world, and you and I belong to this world. Is there enough to make each of us a finger ring? Certainly there is. Is there enough to make us a breast pin? Certainly there is. Is there enough to make jewelry for the ladies to set their diamonds and precious stones in? Certainly there is. Is there enough to make the silver plate, the spoons, platters, plates and knives and forks? There is. Is there enough to make the goblets to drink out of? There is. There is plenty if we want to make the wine casks of gold, there is plenty of it in the earth for all these purposes. Then what on earth are you and I quarrelling about it for? Go to work systematically and take it from the mountains, and put it to the use that we want it, without contending against each other, and filching the pockets of each other. The world is full of it. If it goes from my pocket it is still in the world, it still belongs to this little ball, this little speck in God's creation, so small that from the sun I expect you would

have to have a telescope that would magnify millions of times almost to see it; and from any of the fixed stars I do not expect that it has ever been seen only by the celestials—mortals could not see this earth at that distance. And here people are contending, quarrelling, seeking how to get the advantage of each other, and how to get all the wealth there is in the world; wanting to rule nations, wanting to be president, king or ruler. What would they do if they were? Most of them would make everybody around them miserable, that is what they would do. There are very few men on the earth who try to make people happy. Occasionally there have been emperors and monarchs who have made their people happy but they have been very rare. But suppose we go to work to gather up all that there is in the bosom and upon the surface of our mother earth and bring it into use, is there any lack? There is not, there is enough for all. Then do look at these things as they are, Latter-day Saints, and you who are not Latter-day Saints, look at things as they are. And I do hope and pray for your sakes, outsiders, and for the sakes of those who profess to be Latter-day Saints, that we shall have good peace for a time here, so that we can build our furnaces, open our mines, make our railroads, till the soil, follow our mercantile business uninterrupted; that we may attend to the business of beautifying the earth. I see around me a few of my neighbors who are beautifying their gardens. How beautiful! There is one here in the Seventh Ward—Mr. Hussey's, I never drive out but I want to drive by it. How much better that looks than it would be for him to quarrel with his neighbors! Beautify your gardens, your houses, your farms; beautify the city. This will make us happy, and produce plenty. The earth is a good earth,

the elements are good if we will use them for our own benefit, in truth and righteousness. Then let us be content, and go to with our mights to make ourselves healthy, wealthy, and beautiful, and preserve ourselves in the best possible manner, and live just as long as we can, and do all the good we can.

Now, brethren and sisters and friends, I have said a few words about lawyers; but I could pick up other classes of men just as bad, and we can find fault with all. Let us be honest, let us be upright, full of charity one toward another; and live as agreeably as we possibly can here on this earth that the Lord has given to man to cultivate and improve for his own benefit, and to prepare it for an everlasting inheritance. There is a great deal before us, and it is for us to live so that we will be able to perform our part well in this great work. And I say to the Latter-day Saints, it is for you to put forth your hands this season in emigrating the poor. We will receive any amount. If it is not more than a hundred dollars or so, we will be willing to receive it. Talk about this people being poor, why we will get so rich by and by that we will refuse to pay our taxes; we have got so rich now that we cannot pay our tithing. The rich do not pretend to pay any tithing, or but very few of them. I think I have mentioned one fact with regard to our merchants. A few years ago in the other tabernacle, I said that our merchants who lived on the business part of East Temple street and professed to be Latter-day Saints, if they were not very careful, would deny the faith and be damned, and it would be by the skin of their teeth if they ever got into heaven. How is it with the rest of us? About the same. No matter about this. But here is one of our merchants—William Jennings—about whom a great many have remarks

to make. Well, it is no matter about his trade. I want to say to the rest of the merchants that he has paid a good many thousand dollars tithing, more than all the rest of them put together. That is for William Jennings. We are paying our tithing in the Co-operative, I would not consent to go into the business on any other terms only that the tithing should be paid on all we made. But the other merchants, if they pay tithing on

what they make it has to come hereafter, for they have never done it yet; and I think the more they make the less tithing they pay. But you are welcome to give something to the poor; if you will help us a little with regard to the emigration we will be very much obliged to you, but you will have to trust in God for the future blessings.

God bless you, Amen.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY
MORNING, APRIL 7, 1872.

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(Reported by David W. Evans.)
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REVELATION—FORMER AND LATTER-DAY DISPENSATIONS—THE SURE
TRIUMPH OF THE CAUSE OF ZION.

We are again met, in our Annual Conference, for the purpose of hearing the words of life, and of being instructed in the various duties and responsibilities that rest upon us, and that we, as Latter-day Saints, may be taught principles pertaining to our holy faith, and be instructed in the duties devolving upon us in the various positions that we occupy; that by a unity of faith, purpose and action, we may be able to accomplish something that will promote truth, advance the interests of Zion and the establishment of the kingdom of God upon the earth.

We are told that it is not in man to direct his steps, and we stand here in a peculiar position under the guidance and direction of the Almighty.

The Lord has seen fit to reveal unto us the everlasting Gospel, and we have been enabled, by the grace of God, to appreciate that message of life which he has communicated unto us, and we have been gathered from the nations of the earth under the influences and auspices of that Gospel. We are gathered here for the accomplishment of certain objects relative both to ourselves and others, the great leading principle of which is—to help to fulfil the designs that existed in the mind of the Almighty before the world was, relative to the earth and humanity; and I presume that that exhortation which was made eighteen hundred years ago to certain Saints, would be just as applicable to us to-day as it was to them. They

were exhorted to "contend earnestly for the faith once delivered to the Saints." That, no doubt, sounded very strange to them in that day and age of the world; they had had Jesus among them, he had preached his Gospel unto them; the light of eternal truth had been made manifest, and they had participated in the blessings of the Gospel; and yet, under these peculiar circumstances, blessed, as it were, with the light of revelation, with Apostles in their midst, with a complete church organization, with everything that was calculated to enlighten, instruct and lead them on in the path of righteousness, they were told to contend earnestly for that faith once delivered to the Saints.

It seems that in the different ages of the world in the past, there has existed, as there does to-day, a species of self-righteousness, self-complacence, a reliance upon the wisdom, intelligence and virtue of man. In that day the Scribes and Pharisees, the lawyers and doctors, the great Sanhedrim, the pious men, thought they were the peculiar elect of God, and that wisdom would die with them. Jesus came among them and told them very many unpalatable truths; among others, that they were "whited walls and painted sepulchres; that they appeared fair on the outside, but inwardly there was nothing but rottenness and dead men's bones." He told them that for a pretence they made long prayers; not that they had any reference to God at all, for God had very little to do with them. They did it, he told them, in order that "they might be heard of men." They made broad their phylacteries, (that is a species of writing which they bound on all their garments,) with certain passages of Scripture. They made them very broad, that they might be considered

extra pure, virtuous and holy. Jesus called these very pure, holy, virtuous people, painted sepulchres.

But there is something else associated with these matters very peculiar. Jesus taught the principles of life and salvation—the everlasting Gospel. He introduced men into the kingdom of God; he organized a pure Church, based upon correct principles, according to the order of God. Men were baptized into that Church; they had hands laid upon them for the reception of the Holy Ghost, and they received it. They had among them Apostles and Prophets, Pastors and Teachers, Evangelists and inspired men. The Church enjoyed among themselves the gift of tongues, visions, prophecy; the sick were healed, the blind received their sight, the deaf heard, and the lame leaped for joy; the visions of heaven were unfolded to their view, and they had a knowledge of many things pertaining to eternity; and yet, with all their light, intelligence and blessings, with all their Apostles, with the fulness of the Gospel in their midst, they were advised to contend earnestly for the faith once delivered to the Saints. The Lord has revealed to us many blessings, and I sometimes think that we hardly appreciate the light of truth which has been developed, the glory that is connected with the Gospel which has been restored, the light of revelation which has been communicated, the position that we occupy in relation to God, angels, our posterity and our progenitors, the hope that the Gospel has implanted in the bosom of every faithful Latter-day Saint, which blooms with immortality and eternal life; and sometimes, when exposed to the various trials with which we are encompassed, to the opprobrium and reproach frequently heaped upon us by ignorant and evil disposed persons,

some of us, perhaps, think that our religion is something like that with which we are surrounded. We sometimes forget our prayers, responsibilities, duties and covenants, and we give way in many instances to things which have a tendency to darken the mind, becloud the understanding, weaken our faith, and deprive us of the Spirit of God. We forget the pit whence we were dug, and the rock from which we were hewn, and it is necessary that we should reflect on the position that we occupy, upon the relationship we sustain to God, to each other and to our families, that our minds may be drawn back again to the God who made us—our Father in the heavens, who hears our prayers, and who is ready at all times to supply the wants of his faithful Saints. And it is sometimes necessary that we should reflect upon the position we hold in relation to the earth on which we live, to the existence that we had before we came here, and to the eternities to come. We should not be sluggish and dull and careless and indifferent; but as the ancient Saints were exhorted, so let us exhort you to-day—contend earnestly for the faith once delivered to the Saints.

The religion of the everlasting gospel did not originate with any man or any set of men. It is wide as the world and originated with the Great Eloheim. It is a plan ordained by him before the world was for the salvation and redemption of the human family. It is a thing that men, in various dispensations, under the influence and inspiration of the Almighty, have possessed more or less; and it is to that that we are indebted for all the knowledge, and the light, and all the intelligence in relation to eternity. The gospel which you have received you received not of man, neither by man, but on the same

principle as they received it in former days—by the revelation of Jesus Christ, by the communication of God to man, and any religion that has not this for its foundation amounts to nothing, and any superstructure built upon any other foundation will fade and vanish away like the baseless fabric of a vision, and leave not a wreck behind.

One of old in speaking of these things said: If any man build with wood, or hay, or stubble, or anything perishable, the day would come when it would be burned up and there would be left neither root nor branch. But we, as eternal beings, associated with an eternal God, having a religion that leads to that God, are desirous, as the ancients were, to know something about him, to be brought into communication with him, to fulfil the measure of our creation and our destiny on the earth, and to help the Lord to bring to pass those things that he designed from before the foundation of the world, in regard to the human family. God has designed to redeem the earth whereon we live. Mankind were placed on this earth for a certain purpose, and however erratic, foolish and visionary the course of man may have been, the Almighty has never altered his purpose, never changed his designs nor abrogated his laws; but with one steady, undeviating course from the time the morning stars first sang together for joy, until the earth shall be redeemed from under the curse and every creature in heaven and on the earth shall be heard to say: "Blessing and glory, honor and power, might, majesty and dominion be ascribed unto Him who sits upon the throne and to the Lamb for ever;" and throughout all the successive ages that have been and that will be, his course is one eternal round. He has had one object in view, and that

object will be accomplished in regard to man and the earth whereon he lives. The only question with us is whether we will co-operate with God, or whether we will individually work out our own salvation or not; whether we will individually fulfil the various responsibilities that devolve upon us or not; whether we will attend to the ordinances that God has introduced or not; for ourselves to begin with, for our families, for the living and for the dead. Whether we will co-operate in building temples and administering in them; whether we will unite with the Almighty, under the direction of his holy priesthood, in bringing to pass things that have been spoken of by the holy prophets since the world was; whether we will contend earnestly for the faith once delivered to the Saints. These things rest with us to a certain extent. God has communicated to the Latter-day Saints principles that the world are ignorant of, and being ignorant of them they know not how to appreciate our feelings. They call good evil, light darkness, error truth, and truth error, because they have not the means of seeing the difference between one and the other. "But you are a chosen people, a royal generation, a holy priesthood," separate and set apart by the Almighty for the accomplishment of his purposes. God has ordained among you presidents, apostles, prophets, high priests, seventies, bishops and other authorities; they are of his appointment, empowered and directed by him, under his influence, teaching his law, unfolding the principles of life, and are organized and ordained expressly to lead the people in the path of exaltation and eternal glory. The world know nothing about these things—we are not talking to them to-day, they can not comprehend them. Their religion

teaches them nothing about any such things—they are simply a phantasm to them. They have not any revelation, they do not profess it. All that they have is their Bible given by ancient men of God, who spoke as they were moved upon by the Holy Ghost. They repudiate the Holy Ghost, not in name, but in reality. Many of them are very sincere; we give them credit for that. That is all right, but they do not understand our principles, views, or ideas. They could not do as we have done; they could not trust in God as our Elders do. Their ideas are more material. Ask any of them to go to the ends of the earth, as these Elders have done, without purse or scrip, trusting in God, would they do it? No, they would not, they would see the gospel damned first, and then they would not. They do not understand the principle by which we are actuated, we have done it and we will do it again, and we will keep doing it; we believe in a living God, in a living religion, in the living, vital, eternal principles which God has communicated; this is the reason why we act as we do, why we talk and believe as we do. Men are not supposed to understand our principles. The Scripture says that no man knows the things of God but by the Spirit of God. And how are they to get that? Just as you got it. And how was that? By repenting of your sins, being baptized in the name of Jesus for their remission; by having hands laid upon you by those having authority for the reception of the Holy Ghost. This is the way God appointed in former days, this is the way he has appointed in our day.

And what brought you here? Why the light of revelation—the light of truth, the gift of the Holy Ghost, the power of God. That is what brought you here. The Gospel you

received you received not of men, but by the revelations of Jesus Christ; and consequently how can men outside comprehend these things? They can not do it, it is beyond their reach. They can reason on natural principles; they have their own peculiar ideas, but they cannot comprehend the Latter-day Saints. "Mormonism" is an enigma to the world. Why, the United States have been trying to solve the problem of "Mormonism" for years and years; but with all their sagacity and intelligence they have not made it out yet; and they never will. Philosophy can not comprehend it; it is beyond the reach of natural philosophy. It is the philosophy of heaven, it is the revelation of God to man. It is philosophical, but it is heavenly philosophy, and beyond the ken of human judgment, beyond the reach of human intelligence. They cannot grasp it, it is as high as heaven, what can they know about it? It is deeper than hell, they cannot fathom it. It is as wide as the universe, it extends over all creation. It goes back into eternity and forward into eternity. It associates with the past, present and future; it is connected with time and eternity, with men, angels, and Gods, with beings that were, that are and that are to come.

The Saints of God in all ages had the kind of faith that we have to-day. You Latter-day Saints know it; but other men do not. They will talk about their nonsense, their ideas and theories, and call it the religion of God and the gospel of Jesus Christ. Well, I am quite willing they should enjoy their notions. It is all right; we would not interfere with them if we could. Our feelings in regard to that are just the same as the Lord's. And what are his? His ideas are not bound in a nutshell, there is nothing contracted about the Almighty.

He makes his sun shine on the evil and on the good; he sends his rain on the just and on the unjust. He is liberal, free, generous, philanthropic, full of benevolence and kindness to the human family, and he hopes and desires that all men may be saved, and he will save them all as far as they are capable of being saved. But he desires that his people shall contend earnestly for the faith once delivered to the Saints, that as immortal beings they may act in unison with the Almighty, that they may be inspired by the principle of revelation; that they should comprehend something of their dignity and manhood; of their relationship to eternity, to the world that we live in as it is and as it will be, and to the worlds that are to come. The Lord has no such idea as some of these narrow, contracted sectarian people have that we read of. They remind me of a prayer of a man I once heard of, who in his prayer said: "Lord bless me and my wife, my son John and his wife, us four and no more, amen." I do not believe in any such thing as that. I think the world on which we live was organized for a certain purpose. I think that man was made for a certain purpose, and so do you as Latter-day Saints. We think that the spirit of man, possessing a body, will through the medium of the everlasting Gospel, be exalted; and that man, inasmuch as he is faithful, will, by and by, be associated with the Gods in the eternal worlds; and while we plant and sow and reap, and pursue the common avocations of life, as other men do, our main object is eternal lives and exaltations; our main object is to prepare ourselves, our posterity and our progenitors for thrones, principalities and powers in the eternal worlds.

This is what we are after, and what the ancient Saints were after. This

is what Adam, Noah, Enoch, Abraham and the Prophets were after, that they might fulfil their destiny on the earth, and, as one of the old Prophets said, "stand in their lot in the end of days," when the books should be opened, when the great white throne should appear and he who sits upon it, before whose face the heavens and the earth fled away; that we and they, and they and we might be prepared, having fulfilled the measure of our creation on the earth, to associate with the intelligences that exist in the eternal worlds; be admitted again to the presence of our Father, whence we came, and participate in those eternal realities which mankind, without revelation, know nothing about. We are here for that purpose; we left our homes for that purpose; we came here for that purpose; we are building temples for that purpose; we are receiving endowments for that purpose; we are making covenants for that purpose; we are administering for the living and the dead for that purpose, and all our objects, and all our aims, like the object and aim of inspired men in former days, are altogether with reference to eternal realities as well as to time. We have a Zion to build up, and we shall build it. *We shall build it.* WE SHALL BUILD IT. No power can stop it. God has established his kingdom, it is in his hands, and no influence, no power, no combination of whatever kind it may be can stop the progress of the work of God. You Latter-day Saints know very well that you have not received a cunningly devised fable, concocted by the wisdom, ingenuity, talent or caprice of man. All of you who comprehend the Gospel comprehend this; you all, male and female, if you are living your religion, know this. Men of old knew it as well as you; and by and by we expect to live and associate

with them, with Patriarchs, Prophets and men of God, who had faith in him, the accomplishment of his purposes in former times, and we are contending for the faith which they possessed. For instance old Moses and Elias, you know, came to Peter, James, John and Jesus while they were on the mount. They did not think they were very old fogies that it was not worth while to listen to; but said they, "Let us make three tabernacles, one for thee, one for Moses and and one for Elias. It is good to be here, why here is old Moses, and old Elias." Who was Moses? A man who had the ancient Gospel in former times. Who was Elias? A man who had the ancient Gospel in former times. They came and administered unto Jesus, and his Apostles would have liked to stay with them for ever. But they could not do it at that time.

Then again we read of John on the Isle of Patmos. You know he was in vision, and the Lord revealed unto him many great things, and there was a personage appeared, one of the old Prophets that used to be led around probably by a marshal. John thought he was an angel, and he was about to fall down and worship him after he had unfolded to him the glories of eternity. "But," says he, "do not do it." "Why?" "Because I am one of thy fellow-servants, the Prophets; I am one of those old fellows that used to have to wander about in my day in sheepskins and goatskins. The priests, hypocrites, &c., of that day persecuted me; but now I am exalted, and have come to minister unto you John."

While the world was wrapped in superstition, ignorance and darkness, the angels of God came and ministered to Joseph Smith, and unfolded to him the purposes of God and made

known his designs. Joseph told it to the people, and through this means you are gathered together as you are to-day. What did men, the best of them, know about the Gospel, or about Apostles or Prophets, when the Prophet Joseph made his appearance? Nothing at all, and yet there have been good men. Old John Wesley, for instance, in his day, was very anxious to see something of this kind, but he could not see it. Says he—

“From chosen Abraham’s seed,
The old apostles choose,
O’er isles and continents to spread
The dead reviving news.”

He would have been glad to see something of that kind, but he could not. It was reserved for Joseph Smith and the Latter-day Saints; it was reserved for our day. Well, then, what will we do? Fulfil the

measure of our creation, go to work and redeem those men who had not the Gospel, be baptized for them, as the Scriptures tell us, and bring them up, for they without us can not be made perfect, neither can we be made perfect without them. And we will fulfil and accomplish the purposes of God, and bring to pass the things which were spoken of by the Prophets.

This is what we are after, and we shall accomplish it, and no man can stop it, no organization, no power, no authority, for God is at the helm, and his kingdom is onward, onward, onward, and it will continue, and grow and increase until the kingdoms of this world shall become the kingdoms of our God and his Christ.

May God help us to be faithful, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT GEORGE A. SMITH,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY,
MAY 19, 1872.

(Reported by David W. Evans.)

PATRIARCHAL MARRIAGE—THE SETTLEMENT OF UTAH.

And 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 for them that are escaped of Israel.

And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem.

The portion of the prophecy of Isaiah which I have read indicates that at a certain day and under certain circumstances, spoken of by the Prophet as being holy, seven women would claim to be called by the name of one man. Most of us have a different opinion with regard to the application of this prophecy. God inspired the Prophet, and it might be necessary, peradventure, to inquire what it all means. Seven women

are to lay 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." What is the meaning of this last sentiment? We will let the Bible explain it. You remember that when Rachel, the second wife of Jacob, the father of the tribes of Israel, found herself barren, while the other wives of her husband were bearing children, she prayed to the Lord that he, in his abundant mercy, would give her children, and when God heard her prayer and worked a miracle in her favor, causing her who was barren to become fruitful and bring forth a child, she said, God had taken away her reproach. This illustrates the meaning of the text. I did not make the prophecy, neither had I anything to do with making the history of Rachel, or even chronicling the event named.

In relation to Father Jacob, it is true he had four wives, and they bore him twelve sons, and their descendants are the twelve tribes of Israel. We are told by the Apostle John that the names of Jacob's twelve sons—the sons of a polygamist and his four wives—will be written upon the gates of the holy Jerusalem; and there are none of us who expect to enter in through those gates but will have to acknowledge the truth of that doctrine. It is true that the principle of plurality of wives was adopted by the Church of Latter-day Saints in consequence of the revelation and commandment which God gave to Joseph Smith, and which, through him, were laid upon the heads of this people; and we quote the passages that we do quote, in relation to the principle of celestial marriage from the Old and New Testament, to prove that God is consistent with himself; that if he revealed to his Saints in the last days, the doctrine of plurality

of wives, it was in fulfillment of the prophecy of Isaiah and others of the Prophets, and in accordance with the example which was set by Abraham, Jacob, Moses, and by holy men of ancient days.

In relation to the word "reproach" in our text, I will make another reference. In the first chapter of Luke's Gospel, verses 23 and 24, we find Elizabeth rejoicing because God had taken away her reproach. She though she had been barren, became the mother of John the Baptist.

These passages tell in so many plain words why it was that seven women wished to be called by the name of one man—it was that they might have the privilege of bearing children.

Now, if God brings to pass this prophecy in the glorious day which our text speaks of, when holiness and righteousness are to rule, and when truth is to have dominion, and peace dwell in the earth, although all the world may have been opposed to it, we can not be responsible. Until some person can find a passage in the Old or New Testament that definitely forbids a plurality of wives, with the many incidents of history, items of law, and declarations of Prophets in relation to the practice by the ancient Saints of that doctrine, we are able to assert that the Bible is a polygamous book, and that no man can believe it without believing plurality of wives, under some circumstances to be correct. I know it has been said that the Old Testament permitted plurality of wives, but the New forbids it. The Savior said he came not to destroy the law but to fulfil it, and that not a jot or tittle of the law or Prophets should pass away, but all should be fulfilled. The new dispensation did not annihilate the principles of law and right, as revealed in the Old. Both John the

Baptist and the Savior denounced all sins with an unsparing hand, and especially adultery, fornication and divorce; and not a sentence is found in the New Testament which prohibits plurality of wives, though the Savior and his Apostles lived in a country where it was practised; and it is impossible to believe that if it were a sin it would have escaped definite rebuke and absolute condemnation.

The petition to Congress which has been read here to-day is a perfect wonder, I presume, to those who have heard it. It is astonishing to me, and doubtless to all who listened to it, and especially those who reside here, that such a statement could be got up by any individual whatever, that any imagination could be so tortured as to manufacture so unmitigated a tissue of utter and absolute falsehoods; and much more that persons could be found who would think so little of their reputation as to sign such a statement. We understand, however, that many of the persons whose names are on that petition did not see the original. Many of them thought they were simply signing a petition against the admission of Utah as a State, without bringing personal charges against a people among whom they have lived in perfect safety, and in a country where peace and order have prevailed, and where all have enjoyed the uniform protection which our Territorial laws and the general organization of society give. I regret exceedingly that such a document should be made public; but as it is, with the list of names attached to it, was published by order of the United States Senate, it was thought proper to read it to the congregation that all might have a chance to know what it was and judge for themselves.

I came to this valley in 1847, being one of the 143 pioneers who searched

out and made the roads from the Missouri river here. The ample property we possessed in Illinois we had left there; and we made the roads, about 300 miles, or nearly across the State of Iowa, bridging about thirty streams, and passing through a wilderness totally uninhabited save by a few scattered Indians. That was as far as we could get the first year. The second year—1847—we made the roads from what we termed Winter Quarters, about five miles above where Omaha is now situated. We traveled on the north side of the river, established our ferry across the Elkhorn, and made our road, striking the old Oregon trail, as it was called, at the mouth of Ash Hollow; that is, we went up on the north side of the Platte to the north fork; while Independence road went up on the south side, and struck the north fork at Ash Hollow, probably a hundred and eighty miles below Fort Laramie. We thought some of crossing the river and taking the trapper's trail, but we found it difficult, so we continued making a new road on the north side until we reached Fort Laramie. There we crossed and made a road a portion of the way, and followed the old trail a portion of the way through to Fort Bridger. On this route we encountered some companies who were going to Oregon, and being unable to get across the Platte and Green Rivers we got up the means of ferrying, and ferried them across both these rivers, and they proceeded on the route to Oregon, while we worked our way across this Wasatch range into this valley.

When we reached here we found the place very barren; but it was the best prospect we had seen for five hundred miles. The creek we now call City Creek came out of the mountains, and divided into branches,

and finally sank down into the ground, apparently without reaching Jordan river. It had about its sinks some green spots of rushes and grass, but except that the country was very naked and barren. The city plot here did not even bear good sage; and there was a little grass, but it was very dry. Along the stream were a dozen or so of scrubby cottonwoods and a few willows. The rest of the ground was naked, except being nearly covered with immense numbers of large, black crickets, which had devoured most of the leaves of the cottonwoods and willows; and when we went to work to cut a ditch to carry the water down to the place known as Old Fort block, where we first built our fort, so dry was the soil of the ditch that it took the whole stream two and a half days to reach the desired point.

It was in this desolate place—1034 miles from the Missouri river, and thirteen or fourteen hundred from Nauvoo—the place whence we had been expelled, that we commenced our location. It was understood that a party had undertaken to cross west here, some year or two before, and had perished. The name of the man who led the party was Hastings, and the route west is called Hastings' cut off. It is said that John C. Fremont had been in this valley the fall previous, but we had no report of his explorations. We had an account of him visiting the north end of Great Salt Lake, and the south end of Utah Lake; but so ignorant was he at the time of the country between the two lakes that his map, published after his return from his exploration, shows Salt Lake and Utah Lake to be one body of water, whereas there is a river about fifty miles long between them.

In a few days after we reached here another party arrived, increasing

our numbers to about four hundred. We had but very little provisions, which we had brought with us. The country was destitute of game, and the most rigid economy was necessary in order to subsist. We remained about a month, when a portion of the pioneers, myself among the number, started back for our families, who were still encamped at Winter Quarters, on the Missouri river; and on our way back we met about seven hundred wagons with families moving on for this place. These families came in late, and enclosed themselves in the Old Fort block, and the two blocks south of it, where they lived in security from the Indians, and during the winter they succeeded, partially, in enclosing a field, making preparations for irrigation, and sowing several thousand acres of grain. They found it necessary to ration themselves on account of the scarcity of their provisions, and I believe that almost every family allowanced themselves to half a pound of flour a day, that is, if they had it, many to less; and they went over these hills digging the sego—a wild, bulbous root, sometimes eaten by the Indians, and everything that they could get that had any nutriment in it. In those days the animals that were killed, having crossed the plains, were generally very poor; but they were used with the greatest economy, hides, feet and tail, all being eaten. I believe they tell a story of a certain rule among the Mahomedans, in relation to eating swine's flesh. Some of them refuse it, but as a general thing the various classes of them only refuse certain portions—some reject the snout, some the ear, others the feet, others the tail, and so on; but among the whole Mussulman race they "go the whole hog." Among the earliest settlers in this valley there was no rejection; and

there are some, who lived here the first two years after our arrival, who will now say that they never tasted any food so sweet as boiled rawhide. About the time our first crop began to head out, the crickets made their appearance, and devoured the greater portion of it. This was awfully discouraging. Our nurserymen had collected their seeds, and planted them, and some twenty or thirty thousand trees had got up, may be five or six inches high, and one day, while the nurserymen had gone to dinner, a swarm of crickets came down and destroyed all the trees but three. That was the commencement of our nursery business in this city. It is believed, fully, by the Latter-day Saints of that time, that God delivered them from utter starvation by sending flocks of gulls from the lake, which ate up the crickets, and saved a portion of their crop. The crickets have not troubled the agriculturists in the valley, materially, since, but the flying grasshoppers have come in immense numbers, and in 1855 reduced all the families in the Territory to half the allowance of food they needed; and for several years back this plague has probably destroyed from one-third to one-half the fruits of the farmer's labors. These are very material drawbacks to our prosperity with which we have had to contend here in Utah. Persons unacquainted with the manner and difficulties of irrigation can not realize the immense labor, care and attention that are necessary to commence this work. Friends come in and look over our city, and say, "Why, how nice this water is that runs through all the streets!" But the fact is, there is not a tree, bush, or spear of grass grows in these low valleys without being irrigated naturally or artificially, and there is only very few and very small spots

where natural irrigation is attainable. By natural irrigation I mean that the water is so near the surface of the ground as to moisten it sufficiently to make it produce vegetation, and these places are only found about the sinks of creeks. Just turn the water that passes through these streets back into the original channel, and next fall would see most of the trees dead. All the results you see here, in the way of agriculture, were made, are held by main strength and constraint and continued diligence.

During the days of our early settlement, it was necessary that measures be taken to supply the wants of those who were without food, and for years a fast was held every month, and sometimes every week. The amount of food that would have been consumed by a family during that fast was presented to the needy, and in this way, struggling for three years in succession, the people were sustained, and nobody perished. When we did finally succeed in raising the necessaries of life, thousands of strangers came pouring in here, a great many of them destitute of bread. They had started for the gold mines without knowing how far it was, what outfit to take, or how to take care of themselves; and great numbers of them, when they reached here, had to be assisted on their journey, and there were thousands who went to California during the early days of the gold excitement there, who must have perished had it not been for the assistance they obtained from the settlements of these valleys.

We came here full of enterprise, and our only hope for subsistence was in agriculture. We found mines of lead, and minerals of various kinds; but we could do nothing with them. The Legislative Assembly memorialized Congress for a railroad and a

telegraph line across the continent, and they set forth in that petition, in 1852, that the mineral resources of these mountains could never be developed without a railroad; and that if they would build a railroad, or make the necessary arrangement for one, the trade of China and the East Indies would pass through the heart of the American States. We have lived to see these predictions fulfilled.

You may pass, friends, over the Territory at your leisure; go from the north to the south, and you will find the inhabitants, generally, industrious, temperate, moral, straightforward, diligent and honest, very few spending their time about gambling halls or drinking saloons; in fact very few villages support such establishments, and wherever you find them you may be sure that modern civilization has made inroads there. When you see a gang of men standing round, loafing about a place, smoking cigars, drinking whisky, and looking for something to turn up, you may generally set it down there is no Latter-day Saint there, or if there is a "Mormon" mixed up with them he is becoming demoralized. If the faith of the Latter-day Saints be adhered to as it should be, men would be temperate and moral, and they would avoid using profane language; and one of the injunctions of their religion is that the idler shall not eat the bread of the laborer.

We have fed thousands and tens of thousands of strangers who have passed through here without means, and no person has been permitted to go hungry in our midst if we knew it, admitting at the same time that our means of subsistence were limited, and all that we have wrenched from the soil has been by main strength.

I would like to draw a little comparison: I moved my family in '49. I came out in '47, and went back

again and made arrangements to get back with my family, the earliest possible, which was in '49. I brought in two hundred pounds of flour a head for the family, which I ran out in short allowances to each one of them, and I divided some to the neighbors, there being numbers of them around who had got out of food, and we eked it out little by little, little by little. If a friend called and had his dinner with us, why, we had to shorten our allowance of bread. There was no place we could go and buy a little flour or a little beef, for nobody had any but what they wanted themselves, and what they must have themselves, and if we divided our little out we, ourselves, must go hungry. If we lived fast to-day, we must starve to-morrow, and in this way we stretched the matter along. God, in his mercy, blessed us with good health; we had good health, hard work and short allowance of food. There was one thing we were very thankful for: We had been mobbed a number of times—five times driven from our homes. We had left our inheritances in Missouri and Illinois, and had got nothing for them, and here, whatever other things we lacked, we had the privilege of worshiping God according to the dictates of our consciences, and we could go to meeting, and preach and pray without anybody interrupting us; for although there were thousands and thousands of strangers constantly passing through our territory, they generally treated us with kindness and consideration. How is it now with us with regard to the necessaries of life? If a man is out of bread he can hardly find a house but what, if he enters and says, "I am hungry, give me something to eat," the reply will be, "Yes, we have plenty." And there are thousands of men and women who have

come from the States and from Europe. We have contributed immense sums, and sent our teams by the hundred to the Missouri river to bring them here; and when they got here, their labor, industry and economy would enable them at once to obtain food and the necessaries of life, plain, to be sure, but an abundance of such as the country afforded. No one that is hungry can go to a house or a family, and ask for bread and not obtain it. Look at the contrast; and it has been effected by years of fasting and united industry, poverty and toil, by the pioneers of this country. To be sure we have had plenty of the sayings of the Savior upon our heads to satisfy us that we were right in one particular. He says: "Blessed are ye when men shall persecute you, and say all manner of evil concerning you, falsely, for my sake."

We bid welcome to our friends. The fields are wide and open, and the mountains are, no doubt, full of mineral. At any rate, every man has his chance, if he will dig for it. Dig for the treasures, and open the fields and the farms, but do not trespass on the rights of your neighbors. Worship God according to the dictates of your conscience, observe the law of heaven, but never, under any circumstances, intrude upon the rights of others. These are the principles which rule here. Look at these things, and realize that it is to the efforts of the inhabitants of this country, their labors, toils and sacrifices, that we owe our present comfort. We commenced by hauling carding machines and printing offices across the mountains; we built factories, and undertook to raise wool; we labored to produce flax and hemp, not very successfully, but we did all we could. Thousands of our brethren did not believe it possible ever to

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raise fruit; but God tempered the climate, and, although in the tops of the mountains, we have raised abundance of fruit in many of our settlements. Our sheep have become productive, our herds have increased, and we have laid a foundation for plenty; and any pilgrim who comes along, who wishes to obtain food and raiment, can obtain it, for it is here; and he can go into the mountains, and if fortune favor him he may strike something which he may desire, though I must honestly confess that, so far as I am concerned, I believe the plan for any man to pursue who wishes to lay a foundation for future independence, is to procure a piece of land and make a farm. He might, peradventure, strike an "Emma" mine; but I think that kind of luck will be the exception instead of the rule; but, as a general thing, the man who labors industriously to make himself a farm, creates around him a good, comfortable home in a few years. Of course, if men go prospecting for minerals, they know it is a good deal like a lottery. Our railroad is going south, and as it progresses, new mines and new mining interests will, without doubt, be opened and developed; and as a result of the labors of developing the resources of the Territory, I realize that millions will be benefitted.

There is one thing that our friends do not realize. When they come here they make up their minds that "Mormonism" is a humbug, and their mistake is, it is true. Joseph Smith was a Prophet of God, and the plan of salvation revealed through him is the Gospel of Jesus Christ; and every man and every woman who rejects it, rejects the truth, and will be responsible for it; and every man and every woman who walks in obedience to its precepts will receive.

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glory, honor, immortality and endless lives. I am not talking something I guess, I know these things are true; and it is the wisdom and prudence, the light and the intelligence of the Almighty, revealed through his servants to the Latter-day Saints, that have gathered a hundred thousand people from the four quarters of the earth and planted them down in comfortable homes in Utah, and it is only the inspiration of the father of lies that circulates

the false reports and the abuse concerning them.

May God bless you my friends. You are welcome in this land. Go and be blessed; and as you go to your homes, to the four winds of heaven, tell the truth about the Latter-day Saints. May God enable us to overcome and be faithful in all things, that we may finally inherit his kingdom, through Jesus our Redeemer. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE TABERNACLE, OGDEN CITY, SUNDAY AFTERNOON,
MAY 26TH, 1872.

(Reported by David W. Evans.)

RICHES—HURRY—FASHION—HELPING THE POOR—MYSTERIES.

I am happy for the privilege of standing before this congregation and speaking to them. I am thankful to see the spirit that is manifested by the people to inquire after the truth, to learn the way of life. I rejoice to see the disposition manifested by the Latter-day Saints to attend places of worship. But this is a small part of our faith. I wish to say to the Latter-day Saints that the Gospel of life and salvation is the best institution that we, as mortal beings, can invest in. Go into the financial circles of the world, and you will find men gather and project their plans for business, for railroads, for ship companies, for merchandizing, and various other pursuits. You will see those engaged in these companies

associate together, confer with each other, lay their plans before each other, investigate them, scan every branch, and every part and particle of their business. We are engaged in a higher-toned branch of business than any merchants or railroad men, or any institution of an earthly nature, and it is pleasing to see the Latter-day Saints meet together to talk over this matter, and to learn the course they should pursue to gain the object of their pursuit. If an inquiry arises in any of your minds with regard to this, I will answer it by saying that we are in pursuit of all there is before us—life, light, wealth, intelligence, all that can be possessed on the earth by mortal man, and then in a higher state,

where there will be a more perfect development of the smattering of knowledge than we received here, and all that can be enjoyed by intelligent beings in the celestial kingdoms of our God. Is this our object? Certainly it is. We are not in the same attitude that the people were a few thousand years ago—they were depending on the Prophet or Prophets, or on having immediate revelation for themselves to know the will of the Lord, without the record of their predecessors, while we have the records of those who have lived before us, also the testimony of the Holy Spirit; and, to the satisfaction of all who desire a testimony, we can turn to this book and read that which we believe, learn the object of our pursuit, the end that we expect to accomplish—the end of the race as far as mortality is concerned—and the fullness of the glory that is beyond this vale of tears; consequently we have the advantage of those who lived before us. We are in pursuit of knowledge; and when you meet together, if you have a word of prophecy, a dream, a vision, or a word of wisdom, impart the same to the people.

Let me ask you, my brethren and sisters, Do you want wealth? If you do, do not be in a hurry. Do you want the riches pertaining to this world? Yes, we acknowledge we do. Then, be calm, contented, composed; keep your pulses correct, do not let them get up to a hundred and twenty, but keep them as nigh as you can, ranging from seventy to seventy-six; and when there is an appointment for a meeting be sure to attend that meeting. If there is to be a two-days' meeting in Ogden, come to it; spend the time here and learn what is going on. Watch closely, hear every word that is spoken, let every heart be lifted to God for wis-

dom, and know and understand every word of prophecy, every revelation that may be given, every counsel that may be presented to the people, that you may be able to weigh, measure, comprehend and decide between that which is of God and that which is not of God. Refuse the evil, learn wisdom, and grow in grace and in the knowledge of the truth. If there is a meeting appointed for the Seventies, let them come together, and let no man say "I am in a hurry in my work, and have not time to attend." Every man that belongs to these quorums should be on hand at the time appointed, and not say, "I will work to the last minute, before I start for the meeting." Take time, prepare yourselves, be at the place of gathering promptly, to the minute, that you may hear the first word, then you will hear every word that is spoken and every counsel that is given.

If there is a Bishop's meeting, let every Bishop, Priest, Teacher and Deacon attend, and no man among them say, "I must go and water my grain," "cut my hay," or "gather my harvest;" but attend the meeting, sit until it is out and hear every word. If you have to speak, speak; if you are to hear only, hear every word that is said. If there is a prayer meeting appointed, go to that prayer meeting; go to the ward meetings, attend every meeting that is appointed. I am telling you this, so that you can get rich.

I will say to the Latter-day Saints, there can not that community be found on the face of the whole earth that, as a community, is as well off as we are here in these mountains. There are more women and children, with their husbands and fathers, sleep under their own roof in the midst of the Latter-day Saints than in any other community on the face

of this earth, in civilization; and less women and children go without food and clothing than in any other community in Christendom. Looking around among the Latter-day Saints I will ask, How many are there who have been taken from cellars, from pits under ground, or from their little rooms, where one pound, or five dollars, would buy everything they possessed on the face of the earth, and brought to this country and taught how to plant their potatoes, beans, beets, carrots, how to raise their cucumbers and squashes, their corn and their wheat, how to milk a cow, feed a calf, take care of the chickens; how to build a pig-pen and put a pig in it; to take the offals of the house and give to the pig, and how to raise a calf or a colt, experience they never had before in their lives? Yet they have learned this economy, and some of them, I am sorry to say, lift their heel against the Almighty and his anointed. I am happy to say, however, that the large per-centage of those who have been thus rescued from poverty, and placed in circumstances of comfort and independence, are still in the faith. How many are there here to-day who never owned a chicken or a pig, and could not keep a cat because they had nothing to feed one on, who now ride in their wagons, have their carriages, horses, fine harness, fine stock of cows, and have butter, milk, cheese and wool at their command, and granaries full of wheat, and their barns, if they have them, full of hay? Do not the facts which present themselves before us, prove that this very desirable change has taken place in the circumstances of many? Then come to meeting. Appoint your meetings, Elders, and call the Saints together and instruct them in the things of the kingdom of God. We have missionaries that are travel-

ing through our settlements, and no people need preaching more than the Latter-day Saints. They know the way, but they are forgetful, and they want somebody or other to come along and holloa to them, and say, comparatively, "I will warm your ears, my lady;" "Brother, I will warm your ears." "Wake up!" "What are you doing? Are you after this mine? Are you after that job? Are you after that piece of work? Did you pray in your family this morning?" "No." "Why?" "I was in too much of a hurry." Stop! Wait! When you get up in the morning, before you suffer yourselves to eat one mouthful of food, call your wives and children together, bow down before the Lord, ask him to forgive your sins, and protect you through the day, to preserve you from temptation and all evil, to guide your steps aright, that you may do something that day that shall be beneficial to the kingdom of God on the earth. Have you time to do this? Elders, sisters, have you time to pray? This is the counsel I have for the Latter-day Saints to-day. Stop, do not be in a hurry. I do not know that I could find a man in our community but what wishes wealth, would like to have everything in his possession that would conduce to his comfort and convenience. Do you know how to get it? "Well," replies one, "if I do not, I wish I did; but I do not seem to be exactly fortunate — fortune is somewhat against me." I will tell you the reason of this—you are in too much of a hurry; you do not go to meeting enough, you do not pray enough, you do not read the Scriptures enough, you do not meditate enough, you are all the time on the wing, and in such a hurry that you do not know what to do first. This is not the way to get rich. I merely use

the term "rich" to lead the mind along, until we obtain eternal riches in the celestial kingdom of God. Here we wish for riches in a comparative sense, we wish for the comforts of life. If we desire them let us take a course to get them. Let me reduce this to a simple saying—one of the most simple and homely that can be used—"Keep your dish right side up," so that when the shower of porridge does come, you can catch your dish full.

I am not going into the details, to instruct my brethren particularly how to get wealth; but in the first place, do not be in a hurry. I make that as a general remark. Do you want your house neat and clean? Do you want to keep your children neat and clean? Do you wish to see every portion of your dwelling, from the cellar to the garret, from the wood-house to the parlor, neat and clean? Certainly, every sister wishes this; then do not be in a hurry. I shall tell you a little circumstance that occurred some eighteen years ago, when we had been on a visit to the Indians. We had reached Farmington, on our way home, and stopped at a certain house. I think there were twelve of us in company. Our teams were taken care of. When I alighted from my carriage I looked at my watch and we went in, sat down, and chatted with the master of the house, while his wife prepared dinner for us. I noticed this lady. She whispered to a little girl to take her baby out of doors and amuse it; then, when her baby was out of the way, she moved about without the least noise—not a word was heard from her. She brought everything she needed from the buttery and cellar to the kitchen where she spread her table, and she mixed and baked her bread, cooked her fruit and meat, and from the time we alighted from

the carriage until she came and whispered in the ear of her husband, "Dinner is ready," it was just fifty-five minutes. Said I to myself, "There is a housekeeper." I could not help but see this; every time she walked back and forth she accomplished a certain amount of business. I saw this and was gratified. Now, sisters, you may do likewise, if you are not in too big a hurry. Instead of shouting, "Sally, where's the dish-cloth?" "Susan, where's the broom?" or, "Nancy, have you seen the holder? I want the holder," be calm and composed; you are in too much of a hurry. Hold on, be easy, never let your nervous system rise above your judgment and the collection of your thoughts, and have a place for everything, and everything in its place. Let your judgment be master, and when you start to do a thing you will know exactly what you want to do. I have seen hundreds of ladies fly to the cupboard, and then say, "Well, now, I declare I don't know what I came for." They were in too much of a hurry. It is just so with men. I see them through the world, I have watched their progress for many years, and I see that many of them are too much in a hurry. If we are not in too much of a hurry we can attend these two-days' meetings, and talk to each other. Are you full of faith? You can tell whether I am or not by looking at me. You can tell whether the brethren who have been speaking to you are full of faith in the Gospel by the look of their countenances. You can see this if there is not a word spoken; we can tell by our feelings when we look at a congregation whether they have faith or not. I see there is a great amount of faith in the midst of the Latter-day Saints, and I wish there was a little more patience and obedience.

Perhaps I have said enough with regard to these meetings. Elders, appoint your meetings, and invite the people to come to them. I want now to go to other matters.

I will tell you, my brethren, my own feelings with regard to the conduct of the Latter-day Saints. In the first place I will say that we are governed and controlled too much by the feelings and fashions of the world. We lust after the leeks and onions; we yield ourselves to the spirit of the world too much. You will excuse me, for I must say a few words with regard to this. It is true we are bound, and it seems that men's bounds are set by each other, more or less. If I, for instance, were to have a coat made to suit my own taste, I do not know any of my family and perhaps my friends, and especially the tailors, merchants and business men, but what would say, "You are an oddity," and they would think, "You are not fit for society, because you do not fashion and pattern after others." I commence here, you know, at myself. Well, I will say that I am bound, I can not accomplish my own wishes in these things altogether. Perhaps others can not. I go to a tailor and say, "I have a piece of cloth, and I want you to make me a coat." He cuts that coat to suit himself. I do not see a fashion that suits me. What use or comeliness is there in putting the legs of the pantaloons on my coat? Well, perhaps the tailor will be a little moderate, and will cut it down considerably; but if I were my own tailor I certainly should leave off—what shall we call them? "Bustles," "Grecian Bends," or what shall we call them? Though these coat sleeves are not exactly like the sleeves of the frocks or dresses worn by the ladies forty or fifty years ago, which they used to call mutton-legged sleeves,

shaped just like the ham of a mutton. I recollect there used to be considerable said about them. Sometimes a paper would come out and tell of the wreck of a ship, on board of which were a hundred and fifty passengers; but, they would say, "Thanks be to kind Providence, the ladies took all the male passengers into the sleeves of their dresses, and went ashore." Such narrations as these, you know, were only meant as a satire upon the fashions of the day. Now I am coming right to the point, and I wish to say to some of my sisters, not to all, that if I were my own tailor I should cut my own coat to suit myself. "What would be your fashion" says one? I will tell you. I have a coat here which you can see—if I were to take hold of a swill-pail, this part of the skirt must drop in; and if I took hold of a milk-pail I must take the coat around by the other end, and hold it, or else it is in the milk. I see no convenience or beauty in it. That which is convenient should be beautiful; and I want my coat cut so that when I lift a pail of water, or a milk or swill pail the skirts shall not fall into it; and so with the pockets, I would have them convenient. If I were a lady and had a piece of cloth to make me a dress, I would cut it so as to cover my person handsomely and neatly; and whether it was cut according to the fashion or not, custom would soon make it beautiful. I would not have eighteen or twenty yards to drag behind me, so that if I had to turn round I would have to pick up my dress and throw it after me, or, just as a cow does when she kicks over the milk pail, throw out one foot to kick the dress out of the way. That is not becoming, beautiful or convenient—all such fashions are inconvenient. Take that cloth and cut you a skirt that will be

modest and neat, that does not drag in the dirt nor show your garters, but cut it so that it will clear the ground when you walk, when you are passing over the floor it will not drag everything on the floor, or in the street as you pass along. Put enough into the skirt to look well, and if we are to go into particulars, of course, we would have to say, we must use enough to cover the person. I do not expect mother Eve even did this. We could relate some little incidents of our past experience, that perhaps would not entertain the people, and still, perhaps, they might learn something from them. For instance, in some circles it has been fashionable for a lady to wear, perhaps, twelve yards in the skirt of her dress, but when it came to the waist, I guess three-quarters of a yard would have been enough. I will relate a circumstance of which I heard, that took place in the metropolis of our country. A gentleman, a stranger, was invited to a grand dinner party there. The ladies of course were dressed in the height of fashion, their trails dragging behind them, and their — well, I suppose there was a band over the shoulder to the waist, but I do not recollect whether the gentleman said there was or not; but one gentleman present, who knew this gentleman was a stranger, said to him, with all the loveliness and elegance in his heart that one could imagine—“Is not this beautiful? Did you ever see the like of this?” “No sir,” said the party questioned, “never since I was weaned.” Well, all this, you know, is custom and fashion.

Now, I wish to say to my sisters, If you will be just a little more moderate, I should like it very much. Some of you, and especially the young sisters, may say, “Why, Brother Brigham, how do your daugh-

ters dress?” I will say, to my shame, many of them, and many do not. Then I must have a great many, for if I have many that do and many that do not, that will amount to a great many. But I guess I will let it go. Some of them are modest, delicate, neat, and look beautiful, and do not want twenty-four yards for a dress, nor seventeen. But this is uncomely, uncouth and ill-looking. What shall I call it? A camel's back? You will say they go from the lady to the camel, and from the camel to the lady, and so on and so forth. They are called, I believe, “Grecian Bends,” but I do not think this term is exactly proper. Are they comely in appearance? No, they are not. Then I should like my daughters and my sisters to lay them aside. They should dress neatly and comely, and to suit themselves, but not to suit anybody else. We have the ability to tell what looks well, just as well as anybody else. We need not go to New York, London, or Paris to tell whether a coat looks well if it has a collar half an inch wide. Do you recollect when collars were not more than that? I do, and I recollect when they were about six or seven inches in width. Now we need not go to Paris to ask them whether a coat looks just right with a half inch or a five-inch collar; we are the judges, and can decide that just as well as anybody else on the face of the earth. I would not swap my eyes with any living person for beauty and comeliness. I would rather trust to my eyes for beauty, excellency and comeliness in dress, than any other person's eyes I know of. We should be our own judges. This, I say, to my sisters. Pause, reflect, look at the facts in the case as regards the folly and expense of fashion. Take the people of this city, and if you can form a correct estimate of the

cost of the useless articles they wear. (I think I brought this subject up a year ago this summer, when here.) Just take these useless articles that do no good to the body of the persons who use them, and we would find that the means expended in their purchase would enable us to relieve many poor, suffering, distressed creatures abroad in the nations of the earth, and bring them here and put them in a situation in which they would be healthy, wealthy and happy. If we make a calculation on this subject we shall find that the waste of the Latter-day Saints is immense. There is a little town, south of here, the ladies of which — the F. R. Society, took it into their minds, along in the latter part of the winter, when we commenced calling upon the people to assist the emigration of the poor this summer, to give the eggs that their hens laid on Sunday. If they did not serve the Lord themselves they resolved to make their hens do it one-seventh of the time; and over a month ago I heard they had raised by this method about eight hundred dollars. Would they miss this? No, they could do without these eggs very well. Suppose the ladies of Ogden, who, on account of the many ribbons and needless articles they require, are unable to give anything else they have, should give one-seventh part of the services of their fowls to the bringing of the poor here! If Ogden had commenced this last January, thousands and thousands of dollars might have been raised by this time. Can you think of such a trifling thing as this? Suppose that every man who practices the disgusting habit, says to himself, "I will stop eating tobacco, and the means I spend in buying it I will give to emigrate the poor;" or, that, "what I pay out for liquor I will give to emigrate the poor;"

and each of the ladies says, "What money I pay out for my tea or coffee" (and tobacco, liquor, tea and coffee are four very useless articles) "I will give to emigrate the poor," how much could be saved, do you think, in this little community? Go to the stores, and ask them how much tobacco they have sold for twelve months past. Take these little retail stores, and then go into the retail departments of the wholesale stores, and we should find in this little town, I will ensure, that within the twelve months past, more than twelve, yes twenty, thousand dollars have been paid for tobacco; and I will say ten or twelve, and perhaps twenty, thousand more for liquor; and then I will say twenty-five or thirty thousand more for tea or coffee, and I guess I could go up to forty thousand dollars, right here in Ogden. It is immense, the people have no idea of it, unless they go and look for themselves. Get the statistics, and then you will know with regard to the facts in the case.

Now suppose we say we will take the means we are spending for tea and coffee, liquor and tobacco, and useless articles in dressing, and we will give this to the poor, we would soon have a wealthy purse. Who has given anything this season? How many of you have given the first five dollars this season to bring the poor to Zion? If there is a man or woman in this house that has given anything for this purpose, do me the favor to hold up your hand? (One or two hands were held up.) I have given a very little, just a trifle. Sometimes I give a thousand, sometimes two thousand, mostly two thousand, and that is but a trifle. I suppose many would say, "Why, that is no more for you than five dollars for me." Well, perhaps it is not. I have nothing but what the

Lord gave me, that is certain; and if he wanted the whole of it, for the gathering of the poor this year, he is just as welcome to it as I am to eat with you when you invite me to your houses. But one thing I can say of a truth, I have not been in a hurry, I have taken things moderately, kindly, calmly, and have "kept my dish right side up."

Well now, you who want to give a little to help the poor, please hand it over to Bishop Herrick. Bishop Herrick, will you please get the bishops together, and request them to ask every ward in this county to give something for the gathering of the poor, and see who will assist in this good work?

If we will not be in a hurry, and will pray in our families, pray in secret, attend our meetings, be patient and live so that the Spirit of the Lord will dwell within us, and witness to God every day of our lives, by faithful obedience to his requirements, that we are his, I will say we are bound to get the wealth of the world. We read in this good book (the Bible) that "the earth is the Lord's and the fulness thereof." Everything belongs to him, and he is going to give it to his Saints; and all our concern and care should be, to be sure that we are Saints. Then it is all right, it is by a deed of warranty—a warranty deed, and he will warrant and defend it, if we will serve him, and be satisfied with his providences, turning neither to the right nor to the left, but serving him with an undivided heart all the days of our lives. If it pleases him, and he wishes us to travel and preach, go to the right or to the left, to the east or to the west, to the north or to the south, to live here or live there, to do this or to do that, to have little or much and be perfectly satisfied and contented, his blessings will be se-

cured to us by a warranty deed, and he will warrant and defend it.

If we are not Saints it is a great pity. We have the experience of those who lived before us, we have the testimony of the fathers, we have the sayings of Jesus and his Apostles, and we can peruse them and can exercise faith in the name of Jesus, and be guided by the Spirit of the Lord by which these testimonies were given; and we can know whether we are Saints or whether we are not. It has been proclaimed that there is a great difference between us and the Christian world. There is. Is the difference because we believe in another religion? By no means. The difference arises from the fact that we believe this Bible, wide open, from Genesis to Revelations. They believe it, sealed up, never to be opened again to the human family. They believe it shut, we believe it open; they believe it in silence, we believe it proclaimed on the house top; and when we scan the Bible and the feelings of the Christian world, we find that it is, as has been proclaimed here—there probably never was a day on the face of the earth when infidelity reigned more completely in the hearts of the children of men than it does now. We, as Christians, believe in God, in Christ and in his atonement, in repentance and obedience, and in receiving the Spirit; but what are the facts in the case? We are persecuted, our names are cast out as evil, we have the world arrayed against us. And who are at the head of this? The Christians. You go to a real infidel—one brought up to disbelieve in, and pay no attention to, this book as the word of God, and we receive little persecution from him; none whatever in comparison with what we receive from those who profess to believe it. Where are

their witness and testimony that they are right and that we are wrong? We have the Scriptures to testify to the right and righteousness of the cause we have espoused. They shut up the Bible, say they are Christians, and cry, "False prophets, false teachers, delusion, delusion, heresy, outcasts, kill them if you can not get rid of them without, they must leave, we cannot endure them any longer!"

Where is their proof, where is our proof? What criterion shall we go by? We have the Scriptures, we have the Prophets, Jesus and the Apostles; we have the revelations of the Spirit of God to ourselves; we have the truth within our hearts, and all this is proof to us of the validity of the faith that we have embraced; and if it is correct, and the Bible is correct; if it is true, and the Lord has spoken through his servants, they must be wrong, and their own mouths shall judge them in the latter days; and if they are to be judged by the Saints or by the Almighty you will find the secret, and that will be out of their own mouths they will be judged. We have the testimony of all this for ourselves.

How are you going to know whether this work is true, whether the Bible is true, whether Joseph was a Prophet, whether Jesus was the Savior, and his Apostles were correct in their teachings? There is no way for you and me to know these things but by the Spirit of God; and if we live so as to enjoy the light of that Spirit, the light of revelation, it will be in us like a well of water springing up to everlasting life. If we do not live thus, we are in the dark as well as they.

All religion is a mystery. Do we know this? Certainly. I have an experience in this, and so have the elder members of this community: we have lived with the Christians.

What have been the declaration and the sayings of the wisest of the wise among them? Is God a personage of tabernacle? "I know not." Does God dwell anywhere, is he a local being, or is he a traveling being? "I know not." Does he possess a body, parts and passions? "I know not." What of his Son Jesus? What of the evil? Acknowledge there is evil in the world—that character that fell from heaven—the Son of the Morning, has he a located place where he dwells? "I know not." That is the answer. What do you understand by the Scriptures? "We do not know what to understand, they are a mystery, and beyond our comprehension, we can not comprehend them. We are students of divinity, but the Scriptures are a mystery to us." I recollect once, in my early career, well nigh forty years ago, conversing about two hours with a cousin of mine, who had finished his studies to be a priest. As I left him he said to me, "Cousin Brigham, I have learned more divinity from your mouth to-day than I have learned in my four years' study. You have told me things that I know are in the Scriptures, and I know they are correct, for I feel in my heart and can testify to the truth of them; but," said he, "they are not in the books, neither in the mouths and hearts of our teachers; our preceptors do not understand them, and I have learned more divinity from you in two hours than in all my life before." This is their experience. Have they knowledge? Go after it, and you will find an aching void, a shadow instead of a substance, words which are wind, instead of realities.

We would take the world of mankind by the hand and lead them to life and salvation, if they would let us. It was said in my office, a few

days ago, by a party of railroad men, while conversing with me about us as a people, "President Young, you are not known, your people are not known; we shall know you better hereafter, and they need not publish about you as they have, or, if they do, we shall know better than to believe them. Why do they publish such things? We are glad to become acquainted with you." I replied, "For over forty years I have been striving with all my might, in my weak capacity, and with my limited knowledge, to make the world acquainted with us and our doctrines. There are also thousands and thousands of Elders who have traversed this earth over, without purse or scrip, trying to get people to learn who the Latter-day Saints are, and what they believe in, and why have you not known us? The Bible, Book of Mormon, and the Book of Doctrine and Covenants, are published to the world with other works, giving to the whole reading world the principles we are proclaiming. Why are we not known? I will tell you why: the liars are industrious, and, according to the old saying, a lie will creep through a keyhole and travel leagues and leagues

while truth is getting up, wiping her eyes and putting her shoes on. That is the reason, and you believe lies instead of truth. And," said I, "from this time henceforth, when you read an article about the people of Utah, read it candidly and honestly, and the Spirit will tell you whether it is true or a lie, and believe the truth about us."

I will say again, brethren and sisters, do not be in a hurry. Brethren, if you want to get rich, live so as to enjoy the Spirit of the Lord. You will then know exactly what to do in all matters. You want the spirit of wisdom in all your business transactions, and just as much in farming as anything else. We want the Spirit of the Lord from the least chore of labor that we perform, to the highest spiritual duty devolving upon the highest man in the kingdom of God. We want the Spirit of the Lord to guide and direct us through this world, to teach us in spiritual things and in temporal things, that we may learn how to gain to ourselves the riches of eternity, and secure to ourselves eternal lives.

God bless you. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY,
APRIL 7, 1872.

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(Reported by David W. Evans.)
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THE LATTER-DAY KINGDOM—THE PRESENT FULFILMENT OF ANCIENT
PROPHECY.

When I look over this vast congregation, assembled in the body of this house as well as in the gallery, it seems to be an impossibility to make all hear; and to give all an opportunity to do so it will be necessary that the closest attention be given and that shuffling of feet and whispering cease. I suppose there must be congregated here something in the neighborhood of twelve thousand persons, and there are but very few voices or lungs that are able to reach such a multitude, and edify and instruct them. I know from former experience in speaking from this stand, that it requires a great exertion of the lungs and body to speak so as to be understood, and this great exertion of the physical system is calculated in a very short time to weary also the mind, therefore I may not be able to address you for any great length of time.

It is now forty-two years since the organization of the Church of Jesus Christ on the earth. Forty-two years ago, on the 6th day of April, the Prophet Joseph Smith was commanded by the Lord Almighty to organize the Kingdom of God on the earth for the last time—to set up and make a beginning—to form the nucleus of a Government that never should be destroyed from the earth,

or, in other words, that should stand forever. The founding of governments, of whatsoever nature they may be, may be considered in the estimation of some, very honorable; but there is no special honor attached to a man who is called upon by the Almighty to found a Government on the earth, for it is the Lord who works by him as an instrument, using him for that purpose. That, of course, is honorable. Perhaps there never was a work accomplished among men of so great and important a nature as that of the foundation of a kingdom that never is to be destroyed. About six thousand years have passed away since the Government established by the Patriarchs, or by the first man, was commenced here on the earth. From that time until the present vast numbers and descriptions of Governments, some Patriarchal in their nature, others taking the form of kingdoms, others of empires and so forth, have been organized here on the earth. During that long interval of time whenever a man has founded a Government he has been greatly honored, not only by the generation among whom he lived, and in which he formed the Government, but he has been honored generally by after generations. But nearly all the Governments that have

been established have been thrown down—they have been only temporary in their nature—existing for a few centuries perhaps, and then overthrown. It is not my intention this afternoon to examine the nature and forms of these various human Governments, but to state in a few words that there is now organized on the earth a Government which never will be broken as former Governments have been. This will stand for ever. It began very small—only six members were organized in this Government on Tuesday the 6th day of April, 1830, that is according to the vulgar era; according to the true era it was some two or three years longer. The Christian era, that is in common use now among the human family is called the vulgar era, because it is incorrect. Jesus, it is acknowledged by the most learned men at the present day, was born two or three years before the period that is now commonly called the vulgar Christian era. It is also acknowledged by the greater portion of the learned men of the day, who have carefully examined the subject, that Jesus was crucified on the 6th day of April; and according to the true Christian era it was precisely eighteen hundred years from the day of his crucifixion until the day that this Church was organized. Why the Lord chose this particular period—the anniversary of the day of his crucifixion for the organization of his kingdom on the earth I do not know. I do know that he has a set time in his own mind for accomplishing his great purposes; but why he should purpose in his own mind that precisely eighteen hundred years should elapse from the day of the crucifixion until the day of the organization of his church, we do not know. Suffice it to say that this is the interval that elapsed. The Book of Mormon gives

the exact interval from the day of his birth to the day of the crucifixion, and by putting these two periods together we can ascertain the true Christian era. There is a great dispute, however, among chronologists in regard to this matter; many of them say Jesus was born one year before the vulgar era, others that he was born two years before that. Four different chronologists, mentioned by name in Smith's Bible Dictionary, place the period three years before the vulgar era; others place it at four years before, some five, and some have placed it seven years before the present vulgar era. If we take a medium between these combined with the testimony of a great many who have written upon the subject, we find, as I said before, that it makes precisely eighteen hundred years between the two great events that took place, namely the crucifixion and the building up of his kingdom in these latter days.

God has seen proper in the progress of this kingdom to restore to his servants holding the priesthood every key and power pertaining to the restitution of all things spoken of by the mouth of all the Holy Prophets since the world began. One of the first things that he condescended to restore was the fullness of the everlasting Gospel, just according to the prediction of the ancient Prophets—by the coming of an angel from heaven. Mr. Smith fulfilled that prediction, or rather it was fulfilled to him. He declares, in language most plain and positive, that God did send an angel from heaven and committed to him the everlasting Gospel on plates of gold; or in other words, he had it revealed to him by this angel, where the plates of gold were deposited containing the everlasting Gospel, as it was preached to the ancient inhabitants of this

American continent, by the personal ministry of our Lord and Savior Jesus Christ. This was the restoration predicted by John in the 14th chapter of Revelations, where it is declared that such an event should take place. John says that he saw, in vision, an angel come from heaven to earth, to restore the everlasting Gospel. No people on earth, prior to the advent of the Prophet Joseph Smith, ever testified to the fulfilment of John's prediction. If you make the inquiry of the various Christian denominations, whether Catholic, Greek or Dissenters, they will tell you unitedly that no such event characterized the rise of their churches; we have therefore their testimony, proving that God never fulfilled this portion of his word through them; but on the contrary the united voice and testimony of all these Christians, from one end of the earth to the other is that the Bible contains the Gospel, "And we have preached the Gospel," say they, "as we found it recorded in the Bible," and no angel to restore the authority to preach the Gospel, to baptize, to confirm by the laying on of hands, to administer the Lord's Supper, or to restore or give authority to organize the kingdom of God on the earth, was necessary." To this we reply, the history of the Gospel is one thing, and the authority to preach it and administer its ordinances is another. We can read its history in the New Testament; and we can also read there how the ancient servants of God organized the Church in their day; we can read what ordinances they performed or administered among the children of men; we can read what was needful for the organization of the Christian Church eighteen hundred years ago. We have the history of all these things in the Scriptures, but for

some seventeen centuries past prior to the coming of this angel, there has been no authority to preach it; no Apostles, no Prophets, no Revelators, no visions from heaven, no inspiration from heaven; no voice of the Lord has been heard among the nations during the long interval that has elapsed since the putting to death of the ancient servants of God, and the destruction of the ancient Christian Church. Joseph Smith came to this generation testifying to the fulfillment of that which God predicted in the Revelations of Saint John—the restoration of the Gospel. But says John the Revelator, "when it is restored it shall be preached to every nation, kindred, tongue and people."

Is there any prospect of this Gospel being thus extensively preached among the inhabitants of the earth in this generation? We need not refer you to the missions that have been taken by the Elders of this Church. Their works speak for themselves. Behold this vast congregation of people assembled here, and nearly all who inhabit this Territory. Why are they here? Because the angel has brought the everlasting Gospel, and because the servants of God have been commissioned and sent forth with the sound of the Gospel among the various nations and kingdoms of the earth; and because they have succeeded in preaching it among vast numbers of people, and gathering them out from the midst of the nations. But it has not yet gone to all nations, kindreds, tongues and people; but wait a little longer, it will shortly go, for just as sure as it has already been preached to nearly all the nations of Christendom, so will it go to every other people—heathen, Mahomedan, and every class, whether in Europe, Asia, Africa, or the uttermost parts of

South America, the frozen regions in the north, or the numerous islands in the great western and eastern oceans. Every people must be warned that the great day of the Lord is close at hand; every people must know that the Lord God has spoken in these latter times; every people must know something concerning the purposes of the Great Jehovah in fulfilling and accomplishing the great preparatory work for the second advent of the Son of God from the heavens. Here then is the fulfilment of one prophecy. Let us now come to another.

John, who saw this angel restore the everlasting Gospel to be preached to all the nations, declares that another proclamation was closely connected with the preaching of the Gospel. What was it? "The hour of his judgment has come"—the eleventh hour, the last time that God will warn the nations of the earth. "The hour of God's judgment has come," and that is the reason why the Gospel is to be so extensively preached among all people, nations and tongues, because the Lord intends through this warning to prepare them, if they will, to escape the hour of his judgment, which must come upon all people who will refuse to receive the divine message of the everlasting Gospel.

We will now pass on to another prophecy. Another angel followed. What was his proclamation? Another angel followed, and he cried with a loud voice, saying: "Babylon is fallen, is fallen. She has made all nations drink of the wine of the wrath of her fornication," &c. Spiritual Babylon the Great, "the mother of harlots and abominations of the earth." "Mystery Babylon"—that great power that has held sway over the nations of the earth—that great ecclesiastical power which has

ruled over the consciences of the children of men, she is to fall and is to be destroyed from the face of the earth. Will the righteous fall with her? No. Why not? Because there is a way for their escape.

Now mark another prophecy. "I heard a great voice," says John, "from heaven, saying, 'Come out of her, O my people!'" Out of where? "Mystery Babylon, the Great"—out of this great confusion that exists throughout all the nations and multitudes of Christendom. "Come out of her, O my people, that ye partake not of her sins, that ye receive not of her plagues; for her sins have reached to the heavens, and God hath remembered her iniquities!" Is this being fulfilled? Do you see any indications of the people of God coming out from "Mystery Babylon the Great?" Yes, for forty-two years, and upwards, God has commanded his people, not by something devised by a congregation of divines, or by human ingenuity, but by a voice from heaven which has been published and printed, requiring all who receive the everlasting Gospel to come out from the midst of great Babylon. One hundred thousand Latter-day Saints, approximately speaking, now inherit these mountain regions. They are here because of this prediction of John, because of its being fulfilled, because of the voice that has come from heaven—the proclamation of the Almighty for his people to flee from amongst the nations of the earth. I need not say any more in regard to this prophecy; it is in the Bible, and is being fulfilled before the eyes of all people.

Let me refer now to another prophecy. Daniel the Prophet has told us that in the latter days after the great image that was seen in dream by Nebuchadnezzar, the king of Babylon, representing the various

kingdoms of the world, should be destroyed, and those nations should pass away and become like the chaff of the summer threshing floor, the Lord would establish an everlasting Government here upon the earth. The Lord God saw proper to reveal to his servant Daniel the nature of this Government. He represented it as having a very small beginning—as a stone cut out of the mountain without hands, which stone should fall upon the feet of the image, and they should be broken in pieces. After the destruction of the feet all the image should fall—the legs of iron, the belly and thighs of brass, the breast and arms of silver, the head of gold—representing the remnants of all those ancient nations—the Babylonians, Medes and Persians, and the Greeks; also the remnants of those that once constituted the great Roman empire—those now in Europe and those of European origin which have come across the great ocean and established themselves here on the vast continent of the west, all, all were to be destroyed by the force of this little kingdom to be established by the power of truth, and by the authority that should characterize the nature of the stone cut out of the mountains. “In the days of these kings,” says the Prophet, “shall the God of heaven set up a kingdom that shall never be destroyed, neither shall it be left to any other people, but it shall stand for ever,” etc. The Prophet Daniel uttered the prophecy; Joseph Smith, by authority of the Almighty, fulfilled it, so far as the organization or setting up of the kingdom was concerned.

Let me refer now to some other prophecies. I do not want to dwell long upon any of them. We are told in the prophecies of Isaiah that before the time of the second advent,

when the glory of the Lord should be revealed and all flesh should see it together, there should be a Zion built up on the earth. The Prophet gives the following exhortation to that Zion—“O Zion, thou that bringest good tidings, get thee up into the high mountain.” Here then is a prophecy that, in the latter days, God would have a Zion on the earth before he should reveal himself from heaven and manifest his glory to all people; and the people called Zion are exhorted, in the 40th chapter of Isaiah, to get up into the high mountain. Here we are in this great mountain region, in a Territory called the mountain Territory. Here we are on the great backbone, as it were, of the western hemisphere, located among the valleys of this great ridge of mountains, which extends for thousands of miles—from the frozen regions in the north almost to the southern extremity of South America. Here are the people called Zion, gone up into the high mountain, according to the prediction of the Prophet Isaiah. Isaiah uttered the prophecy; Joseph Smith also prophesied the same thing, but died without seeing it fulfilled. His successor, Brigham Young, lived to be the favored instrument in the hands of God, of taking the people from those countries down in the States, those countries upon the low elevations of our globe, and bringing them up here into this vast mountain region. Thus the prophecy was uttered—thus it has been fulfilled.

We will pass on to some other prophecies. In the eighteenth chapter of the prophecies of Isaiah we have a prediction about a time when the Lord should make a great destruction upon a certain portion of the earth. The Prophet begins the chapter by saying, “woe to the land shadowing with wings, which is be-

yond the rivers of Ethiopia. Recollect where the Prophet dwelt when he uttered this prophecy—in Palestine, east of the Mediterranean Sea. Where was Ethiopia? South-west from Palestine. Where was there a land located beyond the rivers of Ethiopia. Every person acquainted with the geography of our globe knows that this American continent was beyond the rivers of Ethiopia from the land of Palestine, where the prophecy was uttered. A woe was pronounced upon that land, and that woe is this: “For afore the harvest, when the bud is perfect and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning-hooks, and take away and cut down the branches. They shall be left together unto the fowls of the mountains, and to the beasts of the earth. And the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.” But first, before this destruction, there is a remarkable prophecy. Says the Prophet: “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 a trumpet, hear ye.” From this we learn that, before this great destruction, there is to be an ensign lifted up on the mountains, and this, too, beyond the rivers of Ethiopia, from Palestine. This is the reason why Zion in the latter days goes up into the mountains, in order that an ensign might be lifted up on the mountains. This prophecy was uttered some twenty-five hundred years ago, and has been fulfilled before the eyes of the people in our day.

But more in regard to this ensign; we find that it was not an ensign to be lifted up in Palestine, for in the fifth chapter of his prophecies, Isaiah, speaking of it says—“The Lord shall lift up an ensign for the nations

from afar.” What does this mean? It means a land far distant from where the Prophet Isaiah lived—the land of Palestine. Now there is no land of magnitude or greatness that is far off from Palestine that would answer the description of this prophecy any better than this great western hemisphere; it is located almost on the opposite side of the globe from Palestine. The Lord, then, was to lift the ensign on a land that was far off from where the Prophet lived; and that ensign, we are told, should be set up on the mountains, and that, too, on a land shadowing with wings. When looking on the map of North and South America it has oftentimes suggested to my own mind the two wings of a great bird. No doubt the Prophet Isaiah saw this great western continent in vision, and recognized the resemblance to the wings of a bird in the general outline of the two branches of the continent. On such a land, on the mountains afar off from Palestine, an ensign was to be raised. But remember another thing in connection with this ensign—See how extensive the proclamation was to be—“All ye inhabitants of the world and dwellers on the earth, see ye when he lifts up an ensign on the mountains.” It was to be a work that was to attract the attention of all people, unto the ends of the world.

“But,” enquires one, “what do you call an ensign?” Webster gives the definition of an ensign or standard—“Something to which the people gather; a notice for the people to assemble.” In other words it is the great standard of the Almighty—the great ensign that he is lifting up in the shape of his Church and kingdom, on the mountains in the latter days, with all the order and form of his ancient system of church government, with its inspired Apos-

tles and Prophets and with all the gifts, powers and blessings characterizing the Christian Church in ancient days. That is an ensign that should attract the people unto the very ends of the world.

With the establishment of this ensign God has not only restored the Gospel, but the keys of gathering the people together and building up Zion, and he has also restored other keys and blessings that were to characterize the great and last dispensation of the fullness of times. What are they? The same as predicted in the last chapter of the prophecy of Malachi. That Prophet, speaking of the great day of burning says, "Behold the day shall come that shall burn as an oven, and all the proud and they that do wickedly shall become as stubble, and the day that cometh shall burn them up saith the Lord of Hosts, that it shall leave them neither root nor branch." This is something that has never been fulfilled yet. But mark! Before the Lord burns all the proud and those who do wickedly, he has told us he would send Elijah the Prophet. He says, "Behold, I will send unto you Elijah the Prophet, he shall turn the hearts of the fathers to the children and the hearts of the children to the fathers, lest I come and smite the earth with a curse." Recollect, this is to be just before the day of burning, before the great and notable day of the Lord should come.

Elijah, the Prophet, then, must come from heaven—that same man who was translated in a chariot of fire, and who had such power while on the earth that he could fight, as it were, all the enemies of Israel that came against him; he could call down fire from heaven and consume the fifties as they came by companies to take him. That same

man was to be sent in the last days, before the great and notable day of the Lord. What for? To restore a very important principle—a principle which will turn the hearts of the children to the fathers, and the hearts of the fathers to the children. Has that Prophet been sent to the earth, according to the prediction? Yes. When did he come, and to whom did he come? He came to that despised young man, Joseph Smith. According to the testimony of Joseph Smith, the Prophet Elijah stood before him, in the presence of Oliver Cowdery, and gave them these keys. What is included in this turning of the hearts of the children to the fathers and the hearts of the fathers to the children? There is included in it a principle for the salvation of the fathers that are dead, as well as for the children who are living. You have heard, Latter-day Saints, for years and years, that God has given keys, by which the living in this Church might do, not only the works necessary for their own salvation, but also certain works necessary to the salvation of their ancestors as far back as they could obtain their genealogies. What can be done by us for our fathers who have lived and died during the last seventeen hundred years, without hearing the Gospel in its fullness and power? Hundreds and thousands, and millions of them were sincere and honest, and served the Lord the best they knew; but they lived in the midst of apostate Christendom, and never heard the Gospel preached by inspired men, neither had they the chance of having its ordinances administered to them by men having authority from God. Must they be shut out from the kingdom of God, and be deprived of the glory, joys and blessings of celestial life because

of this? No, God is an impartial being, and when he sent Elijah the Prophet to confer the keys I have referred to upon Joseph Smith, he intended that this people should work for the generations of the dead, as well as for the generations of the living; that these ordinances which pertain to men here in the flesh might be administered in their behalf by those of their kindred living in this day and generation. In this way the Latter-day Saints will be baptized and receive the various ordinances of the Gospel of the Son of God for their forefathers, as far as they can trace them; and when we have traced them as far back as we can possibly go, the Lord God has promised that he will reveal our ancestry back until it shall connect with the ancient priesthood, so that there will be no link wanting in the great chain of redemption.

Here then was a restoration in fulfillment of the prediction of Malachi, and for this reason Temples are being built. The Temple, of which the foundation is laid on this block, is intended for that purpose among others. It is not intended for the assembling of vast congregations of the Saints, but it is intended to be for the administration of sacred and holy ordinances. There will be a font for baptism, in its proper place, built according to the pattern that God shall give unto his servants. It is intended that, in these sacred and holy places, appointed, set apart and dedicated by the command of the Almighty, genealogies shall be revealed, and that the living shall officiate for the dead, that those who have not had the opportunity while in the flesh in past generations to obey the Gospel, might have their friends now living, officiate for them. This does not destroy their agency, for although

they laid down their bodies and went to their graves in a day of darkness, and they are now mingled with the hosts of spirits in the eternal worlds, their agency still continues, and that agency gives them power to believe in Jesus Christ *there*, just as well as we can who are *here*. Those spirits on the other side of the veil can repent just the same as we, in the flesh, can repent. Faith in God and in his son Jesus Christ, and repentance are acts of the mind—mental operations—but when it comes to baptism for the remission of sins they cannot perform that, we act for them, that having been ordained to be performed in the flesh. They can receive the benefit of whatever is done for them here, and whatever the Lord God commands his people here in the flesh to do for them will be published to them there by those holding the everlasting Priesthood of the Son of God. If, when the Gospel is preached to them there, they will believe in the Lord Jesus Christ, they will receive the benefits of the ordinances performed on their behalf here, and they will be partakers, with their kindred, of all the blessings of the fullness of the Gospel of the Son of God; but if they will not do this they will be bound over in chains of darkness until the judgment of the great day, when they will be judged according to men in the flesh. We are here in the flesh, and the same Gospel that condemns the disobedient and the sinner here, will, by the same law, condemn those who are on the other side of the veil.

We have an account of baptism for the dead, as it was administered among the ancient Saints. Paul refers to it in his epistle to the Corinthians, to prove to them that the resurrection was a reality, "else," says he, "what shall they do who are baptized for the dead? If the

dead rise not at all, why then are they baptized for the dead?" It was a strong argument that Paul brought forward, and one that the Corinthians well understood. It was a practice among them to be baptized for their dead, and Paul, knowing that they understood this principle, uses an argument to show that the dead would have a resurrection, and that baptism or immersion in water, a being buried in and the coming forth out of the water, was a simile of the resurrection from the dead. The same doctrine is taught in one of Peter's epistles. About preaching to those who are dead, Peter says that "Jesus was put to death in the flesh, but quickened by the Spirit, by which also he went and preached to 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 preparing?" Indeed! Jesus himself go to the dead and preach to them? Yes. Go to the old ante-diluvian spirits, and preach to them? Yes, preach to spirits who had lain in prison over two thousand years, shut up and deprived of entering into the fulness of the kingdom of God because of their disobedience. Jesus went and preached to them. "What did he preach?" He did not preach eternal damnation, for that would have been no use. He did not go and say to them, "You ante-diluvian spirits, I have come here to torment you." He did not declare that "I have opened your prison doors to tell you there is no hope for you, your case is past recovery, you must be damned to everlasting despair." This was not his preaching. He went there to declare glad tidings. When he entered the prison of those ante-diluvians, Peter says he preached the Gospel. "For, for this cause was the Gospel preached to them that are

dead, that they might be judged according to men in the flesh, and live according to God in the spirit." Yes, the inhabitants of the spirit world—far more numerous than those in the flesh—must hear the glad tidings of the Gospel of the Son of God, that all may be judged by the same Gospel and the same law; and if they will receive it be blessed, exalted from their prison house, and brought into the presence of the Father and the Son, and inherit celestial glory.

This, therefore, is among the greatest of all the keys that God has revealed in the last dispensation—the saving of the generations of the dead, as well as the generations of the living, inasmuch as they will repent. Shall we stop here? Perhaps I have spoken sufficiently long. There are other principles, just as important in their nature, that must be restored in the latter-days, but I have not time to dwell upon them. I have reference now to the restoration of that eternal principle—the marriage covenant, which once was on the earth in the days of our first parents, the eternal union of husband and wife, according to the law of God, in the first pattern of marriage that is given to the children of men. That must also be restored, and everything in its time and in its season must be restored, in order that all things spoken of by the mouth of all the holy Prophets since the world began may be fulfilled. But we will leave this subject for some future time. There must, however, be a restoration of the eternal covenant of marriage, and also of that order of marriage which existed among the old Patriarchs, before the prophecies can be fulfilled, wherein 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." That must be restored, or the prophecies of Isaiah never can be fulfilled. A great many other things might be named which must be restored in the dispensation of the fulness of times. It is a dispensation to restore all things, it is the dispensation of the spirit and power of Elias or Elijah, "to seal all things unto the end of all things" preparatory to the coming of our Lord and Savior Jesus Christ.

The wicked as well as the righteous will feel the power of these keys. The wicked as well as the righteous must be sealed to that end for which they have lived. The wicked, who

have disobeyed the law of God, must be sealed over unto darkness, until they have been punished and beaten with many stripes, until the last resurrection, until the last trump shall sound. But the righteous, in the flesh and behind the veil, will come forth in the first resurrection, but prior to that great event they will co-operate in their labors for the consummation of the purposes of the Almighty so far as necessary to prepare the way for the second coming of the Lord Jesus Christ to reign here, personally, on the earth for the space of one thousand years. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY,
DECEMBER 18, 1870.

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(Reported by David W. Evans.)
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SECOND COMING OF CHRIST—PREPARATORY WORK THERETO.

I will read a few passages of Scripture, which will be found in the 50th Psalm—

"The mighty God, *even* the Lord, hath spoken, and called the earth from the rising of the sun to the going down thereof.

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

"Our God shall come, and shall not keep silence—a fire shall devour before him, and it shall be very tempestuous round about him.

"He shall call to the heavens from above, and to the earth, that he may judge his people.

"Gather my saints together unto me; those that have made a covenant with me by sacrifice."

This congregation, the members

of which are generally speaking Bible believers, have no doubt in their minds but the ancient servants of God were inspired by the gift of the Holy Ghost to utter many things concerning the future, to deliver many predictions concerning events which should take place among mankind down to the latest generations. David, in a peculiar manner, was inspired, and composed his psalms by the spirit of prophecy; he foresaw, by that spirit that knows all things, some of the grand events of the future, pertaining to the inhabitants of this world, and the

purposes of God in relation to this creation. These passages which I have read have reference to some of these great events, a portion of which have already, in a measure, been fulfilled; but the greater portion remains yet to be accomplished. "The mighty God, even the Lord, hath spoken," has literally been fulfilled so far as this present generation is concerned. It has been fulfilled also in relation to past generations; but it is very evident from the meaning of the context, that the speaking of the Lord here referred to was a work of latter times when God should again speak to the inhabitants of the earth; when he should again call upon all people, far and near, "from the rising of the sun," as he expresses here, "to the going down thereof." To show more fully that this was a latter-day work, he speaks or predicts that the "Lord our God shall come and not keep silence." This had no reference to his first coming; for though he did then come and utter forth his doctrine and did not keep silence, yet you will see by reading a little further, that the Psalmist had reference to another coming of the Son of God, very different in its character from his first advent. "Our God shall come and shall not keep silence." Now mark, in an especial manner, the following sentence, and you will see that it has no reference to his first coming—"A fire shall devour before him, and it shall be very tempestuous round about him." This was not a characteristic of his first coming; there was nothing specially connected with that event that would excite the attention of mankind generally. He came in a very meek and humble manner; his birth and advent into this world were in the most humble position. Born, as it were, in a stable, laid down in

a manger. Not born in king's palace—not born among the great and noble, but in a very obscure manner. He grew up from infancy to manhood engaged in the carpenter's business. Some thirty years of his life were spent at home with his reputed father, and with his mother Mary, dwelling comparatively in obscurity, occasionally breaking forth and arguing with the wise and the great. Nothing characterizing him as the Great Creator of this world, or as its Redeemer, only to those who were well acquainted with the predictions of the Prophets. But this last coming, or the coming here spoken of by the Psalmist, represents him as coming with power—"A fire shall devour before him and it shall be very tempestuous round about him. He shall call to the heavens from above," says the next passage, "and to the earth from beneath." What object had he in view in calling upon the heavens above and upon the earth beneath? What end had he in view in again speaking and breaking the silence of ages, and in giving a revelation to the heavens and then to the earth? It was in order to bring about a preparatory work before the face of his coming the second time, when he should come in flaming fire. A preparation was needed, and this preparation is mentioned in part in the last verse which I read, which declares that he should call to the heavens from above and to the earth from beneath.

He gives us some insight into the nature of that call. His call to his servants was, "Gather ye my Saints together unto me, they that have made a covenant with me by sacrifice."

This seems, then, to be a work preparatory to the coming of the Lord in flaming fire. The nature of the fire that will be exhibited at his

second coming in the clouds of heaven will be such that it will consume the wicked and ungodly, and those who repent not and who do not sanctify themselves before the Lord. Our God in that day will be a consuming fire; the intensity of this fire will be so great that the very hills, the Psalmist David informs us in another place, "will melt like wax before his presence." The Prophet Isaiah, in speaking of the fire or heat that would accompany the second advent of the Son of God, declares that the mountains shall flow down at his presence. The elements that now constitute these rugged mountains which we see here on this continent and in all parts of the earth where we travel will melt with fervent heat, and will flow down before the presence of the Lord. The brightness of this fire will be greater than that of the sun in its glory. I mean our temporal, literal sun, from which we receive light and heat, as you will find recorded in the last verse of the 24th chapter of Isaiah, which says that "when the Lord of Hosts shall come to reign in Mount Zion and in Jerusalem, and before his ancients gloriously, the sun shall hide his face in shame and the moon shall be confounded." With all the brightness of that luminary which lights this creation it will hide its face in shame; and the bright luminaries of heaven will be confounded as it were, so great will be the glory of his presence—a fire devouring before him, and all nature feeling the power of the Almighty, which will be exerted on that grand occasion.

Will the wicked be able to endure this intense heat and not be consumed? I now have reference to their physical tabernacles, their temporal bodies. Hear what prophecy has declared in relation to this.

Read the last chapter contained in the Old Testament; that will answer the question.

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch."

Notice, now, how completely it will sweep the proud and those who do wickedly from the face of this creation. The fire that proceeds forth from the presence of God at his second coming shall burn as an oven, and shall not only affect the mountains and the elements so as to melt them, but it will also consume the proud and them that do wickedly from the face of the globe. What effect will this intense heat have upon the righteous? No more than the heated furnace of Nebuchadnezzar had upon the Hebrews who were cast therein; and though it was heated seven times hotter than it was wont to be heated and slew those who cast their fellows into it, yet they who were thrown into it received no harm, not even the smell of fire on their garments. They were protected by a miracle, and the fire that slew their enemies was their preservation. So likewise when the Son of God shall burn up the wicked and consume their bodies to ashes, both root and branch, leaving no remnants of them among all people, nations and tongues, the righteous will be prepared to enter into the midst of this flaming fire without receiving any harm; indeed they will be caught up into the very presence of God, and they will be surrounded with a pillar of fire as Moses was when he came down from Mount Sinai, only to a far greater extent; but it will have no power over them, in fact it will be their protection and salvation, their glory, happiness and joy.

To prepare the people for that great day it is necessary that the Saints should be gathered together, as predicted in the 5th verse, when he should give this great and grand revelation in the last days, when the mighty God, even the Lord, shall speak. He will call to the heavens to assist in the great latter-day work; and all the angels and the heavenly host, who do his bidding, will go forth as swift messengers to execute his decrees and fulfil his purposes in bringing about this grand gathering of his elect from the four quarters of the earth. Who will they be? Those who have made a covenant with him by sacrifice. What kind of a sacrifice? The sacrifice of every earthly thing required, their native countries, their fathers and mothers, for in many instances those who obey the Gospel are compelled to sever the nearest earthly ties—parents from their children, children from their parents and kindred from their kin, in order that they may come forth and be gathered into one grand body preparatory to the coming of the Son of God in flaming fire.

There are many people who have believed that the coming of our Lord was near at hand. We might refer to many persons by name who have even set times for his coming—certain particular days, months and years in which the Lord would be revealed from heaven. But they have entirely overlooked the prophecies of the great preparatory work for his coming. If they had read closely, and instead of studying for dates had carefully looked for the great purposes to be fulfilled before he comes they would have known that their predictions were false. There is to be a grand gathering of all his people from the four quarters of the earth into one body, one family as it were; one people consolidated in one

region of country, before he shall come.

Let me refer to this great gathering of the Saints from every land and nation; we find it predicted in various portions of the prophetic writings. I will first refer you to the prediction recorded, if I recollect aright, in the 43d chapter of Isaiah. There is a prediction that before the great day of rest the Lord will again speak and will say to the north give up, to the south keep not back! Bring my sons from afar and my daughters from the ends of the earth—the same thing that David has reference to.

This is not a work to be accomplished by the wisdom of man or by a combination of the wisest men that are uninspired, among the nations; but the *Lord* is to speak, and will say to the north give up. A new revelation is to be given: he will say to the south keep not back, and he will command that his sons and his daughters be brought from the ends of the earth.

Has any such thing happened in our days? Has the mighty God, even the Lord, spoken in our days? Yes, and connected with this proclamation we are informed that the elect of God are to be gathered from the four winds of heaven; and we have been called upon to perform this work. How much have we accomplished during the forty years that have intervened since the Lord spoke? In the year 1827, '28, '29 and '30 the Lord spoke and gave many revelations, among which was this record called the Book of Mormon, unfolding to us not only the everlasting Gospel in all its plainness, simplicity and ancient purity, as it was taught to the inhabitants of this continent eighteen hundred years ago; but also many sacred predictions relating to the great work which God would accomplish when

he should bring this record forth in the latter days. This book was translated by a mighty Prophet who was inspired of God for the purpose; and since it came forth—in the short space of forty years—it has been published in many of the languages of the earth. It has gone forth in the German, Italian, French, Welsh and Scandinavian languages, and also in the tongue spoken by the Sandwich Islanders; and it has been proclaimed, as it were, on the house-tops, in the streets and highways, upon the hills and mountains and in all public places, so far as the Missionaries and Elders of this Church could find access and liberty to proclaim it; and wherever the people have repented and turned from their sins and have desired to receive the everlasting Gospel, they have continued to gather together in one. This gathering has been going on for nearly forty years, until the effects can now be seen in this Territory, by any person who will travel through it, in the towns and cities which have been built, the settlements which have been formed, the meeting-houses and school-houses and public halls that have been erected; and in the fencing of farms, and the opening of water canals and ditches for irrigating the soil. I say those who will travel through this Territory may see some of the effects of the gathering out of the Saints who have made a covenant with the Lord by sacrifice. If we had gathered together into a country that was well timbered, where we could go out and get a load of fence poles or firewood before breakfast; if we had settled in a country that was not, comparatively a desert, and that was blessed with the rains of heaven, we could no doubt have accomplished far more than we now see. But the Lord purposely led us into this desert to

fulfil prophecy. A great many people, perhaps, reflect upon and wonder at our coming into a sterile, barren district of country, inhabited by hostile savages, and which, to all natural appearance, would not sustain a farming or agricultural population. But the Lord brought us into a country of this description in order that he might fulfil prophecies that must come to pass before “our God shall come in flaming fire.”

In proof of this let me refer you to the nature of the country, the redemption of the desert and so forth, that is to take place before the Lord comes. I will refer you now to some of the sayings of the Prophet Isaiah. In the last two verses of his 34th chapter he says:

“Seek ye out of the book of the Lord, and read; no one of these shall fail, none shall want her mate; for my mouth it hath commanded, and his spirit it hath gathered them.

“And he hath cast the lot for them, and his hand hath divided it unto them by line; they shall possess it for ever, from generation to generation shall they dwell therein.”

In the 35th chapter, first and second verses, you will find these words:

“The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

“It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God.”

Notice now that the Lord, by his Spirit, is to have a great gathering in the latter days of his people, and we are advised to seek out of the book of the Lord and learn of this gathering, and how his Saints should inhabit the land. It should be divided unto them by lot, the same as many people received their inheritances when they came into this desert. They cast lots, and drew their lots and inheritances. “And the wilderness and the solitary places shall be glad for them.” If you can find a country that answers better

the description here given anywhere in the four quarters of the earth, I should like to know it. When we came here, the country to all natural appearance was so barren that it seemed impossible to locate a people upon it. But you see what we have accomplished. Not by our own wisdom nor by our own strength, but by being gathered by the voice of the Lord and by his commandment, and being guided and directed by the spirit of inspiration.

After we are gathered, the desert is to rejoice and blossom as the rose. How often I have thought of this in the spring time, when all of this city, covering some four, or perhaps five square miles with orchards and gardens, is in bloom! Then is the time to realize how literally this prophecy has been fulfilled. Every one knows that fruitful as it now is, when we came here it was called a desert. If you do not believe me, go to the old maps, and you will find this section of the country laid down as "The Great American Desert." That is the name that was given to it then. People, when banded together in a numerous company, and well armed, would hardly venture to pass through this desert country, it was so unpropitious and forbidding, the rains of heaven never having been, apparently, shed forth upon it. When we came we could dig down some eighteen inches or two feet, and in other places there was no moisture at all, and it looked as though there never had been any rain here. But "the wilderness and the solitary place shall be made glad for them, and the desert shall blossom abundantly, even with joy and singing."

"But," says one, "perhaps this had reference to some other period, and not to the preparatory work for the coming of the Lord." Let us read a few verses further in this 35th

chapter of Isaiah's prophecies. The third and fourth verses read:

"Strengthen ye the weak hands, and confirm the feeble knees.

"Say to them *that are* of a fearful heart, Be strong, fear not; behold, your God will come *with* vengeance, *even* God *with* a recompense; he will come and save you."

Now notice, this is not the first coming. He did not come with vengeance then; he came to be spit upon, to be meek and lowly, to be ridiculed by the mob if they felt disposed, and finally to be lifted up upon the cross and crucified for the sins of the world. But the people who are to be gathered together, and for whom the desert is to rejoice, are called upon not to fear—"Don't be faint-hearted, don't be discouraged." Says the Prophet, "Be strong, fear not, for behold your God will come with vengeance; he will come with a recompense and he will save you," that is, you who are in the desert. Then there will be splendid miracles wrought again, as in ancient days. Then the eyes of the blind are to be opened, and the ears of the deaf shall be unstopped; then "shall the lame man leap as an hart, and the tongue of the dumb shall sing, for in the wilderness shall waters break out and streams in the desert."

Latter-day Saints, and what I ask of you I might ask of the whole people of the Territory, have you seen a fulfilment of this saying of the Prophet Isaiah since you have been located here in the desert? Has there been any such things as springs breaking out in the wilderness and rivulets of water in the desert? Yes, not in one or two isolated instances, but in almost every settlement throughout this Territory. Many places in which, in early days, there was not water enough for a settlement of twenty individuals, now support their hundreds. In what way? By the great increase of water. How

was Salt Lake when we first came here? We, that is, a few of the Pioneers, went over in July 1847, to the banks of Salt Lake, to what is called the Black Rock. Some of us went in bathing, and we could walk out to Black Rock, and look down on the water on each side. But how is it now? The waters are some ten feet above that land that we trod upon then. What is the matter? Ought not the waters of the Lake to have decreased, seeing that the waters of the various streams that, before our arrival, emptied their contents into it, are turned broadcast over thousands and tens of thousands of acres of land? Certainly one would think so, for when all this water is turned on the land it evaporates instead of going to increase the volume of the Great Salt Lake; but instead of diminishing, the waters of the Lake have risen some ten or twelve feet above the surface as it existed in 1847, when I first saw it. Hence streams have broken out in the desert, and waters in the wilderness, as it is prophesied, not only in this chapter, but also in various portions of the Psalms.

— When speaking of the great day of the coming of the Lord, how often do Isaiah and David speak of the desert, and the waters, rivers and springs that should break out to water the barren, thirsty land! “The parched ground shall become a pool, and the thirsty land springs of water.”

We might go on and speak about the highway that the Lord would have there, that has also been thrown up since we came here. It is even called a highway by the world, that know nothing of these prophecies. I believe I will say, as I pass along, something about the highway, for the same Prophet that predicts about this alteration in the desert, also says there shall be a highway there. Let

me refer to another prophecy about this highway, by the same Prophet. It reads thus: “And the Lord shall proclaim to 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 before him.” But in the sentence preceding this the Prophet says: “Cast up, cast up a highway, gather out the stones, prepare ye the way of the people, lift up a standard for the people.” Then come in the words I have quoted. How was the great highway that crosses this continent constructed? You ought to know, for you were the ones who constructed it through these mountains; you were the ones who built some four hundred miles of this railroad, you therefore know how it was done. Did you gather out the stones? Did you prepare the level places for this great highway that the Prophet had predicted? Did you cast it up where there were hollows? Did you fill up the hollows and gather out the stones in order to make it level and convenient? O, yes. Did you make any tunnels and gateways? I don't suppose that the ancient Prophet knew what a tunnel was, hence he says, “go through, go through the gates, cast up, cast up a highway.” No doubt he saw in vision how the railroad looked, saw the carriages driving along with almost lightning speed, darting into the mountains on one side, and by and by saw them coming out on the other side; and he did not know how to represent it any better than to speak of it as a gate—“go through, go through the gates,” &c. “Prepare ye the way of the people, cast up, cast up a highway, and lift up a standard for the people;” and then come in those notable words, showing that it was a highway to be cast up before the coming of the Son of God. “The

Lord has proclaimed to [the ends of the world, say ye to the daughters of Zion, behold thy salvation cometh, behold his reward is with him and his work before him.]

Don't you see from these passages that this is a latter-day work? That there is a proclamation connected with the casting up of this highway? And that it is a proclamation which has reference to every nation, kindred, tongue and people? God was to speak, deliver a message, send forth his servants as missionaries; they were to publish that message to the ends of the world, and to declare to all people that the Lord was to come, "behold thy salvation cometh, and his reward is with him, and his work is before him." The Prophet further says "They shall call them," for whom this highway was built that their way might be prepared, and for whom a standard should be raised, "the redeemed of the Lord, a holy people; they shall be called, sought out, a city not forsaken," Oh, how different from old Jerusalem, a city that has been forsaken! It is almost two thousand years since the Lord forsook it, and the Jews have been forsaken, and scattered among all people.

But when the Lord lifts up this highway, gathers out the stones, sends forth his proclamation and gathers out his Saints who have made a covenant by sacrifice, they will build a city, one that shall be sought out. Old Jerusalem was not sought out; it was built before the Jews went to inhabit it. It was one of the early cities of the ancient nations of Canaan. But this latter-day city, that is called Zion, is to be sought out, and the people that were to search it out were to be a very good people. "They shall call them the Redeemed of the Lord; they shall

be called, sought out, a city not forsaken."

Now, with all the difficulties we have encountered here, and with all the imaginations of our enemies in regard to us, I humbly trust and hope that the time has come for this prophecy to be literally fulfilled; when this city of the Lord, which is built up according to this prophecy will not be forsaken. I hope that the Lord our God will protect his people and guarantee to them the rights already guaranteed by the Constitution of our Country to every religious denomination in the land.

There are some other prophecies about the gathering of the Saints. I think I will read one that has reference to our coming to this place. You will find it in the 107th Psalm, and it is very applicable to the journey which we performed when we came here.

"O give thanks unto the Lord, for *He is good*: for His mercy *endureth* for ever.

"Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy;

"And gathered them out of the lands, from the east, and from the west, from the north, and from the south.

"They wandered in the wilderness in a solitary way; they found no city to dwell in.

"Hungry and thirsty their soul fainted in them.

"Then they cried unto the Lord in their trouble, and He delivered them out of their distresses.

"And he led them forth by the right way, that they might go to a city of habitation.

"Oh that *men* would praise the Lord for His goodness, and *for* His wonderful works to the children of men."

This has been fulfilled since the day that David uttered it. "Let the redeemed of the Lord say so!" What redeemed of the Lord? Not those who were gathered out of the land of Egypt before the days of David, but those who are gathered out of all lands, says the Prophet, "from the East and from the West,

and from the North and from the South." From the four points of the compass, from every nation and every clime. "Let them praise the Lord and give thanks to his holy name, because of his mercy and his goodness to them." They were not to find it at first all to their satisfaction; their journey was to be in a solitary way; they were to find no city to dwell in. I can bear testimony to this, for I was among the pioneers, and when we came here we didn't find any great city, with houses already built to go into. We had to live in our wagons, and had to build a little fort to defend ourselves against the half-naked Indians. And thus we located in the midst of a dried-up and thirsty land—a desert; and here in this region, where the solitude was so great that it was only broken by the yells of savages and the howling of wild beasts, we had to go to work to prepare a city for habitation. We had some afflictions—hunger and thirst; "and their souls fainted within them," says David, "but they cried unto the Lord in their afflictions, and he had mercy upon them and delivered them out of their distresses."

In the 31st and 32d verses the Psalmist says—

"Oh that *men* would praise the Lord for his goodness, and for his wonderful works to the children of men!"

"Let them exalt him also in the congregation of the people, and praise him in the assembly of the Elders."

Why should they be so glad to praise him? He tells us in the next verses—

"He turneth rivers into a wilderness, and the water springs into dry ground."

"A fruitful land into barrenness, for the wickedness of them that dwell therein."

This has reference to what will take place in the fruitful lands of the Gentiles by and by; but he is going

to reverse this so far as his people in the desert are concerned, for he turns the wilderness into standing water, and the dry ground into water springs; and "there he makes the hungry to dwell that they may prepare a city for habitations." Just as you did, brethren and sisters. "And sow the fields and plant vineyards, which may yield fruits of increase. He blesseth them also so that they are multiplied greatly, and suffereth not their cattle to decrease."

Has this been fulfilled? I have been away a great many years, and I do not know so much about it as some of these old farmers; but I think if we will traverse this Territory, we will find that our cattle have not decreased since we came here.

There is another prophecy in this Psalm to which I will call your attention, connected with this people that was to be gathered out from all lands into a wilderness and solitary place. The Prophet says—"Yet setteth he the poor on high from affliction and maketh him families like a flock." Now, is that true? I would ask some of my brethren here, as I have been gone so much, Is there any man here who has families like a flock? If you have, you are fulfilling this prophecy of the Psalmist. I think I heard of and saw in my travels in the Territory quite a number of such men, quite poor men, just such men as David refers to. What wonderful things take place in the last days, in order to fulfil prophecy! "The righteous shall see it and rejoice, and all iniquity shall stop her mouth." This latter clause has yet to be fulfilled, it has not yet come to pass. "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord." Amen.

REMARKS BY PRESIDENT BRIGHAM YOUNG,
DELIVERED IN THE BOWERY, BRIGHAM CITY, JUNE 9, 1872.

(Reported by *David W. Evans.*)

CONTINUED TEACHING NECESSARY—IGNORANCE OF PROFESSORS OF
MODERN CHRISTIANITY—PRAYER, ETC.

If I can speak so as to be heard, I will talk to the brethren and sisters a few minutes. It requires stillness and close attention to hear those who speak in this bowery. A great deal has been said with regard to the salvation of the human family. I might say that more should be done, then we could talk less. Of necessity, through the weakness of human nature, a great deal has to be said; but if the people could understand the principles of life and salvation, and would act accordingly, it would require a great deal less talking. Words are wind, they go into the ear and are forgotten; still there is a certain portion that will be retained by a few, and they will be profited thereby. The work in which we are engaged is not magnified in the least by talking about it; it is only in the weak capacity of man that these principles become exalted through the hearing of the ear. The principles we preach are the gospel of life and salvation; and we have entered into covenant with God to observe the rules, ordinances and laws pertaining to this life and salvation. The question arises, Do we perform this labor, in keeping the sayings of the Lord as strictly as we should? No, we do not.

Suppose that we name a few of the rules and regulations by which we

are to live. If I attempt to classify them, perhaps I shall get them imperfectly in the science of the law of God. But first, to me, after hearing and believing that there is such a character as the Savior of mankind, who has acted his part well and performed his duty in purchasing redemption for the human family, and is now pleading for his brethren, I at once inquired what he requires of me. This is the inquiry of my reflections, and I learn that faith is the starting point. If I believe sincerely and honestly, I must obey, and the next step in the plan of salvation, as laid down by Jesus and his disciples, is for me to be baptized for the remission of my sins. To the Christian world, to the heathen world and the infidel world, we can say that all things are spiritual, all things are temporal, all things are natural; [all things are natural, all things are temporal, all things are spiritual; and there is not that being on the earth, and never was, that I have any knowledge of, that can divide them.] But in the act, and in the performance of the duty of those who believe in this plan of salvation, we can define our faith in our secret closet by exercising faith in the name of Jesus, and seeking unto the Father secretly in our hearts. Here we find a difference and a distinc-

tion between this and the actual performance of rising up from my seat, going down into the water and being baptized for the remission of my sins. Still the work is the same, consequently it is spiritual, it is temporal, it is natural; it is natural, it is temporal, it is spiritual.

Well, now, this is the work that we have before us; not that I am going to have time to preach on these points, or delineate them to any length; but these are the facts. If we believe, we obey, we are baptized for the remission of our sins, which is the commencement of the labor, the outward performance and manifestation of obedience to God, through faith in the name of his son Jesus Christ. Then comes the blessing by the imposition of hands upon the head of the individual who has received baptism for the remission of sins, and he receives the Holy Ghost. This is the blessing and the consolation of believing in the truth; and this stimulates the individual to still exercise faith and to continue in obedience to the commandments of the Lord, to pray always, without ceasing, and in everything to give thanks; his heart uplifted to God, day by day, from morning until evening, and from evening until morning, for the blessings of heaven to be with him, for his feet to be guided in the path of rectitude, and that he may be preserved from speaking, thinking, and doing in anywise, that which is wrong. This is simple and plain, and can be understood by all classes of the children of men who are endowed with the common sense and ability that are given to man.

The duty of the Latter-day Saints is to pray without ceasing, and in everything to give thanks, to acknowledge the hand of the Lord in all things, and to be subject to his requirements. We, as Latter-day

Saints, can say that our duty is laid before us. We can read it, not only in the faith and feelings of the individuals of the community; but it is actually printed, it lies upon the pages of our history, and we can read at our pleasure. We meet together for the express purpose of having somebody or other tell us that which we know and have known all the time. We have read it over and over; we have thought of it and meditated upon it, yet we meet together and hear our brethren speak to force these things into the affections of the people; and if we can persuade them to hearken to every requirement of heaven, then we are not under the necessity of talking so much. We are freed from this task and toil.

What is our duty? To pray. Pray always? Yes. To pray in our families? Yes. Let no man be in a hurry, but what he can get up in a morning and pray with his family before he permits himself to partake of refreshment. Let every man and every woman call upon the name of the Lord, and that too, from a pure heart, while they are at work as well as in their closet; while they are in public as well as while they are in private, asking the Father in the name of Jesus, to bless them, and to preserve and guide in, and to teach them, the way of life and salvation, and to enable them so to live that they will obtain this eternal salvation that we are after.

Now, besides being our duty to pray, it is our duty to live in peace one with another. It is also our duty to love the Gospel and the spirit of the Gospel, so that we can become one in the Lord, not out of him, that our faith, our affections for the truth, the kingdom of heaven, our acts, all our labor will be concentrated in the salvation of the children

of men, and the establishment of the kingdom of God on the earth. This is co-operation on a very large scale. This is the work of redemption that is entered into by the Latter-day Saints. Unitedly we perform these duties, we stand, we endure, we increase and multiply, we strengthen and spread abroad, and shall continue so to do until the kingdoms of this world are the kingdoms of our God and his Christ.

We can read that these are our duties in the Bible, Book of Mormon, Book of Doctrine and Covenants, and many other sayings that we have from the Elders, which are just as true as any in these three books; and all combined are a way-mark pointing us to life and salvation, and we can read for ourselves.

We might say, if one man has a difficulty with another, let him, in the first place, go to him privately and talk with him, and see if he will be reconciled, or take another, and so on. We can say of a truth, that if there be hard feelings in the midst of the Saints, they should be eradicated from our bosoms by taking the proper course to enjoy the Spirit of the Lord instead of the spirit of animosity and strife. All these things you can define and enlarge upon at your leisure. It is our duty to observe our sacraments, to observe our fast-days and offerings; it is our duty to observe our tithings and to pay them. There is a great deal said by our enemies with regard to the members of this Church paying tithing. We are as free from taxation as any other church on the earth, right or wrong, true or untrue, and we pay as little as any other people, and if my tithing is required let it be paid. That is the way to get rich. We have entered upon a great system of co-operation for the building up of the kingdom of God, and,

when it is built up, it is ours, we own it. If we are Saints of God, and sanctify ourselves through his Gospel, then we shall be worthy to possess all things. The kingdoms of this world will be ours, all will be ours, the heavens and the earth, and the fulness thereof will be ours, and we are the Lord's, we are his servants, and we possess all things in common with him. That word "all," perhaps, conveys too much to the minds of some; but that is no matter. With regard to the Latter-day Saints, in the performance of their duties, we could tell them what to do to be saved. The path is as clear and plain as this highway is here for the travel of teams and the people. But when we inquire about the character of our Father, there are some things connected therewith that men do not understand, neither should they understand them. It is not in accordance with the mind and will of him we worship as our God, that the inhabitants of the earth, in their weak and wicked capacity, and in ignorance, should understand them. It was mentioned here yesterday, and is frequently mentioned by myself and others, that those who profess Christianity are in the dark, and why? They mystify everything; they read the Bible as a sealed book, and they believe it when it is closed and laid upon the shelf. They do not know how to read it any other way, they do not know how to believe it any other way, and it is right and reasonable that they should not; but as for detailing the reasons why this is so, we have not time. Suffice it to say, all things are done in the wisdom of him who knows all things. It is not right, I will say, for people to know the truth and live in disobedience to it; it is not right for them to understand the ways and providences of God as they are dealt

out to the people on the earth, when they live and are determined to live in violation of every commandment and law of God; and because they do so live, ignorance covers them as with a mantle, shuts out the light of truth from them, and keeps them in darkness; and if the light were to shine upon them, as it does now and as it did in the days of the Apostles, would they receive it? No, they would not. Light has come into the world, but the wicked choose darkness rather than light? Why? It was told in days of old that their deeds were evil. That is the fact to-day—"they choose darkness rather than light, because their deeds are evil," and their hearts are fully set in them to do evil; and here I might venture to say to all the inhabitants of the earth, high and low, rich and poor, to the king upon his throne and to the beggar in the street, if they had the truth and loved it they would rejoice in it. But they will not receive it. Is not this lamentable? It is; but we can not help it. We can declare the truth to the people, but we can not force them to receive it. If the inhabitants of the earth were honest, they would receive the truth; and there is not a man or woman now living on the earth, or ever did live on it, who would speak, write, think or act against the Gospel of life and salvation as they do, were they not in darkness; but they are kept in ignorance through their own wickedness and unbelief, and they nourish and cherish the spirit of evil, and that prompts them to reject the words of life. We can say this to all the human family; but to the Latter-day Saints, you believe, now obey; and if we obey, all will be right, and we shall gain the salvation that we are after.

I am happy, brethren, for the privilege of being in your midst. I
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frequently shake hands with my brethren and sisters, and they rejoice, they congratulate me on my freedom. I have been free. I do not feel, and have not felt, that I was bound in the least. The question can be asked, Were you not a prisoner for some five months through the indiscreet, unmanly, inhuman, disloyal and rebellious decision and doings of our officials? It seemed so; it had the appearance that I was confined, and had not my liberty, through the ill-treatment, mistaken ideas, selfishness and prejudice of the ungodly. But I did not feel that I was in prison, or that I was confined. I will say to the Latter-day Saints, my heart has rejoiced for the privilege of resting. I have rejoiced for the privilege, as it was observed here, by Elder Hyde, yesterday, of entering into my closet, that is, I entered into my closet just as he did into his. He kept himself where he had a mind to, and I did the same. He entered his closet, and I into mine, or into my house, and there I abode, and continued to abide, for a time, and was thankful for the privilege. Now I have the privilege of going here and there without having anyone to accompany me only those I invite. I was very happy for the privilege of being quiet, still and retired in my own house last winter. My companion, not my sleeping companion, but my companion in tribulation and confinement, for the gentleman who was with me, I really think was, in his feelings, confined more than I, a great deal, and felt so, would urge me to ride, or to go to this party or that, or to the theater. I kindly declined and thanked him for his kindness in offering to accompany me; and I would say, "You go and enjoy yourself, and I will stay here," and I got him to go occasionally.

I say this with regard to myself,
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that you may know my own feelings. But I can say still more—the Lord Almighty has guided and directed the ship of state in our behalf and for the deliverance and protection of the innocent and the honest. Victory has perched on Zion's banner. We have obtained that that we could not have obtained had it not been for the persecuting spirit that has followed on the heels of the Latter-day Saints within the two years that are past. How could we, without this very conduct of our enemies, have ever approached the highest tribunal in this government to have it give its decision with regard to right and wrong, law, legality, that that is equitable and according to the spirit of our government, and that which is contrary thereto? How could we have approached that body? How could we have had our cause before it, had it not been for the acts of our enemies, with which they designed to bring us to death? for there is no question that, in their own feelings, the knot was tied around the neck of your humble servant, and he hung dangling in the air. But God designed this for good, for the deliverance of the humble and the meek. What have we to say? We acknowledge his hand in these things as well as everything else, and say, God be praised!

I will not occupy more time, I want others to talk. I will close by saying a few things to you with regard to your duties. Attend to your meetings, attend to your prayers; attend to your daily labor. Be honest and upright with one another; be punctual, keep your word, preserve yourselves inviolate in all things. Be chaste, preserve your faith before God, do not demoralize or prostitute

yourselves, and all will be right. I can say that when a man comes along and turns his cattle into his neighbor's field without liberty, he prostitutes his own feelings—his virtue, truthfulness, honesty and uprightness before God and angels. If we will preserve ourselves in purity, in the integrity of our hearts, it will be well with us.

We have quite a number of the people present from the settlements of this county generally, and from Cache Valley. I see you have a little railroad here, and the people are building it. I am thankful to see this enterprise. Go ahead, brethren, build this road and own it, and do what you please with it. It will be a fine piece of improvement; it will open up this northern country, and give you facilities that you could not otherwise enjoy here. How beautiful that is! How comfortable, yes, that is the word—how comfortable and easy it is for me to get into a coach, or a good carriage, and run over this railroad, from Salt Lake City to this place in less than three hours, as we did yesterday morning. In less than three hours from the time we left the depot of the Utah Central in Salt Lake City, we were in this bowery; and, this evening, we expect, in less than three hours from the time we leave this bowery, to be in Salt Lake City—a distance of over sixty miles. It is very comfortable, very consoling! And if we can see these things as they are, they open up a field for the contemplation of the wise to improve upon, that we may shape our lives for the benefit of ourselves and the human family and to promote truth and righteousness upon the earth.

God bless you. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON,
FEBRUARY 4, 1872.

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(Reported by David W. Evans.)
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THE SETTING UP OF GOD'S KINGDOM IN THESE LATTER DAYS.

I will call the attention of this congregation to a portion of prophecy which will be found in the 44th and 45th verses of the 2nd chapter of the book of Daniel :

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 forever.

Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold ; the great God hath made known to the king what shall come to pass hereafter ; and the dream is certain, and the interpretation thereof sure.

I have often, in my remarks in former times, addressed the Latter-day Saints upon these passages ; but as there are some strangers in our midst who have not, perhaps, heard our views in regard to setting up the kingdom of God in the latter times, it may not be amiss for us to set forth before them the views of the Latter-day Saints in regard to this prediction. We have, during the last six thousand years, or nearly so, had a very great variety of human governments established on the earth. Governments began to be established in the days of our first parents. As they lived to be very aged—or almost a thousand years before they were taken from the earth, they saw their children multiplying around

them in vast numbers, and governments began to be established. Among those governments, however, was maintained also the government of God—a patriarchal government, that continued with the righteous from the days of Adam down till the days of Enoch, and for a short period after his days. This government was patriarchal in its nature, or, in other words, directed and dictated by the Creator of man—the great Law-giver. He directed and counseled his servants, and they obeyed his counsels. In other words, a divine government existed on the earth in those ancient times ; but at length, about the period of the death of Adam, or a little after, human governments rooted out of the earth the government of God, mankind apostatized from the great principles which were revealed from heaven, and all flesh corrupted its way in the sight of God to that degree, that the just anger of their Creator was kindled against them, and he decreed that they should be swept off from the face of the earth by a flood of waters. Again, after this great destruction, a divine government was organized on the earth, Noah being the great Patriarch, Revelator, and Prophet, to whom was given laws and institutions for the government of his poste-

rity. This order, however, continued only for a short period of time, and human governments again prevailed. The Lord sought, from time to time, in the midst of these human governments, to select a people who would give heed to his law and be governed by him as the Being who had the right to govern; inasmuch as he had created the earth and the inhabitants thereof, he had the right to give laws and institutions for the government of man. But few, indeed, there were that gave heed to these divine institutions. The Lord, at length, called out a people from Egypt, and took upon himself the power, and gave revelation to them in a very conspicuous and wonderful manner. He came down in the sight of some twenty-five hundred thousand people, and gave them laws; they heard those laws proclaimed from Mount Sinai. Male and female, old and young, throughout all the hosts of Israel, had the opportunity of learning something in regard to the laws of heaven. However, they quickly corrupted themselves in the sight of God, and while Moses yet tarried in the mount, not being satisfied with the laws which God had revealed, and which he intended to give unto them, they devised institutions of their own. They gathered together their jewels, their gold and their silver, and so forth, and began to make gods of their own for the people to worship, among which we have an account of two calves that were made by Aaron, while Moses was yet in the mount talking with the Lord and receiving oracles and laws for the government of that people. Having received these laws, written upon tables of stone, Moses departed out of the mount, by the command of God, to go down and visit the people. The Lord had told Moses that they had corrupted themselves, and

he went down, being filled with the justice of the Almighty, or, as it is written, his anger was kindled against the people, which I interpret as a spirit of justice. He found that they had made gods and bowed down before them, and said—"These be the gods, oh Israel, that brought thee up out of the land of Egypt." However, a revolution was performed in the midst of the people, and Moses succeeded in bringing most of the people to their senses again, that they were willing to receive the divine law. Their sin however was so great, that the first law which the Lord intended to bestow upon them, namely, the law of the Gospel, was withheld.

Now here is something, perhaps, that may be a little new to strangers, to hear the Latter-day Saints say that the Gospel of the Son of God was withheld from the people of Israel. But in proof of my assertion, I will refer you to Paul's declaration to the Hebrews, wherein he says—"The Gospel was preached unto them in the wilderness as well as unto us; but the word preached did not profit them, not being mixed with faith in them that heard it." From this we learn that the children of Israel, at first, were not placed under the law of carnal commandments. They were not placed under the law which exacts an eye for an eye, a tooth for a tooth, and if a man smite thee on the cheek, turn and resist the evil. This was not the first law that was given to Israel. The law of the Gospel, the same Gospel that was taught in the days of Christ, was given to them first, with this one exception—the children of Israel were required to look forward to the coming of their Messiah, and to the atonement that he should make upon the cross, that they, by faith in the future atonement that was to be made,

might be partakers of the blessings of the Gospel. But having hardened their hearts against Moses and against God, the Lord determined to take away this higher law from the midst of the children of Israel, and give them a law which is termed by the Apostles the law of carnal commandments—a law by which they should not live. They could have lived by the law of the Gospel; they could have entered into the Lord's rest by that law, even into the fulness of his glory; but having transgressed the higher law, God gave them an inferior law adapted to their carnal capacity. This law is mentioned in the 20th chapter of Ezekiel, in these words—"Wherefore I gave them also statutes that were not good, and judgments whereby they should not live." Why is it that the Lord gave to Israel statutes, and judgments, and laws that were not good? Because they were incapable of receiving anything greater or higher. He gave them this law as a schoolmaster, to school them and bring them to the higher law, namely, the law of Christ, and they continued under this law, under this condemnation for a long time, and the Lord swore in his wrath that they should not enter into his rest in consequence of having broken the higher law.

Moses again went up into Mount Sinai, and was gone a second time forty days and forty nights, without eating and drinking, and received this law, this carnal law that is generally denominated the law of Moses, upon second tables of stone, the first covenant having been dashed to pieces, or in other words the first law, the higher law of the Gospel contained on the first tables, was destroyed and the covenant broken, and a new law was introduced. Incorporated on the second tables of stone were the Ten Commandments,

which pertain to the Gospel, which were also on the first tables. In addition to these Ten Commandments which pertain to the Gospel, were many of those carnal laws that I have been speaking of. By this second code of laws it was impossible for Israel to enter into the fulness of celestial glory, in other words, they could not be redeemed and brought into the presence of the Father and the Son; they could not enter into the fulness of that rest that was intended to be given to such only as obeyed the higher law of the Gospel.

After the days of Moses the children of Israel, from time to time, corrupted themselves before the Most High; they would not abide even in the lower law; but there were a few individuals in the various generations of Israel, such as Prophets, Schools of Prophets, &c., which received the higher law, and obtained the higher priesthood, and were blessed of the Lord, and had the privilege of entering into his rest, being filled with the spirit of prophecy and revelation, having the power not only to prophecy and to obtain revelation, but to come up by virtue of the higher law, into near communion with the Father and the Son, having the privilege to behold, by vision, the face of the Lord.

About six hundred years before Christ the children of Israel, or rather the house of Judah, that was still left remaining in the land of Palestine, had again so far apostatized from the Lord their God, that the Lord threatened, by the mouth of the Prophets, that he would destroy that great city Jerusalem, and that the people should be led away captive into great Babylon. We find this was fulfilled. But eleven years previous to this great captivity, the Lord led one of the Prophets, whose name was Lehi and his sons,

and one or two other families from the land of Jerusalem to this American continent. That was about six hundred years before Christ; of these families the American Indians are the descendants. But we will leave this branch of Israel on the American continent and return again to the house of Judah. While they were in captivity in Babylon the Lord raised up Daniel, the Prophet, from whose words I have taken my text. Daniel had the great privilege given unto him of knowing concerning the rise and fall of kingdoms and empires, of beholding the kingdoms of the earth, from his day, down until that universal kingdom of God should be established on the earth never more to be destroyed.

First, Nebuchadnezzar, the heathen king, was visited by the Almighty in a heavenly dream, but his dream was taken from him, and he could not remember it when he awoke. He called for the wise men of Babylon—the astrologers, soothsayers, magicians and the wisest men that could be found, requesting them to tell him his dream, and then give him the interpretation of it. The dream left a deep impression on the mind of this great heathen king, and he believed that it was something of great importance, but still it could not be remembered.

I will here remark, by the way, that the heathen nations in those days were not so far corrupted, and had not so far apostatized from the religion of heaven but what they believed in dreams and in revelations, and thought there might be something contained within them that related to the future that would be advantageous to understand. What man, at this day, at this enlightened era, among the Christian nations, is so near to the Lord as to acknowledge new revelation as did Nebuchad-

nezzar? Far have they fallen beneath the standard of heathen idolators!

King Nebuchadnezzar was so earnest in regard to this matter that he sent forth a decree that unless the wise men of Babylon would interpret to him his dream and also tell the dream itself, he would destroy the whole of them. I suppose he had not much confidence in them, and consequently concluded that if they could not tell the dream he could not put confidence in their interpretations. When Daniel heard of the decree of the king, to destroy all the wise men, he sent in a request that the king would not be quite so hasty in his measures, but give him a little time, during which he and his fellows besought the God of heaven that they might know concerning the dream and the interpretation thereof. The Lord heard the prayers of his servants and revealed to Daniel concerning the dream, and also gave him the interpretation. Daniel requested to be brought before his majesty the king, and he promised to give the dream and the interpretation. He was brought in before him, and addressed him in language something like the following—“The wise men, astrologers, soothsayers, magicians, &c., can not interpret the dream, O king, neither is there any wisdom in me that I can; but there is a God in heaven who is able to give the interpretation thereof. Thou, O king, art a king of kings, and the God of heaven hath given thee a kingdom, and dominion over all the nations. Thou art a part and portion of the dream; or, in other words, you represent a portion of the dream you had. Thou, O king, sawest and beheld a great image. This image's head was of fine gold, the breast and the arms of silver, the belly and the thighs of brass, the legs were of iron,

the feet were part of iron and part of potter's clay. Thou sawest until that a stone was cut out of the mountain without hands, which smote the image upon the feet that was part of iron and part of clay, and brake them to pieces, then was the iron, the clay, the silver, the brass and the gold all broken to pieces together, and became like the chaff of the summer threshing floor, and the wind carried them away, and there was no place found for them, but the stone that smote the image became a great mountain and filled the whole earth. This was the dream—he then gives the interpretation. "Thou, O king, art this head of gold." That is, the kingdom of Nebuchadnezzar, that bore rule over all the earth, was considered the head of gold. "After thee shall come another kingdom represented by the breast and the arms of silver." That is the Medo-Persian kingdom. After that another kingdom still inferior, called the kingdom of brass, forasmuch as gold is better than silver, silver more precious than brass, so these kingdoms that were to arise, to succeed each other, were to be inferior as time should pass along. The third kingdom, of brass, represented the Macedonian empire; then after that another kingdom, great and terrible, whose legs were of iron, strong and powerful. The fourth kingdom bore rule over the earth; that is admitted, by all commentators, to be the great Roman Empire, and by the division of the Roman empire into two divisions, representing the legs, and afterwards into the feet and toes. I shall not go through and bring up historical facts to show the particular divisions that grew out of the Roman empire, but will merely state that the present modern kingdoms of Europe that have grown out from the Roman empire represent the last

vestiges of that great and powerful empire of Rome; that is, it fills up and makes the image complete. First the head of gold—the Babylonian empire; second, the breast and arms of silver—the Medo-Persian empire; third, the belly and thighs of brass, the Macedonian kingdom; fourth, the great Roman empire represented by the two legs of iron, the eastern and the western empires of Rome. Afterwards a division of the Roman empire into feet and toes, constituting all the modern European governments and those governments that have grown out of the European governments located in North and South America.

Do we wish to understand the geographical position of the great image? If we do, we must consider the head located in Asia; the breast and the arms of silver a little west of the great Babylonian Empire, the belly and thighs of brass still westward; the legs of iron and the modern kingdoms composing the feet and toes, part of iron and part of clay, as extending throughout Europe and branching across the Atlantic Ocean, and extending from the East Sea even to the West, from the Atlantic unto the Pacific. This will constitute the location of the great image, running westward.

The image being now complete, all that we need now is to find something that will represent the stone cut out of the mountain without hands, something distinct entirely from the image, having no fellowship with it, that has not grown out of it, and that has no authority that comes from it, but a distinct and entirely separate government that should be established in some mountain. "Thou sawest until that a stone was cut out of the mountain without hands." What shall that stone do? It shall smite the image upon the

feet and toes. Not upon the head, at first, not upon the breast and arms of silver, not upon the belly and thighs of brass, not upon the modern kingdoms of Europe that have grown out of the legs of iron, but shall smite upon the feet and toes of the great image; there is where it is to commence its attack.

Now let us inquire, for a few moments, how or in what manner this kingdom, called the stone cut out of the mountain, commences this severe attack. Is it to be with weapons of a carnal nature, with sword in hand and weapons of warfare to wage a war against the kingdoms or governments of the earth? No, indeed! Connected with the kingdom or stone cut out of the mountain without hands is a power superior to that of carnal weapons—the power of truth, for the kingdom of God cannot be organized on the earth without truth being sent down from heaven, without authority being given from the Most High; without men again being called to the holy Priesthood and Apostleship, and sent forth to publish the truth in its naked simplicity and plainness to the inhabitants of the earth. This truth will be the weapon of warfare, this authority and power sent down from heaven will go forth and will proclaim the message of the everlasting Gospel, the Gospel of the latter-day kingdom, publishing it first among the nations that compose the feet and toes of the great image. Will they be broken to pieces? Yes, when this message is published to them. When they are sufficiently warned, when the servants of God have gone forth in obedience to his commandments, and published in their towns, villages, cities, States and governments these sacred and holy principles that God Almighty has sent down from heaven in the latter times, it will leave all

people, nations and tongues that hear the Gospel, and the principles and message pertaining to that kingdom, without any excuse. It will be a warning that will be everlasting on the one hand, or on the other, either to the bringing of the people to repentance, reformation and obedience to the Gospel of the kingdom, or the judgments which are predicted in this prophecy of Daniel will be poured out upon the heads of those nations and kingdoms, and they will become like the chaff of the summer threshing floor, even all those kingdoms that compose the great image; for be it known that the remnants of the Babylonish kingdom, represented by the head of gold, still exist in Asia; the remnants of the silver kingdom, of the brass kingdom, and the kingdom of iron still have their existence; but when the Lord Almighty shall fulfil this prophecy, the toes and feet and legs of iron of that great image, or all these kingdoms, will be broken in pieces, and they will become like the chaff of the summer threshing floor; the wind will carry them away and no place will be found for them.

This prophecy of Daniel will give a true understanding of the matter to our wise men and statesmen, and all who desire to know the future destiny of the American government, the European governments, and all the kingdoms of the earth. Their destiny is total destruction from our earth, no matter how great or powerful they may become. Though our nation may grasp on the right hand and on the left; though it may annex the British possessions, and extend its dominions to the south and grasp the whole of this great western hemisphere, and although our nation shall become as powerful in population as in extent of territory, its destiny is foretold in the saying of the

Prophet Daniel, "They shall become like the chaff of the summer threshing floor, the wind shall carry them away and no place shall be found for them." So with the kingdoms of Europe, so with the kingdoms of Western Asia and Eastern Europe.

Let us now say a few words in regard to this stone which shall be cut out of the mountain without hands. Now there must be something very peculiar in regard to the organization of the latter-day kingdom that is never to be destroyed. All these other governments that I have named have been the production of human hands, that is, of human ingenuity, human wisdom; the power of uninspired men has been exerted to the uttermost in the establishment of human governments, consequently all has been done by human ingenuity and power. Not so with the little stone. Man has nothing to do with the organization of that kingdom. Hear what the Prophet has said: "In the days of these kings the God of heaven shall set up a kingdom." It is not to be done by human means or power, or by the wisdom of man, neither by mighty conquests by the sword; but it is to be done by him that rules on high, who is King of kings and Lord of lords; by him that suffered and died upon the cross that we might live; by him whose right it is to reign and govern the nations of the earth. He it is that will give laws; he it is that will give commandment; he it is that will organize that kingdom, and it will be done according to the pattern in all things. Has there been any such kingdom organized since the day that the Prophet Daniel delivered this prophecy? I know that there are some who believe that the kingdom spoken of under the name of the "little stone" was organized 1800 years ago by our Savior and

his Apostles. I do not know why they believe this, unless because it is fashionable. There is no evidence to prove any such thing. Indeed that kingdom that was organized 1800 years ago was organized altogether too soon to accomplish the prophecies that are here given. The two legs of iron, and the feet and toes were not yet formed, and remember that the stone is not cut out of the mountain without hands, until this great image is complete, not only the head, breast, arms and the legs, but the feet and the toes also; they all become complete before the kingdom called the "stone" is made manifest. Now the feet did not exist, and did not begin to exist until many centuries after the days of Christ. What did that kingdom do that was built up by our Savior and his Apostles? Did it break in pieces any part of that great image? No. What did that image do to that kingdom? It accomplished the prophecies of Daniel—made war with the Saints and overcame them. Very different from the latter-day kingdom! The powers of this world, under the name of the great image, made war with Jesus, with the Apostles, with the former-day Saints, with the kingdom that was then established and overcame them, not only in fulfilment of what is declared by the Prophet Daniel, but also what is declared by John the Revelator; and those powers obtained dominion over all people, nations and tongues, and made them drink of the wine of the wrath of the fornication of Great Babylon, and they became drunken with her abominations. Instead of the kingdom of God then being built up in fulfilment of the prophecy of Daniel 1800 years ago, the nations of the earth overcame it and rooted it out of the earth. But mark the words of the text: "And in the days

of these kings shall the God of heaven set up a kingdom that shall never be destroyed." Very different from the former-day kingdom; "and the kingdom shall not be left to other people." All these human governments have been changing hands, and have been left to some other people. The Babylonish kingdom was left to the Medes and Persians, the Medo-Persian kingdom to the Macedonian, the Macedonian to the Roman; but the latter-day kingdom shall not be left to another people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. "Forasmuch as thou sawest that the stone was cut out of the mountains without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold; and the great God hath made known unto thee what shall come to pass hereafter, and the dream is certain and the interpretation thereof sure."

Having learned, then, that the kingdom built up by our Savior and his Apostles did not fulfil this prophecy; that that kingdom itself was rooted out of the earth, and every vestige of its authority destroyed, and that nothing in the shape or appearance of the kingdom of God has existed for some sixteen or seventeen centuries past, inasmuch as this is the case and all nations without any such Church, without any such kingdom, without any authority to baptize or lay on hands for the gift of the Holy Ghost; without authority to administer the Lord's supper; without the authority to build up the kingdom of God; without Prophets, without Revelators, without inspired Apostles, without angels, without visions, without the revelations and prophecies of heaven, which always characterize the kingdom of God; I say inasmuch as this is the case, and

darkness has covered the earth and gross darkness the people for so many generations, no wonder that, in the wisdom of God, the time should at length arrive to send another messenger from heaven. No wonder that an angel should be commissioned from the eternal heavens from the throne of the Almighty with another message to the inhabitants of our globe! For do you suppose that this latter-day kingdom that is to be set up without hands will be set up without any communication from heaven, without any new revelation, without any Prophets, without any Apostles, or inspired men? Do you suppose that God will accomplish a work of this nature and yet the heavens be veiled over our heads like brass? Oh no. When the glad time shall come for God Almighty to organize and set up the latter-day kingdom on the earth, he will make it known by sending an angel—and in no other way, for that is the way pointed out in prophecy.

If a man rises up, like John Wesley, Martin Luther, John Calvin, or Henry the Eighth, and undertakes to organize a new church and new creeds, &c., without receiving the ministration of an angel, you may know that the ecclesiastical governments that they may form on the earth, are not the kingdom of God. But when a people shall rise on our earth, testifying that the Lord God has sent an angel from heaven, with the everlasting Gospel to be preached to every people, kindred, nation and tongue, on our globe, with the proclamation that the hour of God's judgment is at hand, that people are worthy of being listened to, at least it should call forth the most careful investigation of all people, nations and kindreds under the whole heaven. But when they do not come in this way, they are not even worthy of

being listened to, for we know that they are not the kingdom of God.

John the Revelator tells us that when the kingdom of God is to be established on the earth, before the coming of the Son of man, before he should unveil his face in the clouds of heaven, he would send an angel with that Gospel. Now, query, has he done so? Go make the enquiry if you are not satisfied. Ask the Roman Catholics if God has sent that angel predicted in the 14th chapter of the revelations of St. John to re-establish his kingdom on the earth, and they will tell you no; they will tell you that the kingdom of God has continued on the earth, that it needs no re-establishing, that they have maintained in unbroken succession the authority of the apostleship from the days of Peter down until the present time, and that they will retain it while the earth shall stand; that there will be no angel sent with the everlasting Gospel to organize the kingdom anew. Well, then, we have their testimony that they are not the kingdom of God, for they have denied many of the great characteristics belonging to the kingdom, such as the gift of new revelation, the gift of prophecy, which was always in the kingdom of God, and have bound up a few books and called them the full canon of Scripture. And if a Prophet should arise among them and undertake to give more Scripture, they would exclude his Scripture and him with it, as being a heretic and fanatic. They are not the kingdom of God then.

Go then to the Greek Church and make the same inquiry of them. Has God sent an angel to you Greeks? I mean the millions in Russia who profess the Greek religion, and they will tell you about the same thing as the Catholics—that God has said

nothing since the days of the Apostles.

No inspired men among them and no additional Scriptures by Prophets and Revelators.

Then go to the 666 different Protestant denominations that have come out from these ecclesiastical powers and inquire of them if God did send an angel to those who founded their several denominations, and they will tell you nay. Most of them will say that God does not send angels in the latter times, that he has no Prophets, no Revelators, and that there is no need of any further light from heaven. Go through all the ranks of Christendom and make diligent inquiry for a people that answer the description of John's prophecy, namely a people that bear testimony that an angel has come with the everlasting Gospel. By and by, in your inquiry you will get away up here into the heights of the Rocky Mountains, or as some term it the backbone of the American continent; inquire of the people you find here, ask of them at their great headquarters, Salt Lake City, whether they believe that God has established his kingdom by sending an angel in fulfillment of the revelations of St. John, and you will hear one united voice throughout all this city among the Latter-day Saints, saying that God has sent an Angel from heaven with the everlasting Gospel to be preached to every nation, kindred, tongue and people. Make the same inquiry in the hundred towns, cities and villages throughout this Territory, and there will be a united voice of all the Latter-day Saints to this one same great fact. We therefore contend, and rightfully too, that we are the only people in America, in Europe, in Asia, in Africa and in the islands of the sea that are testifying to the fulfillment of the prophecy that was

uttered by John the Revelator. We have no need, then, to inquire whether all these contending sects are the kingdom of God or not, for this is the only people that bear a testimony, to the coming of the angel with the Gospel. Consequently this is the only people that need engage our attention or investigations in regard to setting up the latter-day kingdom; and if we, by our investigation, find that this people answer the description, not only of John's prophecy, but of Daniel's prophecy and all the prophecies throughout the Old Testament in regard to the establishment of the kingdom of God, then certainly the doctrines and principles of this kingdom are worthy the attention and obedience of every good person.

If we had time we would examine the doctrines of the kingdom, to see whether the doctrines that were brought by the angel in these latter times agree with the doctrines that were taught 1800 years ago; but we have not time to do that on this occasion. Suffice it to say that if the former-day Saints taught faith in God, repentance, baptism for the remission of sins, the reception of the Holy Ghost by the laying on of hands; if they taught these things in former days, be it known unto all people, nations, and tongues that the angel has commissioned his servants to preach the same things in these days. If the former-day Saints taught the necessity of having the various gifts of the Gospel, such as the gifts of vision, the ministrations

of angels, prophecy, revelation, healing the sick, speaking with tongues, the interpretation of tongues, and all the various gifts mentioned in the New Testament; if they taught these things in former days, the Latter-day Saints have been commissioned to teach the same things in our day, consequently there is no difference so far as doctrines, ordinances and the gifts are concerned.

Did the Prophets in ancient times testify that when the kingdom of God should be organized, the Saints should be gathered from the four quarters of the earth, that all that were called by the name of the Lord should be brought out from the north and from the south, and from the east and from the west, even the sons and daughters of God should be brought from all nations? The Latter-day Saints teach that the same angel which brought the Gospel, the same God that has set up his kingdom on the earth in the latter days has commanded his servants that go forth with these doctrines, to gather out his elect from the four winds of heaven. Did the ancient Prophets testify that another book should come forth, another revelation to accomplish the great preparatory work to build up the kingdom of God in the last days? The Latter-day Saints testify that the angel that has brought the Gospel has delivered to them another book containing that Gospel in all its fullness and plainness, fulfilling these prophecies.

May God bless you. Amen.

REMARKS BY ELDER WILFORD WOODRUFF,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY,
APRIL 8, 1872.

(Reported by David W. Evans.)

COMPREHENSIVENESS OF THE LATTER-DAY WORK.

We have had a very good Conference; we have heard a great deal of testimony from the servants of the Lord, and that testimony has been true. The building up of the Zion of God in these latter days includes, I may say of a truth, every branch of business, both temporal and spiritual, in which we are engaged. We can not touch upon any subject which is lawful in the sight of God and man, that is not embraced in our religion. The Gospel of Jesus Christ which we have embraced, and which we preach, includes all truth, and every lawful calling and occupation of man. One subject that we are deeply interested in I wish to say a few words upon. In the first place I wish to give notice in this stage of my remarks to the members of the Deseret Agricultural and Manufacturing Society, that they are requested to meet, at the close of this meeting, at the Historian's Office, to appoint their president and board of directors for the coming season, for the times demand that we should hold a State fair in this city this fall.

Strangers may think this a very strange subject to present in a religious meeting, but we are building up the literal kingdom of God on the earth, and we have temporal duties to perform. We inhabit temporal bodies, we eat temporal food, we

build temporal houses, we raise temporal cattle and temporal wheat; we contend with temporal weeds, and with temporal enemies in our soil, and these things naturally give rise to the necessity of attending to and performing many duties of a temporal and arduous nature, and they, of course, are embraced in our religion. In building up the Zion and kingdom of God in these latter days, our agricultural and manufacturing interests are of the most vital importance; in fact manufacturing and agricultural pursuits are of vital importance to any nation under heaven. Show me a nation whose people cultivate the earth, and manufacture what they need, and I will show you a rich and independent nation. Show me a nation that lives entirely by mining and I will show you a poor nation—one that is ready to run out and become obsolete. You see this manifest in the history of all nations under heaven. What gives England her wealth to-day? Her coal, iron, and the products of her soil, in connection with her prodigious manufactures; and it is so with all the nations of the earth. What makes the United States what she is to-day? Her products and the cultivation of her soil, and the constant efforts she has made to supply the wants of her people. Not but what

mining is all right, there is no fault with the development of the resources of the earth under favorable circumstances. When we came here our position demanded that the very first thing we did was to plant our potatoes and sow our wheat, or we had starvation before us; and I will here say that the Saints and the Elders of Israel have gone before the Lord day after day and week after week, and prayed the Almighty to hide up the treasures of these mountains, lest even the Latter-day Saints, with all the faith they had, should be tempted to turn away from the cultivation of the earth and the manufacture of what they needed; and the Lord heard our prayers, and we dwelt here many years and filled these valleys for six hundred miles with cities, towns, villages, gardens, orchards, fields, vineyards, hundreds of school-houses, and places of worship, until we made the desert blossom as the rose, and had a supply of wheat, bread and clothing upon our hands. Then, I do not know but the Elders ceased praying for the Lord to hide up the treasures of the earth—I guess they did, for very soon after mines began to be opened, and now silver mines are being worked in many parts of the Territory. A few years ago General Connor and others, who dwelt here, with soldiers under them, spent very many days in prospecting these mountains from one end to the other for gold and silver, but they could find none; to-day you may go over the same places, and if you dig into the earth you may find plenty of silver, and you may find it almost anywhere in these mountains. I suppose this is all right, I have no fault to find with it; but I still say that the interest of the Latter-day Saints in these mountains is to cultivate the soil and to manufacture what they use.

Through the influence of President Young we have many manufactories for wool and cotton already established in this Territory. He has done more than any man living in these last days, according to the means he has had at his command, to establish these branches of business in the midst of these mountains. We have now many large factories in this Territory that have to stand still for want of wool. I want to say a few words on this subject to the wool growers of Deseret. Instead of sending our wool out of the Territory, to eastern States to be manufactured into cloth, and purchasing it and paying eastern manufacturers a large per centage for it when brought here by railroad, I feel that it is our duty, and it would be far wiser for us, to sell our wool to those who own factories in this Territory, and to sustain ourselves by sustaining home manufactures.

One of the first commands given to Adam, after being placed in Eden, was to dress the garden; and he was permitted to eat of the fruit of every tree except one. After a while Adam and his wife, Eve, partook of the fruit of this tree, and the history of the Fall is before us and the world. After Adam was cast out of the garden the Lord told him that there should be a curse on the earth, and instead of bringing forth beautiful flowers, fruit and grain spontaneously, as before the Fall, it should bring forth thorns, briars, thistles and noxious weeds, and that man should earn his bread by the sweat of his brow; and from that time to the present mankind has had this curse to contend with in the cultivation of the earth. In consequence of this the inhabitants of Utah, in their agricultural operations have to fight against the cockle burr, the black seed and sunflower, as well as thorns

and thistles and many other noxious weeds, which, if not eradicated, speedily take advantage of us, and to a great extent, mar the result of our labors. It will pay us to pay attention to these things; it will pay us to dress the earth, to till it, to take care of and spend time and means in manuring and feeding it; it will pay us to gather out these noxious weeds, for the earth will then have a chance to bring forth in its strength. This, with the blessing of God upon our labors, has made the soil of Utah as productive as it is to-day. I wish to see this interest increase in our midst; and I hope, in addition to this, that those who are raising sheep—our wool growers—will pay attention to and carry on that branch of business systematically, and that we will sell our wool to those who manufacture it at home, instead of sending it out of the Territory to be manufactured. I feel that this is our duty, and the course which will promote our best interests, and it is a principle which is true, independent of religion, in any community or nation; it is a self-sustaining principle.

God has blessed us, he has blessed the earth, and our labors in the tilling of the soil have been greatly prospered. As has been said by some of our brethren in their remarks, when the pioneers came here, no mark of civilization or of the white man, was found. If those who are now so anxious to obtain the homes we have made, had seen Utah as we saw it, they would never have desired a habitation here, but they would have got out of it as soon as they could. It was barren, desolate, abounding with grasshoppers, crickets and kiote wolves, and these things seemed to be the only natural productions of the soil. We went to work by faith, not much by sight, to cultivate the

earth. We broke almost all the plows we had the first day. We had to let streams of water out to moisten the earth, and by experience we had to learn to raise anything. The stranger comes into Salt Lake City and sees our orchards, and the trees in our streets, and he thinks, what a fruitful and delightful place it is. He does not think that, for twenty or twenty-four years, almost every tree he beholds, according to its age, has had to be watered twice a week through the whole summer season, or they would all have been dead long since. We have had to unite upon these things, the Lord has blessed our labors, and his mercies have been over this people.

If we had not cultivated the earth, but had turned our attention to mining, we should not only have starved to death ourselves, but thousands of strangers, who have passed through, would have shared the same fate. Utah Territory has been the great highway to California, Nevada, and all the western States and Territories, and they have all looked, in a measure, to Utah for their bread. Nobody but Latter-day Saints would have lived here, and endured the trials and afflictions that we endured in the beginning; none others would have stayed and fought the crickets one year, as we had to do year after year. Any people but the Latter-day Saints would have left this country long ago. Not only so, on account of the things I have already named, but I will here say that no other people could have lived here—no, they would have knocked each others' brains out on account of the little water they would have had in their irrigating operations. When men saw their crops and trees withering and perishing for the want of water, the selfishness so general in the world would have worked up to

such an extent, that they would have killed one another, and hence I say that none but Latter-day Saints would have stood it; but they, by the training and experience they had before received, were prepared for the hardships and trials they had to encounter in this country.

Brethren and sisters, let us continue our efforts in cultivating the earth, and in manufacturing what we want. And I still urge upon our Female Relief Societies, in this city and throughout the Territory, to carry out the counsel President Young gave us years and years ago, and try, as far as possible, within ourselves, to make our own bonnets, hats and clothing, and to let the beauty of what we wear be the workmanship of our own hands. It is true that our religion is not in our coat or bonnet, or it should not be. If a man's religion is there it is not generally very deep anywhere else. But God has blessed us with the products of earth and the blessings of heaven, and his Spirit has been with us; we have been preserved, and the Lord has turned away the edge of the sword, and he has protected us during many years past and gone, and we all have to acknowledge his hand in these things.

I do not wish to detain this Conference. I felt as though I wanted to make a few remarks on these subjects. I hope, brethren, that we will not slacken our hands with regard to the cultivation of the earth. In the prosecution of our labors in that respect we have everything to contend with that man has been cursed with for five thousand years. We should clean our fields, as far as we can, of the noxious weeds, and our streets of sunflowers. These things encumber the earth. We have one difficulty to contend

with, unknown save in those portions of the earth where irrigation is practiced. It is true that a man may clean his fields of sunflowers, cockle burrs, blackseed and every other noxious weed that grows, and the very first time he waters his land here will come a peck or a bushel of foul seed from the mountains, and fill every field through which the stream flows. These difficulties we have to fight against, but we must do the best we can. As farmers, we should clean our seed, and not sow the foul along with the good. One man, in a few hours, with a good wire sieve, can sift enough seed for ten acres of land, and perhaps for twenty; while, to pull that bad seed out when grown will cost from one to five hundred dollars, for it will take a score of men days to do it. We should use our time, judgment and the wisdom God has given us to the best advantage in all these things.

I want the brethren to come together this afternoon and elect their officers, for we desire to hold a fair this fall, in which the agricultural and manufacturing interests of the Territory may be represented and interested. Let us not be weary in well doing; let us not slacken our hands, either in cultivating the earth or in the manufacturing of what we need. Co-operate in agricultural and mercantile matters, also in our tanneries, and in the making of butter and cheese. One man may engage in these branches of business with advantage if he have skill and experience to guide him; but in co-operation the wisdom of all is combined for the general good. This plan has been adopted with advantage in other communities, cities, States, Territories and countries, and it can be in this more extensively than it has been hitherto.

I pray that God will bless us, and bless this whole people; and I pray that the testimony which we have received here during this Conference, which is true, may not be forgotten by us. I can bear the same testimony. I know this work is of God. I know Joseph Smith was a Prophet of God. I have heard two or three of the brethren testify about brother Young in Nauvoo. Every man and every woman in that assembly, which perhaps might number thousands, could bear the same testimony. I was there, the Twelve were there, and a good many others, and all can bear the same testimony. The question might be asked, why was the appearance of Joseph Smith given to Brigham Young? Because here was Sidney Rigdon and other men rising up and claiming to be the leaders of the Church, and men stood, as it were, on a pivot, not knowing which

way to turn. But just as quick as Brigham Young rose in that assembly, his face was that of Joseph Smith—the mantle of Joseph had fallen upon him, the power of God that was upon Joseph Smith was upon him, he had the voice of Joseph, and it was the voice of the shepherd. There was not a person in that assembly, Rigdon, himself, not excepted, but was satisfied in his own mind that Brigham was the proper leader of the people, for he would not have his name presented, by his own consent, after that sermon was delivered. There was a reason for this in the mind of God; it convinced the people. They saw and heard for themselves, and it was by the power of God.

May God bless you. May he give us wisdom to direct us in all things, and promote all the interests of Zion for Jesus' sake. Amen.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY,
JUNE 2, 1872.

(Reported by David W. Evans.)

OBSERVE THE SABBATH DAY.

I have a request to make of the Bishops and Elders, of fathers and mothers, and of the brethren and sisters in general. There are a few points upon which I feel that I should like the people to receive a little counsel. One is, I would be very much pleased, and I do not think I would be any more satisfied than the
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Spirit of the Lord would, to have the Latter-day Saints pay a little more attention to the Sabbath day, instead of riding about, visiting, and going on excursions. There has been a great deal said upon this subject. We are continually teaching the people how to be saved, but they seem to forget the responsibilities

that are upon them. I am as liberal in my feelings with regard to using the Sabbath for anything and everything, where duty demands it, as any person living, and believe that the Sabbath was made for man, instead of man for the Sabbath. But it is a day of rest. The Lord has directed his people to rest one-seventh part of the time, and we take the first day of the week, and call it our Sabbath. This is according to the order of the Christians. We should observe this for our own temporal good and spiritual welfare. When we see a farmer in such a hurry, that he has to attend to his harvest, and to haying, fence-making, or to gathering his cattle on the Sabbath day, as far as I am concerned, I count him weak in the faith. He has lost the spirit of his religion, more or less. Six days are enough for us to work, and if we wish to play, play within the six days; if we wish to go on excursions, take one of those six days, but on the seventh day, come to the place of worship, attend to the Sacrament, confess your faults one to another and to our God, and pay attention to the ordinances of the house of God.

How many ears will hear this, and how many hearts will receive it and treasure it up? That is the question. Words go into the ear and are forgotten; but I say to you, Latter-day Saints, it is your duty and my duty to pay attention to the Sabbath day. When my brethren, my friends, and my family have business on hand, and manage to start it on a Sunday morning, I head them off if I possibly can, by throwing some obstacle or other in the way, or by persuasion get them to omit it on that day. As far as I can, I also persuade my own family to observe the hours of meeting. Not that I can say that my family is as fond of meeting as I am myself. I like to meet with the

brethren, and I like to go to a place of worship; I like to hear, and learn and pay attention to the ordinances of the house of God. I teach my family in these respects, and I do not know that I have any more fault to find with my own family than others have with theirs; perhaps there may be some credit due to them. But I say to the brethren and sisters, in the name of the Lord, it is our duty and it is required of us by our father in heaven, by the spirit of our religion, by our covenants with God and each other, that we observe the ordinances of the house of God, and especially on the Sabbath day, to attend to the Sacrament of the Lord's Supper. Then attend the Ward meetings and the quorum meetings.

Another thing: I do wish that parents would urge upon their children to cease playing in the streets as much as they do. There are sufficient places of resort in various parts of the city without the boys being compelled to play in the middle of the streets. Every time I travel through the streets I see children playing in them. And will they turn out of the way for a carriage? No, they will not, and some of them will sometimes even dare you to drive over them; and sometimes people have to stop their carriages to save the lives of children. We have been more fortunate, here, I presume than in any other city in Christendom where they drive as many carriages as we drive in our city, in having so few accidents; but this I attribute to the kind hand of Providence. But we see children in the street, daring teamsters to run over them, and whether they are in a carriage, wagon, buggy, or cart it is no matter, they will not give the road for a horse team. I will say this to all Israel, to every man that carries himself discreetly—as a gen-

tleman, if one of my boys attempts to obstruct the highway, so that you cannot drive along and attend to your business, leave your carriage, take your whip and give him a good sound horse-whipping, and tell him you will do it every time you find him in the street trying to obstruct the highway. I will not complain of you, although I can say this, I think, of a truth, that a boy of mine never did this, never. I have no knowledge of it at least. Look upon a community like ours, see the conduct of the youth in this respect, it is a disgrace to civilization; it is a disgrace to any people that profess good morals. Well, I wish to say this to the Saints, keep your boys from the streets, and from playing ball there. There are plenty of grounds for them to play upon and use at their pleasure, without going into the streets; and when we are so numerous that we have no place of resort for our boys to pitch quoits and play ball, there is plenty of ground on the earth, and we will thin out a little here and go where we can have a little more room. But we have plenty here at present.

Now, remember, my brethren, those who go skating, buggy riding or on excursions on the Sabbath day—and there is a great deal of this practiced—are weak in the faith. Gradually, little by little, little by little, the spirit of their religion leaks out of their hearts and their affections, and by and by they begin to see faults in their brethren, faults in the doctrines of the Church, faults in the organization, and at last they leave the kingdom of God and go to destruction. I really wish you would remember this, and tell it to your neighbors.

And furthermore, how many Latter-day Saints, who live in this city, and are perfectly able to go to meeting, are away to-day? We have

people enough in this city to fill this small building to overflowing every Sabbath, if they liked to hear the words of life. In the morning, it is true, there are many in the Sunday school, and that we recommend; but in the afterpart of the day, where are these school children? Are they playing in the streets, or are they visiting? In going to Sunday school they have done their duty so far; but they ought to be here. In their youth they ought to learn the principles and doctrines of their faith, the arguments for truth, and the advantages of truth, for we can say with one of old, "Bring up a child in the way it should go, and when it is old it will not depart from it." If we are capable of bringing up a child in the way it should go, I will assure you that it will never depart from that way. Many persons think they do bring up their children in the way they should go, but in my lifetime I have seen very few, if any, parents, perfectly capable of bringing up a child in the way it should go; still most of us know better than we do, and if we will bring up our children according to the best of our knowledge, very few of them will ever forsake the truth.

Now, I beseech you, my brethren and sisters, old and young, parents and children, all of you, try and observe good, wholesome rules! Be moral, be upright, be honest in your deal. I do not wish to find fault with the Latter-day Saints, but I assure you, my brethren and sisters, we take too much liberty with each other; we do not observe the strict order of right and honesty in many instances, as much as we should, and we have got to improve in these things. We have been hearing, to-day, how the kingdom of God is going to prosper on the earth. So it is, that is very true. Do we think

that we will prosper and abide in it, in unholiness and unrighteousness? If we do, we are mistaken. If we do not sanctify the Lord God in our hearts and live by every word that proceeds out of his mouth, and shape our lives according to the rules laid down in Holy Writ, and by what the Lord has revealed in latter days, we will come short of being members of this kingdom, and we will be cast out and others will take our place. We need not flatter ourselves that we are

going to prosper in anything that is evil, and have the Lord still own us. It is very true that he is merciful to us and bears with us. "Wait another day," he says; "Wait another year, wait a little longer, and see if my people will not be righteous;" and those who will not, will be gathered to their own place; but those who will sanctify themselves before the Lord will inherit everlasting life. God bless you, Amen.

DISCOURSE BY PRESIDENT DANIEL H. WELLS,

DELIVERED IN THE BOWERY, BRIGHAM CITY, SATURDAY, JUNE 8, 1872.

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(Reported by David W. Evans.)
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THE GOSPEL PLAN—IT MUST BE OBEYED IF ITS BLESSINGS BE SECURED—GOD'S KINGDOM HAS COME.

I feel glad of the opportunity of bearing my testimony once again to the principles of salvation that have been revealed in the day in which we live, to the children of men. There is an impression resting upon the people of every nation on the face of the earth, that some great events in human history are about to take place. In the Christian world there is a general belief that the time is approaching when the God of heaven will assume the reins of power. They talk about the reign of Christ, the great millennial day, when the kingdoms of this world will become the kingdoms of our Lord and his Christ.

It is hardly possible for any person to live to the years of maturity

without having some impression, some anxiety concerning his future state; all persons, at some period of their existence, have such impressions. They come from the Lord, and their effect on the mind is as plain as the mark of the type on the paper; and the reason we experience them is because we are the children of God. There is a link existing between God and his children here on the earth, and that draws them towards him, and enables all who listen to the promptings of his good Spirit to increase in good, and to overcome that which is evil. This is natural, and exists to a greater or less extent in the hearts of all the children of men.

There is evil in the world—evil

influences that strive against and destroy that which is good. Men's names are written in the Book of Life, and will forever remain written there unless they do something to cut the thread and to blot them out. Men are naturally religious in their feelings, and it is a perversion of their nature to go into wicked and by and forbidden paths. The practice of evil brings with it no peace or true happiness. It destroys the vital thread of life that reaches into the eternal bowers of peace and salvation. The Lord our God has never given a commandment to the children of men but that would, if observed, be for their happiness and well-being here on the earth, and it is for ourselves that we serve God and keep his commandments. All that he has done, all the commandments he has given, are for our benefit, not for his. It would be well for us, as the President has just observed, if we would walk in the channels of truth and virtue, and in strict obedience to the commands of God, for thereby we promote our own welfare and secure to ourselves an eternal inheritance in the realms of joy and happiness. The kingdom is ours if we will live for it. We may come to an inheritance of all that is worth desiring or possessing, of all that will be of any benefit to us either here or hereafter, if we will live for it.

God, our heavenly Father, has restored the authority of the Holy Priesthood, through the channel of which a communication has been opened up between the heavens and the earth; and through that channel we can learn to know God, whom to know is life eternal. The way to this is opened to all the children of men, and the invitation has gone forth unto all people to repent of their sins, and return to God and receive the blessings. There is no true

enjoyment but what can be obtained through this channel, and it is within the purview of the kingdom of God here upon the earth. The people should not be afraid of the government of God; it is only calculated for their benefit, and it will be a blessed day when it can take the place of the wicked governments that now exist on the face of the earth, and its establishment should be hailed as the grandest and best event that could take place among the children of men. In the kingdom and government of God is every blessing that is enduring, and it will confer upon those who abide its laws all the peace, joy and happiness they can conceive of. Outside of it there is nothing worth having; all real true happiness, all that can serve our best interests comes within its purview.

Are we obliged, in order to secure present happiness and enjoyment, to go outside the kingdom of God? By no manner of means, although it is so esteemed in the religious world. A great many so-called religious people feel that they are restrained of their liberty and enjoyment by being members of their churches. This is a wrong view. Our Father in heaven does not wish to restrain his children in anything that is right, and it is right for people to enjoy themselves, and the very acme of happiness is to be obtained by obeying the behests and commands of our Father in heaven. Men may indulge in things they call happiness, but there is often no real happiness in them, for they bring punishment along in the sting they leave behind. It is not so with proper enjoyments—enjoyments within the scope of reason and right, where there is no infringement upon each other. The great law of demarcation between that which is wrong and that which is right is not to infringe upon the

rights of another. No man has a right to infringe upon another. We serve ourselves, then, by serving God and keeping his commandments, and the way is so plain that no person can err therein. Our boys who have been properly raised and tutored in the Church and kingdom of God, who have attended Sunday school, learned the catechism and become conversant with the principles set forth in the Scriptures, in the Book of Mormon, and in the book of Doctrine and Covenants, and have been endowed with the authority of the Holy Priesthood, can teach men the way of life and salvation; and if they will follow their teachings they will bring them back into the celestial kingdom of God, they are so simple and so easy to be comprehended.

There are a good many ways pointed out by the children of men, which they call the ways of life and salvation, but the end thereof is death. The Lord is not the author of the confusion that exists in the religious world. Satan stands there, ready, and has religion at his fingers' ends, already manufactured, to suit the notions of men. Men get notions and ideas foreign to the truth, and they find religion manufactured to their order, and can get any kind that they have a mind to order, just as one who goes to a huckster's shop can purchase anything he has a mind to pay for. They have their manufactured religion to pay for, for Satan does not work for nothing.

There is but one way, one faith, one baptism, one God, one Lord and Savior Jesus Christ, the mediator between God and man; he has made it manifest unto the children of men in the day and age in which we live. It has been told to us here, to-day, and is frequently reiterated in our hearing, that God is full of mercy, and would rather that all men should

turn from evil and live. He begs people to turn from their evil ways. He says "Take upon you my yoke, for it is easy, and my burden, for it is light; and come, partake of the waters of life freely, without money and without price." These words are sounded in our ears continually, for the Lord would rather that all men would turn and live and come to him. Why so? He is merciful, and the invitation is as widespread as the vast domains of the world: it reaches every human being, every son and daughter of Adam upon the face of the whole earth. Holy messengers of salvation are sent forth by the direction of the God of heaven, through the channel of the holy priesthood that he has revealed and instituted again among men, warning the people to turn from their evil ways, and to become partakers of this great happiness and glory and to sustain his government upon the earth. It is true the impression has gone forth in the midst of the nations, and it is a true impression, that he will establish his government upon the earth. This earth belongs to God, he has a right to rule and govern it, and it is his intention to do so. Prophets, in ages gone by, have disclosed this, and modern prophets have done the same in our day through the channel of the Holy Priesthood. That Priesthood has been organized according to the ancient pattern, for God set in his Church, first Apostles, second Prophets, and so on. It has been reorganized according to this pattern, and the proclamation has gone forth—"Repent and give glory to God." The Gospel has been restored by the angel which John saw flying through the midst of heaven having the everlasting Gospel to preach to those who dwell on the earth, saying, "Fear God and give glory to him, for the

hour of his judgment is come." This message has been sounded in the midst of the nations, and the greater portion of the people who have gathered to these valleys have listened to this proclamation. It reached their ears and made an impression upon them, and they gathered up from the midst of the nations of the earth to these valleys of the mountains to be taught in the ways of the Lord, that they might walk in his paths, instead of walking in the vain imaginations of their own hearts and in ways of error, because, as the ancient prophet says, "They have inherited error and lies from their fathers." Behold, this has been fulfilled in the day in which the angel has brought forth and revealed the Gospel. Now we can see wherein we and our fathers have been in error. We have been taught the precepts of men instead of the commandments of God; but in our day we have been touched with the light of truth and with the Spirit of the living God, through obedience to the principles of the Gospel. The Saints of the Most High, having heard these principles proclaimed in their ears, had faith in them and in God, and they repented of their sins and went forth into the waters of baptism, according to the words of our Savior—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Having been obedient to these principles and having had hands laid upon them for the reception of the Holy Ghost, it has been given unto us, and we know, ourselves, concerning these things, and bear testimony this day that they are true. It has come from God, it is not any "guess so;" it is not a hope within a hope, that we have a hope, but we bear testimony that we verily do know that God has spoken, and we warn all

people to repent and turn to God, and partake of the waters of life freely, without money and without price.

This is what has brought this people together in the valleys of the mountains; and they are laboring now to bring forth and establish the Zion of God upon the earth, according to the words of his Holy Prophets, whose prophecies have been and are being fulfilled in the history of this people. The kingdom of God is actually transpiring right before our face and eyes, but the world cannot see it, because they are not born again. They can not enter this kingdom, because they are not born of the water and of the Spirit, and because they do not comply with the requirements of the Gospel and render obedience to the great plan of salvation devised in the heavens before the foundation of the world. This plan was understood and was in the programme before the morning stars together sang for joy, and who can better it? Puny men undertake to do so, but their efforts are vain, and they only betray their own folly and presumption. Our Father in heaven knew better than any of us what was for our best interests, and he has condescended to make it manifest to his children here, and if they would walk in accordance therewith they would lay the foundation for eternal power, dominion and glory.

It is the duty of the Latter-day Saints to live by every word proceeding from the mouth of God.

He has told us to keep the words of wisdom, and has said that they are adapted to the capacity of all who can be called Saints, even the weakest. But, see the frailty of humanity! We think we know and understand better than the Lord, what is best for us. We say this by

our acts a great many times; but we might as well learn, first as last, that the Lord knows best, and that his way is better than ours, as much so as the heavens are higher than the earth. He has trodden the path, and has had the experience that we have not had, and has kindly condescended to make known a little of his experience in regard to these things. He has told us that it is not good for us to take spirituous liquors; but a great many of us think a little will do us no harm, and it is better for us to have it than not to have it. He has told us not to swear, not to take the name of the Lord in vain, not to give way to our evil passions. Our passions are good, and planted within us for a good and wise purpose, to give us strength and energy of character; but they should be governed and controlled by that heaven-inspired intellect and reason with which every person is endowed; in other words, our passions should be our servants and not our masters.

If we are thus governed and influenced kindness, love and charity will fill every heart; but depart from that, let passion bear sway, then the evil influences that attend us take possession and cause us to go astray into by and forbidden paths. When passion rules it dethrones reason and intellect, and makes a beast of a man; and he who has no more command of himself than to be governed by passion has fallen far beneath the dignity of true manhood, and the end of such a course is death.

These are some of the things that we have to be told of so often, because we are so forgetful, and we oftentimes let the cares of the world choke the word of life. The latter is sown in the hearts of the children of men, and sometimes it takes root and grows fairly for a little while, and then withers and dries up. Some-

times it falls into good ground, takes root downward and bears fruit upward; and where it does not do this it is owing to the frailties of human nature, and to its proneness to wander from the way of life and to disregard the truths of heaven.

One of the greatest boons that could be conferred upon the children of men would be to have the government of God established on the earth. Can they see it? No, they stand in fear of it. What makes men fear it? What makes them afraid of the Lord, or of his government being established on the earth? Is it not because their deeds are evil, and because they are afraid of receiving the punishment due for the same? The word has gone forth, and most men believe it, that every man will be judged according to the deeds done in the body, whether they be good or evil. And when men are conscious of evil deeds, and know they do not pay allegiance to the kingdom and government of God, they have reason to fear and dread the future; and let me say here, the time will come when they will call upon the rocks and mountains to fall upon them to hide them from his presence. But it should not be so. We need not be afraid of the rule and government of God, it is only calculated to benefit the children of men, and it will be a glorious happy day when it shall be established on the earth in its fulness. Men should fear to do wrong, to commit iniquity; they should do themselves the kindness to honor the principles that pertain to their well-being, and to eternal life and exaltation. Such principles should be hailed with joy, gladness and delight by all the children of men. The time will come when the government of God will prevail over the whole face of the earth, notwithstanding all that mankind, and all

that the powers of evil can do against it. The principles which underlie the kingdom and government of God are those of truth and virtue, and they will endure; while sin, iniquity, disobedience and unbelief will be swept away, and the man who builds his house or castle on such a foundation will find that it will not stand in the day of the Lord Almighty. When the storms come and the winds beat upon that house it will be swept away; in that day too, men will be stripped of all their hypocrisy and iniquity, and they will stand forth in all their naked deformity, then they will call upon the rocks to fall upon and hide them from the presence of the Lord. Men should live so that they can bear the scrutinizing eye of the Almighty. Persons may think they can commit this or that evil, and no one will know it; they may be very secretive in doing wrong, and think they will never be found out. But if I commit evil I know it, and when I know it, one too many knows it; and the Lord knows it as well as I know it. We can not hide it from him, and we had better not commit ourselves in any such a way, for in the great day of the Lord these things will be revealed; man will stand forth in his naked deformity, and the wickedness of wicked men will be made to appear, and it will be written where it can be read by all people when the vail shall be taken from before the eyes. Then let us repent and turn to God with full purpose of heart, and the promise to every one who will do this in sincerity is that their sins shall be forgiven, and that they shall receive the testimony which we bear this day—namely that the Gospel we preach, is the Gospel of the Son of God and has been revealed for the salvation of the human family.

This promise is certain and sure,

there need be no doubt about it; it will be fulfilled to all whom the Lord our God shall call—to every one who repents of his evil ways and renders obedience to its mandates. The minister in the pulpit needs it as much as anybody else. Why? Because he has taught error; he has assumed to himself the authority of high heaven, which has never been given to him. He has run before he was sent, and has taught the traditions of the fathers instead of the commandments of God. He needs to repent of his evil ways, and not only to repent of but to turn from them.

No man can get a greater testimony of the forgiveness of his sins by the Lord, than a knowledge within himself that he has turned away from his evil deeds. He knows it then, for God has promised to forgive every one who will comply with the requirements of the Gospel and turn from evil; and the man who forsakes evil knows it, and if he has no other testimony of his forgiveness, this is as great a one as he can possess.

I know that this is different kind of preaching from what people get in the world, but that makes no difference. We are a different people from any other, God has made us so by the instructions that he has imparted unto us through his servants. He has taught us another and a better way—the true way, the way that leads back to him, the way of life, truth and salvation. The Scriptures—the history of God's dealings with his children in past ages when the authority of the Holy Priesthood was on the earth, also bear testimony that this is the work of God, and that all who receive it, and remain true and faithful, may become co-workers with our heavenly Father in bringing to pass his purposes and establishing his kingdom upon the earth, if we will only let him work

with us; but we must do this. He will establish his work any how, independent of us, if we do not see proper to aid him in this great enterprise. If we do not do it, he will find somebody who will, for the day of redemption, the set time has come for the commencement of this great work. An impression has gone forth among all the children of men that the time is rapidly approaching to prepare the way for the coming of the Lord, and the establishment of his kingdom on the earth. No matter whether it be Gentile, Jew, bond or free, heathen or Christian, this impression has been made on the minds of all classes of the children of men in all the nations of the earth, and it is true. The set time has come when God will put forth his hand to establish his kingdom, and every body knows it. We proclaim in the ears of the people that the angel has come and brought again the everlasting Gospel to preach to all the inhabitants of the earth—to every nation, kindred, tongue and people. Let those, then, who have not received it, make some inquiry concerning this work. It is not a thing done up in a corner, but it is like a city set on a hill, that can not be hid. The kingdom of God is transpiring before the eyes of the children of men. Let them take heed and not raise their heel against it, because if they do, it will only redound to their own discomfiture. Then they had better not do it, they had better receive it, or at least investigate, and then, if they do not receive it, they had better withhold their hands instead of seeking to destroy and overthrow the work and kingdom of God. All efforts to do so will be futile, they will do the kingdom no harm, for nothing can prevent its increase and triumph in the earth. God will not be thwarted

in his purposes and designs. The set time has come for him to favor his people, and to establish his kingdom, and the puny arm of man will be powerless to prevent it. Have they not been trying for forty years? Are the lessons of the past of no benefit to the world? It would seem so, indeed. They are slow to learn this lesson, peradventure they may learn it after awhile, but not so long as evil predominates as it does at present in the hearts of the great majority of the children of men. We may be scattered and driven and have many afflictions to endure, but will that stay the work of God? No. How has it been? Let our past experience teach us and the world at the same time. It has only increased and given greater velocity to the work of God. Phoenix like, it has risen from its ashes and, if there is anything about it formidable, it has presented a more formidable face than ever before, notwithstanding the most strenuous exertions of its adversaries. My testimony is that the experience of the past will be renewed in the future, if the enemies of Zion work for its overthrow. They may succeed in taking the lives of some of the servants of God; they have done that in the past, but it never obstructed the work, and all their efforts in the future will be as powerless as in the past.

It is for the Saints to ponder these things in their hearts, and with renewed confidence and greater faith to press forward in their high calling. Their past observation and experience have proved to them the necessity of continual diligence. Many who have borne faithful testimonies to the truth of this work have apostatized and forsaken the truth because they have neglected some duty and have gradually given way to evil, and the counsels of their mind have become

darkened to the principles of truth, and they have finally forgotten that they ever knew them to be true.

Then let us take heed to our steps. "Let him who standeth take heed lest he fall," is a very good exhortation. We are none of us independent, and none have got so far along but we find it necessary to live humbly before the Lord. We should pray without ceasing, and let our hearts be drawn towards the Lord continually, never forgetting him, or the principles that he has revealed unto us; but we should be actuated by them in all we say and all we do. If we do this, the Spirit of the Lord will be within us like a well of water springing up unto everlasting life. It is necessary that every one should live thus humbly before the Lord, in order to have full possession of this Spirit. This will bring peace, joy and comfort under all difficulties that may assail us and seek to prevent our progress in the kingdom of God.

What is a man good for who flies the track the very moment obstruction or difficulty presents itself before him? Nothing. He has not proven his integrity, and he cannot prove it in this way. We have undertaken to follow the Lord through evil as well as good report; and the Lord, and his ways, his teachings and government are in evil report in the world; and he who has independence and courage enough to strip himself of his surroundings in the world, and seeks to establish the kingdom of God, has to meet these difficulties which present themselves before him. He has to stem his ear to the popular stream. It is easy to float with the stream; but it requires more courage, and independence of character and greater nerve to stem the tide of corruption in the world than to go down with the current; and the man who takes this course is far more in-

dependent than he who has not the courage to do so.

Then let us take courage and press onward if we have received the truth, as we know we have; if we have received the testimony of Jesus—the spirit of prophecy, as we know we have, let us take heed to our steps and continue faithful, never swerving to the right hand or to the left, for of all people in the world, the Latter-day Saints are the people who cannot afford to lay off the armor of righteousness for a moment. The tempter the evil one, is at our elbow, ready to enter in and take possession and blind our understandings and cause us to make shipwreck of our faith if possible.

The Saints should live humble, be courteous, be civil and live for God and his kingdom. That is the only job we have on hand. Let us work on that job as long as we live on the earth. Our religion is not a matter of enthusiasm, to last a day or a week, and then evaporate into thin air, like the religions of the world; but every hour, every day, every week, every year, as long as we live on the earth, it should be first with us, for it is only he who endures faithful and true to the end that will be saved, and will inherit everlasting habitations. We need not lay to our souls the flattering unction that we can go hand in hand with the devil all our lives and inherit celestial glory. That is not in the programme. We can do as we please about receiving or rejecting the principles of life and salvation as they have been revealed. We have this power, because we are free agents, to act as we please in this matter; but we can not go back into celestial abodes and inherit celestial glory unless we keep the law pertaining to that kingdom. And so with every other kingdom, even a telestial kingdom; we must abide a telestial

law or we can not participate in the glory appertaining to it.

I do not wish to continue. I feel thankful for the privilege of bearing my testimony, although I do not count myself a preacher. But the principles of the Gospel make preachers of us all, for they make us bear testimony of the same to the children of men. They impel every heart to say something, to bear testimony, if nothing more, to the truth of the principles we have received. This life-giving power, the Holy Ghost, I say, impels every person who has received it to bear this testimony according to the sphere and position he fills, and the duties he is called upon to perform. A person may be called to plough, sow, reap, build a railroad, work in the canyon or to go and preach to the nations of the earth, and one calling is as legitimate as another, inasmuch as he who is filling it is working in the legitimate channel, and aiding to build up the

kingdom of God.

Every person who has obeyed the Gospel has a share of responsibility to bring forth and establish this work upon the earth. None can shirk this responsibility, but it is shared by all according to their spheres and positions. Those engaged in raising families are doing their part to establish the Zion of God, just as much as in the performance of any other labor.

Let us ponder these things in our hearts, receive the impressions made from the heavens above. This will exalt us above the grovelling things of earth and cause us to attain those which are before us with cheerful hearts and willing minds.

May God preserve us in the purity of our most holy faith, and enable us to endure to the end, that we may inherit everlasting habitations prepared for the righteous, is my prayer for Jesus' sake. Amen.

REMARKS BY PRESIDENT GEORGE A. SMITH,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY,
SUNDAY, JULY 7, 1872.

(Reported by David W. Evans.)

SACRAMENT—SELF-EXAMINATION—RECOLLECTIONS OF EARLY LIFE—REFLECTIONS ON SCENES OF CHILDHOOD, AFTER AN ABSENCE OF FORTY YEARS.

The administration of the Sacrament is an occasion which calls us, one and all, to reflection, to inquire of ourselves in relation to our course

of conduct in life—whether the journey we have pursued, the paths that we are traveling, are in accordance with the holy principles of that reli-

gion which has been revealed for our salvation, and which we have received. While I have visited the cities of the East, I have observed that a great amount of means has been expended in the construction and ornamenting of churches and edifices for public worship. Every city, every village is beautified with magnificent buildings, stately domes, elegant spires, erected in honor and for the purpose of religion, and I have reflected upon the influence of this religion upon the minds of a community. In visiting friends I found many who are professors of religion, who seem to have an utter disregard for any forms of worship whatever, and who totally neglect prayer in the family and grace at the table. I am not aware, of course, whether or not this is general among Christians; but I notice among the Latter-day Saints, that it seems to be very natural to be slothful and negligent and careless in relation to our every-day, simple duties. We may build temples, erect stately domes, magnificent spires, grand towers, in honor of our religion, but if we fail to live the principles of that religion at home, and to acknowledge God in all our thoughts, we shall fall short of the blessings which its practical exercise would ensure.

While the Sacrament is passed around, and we take the emblems of our Savior's death and suffering, and realize the sacrifice which he made for our salvation, we should ask ourselves, Do we remember him in all things? Do we acknowledge his hand in the providences with which we are surrounded? Do we call upon him in our families and in secret? Or do we neglect our duties, do we miss praying with our families in the morning, and have not time to do so in the evening, and are in

such a hurry that we cannot even ask his blessing upon our food, and cannot take time to attend meeting on the Sabbath, nor afford to devote the day to rest, meditation and study? Let us also ask these questions of ourselves, Are we honorable in our relations with each other? Do we do by our neighbor as we would that he should do unto us? Are we just in our dealings? Are we honoring those principles of morality which alone can prepare us to inherit celestial glory? Brethren and sisters, if we ask ourselves these questions, and, after examining our conduct and career, can answer them honestly and truthfully in the affirmative, then we may partake of the bread and water in the presence of our heavenly Father worthily. If, on the other hand, we have been negligent and careless, we should repent, for repentance is our first duty.

Since I last saw you, I have visited the scenes of my childhood, and the place of my birth, after an absence of about forty years. My ideas of right and wrong were formed there; my associations with the people, up to fifteen years of age, were such as to give deep and strong impressions of their character, and of the principles by which they were governed. I cannot say that my visit was without its painful character. Forty years sweep from the face of the earth more than a generation. I understand statisticians to estimate that thirty-three years carry as many souls from the earth as dwell on it at one time. I went into my native town after forty years' absence, and inquired for those who were the business men in my boyhood, for the magistrates, ministers, merchants, farmers and mechanics with whom I was acquainted then. Where were they? Nearly all dead; a very few of the old faces, like ancient oaks,

remain. On my father's farm there was a beautiful grove of maple—some two hundred trees, standing when I was there before, with no other timber among them, the ground sown with white clover—it was one of the most beautiful lawns I ever saw when I left it. I drove up before the house in which I was born, and said to the man who was residing there, "Is that grove standing?" "Not a maple tree on the farm," was the reply. "Not a single one?" said I. "No," said he, "not a maple on the farm." I had not even the curiosity to drive across the farm, for in my mind that grove was the feature of all others, it was the place of my dreams.

Many of you know that in 1853 we had difficulty with the Indians in Southern Utah. At that time I was military commander of the Southern Department. Previous to every attack on the settlement, my dreams would carry me back to that grove, and there I would see, or get some intimation of, the coming trouble with the Indians. Now there is not a tree left. It would have been about so with the people if I had staid away a few years longer.

I went into the school district where I had resided some six years, and visited Mr. Porter Patterson, with whom I was well acquainted in my boyhood, and began inquiring for the neighbors. "Why," said he, "they are all gone but four: myself and wife, and Mr. John Stafford and Mrs. Garfield are all the married people that remain that lived here when you went away, thirty-nine years and two months ago." "Then," said I, "I must go to the graveyard."

These reflections would bring to my mind the sermons that I had heard in my youth. I went to the cemetery, and saw the graves of a great many of my old comrades. There were headstones with inscrip-

tions to many whom I had known, and some whose funerals I had attended, and I could recite texts, and a portion of the sermons preached at those funerals. They were generally passages like this—"Be ye also ready, for in such an hour as ye think not the Son of Man cometh." Passages of this kind were generally selected as warnings to all to be ready for death.

From the monuments in the graveyard I found that a good many had been summoned in their youth, for there were the graves of boys and girls with whom I had associated, some of them my relatives. I visited three cemeteries with a like result—the one in our own neighborhood, one in Colton and the other in Potsdam village, in all of which I had been more or less acquainted.

Latter-day Saints, in their preaching, call on men and women to prepare to live, and they teach them how to live, believing that if any person is prepared to live as he ought to, he will certainly be prepared to die whenever the summons shall come. It was never a part or portion of our teaching to attempt to scare men to heaven. I went to the meeting house, or rather to the site of the meeting house, for the old frame building had been replaced by another of bricks, and it converted into a lecture room for the normal school. In that old frame building I had been most solemnly sentenced to eternal damnation, nine times, by a Congregationalist minister forty years ago. He had gone to his grave, and nearly all the persons present in the congregation at the time, had followed, or preceded, him. The object of this sentence, in the eloquent and solemn language in which it was pronounced, and so oft-repeated, was, no doubt, to stir in the minds of impenitent sinners, and of

me particularly, a conviction that would secure conversion to Christianity, as I was considered impenitent; and I do not know but the proper phrase would be, to scare me to heaven. But it did not have that effect with me, I never could understand nor realize certain portions of the teachings which I there heard. That I must become so thoroughly in love with the justice of God as to be perfectly willing to be damned to all eternity for his glory, and suffer all the miseries which they so eloquently described, was to me an impossibility, I could see no justice in such doctrines. But those were times of great religious excitement, when revivals and protracted meetings were common all over the country, and the souls of many were stirred to the very core, as it were, by the idea, then so strongly advocated, of the punishment and misery which were to be eternally inflicted upon all those who were finally impenitent. Those sermons divided the Christian world into two classes, one was made celestial, inheriting all the blessings and glory which a God could bestow; the other was banished to eternal misery.

When the doctrines of the Latter-day Saints were preached to me I could understand them. I could believe in faith and repentance, in the principle of obedience, and in the doctrines of baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, and that God had provided for all beings that he ever created, a glory, honor and immortality in accordance with their works, whether good or evil, giving, as a matter of course, to the faithful Latter-day Saints, the reserved seats; or to use the language of the Apostle Paul, I could believe that there was a glory of the sun, a glory of the moon, and a glory of

the stars, and that the glory of the stars differed as much as the stars differ in brilliancy; and that all sects, denominations and classes of people would receive punishments and rewards in accordance with his divine justice. Every Latter-day Saint that abides in the truth, faithful to the end, may expect the glory of the sun; and every man that acts in accordance with the light that he possesses lays a foundation for greater glory and honor than eye has seen, or than it has entered into the heart of mortal man to conceive.

I did not visit these graves with the feeling that some of the ministers of orthodox churches sought to impress upon my mind in my youth—I did not believe that they were consigned to eternal punishment because they believed differently from what I did. I went there feeling a confidence that honorable men and women would receive honorable treatment from a just God. In speaking on this subject, I designed simply to wake up the hearts of my brethren and sisters to the necessity of maintaining this honor, and to the fact that, as we advance in the things of the kingdom, greater sacrifices and more faith and diligence are required on our part.

I visited, in the course of my journey, the place where Joseph Smith's father was born—Topsfield, Massachusetts. I was in the house he was born in, and upon the farm where the family had resided three generations previous, they having resided in that county—Essex—as early as 1666. One object of my visit was to obtain some historical information in relation to the family of Joseph Smith. It was about eighty-one years since my grandfather moved away from that place, at which time my father was eleven years old, and Joseph's father twenty-one, they being bro-

thers. It would seem strange that, after the lapse of eighty-one years, I should find any one who knew my grandfather, yet I saw several persons who stated that they were personally acquainted with him, although they could not remember when he moved away; but after doing so, he returned to that neighborhood, and visited his relatives and acquaintances, and they had distinct recollections of him, and gave me reminiscences of his history.

The graveyard at Topsfield contained no monuments over about eighty years old. I do not recollect the exact date. Among the oldest were the names of my great aunts and other relatives. Being a firm believer in the doctrine of baptism for the dead, I was anxious to procure the names of those departed persons wherever our records might be deficient, and I have, I believe, a prospect of obtaining the names of about nine hundred of the kindred of my great grandmother—Priscilla Gould.

The old portion of the burying ground at Topsfield, used by the early inhabitants, is totally without monuments—no gravestones whatever, so that I presume they simply used headboards or monuments of wood; and the place is now reserved as a sacred precinct in which, we were told that any of the kindred of those ancient worthies of the town might plant gravestones if they choose, but no person is allowed to be buried there. The cemetery had been enlarged, and from eighty years ago down to the present time there had been placed there many gravestones and handsome obelisks, some manifesting the pride and aristocracy of those who placed them there. I noticed one particularly, on which was inscribed a notice to the effect that the person buried there was a millionaire. It did not say whether he

obtained money honestly or by some other means.

In visiting the office of the town clerk, I examined the record kept by my great grandfather in 1776-8, at which time he was the clerk of that town. I also found, by examining the records ten years before then, that he had represented the town in the Legislature of the Colony of Massachusetts, and was a very firm supporter of the Revolution. Just as I was about leaving the office to go to the railway station, I was told by the clerk that he had a list of the names of the children of Robert Smith in the town record. Robert Smith was supposed by us to be the first of our family who settled in Massachusetts, sometime previous to the year 1665. I there ascertained what our family records fail to show. Our records show that he had a son Samuel, and that Samuel had a son Samuel, and that Samuel had a son Samuel and a son Asael, and Asael was our grandfather; but I ascertained that this Robert Smith had a large family, and their names are contained in that old town record.

The Genealogical Society of Massachusetts has got out books containing the records of some hundreds of the families of the oldest settlers of the colony. If our friends here, whose ancestors were buried in New England, would unite in purchasing an entire set of these works, they would be enabled to find collateral, if not direct, branches of their kindred; and so obtain a key to help them in making the necessary records to attend to the ordinances for their dead. But our faith is, brethren and sisters, that when we have exhausted all the powers within our natural reason and reach to obtain a knowledge of our dead, and the Lord is satisfied with us, revelations will be opened to our understandings by

which we will be able to trace back our genealogy to the time when men were within the pale of the principles and laws of the Priesthood, before these ordinances were changed and the everlasting covenant broken.

In conversing with Mr. Zaccheus Gould and his wife, of Topsfield, over eighty years old, and Dr. Humphrey Gould, of Rowe, who were cousins of my father, I was enabled to pick up many very satisfactory items of information. I am also under obligation to Mr. John H. Gould, of Topsfield, and to the town clerk of that place, Mr. Towne, for valuable letters and papers relating to the history of our family, all of which, as they relate to the ancestry of Joseph Smith, will form an interesting page in connection with his history when it shall be published.

I do not design, in conversing with you at the present time, to enumerate the visits I made, though they remind me of a remark made concerning me by my grandfather on the last day of his life. He died in his eighty-eighth year, I being then in my fourteenth year. Said he, "George A. is a rather singular boy. When he comes here, instead of going to play as the rest of my grandchildren do, he comes into my room and asks me questions about what occurred seventy or eighty years ago." It seemed to me, while I was absent, that I was pursuing the same course yet, for although I had got pretty well along in years, I still wanted to talk with the old folks.

At Woonsocket, R. I., I visited Mrs. Tryphena Lyman, a cousin of my mother, in her 94th year, who was living with her unmarried daughter, an agreeable young lady in her 70th year. I had a very pleasant visit with them, and from them I learned some interesting incidents of my mother's ancestors.

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From my cousins, Mr. and Mrs. Simon D. Butler, of South Colton, N.Y., I obtained a copy of the family record of my great-grandfather, Deacon John Lyman, written by his own hand in his family Bible—now 200 years old. Mrs. Butler has been my most faithful correspondent among all my relatives, and my meeting with her and her husband was more like meeting a brother and sister than cousins.

It is very well known that, by the election of a convention of delegates from all the counties of this Territory, held in this city, Ex-Governor Fuller and myself went to attend the Republican Convention at Philadelphia. Persons appeared there and objected to me because I was a "Mormon," and the committee on credentials did not think proper to allow the representatives of the people of Utah a seat in that convention, consequently we retired, believing, fully, that the time would come in our country when men will not be questioned in relation to their religious faith or practice, when called upon to perform the duties of citizens, but that if they are firm and upright supporters of the Constitution and laws of their country, that will be all that will be required of them. I then took the opportunity to make these visits, which I had designed doing years before, and which I believe will result in good. I did not seek to be publicly known; I made no attempts to preach, though invited at different times to do so; and I must say for the credit of New England, that I had the offer of a Christian church to preach in. I say this to show that New England is improving in its religious faith, that is, there is less bigotry there now than there has been at certain periods. I could have had numerous opportunities to preach, but I wished

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to make my journey one of rest, and addressed but one public congregation, and that was last Sabbath in the Latter-day Saints' Hall, Brooklyn.

While at Philadelphia I met Mr. E. W. Foster, Supervisor of Potsdam, my native town, he being a member of the convention, and one of the committee on credentials before whom our claim to a seat was contested. After leaving Philadelphia I visited Potsdam, and an incident occurred there which I will name. On landing at the railway station, Mr. Foster happened to be there, and recognizing me, he called me by name, and bid me welcome to the town. A very respectable-looking aged lady, hearing the name, stepped up to him and inquired if I was George A. Smith, and being answered in the affirmative, she seized my hand and said, "I want to thank you, your father saved my life." "Why, when?" "A good many years ago." "How?" "We were broken through the ice into the lake, and at the risk of his own life he saved mine." The cars were about starting, and she rushed from me and said, "My name was Eliza Courier." I really thought the incident worth naming, as occurring in the place of my birth, and from which I had gone nearly forty years before.

By the courtesy of General N. S. Elderkin, I had the privilege of visiting the State Normal School at Potsdam, and was very much pleased with the institution. The vast improvements which have been made in buildings, machinery, roads, transportation, and telegraphs, have certainly not been altogether inapplicable to the progress of education. When I received my education, an ordinary school master received nine dollars a month, and twelve if he was a first class teacher; and he

could cut blue beech switches enough in a day, and perhaps less, to thrash the scholars the entire winter, and they were applied very freely. I used to think I got more than my share. I thought I could not watch the schoolmaster as well as some others, my eyes were not quite so good. But I noticed on my visit a very desirable change in their school government; the cultivation of the mind is the object sought now, and the teacher has become the friend as well as the preceptor of the pupil. The blue beech seems to be pretty well banished, and there is a marked improvement in the whole system of education, as well as in telegraphing, railroading, machinery, and architectural works generally.

I met several of my old schoolfellows, who were glad to see me, and treated me with courtesy. Among these I should mention General Elderkin, a man of influence and who never, in the darkest hour of our persecutions, has failed to recognize me as an old schoolfellow and friend, notwithstanding he had high religious notions. I met other gentlemen of this kind.

We are all passing to the tomb, and we want to leave a good record, that is, one that will be pleasing to the Lord. It is not a very lofty ambition for a man to spend his life so as to have it recorded on his tombstone that he died worth a million dollars; but if he spend his life in doing good, that will be a record that will be to his everlasting honor, and will prove to him treasure in heaven. People say, "You Mormons believe all will be damned except yourselves." We know for ourselves that this is the work of God, and we know that every Latter-day Saint that is faithful to his profession and calling will attain to celestial glory. We also further know

that God has extended, in his order, to all the human race, glory, honor, immortality and blessings in accordance with their works, whether good or evil. Read the vision in the Book of Covenants, and the 15th chapter of Paul's epistle to the Corinthians, and judge for yourselves; and while we should struggle to obtain the greater blessings, we should never disparage those who may fall short of attaining the highest glory. There is a glory of the sun, the Apostle informs us, also a glory of the moon, and a glory of the stars, and as one star differeth from another, so do these different degrees of glory differ. But in these various glories will be found all denominations and all honorable men—every one in accordance with those things which he has done in this life; and, says the Savior, "Suffer little children to come unto me, for of such is the

kingdom of heaven."

As I passed by the site of the old academy, I said to General Elderkin, "There I received my Presbyterian baptism." "So did I," said he. I did not wish to raise a question in relation to the subject with him at all. He is now, I believe, a member of the Episcopal Church, and I, of course, am a Latter-day Saint; but the man who sprinkled the water on our foreheads, taught that hell was full of infants not a span long. The idea was horrible to me from the time I first heard it. "Suffer little children to come unto me, for of such is the kingdom of heaven," says the Savior; and if we live in the sight of God as innocent, pure and holy as little children, we shall attain to the glory of the sun. May God enable us to do so through Jesus our Redeemer. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON,
AUGUST 4, 1872.

(Reported by *David W. Evans.*)

REVELATION FROM HEAVEN AND ITS CONTINUANCE NECESSARY.

Sometimes I am in the habit of taking a text, but at present there is no passage of Scripture which presents itself to my mind; I therefore, commence speaking and, through your faith and prayers before the Lord, I trust that something may be given to me that will edify, and

benefit the congregation. The subjects pertaining to the kingdom of God are so numerous that, sometimes the great difficulty in the mind of a servant of God who attempts to address the people is to know the mind and will of the Spirit in regard to what shall be said. If I know my

own heart, I have no desire to speak my own words or to impart unto you my own natural wisdom; but it is the earnest desire of my heart that I may impart instruction according to the mind and the will of the living God. This I can not do unless God shall grant unto me the inspiration of his Spirit at the very moment, and this will depend in a great measure upon the hearers as well as upon the speaker. If the people have faith in God, and pray unto him, exercising that faith, he may give them something that will be instructive to their minds; but if they have not faith the Lord may not see proper thus to impart.

We are permitted, Latter-day Saints, to live in a very peculiar age of the world. It is called by us, the dispensation of the fulness of times. Many dispensations have been revealed to the inhabitants of the earth in past ages, and God has given, from time to time, since the creation, much instruction to the people. What I mean by a dispensation, is power, authority and revelation given from Heaven to direct and counsel men here on the earth. This has been given at different ages of the world, and the instruction which God has given has been in accordance with the circumstances of the people, the revelations and instructions which he has given being different at one period from those given at another. When I say different, do not misunderstand me. Many of the revelations of God are unchangeable in their nature, and are adapted to all dispensations; but many commandments have been given that were adapted only to the dispensations in which they were revealed. I will name some of these.

For instance, when some sixteen hundred or two thousand years had passed away, from the creation, the

world had become very much corrupted in the sight of God, so much so that what little history we have on the subject informs us that all flesh had corrupted its way upon the face of the earth. God gave a new commandment in that period, differing entirely from all former commandments. It was not adapted to any dispensation that had preceded it, neither would it be suitable for any future dispensation: it was intended for that particular period only. The Lord commanded his servant Noah to build an ark, according to certain rules and dimensions that he gave unto him, for, said the Lord, "I intend to destroy all flesh with a flood, except those who shall gather together into the ark which you shall build."

This was a new commandment. If there had been any sectarian preachers who then lived, and perhaps there were—for preachers who have not been sent of God seem to have been numerous in all dispensations—they would perhaps have reasoned with Noah in relation to this new revelation and commandment, and said to him, "What is the use now, of getting new revelation from God? You will not dispute, Noah, but what Enoch was saved and translated to heaven. He had enough revelation to save him, and can not we be saved in the same manner that he was, without having any new revelation communicated to us?" I mention this, because such arguments are used at the present day in reference to the new revelations which the Latter-day Saints carry forth to the world. The people say, "You believe in the Book of Mormon as a new revelation, and that God has given new commandments. Have we not enough? Were not the people who lived in the days of Enoch, Abraham, Moses and the

John Henry Smith

Prophets, in the days of Jesus and the Apostles, saved? and if they had enough to save them, if we follow the instructions which they received, what is the use of obtaining another book, called the Book of Mormon, or new commandments and revelations?" This has been brought forth as an argument ever since my youth to my certain knowledge, in all countries where I have traveled and attempted to communicate to the world our ideas about new revelation. The same arguments might have been used in the days of the flood—"Enough has been given; Enoch has been saved and translated, and if we follow the revelations given to him, why may we not be saved without having any thing new?" But Noah would have answered, and very properly too, "God designs to accomplish something now that he did not accomplish in the days of Enoch, nor in the days of Abel and Seth, nor in the days of any of those ancient worthies—he intends to bring destruction on all flesh that will not repent, by overwhelming this world of ours in a flood of water. He intends to pour out his indignation and just wrath upon those who corrupt themselves in his sight; and he has provided a particular way of escape therefrom, by which you may, if you will, be saved from this judgment, and that way has to be made known by new revelation." We will pass on, however.

Soon after the days of Noah, we find that certain men lived upon the earth, whose names are recorded in this sacred history (the Bible), who were called to be the chosen servants of God, and whom the Lord blessed in a peculiar manner. I refer now to the Patriarchs, and more especially to Abraham, Isaac and Jacob, three very worthy men, so worthy that the Lord chose them as repre-

sentatives of the faithful in all future ages, and declared that all who should be saved in future ages should become their seed, either springing directly from their loins, or being adopted, through the Gospel, into the family of Abraham, who was to be called the father of the faithful: that is the father not only of the faithful who lived from his day until the coming of Christ, but of all who should live after Christ who followed in the footsteps of this ancient Patriarch and embraced the same Gospel that he taught, and they should have a claim on the promises that were made to him.

Now, did the Patriarch Abraham receive anything new from God, or was there enough already given? Perhaps many may cry, "Enough to save Noah, Enoch, Abel, and all persons who would walk before the Lord according to ancient revelation, without anything new." But there was not enough adapted to the circumstances by which Abraham was surrounded. Why? Because the Lord designed to call Abraham out from his father's house, from his friends and country, and to lead him into a strange land. Abraham might have searched all former records and revelations, but here was a duty he never could have learned therefrom—"Depart from thy father's house!" It could not be found written in former revelations, hence the circumstances required new revelation, and God gave it by commanding this great man—the father of the faithful—to leave the land of Chaldea and to go forth into a country where he never had been. Abraham was obedient, he went forth and traveled to the country that we call Palestine—a small territory east of the Mediterranean Sea. And having arrived in that land, he might have searched all former revelations in vain to have

learned what his duty was then, for there were certain duties required of him then in regard to which the revelation given to him in his native land did not enlighten him. One of these duties was to go forth upon a certain eminence or mountain in Canaan. He did as he was taught. It was a peculiar commandment. I have never been commanded to do so, neither has any other person in this congregation; neither was any person who lived before Abraham; but he, and he alone needed new revelation to find out that he was to go to the top of a certain mountain. When he got there another new revelation was given to him, commanding him to look to the east, then to the west; and then to cast his eyes to the north, and to the south, and then, behold, a great promise was made to him by new revelation, namely, "All the land which thou seest shall be given to thee and thy seed after thee for an everlasting possession." No such promise could he have found in any former revelation: this promise was adapted to that peculiar individual, and to the circumstances in which he was placed.

We would imagine that Isaac, having his father's revelations right before his eyes, and knowing all about them, would say in his heart, "I need not trouble myself about inquiring from God and receiving anything new from the heavens. My father was a good man; he was saved, and I shall content myself by giving heed to the old revelations." But Isaac did not reason in this way; and the Lord had some new revelations to communicate to the son of Abraham, and one of them was to confirm the promise that had been made to his father. One might naturally suppose that the revelation made to his father was broad enough

and covered the case without being confirmed, for it declared that the land promised to Abraham should be given to him and to his seed after him, and we might suppose that that included Isaac, and that there was no need of a new revelation to him on the subject; but if it did include him, Isaac was not fully satisfied, he would not place his dependence on something that had been said to some other man, but wanted to know for himself whether God intended him to possess that land, and there was no way for him to obtain this knowledge except by direct communication with the heavens. He obtained it, God renewing the promise to him that he had made to his father Abraham.

By and by comes along the grandson of Abraham—Jacob, who, not satisfied with the promises made to his grandfather and his father—Abraham and Isaac, and not considering himself safe to depend on promises made to somebody else, came before the Lord and plead with him, and the angels of God came and visited this lad, and he saw a ladder reaching from the ground on which he slept to the very heavens, upon which the angels were ascending and descending; and he, on that occasion, obtained a confirmation of the promise made to his father and grandfather.

It is unnecessary for me to trace the history of these patriarchs, or to mention the various times when God thought fit to communicate a new revelation unto them, according to the circumstances in which they were placed. We might relate the revelations given to Jacob after he went down into the country of Laban, where he married his four wives. We might relate to you the various revelations God gave to him during his sojourn in that land. We might

also relate to you the revelations he received after he left that country with his four wives and his children. When he came to the brook Jabbok, sending over all his family before him, he stopped back, and the Lord condescended to give him a new revelation. An angel came down, and Jacob and this person laid hold of each other, the same as men do occasionally now, to try each other's strength, in what is termed wrestling. These two persons wrestled together all night long. The angel did not see proper to take any advantage of Jacob by miracle, but he wrestled with him as one man would another; and it seems that neither of them overcame the other. The angel did not succeed in throwing Jacob to the ground, neither did Jacob succeed in throwing the angel to the ground; but after contending together all night, the angel at last put forth his finger and touched the hollow of Jacob's thigh and lamed him a little, and by this means was enabled to overcome him. After being thus lamed, Jacob found that he had been wrestling with an angel of God, and, said he, "I will not let thee go unless thou bless me," and God, through the mouth of that angel, gave to him the same great and glorious promises that he had given to his father, and also blessed him as a prince, because he had power to wrestle with an angel all night and prevailed with him.

Some suppose that this was the first conversion of Jacob; but, be this as it may, Jacob, prior to this time, had many great revelations from God. After wrestling in this manner on one side of the brook Jabbok, he started the next day to overtake his family, and he placed his four wives and their children in a certain order, preparatory to meeting his brother Esau. By and by Esau comes along

with quite an army of men, and he meets the forward company, consisting of Bilhah and Zilpah and their children—two of Jacob's wives and their polygamous offspring. He continues on until he meets Jacob's third wife, and finally he comes to the fourth and her children, with whom Jacob was, and turning to Jacob he says, "Who are all these women and children?" Jacob answered, "These are they whom God hath given thy servant." What! God give to Jacob more than one wife, and a number of polygamous children! Is that so? Well, Jacob says so, and we are informed that he was then converted, that this meeting between Jacob and Esau took place, and this declaration of Jacob was made after his conversion at the brook Jabbok. Now, would you suppose that a converted man would make such a declaration about his wives and children as Jacob made to Esau, if it had not been true? If a man now-a-days declares that God has given him more wives than one, and a host of polygamous children, he is accused of blasphemy, yet Jacob, after wrestling with an angel, declared that such was the case with him: he knew it was so and he acknowledged the hand of God. After he reached the land of Canaan we find that God continued to give to this man revelation after revelation, suited to the circumstances; and thus we may trace the history of the dispensations of God to man.

I will now touch, in short, upon the history of Moses, who lived several hundred years after Jacob—at a period when circumstances called for commandments and revelations different to any that had ever been given before. After having slain the Egyptian, Moses fled from the house of Pharaoh, and went down into the land of Midian, and dwelt there forty years. At a certain time, when he

was herding the flocks of his father-in-law, Jethro, he saw a bush burning with a very brilliant flame. This excited his curiosity, and he drew near, and saw the bush apparently burning, and yet not consumed. As he drew nearer God spoke to him out of the burning bush, and told him to take the shoes from his feet for the place on which he stood was holy ground. He never could have found out by former revelation that the ground whereon he stood was holy. This God, who appeared in the burning bush, or the angel, as the case may be, had something for Moses to do that he could not possibly learn from former revelation, and that something was to arise and go down into Egypt and deliver God's people—the descendants of Abraham, Isaac and Jacob—from the hands of their enemies. Do you not see that it required new revelation to inform him of this fact? He was obedient to the commandment, for taking Aaron with him, he went down into Egypt and stood before the king, and then commenced a series of new revelations that were wonderful and marvelous in their nature. The revelations of to-day, however, would not suit to-morrow, and those of to-morrow would not suit the next day. Why? Because God had something new to perform every day, and that which was given yesterday would not be adapted to the work God saw fit to perform to-day or to-morrow, hence, as often as the day rolled round new revelation had to be given to Moses to make known to him what the Lord required at his hand, what his mission was, what he was to do in the house of Pharaoh and before all the Egyptians. Having accomplished these wonders, by new revelation, Moses and the whole house of Israel, some twenty-five hundred thousand in number, left the land of

Egypt and came forth to the eastern border of the Red Sea.

If there had been sectarians in that large company, they would doubtless have reasoned with Moses on this wise: "Moses, what an abundance of revelation God has given in former times, and have we not enough for our guidance now?" I say if there had been Baptists, Methodists, Presbyterians, members of the Church of England, or of any of the several hundred different sects into which Christendom is now separated, this would have been their argument, for their argument now is—"We have enough, and do not need any more." But Moses and the children of Israel were not influenced by such considerations, for they were placed in circumstances that required something new. The Red Sea was before them, and there were mountains on the south and on the north, and on the west the Egyptians were pursuing them, and the inquiry with them was "What shall we do?" God gave them revelation. He did not tell them to search previous revelations for that was all that was necessary, but he gave them revelation telling them what to do, and that revelation was, "Stand still, and see the salvation of God?" If they had not got this new revelation they might have been so confused that, instead of standing still, some would have run for one mountain, and some for another, some this way and some that; but a new revelation made them understand that their duty, instead of fleeing, was to stand still and see the salvation that God would work out for them. Moses was commanded to smite the waters of the Red Sea, and he did so, and they were parted asunder by the power of the Almighty and, as we are informed in another place, they stood up like

walls on either side of the path on which the children of Israel traveled through the midst of the sea. We would naturally suppose that water would not do this, but it was a miracle wrought by the power of the Almighty. He placed the waters, like solid walls on each side of his people, and they walked through dry shod, while the Egyptian army, in trying to pursue them, were overthrown in the midst of the sea.

Then comes another new revelation—given by inspiration—to sing how the Lord had overthrown the enemies of his people, how the Lord had magnified his great power and preserved his people from the Egyptian nation, and delivered them from bondage. The hosts of Israel traveled along from the shores of the Red Sea until they came to the foot of Mount Sinai, where, by new revelation, they camped; and at a certain time, the Lord, by new revelation, called Moses up into the mount; and when he got there the Lord saw fit to write a certain code of laws on tables of stone, and, after keeping Moses in the mount forty days and forty nights, he sent him down, and when he got down he found that the children of Israel had corrupted themselves in the sight of the Most High, for they had made unto themselves gods, certain golden calves, and they were worshipping them. Aaron had caused the people to strip themselves naked, and they were dancing around the calves. Moses was very angry, not with that kind of anger which fills the bosoms of foolish men and women; but that principle of justice which burns in the bosom of the Almighty, burned in the bosom of Moses, and he threw down the tables of the covenant which he had brought from Mount Sinai, and they were smashed to pieces. He called

for those on the Lord's side to come out from the midst of that company and stand with him, at the same time commanding them to gird on their swords and put to death those who were not for the Lord. That was a new revelation, and a curious one, was it not? After all this had taken place, the Lord called Moses a second time up into the mount by new revelation, and again gave him tables of stone and laws written thereon. He kept him there the second time forty days and forty nights, without eating or drinking anything. One would suppose that he could not have stood so long a period of fasting—eighty days and eighty nights, forty each time. When he had obtained the tables the second time he came down and stood before the children of Israel, and his countenance shone with such brightness that they were filled with fear, and fled from before the presence of Moses. They could not endure the glory of his countenance, and they besought Moses that the presence of the Lord might not be made manifest in their midst. "Do you, Moses, go and talk with the Lord. You can converse with him, and let us know what the Lord says, but do not let the Lord come and converse with us, lest we be destroyed." We find that they had so corrupted themselves in the sight of God that he, who would have delighted to converse with all the people, as one man talks with another, was obliged to hide his presence from them, and to send Moses to teach them. Moreover their corruptions had become so great that the Lord, in his wrath, swore that they should not enter into his rest. This was made known to them by new revelation while in the wilderness, or they never could have learned it. The Lord also informed them that he would not go up in the midst

of their camps. Said he, "I will not go up in the midst of this people, because they have corrupted themselves in my sight, lest I break forth and consume them in a moment;" "but," said he, "I will send an angel before you, and you must hearken to his voice, but my presence shall not go with you, you are too corrupt." By and by we find that an angel was left with them, and a cloud by day, and the shining of a flaming fire by night, guided all their camps. The voice and presence of the Lord were made manifest to Moses, and Moses conversed with the Lord as one man talks with another, and during forty years in the wilderness he from time to time received revelations and communications to guide the people. Do you not see that under these circumstances, during the whole of that forty years, there was not one year—probably not one month, and it may be, not one day but what new revelation was necessary? The code of laws given on Mount Sinai was not sufficient without new revelation.

We might trace the history of the people of God, if we had time, but I see we have not, from the days of Moses to the days of Joshua, Gideon, Samuel, Barak and various other ancient worthies, all of whom received revelation. If we come to the days of Gideon we find that he was a man who had seventy sons, and how many daughters, I do not know. The Lord conversed with Gideon and sent an angel to him to tell him that he would raise him up as a mighty man of valor, to go forth in his might and in his strength to deliver his people Israel from bondage. We might relate all these things to show forth that the bondage of the children of Israel called forth new revelation from heaven, and that because of it the Lord spoke to and commanded

his servants what to do for the deliverance of that people; and if he called upon a man who had so many wives and children, he did not consider that that man was a criminal and unworthy of receiving communication from him, but on the contrary, it is clear that the Lord considered him the most worthy man in all Israel, and on that account he sent his angel to him. And this noted polygamist, of all the thousands of Israel was entrusted with the mission of delivering that people from their enemies. God wrought special miracles by his hand in order to accomplish this great work, though he was a polygamist.

But we will pass on, and come down for some two thousand years to the days of our Savior. One would naturally suppose that when the Son of God himself came from his father's glory to dwell here on the earth in the flesh, and began to teach by the power of the Holy Ghost, the things of his Father, that during the three and a half years of his ministry among the people, they, of course, could say, "Now we do not need any more revelation, we have enough; the Son of God, of whom our law, its ordinances and sacrifices were typical, has at last come and has offered himself on the cross, and having finished the work given him to do, is there any more need for new revelation?" The conduct of the Apostles is the best answer that can be given to this, for we find them, like all their predecessors, from the days of Adam until their day, seeking from time to time for guidance by new revelation. We read of Philip going to the city of Samaria, preaching there awhile and baptizing men and women; but not having the authority to administer in the higher ordinance of the laying on of hands, the Christians at Jeru-

salem, hearing that Samaria had received the Word of God, sent Peter and John to administer the ordinance of the laying on of hands for the higher baptism of fire and the Holy Ghost. When Peter and John reached Samaria they found there was great joy among the people, for many of them had been converted; but their joy was not because of the baptism of the Holy Ghost, for the next verse says, "For as yet he was fallen on none of them," only they had been baptized in the name of the Lord Jesus, but neither man nor woman had received the baptism of fire and the Holy Ghost. But the Apostles laid their hands on them and the Holy Ghost fell on them.

Now, here was Philip in the city of Samaria. He had preached the Gospel there, where should he go next? He had probably fulfilled all the duties required of him there. He was not hired to preach in that city for so much a year, and to stay there to the end of his days. No, he needed a new revelation. All the revelations that Jesus had given were not sufficient to guide Philip in regard to his next duty, the Lord, therefore sent an angel to him to tell him to go down into the south country. He never would have learned this fact by any former revelation. While Philip was on his way to the south he saw a chariot before him, and here again a new revelation was given to him—"Draw thyself near to that chariot." He did so, and having taught the Gospel to its occupant, as they rode along, they came to some water and, the man having believed what Philip had said, wanted to be baptized. The chariot stood still, and Philip and the eunuch both went down into the water, and the eunuch was baptized, and they came forth out of the water. Now then, how could Philip know but what it

was his duty on that occasion to still speak with the eunuch, get into the carriage and ride along with him and give him further instructions? But no, the Lord had something else for him to do, and the Spirit of the Lord caught away Philip, and he found himself at Azotus. I do not know whether or not this Spirit actually caught up Philip, body and spirit, and wafted him quickly from the place where the eunuch was baptized to the city of Azotus. I should not be surprised, however, if this was the case, for we have something very similar in the Old Testament Scriptures, and the promise is that they who wait on the Lord shall mount as it were on eagle's wings, and they shall run and not be weary, and walk and not faint. I do not know but this was the case with Philip. At any rate, the Spirit of the Lord carries people, by new revelation, whithersoever he will.

On another occasion we find that Barnabas and Saul, not having inquired of the Lord concerning their duties, but they probably had been reading the Old Scriptures, which were sufficient for instruction for righteousness, and to make the man of God thoroughly perfect to every good work. I say that probably Barnabas and Saul had been reading these, and having failed to inquire of the Lord, and to get new revelation, they started out with the design of going to a certain city, but the Lord checked them. Said he, "Do not go there!" How important it was to get new revelation! "Do not you go to that city, I have another work for you to perform;" and they were then told where to go. Talk to the Christian ministers to-day, or to any that have lived for centuries past, and if they had made up their minds to go to any place, they would never

think of the Lord checking them, or forbidding them to go, by new revelation, for they all say that the canon of Scripture is full, and that no more new revelation is needed.

Many other instances of a similar character might be named, but time will not permit. We find, however, that, after all that God revealed through Jesus, and to the Apostles, for ninety-six years in the first century of the Christian era, they had not enough, and the Lord then gave the book of John's prophecy on the Isle of Patmos. John was commanded to write it on parchment, and in this book a great many new revelations were promised to be given in the latter times. One of these was that an angel should come from heaven having the everlasting Gospel to preach to all people, nations, kindreds and tongues, declaring that the hour of God's judgment had come. Here was a promise or prediction that a new revelation should be given by an angel from heaven, and so important should it be that it should be proclaimed to every creature under heaven. A great many people say, "We have the everlasting Gospel in this book—the Bible—called the canon of Scripture, collected together by the monks, cardinals, bishops and great men of the Roman Catholic Church, some four centuries after Christ. They bound together in this volume all the books they had that they did not condemn, and they declared that this was enough, and there was no need of the Lord saying anything more. But these very Scriptures themselves contradict their compilers—those wicked men who sat in judgment on the word of God, setting aside this book and that book, this manuscript and that manuscript, and binding the remainder together. I say that they put some things into

this very book, which prove that God would again make known his will to the children of men in latter times; that he would again give new revelation, not for the benefit of one or two individuals, but for the benefit of his creatures universally.

Notwithstanding we have the Gospel written here in this book, yet that Gospel, without the power and authority to administer its ordinances, is a dead letter. We might believe the Gospel, we might believe that Jesus is the Christ by reading this book, we could repent of our sins by reading the proclamation of repentance here recorded; but we could not be baptized for the remission of our sins, neither could we have hands laid upon us for the baptism of the Holy Ghost by reading, and that is part and portion of the Gospel of the Son of God, just as much as the written word that proclaims these things to the children of men. Take away the power and authority to administer that word, and you at once leave the dead letter of the Gospel, and it would benefit none of the children of men, so far as obeying it is concerned. They might be benefited by repenting and believing, and so on, but they could not embrace the Gospel, they could not get into the kingdom of God, for "except a man is born of the water and of the Spirit, he cannot enter the kingdom of God." You could not be born of the water unless there was a man authorized by new revelation to administer the baptism of water, neither could you receive the baptism of the Holy Ghost only by the ordinance God has instituted; hence the necessity of the restoration of the authority to administer the ordinances of the Gospel, and this is why God has restored it after the earth has been without it for seventeen hundred years. No man among all

the nations, kindreds and tongues of the earth, during that time, has had this authority, neither the authority to administer the Lord's supper, which is a part of the Gospel, neither in any other ordinance.

God having foreseen this long period of darkness, foretold by the mouth of the Revelator, St. John, that he would send an angel from heaven with the everlasting Gospel, and when that angel came and committed that Gospel to man on the earth, it should be proclaimed to all people under heaven, the same as the Elders of this Church are now doing it. The Book of Mormon, containing the everlasting Gospel as it was published to the ancient inhabitants of America, has been brought forth by the power of God, and his servants have been sent forth to preach it, and, not only to preach it, but, having authority to administer its ordinances; yet the world tell us we need no more revelation, we have enough if we only follow the Scriptures, which Paul said to Timothy were sufficient to save him. But in the Christian world you can not be saved by following the Scriptures, from the fact that you cannot follow them without authority from God to administer the ordinances. You be baptized by a man having no authority by new revelation from heaven, and your baptism is illegal, and your pretended adoption into the kingdom of God is not acknowledged in heaven, for God has not authorized the administrator, and what he has done in the name of the Father, Son, and Holy Ghost, cannot be sealed and recorded in heaven for your benefit. No wonder, then, that the world has dwelt in darkness for so many centuries, for the earth has become so corrupt, and the heavens have apparently become as brass over the heads of the nations. No Pro-

phet, no angel, no inspiration, no Revelator, no man of God to say, "Thus saith the Lord God" unto the people. No wonder, then, that the Lord, before the great day of the coming of his beloved Son from the heavens, should send an angel to prepare the way before his face! This he has done, and the proclamation is going forth, saying to all people, nations and tongues, "God has sent an angel, and he has sent him to prepare you and us for the great day of the coming of the Son of Man, wherein there will be more revelations given than have ever been given in all former dispensations."

Tell about the canon of Scripture being complete, what nonsense! What absurdity! Where is there any proof of any such thing? God has yet to give revelation enough to fill the earth with his knowledge as the waters cover the great deep. He has yet to pour out his spirit upon all flesh that dwells on the face of the earth, and make a revelator, prophet, or prophetess of every man and woman living, and if all their revelations are written, this book, the Bible, will be like a primer compared with them. "In the last days," saith God, by the mouth of the Prophet Joel, "I will pour out my spirit upon all flesh. Your sons and your daughters shall prophecy, and upon my servants and my handmaidens in those days will I pour out of my Spirit, and they shall prophecy. Your old men shall dream dreams and your young men shall see visions." Supposing they write their dreams as Daniel wrote his, and suppose they write their visions as Isaiah wrote his, and suppose they write their prophecies as all the Prophets have written theirs, would they not be just as sacred as this canon of Scripture? I say they would. I would be bound just as much to

receive the revelations of each man and woman among all flesh as I would those of a person who lived two or three thousand years ago. A revelation given to a living man in my day is just as sacred as one given to a man who has been dead some three thousand years. God is a consistent being, and he reveals himself according to his own mind and will, and in the last dispensation he will continue to reveal line upon line, precept upon precept, here a little and there a little, bringing forth a record here, unfolding the history of another people there, bringing to light the bible of the ten tribes who have been absent from the land of Canaan for almost three thousand years. Their bible has got to be brought to light, and when they return they will bring their written revelations, prophecies, visions and dreams with them, and we shall have the bible of the ten tribes, as well as the bible of the ancient Israelites who lived on this continent, and the bible of the Jews on the eastern continent, and these bibles will be united in one, and even then the people will not have enough revelation. No, every man and every woman will have to be a revelator and prophet, and the knowledge and glory of God will cover the earth as the waters cover the bosom of the great deep. And by and by, as a kind of climax to all this, the revelation of the Lord Jesus himself will take place from heaven in flaming fire, to take vengeance on them that know not God, and that obey not the Gospel. That will be a revelation that the wicked can not abide, a revelation too great

for them, and that will pierce them to their inmost soul. That will be a revelation that will consume them in their wickedness, as stubble is consumed before the devouring flame, and he will reign here, king of kings and lord of lords for a thousand years.

Do you suppose that he will give no new revelation during that time, but that he will sit on his throne like the idols in some of the heathen nations? Do you suppose that the Lord Jesus, that intelligent being, by whom the Father made the worlds, is coming here to reign king of kings, and to sit down on his throne in the temple at Jerusalem, and upon his throne in his temple in Zion, and abide there as a statue from generation to generation, for a thousand years, and when the people come up to ask him a question that he will not say a word, only to tell them they have enough? Do you suppose this will be the case? Oh no, my friends, the Lord Jesus will converse the whole thousand years with his people, and give them instruction. He will reign over the house of David, over the children of Israel, over the twelve tribes, over Zion and over all the inhabitants of the earth, that is over all who are spared in that day, giving counsel here, instructions yonder, revealing something there, and so on, and the amount of revelation that will be given during the thousand years will no doubt be ten thousand times more than is contained in this Bible, and yet say the world "No more revelation!"

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY,
SUNDAY AFTERNOON, JULY 14, 1872.

(Reported by David W. Evans.)

THOSE WHO HEAR THE GOSPEL MUST OBEY IT, OR THEY CANNOT BE
SAVED BY IT.

I will read a portion of the 3rd chapter of St. John:—

“There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

The same came to Jesus by night, and said unto him, Rabbi, we know that 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.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit.

Nicodemus answered and said unto him, How can these things be?

Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?”

In listening this morning to the remarks of Elder Schonfeldt, on the everlasting Gospel as preached by the Elders of the Church of Jesus Christ

of Latter-day Saints, he stated in substance that none could receive salvation outside this Church, and outside the Priesthood which God had restored to the Church. He did not explain—had not time, probably, or his mind was carried away on some other points, how, or why it is that salvation can only be obtained in the way that God, our heavenly Father, has prescribed. Many, doubtless, who listen to the Elders of this Church, when speaking upon the principles of life and salvation, have come to the conclusion, when they have not thoroughly understood the principles and the system as they are set forth, that we are an exceedingly exclusive and uncharitable people for believing that only a very few out of the large mass of human beings who have peopled the earth will be saved, while the great majority—those who are outside the pale of the Church of Jesus Christ of Latter-day Saints—will go down to an endless hell.

The reason, probably, that these ideas are entertained by many who have heard our Elders preach, is because they have drawn deductions from the preaching they have heard, imagining that our views of the sayings of the Scriptures corresponded with theirs, and that it necessarily followed that all who failed to render

obedience to the ordinances of the Gospel, as we preach them, would go down to that endless hell in which so many of the sects believe. But any person entertaining such ideas does us, or rather the Gospel that we preach, great injustice. We believe that God, our heavenly Father, is a God of perfect justice, a God of mercy, a God filled with long-suffering and tender compassion towards all the works of his hands. We could not, with our views respecting the character of God, believe as our friends imagine with regard to the destiny of those who die outside of this Church, for that would be incompatible with and contrary to all that we understand concerning the character of our God—the God who is revealed in the Bible, and the Father of our Lord and Savior Jesus Christ.

We believe, as Jesus said, that "this is condemnation, that light has come into the world, and men love darkness rather than light because their deeds are evil." This is the condemnation under which mankind will suffer—the condemnation will follow the rejection of light by those to whom it may be sent in every nation and age of the world; in other words, we believe that where there is no law, there is no transgression—where men and women have not had the Gospel, or the principles of salvation, communicated unto them, they cannot be held accountable for disobeying the same. It is a truth that has been enforced by all who have understood the Gospel, that those to whom the Gospel is revealed must obey it, or condemnation follows. Condemnation did not fall upon the inhabitants of the antediluvian world until Noah had taught unto them the will of God. Noah, commanded of God, went forth as a preacher of right-

eousness, declaring to the people the judgments that were about to come upon them; and God so inspired, directed and strengthened him that he was enabled to warn the people to such an extent that they were left without excuse, so much so that God felt justified in sending the flood upon the earth.

This has been the course the Almighty has pursued in every age when his judgments have been poured out upon the people—he has sent Prophets to warn them and to tell them how they might escape the calamities threatened. This was so with the Jews, unto whom the Son of God came. He proclaimed the Gospel unto them, and warned them of coming judgments, and he sent his disciples through all Jewry, doing the same. You all remember the Savior's pathetic lament over Jerusalem, when he said he would have gathered her people as a hen gathereth her chickens under her wing, but they would not receive him as a messenger of salvation, as the heir and Son of God, empowered to impart unto them principles, obedience to which would have secured them life here and hereafter. He also pronounced a woe upon many cities of that land, and said that if the mighty works which had been done in them had been done in Sodom and Gomorrah, their people would have repented. But the Jews hardened their hearts, and not only rejected his testimony, but they shed his blood, and invoked condemnation on their own heads for doing so. History tells us that the judgments which Christ and his Apostles had declared did descend upon the Jewish nation. Jerusalem was taken, the temple thrown down, and the people carried into captivity, and the desolation and dreadful woes that had been predicted by the Son of God

were all fulfilled upon that generation of Jews.

In these instances we see that God sent messengers to warn the people before his judgments were poured out upon them; and we also learn that when the Gospel is proclaimed by those having authority, if the people reject it they are held to a strict accountability therefor, and condemnation inevitably follows—there is no escape from it, but it falls in all its severity upon those who reject the message of life and salvation when proclaimed by those having authority to proclaim it. A perusal of this book (the Bible) will convince all who believe in it, that it is a most dangerous thing, and attended with the most terrible consequences, to reject the message that God gives to his authorized servants to proclaim to their fellow-creatures. There is no instance of which we read, from the beginning of the book to the close thereof, where judgments did not fall upon a people if they did not repent of their sins and obey the message sent unto them by God. When I say repent, I mean a complete forsaking of sin, and turning from it truly and sincerely; in no other way can mankind escape the judgments and calamities threatened, and of which they are warned.

In the Gospel of the Lord Jesus Christ there were certain conditions revealed. Mankind were required to obey a certain form of doctrine declared unto them, and when they did obey they received the blessings. But I have often thought when traveling abroad in the nations, how different it is in our day from what it was anciently. In our day we see countless numbers of elegant spires pointing to heaven, and legions of men preaching what they call the Gospel, but the wickedness of the people is unchecked. Anciently,

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when God sent his authorized servants to proclaim his Gospel to the people, salvation, on the one hand, followed obedience, or, on the other, condemnation followed rejection. And these effects did not linger, they were not deferred for centuries, but if the people did not repent after hearing the message of the servants of God, great calamities quickly followed. They could not listen to the authorized servants of God for any length of time, and harden their hearts against their testimony and warnings, without speedy judgment following. This was the case from the days of Noah to the days of John the Revelator, and it will be the case in every generation when the Gospel of the Son of God, in its purity and fullness, is proclaimed to the people, and when God has a Church and Priesthood upon the earth which he recognizes. He is the King of the earth, he is the Creator of all its inhabitants, and when he calls upon the people, and requires them to do anything, they must promptly comply, or suffer the terrible consequences of their disobedience.

In the Gospel of Jesus Christ, as I have already remarked, there are certain conditions with which the people are expected to comply; if they do they receive the blessings, if they do not they receive condemnation. Jesus and his Apostles taught that it was essential that mankind should believe in him as the Son of God—as the only name given under heaven by which men could be saved. All mankind were therefore required to believe and to have faith in him, and to approach the Father in his name. That was the first condition of the Gospel as taught by Jesus and his Apostles.

The next condition was repentance. All who had committed sin and were guilty of wrong of any kind, were

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required to repent of that wrong and to live pure and holy lives. They were not only required to be sorry—to have compunctions of conscience for the commission of evil, but they were required to forsake it entirely and to become new creatures. If they had been dishonest, untruthful, unvirtuous, profane; if they had taken advantage of their neighbor, borne false witness against him, or encroached upon his rights; if, in fact, they had done anything contrary to the dictates of the Holy Spirit, or of their consciences when enlightened by that Spirit, they were required to repent of and forsake the same.

The third condition of the Gospel was, that parties who had believed in Jesus, and had repented of their sins, should take some step for the remission of them. Now the penalty of the sin that our father Adam committed was death—"In the day that thou eatest thereof thou shalt surely die" was the proclamation of the Creator; and when Adam sinned he paid the penalty and died, and entailed death upon every generation of his posterity, and that sleep of death would have been eternal had it not been for the death of the Son of God. He came as the Redeemer of the world, he died for the sin that had been committed by Adam, he atoned for it, and thus ensured to all the family of man redemption from the grave or a resurrection of their mortal bodies. But he gave unto his disciples a commandment that they should preach remission of sins, and that they should administer an ordinance by which all obedient believers could obtain remission of sins, and that ordinance was baptism. "Not the putting away," as the Apostle Paul says, "of the filth of the flesh, but the answer of a good conscience towards God." They were required

to submit to this ordinance. Jesus taught it, and he, himself, although admittedly a pure being, set the example of obedience to it. When John was baptizing in the river Jordan, Jesus went to him and requested baptism at his hand. John remonstrated with him, saying, "I have need to be baptized of thee, and comest thou to me?" But Jesus said, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness," and he went down into the water and was baptized by John, and the first evidence that we have in the Scriptures of his recognition by the Father was on that occasion, for after he had been baptized the Holy Spirit descended upon him, and a voice was heard bearing testimony to the assembled multitude that Jesus was the beloved Son of the Father. He therefore set the example himself, so that it could not be said, though sinless, that he had not complied with the ordinance which he required all the inhabitants of the earth to submit to, and which the disciples administered to all repentant believers.

This prepared them for another ordinance which, we find in the Scriptures, was administered to all who had complied with the conditions of the Gospel which I have named—namely, the laying on of hands for the gift of the Holy Ghost. I have been told repeatedly that this ordinance was to be administered only to those who were intended for the ministry—it was not designed for the members of the Church called laymen. A careful perusal of the Scriptures, however, does not sustain this idea; but on the contrary, it very clearly sustains the idea that this ordinance had to be administered to every one who joined the Church, and that without it the Holy Ghost was not bestowed as a gift. To prove that this is correct, you have only to

read the 8th chapter of the Acts of the Apostles, where you will find an account of the labors of Philip in the city of Samaria. It seems that Philip had power and authority to preach the Gospel and to baptize men and women, but not to administer all the ordinances. I have the idea that he had the same authority as John the Baptist—the authority to baptize, but not to confer the Holy Ghost. We find that when John was preaching, he said that there would one come after him, whose shoes he was not worthy to bear, who would baptize them with the Holy Ghost and with fire. John baptized with water, but he did not confer any further gift or blessing—he had not the authority so to do. Philip seemed to have the same authority, for the sacred writer says that when the Apostles of Jerusalem heard that Samaria had received the Gospel at the hands of Philip, they sent unto them two Apostles, for as yet, although the Samaritans had been baptized with water, the Holy Ghost had not descended upon any of them; and we are told that when the Apostles came unto them, they prayed with them, and laid their hands upon them, and they received the Holy Ghost. Nothing is said about the hands of the Apostles being laid upon those only who were intended for the ministry, but the ordinance was administered to all who had received baptism at the hands of Philip, without distinction of sex or station.

Another instance in support of this view we find in the 19th of the Acts. We read there that when Paul was passing through the upper coasts he came to Ephesus and he found there certain disciples who said they had been baptized unto John's baptism, but when he asked them if they had received the Holy Ghost they said they had not so much as

heard of it. Then, we are informed, they were baptized in the name of the Lord, and when Paul, who had the necessary authority, had laid his hands upon them they received the Holy Ghost, and spake with tongues and prophesied. Many other proofs on this point might be adduced, but these are sufficient. From what has been said we learn that the first principle of the Gospel is belief in Jesus Christ; the second principle is repentance of sin, and the third, baptism for the remission of sins.

“Ah!” says one, “Cannot I come to the foot of the cross and, through the atoning blood of Jesus, have my sins washed away without baptism?” I doubt not that hundreds, in various nations and generations, who have been in ignorance of the true Gospel, and far removed from those who had authority to administer its ordinances, have had their sins blotted out. God has looked in mercy upon them, and on account of their sincerity has witnessed unto them that he accepted the broken spirits and contrite hearts which they offered unto him. I cannot doubt this; but wherever the Gospel of Jesus Christ is preached in its fullness, none can obtain the remission of sins only in the way that God has pointed out, and that is by baptism by one having the authority from God to administer that ordinance.

Supposing that I, with the views which I have of the Gospel of Jesus Christ, were to-day outside of the church of God, and I were to say, “I will not be baptized for the remissions of sins. My father or my grandfather was a good Methodist, or a good Presbyterian or Baptist, or a good sectarian of some other denomination, and he told me that he had experienced a change of heart and I believe that he had his sins washed away through the atoning

blood of Jesus Christ, and on this account I will not submit to the ordinance of baptism which is preached to me as necessary to salvation, but I will seek for the remission of my sins the way my father or grandfather did," how do you think it would be with me? Should I obtain the remission of my sins at the hands of God? There would be no remission of sins for such an individual in this life. Light has come into the world, God has revealed to men the true principle by which remission of sins can be obtained, namely, baptism, and when that is taught to them and they refuse to obey it, condemnation follows, and the blessings will be withheld which were granted in days when, in ignorance, men taught the Lord in faith and humility and with broken and contrite spirits.

We now come to the fourth and last initiatory principle of the Gospel of Jesus Christ—the laying on of hands for the reception of the Holy Ghost. "Is it not possible," says one, "for a man to receive the Holy Ghost without being baptized for the remission of sins, and having hands laid upon him?" Says the reader of Scripture, "I recollect that Cornelius, the history of whose conversion is contained in the 10th chapter of the Acts, received the Holy Ghost, and yet he was not baptized; and if he did, is it not possible for others to do the same?" Let those who think so read the history very carefully, and they will find that in bestowing the Holy Ghost upon Cornelius without baptism, God had a purpose in view. Cornelius was the first Gentile unto whom the Gospel was preached. The prevalent belief among the disciples, and one which they, being Jews, had inherited through the traditions of their fathers, was that the Gentiles were

not to have the privilege of enjoying the blessings of the Gospel, they were not for them, and the disciples were not disposed to administer its ordinances to them. You recollect what Peter said when the Holy Ghost descended upon Cornelius—this uncircumcised man—and his house, whom they had supposed were without the pale of the Gospel—"Who can forbid water, seeing that they have received the Holy Ghost as well as we?" Peter cited this bestowal of the Holy Ghost upon Cornelius and his house, as a proof that the ordinance of baptism should be administered to them, and to all believing repentant Gentiles as well as to the house of Israel. This, in connection with the vision which Peter had, you recollect it, wherein he saw a sheet let down from heaven, containing all manner of beasts, clean and unclean, he being commanded to arise, kill and eat thereof, had dispossessed his mind of the prejudice which he had entertained, in common with his fellow believers, that the Gospel was for the Jews only. And when he saw Cornelius and his house thus blessed, he inquired of his brethren what there was to prevent the ordinance of baptism being administered to them, and they were baptized by Peter.

Cornelius did not say, as many, doubtless, would say to-day, "We have received the Holy Ghost, and having obtained this evidence of our acceptance with God, what is the use of our being baptized? Is it likely that God would have given us the Holy Ghost if he had not forgiven our sins? These inquiries, I think, would be made by hundreds in our day under such circumstances. But not so with Cornelius: he had heard the Gospel preached to him by Peter, and though he had received the Holy Ghost, he believed it was still neces-

sary for him to be baptized in water for the remission of his sins, and he complied with that ordinance, and then doubtless the hands of the servants of God were laid upon him to confirm him a member of the Church and to seal upon him the blessing of the Holy Ghost, that he might be led and guided by it into all truth.

This, my brethren and sisters, is the only plan of salvation taught in the Scriptures. There is no other way given by which men can be saved. It is the way that Jesus trod, the way that his Apostles walked in, it is the doctrine they taught, and when it is taught by those having authority from God to teach it, the Holy Ghost will follow the administration of these ordinances. The ancient gifts and blessings will be bestowed, and men will be led into all truth, the power of God will be with them, and they will know God for themselves, for he is the same God now that he was yesterday, the same in the year 1872 that he was in the year 33, or fifteen or eighteen hundred years before the birth of Christ, and if we obey the same form of doctrine obeyed by those who lived anciently, and it is administered by those who hold authority from God, the gifts and powers will most assuredly follow, for God loves his children now as much as he loved them in any past age of the world.

Says Jesus, when speaking to Nicodemus, in the words I have quoted, "Except a man be born again he can not see the kingdom of God." This puzzled Nicodemus, he could not understand it, and he asked the Savior another question, to which 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." Now, my brethren and sisters, how can a man be born of water? We

know a birth to be a passage from one element into another; hence if he be born of the water he must be completely immersed therein, and pass from that element into another. The same with the birth of the Spirit—he or she who is born of it must be completely enveloped in it. Jesus says a man can not see the kingdom of God unless he is born again, and he further says, a man cannot enter the kingdom of God unless he is born of the water and of the Spirit, not only of the Spirit, but also of the water.

What does this birth of the water and of the Spirit consist of? Of that which I have been endeavoring to describe to you—baptism for the remission of sins, being buried with Christ by baptism, whereby we are resurrected, as it were, from the dead, in the likeness of his burial and resurrection, entombed in the water, and being born of, or coming forth from the bosom of the water; and then receiving the Holy Ghost by the laying on of hands, which is the birth of the Spirit. And let me say unto you, as Brother Schonfeldt said this morning, that unless a man does obey this form of doctrine he can not enter into the kingdom of God.

This is strong language, and men may say it is uncharitable. I can not help that. These words are the words of the Savior—the Son of God. They are the words of truth and righteousness, they can not fail. I have not the right to say that a man can enter into the kingdom of God by any other means than this; on the contrary, I must affirm and reaffirm, and I must bear testimony to the words of Jesus, when he says, "Except a man be born of the water and of the Spirit he can not enter into the kingdom of God."

The inquiry then arises in the

mind, What is to become of the millions who have died without ever hearing the name of Christ? Says one, "What is to become of my ancestors and ancestresses who have not been born of the water and of the Spirit?" I know how this inquiry enters the hearts of men and women, and when they become acquainted with this Gospel, how strongly it appeals to their affections. They think, then, of beloved relatives and friends who have died without a knowledge of the Gospel, and they would do a great deal for their salvation; in fact it would embitter all their lives to think that they could not be saved. Could we be happy, my brethren and sisters, in thinking that we had received a form of doctrine which would exalt us into the presence of God and the Lamb, there to bask for ever in happiness and bliss so great that the Apostle says, "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive?" Do you think we could be happy in the contemplation and assurance of such a future, if no means were provided whereby our parents and relatives, who had died in ignorance of the Gospel, could be made partakers of the same blessing and glory, but because they had not had the privilege of being born of the water and of the Spirit they must be consigned to endless perdition? I could not be happy under such circumstances. I would rather, it seems to me, have much less happiness and have them share it with me, than to be eternally separated, and them condemned to that never-ending hell about which the sectarian world preach so much. But we are happy in the knowledge that this is no part of the Gospel of Jesus Christ. That teaches that all will be judged according to the law that has been

taught unto them. As I have already said, I again repeat, "This is condemnation, that light has come into the world, and men loved darkness rather than light." "Where there is no law," the Apostle says, "there is no transgression." Men cannot be held accountable for that which they never knew. God will never consign his creatures to a never-ending misery for not obeying the Gospel of his Son, when they never had it taught unto them, and it is as great a fallacy, and as great a libel on our God, as ever was propagated about any being to make such an assertion. To say that these heathen, who roamed over these mountains and through these valleys, before we came here, who never heard the name of Jesus Christ, and countless myriads of heathen in other lands who have died in ignorance of the Gospel, will be consigned to eternal damnation, to a never-ending hell, there to welter in and to suffer unspeakable and indescribable misery throughout the countless ages of eternity, because they did not obey the Gospel they never heard, is one of the greatest libels on the character of our God that ever was enunciated by man. I do not believe in such a God; he is not the God of the Bible; he is not the God I worship. I worship a God of mercy and of love, whose heart is full of compassion. The Bible teaches that God is love, and I can not conceive that a God would be possessed of the attributes of love and mercy who would take such a course with his own ignorant offspring. No, there is something different from this taught in the Gospel. We are taught there that God's salvation is not confined to this brief space which we call time, but that, as he is eternal, so are his mercy, love and compassion eternal towards his creatures. I have not time this

afternoon to explain our views on this point. Suffice it to say that, in the Scriptures is found, plainly written, the plan of salvation which God has devised.

Who are they who are under condemnation, and who need fear at the prospect of the same? Men and women who, living in the day when the Gospel is preached in its fullness and purity, hear it and reject it. Against such the anger of God is enkindled, and they are in a far worse condition than those who die and never hear it. Says Jesus, "It would be better for a man to have a millstone tied to his neck, and for him to be thrown into the depths of the sea," than to do such and such things; and in another place he says, "It would be better for a man never to be born." Why? Because light having been presented to him, and truth proclaimed in his hearing, he rejects the same.

The Latter-day Saints, I hold, will be held to stricter accountability than any other people on the face of the earth. Men wonder why we have suffered and been persecuted so much in the past. I think it was partly because of our hardness of heart. Not that the men who persecuted us were justified in so doing. They were tested and tried, the Lord left them their agency and they brought themselves under condemnation because of their conduct. But we never had anything descend upon us as a persecution or scourge that has not been intended for our good; and we are held to a stricter accountability than any other people because we have the Gospel taught unto us. The thousands who live throughout these valleys testify that they have received the Holy Ghost; they testify that they received it in the lands where they embraced the Gospel; they say that this love which they have for

one another, and the disposition they have to dwell together in peace and unity are the fruits of this Holy Spirit that they have received. They testify that the Lord has revealed unto them that this is the Gospel of the Lord Jesus Christ. I do not know but there are thousands here to-day who, if they had time and opportunity, would arise and testify that this is the truth, and that God has taught it unto them, and they know it by the power of the Holy Ghost. When a people reach this condition they are held to stricter accountability than they are who have not this knowledge. On this account we must walk circumspectly, with the fear of God before our eyes. We must be a pure people or we will be scourged; we must be a holy people, or God's anger will be kindled against us. We must not be guilty of dishonesty or take advantage one of another; we must not bear false witness; we must not neglect our duties one to another or towards God, for we can not do these things with impunity, for God's anger will be kindled against us; and in proportion to the light which men have will they be judged, and God will reward them according to the deeds done in the body. An enlightened American will be held to stricter accountability than an ignorant Indian; and the man who has heard the sound of the everlasting Gospel and the testimony of the servants of God is held to stricter accountability than he who has never heard them.

I said that time would not permit me to dwell on points connected with the salvation of the ignorant dead; but there is a way provided in the Gospel of the Son of God by which even they can have its ordinances administered unto them. I will just refer to one passage, which you can read at your leisure. In the 15th

chapter of the first of Corinthians, Paul, in reasoning upon the resurrection of the dead, says, among other things, "Else what shall they do who are baptized for the dead? If the dead rise not at all, why then are they baptized for the dead?" This is a little key given to a very important principle. Paul evidently understood a principle by which vicarious baptism could be performed, that is, one person could be baptized for another, the same as Jesus made a vicarious offering for us. He died on the cross for us—he was our Savior. Paul, substantiating the idea that there is a resurrection, referred to this ordinance, which seemed to exist in the Church and to be understood by the Saints in ancient days. There would have been no need to be baptized for the dead if the dead rise not at all. This is the gist of his argument; and there are other passages which go to prove that the Gospel of Jesus is all sufficient to reach and save those who have died without hearing and obeying it. Peter says, referring to Jesus, "He went to preach to the spirits in prison who were disobedient when once the long-suffering of God waited in the days of Noah." I will give you another passage to show that he did not go direct to his Father after his death on the cross. You Latter-day Saints understand, or ought to understand, that he did not go immediately to his Father, as many suppose, because, after his resurrection, when Mary had been seeking for the body of her Lord, and supposed that somebody had stolen it, she saw a personage in the garden who she imagined was the gardener.

She went to him and asked who had taken away the body of her Lord. This personage spoke to her, calling her by name. She immediately recognized the Lord Jesus, and in her eagerness, anxiety and love she rushed forward as if to grasp him. But he forbade her, told her not to do so, saying, "Touch me not, for I am not yet ascended to my Father, but go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God." This was on the Sunday, after his body had lain in the tomb from the preceding Friday—the third day, and he said he had not yet ascended to his Father. This is explained by Peter, in the passage I have already quoted, wherein the Apostle says, "By which also he went to preach to the spirits in prison, who were disobedient when once the long-suffering of God waited in the days of Noah." There is another passage in Peter, which goes to prove the same thing, but I will not touch upon it. I have said sufficient to relieve, or it ought to relieve, us Latter-day Saints from any fears for those who have died in ignorance of the Gospel. But we can say, truly, that salvation can only be obtained in the way God has prescribed—by obeying the Gospel of the Lord Jesus Christ; and this is the way that he marked and the way we must walk in to obtain it.

That God may help us to be faithful and to cleave to the truth all our days, regardless of all consequences, and eventually save us in his kingdom, is my prayer in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY,
SUNDAY AFTERNOON, AUGUST 11, 1872.

(Reported by David W. Evans.)

THE FULLNESS OF THE GOSPEL—ITS POWER TO UNITE—ITS COMPREHENSIVENESS—DEFINITION OF ITS PRIESTHOOD—CONDITION OF APOSTATES.

I have an anxiety to bear testimony to the truth, though it is well known to many of my friends and acquaintances that it is not prudent for me to exercise myself in this large hall, as I have in days past. But I feel very anxious to speak to my brethren and sisters and to their families, to my friends and neighbors, and the inhabitants of the earth, concerning the Christian religion. I feel thus many times when I am not able to do so, but I desire at this time to bear testimony to the Gospel—the plan of salvation, to the holy Priesthood, that the Lord has revealed in the latter days. I admit at once, without any argument at all, that the whole human family are possessed more or less of truth; they have a great many very excellent and pure ideas, beliefs, faiths and sentiments, the adoption of which in their lives would promote truth and overcome error, sin and iniquity in their midst, and cause joy and peace to fill the hearts of individuals, families, neighborhoods, cities and nations.

Sometimes we take the liberty of defining the religions of the day, known under the general name of Christianity. We have heard something of this, this afternoon; and

with regard to the philosophy of that religion, we admit the truth of it. All have truth, all have good desires—that is to say, as people and as communities. There may be individuals who do not possess these principles, but there are many in all communities of the earth professing Christianity who wish, in reality, to know the truth, and to embrace it in their creeds, and most of them desire most fervently that the professors of this Christianity should live according to pure and holy principles. This we admit, and a few of this number have received the Gospel.

When I speak of the Gospel in this sense, I mean the fullness of the Gospel of the Son of God as it has been revealed in our day. I do not refer to the Gospel as a mere historical knowledge of the Savior and his Apostles, and their doings upon the earth, but of the power of God unto salvation. And when I contemplate the human family in their present condition, and especially Christendom, I think what a pity it is that we Christians cannot see far enough and understand enough to be willing that every truth should take effect on the minds of the people, for every truth that is taught, believed and

practiced, is good for mankind. It is good for the living, good for the dying, good for the dead; and if we Christians would accept and embrace all truth in our lives, instead of contending so much about what are called "non-essentials," it would be much more to our advantage, and would vastly increase peace and union in our midst.

When we take up the religion that has been revealed—the Gospel in its fullness, we find that it is simply a code of laws, ordinances, gifts and graces which are the power of God unto salvation. The laws and ordinances which the Lord has revealed in these latter days, are calculated to save all the sons and daughters of Adam and Eve who have not sinned against the Holy Ghost, for all will be saved in a kingdom of glory, though it may not be in the celestial kingdom, for there are many mansions. These ordinances reach after every one of the children of our Father in heaven, and not only them, but after all the earth, the fullness of the earth, all things that dwell upon it, to bring them back into the presence of God, or into some kingdom or place prepared for them, that they may be exalted to a higher state of intelligence than they now dwell in.

This may seem strange to many, but these are the ordinances and laws that the Lord has instituted for the salvation of the children of men; and when we compare the doctrines that we have preached to the Christian world, with the doctrines of the Christian world, we find that ours incorporate every truth, no matter what it is. If it belong to the arts and sciences of the day, all the same, for every truth in existence is embraced in that system of laws and ordinances taught by the Latter-day Saints—the Gospel that God has re-

vealed for the salvation of the human family.

We want a little proof, a little evidence, a little testimony. This is the testimony that we are in possession of this Gospel. Our witness is upon the stand, before God and the people, testifying that the Latter-day Saints have got something that no other people on earth have. What is it? The oneness which we possess, according to the prayer of the Savior.

We send an Elder from here to the East Indies; we send one or two to Africa, and to the Asiatic continent, and distribute them to the different nations, to Japan, to China, and so on. They preach the Gospel to the Pagans, say to the Chinese. We will suppose that these Elders learn the Chinese language so far as to be able to make themselves understood by the people, and they preach to them the same doctrines as are believed in by the Latter-day Saints, and they are received into the hearts of honest Chinese—God reveals and manifests to them that these doctrines and principles, this plan of salvation, is true, and these Chinese would not differ with us on any point of doctrine. They would say, "The proper mode of baptism is by immersion, the Scriptures are plain upon this point." Here let me take the liberty of saying, that if the whole Christian world were to adopt the method of baptism by immersion, you would never hear a person raise an argument about sprinkling or pouring. But leaving my witness, I say these latter ideas are the cisterns which men hew out to themselves, which will hold no water, for somebody or other is eternally scuttling their vessels, and they are sinking. If every Christian denomination would come to the house of worship on the Sabbath, and break bread and

partake of the bread and wine in testimony of their faith in Jesus Christ, there would be no differences, contentions or arguments, and no person could sink their vessel; but now, comparatively speaking, they are sinking each other's vessels continually. But again to my testimony, to my witness.

When the Chinese receives the Gospel he is one with us. He does not want six months' teaching or trial; he does not need to go to an academy or a seminary five or seven years to learn that this mode of baptism is correct; but taking the Bible he reads it, and, says he, "The Holy Ghost bears witness to me that baptism by immersion is the correct mode, and that it is right to break bread and drink wine in remembrance of, and to testify our faith in him whose body was broken and whose blood was shed for the salvation of the human family." There is no contention, and though only one Elder may have gone there, and he has baptized but one, or ten, a hundred, a thousand, or thousands, they are all of one heart and one mind; and if we were to charge this Elder not to tell these Chinese that they must gather to America, for that was the land of Zion—and America is the land of Zion—the first this Elder would know, somebody or other would be up in a meeting and telling that Zion was in America, and they had got to emigrate there. The Elder might inquire why, and he would be told, "It is revealed to me, and I do know by the manifestations of the Spirit within me, through your preaching, that we are to assemble on the continent of America, for that is the land of Zion." And if they come here, they will not ask how many methods of baptism we have, or how many of administering the Sacrament, or of dispensing the

ordinances of the house of God, for the Spirit makes them of one heart and one mind with those on this continent, and from whatever nation they come, they all see alike in reference to the ordinances of the house of God.

From China let us go directly to the Cape of Good Hope, and there an Elder is preaching and baptizing people into the kingdom of God, and when they get into this kingdom they begin to read and understand, and to prophesy, and if they are not checked in the gifts, you will hear them speak in tongues. Let me say here, to the Latter-day Saints, it is frequently asked by our brethren, "Why do not the people speak with tongues?" We do, and we speak with tongues that you can understand, and Paul says he would rather speak five or ten words in a language that can be understood, than many in a language that can not be. This is what he conveyed. We speak with tongues that can be understood; but the reason that we do not encourage this little, particular, peculiar gift, which is for the edifying of some few in the Church, I have not time to explain. But to my witness again, who is on the stand.

You take men, women and families from the Cape of Good Hope, from the northern seas, China, the East Indies, or the islands of the sea, and let them receive the Gospel and come here, and, just as long as they live so as to enjoy the Spirit of the holy Gospel they have obeyed, there are no questions asked with regard to doctrine. We will now go a step further.

Here is a great bone of contention with regard to political affairs. The world say, "Why do not these Latter-day Saints get up their mass meetings, and sustain this, that or the other one, and be like other peo-

ple in a political point of view?" Why do we not sustain these advocates who are now in the field, and join, and be one with, some one or other of the political parties of the country? We have no desire to do so, that is the reason. If we had the privilege of voting in, independent of all other people on this land of America, or in the United States, the man who should serve as president, we should cast about to find the most suitable man, and he would be the nominee, and when his name came before the people, every man and woman who had the privilege of putting their vote in the ballot box would vote for that man, asking no questions. Our friends in the political world say, "We do not like this oneness." The ministers in the pulpit, the politicians in the bar room, on the steam boat, in the rail cars, in the halls of Congress or in the legislatures, say, "We do not like this oneness," and still the priest and the deacon are praying continually, according to the Scripture testimony, that the Saints may be one. Well, where will you have them one? Just name those particular points wherein and how this people who profess to believe in the Lord Jesus Christ shall be one. How far shall we go? If we had the privilege of voting for the presidential nominees to-day, General Grant would solicit the vote of every "Mormon" man and woman, and the cry would be, "Vote for me. Be one and vote unitedly. Do not be divided in your votes, but vote for me." Mr. Greeley would preach the same doctrine—"Do not vote for Grant, vote for me." And when a governor, member of Congress, or any other officer was in the field they would all contend for this oneness, but each one would say, "I want you should be one with me." "Well, but your neighbor, your com-

petitor, is perhaps quite as good a man as you are." "That is no difference, he is my enemy, my opponent, and I wish to beat him if I possibly can, I want this place." But when you come to the Latter-day Saints, if they can get the right man, the best man they can find, they unitedly cast their ballots into the ballot-box to make that man president, governor, representative, or any other officer; and if we learn that he is not as talented as some other man, perhaps not so capable of filling the office as his neighbor, better be united on and with him, and give him your faith and your prayers, and he will answer every purpose, and will fulfil his mission to your satisfaction, and far better than if you were to quarrel, contend and argue over the matter, for where they do this the inhabitants of the earth, if they did but know it, have an internal influence to contend against. Take for instance, the financial circles, the commerce of the world, those business men, where they have their opponents they have an internal influence to contend against, whether they know it or not; and that power, with all the secrecy of the grave, I might say, will seek to carry out their schemes unknown to their opponents, in order that they may win. Like the man at the table with the cards in his hands, unseen by any but himself, he will take the advantage as far as he can. So says the politician. So say the world of Christendom, so say the world of the heathens, and it is party upon party, sect after sect, division upon division, and we are all for ourselves, and each one is willing that we should be one in our faith, feelings and actions, if we will be one with him.

Well, this witness that is on the stand can not be set aside or overcome; it is a witness that the world

of mankind can not impeach, neither the testimony which it imparts. Take people from China, India, Africa, Europe, the North Pole or the South Pole, give them the Gospel and they are one. It was not Joseph Smith, neither is it Brigham Young that makes them one; it is neither the high council nor the First Presidency that makes them one, but it is the power of God unto salvation that makes the Latter-day Saints one in heart, in spirit, in action, in their religious faith and ordinances, and in their dealings, where they are honest and live their religion. That makes them one, no matter who they are, where they are, or upon what subject, if it be a subject worthy the attention of the people. Our religion descends to the whole life of man, although some, sometimes, say, there is divine law, there is human law, and there are principles which pertain to our religion and there are principles which pertain to the philosophy of the world. But let me here say to you, that the philosophy of the religion of heaven incorporates every truth that there is in heaven, on earth, or in hell.

Now, we wish to be one and to understand the Gospel. Receive the Gospel and the spirit of it and we will be one. All Christendom would say, "Come go with us, come go with us and we will do you good." We can say the same—"Come go with us, and we will do you good." We will tell you how to be saved. How far does the Christian religion go? Let every man look at it, read, pray, meditate, call upon the Lord, and judge for himself. I say that that which is commonly called the Christian religion is far from civilizing the world, and far from making the Christian world one, far from bringing the disciples to be of one heart and one mind. They say that

there are a great many of these non-essentials that we differ about. Very true, they are non-essentials, and they are pretty much all of them non-essentials. Believing in the Lord Jesus Christ is very essential; believing in God, his Father, and our Father, is very essential; having faith in the name of Jesus is very essential. On these points they all agree, and we agree with them, and they with us; but it is very different when we come to the laws and ordinances of the kingdom of God.

It has been read to you here what Jesus said to his disciples—"I will drink no more with you of this wine—the juice of the vine—until I drink with you anew in my Father's kingdom." Jesus undertook to establish the kingdom of God upon the earth. He introduced the laws and ordinances of the kingdom. What was the result? After killing the Son of God, they could not even let the Apostles live; they could not let Paul live, who was not a believer in the days of Jesus, but an opposer, and who, after the death of the Savior, hunted and sought all who believed on him, for the purpose of imprisoning and punishing them, and he was the very man who held the clothes of the young men who stoned Stephen to death.

What did they do with the rest of them? Crucified them, stoned them, mangled them, and so on, with the exception, I suppose, of John. As long as any of the disciples of the Savior was on the earth they were hunted and persecuted, and the cry of their enemies was, "Do not leave their track until they are exterminated," just as it is now with regard to the Latter-day Saints—"Do not leave their track, go where they go, introduce every iniquity you can, and do as they did in ancient days." How did they do then? You can

read the account given of our first parents. Along came a certain character and said to Eve—you know women are of tender heart, and he could operate on this tender heart—"The Lord knows that in the day thou eatest thereof thou shalt not surely die, but if thou wilt take of this fruit and eat thereof thine eyes will be opened and thou wilt see as the Gods see;" and he worked upon the tender heart of mother Eve until she partook of the fruit, and her eyes were opened. He told the truth. And they say now, "Do this that your eyes may be opened, that you may see; do this that you may know thus and so." In the days of Jesus and his Apostles the same power was operating, and, actuated by that, men hunted them until the last one was banished from human society, and until the Christian religion was so perverted that the people received it with open hands, arms, mouth and heart. It was adulterated until it was congenial to the wicked heart, and they received the Gospel as they supposed. But that was the time they commenced little by little to transgress the laws, change the ordinances, and break the everlasting covenant, and the Gospel of the kingdom that Jesus undertook to establish in his day and the priesthood were taken from the earth. But the Lord has again set his hand to gather Israel, to redeem his people and to establish his kingdom on the earth, and the enemy of all righteousness says, "We have got plenty of religion, we have got plenty of followers, we have plenty of money, we have plenty of influence, never leave the track of the Latter-day Saints until they are used up." Well, it is God and them for it, as far as that is concerned; that is not for me to say anything about. We are here, and the Gospel we have got makes

us of one heart and mind in all the affairs of life; and the philosophy of our religion embraces all the true philosophy, every art and every science there is on the face of the whole earth, and when they step outside the pale of the Christian religion, the power of God and the priesthood of the Son of God, they step out of the kingdom of heaven, and they then have cisterns that will hold no water, systems that will not bear scrutinizing. I know that a great many of the scientific men of the world philosophize upon this, that and the other thing. Geologists will tell us the earth has stood so many millions of years. Why? Because the Valley of the Mississippi could not have washed out under about so many years, or so long a time. The Valley of Western Colorado, here, could not have washed out without taking such a length of time. What do they know about it? Nothing in comparison. They also reason about the age of the world by the marvelous specimens of petrification that are sometimes discovered. Now we can show them plenty of places where there are trees, perfect stone, running into the solid rock, and perhaps the rock is forty, fifty, or a hundred feet above the tree. Yet it is a perfect tree. There is the bark, there is the heart, and there is the outer-coating between the heart and the bark, all perfect rock. How long did it take to make this tree into rock? We do not know. I can tell them, simply this—when the Lord Almighty brings forth the power of his chemistry, he can combine the elements and make a tree into rock in one night or one day, if he chooses, or he can let it lie until it pulverises and blows to the four winds, without petrifying, just as he pleases. He brings together these elements as he sees proper, for he is the greatest

chemist there is. He knows more about chemistry and about the formation of the earth and about dividing the earth, and more about the mountains, valleys, rocks, hills, plains, and the sands than all the scientific men that we have. This we can say of a truth. Well, if it takes a million years to make a perfect rock of one kind of a tree, say a cedar tree, how long would it take to make a perfect rock of a cottonwood tree? Let the chemists tell this, if they can, but they can not tell it.

Our religion embraces chemistry; it embraces all the knowledge of the geologist, and then it goes a little further than their systems of argument, for the Lord Almighty, its author, is the greatest chemist there is. Will any of the chemists tell us what the Lord did with the elements in Wisconsin, and in Chicago, Illinois, last Fall? They made a flaming fire of the heavens, the elements were melted with fervent heat. This was a chemical process, but can any of our chemists tell how it was brought about? I think not. But there were certain elements which lost their cohesive properties, and a change occurred, and the result was this terrible fire. So it will be when, as the Scriptures foretell, "the elements shall melt with fervent heat." The Lord Almighty will send forth his angels, who are well instructed in chemistry, and they will separate the elements and make new combinations thereof, and the whole heavens will be a sheet of fire. Well, our religion embraces this; and we know of no laws, no ordinances, no gifts, no principles, no arts, no sciences that are true, but what are embraced in the religion of Jesus Christ, in this Priesthood, which is a perfect system of government.

If anybody wants to know what the priesthood of the Son of God is, it is the law by which the worlds are, were, and will continue for ever and ever. It is that system which brings worlds into existence and peoples them, gives them their revolutions—their days, weeks, months, years, their seasons and times and by which they are rolled up as a scroll, as it were, and go into a higher state of existence; and they who believe in the Lord Jesus Christ—the maker, framer, governor, dictator and controller of this earth—they who live according to his law and priesthood will be prepared to dwell on this earth when it is brought into the presence of the Father and the Son. This is the habitation of the Saints; this is the earth that will be given to the Saints, when they and it are sanctified and glorified, and brought back into the presence of the Father and the Son. This is our religion, and I bear testimony to it; and this oneness which the Latter-day Saints possess, which is now so much contended against and hated by the Christian world, in a political, financial, philosophical, and every other respect and capacity, is the power of God unto salvation, and is not produced by the influence or power of man, and this witness cannot be impeached—it is impossible to impeach it. This is our testimony, and this is one witness, one testimony that the Gospel which we preach is the Gospel that God has revealed for the salvation of the children of men, and it will bring all the sons and daughters of Adam and Eve into a state of glory and happiness that is far beyond their conception, or any ideas that they have ever received while in this wicked world; and this glory the Lord has prepared in his mansion for his children.

“Well,” says one, if I am pretty sure to get a state of glory better than this, I guess I will not take the trouble to inherit anything more.” Well, run the risk of it, every man on the earth has that privilege. The Gospel is preached, sin revives, some die and some contend against it—some receive it and some do not; but this is the sin of the people—truth is told them and they reject it. This is the sin of the world, “Light has come into the world, but men love darkness rather than light, because their deeds are evil.” So said Jesus in his day. We say, Here is the Gospel of life and salvation, and every one that will receive it, glory, honor, immortality and eternal life are theirs; if they reject it, they take their chance. I hope and pray that we may all be wise and receive the good part, that we may have the benefit thereof.

I say to the Latter-day Saints, Will you live your religion? You can see people apostatizing from the Church, but what is the result? Ask every apostate who ever received the spirit of this work, “Can you go and enjoy any other religion?” Not one of them. Have you never known persons leave the Church of Jesus Christ of Latter-day Saints, and join any other church? Certainly I have, and pretty good people. I recollect one old lady that we left in the States. She said she was too old to gather up with the Saints. Her friends were Baptists, she lived in the midst of them and joined their church. Sit down and talk with her — “Sister, how do you feel?” “Just as I have always felt.” “Are you satisfied with this religion you have joined?” “I believe in the work I embraced years ago. ‘Mormonism’ is true, and I believe it just as I always have. But here are my home and

my friends, and I fellowship them as far as they do right—as far as they believe on the Lord Jesus Christ. They want I should be a member of their church and I do not know that it hurts me to be so.” “Are you satisfied to accept their religion and none else?” Says she, “I care no more about it than I did while in the midst of the Latter-day Saints; but here are my friends and home. By and by I shall sleep in the grave;” and there she is to-day, sleeping with those who have laid their bodies down to rest. This is one instance. But you take men and women with youth and vigor, who apostatize from the truth, and are they satisfied with anything else? No, and they are not satisfied with themselves. They are not beloved by God nor by Angels, nor by their families. Are they beloved by the enemy of all righteousness and his fellow associates? No. They say to the apostate, “You are a hypocrite, a traitor, a deceiver, and if you are not a false witness we ask who is, for you have testified hundreds and thousands of times, that, by the power of God and the revelations of Jesus Christ, you knew Joseph Smith was a Prophet, and that this latter-day work was true, and now you say it is not true.” “When did you tell the truth?” says Mr. Devil, “then or now?” Says he, “I despise you;” and they hate themselves and everybody else. They have no fellowship for their neighbors, for the Latter-day Saints nor for any Christian denomination, and I do not know where in the world they can be placed. This is the condition of an apostate. But while this is the condition of those who apostatize from our Church, how is it with those who leave any of the sectarian churches, after having been a Methodist, Presbyterian,

Baptist, or Congregationalist? Why they go from church to church, and feel just the same as before? Is not this true? Yes, I know it is; not that I have passed from one to another myself, but I have been acquainted with those who have. Did I fellowship them? I fellowshiped them no more than I do now. I fellowship everything that is good and virtuous, everything that is truthful and good; but sin I do not fellowship in them, nor in a Latter-day Saint, or one who professes to be

so. I fellowship all good, and we have it. It is all right, and if we have error, it is because we do not live according to the Gospel that we have embraced. If we have embraced error in our faith, it is because we do not understand our own doctrine; if we have error in our lives, it is because we deviate from the path of rectitude that God has marked out for us to walk in.

May the Lord help us to do right. Amen.

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE BOWERY, LOGAN CITY, SUNDAY MORNING,
AUGUST 18, 1872.

(Reported by David W. Evans.)

FAULT FINDING—ADVICE—WHOLESALE CO-OPERATIVE STORE FOR LOGAN
—DRESS—MARITAL RELATION—ESTABLISHING ZION.

There is just about time for a ten minutes' sermon. I have several little sermons for the people, and I will begin by taking up the case of brother Samuel Roskelly, Bishop up here in Smithfield. I have been hearing for a year or two about brother Roskelly being wonderfully dishonest, oppressing the people, overbearing with his brethren, treating them with contempt and abusing them, taking their means and so on. Last Friday, about five o'clock, we assembled in this hall, that is, all who were disposed to come together, to have these matters brought before us. We sat and heard them as pa-

tiently as we could. We had not time to hear all speak and say all they wanted to. We found, as we generally find these complaints—they have their origin in selfishness, in greediness, in a complaining heart, destitute of the Spirit of the Lord, imagining to themselves that they know just what is right, and they want to get everybody in the world to feel as they feel. But we find that almost all complaints that arise are sown by the enemy; they grow in this soil, they take root, spring up and bear seed, and when the stalk is shaken then the seed makes its appearance. We examined these mat-

ters far enough. I think there were eight complaints against Bishop Roskelly, and when we had got through I did not stop to ask the brethren how they felt, for I did not see anything to talk about. I did not learn that there was anything of sufficient importance to spend time about, or to ask my counselor, or to ask any of the Twelve, any of the Bishops, or any of the brethren present, to give their opinion on the subject. I did not see that there was any opinion to be formed. I learned nothing, only that these little roots—this seed of bitterness—had grown up and borne fruit.

Just about the same complaints came to me year after year against brother Maughan and brother Benson, and of other Bishops in this valley very few have been excused. If we were to hear them all and trace them to their origin, we would find they all are the fruits of jealousy, covetousness—which is idolatry, discontent and greediness. Those with whom they originate are very anxious to have everybody look through the glasses they look through, to feel as they feel, and to be dictated by them. I want to say this to the brethren and to the sisters, that they may know how we feel about this matter. We did not chasten Bishop Roskelly nor any of the brethren of his ward, but we talked to them a little, and gave them some good counsel; and we do not feel like chastening them, but just say to them, Try and live so that the Spirit of the Lord will live within you, and you will do well enough.

I gave brother Roskelly some counsel with regard to keeping accounts. I learned, years and years ago, the benefit of having my business transactions well written out in black and white, and when I have any dealings with a man, put that

down. If I have paid him, say I have paid him, how much and what for, which makes a proper account and history. I learned this by experience, and I got this little item when I first started in business in my youth. We were building up a little town. A few merchants, a few mechanics, and a few others had come in, and we were together one evening talking about keeping account books, and bringing up the different authors. One gentleman in the company, named David Smith, said — “Gentlemen, I have studied every author in America on book-keeping, and some of the European issues, and I have learned that there is no rule or method so good as to write down facts just as they occur. That is the best book-keeping I have learned yet.” This I have observed in my life; I adopted this principle as soon as I heard it. I say, then, to brother Roskelly, instead of keeping his own books, have somebody or other that will know his accounts and understand his dealings to keep a faithful record of the same; and I say this to all the Bishops and to men of business, not only to those in the tithing department, but merchants, mechanics and farmers. Most of our farmers that I have been acquainted with never keep any books at all; they depend on memory, and I have known some men to do quite a business in this way. We have a considerable number of tradesmen in our community, some of whom never keep any books or accounts. This class are liable at any time to be imposed upon. A person comes up, and, says he, “You owe me, and I want my pay.” The man knows he has paid him, but he forgets when, where and how, but it is settled in his feelings that he does not owe him anything. This brings contention, discord and strife, even among pretty

good Elders; but if we keep a strict account of everything, we can tell a man then whether we have paid him or not, or whether we owe him or not. This is the way for brother Samuel Roskelly and all the Bishops to do. I wanted to say this, and also that there is no particular fault to be found with brother Roskelly, and no particular fault to be found with the people, only they do not live their religion quite as they should, and the spirit of contention creeps in instead of the spirit of prayer. My counsel, brethren and sisters, is to pray, keep the law of God, observe the Sabbath day, partake of the Sacrament, observe your tithes and offerings, and fill up your lives with doing good. This accomplishes my ten minutes, and now I leave the ground. We will close our meeting until 2 o'clock, then I have a few other discourses to deliver.

[When the congregation re-assembled, after singing and prayer, President Young again took the stand, and spoke as follows:—]

Now for my second lecture. This is upon financial affairs entirely. It is merely a question I am going to propound to the people, and I desire an answer from them. Suppose that the Wholesale Co-operative Store in Salt Lake City should be pleased to extend its operations to this valley and establish a wholesale store here, I want to know what the disposition and action of the people would be with regard to sustaining it? I see there is a necessity for it, for there are a good many settlements in this valley and Bear Lake Valley that now go to Salt Lake City to do their trading. We have proposed placing a wholesale store here, and whatever is kept in Salt Lake City in the wholesale department, duplicate the same for this place, and keep a perfect assortment here the same as is done

in the city—farming implements wagons, carriages and everything necessary to supply the wants of the people. This will be a short lecture. Suppose that we undertake this, what will be the action of the people? I expect every settlement is represented here to-day, probably by the Bishops and leading men, who know the feelings of the people and who, more or less, control the business portions of their settlements. Perhaps a good many have not thought of it, then again a good many have, and they have matured this pretty well in their feelings and understandings. If we do this, our plan will be to supply the people with everything they want, and all their products that can be disposed of to buy them. We will take the products of the country that we can sell, ship them off and dispose of them, and in return supply you with goods. Will the Bishops, High Priests, Seventies, Elders, Priests, Teachers, Deacons, and their fathers, mothers, sons, daughters and the brothers sustain this institution if we place one here? We shall give you the goods just about as cheap as we can sell them in Salt Lake City, very little difference, so little you would not know; for the additional expense in bringing them from Ogden to this place, over conveying them from there to Salt Lake City, would be very trifling. If this would be the feelings of the different settlements, I would like to have you manifest it by showing your right hands. (Hands up.) Now let us have the opposition vote. (No opposition.)

While I am on this subject let me say a few words with regard to dress, though I have not as much reason to do so here as I have in Salt Lake City and Ogden. You know that we are creatures subject to all the vanities of the world, and very subject to admiring its fashions. We

have left Babylon, and instead of introducing it here we want it to stay yonder, and just as much as we can, no, that is the wrong word—just as much as we *will*, we want to make our own head dresses here, especially for the ladies, and for the gentlemen through the summer season. We would like to see all through our country what we see here in a measure—a decent dress on a lady. Instead of having four, five or six yards of cloth drawing through the street to raise dust on the people, that she can go along decently and you would not think there was a six horse team traveling there, with a dozen dogs under the wagon. This is what we would like, but when we come to the ornaments, I feel like blackguarding. I am going to speak about a little ornament they get up, I believe it is called a “bender,” and I do not know but there is a Grecian or a Greek to it—a “Grecian bend.” You have seen this ridiculed enough without my doing it. I want to say to you, ladies, just take off this ornament. If my sisters will take the hint, they will leave off these little articles. Some of them, after they have got half a dozen yards on it are not satisfied until they go and get a dozen yards of ribbon several inches wide to make bows to put on the top of that. It is ridiculous! I do not see much of it in this place, to what I do in some others. I would really like to see the ladies dress decent and comely. This will do on this subject, for a hint to the wise is sufficient, and enough has been said if the sisters will take counsel.

I will now say a little with regard to our young people—a subject introduced here yesterday, very modestly and very nicely. Suppose the Latter-day Saints and the world at large were to carry out the principles that are received in the faith of a

society called the Shaking Quakers, how long do you suppose it would be before there would not be a human being left on the earth, unless there was some necromancy or stealthful conduct going on? About one hundred and twenty years would take the last man and woman from the earth. But this is not what is required of us, it was not required of Adam and Eve. They were required to multiply and replenish the earth, and I will here say a word to the ladies—Do not marvel, do not wonder at it, do not complain at Providence, do not find fault with mother Eve because your desire is to your husbands. Bear this with patience and fortitude! Be reconciled to it, meet your afflictions and these little,—well, we might say, not very trifling, but still they are wants, for if we desire only that that is necessary, and can govern and control ourselves to be satisfied with that, it is a great deal better than to want a thousand things that are unnecessary, and especially to the female portion of the inhabitants of the earth. But there is a curse upon them, and I can not take it off, can you? No, you can not—it never will be taken from the human family until the mission is fulfilled, and our Master and our Lord is perfectly satisfied with our work. It will then be taken from this portion of the community, and will afflict them no more; but for the present it will afflict them. And almost every lady I ever saw in my life is just as bad as a certain lady lecturer who, after lecturing and extolling her sex, and trying to impress upon them the idea that it would have been much better for the world if there had never been a man upon the earth, said, “Yet you know our weakness is such that we turn round and grab the first man we come to.” How natural it is!

Well, ladies, just be reconciled to your condition, and if there is a principle here or elsewhere that wishes to override the principle of celestial marriage, take heed to yourselves, for I can promise you one thing—If you ever had any faith in the Gospel and in celestial marriage, and you renounce or disbelieve and deny this doctrine, you will be damned. I promise you that, no matter who it is. Now take heed to yourselves! Look at the world. We might show up this matter here, but we do not wish to do so. Those who travel through the world can understand these things, and see the millions of the human family who are trodden under foot. I will refer you to the great cities of the world. Get their statistics and see how many young females perish in them yearly. Why? Because some good men have taken them and made second wives of them? No. It is because wicked men have seduced and ruined them, and have made them so reckless in their feelings that rather than see father, mother, brother, sister or friends again, they would die in a ditch. Those who are acquainted with the world know these things are true, and they are trying to introduce this practice into Salt Lake City. I will say no more on this subject, but let this little lecture or sermon suffice.

I will now ask a question of the Latter-day Saints, and I can ask it of the aged, middle-aged and the youth, for it is a matter that comes within the range of the understanding of the entire community, even the children—How long will it take us to establish Zion, the way we are going on now? You can answer this question as the girl did the schoolmaster, I suppose, and say, "If forty years has brought a large percentage of Babylon into the midst

of this people, how long will it take to get Babylon out and actually to establish Zion? The schoolmaster boasted of his aptness at figures and told the girl that no question in mathematics could be asked him that he could not readily answer. Said the girl, "I think I can ask you a question you cannot answer?" "Well," said he, "let's have it." "Well," said she, "if by eating one apple Mother Eve ruined the whole human family, what would an orchard full of apples do?" You will be as puzzled to answer my question as the schoolmaster was his pupil's question. You can say, "I do not know," and it is true, you do not know; but I can inform you on that subject—Until the father, the mother, the son and the daughter take the counsel that is given them by those who lead and direct them in building up the kingdom of God, they will never establish Zion, no never, worlds without end. When they learn to do this, I do not think there will be much complaining or grumbling, or much of what we have heard about to-day—improper language to man or beast. I do not think there will be much pilfering, purloining, bad dealing, covetousness or anything of the kind; not much of this unruly spirit that wants everybody to sustain its possessor and let him get rich, whether anybody else does or not. I think when we have learned that lesson, we will be willing to take the counsel of those who are set to direct us, the officers who are over us; and if they are not just, true, holy, upright and men of God in every respect, just have faith enough so that the Lord Almighty will remove them out of the way, and do not undertake to remove them yourselves. This is the way we should live. There should be faith enough in the midst of this people that if your

humble servants were to attempt to guide them in the ways of error, false doctrine, wickedness or corruption of any kind, he would be stopped in his career in twenty-four hours so that he would not be able to speak to them, and if he were not laid in the grave, he would have no power nor influence whatever. There ought to be faith enough in a Ward, if the Bishop is wicked, if he is doing wrong and serving himself and the enemy instead of the Lord and his kingdom, to stop him in his career, so that the Lord would remove him out of the way. This has been the case in some few instances, and it ought to be every time and in every place.

When shall we establish the principles of Zion? You can say, "I do not know." If we had power to do it, we should do it; but we are just in the position and condition, and upon precisely the same ground that God our Father is—He cannot force his children to do this, that or the other against their will—the eternal laws by which he and all others exist in the eternities of the Gods, decree that the consent of the creature must be obtained before the Creator can rule perfectly. It is just as impossible for the principles of heaven to rule in the hearts of the wicked and ungodly as anything you can well imagine; you might as well throw powder into a flaming fire and say it should not burn, or burst a cask of water in the air and say it should not fall to the ground. The consent of the creature must be had in these things, and until you and I do consent in our feelings and understand that it is a necessity that we establish Zion, we shall have Babylon mixed with us.

I know the faith of the people, in a great measure, is, "We would like to see Zion." "Would you?" "Yes, but I would like to see it enjoyed by

others. I do not want to be there myself, I want to see how it looks." This is the feeling, these are the ideas that pass through the minds of many. "We would just like to see the people live according to the principles of heaven, to see how they would look and act, to learn their ways; but we would not be bound to live there until we had seen enough to be able to judge whether we would like it or not. Maybe we would like it, maybe not; it might deprive us of some little privileges we have now. We might not be permitted to wear what we wear now, or to act, think and feel as we do now. We might be crippled or curtailed in our views or operations, consequently we do not want to enter into this order ourselves, but we would like some others to do so that we may see how it looks." This is the way they feel about Zion.

Well, brethren, I have talked all I ought to, and perhaps more. I say, as I always do, God bless you! Peace be with you, and love be multiplied upon the people. I pray for the good all over the earth. My desire is to see the kingdom of God prosper. We are prospering in many things, but we are not prospering in the grace of God and in the spirit of our holy religion as much as we should. Herein we come short. But if we will try and improve our minds, school and train ourselves to overcome every evil within us, every passion, every unruly thought, I do know by experience, by a close application of any individual to himself in schooling and training his mind, he can cease to think evil thoughts and he will be able to think good, that is, his mind will be filled with pleasant reflections. This I know by experience. I heard Brother Taylor preach a sermon once on the principle of revelation, which con-

tained the most pleasant ideas. Still it is in the Bible—all this is taught there—but he illustrated the principle of living for God perfectly day by day, showing that we could do so until God lived within us, and until we, ourselves, became a fountain of revelation; instead of having to ask, plead and pray the Lord to give us a vision and to open our minds, we could live for God until a fountain of light and intelligence was within us, from morning until evening, and from evening until morning, week after week, month after month and year after year. This is the fact. Then let us live so that the spirit of our religion will live within us, then we have peace, joy, happiness and contentment, which makes such pleasant fathers, pleasant mothers, pleasant children, pleasant households, neighbors, communities and cities. That is worth living for, and I do think that the Latter-day Saints ought to strive for this.

May God help us!

REMARKS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED AT FARMINGTON, SATURDAY AFTERNOON, AUG. 24, 1872.

(Reported by David W. Evans.)

INCREASE OF SAINTS SINCE JOSEPH SMITH'S DEATH—JOSEPH SMITH'S SONS—RESURRECTION AND MILLENNIAL WORK.

There are a few minutes to spare before we dismiss, and there are quite a number of items that could be talked about that would be very interesting to the people, especially in regard to the first experience of the Church. When I hear brethren relate their experience of those days it brings to my mind many things pertaining to the establishment of the kingdom in the beginning. Not that I was a member of the Church at its organization, but I was near by and knew something of the doings of the Saints. I recollect very well the night that Joseph found the plates: the recollection of that event is as vividly impressed on my mind as though it were last night. But, to change my remarks to another subject referred to, let me ask you, brethren and sisters, How many do you suppose there are in the Church now who were in twenty-eight years ago? Some are disposed to imagine that the people we now call Latter-day Saints have been brought into the Church through the labors of the Prophet Joseph Smith. If we were to ask this congregation how many of them were in the Church twenty-eight years ago, we should find only a small portion of them. I will say that, probably, two-thirds, yes, three-fourths, and even more than that, have come into the Church through the administration of what is called the First Presidency at the present

time; consequently our work shows for itself. We need not ask persons to give their opinion about the theory that we have placed before them, but what do you think of the work itself? What do you think of this great kingdom, this little empire, we might say, as it now appears to the world? It is twenty-eight years since Brother Joseph was killed, and the work has gone forth steadily and rapidly, and through the providences of God we have apparently advanced faster since then, than in the fourteen years before, so far as bringing the people into note, and giving them a name and fame in the eyes of the world. The work is still onward and it is upward.

I simply ask the question about what the people think of these things, I do not wish to dwell on the principle of parties denying the faith, or remaining in the faith, they can do just as they please about that; but while Brother Levi Hancock was talking about sticking to the Church, and declaring that he meant to hang on to it, I thought, and say now, what in the name of common sense is there to hang on to, if he does not hang on to the Church? I do not know of anything. [You might as well take a lone straw in the midst of the ocean to save yourselves as to think of doing so by the knowledge, power, authority, faith and priesthood of the Christian world, and the heathen world into the bargain. There is nothing but the Gospel to hang on to! Those who leave the Church are like a feather blown to and fro in the air. They know not whither they are going; they do not understand anything about their own existence; their faith, judgment and the operations of their minds are as unstable as the movements of the feather floating in the air. We have not anything to cling to

only faith in the Gospel.

As for the doctrine that is promulgated by the sons of Joseph, it is nothing more than any other false religion. We would be very glad to have the privilege of saying that the children of Joseph Smith, Junior, the Prophet of God, were firm in the faith of the Gospel, and following in the footsteps of their father. But what are they doing? Trying to blot out every vestige of the work their father performed on the earth. Their mission is to endeavor to obliterate every particle of his doctrine, his faith and doings. These boys are not following Joseph Smith, but Emma Bideman. Every person who hearkens to what they say, hearkens to the will and wishes of Emma Bideman. The boys, themselves, have no will, no mind, no judgment independent of their mother. I do not want to talk about them. I am sorry for them, and I have my own faith in regard to them. I think the Lord will find them by and by—not Joseph, I have told the people times enough, they never may depend on Joseph Smith who is now living; but David, who was born after the death of his father, I still look for the day to come when the Lord will touch his eyes. But I do not look for it while his mother lives. The Lord would do it now if David were willing; but he is not, he places his mother first and foremost, and would take her counsel sooner than he would the counsel of the Almighty, consequently he can do nothing, he knows nothing, he has no faith, and we have to let the matter rest in the hands of God for the present.

Now a few words to the brethren and sisters upon the doctrine and ordinances of the house of God. All who have lived on the earth according to the best light they had, and would have received the fullness of

the Gospel had it been preached to them, are worthy of a glorious resurrection, and will attain to this by being administered for in the flesh by those who have the authority. All others will have a resurrection, and receive a glory, except those who have sinned against the Holy Ghost. It is supposed by this people that we have all the ordinances in our possession for life and salvation, and exaltation, and that we are administering in these ordinances. This is not the case. We are in possession of all the ordinances that can be administered in the flesh; but there are other ordinances and administrations that must be administered beyond this world. I know you would ask what they are. I will mention one. We have not, neither can we receive here, the ordinance and the keys of the resurrection. They will be given to those who have passed off this stage of action and have received their bodies again, as many have already done and many more will. They will be ordained, by those who hold the keys of the resurrection, to go forth and resurrect the Saints, just as we receive the ordinance of baptism, then the keys of authority to baptize others for the remission of their sins. This is one of the ordinances we can not receive here, and there are many more. We hold the authority to dispose of, alter and change the elements; but we have not received authority to organize native element to even make a spear of grass grow. We have no such ordinance here. We organize according to men in the flesh. By combining the elements and planting the seed, we cause vegetables, trees, grains, &c., to come forth. We are organizing a kingdom here according to the pattern that the Lord has given for people in the flesh, but not for those who have received the re-

surrection, although it is a similitude. Another item: We have not the power in the flesh to create and bring forth or produce a spirit; but we have the power to produce a temporal body. The germ of this, God has placed within us. And when our spirits receive our bodies, and through our faithfulness we are worthy to be crowned, we will then receive authority to produce both spirit and body. But these keys we cannot receive in the flesh. Herein, brethren, you can perceive that we have not finished, and cannot finish our work, while we live here, no more than Jesus did while he was in the flesh.

We can not receive, while in the flesh, the keys to form and fashion kingdoms and to organize matter, for they are beyond our capacity and calling, beyond this world. In the resurrection, men who have been faithful and diligent in all things in the flesh, have kept their first and second estate, and worthy to be crowned Gods, even the sons of God, will be ordained to organize matter. How much matter do you suppose there is between here and some of the fixed stars which we can see? Enough to frame many, very many millions of such earths as this, yet it is now so diffused, clear and pure, that we look through it and behold the stars. Yet the matter is there. Can you form any conception of this? Can you form any idea of the minuteness of matter? Let me give you a comparison, for instance, with regard to mathematics. You take a child that is born to-day, say at twelve o'clock, precisely at high noon. One year from to-day there is another child born. The one born to-day will be just one year older than the other. The second one is perhaps not a minute old, it has just commenced to breathe the vital air. Now the one born first

is a great many times older than the second, we would have to get some of these mathematicians to tell how many times. It would be over 21 millions of seconds, a great many minutes, many hours, three hundred and sixty-five days, and one year. When these two children have lived just one year longer the elder of the two is two years old, the other one, the former, being just as old again as the latter. In one year more the first one will be only one-third older, the fourth year he will be one-fourth older, and so on. Now then, how long must these two children live to be exactly of an age? They never will be; never, no never, through all the eternities there are, and that is for ever and ever. They will always differ in age, and when countless millions and myriads of ages have passed away there is still, do you not see, a difference, these children are not yet of the same age. It is just so with matter. Take, for instance, a grain of sand. You can not divide it so small that it can not be divided again—it is capable of infinite division. We know nothing about how many times it can be divided, and it is just so with regard to the lives in us, in animals, in vegetation, in shrubbery. They are countless. To illustrate, you take a perfectly ripe kernel of corn—you will have some here perhaps in a few days—and if you get a glass, it does not require a very powerful one, and you take the chit of this corn and open it, you behold distinctly a stalk of corn, in that chit, a perfectly grown stalk of corn, with ears and leaves on it, matured, out in blossom,—there is the tassel, there are the ears and there is the corn! Well, you get a stronger glass and divide again, and you can see that this very chit is the grandfather of corn! We take the scien-

tific world for this. Well, how many lives are there in this grain of corn? They are innumerable, and this same infinity is manifest through all the creations of God.

We will operate here, in all the ordinances of the house of God which pertain to this side the veil, and those who pass beyond and secure to themselves a resurrection pertaining to the lives will go on and receive more and more, more and more, and will receive one after another until they are crowned Gods, even the sons of God. This idea is very consoling. We are now baptizing for the dead, and we are sealing for the dead, and if we had a temple prepared we should be giving endowments for the dead—for our fathers, mothers, grandfathers, grandmothers, uncles, aunts, relatives, friends and old associates, the history of whom we are now getting from our friends in the east. The Lord is stirring up the hearts of many there, and there is a perfect mania with some to trace their genealogies and to get up printed records of their ancestors. They do not know what they are doing it for, but the Lord is prompting them; and it will continue and run on from father to father, father to father, until they get the genealogy of their forefathers as far as they possibly can.

I am going to stop my talking by saying that, in the millennium, when the kingdom of God is established on the earth in power, glory and perfection, and the reign of wickedness that has so long prevailed is subdued, the Saints of God will have the privilege of building their temples, and of entering into them, becoming, as it were, pillars in the temples of God, and they will officiate for their dead. Then we will see our friends come up, and perhaps some that we have been acquainted with here. If we

ask who will stand at the head of the resurrection in this last dispensation, the answer is—Joseph Smith, Junior, the Prophet of God. He is the man who will be resurrected and receive the keys of the resurrection, and he will seal this authority upon others, and they will hunt up their friends and resurrect them when they shall have been officiated for, and bring them up. And we will have revelations to know our forefathers clear back to Father Adam and Mother Eve, and we will enter into the tem-

ples of God and officiate for them. Then man will be sealed to man until the chain is made perfect back to Adam, so that there will be a perfect chain of priesthood from Adam to the winding-up scene.

This will be the work of the Latter-day Saints in the millennium. How much time do you suppose we have to attend to and foster Babylon? I leave this question for you to answer at your pleasure. I have no time at all for that, I say, and stop my sayings.

REMARKS BY BRIGHAM YOUNG, JUN.,

DELIVERED AT FARMINGTON, SUNDAY MORNING, AUGUST 25TH, 1872.

(Reported by David W. Evans.)

GOD'S WAYS NOT AS MAN'S WAYS.

I have a testimony, brethren and sisters, as to the truth of the work of God, that it is a pleasure to me to bear to you, and to strangers when opportunity offers. I have no particular text to speak upon at the present time, save the one that should be at all times in the mind of every Latter-day Saint, and that is, the kingdom of God, and its growth and development upon the earth. This is a subject that should be ever present with us; and when an individual whose interests are professedly identified with that kingdom, forgets the duties devolving upon him in connection with it, we may infer that he has ceased to be useful therein.

We know, brethren, that it is impossible to please the Lord by following the counsels of our own minds, unless they are enlightened by the Spirit of the Almighty. The wisdom of man is not the wisdom of God, and to be successful in extending and strengthening the cause of God on the earth, we must have his Spirit to guide us. If our ways were as God's ways, we would do as he would have us do; but it is evident to all who are acquainted with the actions of the human family, not excluding the Latter-day Saints, that the mind of man is not as God's mind. A verse of Scripture, which now occurs to my mind, will illustrate

this. It will be found in the 11th verse of the 2nd chapter of the 1st epistle to the Corinthians:—"For what man knoweth the things of man, save the spirit of man which is in him? even so the things of God knoweth no man, but, the Spirit of God."

The experience that the Latter-day Saints have had has taught them that this is true, and we know that when a man deems himself capable of acting solely on his own intelligence, and neglects to seek for the wisdom of Heaven to guide him, he is very apt to go astray. This feeling of independence of the Almighty has caused the apostacy of some, whom we, perhaps, have thought it would be almost impossible to blind to the truths they once advocated so well; but it is the case. Men do not look at things as God looks at them, therefore it is indispensably necessary for each individual Latter-day Saint to have the Spirit of God within him, that he may do His will and not carry out his own views.

Look over the nations of the earth, and where is there a government established on correct principles, that is, in accordance with the commandments of God? There is not one, for they are all established by the wisdom of men, and men's ways are so different from the ways of God that it is impossible, with all their intelligence and knowledge—and we know they possess a great deal—for men to establish a government after the order of God. In some minor particulars such a government might not be far out of the way, but in all the essentials it would be dissimilar. It is the same with us, the Latter-day Saints, without the inspiration and wisdom of Heaven to guide us, we can not hope to carry out and accomplish God's purposes. Many of us have not had the educational advan-

tages enjoyed by the wealthy in the outside world, having belonged to the laboring classes—to what is termed the down-trodden portions of the population of Europe and America, and I say thank God for it, for as a general thing the educated classes are fast becoming unbelievers in the Old and New Testament. We, having been taken from the lowly walks of life, have not, according to the ideas of the world, the intelligence necessary to establish a form of government equal to that which other men have established who have been more learned, better educated than we are, and who have had more wisdom than we seem to have, in a temporal point of view. But God, in his infinite mercy, has inspired our leaders, he has endowed them with wisdom and understanding to take the course and perform the work that he desired. I have heard men of the world point out to President Young and other leading men in this Church the course they should pursue under certain circumstances, to ensure the approval and friendship of, and to give satisfaction to, the leading men of our nation and the nations abroad; and to my certain knowledge their counsel was diametrically opposed to the course taken under those circumstances. I have noticed these things, and I know it is true that God's ways are not as men's ways; and for a man to undertake to be a Latter-day Saint while groping in the dark by trusting wholly to the intelligence of his own mind, is the hardest work imaginable; it is the most laborious task that can be, for any individual on the earth to try to be what he ought to be before his God without the Holy Spirit to assist and guide him. We know that naturally our hearts are far removed from God; and, speaking to the ancient Saints, one of the

Apostles told them they were blinded in part, and saw through a glass darkly. This is our condition, then how necessary it is for us to seek continually for that Spirit which will enable us to live as Saints of the Most High should live, and to labor so that we may establish a kingdom on the earth which God will delight in, and which, when the great men of the earth see, they will be willing to acknowledge the wisdom manifested therein, and to glorify God for the same. To-day, if a stranger were to come into this congregation, for instance, he would be very likely to think, "These are the Latter-day Saints—the people who have gathered out from the nations of the earth to worship God! Well, I do not see a great amount of intellect manifested, there is no great intellectual ability, not so much as among the people of other congregations where I have been." That may be true, and hence the proof is more striking that the work we have done has been directed and dictated by the wisdom of the Almighty, and in its accomplishment the very spirit, energy and determination which our leaders have exhibited were required. You might have ransacked the world from one end to the other, and you could not have found educated men—men brought up in colleges—who would have come out and taken the axe and the plow, driven the teams, made the roads, led the people and located them as our leaders have done. They might have done these things if they had been willing to bow in obedience to God; but they are too highly educated, they are too full of the wisdom of the world to seek unto God, in lowliness of heart, for his Spirit to guide them, as our leaders have done. Such men as those I am referring to, could not have trusted implicitly in the arm of Jehovah, when on the

plains, to protect them from the savages, the storms, and all the dangers incident to such a journey; they could not understand and comprehend the necessity of faith in God under such circumstances, their education and worldly wisdom would have rendered it next to impossible, and it required the very men who have been our leaders to do the work that has been done, and it needs them still. They are perfectly willing that God should guide this great ship Zion, they are willing to act under his direction; and no matter who the man is, nor where he comes from, if he identifies himself with this people, he must be willing that God should lead and guide him, and to obey every word that proceeds from His mouth, or he is not the man to help to carry on this work.

To say that we are a perfect people, I can not do it, neither can I say that I am a perfect man. I am just as full of weaknesses as any other man, and so are my brethren with whom I associate; but the Elder of Israel, no matter how great his weaknesses, who humbly trusts in God and continually strives to overcome evil and to do only that which is right, will be enabled to triumph and be faithful to the end. What matters it if a man likes whisky, if he does not drink it? I do not care how much a man in this Church likes it, if he does not drink it, it makes no difference. I do not care how much he loves tobacco, or this, that or the other, that is not good, if he brings his actions and feelings into subjection to the dictates of the Spirit of God. I do not care how much a man loves property, it will not harm him if he does not set his heart upon it so that he could not sacrifice it, if required to do so, to promote the interests of God's kingdom upon the earth. I remember once, when a

boy, Jedediah M. Grant saw me chewing tobacco, and said he, "You chew tobacco, do you?" "Yes, sir." "Well, I never had any taste for it; it is no virtue in me that I do not use it, I tried hard enough, but it made me sick." The virtue, brethren, is in putting away or overcoming habits which you know would impede your progress in the kingdom of God. It was not a virtue in Bro. Grant that he did not chew tobacco, he tried to learn how, but could not do it. I tried, and succeeded. But, brethren and sisters, the idea is, to bring our actions, thoughts and feelings into complete subjection to the dictates of the Holy Spirit, and to be on hand at all times to labor as we are directed for the building up of the kingdom of God upon the earth; that should be the object with us. It is no use for a man to say, "I am a Latter-day Saint, and they have not cut me off yet. I have almost feared it sometimes, because I did not do that which I knew to be right; but I am still within the pale of the kingdom, and I hope to slip along with the balance." This is just as great folly as for a man to claim the right to go a journey by railway when he has no ticket and no means to pay his fare. He may hang around, and declare that he is one of the crowd, and that he is going along with them on that train; but, ignorant of the time it starts, and destitute of the means to pay his way, he strays off for a short time, and in the meanwhile the train starts and leaves him behind. It is just so with an unfaithful Elder in this kingdom—he is not prepared for events as they transpire, and, lacking the spirit of the Gospel, is liable to be left behind.

I am talking to people who understand me, to people who have the word of God. The Elders testify

that God has spoken from the heavens, and, that he revealed principles to the Prophet Joseph Smith and others, for the salvation of the human family; they declare that the principles revealed to them will save the people if they will practice them in their lives. I am talking to people who have received a testimony of these things for themselves, who have stood before, and lifted up their voices to, the nations of the earth, and declared that they knew Jesus was the Christ, that he had established his kingdom on the earth, that he had revealed principles which would save us and return us back into the presence of God, if we would practice them. These are the men and women I am talking to; you know as well as I do that the Gospel is true, and my talk is to inspire your hearts and my heart to be more faithful to that which we know to be true. It is not anything new to you and to me to be told that the kingdom of God is on the earth, or to hear the principles of salvation proclaimed by the Elders; but it is good to have our hearts warmed and inspired, and our desires to be diligent and faithful renewed and strengthened. I do not want the train to start without me, I want to be on board the good ship Zion, with my brethren. So does every soul present, I have no doubt of it. I believe that the atheist—the man who has no belief in God, or faith in any religion, would like the best berth to be had, either on a sailing vessel or steamer, if he saw any chance to obtain it. The Latter-day Saints have good berths in view. You can testify with me that the Spirit of God has enlightened our minds; you can testify with me that the power of God led us to these valleys; that prophecies have been uttered in our hearing, and we have

seen them fulfilled, and we know that God has spoken in our day.

Brethren and sisters, let us be faithful, let us be true to the covenants we have made, for if we are, we insure to ourselves life and salvation; but, on the other hand, if we are recreant, we shall go to destruction. This is the testimony of modern as well as ancient revelation; and we need not take our own works to convince the people of the error of their ways; there is principle enough bound within the lids of this book—the Bible—to convince all mankind of the error of their ways, and to lead them from darkness to the Lord Almighty, if they felt as humble before God as I suppose my brethren and sisters do to-day. But it seems that, in the providence of God, things have been ordered as they are, that is, he has suffered the wickedness of men to transpire in the nations of the earth, and he has suffered priests to be raised up to blind the minds of men. Why? Because men have their agency to do as their hearts prompt them, and there is no power that can prevent them doing this, that or the other; but their acts will be over-ruled by a superior power. We have our free agency, to think and act just as men think and act, independent of the promptings of the Spirit of God; but that is not our object, our aim is to do the will of God; and brethren, if we could only see the labor and toil that we have to perform before we accomplish our salvation, we would bow in humility before God and pray him to give us strength as our day.

Look at the immense number of people who have lived on the earth since its creation! In what relationship do we stand to them? Who are they? Our progenitors, and millions of them have died without the Gospel. What an immense labor

opens up before us when we think of these things! Millions and hundreds of millions of men and women, just as good as we are, according to the knowledge they had, must be administered for by us, and we have to build temples in which the work for their redemption may be performed. We have not only to build temples, but cities; we have to redeem the earth, and we have a vast amount of physical labor to do, that our progenitors did not have the privilege of doing, it was never offered to them, but it has been laid before us in plainness and simplicity. We can understand the principle of baptism for the dead, it has been made plain to us, and administering it, and performing the various duties that will arise in building up the kingdom of God, will give us labor for centuries. Can we, in view of these duties and responsibilities, be idle? Can we fail to seek after the Spirit of God to guide us, that we may accomplish these labors? If we do, we shall not only deprive ourselves of a great privilege and of great glory, but we shall deprive others, perhaps, to some extent, of receiving that which is theirs by right; they have lived for it, and they are entitled to it at our hands.]

What can injure the Latter-day Saints? I will ask Brother Hulse here. Does it injure a man to be tarred and feathered? I understand that while he was east he was tarred and feathered, or ducked, or something of that kind, and I have no doubt he feels glad of the persecution. Still, I would not like it just now. Our Elders have been tarred and feathered, and they have suffered a good deal in their efforts to spread the Gospel of the kingdom; but what have they suffered in comparison with the blessings they have received? What is there that would

induce a man to sacrifice that feeling of joy which he experiences when preaching the Gospel in the nations? I have heard Elders testify, and it is their general experience, that when abroad preaching, depending for their food upon strangers, unsustained and unsupported, save as the providences of God opened the way before them that they have had a feeling of peace and joy such as they never experienced before in their lives, and which they would not lose for all the wealth on the face of the earth. What is that feeling and where does it come from? It is the peace of God, and when a man possesses it, his thoughts are not as man's thoughts, and, inspired from on high, he goes forth freely, ready to endure any trial and to make any sacrifice to declare the principles of life and salvation to the people. This is the way that all Latter-day Saints should always feel, and they who take this course are continually in possession of the spirit of peace; they are worthy the name of Saints, and the Scriptures inform us, that from such no good thing will be withheld, and if a man wants anything that is bad he is not a Saint, he does not belong to that catalogue.

My exhortation to you is to be faithful. You know the truth, honor it by walking uprightly; serve God and you will be the most independent men and women on the face of the earth. People come amongst us sometimes and declare that there is no independence of character amongst the Latter-day Saints, because they do the bidding of one man—do just as one man says; but I heard a remark made last night, that the Latter-day Saints are the most independent people on earth, and I believe it. If it does not manifest independence of character for men and women, who have been honest and

upright all their days, to leave their relatives, neighbors, friends and associates, by whom they have always been respected, to join the Latter-day Saints and be called everything that is mean, where will you find it on the face of the earth. Such men have joined the Church in the States, and Bishop Hunter is an instance. He was respected and honored by his neighbors, and was known to have been an honest, upright, God-fearing man all his days; and when such men have joined the Church they have been talked of in the most scandalous manner. Vituperation has been heaped upon them, the papers have slandered them, their neighbors have turned against them, and called them thieves, robbers, murderers, and everything mean, contemptible and bad. But this treatment never changed the character of Bishop Hunter. He came to Nauvoo, and was a good Latter-day Saint, a good, honest man, faithful and true to his covenants, and he has proved so up to the present day. This has been the treatment and the course of very many of the members of this Church, and in enduring and pursuing it, they have shown an independence of character that is rarely equalled. They have also shown themselves possessed of inspiration from the Almighty, and when men enjoy this, their ways are not as men's ways, but as God's ways and they are willing to come out and acknowledge God, and to enter into covenant to do his will as he makes it known to them. This is the position of the Latter-day Saints—when God's will is made known to them, the spirit within them testifies to the truth thereof, and they know it is their business to perform their part of the contract. Who can blame them for doing it?

As far as independence is concerned, we are a little too indepen-

dent of God, sometimes. I know that this is the feeling I have to contend with. Brethren, let our hearts be uplifted to the Almighty! Remember the covenants you have made; they are pure. Keep them so. They are holy; keep them so!

Do not disgrace them! Brethren and sisters, if we value our salvation, temporal and spiritual, let us be true to our covenants, and to the God we have engaged to serve.

May God bless you. Amen.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY
AFTERNOON, SEPT. 8, 1872.

(Reported by David W. Evans.)

T I T H I N G .

“Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord.

“And as soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly.

“And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid them by heaps.

“In the third month they began to lay the foundation of the heaps, and finished them in the seventh month.

“And when Hezekiah and the princes came and saw the heaps, they blessed the Lord, and his people Israel.

“Then Hezekiah questioned with the priests and the Levites concerning the heaps.

“And Azariah, the chief priest of the house of Zadok, answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left is this great store.”

I have read this portion of Scripture, it having suggested itself to my mind in view of our condition, and the circumstances which surround us as a people. The law of tithing is of very ancient origin. How early it was observed by the people of God is not clearly set forth in the Scriptures, but we have an account of its observance as early as the days of Abraham and Melchizedec. We have also, anterior to that, an account given us in the Scriptures of the bringing forward of offerings by Cain and Abel, one bringing the first fruits of the earth, and the other the first fruits of his flocks, as offerings unto the Lord their God. From the days of Abraham down to the days of Jesus the law of tithing was observed by the people of God. It was made a perpetual ordinance; in fact, the Lord promised unto Aaron and his children that it should be an

ordinance forever. And there is this remarkable fact connected with this law—whenever it was strictly observed, the blessings of God rested upon the people, and when it was neglected the anger of God was kindled against them; and a careful perusal of the Bible reveals to us that neglect on the part of the children of Israel to pay tithing was one of the most fruitful causes of unbelief, darkness of mind, departure from the ways of God, and falling into idolatrous practices.

I may be asked, why was this the case? Had the Lord need of the fruits of the earth? Had he need of the cattle? Had he need of the first-born children? Had he need of a tenth of their gold and silver? Was there any necessity for these things to be devoted to him because of any want on his part? Of course not. The fruits of the earth are his, the cattle on a thousand hills are his, and the gold and silver are his, he created them, and he can cover or uncover them at his will. The heaven of heavens is his dwelling place, and he has no need of a temple built with hands; yet in the economy of heaven, in the dealings of God with his children, he reveals unto them laws, ordinances and institutions which he requires them to observe, and which, when observed, bring blessings, but a disregard of which brings down his anger and indignation upon them. There is nothing plainer in Scripture than this.

God commands his children to believe in him, and to render obedience to his laws; he commands them to call upon his Son Jesus Christ, or rather, to call upon him in the name of his Son Jesus Christ. He commands them to pray unto him; he commands them to repent of their sins and to be baptized for their remission, to have hands laid upon

them for the reception of the Holy Ghost, and to observe other ordinances that he has revealed. What for? Does prayer to him advance him? Does belief in him contribute particularly to his happiness? Does repentance of sin on the part of the creature add anything particularly to God's glory? Does baptism for the remission of sins have any saving effect upon him? Does the laying on of hands for the reception of the Holy Ghost have the effect to increase his light, knowledge, wisdom or power? We all recognize the fact that these commandments are given for man's benefit, to increase his happiness, and to prepare him for salvation and exaltation in God's kingdom. So also with the law of tithing: it does not, when obeyed by man, add to God's comfort, contribute to his wealth, increase his happiness, or furnish him with that of which he would be destitute if it were not obeyed; but it is given to man and he is required to obey it that he may receive the reward, and that he may acknowledge by this act—by this payment of the tenth of his increase—that all he obtains is the gift, and comes from the beneficent hand of God, and that he is dependent upon God. Hence Abraham, after returning from the conquest of the kings, when he was met by Melchisedec, paid to him the tithes of all, acknowledging by this act the divinity of the law, and the necessity of obedience thereunto. So strict was the Lord upon this point in his dealings with the children of Israel in the wilderness, that he gave very strict commandment unto Moses and Aaron, and to those who presided over and officiated among the people that they were to be very careful to collect, and the people were to be very careful to pay their tithing.

One object of enforcing this law

among Israel in ancient days was to sustain the service of the house of God. The tribe of Levi was selected from amongst all the other tribes—as the Lord's peculiar inheritance. In the division of the land of Canaan among the different tribes, the tribe of Levi was left without an inheritance. The eleven tribes had their portions of Canaan set apart to them under the direction of the servant of God, but the tribe of Levi had no inheritance given unto them. They were told by the Lord that they were his inheritance, and that which they should have as an inheritance should be the tenth of the product of all Israel: the tenth of the labor, the tenth of the cattle, the tenth of the gold and silver, the tenth of the fruits of the earth, and of everything that was produced in the land. And so strict was this law, that when an animal passed under the rod, to use the expression of Scripture, and thereby became a proper animal to be devoted to the service of God, though it were a choice animal, and one which the owner of it desired to retain, the law provided that it could not be retained: it was devoted to the Lord, and was holy on that account. And if the owner of it were to substitute another animal instead of it, they both became holy unto the Lord, and both became tithing animals and had to be dedicated unto him, so strict was the Lord in enforcing this law of tithing upon Israel. I often think of the practice which prevails among us in this respect, how differently we act to what ancient Israel did, and how it would pinch some of us if the law of tithing were enforced among us as strictly as it was among them. Not only was this the law of tithing, as I have rehearsed it, with regard to substitution; but if a man wanted to redeem that which was devoted

for tithing, a certain valuation was put upon it, and in addition to this valuation a certain sum of money had to be paid before it could be redeemed. In other words tithing had to be paid in kind, and if a man wanted to redeem his tithing he had to pay not only the money valuation of it, but an additional sum besides, before the redemption could be effected.

You can readily see, with a little reflection, the object the Lord had in being thus strict with his people: it was to prevent violations of that law, and to enforce the strictness in observing it which was necessary to secure the promised blessings.

I have said that a tenth of all the produce of Israel went to the tribe of Levi; the Levites also had to pay a tenth of that which they received, and that tenth was given to the priests, those who ministered in the priesthood in the midst of the people, so that there was in Israel a standing ministry—a tribe chosen from all the tribes of Israel, whose office it was to minister in the things of God, having been called specially by God to this service.

You doubtless recollect that the Lord also required his children—the people of Israel—to set apart the first-born male in every family to be his. They had been redeemed in Egypt, or rather they had been saved from the scourge which fell upon all the families of Egypt. When God plead with Pharaoh, through Moses, to let the people go, destruction fell on all the households of Egypt, the firstborn in every one being slain. But among the children of Israel the firstborn were spared, and the Lord claimed them as his; but it was inconvenient for them to be used in the service of the Lord and he, therefore, after Israel had left Egypt, commanded that all their firstborn should be numbered; and after all of a cer-

tain age had been numbered, he commanded that the tribe of Levi should be numbered, and upon numbering them it was found that the firstborn of Israel outnumbered the Levites by two hundred and seventy-three, if I remember aright. The Lord had already stated that it was his intention to take the tribe of Levi instead of the firstborn of Israel, and when it was found that the firstborn outnumbered the Levites by two hundred and seventy-three he commanded that they should be redeemed, and that the redemption money should be handed over to the tribe of Levi.

These were very singular laws and ordinances, but God had a design in view in enforcing them. Everything he does is dictated by infinite wisdom, and when the people strictly complied with these laws and ordinances I have mentioned the Lord blessed them in all things, so much so that it became a proverb in the midst of Israel—"Honor the Lord with thy substance and with the first fruits of thy increase, so shall thy barns be filled with plenty, and thy presses burst forth with new wine." When the people honored the Lord with their substance his blessings rested upon them and they were prospered. The palmer worm, blight, grasshopper and other evils which afflicted the land under some circumstances, were removed far from them. Their trees did not cast their fruit untimely, and they produced in abundance, and Israel prospered and waxed fat in the land. They spread abroad on the right hand and on the left, and the land teemed with fertility. There were times when Israel neglected this law, when they fell into idolatry, became careless and indifferent concerning the requirements of the Lord; when the tribe of Levi forsook the service of God and became idolaters; when the priests quit the service of

Jehovah, and the temples became desecrated and filled with rubbish. It was during one of these periods that Hezekiah came to the throne of his father Ahaz, who had allowed the ordinances of God to fall into disuse. He put aside the service of God and instituted in its stead idolatrous service. Tithing had been neglected, and when Hezekiah came to the throne, his heart being set in him to do right, he commenced to cleanse the temple, and to restore the ordinances of the house of God, and the ministers who had been set apart to this service he called back to its performance, and the people brought in their cattle, wine, oil, honey, and in fact a tithe of all their substance as well as freewill offerings unto the Lord; and when the king looked upon it, we are told, in the words which I have read, that he blessed the Lord and his people Israel, and upon inquiry of the chief priest he was told that "since the people began to bring in the offerings into the house of the Lord, we have had enough to eat, and have left plenty, for the Lord hath blessed his people." The Lord blessed them because they had complied with his requirements, and they were prospered. The land prospered under their cultivation, and it yielded its strength in abundance.

In connection with this I would like to read to you, my brethren and sisters, the remarks of Malachi. You are doubtless familiar with them, but they are words which can be read and pondered on time and time again, without any loss of interest in the subject. Says Malachi—

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, wherein shall we return?"

“Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

“Ye are cursed with a curse: for ye have robbed me, *even* this whole nation.

“Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there will not be room enough to receive them.*

“And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

“And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts.”

We see here portrayed, in the most graphic and striking language, the blessings that God promised unto his people Israel when they observed this law, which he had given them in the beginning; and we can also understand from the statements of Malachi, the curses that would descend upon Israel if they did not observe this law. “Ye are cursed with a curse,” says he, “for ye have robbed me, *even* this whole people.” Strange language for God to use to his people, it may be thought, that they should be accused of robbery, that he should look upon them as thieves, as appropriating that which was not theirs, because they did not render unto him that which he had commanded them. They had refused their tithes, they had withheld their offerings, and consequently they were cursed. “But,” says he “bring in your tithes into the storehouse, that there may be meat in mine house, and prove me now, herewith, saith

the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it,*” etc. What great promises are herein conveyed to God’s people!

I have drawn your attention to this law, my brethren and sisters, to show you what it was in the days of Israel, when God communicated his mind and will unto his people. I wish to impress upon you this fact, which you can all realize and understand for yourselves if you will read, that when Israel served God, and were strict in observing this law, he blessed and prospered them, and his favor was shown towards them; but when they neglected this law, his anger and indignation were kindled against them, and one of the most fruitful causes of disaster to Israel was their neglect in this particular. There were two things connected with Israel’s disasters: one was neglecting to observe the laws of God, prominent among which was the law of tithing; and the other was their intermarriages with the heathen nations—those who were idolaters. This proved the destruction of the wisest king that ever reigned in Israel. It proved the destruction of the nation itself, for it brought disaster and ruin upon it.

There is something connected with the law of tithing that, when men do not have faith in God, appeals to their selfishness; and for a people to be wholehearted in its observance, they need faith in God. When Israel began to decline in faith in God, their selfishness increased, and their determination became stronger and stronger to grasp everything within their reach, and to retain everything they gained possession of; and as this feeling grew, tithing and freewill offerings were withheld from the house of God, and in consequenc

of this the blessing of God was also withheld. There is a passage in the book of Amos on this subject, which shows the Lord pleading with Israel, to bring them back to the consideration of this law, as well as others that he had given them. The Lord says through the Prophet Amos—

“And also I have withholden the rain from you, when *there were* yet three months to the harvest: and I caused it to rain upon one city and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

“So two or three cities wandered into one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the Lord.

“I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmer-worm devoured *them*: yet have ye not returned unto me, saith the Lord.”

These are the calamities which God sent upon Israel with the intention to have them return to him; but notwithstanding they were poured out and pestilence visited the land, the people hardened their hearts against him, broke his laws and violated his ordinances, and his anger was enkindled against them, and they were driven out from the face of the land.

This law of tithing has been revealed to the Latter-day Saints. If I remember aright, the last revelation in the Book of Doctrine and Covenants, given as a revelation, is one in which this people are commanded to observe this law of tithing for ever. With the restoration of the Gospel in its fullness and purity there has also been restored this law, and I am thankful to God for its revelation. I am thankful for the restoration of every principle of truth, of every

law that pertains unto salvation, for they are all for the benefit of the human family; and as long as the Latter-day Saints have observed this law they have been blessed; and we know by our own experience with grasshoppers—the Lord’s great army—how easily he could collect his dues from ancient Israel if they robbed him by neglecting or refusing to pay their tithes.

When men have come to this desert land and have seen the changes that have been wrought in such a brief space of time, they have wondered what has been the reason of it. The promise of God has been given to this people as it was to ancient Israel upon this point, and when the Latter-day Saints have observed the law of tithing they have been favored of God, and his Spirit has rested upon them, and not only upon them but also upon the land, and where it was once so barren, unfruitful and forbidding that it looked as though no human being could live by cultivating it, it has been converted into a fruitful field. Men say, “What wonderful results water has produced!” “What a great system this irrigation is which you practice!” True, it is a wonderful system, it is productive of wonderful results; but to my way of thinking, or according to my views, these results are due to the blessing of God on the labors of the Latter-day Saints, because they have honored him by observing the law of tithing. We have looked upon this land as the Lord’s, and have viewed ourselves as his tenants. He could not come down here in person and receive from us the first fruits of the soil, or take our cattle, our gold and silver, or any of our manufactures. Hence there must be somebody to do it for him. In ancient days the children of Levi acted in this capacity: they received the

tithes and offerings, but in these last days, there being none of the descendents of Aaron that we know of in the Church of Jesus Christ of Latter-day Saints, to act in this capacity, we have been under the necessity of choosing other men to hold the authority which his seed would hold if they were here in our midst, and they have been set apart for the purpose of looking after temporal things, and to take or collect the tithing, and see that it is properly managed and appropriated to the uses for which it is designed.

I know how quickly men, in looking at "Mormonism," come to the conclusion that it is a system by which a certain class will be benefited and built up. I have heard men say that the "Mormon" Elders had a pretty good thing of it; that Brigham Young, as President of the Church, had a very nice arrangement, and that those who were leaders in the Church had every reason for desiring to retain their position, imagining, of course—though I do not know why such an imagination should be prompted unless it was because they judged us as they judged one another—that all the means that is devoted by the people for the payment of tithing is appropriated by President Young and those associated with him in conducting the affairs of the Church.

Now I would not, as a speculation, endure for one month, that which President Young has to pass through—the care, responsibility, obloquy, and the weight that rests upon him continually, for the sake of the tithing alone, if I could have it all. He would not, no other man who is connected with this people would. Why do they endure that which they pass through? Because, by the revelations of God, they know that God has established his Church once more

in its fullness upon the earth, because they know that angels have come from heaven to earth, because they know that the holy priesthood has been again bestowed upon man, with the authority to administer in the ordinances of God's house, as in ancient days; and because this work is established by the commandment of God, and they are called by his command to labor in it. But there is one advantage which this unbelieving generation have over those which have preceded us, and I think, in view of the selfishness which prevails to-day in the midst of mankind, it is a wise provision. If there had been a tribe set apart in this generation to receive the tithing, I do not know but what the people, universally almost, would have rebelled against it. If there had been a privileged class to receive the tithing, the unbelief and selfishness of man would have prompted them to find great fault with it. But there is this peculiarity about the work in these days—not only do the people pay their tithing, but the ministers of life and salvation pay theirs—if they do not they should do, and I believe they do—as punctually as the humblest member of the Church, from President Young down—his Counsellors, the Quorum of the Twelve, the Bishops of the Church, every faithful man pays his tithing, the highest in the Church as well as he whose name is scarcely known beyond the narrow circle in which he moves; and, instead of the tithing going to sustain a class, as it did in ancient days the tribe of Levi, or the priests, it goes to build up the work of God—to erect temples and in various other ways. Thousands and thousands of dollars have been spent in sustaining the poor, and there is no class of men sustained in the Church of Jesus Christ of Latter-day Saints by the

tithing. There is this difference between ministers in this Church and ministers in other churches; ministers in this church have to labor for their own support; but in other churches they are supported wholly by the people. On this account—in Massachusetts, if I remember aright—ministers are not allowed to be elected to the legislature; they are regarded as men unfit for the practical duties of life. Men who devote themselves exclusively to the service of their churches go into their studies, read and fix up their sermons, and, on the Sabbath day, they deliver their written, prepared discourses to their congregations, and they are the most impractical men connected with their churches. The ministry of the Church of Jesus Christ of Latter-day Saints is in direct and striking contrast with this. The leaders of this Church are the most practical men in it. The President of this Church is the most practical man connected with the body. His Counselors, the Twelve Apostles and the leading Elders and Bishops are all distinguished for being practical men—men perfectly capable of doing everything connected with a life in these mountains—men who are able to sustain themselves and to help to sustain others. Our theory is that a man who can not sustain himself and also teach others how to sustain themselves is unfit for a leading position, and he becomes a drone in the great hive. On that account we compel or require every minister in this Church to sustain himself. Jesus said that he who is greatest among you let him be the servant of all, and we have carried this into effect—the servant of the whole people is the President of the Church. The man who is the greatest servant in a settlement is the President of the

settlement, or the Bishop of a ward. He lives for the people, his time is devoted to their service, looking after their interests, that is, if he does right and magnifies his calling. Is there a helpless man in a ward? He becomes the object of the Bishop's solicitude and care. Is there a family in indigence? Then they are the wards of the Bishop, and he looks after them, and visits them or sees that his teachers do, and that their wants are supplied. By this means the ministry in the Church of Jesus Christ of Latter-day Saints is an active one, carrying the blessings of spiritual and temporal salvation into the midst of the people.

It has been by the labors of such men that this community has been founded, and this once barren desert changed into a fruitful field and made to blossom as the rose. Through the labors of the Apostles, Elders and Bishops of this Church, settlements have been extended to the remotest bounds of the Territory, north, south, east and west. They have been the pioneers in all great labors, not saying to the people, "Give us of your wealth and substance, we want to be sustained in idleness, that we may rule over you;" but on the contrary they have said, "Come, brethren, let us go and accomplish this labor that God has laid upon us." They have been the pioneers in all these labors—these Apostles, Presidents, Bishops, Dignitaries, these men who are supposed to fatten on the labors of the people. Instead of doing that, they have been the creators of the wealth that the people now enjoy; they have been the fathers of the people, the people have been the objects of their paternal care from the beginning until to-day. I would not give a fig for a leading man who would not act in this capacity; he is worth nothing,

and deserves no place in the midst of the people of God. Men to save their fellow-men and to be ministers of Jesus Christ must have the spirit of Jesus. His spirit was one of self-sacrifice, one that prompted him to go forth and save the people, not to be a burden upon them, not to crush them. That is priestcraft; and wherever that system prevails a system of despicable priestcraft prevails, and God is angry with it and with those who practice it.

I have said that I thank God for the revelation of this principle. I do, for this reason—it appeals directly to man's selfishness. It makes men sacrifice their selfish feelings, and causes them to show faith in God. If a man has not faith in God he is not very likely to pay tithing, or make many offerings. To use a common expression, he looks after "number one," and self-interest rules him. Such a man is an unworthy member of the Church of Christ. But when every man pays his tithing and witnesses unto God that that law is honorable in his sight, what is the result? Is anybody impoverished by it? No. Are we as Latter-day Saints any poorer because of the tithing we have paid? Not one cent. When that tithing is properly appropriated it is expended in works which add to the wealth of the entire community. It contributes to the erection of public edifices; it adorns those edifices, and creates a fund that is exclusively devoted to the work of God, and that helps to build up and to make the community prosperous and respectable in the earth. It is a mighty engine, or would be if properly wielded, in establishing righteousness and truth in the earth, for let me say, brethren and sisters, that a warfare has been commenced in the earth, and it has been waged for a long series of years, speaking

according to the length of a man's life; and that warfare or contest is for this earth, and it is between God and Satan.

Men wonder why it is that the "Mormon" community, with their good qualities, their love of temperance and good order, and whose members conduct themselves with such propriety, are so hated. It has been frequently remarked to our Elders—"You are a pretty good man, I would not take you to be a 'Mormon,' I would think you are a man of too much intelligence to be a Latter-day Saint," as though, to be a member of this Church a man must be an ignoramus. stupid blockhead, knave or fool in the estimation of those not of our faith. God has not chosen that kind of a people, he has chosen intelligent people, and he will give them greater intelligence. But the reason we are hated is this—and it is the same reason that Jesus and his Apostles were hated—we have the truth, because we have received the revelations of God, and because, in singleness of purpose, we are endeavoring to build up the kingdom of God. Let any other people do what we have done and they would be lauded to the skies. Let any other man do what our leader has done and his fame, as a benefactor of his race, would be worldwide. But our labors are only an additional reason for hating us and for warring against us. It is, as I have said, because there is a warfare in the world, and it will not end until God is victorious and the earth is redeemed from sin.

I will revert now to the contrast there is between our desert land and the lands from which we came. Our people were organized in the State of New York—a most fruitful State. From New York they moved to Ohio, another most fruitful State. From Ohio they moved to Missouri,

the garden, it might be said, of the United States; and from Missouri to Illinois—all rich and productive States. What is the result of our removals? We came to a land that was a barren, uninviting desert, and what are the remarks of visitors who come here now from the lands we formerly lived in? They wonder how it is that our fruit trees are so healthy, and that our land is so inviting. I honestly believe, if the people of the United States would observe this law of tithing, devoting a tenth of their substance to the service of the Most High, that instead of this land being in many respects so superior, the fertility which formerly prevailed there would be restored. And when the day shall come, as come it will, when we shall go back—and we expect to go back to Jackson County, Missouri, and to lay the foundation of a temple, and to build a great city to be called the centre stake of Zion, as much as we expect to see the sun rise to-morrow; I say when that day shall come it will be found that that country will have its old fertility restored, and that and all the lands that the people of God will occupy will be healthy and fruitful; and the land of any people who will honor God by obeying this law of tithing will be made fruitful to them, God will bless their industry, and they will rejoice and prosper therein.

There are many things connected with this subject that might be touched upon. One thing I will mention before I sit down, and that is the growing tendency among this people to look after their own interests and to neglect the interests of the work of God. This remark has often been made to us: "When you Latter-day Saints increase in wealth, are surrounded by the fashions of the world, and the waves of civilization

surge against your walls of barbarism, all your peculiarities will recede and melt away, and you will become like other people. Your plural system will disappear, for no man can sustain half a dozen wives if they are fashionable women, and no more than one." I have heard this time and time again; and it is true that young men in the east will not marry because of the expense, they do not want to take a wife because they can not sustain her according to the requirements of modern society. Now, there is a good deal of truth in this statement. If I thought we would become subject to the follies that now prevail I would have fears concerning the work of God and its perpetuity on the earth. If I thought that this people would lust after wealth, and that they would allow their feelings and their hearts to become set on the accumulation of money, and that they would think more of that than they do of God and his work, I would fear for its perpetuity. But God has said this work shall stand for ever, and that it shall not be given into the hands of another people, and on that account I do not entertain any fears as to the result. But there are individuals in this community who have given way to these feelings about tithing. When men are poor, it is noticed that they are punctual in paying it, but when they increase in wealth it is less so. For instance, when a man has ten thousand dollars it looks a big pile to give one thousand as tithing. If a man's tithing amounted to no more than five, ten, twenty, or even a hundred dollars, says he, "I can give that, but a thousand is a great amount," and when called upon to give a thousand, no, I will not say "called upon," the difficulty is we are not called upon enough, there has been neglect in calling upon us; but when it comes

to this, why a thousand dollars looks like a very large sum, and the party whose duty it is to pay it is apt to hesitate and feel reluctance, and he perhaps says, "I can invest this thousand dollars in such and such a way, and it will produce so much interest, and I will pay it then;" and he allows himself to be satisfied with this course.

There is this remarkable fact connected with tithing in our midst. You are all familiar with the apostacy of some of our leading merchants—men who dealt in merchandize and who, for years, by their exorbitant prices literally fleeced the people of their means. This was before the construction of the railroads. Well, it was predicted years before, that sooner or later they would deny the faith and leave the Church. It was easily understood that no man could remain in the Church, if it was a pure Church, and practice a system of extortion on his brethren, and the prediction was made, and strange as it may seem—though it is not strange to those who understand the working of these things—it was fulfilled to the very letter, and those men did deny the faith, and they are now opponents of that work which they once testified they knew to be true; and an examination of the tithing records would show this remarkable fact—that some of them did not pay their tithing as they should have done. Those who have prospered most are they who paid their tithing honestly. And I have noticed it, as an individual, that when men close up their hearts in this direction, and neglect their tithing, and their offerings on fast days for the benefit of the poor, they lose their faith. This is one evidence of the loss of faith and confidence in the work.

I will tell you how I feel now, if I were to be tempted in this direction,

I would say, "Mr. Devil, I have no lot or part with you. I will pay my tithing, and if you say anything I will double it. I know that there is a blessing attending this. I know God prospers those who are strict and punctual in attending to this. I know he blesses those who feed the poor, clothe the naked and attend to the wants of their indigent brethren and sisters. I should deplore the increase of wealth in our midst if it created class distinctions, if it should create a feeling that, "I am better than thou, because I wear a finer coat, dwell in a better house, ride in a finer carriage and have finer horses, or because my children are better schooled and better dressed than yours." I should deplore the increase of wealth among us if such results were witnessed. I should expect the anger of God would be kindled against us, and that we should be scourged as a people until we repented in deep humility before him.

God has bestowed upon us the earth and the elements in and around it, and he has given us them for our good. There is no sin in taking the wool from the sheep's back and spinning and manufacturing it into fine broadcloth. There is no sin in planting mulberry trees and feeding silkworms and making fine dresses and ribbons with the silk which they produce. There is no sin in spinning the flax and making fine linen of it. There is no sin in taking the dyes that abound in nature and dying these silks and other fabrics in the most beautiful manner. There is no sin in digging gold and ornamenting our service with it, and in covering our tables in the Lord's house therewith. There is no sin in taking silver and making furniture for the Lord's house. There is no sin in making fine carriages, and in paint-

ing and fitting them up in the most exquisite manner. There is no sin in having a noble race of horses, or a fine breed of cattle. There is no sin in building houses and decorating them, having fine furniture, carpets, mirrors, baths, heating apparatus and every appliance and convenience of modern civilization therein. There is no sin in all this, or in any blessing God has given us, but there is sin in abusing these things. There is sin in being lifted up in pride because God has bestowed them upon us. There is sin in thinking, "I am better than another man who is created out of the dust of the earth, as I am; who is a child of God, as I am; who came from God, as I did, and who will go to God as I hope to do." Brethren and sisters, there is no sin in having what I have named. We may have fine houses, fine gardens or orchards, glorious temples, a fine land, and we may make our homes heavenly places, and fit for angels to visit, and there is nothing wrong in all this, neither in adorning the bodies God has given unto us, if our hearts are humble before him, and we glorify him in our lives. But this is the great difficulty and has been from the beginning. When wealth multiplies the people get lifted up in the pride of their hearts, and they look down on their poor brethren and despise them, because they are better educated, have better manners, and speak better language—in a word, because they have advantages which their poor brethren and sisters have not. There is sin in this, and God is angry with a people who take this course. He wants us to be equal in earthly things, as we are in heavenly. He wants no poor among his people; he does not want the cry of the oppressed to ascend from the midst of the Latter-day Saints, and God forbid that it

ever should! God forbid that the cry of any should ever ascend from the midst of the Latter-day Saints because of oppression or because of the lack of any blessing necessary for comfort! God wants us to feed the hungry, clothe the naked, and impart our substance for their support. But he does not want the poor to envy the rich. That is just as great a sin on their part as for the rich to oppress them. They must not envy the rich; they must not look on their brethren and sisters and envy them that which they have. That is sinful, that is wrong, and the man or woman who indulges in it, indulges in a wrong spirit. God wants us to build each other up in righteousness. He wants us to love one another and to seek one another's benefit. This is the spirit of the Gospel of Jesus Christ. He has revealed it unto us, and we must cultivate it.

I look upon this law of tithing as an equitable law: it comes alike upon the rich and the poor. The poor person who pays his ten dollars tithing gives as much in proportion as the richest man in the community. The rich gives no more than a tenth, and the poorest gives no less. We are all alike, then, in this respect when we observe this law of tithing; and it should be strictly observed by us, if we want the blessings of God to rest upon us.

I have thought, I do not know how truly, that of late there has been a disposition among the Latter-day Saints to be penurious in this respect. It has seemed to me that with the increase of God's blessings around us, a disposition has been manifest to be stingy, to withhold our substance, and to tie up the hands of those who have the great work to perform. We want to build this temple, and other temples in other

parts of our land. We want to fill the land with temples—houses that shall be dedicated to the Most High God. At the present time people in St. George and other settlements in that region—from 350 to 400 miles from this city who wish to be married according to the order and ordinances that we believe in and view as necessary, have to make this long journey one way, and the same the other, making 700 or 800 miles travel, to have the ordinances of God's house solemnized as we believe they ought to be. What a labor this is! This has to be obviated.

We are building a temple in Salt Lake City; but this is only one. There will be doubtless a temple built in St. George, and probably others in the north, east, west, and throughout the land. Do you think the tithing is all going to be spent in Salt Lake City? Do you think that the remote settlements are all going to contribute of their strength and their increase to build up this city alone? No, this would not be right: this would be filling the heart and letting the extremities suffer. The extremities must be sustained.

Tithing must be devoted to the building of temples and places of worship, so that the Latter-day Saints in every section of the Territory may go and attend to the ordinances for the living and the dead. We have a mighty work to do in this connection. God has revealed this law, and, as I have said, it is a law that works alike upon all. It is not oppressive on any class, but it is distributed equally upon all classes. Let us observe it, and all the laws of God, that we may become a blessed people; that we may increase in wealth, and use that wealth to the glory of God; that there may be neither pauperism, want, nor ignorance throughout our entire land, and that the grateful prayers of a blessed and happy people may ascend from every habitation throughout all these valleys unto the Lord of hosts, praising his holy name for the numerous blessings which he has bestowed upon us, for the peace, good order, union and every other blessing we have received from him.

That this may be the case is my prayer in the name of Jesus, Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED AT THE 42ND SEMI-ANNUAL CONFERENCE, SALT LAKE CITY,
OCTOBER 9, 1872.

(Reported by David W. Evans.)

SAINTS SHOULD SUSTAIN THEMSELVES—KEEP THE COMMANDMENTS—
ABUSES—POWER OF RIGHTEOUS COMBINATION OF LABOR.

I want to express my feelings to the Latter-day Saints upon certain points of business which pertain to our welfare, and I wish to do it without being obliged to raise my voice so high and so loud as to infringe upon the organs of speech to that degree that I shall have to stop. If the people will be still, they can hear me in my common voice perfectly easy. I will not go into all the details with regard to the duties of the Latter-day Saints, and their desires, as they have manifested them by gathering out from the world, and assembling themselves together. They generally understand them, and they can read for themselves the doctrines of the Church, and the reasons why we are gathered together. But I wish now to impress on the minds of the people the necessity of our taking a course to be able to exist and to sustain ourselves—to have something to eat and wear—hats to put on our heads, and coats, mantles, blankets, vests, shirts, garments and other things suitable to wear and to make our bodies comfortable, provided that the Lord should knock the underpinning from under Babylon. The time will come when Babylon will fall. If it should fall now, it would leave us pretty destitute. We would soon wear out

our head dresses and fine clothing, and what should we do? Why, we should be as badly off as the Saints were when they came into this valley, twenty-five years ago. They picked up a few buckskins, antelope skins, sheepskins, buffalo skins, and made leggings and moccasins of them, and wrapped the buffalo robes around them. Some had blankets and some had not; some had shirts, and I guess some had not. One man told me that he had not a shirt for himself or family. If Babylon should happen to tip over, so that we could not reach out and gather the necessities of life, we should be in a bad condition. I want to put you in mind of these things, and it is my duty to say to the Latter-day Saints that they should take measures to sustain themselves—they should lay a foundation for feeding and clothing themselves.

You are well aware that there has been a great deal of money spent in this Territory to get machinery for the purpose of working up the wool and cotton, and I think you are pretty well aware that there have been a great many thousand words spoken to the Latter-day Saints in these valleys, upon the necessity of raising sheep, though we have had a tide of opposition against this. Still,

wool-raising is now proven to be a success in these mountains, any and all of the Bishops to the contrary notwithstanding. This is a fine wool growing country, no better in the world. We have proved this; and we have got a great deal of machinery here to work up the wool, most of which is now standing still for the want of wool. Many of those who have been prevailed upon to raise sheep, have got so covetous and love money so well that they must sell their wool for money, and send it out of the country, in consequence of which the factories are now standing still. I think there are a few who will recollect that, in the excitement of purchasing wool here last May, June and July, in many instances I refused to buy their wool. If I would have paid a little more than agents from the east, I could have got it; in some instances I got it for a little less. I bought some and let a good deal go, and told the people with whom I conversed upon the subject, that I would let the buying of wool alone until Fall, then I thought I could send east, buy my wool and ship it back here, and I believe I could get it cheaper than I could get it then. And it is now verily so, for I can send to Philadelphia, New York, Boston, or anywhere in the eastern country, and buy wool and ship it back here from 10 to 30 per cent. cheaper than I could buy it here last spring. I can send west and buy wool and ship it here and save a still higher per centage. This is the difference in the price of wool last spring and the fore part of the summer, and now what our friends and brethren who own factories will do with regard to purchasing wool, I am not able to say. Some of them, probably, are able to buy wool, and quite a number are not, and they who are not will, in all probability, let their factories stand still.

I want the brethren and sisters to take an interest in sustaining ourselves here in these mountains. It is the duty of the Bishops to see that the members of their Wards take a course that will build up the kingdom of God, not only in providing food and raiment, but see that the people do their duty with regard to the law of God in preserving themselves in purity. My mind is now upon those things which some people call temporal, and I wish to urge them upon the Latter-day Saints. I want them to save their wool and to keep it in this Territory. If we have not factories sufficient to work up all the wool that grows in this Territory, and in these mountains, we will send and get more machinery, and build more factories, and work up the wool for the people. It is the duty of those who grow wool to keep it here. It is the duty of the wife of the man who owns sheep to look to it, and see that that wool is not sold and carried out of the country. It is the duty of the Bishops to see these men, and urge upon them the necessity of keeping the wool in the mountains where it can be worked up; and the Bishops should set the example themselves. We expect they do; if they do not, they are not fit for Bishops. It is the duty of the Bishops to see the wives of these men and their children, that they may prevail on their greedy, covetous fathers or husbands, who would sacrifice the prosperity of the kingdom of God for a little worldly wealth, and see that they do not run distracted or go crazy over a little money. I say the Bishops should see to it, that these men who have sheep act like rational, reasonable men. What are you here for? What did you come for? Virtually you all say you left Babylon and came here to build up the kingdom of God; but our acts speak as loud, and a little louder than our

words can. We witness to one another and to the Heavens, and to all people, that we believe in building up the kingdom of God on the earth. There is an item that ought to be before the Latter-day Saints with regard to the kingdom as it will be built up. They ought to teach themselves—read the Scriptures, the Old and New Testament, the prophecies, what the Savior and his Apostles have said, and what has been delivered to us in the latter days, and compare them, and then draw their own conclusions, and see if they are under the necessity of working temporarily, literally, manually, physically for the building up of the kingdom of heaven. I say that we are or it never will be built up. With regard to the fundamental facts of our doctrines, we can not show to any person that we have faith therein, except by our works. If I were now in the world, and an Elder was to come along and preach, and I were to go and hear him, the act of walking to the meeting house or to the private dwelling house, would be manual labor. I might believe every word such an Elder said in preaching the Gospel, but if I never took any steps towards fulfilling his requirements who would know anything about it? Nobody on the face of the earth. Would there be any manifestation that I had faith? Not the least in the world, and if it started to grow in my heart while listening to the Elder, without works on my part it would soon die out and cease to exist. If I do believe, it is a manual labor to get up and say to the people, "I believe that what this man has said is true." That is an exercise of the body, and a temporal labor. Well, this Elder says, we should repent of our sins. I do repent. He says we should obey the Gospel, and the first thing after

having faith or believing it, is to go down into the waters of baptism, and to do that is a temporal act, physical labor; and the act of baptism by him is also a temporal act or labor. And so in everything else with regard to the Gospel and the building up of the kingdom of God on the earth—we must have works or we can not have faith. I can not divide between the two. The Elder is preaching, I believe, I confess and obey, and I can not, for my soul, divide the temporal, the manual, the physical labor from the internal faith and hope and joy which the spirit gives, and which cause obedience in my acts.

I wish to make this application right here to the Latter-day Saints. If we believe that God is about to establish his kingdom upon the earth, we believe firmly that we have got to perform a manual, temporal labor to bring this about. If the kingdoms of this world ever become the kingdoms of our God and his Christ, it will be by his people conforming to the plans instituted for the establishment of a kingdom here on the earth. You may call it temporal, no matter what it is called, it is territory, it is dominion. In the first place we must have territory, then we must have people; and in order to organize this kingdom, we must have officers and laws to govern or control the subjects. To make the organization of a kingdom perfect, we must have every appendage necessary and proper, so that the Savior can come and reign king of nations as he does king of Saints. We shall be under the necessity of raising breadstuff, and then we shall want to eat it. We shall have to raise our fruit as well as eat it; we shall have to raise our vegetables as well as eat them. We shall be under the necessity then of making hats, or of going without

them; we shall be under the necessity of making clothing—coats, vests, pants, shirts and so on, or else go without them. We shall be under the necessity of having courts organized, unless all are in the Lord and all walk in his way; if that were the case, I do not know that we should want any sheriff, marshals, constables, magistrates, jurors, judges or governors, because the word of the Lord would govern and control every person; but until that time arrives we shall want officers, so that we will be prepared to reckon with the transgressor, and we shall have transgressors in building this kingdom, for it will be some time yet before all are in the Lord. The law is for the transgressor, consequently we must have officers, and we already have in this kingdom as now organized all the officers necessary, every quorum, every organization, every court and authority necessary to rule all the nations that ever were or ever will be upon the earth, if they serve God, or try to do so. But if we must have an organization after the order and wishes of those who are ignorant of the things of God, we must have political and municipal organizations. Kingdoms are organized to suit the conditions of the people, whether the government is that of the people, in the hands of a few individuals, or centred in one. But the kingdom of heaven, when organized upon the earth, will have every officer, law and ordinance necessary for the managing of those who are unruly, or who transgress its laws, and to govern those who desire to do right, but can not quite walk to the line; and all these powers and authorities are in existence in the midst of this people.

Now, we have this kingdom organized here upon the earth, and we shall be under the necessity, by and

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by, of understanding this, or we will be left in a very destitute condition. It is my duty to say to the people that it is their duty to make their clothing; and permit me to say, still further, upon the subject of the fashion of cutting cloth and putting it together again, that it is most useless, unbecoming and ridiculous. The present custom of many is such that I would as soon see a squaw go through the streets with a very little on, as to see clothing piled up until it reaches, perhaps, the top of the hedge or fence its wearer is passing. If I do not say much about such customs and fashions, I shall probably skip over some naughty words. In my feelings they are positively ridiculous, they are so useless and unbecoming. Do you recollect a fashion there was a few years ago, that has now nearly ceased, when a woman could not walk through the streets without holding her clothes two feet in front of her if her arm was long enough? I shall not say what I thought of those who followed this fashion. Now it is on the other side, and I do not know but they will get two humps on their backs, they have one now, and if they get to be dromedaries it will be no wonder, not the least in the world. I recollect a fashion of cutting up cloth some forty years ago, that was very peculiar. A lady would go into a store and say to a merchant, "I would like to get a dress pattern this morning." "Very well, what will you have?" "Oh, bring down your goods and show them. This suits pretty well! I think I will take this." "Madame," says the merchant, "If you will buy the sleeves, I will give you the dress." This, of course, is jocosely said. I refer now to what was called the "mutton-legged" sleeve—by comparison it took seven yards for the sleeves, and

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three for the dress. That was the way they dressed then. How unbecoming! How unbecoming it is to see ladies dress as they do in some places at the present day. Then another fashion is to wear their dresses short in front, walking through the streets, and a long train dragging in the dirt behind. How unbecoming! This is not modesty, gentility, or good taste; it does not belong to a lady at all, but to an ignorant, extravagant, or vain-minded person, who knows not true principle. I take the liberty of saying that these fashions are displeasing in the sight of truth, mercy and justice. It is displeasing to the Spirit of the Lord for persons to array themselves in any way whatever that is disgusting to the eye of the pure and the prudent. There is not a Latter-day Saint nor a Former-day Saint that ever did, or ever will expect to see any such customs or fashions when they get into heaven. If they were to see an angel, they would see a being beautifully but modestly dressed, white, comely and nice to look upon.

I would like to advise the Latter-day Saints to avoid these foolish customs and habits. Let them pass by and not follow them; they do not belong to us. I would like to repeat to the ladies what we have said hundreds and thousands of times—they should make their own head-dresses and fashions, independent of all the rest of the inhabitants of the earth. Pay no attention to what others do, it is no matter what they do, or how they dress. Latter-day Saints should dress in that plain, neat, comely manner that will be pleasing and prudent, in every sense of the word, before the Lord, and try and please him that we serve, the Being that we acknowledge as our God. Not flaunting, flirting and gossiping, as a

great many are, and thinking continually of their dresses, and of this, that and the other that will minister to and gratify their vanity. Such women seldom think of their prayers.

I am extending my remarks much longer than I intended. But how is it about the Word of Wisdom? Do we observe it? We should do, and preserve ourselves in all things holy before the Lord. How is it about keeping the Sabbath day? We have some articles that we would like to read here, but the people have them to read at their leisure. We should observe the Ten Commandments, for instance, that were given to Moses. If we do that, we shall be a pretty good people. But there is nothing in those commandments about building factories and raising wool, for the children of Israel, at the time they were given, were in a condition that they did not need factories, they did not need to raise wool. If they had goats and sheep with them, they made mutton, and tanned the skins probably, but I do not know what they did with them. It appears that their clothing did not wax old, and they probably had no need to spin or weave. But we have need to, we have got to make our own clothing, or to get it some other way—buy it or else go without it; and we ought to keep the Word of Wisdom, and keep the Sabbath day holy, and preserve ourselves in the integrity of our hearts before God.

I want to ask if the people pay their tithing? Bishops, do the people of your wards pay their tithing? I will answer the question for you and say, No, they do not. Some people in modern times shudder at the word tithing—it is a term they are not used to. They are used to sustaining Priests, to donating for building meeting houses, and administering to those who wait at the table of the

Lord, or that do their preaching and praying for them. And this is done by subscription, donation, and passing the plate, hat or basket, but the word "tithing" is frightful to them. I like the term, because it is scriptural, and I would rather use it than any other. The Lord instituted tithing, it was practiced in the days of Abraham, and Enoch and Adam and his children did not forget their tithes and offerings. You can read for yourselves with regard to what the Lord requires. Now do the Latter-day Saints pay their tithing? They do not. I want to say this much to those who profess to be Latter-day Saints—If we neglect our tithes and offerings we will receive the chastening hand of the Lord. We may just as well count on this first as last. If we neglect to pay our tithes and offerings we will neglect other things, and this will grow upon us until the Spirit of the Gospel is entirely gone from us, and we are in the dark, and know not whither we are going.

It is the duty of the Bishops to see that their wards pay tithing. But we have Bishops who are not reliable—men, for instance, who will take tithing grain when it brings a good price in cash, and when good beef is bringing cash they are so kind to their wards, and especially to their sons, that if a son has got a parcel of wild horses on the prairies that are not worth a yearling calf a head, they will say to him, "Drive up your wild horses, my boy, I will trade with you, and let you have neat stock, yearlings, or two years or three years old, or wheat that is in the tithing bin, I will take your horses. I will send down word to the General Tithing office, that there are so many horses here belonging to the tithing office." Such horses are a curse to us, or I can say they have been to me as an individual. I have raised stock

enough to supply this whole Territory, if they had been taken care of. But they were like the Indian's boy. The missionary had been telling him that if he brought up a child in the way he should go, when he was old he would not depart from it. But the old chief has got it, just about as it is, and said he, "Yes, bring up a child, and away he goes;" and this is the way the horses go. And as for the neat stock, if any of it ever gets out of my sight that I do not know where it is, and can not send and get it, I always calculate that a thief will have it. I never trouble myself to look after it, there are too many men riding on the prairies with their blankets behind them, and their dinner in their blanket, and their lassoos with them to hunt up all the stock there is. This wild stock that is turned in on tithing is a curse to us. And where does the wheat go to? I am not disposed to, but I could tell names of Bishops who have taken our tithing wheat out of the bins and it has been sold by them or their families. And they have taken our stock that we wanted here for beef to feed the public lands, and traded it off for wild horses. This is a pretty hard saying, but it is true, and I could tell their names if I were obliged to.

If the people will pay their tithing, we will go and do the work that is required of us. It is very true that the poor pay their tithing better than the rich do. If the rich would pay their tithing we should have plenty. The poor are faithful and prompt in paying their tithing, but the rich can hardly afford to pay theirs—they have too much. If a man is worth enough that he would have a thousand dollars to pay, it pinches him. If he has only ten dollars he can pay one; if he has only one dollar he can pay ten cents; it does not hurt

him at all. If he has a hundred dollars he can possibly pay ten. If he has a thousand dollars he looks over it a little and says, "I guess I will pay it; it ought to be paid any how;" and he manages to pay his ten dollars or his hundred dollars. But suppose a man is wealthy enough to pay ten thousand, he looks that over a good many times, and says, "I guess I will wait until I get a little more, and then I will pay a good deal." And they wait and wait, like an old gentleman in the east; he waited and waited and waited to pay his tithing until he went down, I guess, to hell, I do not know exactly; but he went to hades, which we call hell. He went out of the world, and this is the way with a great many. They wait and continue waiting, until, finally, the character comes along who is called Death, and he slips up to them and takes away their breath, then they are gone and cannot pay their tithing, they are too late, and so it goes.

Now this is finding fault with the rich, and I am going to find fault with the poor by and by. But if we will pay our tithing we will be blessed; if we refuse to do so the chastening hand of the Lord will be upon this people, just as sure as we are here. You may say I am threatening you. Take it just as you please. I do not care. You may grease it and swallow it, or swallow it without greasing, just as you have a mind to. It is true, and we will find it so.

Will the Latter-day Saints pay their tithing? Will they keep the Sabbath day holy? Will they deal justly with their neighbors? In my own feelings I excuse a great many naughty things that are done in our midst. I know that men and women brought up in different countries come here with their prejudices, and

with the instincts which they have had bred in and born with them, and which have grown up with them; and many of these traits of character are obnoxious to others brought up under other circumstances. These traditions cling to the people, and cause them to do many things which they would not do if they had been differently taught. Their morals have not been looked after in their youth and as prudently preserved as they should have been. Children should be taught honesty, and they should grow up with the feeling within them that they should never take a pin that is not their own; never displace anything, but always put everything in its place. If they find anything seek for the owner. If there is anything of their neighbor's going to waste, put it where it will not waste, and be perfectly honest one with another. Take the world of mankind and they are not overstocked with honesty. I have proved that. In my youth I have seen men, who were considered good, clever, honest men, who would take the advantage of their neighbors or workmen if they could. I have seen deacons, Baptists, Presbyterians, members of the Methodist church, with long, solid, sturdy faces and a poor brother would come along and say to one of them, "Brother, such-a-one, I have come to see if I could get a bushel of wheat, rye or corn of you. I have no money, but I will come and work for you in harvest," and their faces would be drawn down so mournful, and they would say, "I have none to spare." "Well, deacon, if you can let me have one bushel, I understand you have considerable, I will come and work for you just as long as you say, until you are satisfied, in your harvest field, or haying or anything you want done."

After much talk this longfaced character would get it out, "If you will come and work for me two days in harvest, I do not know but I will spare you a bushel of rye."

When the harvest time comes the man could have got two bushels of rye for one day's work; but the deacon sticks him to his bargain, and makes him work two days for a bushel of wheat or rye. I used to think a good deal, but seldom spoke about any such thing, for I was brought up to treat everybody with that respect and courtesy that I could hardly allow myself to think aloud, and consequently very seldom did so. I thought enough of such religion, at any rate, that such Christians called me an infidel, because I could not swallow such things, but I could not if they had been greased over with fresh butter. I did not read the Bible as they read it; and as for there being Bible Christians, I knew there were none; and if their religion was the religion they liked, said I, "Just go your own way, I want none of it." I wanted no religion that produced such morals.

If we pay our tithing, and begin to live a little stricter than we have heretofore, in our faith, cease to break the Sabbath, cease to spend our time in idleness, cease to be dishonest and to meddle with that which is not our own, cease to deceive and to speak evil of one another, and learn the commandments of the Lord, and do them, we shall be blessed.

Suppose we should say to a few of the Latter-day Saints, if we could find those who would answer the purpose, "How would you like to build up a stake of Zion, a little city of Enoch? How would you like this? Would you like to enter into a covenant, and into bonds, according to the law of our land, and let us

bind ourselves together to go into a systematic co-operative system, not only in merchandizing, but in farming and in all mechanical work, and in every trade and business there is; and we will classify the business throughout, and we will gather together a few hundred families, and commence and keep the law of God, and preserve ourselves in parity. How would the Latter-day Saints like it? Do you think there could any be found who would be willing to do this?" Let me say to you, my brethren, I have a very fine place to start such a society as this that would probably sustain from five to ten thousand persons. I would like to make a deed of this property to such a society, and enter into a covenant with men of God and women of God that we would go to and show the world and show the Latter-day Saints how to build up a city of Zion, and how to increase intelligence among the people, how to walk circumspectly before our God and before one another, and classify every branch of labor, taking advantage of every improvement, and of all the learning in the world, and direct the labor of men and women, and see what it would produce; follow it out for ten years, and then look at the result. Our friends who visit us here say that we have done a good work, and we bear testimony that we have been greatly prospered. It is true that most of the people in this house came here like myself, comparatively naked and barefoot. I left all I had in the States. I say all—no. I had some wives and children whom I brought along with me. Some of them had shoes to their feet, some had not; some had bonnets, some had none. Some of my children had clothing, and some had very little; and we took up our line of march and left all. I believe for

some four pretty nice brick houses, and a nice large farm, timber land and so on, I got one span of little horses and a carriage worth about a hundred dollars, the horses were worth about sixty dollars apiece, the harness about twenty. I think that was everything I got for my property. We came here and we have been prospered and blessed. If I had the privilege of living with a community that would do as I say for ten years, I would show them that our blessings now, in a temporal point of view, have been but as a drop to the bucketful. But would we bear this? Would our feelings submit to this? Would we not want to go and serve the devil if the Lord were to heap riches upon us? We see that what he does now makes men covetous, they can not even pay their tithing. Well, do we get all that we want? No, each man wants it all, and as long as this is the case with us, I think the saying common among the boys in my youth will be good—"Every man for himself, the devil for us all." Just as long as every man works for himself we are not the Lord's; we are not Christ's, we are not his disciples in this point of view, at any rate. If we had faith to be baptized, we do not carry out the principles of the salvation that he has wrought out for us. He is going to set up his kingdom—a literal, temporal kingdom. It will be a kingdom of priests by and by. If we had been willing to fully carry out the rules of the kingdom, followed counsel, and worked together, for twenty-five years past, the blessings we have received are not a drop in the bucket to what we would have received.

Some twelve or fifteen years I labored faithfully with our merchants here, before I could get them to break through that everlasting covet-

ous crust that was over them, and consent to operate together in merchandizing so as to give the people a chance with us. And it was the design and the feeling of men here, belonging to the Church, to aggrandize themselves and to monopolise to themselves the wealth of the community. And if another one sprang up and had good luck they would take him into the corps, into their fellowship, and he would belong to the order, and that was to make a few rich, and grind down and make every other man poor. That was the design, no question of it. But I determined with God and the good to help me that I would break that everlasting covetous crust and I succeeded at last. Are we making enough in our mercantile business here now? Yes, we are making all we should make. I suppose a great many would like to know how we are doing. It would be no harm for me to tell you perhaps that, the last six months, the Board of Directors of Zion's Co-operative Mercantile Institution are able to declare a dividend of ten per cent., with five per cent. in reserve, which is added to the capital stock, and is as good as money. That is good enough for me, it yields some thirty per cent per annum.

If we would work together in our farming, in our mechanism, be obedient and work as a family for the good of all, it would be almost impossible for anybody to guess the success we would have. But we have got to do it in the Lord. We must not do it with a covetous heart. Always be ready and willing that the Lord should have it all, and do what he pleases with it. I have asked a favor of the Lord in this thing, and that is not to place me in such circumstances that what he has given me shall go into the hands of our

enemies. God forbid that! But let it go for the preaching of the Gospel, to sustain and to gather the poor, to build factories, make farms, and set the poor to work, as I have hundreds and thousands that had not anything to do. I have fed and clothed them

and taken care of them until they have become comparatively independent. I have made no man poor, but thousands and thousands rich, that is, the Lord has, through your humble servant.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY, MAY 26, 1872.

(Reported by David W. Evans.)

THINGS OF GOD REVEALED ONLY BY THE SPIRIT OF GOD—DEVELOPMENT OF THE WORK OF GOD, ETC.

I am pleased to have the privilege of meeting with the Saints in this place, and of speaking to them such things as the Lord may place in my mind to communicate. I am well aware that I do not know how to speak, and that you do not know how to hear, unless we are all under the influence and guidance of the Spirit of the living God. We are spiritual beings, and literal and temporal beings; we have to do with time and eternity, and, as we can know nothing about eternity and nothing about God only as he shall reveal it unto us, it follows as a necessary consequence that all the theories, ideas and dogmas of men can be of no avail in instructing the human family in things pertaining to God and eternity. This holds good in regard to all of our affairs in life, whether it be the life that now is or the life that is to come. We know very little

about the world we live in. We know very little about ourselves, about our own bodies, about the spirit and mind of man, or the operation of the Spirit of God upon that spirit and mind, and much less about eternity, about God and heaven, and about the designs and purposes of the Almighty; and it is folly for man, unaided and undirected by the Almighty, to attempt to teach things pertaining to the kingdom of God or to the welfare and happiness of the human family. We, as human beings, and especially as Latter-day Saints, who have given some attention to these matters, and feel ourselves identified with the Church and kingdom of God upon the earth, have ideas that differ very materially from those of the world, and that difference may be traced to the influence and operation of the Spirit of God upon our minds through obedience to

the first principles of the Gospel of Christ; for, while the world of mankind generally have repudiated the order of God and the institutions of his house, we, as believers in him and in the establishment of his kingdom upon the earth in these latter days, occupy a very different position from that of the rest of the world.

The Scriptures definitely inform us that no man knoweth the things of God but by the Spirit of God. The Gospel teaches us how we may obtain a knowledge of that Spirit, and that is, by repenting of our sins, being baptized in the name of Jesus for their remission, and having hands laid upon us for the reception of the Holy Ghost. And as we have complied with the first principles of the Gospel of Christ and partaken of the Holy Ghost, we have had some slight manifestations of the will, designs and purposes of the Almighty in relation to us, to those who have lived before us, and those who shall come after us; in relation to the worlds that are and that are to come. I say that we have had some slight idea of these things, and that it has originated from the peculiar position that we occupy through our obedience to the first principles of the Gospel of Christ. Other men do not—can not—comprehend things as we do; they have not the means of demonstrating the truth of the Gospel as we have, not having complied with its first principles. That which is light, intelligence, intelligent, happy and glorious to us, is confusion and darkness to them. They can not conceive of it; they can not comprehend the laws of life, nor understand anything pertaining to the kingdom of God. I do not care what intelligence they may possess in regard to other matters; I do not care how profoundly learned they may be in the arts and sciences of

the world; they may have studied mathematics, examined the physiology of the human system, and may have made themselves acquainted with geology, mineralogy, and the structure of the earth on which we live, and of the planetary system and the motion of worlds with which we are surrounded; they may have made themselves acquainted with history, geology, botany, law, physics, literature and theology, and all this knowledge, and much more than this, and if they are not in possession of the Holy Ghost, the principle of revelation, the light of eternal truth, they can not comprehend the kingdom of God.

You have all read about Nicodemus coming to Jesus by night. Nicodemus thought there was something good about Jesus, but there was not enough manhood about himself. He was something of a sneak, the same as you sometimes see some men now. He wanted to come to Jesus, but he had not manhood to do so by daylight, so he came by night—under cover of darkness, and said he, “Rabbi, we know that 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 can not see the kingdom of God.” Nicodemus did not understand this, and he said unto Jesus, “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.” He could not even see the kingdom of God unless he was born of water, and he could not enter into it unless he was born of water and of the Spirit.

This was the statement of Jesus, and it may account for the singular feeling we see manifested among the children of men towards us as a people. Men of ability and learning will come into our midst and say, "You have a remarkably fine country here, and you have exhibited a large amount of intelligence, industry and perseverance. We do not know anything about your religion, nor about its principles. We were inclined to think unfavorably of it from the many reports we heard abroad concerning you; but now that we see your order, diligence, perseverance, improvements, your beautiful cities and villages, your railroads and the various enterprises you have engaged in; when we see your freedom from the vices which generally prevail in the world, we think there is something peculiar about it, but what it is we do not know." They can not see the kingdom of God—they have not been born of water, that is the trouble with them. I frequently talk with ministers of various denominations on these subjects, but they are as blind as bats—they do not know anything about them. They can talk about politics and history, and they can discourse philosophically on various branches of art and science, but when you come to the kingdom of God they are egregiously ignorant, and they fulfill the words of Jesus, that no man can see that kingdom unless he is born again.

Take a retrospective view of the history of this people. See their position and the position of the Church and kingdom of God, years ago and now, and then look at the things to come; talk of the kingdom as it was, as it is, and as it will be. There is something great, magnificent, and glorious to reflect upon—something which every Latter-day Saint, who has his mind lit up with

the Spirit, intelligence and revelation which flow from God, admires; and he feels to say in his heart, as one said in former days: "Let this people be my people, let their God be my God; where they live let me live also, and where they die let me be buried; and let me be their associate and mingle with them in time and in eternity. This is the kind of feeling that the Spirit of God imparts to every Latter-day Saint who lives his religion and keeps the commandments of God.

We are engaged in a work that God has set his hand to accomplish, and he has made use of us as instruments, and he will also use others who shall yet be gathered, to build up his kingdom, and to introduce correct principles of every kind—principles of morality, social principles, good political principles; principles relative to the government of the earth we live in; principles of salvation pertaining to ourselves and our progenitors and to our posterity, and pertaining to the world that was, that is and that is to come; and as I said, he is using us as instruments. It is true that we blunder and stumble; it is true that we are surrounded with all the weaknesses and infirmities of human nature, but with all our weaknesses and foibles clinging to us the Lord has called us from the nations of the earth to be his co-adjutors and co-laborers, his fellow-workmen and assistants, in rolling forth his purposes and bringing to pass those things that he designed before the world was. It is true that the Lord made man perfect, but man has found out many inventions, and he is very much degenerated, and is all the time prone to weakness, corruption, folly and vanity, and God knows it, and he knew it when he selected us. But what could he do? He could not select angels to associate with

him in regenerating the earth and its inhabitants, for they were not very proper associates. He had to select just such beings as there were, and in the first place he revealed himself from the heavens to Joseph Smith. He made known to him some of the first principles of the Gospel of Christ, and then unfolded unto him certain things pertaining to the organization of the Church of God upon the earth, *the* Church in its organization, with Presidents, Apostles, High Priests, Seventies, Bishops and their councils, high councils, for their instruction and guidance, and with teachers, priests and deacons, and so forth. He organized his Church here upon the earth, and revealed unto these various quorums their several duties, and placed upon them certain responsibilities, told them what they were, and revealed unto Joseph Smith all things pertaining to the first organization of his kingdom upon the earth. He told his disciples, as Jesus told his, to go forth without purse or scrip, to preach the Gospel to every nation and kindred and people and tongue—to call upon them to repent of their sins, to be baptized in the name of Jesus for the remission of their sins, to have hands laid upon them for the reception of the Holy Ghost; to lay hands upon the sick and to cast out devils, just as Jesus told his disciples to do; and said he: “Freely you have received, freely give.” “Go without purse or scrip, trust in me, I am your father, I am the God and father of all the spirits of all flesh. I have you under my special control, I will stand by, I will sustain you, my spirit shall go with you, mine angels shall go before you to prepare the way for you.” This is what he told Joseph Smith, and the Elders went forth, according to the word that God had given them, and they told

you and told others to repent of your sins and be baptized in the name of Jesus for the remission of them. And what then? You should receive the gift of the Holy Ghost, which should take of the things of God and show them unto you; it should unveil the heavens to one, give the spirit of prophecy to another, the gift of interpretation to another, the gift of healing to another, and so forth, the Spirit dividing to each man severally as he saw fit.

These Elders went forth and preached to you Latter-day Saints now before me, this very Gospel I have been laying before you, and there was something in your spirit ready to receive it. You could not tell why or wherefore, but you believed it to be a message sent from God, and you went forth into the waters of baptism and were baptized, and you received the gift of the Holy Ghost, and you then knew for yourselves of the truth of that doctrine which God had committed unto them; and you, in turn, were ordained, and you also went forth to preach the same Gospel, with the same results, for you saw the power of God manifested. You saw the sick healed, and the power of God attend your ministrations. You saw the same leap for joy, those who were downcast, inspired and led to rejoice through the principles of eternal life, and thus the Lord has perpetuated the same thing until the present day. Mixed up with that have been other things. We have been gathered here. What for? What did we come here for? Who knows? We came here because God said he would build up his Zion in the latter days.

Under the teachings of Joseph Smith and President Young, the Elders of the Church have preached the gathering, and this is a gathering

dispensation. But there is something else to be done besides simply being introduced into the spiritual ordinances of the Church of God: there is a kingdom to be established. We have gathered from the east and the west, from the north and the south, for a spirit rested upon the people to gather together, and no man could prevent them. All of you know how this feeling operated upon you, just as much as when it operated upon you by baptism—when you had the Spirit of God upon you you could not resist it. I remember a circumstance that transpired in Liverpool some thirty years ago. We were told at that time by Joseph Smith not to preach the gathering, for we had been driven from Missouri, and as there was no particular specific place, he thought it was not well to say anything about gathering until a place should be prepared, then we should have instructions and could teach it.] That was all well enough, but we could not keep it from the people. Why? They had received the Holy Ghost, and that took of the things of God and showed them to the people, and you could not hide the gathering from them. I remember a sister coming to me on one occasion and saying, "Brother Taylor, I had a curious kind of a dream the other night." "What was it?" "Well," said she, "I dreamed there was a whole lot of Saints standing at the pier head down below here, in Liverpool; and there was a vessel there and it was going off to America, and we were going to some place they called Zion. I was going, you were going, and the Saints were all going. I thought I would ask you the meaning of it." I told her I would tell her one of these times. We could not keep it away from the people. If we had been told not to baptize and lay

hands on them we could have kept it from them, but when they had been baptized and had hands laid upon them they received the Holy Ghost, and that Spirit showed the things of God to them and we could not hide them from them, hence from the time the people in the nations began to obey the Gospel to the present there has been a feeling in their hearts to gather up to Zion. The Saints abroad have desired to come here, and the Saints here have desired that they should come, and this is why we have sent as many as five hundred teams in a year to fetch our brethren from the Missouri river who were unable to come without assistance. What have we done this for? Well, some people may say it is a grand emigration scheme; but we say it is a scheme of the Lord to build up his kingdom and to gather the people together, according to the saying of the old prophets—"I will take one of a city and two of a family and bring them to Zion." "What will you do with them?" "I will give them pastors after my own heart, who shall feed them with knowledge and understanding," that is what I will do with them when I get them to Zion.

Well, we have gathered from the nations year after year, until to-day we find ourselves a large people, actually occupying a Territory some five hundred miles in length. What is the result of this? Why we have got to have a political organization—we cannot avoid it. The Church has gathered us together, the Spirit of God has operated on our minds, and we are here an integral part of the United States of America, and we cannot help ourselves. If we wished to do so we could not annihilate ourselves or blot ourselves out of existence, and we do not want to if we could. But the necessities of the

case have forced us into the very position that we now occupy—namely, a Territory in the United States of America; and as we are here, we like other people, have to eat, drink, wear clothing, build houses, make farms, and so on. God has ordained all these things before, and we, as part of his creatures, have to do our part towards beautifying his footstool.

Finding ourselves in this capacity, we must have our courts. It is true that, formerly, our individual matters were regulated by our High Councils, Bishops' Councils, teachers, and so forth: but in some of the revelations it says, "Let him that steals be delivered up to the laws of the land." Well, here we are, and we occupy a political position, and we cannot help it, and nobody else can help it. You who live here, form a city, and you must have city regulations. You want police to guard you from the inroads of wicked men, either among ourselves or outsiders, no matter who, to protect the peaceable, industrious, honest and virtuous, and you must have some kind of government to do it. In a church capacity, whether here or abroad, we could cut the thief or drunkard from the Church if we had a mind to, but here, if we cut a man from the Church, we can not cut him from the State, he is still a citizen of the United States, and in the United States. In other places they make laws to punish theft, licentiousness and other crimes. It is true they do not carry them out; they do not care to do it, but they have such laws, and a variety of others to regulate property matters, and so forth. And we are compelled to enact such laws for safeguards around the whole community, for among other things we are beginning to possess property. We have farms,

and they are in the United States, and we have to apply for patents for them, just as they do anywhere else, and we have to conform to the processes of law in all these matters, the same as any other people have. We have also to plow the ground, and to fence it, and to have our neighborhood, city and county regulations in Utah among the Saints, just as the people do elsewhere, for, as I have already said, we are part of the body politic of the United States.

It has been thought good to apply for a State government for us. Here is Brother George A. Smith going down for that purpose. Why so? Why do you do that? Is not that of the world? Yes, and we are of the world and in the world, and we can not get out of it until we are called out of it by old age or some accidental death. We are here and we have got to act, and we live, move and have our being, like other people. We are not here to interfere with the rights of anybody. People may want to rob us, but we do not want to rob anybody. We want to protect ourselves in every legal and equitable way from the aggressions of those who would seek our overthrow, and the overthrow of the kingdom of God on the earth.

Well, finding ourselves thus organized, what have we to do? Why, we have our bodies and our spirits, we are temporal beings, we are immortal beings; we have to do with time and with eternity. We had very little to do with coming here, we came by some manner of means, we hardly know how, and we have to leave when the time comes, and we can not help ourselves. Then the only thing we ought to do is to act as wise, intelligent beings before God. The world have no idea of God, and they do not acknowledge him. He may develop, through one person,

the principle of electricity, but the world will say it is some wise man that did it. He may, through another, develop the power of steam, but they say, Some wise man did it. Through another, God may make known the light-giving power of gas, to another the tapping of the earth to bring forth oils for illuminating purposes; but the world say, "Some wise man has done this." Men do not like to acknowledge God; it is just as the Scriptures say: they will not acknowledge him in all their thoughts. They want to get rid of him, and they give the glory to men for doing this, that and the other. Fools that they are! What do they know about these principles? Who organized the principles which they found out? Did man? Did he organize the principle of electricity or give it its vitality and power? Did any of our savans? No, they could not. Who placed the principle of power in steam? Did man? No, he could not do it. They want to throw off God where they can, while we want to bring him in and have him one of our crowd; that is the difference between us and them. They find out something which God has made, just as the little child when it discovers its fingers for the first time. It had them long before, but when they first attracted its attention it seemed to fancy it had made a great discovery. God organized the child and placed its spirit within its body, and it at last found out that it had a hand. And the scientific babies of the world just discover some of the properties of matter, some of nature's laws created by God long before, and like Nebuchadnezzar they cry, in the pride of their hearts, "Is not this great Babylon which I have built?" Yes it is, and it is as much of a Babylon or Babel as the other was.

Well, God has commenced to do a work, and he began, in the first place, with the very first principles of the Gospel, and he has led us on gradually, until we find ourselves in our present position, and we have got a beautiful land here, haven't we? And yet they call our leader a murderer, and those who are his co-laborers the most infamous blackhearted scoundrels that ever existed. Are these the works of murderers that you see around here? Excuse me for referring to these things, but I do it to contrast between one thing and another. We always knew they were liars, and do to-day.

What are we after? What are the world after? Say they, "Is not this great Babylon that we have built?" They tell us what magnificent stripes and stars, and what glorious freedom we have got here in this land of liberty; and in our Fourth of July orations we talk about the great blessings that we enjoy, and how we have got bigger flags, higher mountains, taller trees and deeper rivers than anybody else, and we are the most magnificent people in existence. All over the land this is the kind of talk and feeling that prevails, and men boast of their wisdom, intelligence and prowess. But they are in the hands of God—this nation and all others are in his hand, and he will deal with them just as he sees proper. By and by he will cause the nations to tremble to their foundations. Empires will be overthrown, kingdoms destroyed, and the powers that be will fade away like "the baseless fabric of a vision;" and he will exalt and ennoble those who put their trust in him, and work the works of righteousness. We are here to do a work; not a small one, but a large one. We are here to help the Lord to build up his kingdom, and if we have

any knowledge of electricity, we thank God for it. If we have any knowledge of the power of steam, we will say it came from God. If we possess any other scientific information about the earth whereon we stand, or of the elements with which we are surrounded, we will thank God for the information, and say he has inspired men from time to time to understand them, and we will go on and grasp more intelligence, light and information, until we comprehend as we are comprehended of God. This is what we are after. We are here to introduce correct principles upon the earth on which we live; but we cannot do it any more than any of these men can understand the laws of nature, unless God reveals them to us. The world is all confusion, and men need the illuminating influence of the Spirit of God.

We talk sometimes about our political status, and think that we have been dreadfully oppressed and crowded here. Why, there are millions and millions worse off in the United States than we are to-day. We need not grunt much. Besides, we expect that the wicked will grow worse, deceiving and being deceived. You Elders of Israel, have you not prophesied about it? And if you have, are you surprised that men begin to expose themselves, and to manifest the works of the devil in every form—religiously, socially and politically, trampling under foot every principle of honor and integrity? Are you surprised at it? I am not, I expect it, and I expect it to grow worse and worse. But don't you think we have got over all our difficulties. Not quite; not by a long way. I expect things will grow worse and worse. As we increase in power, the power of Satan and his emissaries will increase also. I expect that all the time; but in the future God will

put the opposers of his cause and people to shame, as he has done the wretches now in our midst. I expect that he will stand by Israel, maintain his kingdom, uphold his people, and lead them on from victory to victory, from strength to strength, from power to power, from intelligence to intelligence, until "the kingdoms of this world shall become the kingdoms of our God and his Christ, and he shall reign forever and ever," until a universal hosannah shall go up from the nations of the earth, and "blessing, and glory, and honor, and power, and might, majesty and dominion shall be ascribed to him who sits on the throne and unto the Lamb forever."

We are associated with these principles to-day. God is our God and our Father. We approach him and we say: "We thank thee, O God, our Father, for the mercies thou hast vouchsafed to thy people. We humble ourselves before thee, because thou art our Father, and thy mercy endures forever." This is the kind of feeling we have when we feel right.

Well, we are here, and God is going to build up his kingdom. He will do it, and we need not trouble ourselves about outsiders and their notions, or about foolish men or their thoughts, practices and calculations. It is a matter of very little difference to us. God is at the helm—he manages, he guides, he directs and controls, he influences his people, and he will continue to influence them. Well, we are here, in the capacity, say, of a kingdom, and people tell us that we are different from anybody else. Of course we are; we do not expect to be like others. It is true that smoke goes out of our chimneys, as out of the chimneys of others, because it is a law of nature. It is true that potatoes, wheat and corn grow here as elsewhere. It is true

we have to attend to the common affairs of life—eat, drink, sustain ourselves, clothe and keep ourselves warm, as others do, and we have to take care of and protect ourselves from the incursions and machinations of those who seek to destroy us. In all these respects we have to take the same course that other people do; but the difference between us is—we have an organization, a Church organization, given by revelation from God, and which does not exist anywhere else in this little world.

But what about other things relative to temporal affairs? If God can organize us as a Church, if he can unveil the heavens to us, draw aside the curtain of futurity, and enable us to penetrate the veil and gain a certain knowledge in regard to the future, certainly he can make known or reveal something about a few temporal things, such as plowing, sowing, building, planting, trading, manufacturing, making railroads, and a thousand other little things that have to be attended to in this world. If he can do the bigger things, I think he can do the less.

“Well, we are capable of doing that ourselves,” say some people, some of these philosophers I have referred to—they are all wise men, and you would think wisdom would die with them, but it will not be entirely extinguished when they are gone, not quite. God will still lead, govern and direct his people. “But,” say they, “we think we could do things so much better than somebody else. Well then, go at it and try; there is plenty of room in the world for you to exhibit your intelligence.

We are in the hands of God. We have come here. What for? The Lord says, “I will take them one of a city and two of a family, and bring them to Zion.” What will you do with them? “Give them pastors

after my own heart, who shall feed them with knowledge and understanding.” It is a fact, to-day, that the wise men and great men, and statesmen, and men in position in various parts of the world, as they come here to visit us with all our failings and infirmities, tell us that we are the best and most orderly people they have ever seen. And they say we have a beautiful country, and that we are governed by wisdom, by sage counsels, and by a high order of intelligence. That is the opinion of the leading statesmen of this day who pass through our midst, and many of them come through here. The question naturally arises, Where does this wisdom come from? Why, God inspired Joseph Smith; then he inspired President Young with the same kind of spirit and feeling. Then he inspired the devil, or the devil inspired his imps—one of the two—and drove us from our former possessions, and it all worked together, the Lord inspired on the one hand, and the devil on the other, and by hook or by crook, we got here, just as we are to-day.

We commenced to build a temple in Kirtland, and we built it. We built another in Nauvoo, and we are building another here. We are attending to the ordinances pertaining to the Church of God, temporal and spiritual, ordinances pertaining to the body, and ordinances pertaining to the spirit. And then, as men having to do with the world on which we live, with the Territory that we possess, we have to enact laws, and we have to conduct ourselves properly, and seek the assistance of the Almighty to direct us in all our affairs, and the Lord has promised if we would do that, he would show us that the wisdom of God is greater than the cunning of the devil. Well, he does keep showing that from time

to time, and if we do right he will keep on doing it. But to ensure this there is something devolving upon us.

Says one, "If I could have so much money, such a farm, or this, that, and the other, I would feel satisfied." I say, get the Spirit of God in your hearts! Let the light of revelation burn in your bosoms like living fire, then you will know something about God, something about the blessings of salvation, something about the benefits that will accrue to Zion. "But, sometimes, I have to make a little sacrifice if I carry out the counsel given." Well, make it then. If it is a sacrifice, it ought to be a pleasure to help build up the kingdom of God, establish righteousness, plant the standard of truth, and to be on the side of God, angels and eternal realities, to be saviors of men. To be thus situated is the most honorable position in this world or the world to come. Now, God could not get the wor'd to do anything towards building up his kingdom, they would not do it, they could not see it, and he had to get you baptized before you could see it; and seeing it now, will you barter it away for the follies of this world, for the smiles and promises of the ungodly? Or are you going to cleave to the truth, live by it, and, if necessary, die by it? What are you going to do?

I am glad we have come here. I am pleased that these meetings have been instituted, that the people get together, and that we have a chance to talk with them, in their assemblies, about the things of God. We are God's people, God is our Father, and we should spend a little time in these things. This is our duty, and we should feel an interest in them. That is what we set out for, and we mean to go forward, and we will go on and

on, for our motto is eternal progress. This kingdom will advance, the purposes of God will roll forward, and no power on this side of hell, or the other either, can stop it. God will sustain his people, and Israel will rejoice and be triumphant.

Now then, we come to the management of our affairs. Talking of the wise men of the world, why we have had many of them ever since the world was. And what have they accomplished in the nations of the earth? They have built cities, and some have raised themselves to fame by trampling under foot thousands of others. They have waded through seas of blood sometimes to get upon the throne of power. What to do? That they might trample still lower poor humanity, and bring men down, as it were, to the dust of death, and make serfs of them. What else have they done? They have established every kind of government, as they have every kind of religion. Do you not think that we need revelation about government as much as anything else? I think we do. I think we need God to dictate to us as much in our national and social affairs as in church matters. Some people are willing to have their souls looked after, but they think they are smart enough to look after temporal affairs themselves. In the world they want a doctor to look after their bodies, a parson to look after their souls, and a lawyer to take care of their property. In these respects we differ from them. We begin with God. Our light comes from him, our religion is from him, and we need his guidance and instruction in all these other matters. Is not that simple, plain and reasonable? They are in confusion in the world about their religion, because there is no God in it. That is what's the matter. The Scriptures say, "There is one Lord, one faith, one

baptism, one God, who is in all and through you all." They have a religion without God, and they are going to heaven without God, and when they get there they will find no God, and they will still have a chance to have their own way inasmuch as the Lord will let them.

Well, as I said, we begin first with God, religiously, spiritually if you please—teaching first, the first principles of the Gospel. Then we go on to other matters—to temporal matters. A Bishop, you know, in the world, is a kind of being who has nothing to do but to attend to spiritual matters, and he does very little of that. Our Bishops have to take care of the poor, and see that they are provided for, that is, see they have something to eat, and they have also to attend to many secular affairs that are naturally connected with common humanity. Well, what then? We build churches and temples, and we administer in those temples, according to the revelations which God has given to us. And they would like to know something about that, but they can not, for that belongs to the Saints only. Then, what next? We find ourselves, as I said before, in a governmental capacity, and perform our duties as good citizens and attend to all the duties and responsibilities thereof. But then it is no trouble for us to keep the laws of the land. What difficulty is there for other people? Can they live then? I am sure we can. No law of any land will interfere with or molest the man who does not cheat or defraud his neighbor, but pursues an honorable, honest, upright course. Laws are made for the unruly and turbulent, for lawbreakers and for men who violate right. Then there are many other things besides these in which we differ from the world, in their

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social, political and religious affairs. I will refer to one—their method of treating the acknowledged head of the Government, the President of the United States. At one time it was "Hurrah for General Grant," he was almost a demi-god. What do they say now? If you can believe the papers, he is one of the biggest rascals that was ever unhung. I do not know whether they told the truth before or now, but they do talk these things, and who would stand by him if he were thrown out? Very few. Here is President Young, whom his enemies have been calling a murderer; did anybody forsake him? No, oh no! Did any of your knees tremble? Perhaps a little, not much; but still you had faith in him, and you would as soon see him to-day as any other man on God's footstool, wouldn't you? (Congregation answered "Yes.") There is the difference. There is a principle implanted in the hearts of men, that no man can tear therefrom; the Spirit of God plants it there, and there it dwells and will remain, and it can not be rooted out. It is true you act foolishly about here, sometimes. I know you do, because we do among us yonder, and you are just as we are, and you act very foolishly sometimes; but when we let the Spirit of God operate upon our minds, it is "Hurrah for Brigham Young," "Hurrah for the Twelve," "Hurrah for the kingdom of God!" That is the feeling, isn't it? Well, now let us carry it out, and live it, and do what is right and God will bless us. Don't be particular about having your own way, for it is not always the right way, and that which seems pleasing in our eyes is not always right, and that which looks the most profitable is not always right. It is the most profitable and right for the Saints of God

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to keep the commandments and be governed by the counsels of God; and if you are governed by that he will lead you on from light to light, from strength to strength, from intelligence to intelligence until you will be exalted among the Gods, there to rejoice for ever and ever.

We have commenced the race and we will go on and win it; we have commenced a battle, and we shall triumph, for the kingdom of God will go on, and no power can stop it.

May God help us to be faithful in the name of Jesus, Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY
AFTERNOON, SEPT. 22, 1872.

(Reported by *David W. Evans.*)

REVIEW OF GOD'S DEALINGS WITH THE PROPHET JOSEPH—COMING FORTH OF THE BOOK OF MORMON—GATHERING, ETC.

Having been requested to address the congregation this afternoon, I do so with the greatest cheerfulness. There is one passage of Scripture I would like very much to take as a text, if I knew where to find it. It is somewhere in the book of Jeremiah or Ezekiel. I have not time now to look it up, and perhaps it would be better to take some other text having a bearing on the same subject. The text to which I would like to direct the attention of the people has reference to the colonization of this country by one of the descendants of Zedekiah, king of Judah. It reads something like this: "Thus saith the Lord God, I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high

mountain and eminent: in the mountain of the height of Israel, will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell."

We read of the fulfillment of this prophecy in the Book of Mormon; but because I cannot direct your attention to the passage, I will read another text, which will be found in the 11th verse of the 85th Psalm: "Truth shall spring out of the earth, and righteousness shall look down from heaven."

Forty-five years ago this morning this prophecy, so far as it relates to "truth springing out of the earth," was fulfilled. Forty-five years ago, early this morning, plates resembling

gold were taken from the earth, the morning, if I recollect right, of the 22nd of September, 1827.] Owing to that great event the Territory of Utah is now settled by the people called Latter-day Saints. Owing to the fulfillment of this prophecy this Tabernacle has been built here in these mountains; and had it not been for that event, it is probable that Utah Territory would still have been a desert, a barren, solitary, uninhabited district of country. Sometimes great things are accomplished and grow out of things that appear very small in their nature. It has been so in relation to this prophecy—"Truth shall spring out of the earth."

In order that the meaning of these words may be more fully understood, it may not be amiss to read the context or the passages preceding. The Psalmist commences:—

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 toward 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.

Thus reads the 85th Psalm. It is

very evident that the Psalmist David, being filled with the spirit of prophecy, saw the condition of the people of Israel, saw also that they would be under the displeasure of the Almighty for many generations, and he prays that the Lord would look upon them in compassion, and turn himself from the fierceness of his anger, that it might not be drawn out towards them to all generations, and he utters this prayer: "Turn us, O God of our salvation, and show unto us thy mercy," etc. The Lord, in answer to this prayer, promised to speak peace to his people, but said he, "Let them not turn again unto folly." And then he informs them how he would speak peace unto them, and how he would turn himself from the fierceness of his anger, that his anger might not be drawn out unto them to all generations. He informs them that he would commence this great work, that should result in peace and salvation to Israel, by causing truth to spring out of the earth, at which time righteousness should look down from heaven. Righteousness and truth and peace should kiss one another, and the Lord should cause the land of Israel again to yield its increase. We know how barren, sterile and uninhabitable is the land that was once promised to that chosen people. The Lord has not only cursed the people and made them a hiss and a byword among all the nations whither they have been driven, but his anger has also been upon their land. He has withheld the rains of heaven, and has cursed it with barrenness and sterility; and the cities which once covered its face and reared their lofty spires to heaven, now lie in ruins, and scarcely a vestige of some of them can be found. But when the Lord should cause truth to spring forth out of the earth, he would speak

peace to his people and to their land, and it should yield its increase; and truth should go before him and should set them in the way of his steps.

We have been proclaiming for forty-two years this Book of Mormon, which we have declared has sprung forth from the earth by the power of the Almighty, for the benefit, first of the Gentile nations. The proclamation, according to the words of the book, must go forth to all people, nations and tongues under the whole heavens, called the Gentile nations, after which the Lord has promised in numerous places in this record that it should go to the remnants of the house of Israel. But that which the Lord intends to accomplish first by the bringing forth of this book, is the redemption of as many as will hearken to its words in all the Gentile nations of the earth, and to gather them together in one; for not only are the house of Israel and the house of Judah to be gathered back to their own lands, but all Christians throughout the whole earth are to be gathered in one in the latter days, according to a prophecy which you will find in the 43rd chapter of Isaiah: "I will bring them from the east, and gather them from the west. I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name." This has reference to the sons and daughters of the living God, to the people called Saints; not particularly to the literal seed of the house of Israel, but to all those who believe in him, and who are called by his name. All must be gathered; all must come from the ends of the earth. No Christians will be left, scattered abroad over the nations, as many suppose will be the

case so long as time lasts. A complete and full gathering together of the people of God must take place in the latter days, called, by Paul, the dispensation of the fullness of times. You will find this prediction in the first chapter of his epistle to the Ephesians. Paul there declares that a new dispensation must come in, and he denominates it the dispensation of the fullness of times. He tells us that in that dispensation the Lord will gather together in one all things in Christ. Every person that believes in, and has put on Christ by baptism and by repentance of sin, must be gathered in one in that dispensation; not only those on earth, but those in heaven—all the congregations who are in Christ, who have dwelt on the earth in former ages, are to be united with those who are in the flesh on the earth. One great, vast, general assembly of all that are in Christ—the dead as well as the living—from the days of Adam down until the work is completed.

In order to commence this great work the Lord has brought forth truth out of the earth. He will speak peace to his people, and they are requested by the Psalmist, when the Lord undertakes to do this work, never to turn again unto folly.

Now I will attempt to give a brief account to my hearers of how Joseph Smith obtained the plates of the Book of Mormon from the earth. He was but a lad, a farmer's boy, when the Lord began to speak to him and send his angels to him, being not quite fifteen years of age. He was almost too young to be a brazen-faced impostor, was he not? Cast your eyes around on this congregation for the youth of fifteen, and see if you think it would be possible for one of that early age to become one of the most barefaced impostors that the world ever heard of,

for Joseph Smith was thus regarded by the world at large with few exceptions; and he must have been so, at a very early age, if this work be not true, for he could not be deceived, himself, in relation to it. There was no possible chance for any deception, so far as he himself was concerned. Why? Because the circumstances were of such a nature that he could not be deceived. God revealed to him that there were certain plates deposited about three miles from his father's house. He saw, in vision, the place of their deposit. He heard the holy angel declare to him in relation to these records. But first, about four years prior to this, the first vision that he had was in answer to prayer. Being but a youth, and anxious for the salvation of his soul, he secretly prayed, in the wilderness, that the Lord would show unto him what he should do, what church he should join. The Lord heard and answered this prayer. Do not be astonished, good Christians, because the Lord hears prayer in the 19th century. I know it is very popular to pray to the Lord in Christendom; but when you talk about the Lord answering prayers, by giving revelations, visions, or sending angels, it is very unpopular. But unpopular as it was, this youth ventured to go and ask the Lord for wisdom, having, in the first place, read a passage in the New Testament, which says, "If any man lack wisdom let him ask of God, who giveth to all liberally and upbraideth not, and it shall be given unto him." Joseph Smith was not so full of tradition that he could not lay hold of this promise. I do not know that he had been taught long enough, the idea that the Lord would not hear prayer. At any rate, having read this passage, he prayed, really believing in his heart that the Lord would answer him, for he

wanted wisdom, he wanted to know which was the true Christian Church, that he might be united with it; and while pleading with and praying to the Lord for this information, which was a matter of great concern to him, the heavens were opened, and two personages clothed in light or fire descended and stood before him. As soon as this light surrounded him, and he was enclosed or enveloped in it, his mind was caught away from earthly objects and things, and he saw these two glorious personages, their countenances shining with exceeding great brilliancy. One of them, while pointing to the other, addressed him in this language, "Behold my beloved son, hear ye him." All fear was taken from this boy during the progress of this wonderful event, and he felt happy, but anxious to know concerning the things about which he had been praying, and he repeated his request, that he might be told which was the true Christian church. He was informed that there was no true Christian church on the earth, that there was no people established or organized according to the Apostolic order; that all had gone out of the way and had departed from the ancient order of things; that they had denied the power of Godliness, the gifts, miracles, the spirit of revelation and prophecy, visions, that all these things had been done away with by the unbelief of the children of men, and that there were no prophets or inspired men on the earth, as there always had been when there was a true Church upon the earth. He was strictly commanded to join none of them. The Lord also informed him that, at some future period of time, if he would be faithful in giving heed to the instructions which were then imparted to him, and in his prayers to the Lord, he would impart

to him his own doctrine in plainness and simplicity.

Some four years passed away from this time, making this boy not quite nineteen years of age, and on one Sunday evening he returned to his bed-room, pondering upon the promise that had been given to him, and he began praying earnestly again that the Lord would show him the true Gospel of his son, according to the promise; and while he was thus praying in his father's house in his chamber, a light burst into the room, becoming brighter by degrees, shining and then partially withdrawing, so that fear did not take possession of his bosom to any great degree. As he continued praying the light became brighter and brighter, and finally a personage clothed in a white robe stood before him. This personage was a little above the size of common men at the present day, and his arms and feet were partially bare. His feet did not stand on the floor of the room, but a certain distance above, and his countenance shone like lightning. This Angel appeared so pleasant, beautiful and glorious, and his countenance radiated such happiness on the mind of this young lad that all fear was taken from him as on the former occasion. This personage told him that he was an Angel of God, and that he had been sent, in answer to his prayer, with a very important message to deliver to him; that God designed to accomplish a great work on the earth, and that he was to be a chosen instrument in laying the foundation of, and establishing this work. He commenced telling him about the ancient inhabitants of this continent. He told him that the present American Indians were the descendants of Israel; that their forefathers were brought here from Jerusalem about six centuries before Christ; that when

they came they were a righteous people and had Prophets among them; that when they landed on this continent they commenced, by the commandment of the Lord, keeping a record of their history, their prophecies and sacred doings upon metallic plates; that that nation, after having dwelt here about a thousand years, fell into great wickedness; that they divided themselves into two great nations; that the portion that had these plates, the Nephites, had so far apostatized from the Lord, that he threatened their overthrow, and to destroy them if they did not repent; that the Prophets went forth among them prophesying that if they did not repent, the other nation, called Lamanites, would destroy them from the face of the land. But they would not repent, and Mormon, a Prophet who lived at that time, was commanded of the Lord to take all the plates that were kept of the records of his fathers, and make an abridgment of them upon a new set of plates. So he commenced and abridged their history, from the time they left Jerusalem until that period, incorporating therein many of the prophecies and revelations given during that thousand years. After having made this abridgment he committed it into the hands of his son Moroni, knowing that his nation would be destroyed, and that Moroni, according to the revelations God had given him, would be spared to keep the records, and to behold the downfall of his nation. Mormon hid the records from which he made this abridgment in a hill, called the hill Cumorah, that being its ancient name, and this hill was about three miles from where this young man resided, in the town of Manchester, Ontario County, State of New York. There all the records were deposited, and

according to the Book of Mormon they must have been very numerous indeed. The history of the ancient inhabitants of this land was kept by their kings, and the records became very voluminous; and they were all deposited by the Prophet Mormon in that hill; but the abridgment from which the Book of Mormon was taken was given into the hands of his son Moroni, to finish out the record. The last date given on these records was 420 years after Christ.

You may inquire how the people on this land knew about the birth of Christ. I will say that they understood Christianity on this western hemisphere as well as on the eastern hemisphere. They were not left in darkness here concerning the Savior of the world and his atonement. They knew all about it. How? Jesus, who is the God of the whole earth, appeared to them after his crucifixion, and resurrection from the dead. He showed them the wounds in his hands, feet and side, and delivered to them his Gospel in its plainness and fullness, and they were commanded to write it on plates. They knew also, of his birth, in the land of their forefathers, by the signs which God gave to them on this land. They were told that at the time of the birth of Jesus there should be two days and one night without any darkness at all; they should see the sun go down at night and rise in the morning, and that during the whole of that time it should be light as day. They commenced the reckoning of their time from that period. Previous to that time they had reckoned their time from the date of their leaving Jerusalem, precisely six hundred years before the birth of Christ. Four hundred and twenty years after that great event the Prophet Moroni informs us that he also was commanded to hide up this abridgment

in the same hill, but in another part of it, in which his father Mormon hid up the sacred records. And the Lord made a promise to Moroni, also to Mormon, and to many other Prophets who dwelt on this land in previous generations, that these plates should never be destroyed, but that they should be preserved by his hand, and that they should be brought forth out of the earth in the latter days, for the purpose of bringing about the gathering of his people from the ends of the earth, and the bringing in of the fullness of the Gentiles and fulfilling their times, after which the translation of these records should go to all the remnants of the house of Israel, scattered abroad on the face of the whole earth; and that these records should be instrumental in the hands of God in gathering Israel from the four quarters of the earth.

These were the promises of God to the ancient Prophets of this continent, and the angel told Joseph Smith concerning these plates, and where they were deposited. At the same time, the vision of the Almighty was open to the mind of Joseph, and he saw the very spot. After the angel had conversed with him sometime on this subject, and had opened up to him the prophecies of the holy Prophets concerning the great work that was to be accomplished in the latter days, he withdrew, and Joseph continued praying. Some, perhaps, might think that this was a dream; but it was not, he was wide awake. As he continued praying, the angel came again the second time, and gave him still further information concerning the rise of the latter-day kingdom of God upon the earth, and the great work the Almighty intended to accomplish preparatory to the coming of his Son from the heavens with all

his Saints. The angel then again withdrew, but in answer to Joseph's prayers he came the third time, and imparted to him still more information. After his withdrawal the third time Joseph arose, and it was early in the morning, he having been awake all night receiving instruction from the angel of God. In the morning he went out into the field to work with his father. He had not yet told his father of the remarkable things that he had seen during the night; but his father noticed that he looked weak and feeble, and advised him to go to the house. He started to do so, and while on the way, the angel again appeared to him, and commanded him to return to his father and tell him all about it. He did so, and his father, on hearing it, burst into tears, and said, "My son, be not disobedient to this heavenly vision!" The angel, when he appeared to him in daylight, told him not only to tell his father, but also to go to the place shown him in vision the night previous, and see the plates. His father told him by all means to be obedient and faithful. He went according to the instruction of the angel and visited this hill. The hill runs north and south some three quarters of a mile, and on one end of it, or near the end of it, was where he saw the plates. The surface of the stone which covered the plates was bare; around its edges was a thick greensward of grass or turf. He knew the place as soon as he saw it, and procuring a lever he lifted off this principal or crowning stone, and found that it was cemented on the top of four stones that sat on edge, forming a stone box. After having lifted off the stone he saw the plates, just as he had seen them in vision the night before. These plates rested upon three little cement pillars that ran up from the bottom, and the

stones that formed the sides of the box were cemented together at the corners.

With the plates was an instrument, called the Urim and Thummim, used by Seers in ancient times, and which enabled them to understand the things of God. The great High Priest used such an instrument in the midst of Israel on the other continent, and inquired of the Lord to receive sentence of judgment in difficult cases that were brought before him to be judged. Aaron had a Urim and Thummim in the centre of his breastplate; and when the cases were brought before him, the breastplate of judgment, containing the Urim and Thummim, was consulted, and whatever sentence the Lord gave, Aaron gave to the people of Israel. The Prophets who deposited these plates in the hill Cumorah were commanded of the Lord to deposit the Urim and Thummim with them, so that when the time came for them to be brought forth, the individual who was entrusted with them might be able to translate them by the gift and power of God. Joseph put forth his hands to take the plates, but upon doing so the angel immediately appeared to him and said, "Joseph, the time has not yet come for you to take the plates; you must be taught and instructed, and you must give heed to my commandments and to the commandments of the Lord until you are fully prepared to be entrusted with them, for the Lord promised his ancient servants on this land that no one should have them for the purpose of speculation, and that they should be brought forth with an eye single to the glory of God; and now, if you will keep the commandments of God in all things, and prepare yourself, you will in due time be permitted to take these plates from their place of

deposit." He would not suffer him to take them at that time. Four years from that day—on the morning of the 22nd of September, 1827—having been commanded of the Lord to come to that place at that special time, he went and was met by the angel. I will state, however, that during these four years he was often ministered to by the angels of God, and received instruction concerning the work that was to be performed in the latter days. But when the time had fully arrived he went to the hill Cumorah, according to appointment, and took the plates, and the Urim and Thummim with them, and took them to his father's house in a wagon, which he had brought near to the hill for that purpose. He was then nearly twenty-two years old—twenty-two the following December.]

Soon after this a certain portion of the characters on these plates were copied off by the Prophet, and the manuscript sent, by the hands of Martin Harris, a farmer who lived in that neighborhood, to the city of New York, to show them to the learned, to see if they could translate them. Among those to whom they were presented was Professor Anthon—a man noted for his learning in languages—but he could not translate them.

You may here inquire, What was the particular character in which these plates were written? They inform us that they wrote in two separate characters. Some of their plates were written in Hebrew and some in the Egyptian; but both the Hebrew and the Egyptian, after they came from Jerusalem, were reformed by them. I mean the alphabets were altered or changed. If they had not done this by design, we know that in the course of a thousand years languages will greatly

change, and sometimes new characters will be added to alphabets. We know that none of them, at the present time, are precisely as they were anciently; they have been added to from time to time. The Hebrew, on the eastern continent, had the points representing the vowels added to it after the Nephites left Jerusalem; and no doubt the Egyptian, understood when they left, has been greatly changed since. They wrote, therefore, in the reformed Egyptian—a language that the learned Professor Anthon did not understand. He requested Martin Harris, however, to bring the plates to him, telling him, if he would, that he could perhaps assist him in the translation. Joseph translated the few characters that were sent to Professor Anthon, and when the translation and the original were shown to him, and he had compared them, he expressed the opinion that the translation was correct, and he gave a paper to that effect to Martin Harris. As Mr. Harris was leaving the room, Mr. Anthon said, "How did this young lad obtain the plates?" Said Martin Harris, "He obtained them by the ministration of an holy angel." Professor Anthon immediately requested him to return the paper that he had given him, and as soon as Mr. Harris had done so, he tore it to pieces, saying, "Angels do not appear in our day."

I do not know that Joseph Smith, at the time that he sent these words to the learned, knew anything about the prophecy that is contained in the 29th chapter of Isaiah, a few words of which I will read; but at any rate, whether he knew it or not, it was a literal fulfillment of it. Isaiah speaks of a time when deep sleep should be poured out upon the nations of the earth, and they should be drunken, but not with wine; they should stagger, but not with strong drink; and

the Prophets and the Seers, &c., should be covered; in other words, they would not have any Prophets or Seers. Every one will bear me witness that that was the case at the time these plates were brought forth. Where was there a people who received revelation? Where were their Prophets and Seers? Gone, covered, "and the vision of all has become to you as the words of a book that is sealed, which men deliver to one that is learned, saying, 'Read this I pray you;' and he saith, 'I can not, for the book 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 says, 'Inasmuch as this people—the people to whom these words should be delivered—'draw near to me with their mouths and with their lips do honor me, but remove their hearts far from me, and their fear towards me is taught by the precepts of men, therefore I will proceed to do a marvelous work among this people, even a marvelous work and a wonder. For the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.'"

This prophecy was fulfilled in the transaction I have already related. The words of the book, Isaiah says, are to be delivered to the learned, not the book itself. I have had people rise up and say, "Why did not Joseph Smith send the plates to the learned?" Because that would have been a violation of this prophecy. The words of the book, not the book itself, were to be delivered to the learned, requesting him to read them—"Read this I pray thee." But he says, "I can not, for it is sealed." Martin Harris told him a portion of these plates were sealed and were not to be translated during the present

generation; but the portion that were unsealed were to be translated. He replied, "I can not read a sealed book," thus fulfilling the words of Isaiah.

The book itself, we are informed in the next verse, is to be delivered to him that is not learned. Now in regard to Joseph Smith's qualifications or attainments in learning, they were very ordinary. He had received a little education in the common country schools in the vicinity in which he had lived. He could read a little, and could write, but it was in such an ordinary hand that he did not venture to act as his own scribe, but had to employ sometimes one and sometimes another to write as he translated. This unlearned man did not make the same reply that the learned man did. For when the book was delivered to this unlearned youth and he was requested to read it, he replied, "I am not learned." I suppose he felt his weakness when the Lord told him to read this book; for he thought it was a great work. But the Lord replied to Joseph in the very language of this prophecy—"Inasmuch as this people"—meaning the present generation—"draw near to me with their lips, &c, therefore I will proceed to do a marvellous work, even a marvellous work and a wonder."

Now, did the unlearned man read the book? Some might suppose, if they were to read no further, that the book was not read at all. Let us read what is prophesied in the 18th verse: "And in that day shall the deaf hear the words of the book." Indeed! Then it seems that the book must have been read, or they could not have heard its words. "And the eyes of the blind shall see out of obscurity and out of darkness." Does this mean those who are spiritually deaf, and those who are spiritually

blind? Or does it mean literally, those who are blind and can not see, and those who are deaf and can not hear? It may mean either way, for it is well known by thousands and tens of thousands now on the earth that the eyes of the blind—those who have been born blind—have been opened, and that the ears of the deaf have been opened by the power of God, through the preaching of this book, so that the prophecy has had a literal fulfillment, for those who were physically and spiritually blind and deaf have been made to see and hear by the power of God, and they have gathered themselves from the nations.

Now let us read a little further in this prophecy, and see whether this corresponds with the words of our text. You recollect it refers particularly to the ingathering of the house of Israel, and when the Lord would cause the land of Palestine to yield its increase, that he would cause truth to spring out of the earth," and so on. Does this prophecy of Isaiah correspond with David; so far as the events predicted to transpire in the days when the book comes forth? We will see. "Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob; Jacob shall not now be ashamed, neither shall his face now wax pale." Why should they no longer be ashamed? Why should not their faces still wax pale? The reply is, "But when he seeth his children, the work of my hands in the midst of him, they shall sanctify the Holy One of Jacob, and fear the God of Israel."

Do you not see how these two Prophets harmonize in their prophecies? One says, "Wilt thou not turn to us again, O Lord, and bring back again the captivity of thy people, Jacob, that we may rejoice in thee? How long, O Lord, will the fierceness of thy

wrath continue? Will it continue to all generations?" And the answer is that he will bring truth out of the earth, that it should set them in the way of his steps; and the land of Israel or Jacob should again yield its increase. While the other says Jacob shall not be ashamed, neither shall his face wax pale. It seems then, that both these Prophets beheld that truth out of the earth, or a certain book, would bring about the gathering of that long-dispersed people.

We find also, other events described, of a very remarkable character. One is that the meek should increase their joy in the Lord. There have been a great many meek people among all the religious denominations, who have no doubt lived, with all the desire of faithfulness that we Latter-day Saints have, and some perhaps have been more faithful than some of us. "The meek, also, shall increase their joy in the Lord." When will they do this? In the day that the deaf should hear the words of the book. For what reason? Because of the instructions, counsel, perfect doctrine, and prophecies contained therein; because of the knowledge it gives to the children of men concerning the great work which is to be accomplished before the coming of the Son of Man. All this knowledge would cause the meek of the earth to have their joy increased.

"The poor among men shall rejoice in the Holy One of Israel." This is a very important item. When we wander over the nations of the earth, at the present day, what do we behold? Millions on millions groaning in worse than African slavery. Our American slavery here, never compared with the slavery of those millions in the old countries. They were very pointed there, against what

they termed African slavery, but they did not look at the slaves at home—the millions of people who were obliged to work fourteen or sixteen hours a day for a sixpence, their bones sticking out of their skin, as it were, and they having the appearance as if famine had been gnawing at their vitals. This is the condition of millions now. But here is a book, the coming forth of which should make the poor among men rejoice in the Holy One of Israel.

I would call upon this congregation, and upon the inhabitants of Utah Territory, I mean that portion called Latter-day Saints, and ask of them, Have you experienced the fulfillment of this prophecy, in the deliverance of yourselves and children from the oppressions that you endured in the mother country? If a response were given to this it would be a united affirmative from scores of thousands that this prophecy has been fulfilled to the very letter in their deliverance from the bondage which they and their fathers before them had been compelled to endure by the cruel hand of the oppressor.

Another event is spoken of in connection with the bringing forth of this book—"For the terrible one is brought to naught, the scorner is consumed, and all that watch for iniquity are cut off." Has that ever been fulfilled? No, but it will be in its time and in its season; but not until they have heard the words of the book, and have been thoroughly warned by the coming forth of truth out of the earth. When that has been sounded in their ears, if they hardened their hearts against it the decree of the Almighty is that all that watch for iniquity shall be cut off. All who persecute the Saints of the living God, all who would make a man an offender for a word,

that will lay a snare for him that reproveth in the gate, that will turn aside the just for a thing of naught, are to be consumed.

Another very pleasing thing is mentioned, which you can bear me witness has been fulfilled. "They also who erred in spirit shall come to understanding, and they that murmured shall learn doctrine." Oh, how my heart has been pained within me when I have seen the blindness of the Christian world, and I knew that many of them were sincere! I knew they desired to know the truth, but they scarcely knew whether to turn to the right or to the left, so great were the errors that were taught in their midst, and so strong the traditions which they had imbibed, the fear of the Lord being taught them by the precepts of men instead of by inspiration and the power of the Holy Ghost. "They also that erred in spirit shall come to understanding" when this book comes forth, and "they that murmur shall learn doctrine."

It would seem, then, that there is something connected with doctrine in the contents of this book, or the people could not learn doctrine therefrom and have their errors done away. But those who have read this book will bear me record that their minds have been forever set at rest in regard to doctrine, so far as the ordinances of the kingdom of God are concerned. Those who erred, and did not know whether sprinkling, pouring or immersion was the true method of baptism, now know? Why? Because the Book of Mormon reveals the mode as it was given to the ancient Nephites on this continent. So in regard to every other principle of the doctrine of Christ—it is set forth in such great plainness that it is impossible for any two persons to form different ideas in relation to it,

after reading the Book of Mormon.

You may ask, Why this plainness? Because it was translated by the power and gift of God; because it came from a proper source—from him who is truth itself. God has brought it forth from the earth, and as the Psalmist David says, "It will set us in the way of his steps." If we have murmured because we did not understand doctrine, we now have a revelation that will show us the true Gospel, with all its ordinances, principles, gifts and blessings, and we may enjoy them inasmuch as we will seek them according to the promises of the Almighty.

I know that I am sometimes lengthy in my teachings, and may be tedious to some, but bear with me a few moments longer, for there are some other prophecies connected with the coming forth of this book that it seems to me should be understood by the people. I will refer you to one now, which will be found in the 37th chapter of the prophecies of Ezekiel. We there have a declaration of the means that God will use to gather the house of Israel from the four quarters of the earth. I have not time to turn to it, but I will repeat it. Speaking to the Prophet, the Lord says—"Therefore, son of man, take one stick and write upon it for Joseph, the stick of Ephraim; and then take another stick and write upon it for Judah, and join these two sticks together in thine hand, and hold them up before the Children of Israel in thine hands." Now here were two sticks. I have no doubt that they were literal sticks in Ezekiel's hands. The question is what did they mean? Two sticks written upon, one for Judah, and the other for Joseph, the stick of Ephraim. And after they were written upon, Ezekiel was to take the two sticks and join them into one,

and then hold them up before the children of Israel as one stick. Then the Lord proceeds, "And when the children of thy people shall speak unto thee, saying, What doest thou mean by this?" Now, notice the interpretation—"What dost thou mean by these two sticks that are written upon for Judah and for Joseph?" "Say unto them, Thus saith the Lord God, behold I will take the stick of Joseph, written upon for Joseph, and I will put it with the stick of Judah, written upon for Judah, and they shall be one in mine hand." The two sticks in Ezekiel's hands were a representation of what the Lord was going to do, when he would do it and what events should follow the joining of these two sticks together. In reading the next verse we see how it harmonizes with what David and Isaiah have said on the subject. "The sticks whereon thou writest shall be in thine hand before their eyes; and say unto them, Thus saith the Lord God, Behold I will take the children of Israel from among the heathen whither they be gone. I will gather them on every side, and bring them into their own land upon the mountains of Israel. They shall no more be two nations, neither shall they be divided into two kingdoms any more at all. But they shall dwell in the land which I have given to Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children and their children's children for ever, saith the Lord."

Has that been fulfilled? No. When will the work commence that will bring it about? When the Lord takes the stick of Joseph, written upon for Joseph, and puts it with the Jewish record, written upon for Judah, and makes them one in his own hand, and not until then. You

might raise millions of dollars, and form missionary societies for the amelioration of the condition of the Jews; you might form Christian societies and raise funds until they are ever so great, and go to the nations of the earth and try to convert Israel, but you can not do it. Why? Because God Almighty has decreed that that work shall be brought about after the union of the two records, and not till then. When he brings forth the record of the tribe of Joseph—his sacred writing and puts it with the record of the Jews—the Bible then and not till then may we look for the restitution of the house of Israel; and not even then, until the times of the Gentiles are fulfilled.

Now let me say a few words about the times of the Gentiles. You know that Jesus predicted, in the 21st chapter of Luke, that Jerusalem should be trodden down by the Gentiles until the times of the Gentiles should be fulfilled, and from the day of the dispersion of the Jew, seventy years after Christ, until the present year—1872—that land has been trodden down by the Gentiles, and the house of Israel have not enjoyed their former location, their beautiful city nor their land of promise, and they can not enjoy it—God will not permit them until the times of the Gentiles are fulfilled.

The question is, How will he bring about the fulfillment of the times of the Gentiles? I answer, by sending forth to them the stick of Joseph, written upon for Joseph, in connection with the Bible, by his servants who go forth to the nations of the earth. They will proclaim to all people, nations and tongues, to the Gentiles first, the fullness of the Gospel of the Son of God, contained in these two records. The testimony of two nations running together and

growing into one is stronger than the testimony of one nation; and when the Lord makes the ancient continent of America bear record to the same great truths; when he unites the Bible of the Western hemisphere, with the Bible of the East, and sends it forth to the nations of the earth, it will be a witness, an evidence and a testimony sufficient to bring about what is termed the fullness of the Gentiles, or to fulfill their times.

This is the reason why, during forty-two years, God has restricted us to the Gentile nations, and would not suffer us to go with the Book of Mormon to the house of Israel until the times of the Gentiles were fulfilled. How much longer the Lord will bear with the Gentile nations I know not; but I do know that when they count themselves unworthy of eternal life, when the servants of God have thoroughly warned them by preaching to them the fullness of the Gospel of his Son, then the commandment will go forth from the Almighty to his servants—“Turn from the Gentile nations and go to the dispersed of Israel. Go, ye fishers and ye hunters, and fulfill that which I spake by the mouth of mine ancient Prophets, that Jacob may no longer be made ashamed, that his face may no longer wax pale. Go and say to the house of Israel in the four quarters of the earth that the God of Jacob has again spoken. Go and tell them that that which he spake by the mouths of their ancient Prophets is being fulfilled.” And they will go, and their proclamation will be to Israel the same as to the Gentiles, with the exception of gathering the Jews to old Jerusalem, instead of to the land of Zion.

I might quote many other passages that have a bearing on this subject, but let this suffice. The work is before the nations, and they can examine

it. It has received its foundation and start, and there is no power beneath the heavens that can stay the hand of the Almighty. His work will roll forth, whatever the conduct of the unfaithful may be. The work of the Almighty is onward, and will progress in its majesty and power

until every prophecy is fulfilled that has been spoken by the mouth of his ancient servants. It will come to pass, and the people will be gathered, for the powers of the earth can not stay the hand of the Almighty. Amen.

DISCOURSE BY ELDER BRIGHAM YOUNG, JUN.,

DELIVERED AT THE 42ND SEMI-ANNUAL CONFERENCE, SALT LAKE CITY,
OCTOBER 8, 1872.

(Reported by David W. Evans.)

TESTIMONY—SEARCH THE SCRIPTURES—WORD OF WISDOM.

I believe it is pleasing, generally, for an Elder in this Church to have the privilege of bearing his testimony, though it may be done with fear and trembling, before the people; yet the knowledge which God has given to the Elders of Israel inspires them to declare it unto the world. Although I am considerably afflicted, as well as my brethren, with this manfearing spirit, yet it is a pleasure to me, and I hope it ever will be, to stand before the congregations, and tell them that I know, by the revelations of Jesus Christ, that this is the people of God. I may not be able to instruct the people to that extent which others might, but with the help of the Spirit of the Lord I can testify to that which I do know, which I have experienced in my life, and which has been brought home to my under-

standing. I think that it strengthens me in the principles of the everlasting Gospel every time I have the privilege of testifying to their truth.

It is almost impossible for this people to realize that they are called by the power and authority of the Almighty, and that they are the Saints of God, nevertheless it is true if we are living that religion which we profess to believe in. Let those who have not received a testimony to that effect go before their Maker, seek him in all diligence, be faithful to that which they know, and he will reveal it unto their minds. We have not come to this earth to idle away our time, or to throw away that precious gift which is within the reach of all whom God has created. Eternal life is extended unto us by a merciful Creator, and we have the opportunity of gaining an exaltation

in the kingdom of God if we have a mind to improve it. We have come here without a knowledge of a former existence, we are like strangers in a strange land. The knowledge that we have acquired guides us to some extent, enables us to gain a living, and in part to understand the things of the kingdom of God. Brethren and sisters, we are here as strangers in a strange land, and a guide is what we want—a guide for our actions on the earth. God has given us one—he revealed a guide through Joseph Smith, the Prophet, and others who have lived in modern times, and they have revealed the will of the Almighty unto the people. We are not left destitute, so that we can be led away by every manner of doctrine; when we hear people say, “Lo! here is Christ, lo! there is Christ,” we are not left to ourselves, neither have we to seek the advice of men to know whether these expressions are true or not, because the Spirit of the Almighty has testified unto us that the revelations contained in those books—the Book of Doctrine and Covenants and the Book of Mormon, which we received through Joseph Smith, are true, and they are given unto us for our guidance.

Is it necessary to ask this people if they are acquainted with the revelations contained in these books, which have been given unto us as a guide to eternal life in the presence of God? Do we understand the revelations contained within the lids of these books? They contain blessings and truths inestimable, for they point the way back into the presence of our God. Do we study and understand them, or are our minds taken up with such light reading as naturally tends to distract the attention from the principles of the Gospel? There is too much fault-

finding and confusion, and too much of the world in the midst of this people, and especially in the midst of the Latter-day Saints who dwell in Salt Lake City. It is true that temptations are broadcast in our midst, and we meet them on every hand. But is that any reason that we should give way to them? Is it any reason that we should adopt the follies and fashions of the world because they have been introduced into our midst? Well do I remember the time when, in this city, it was customary for the Saints to retire to rest without locking their doors. There was no necessity to lock granaries, or stables, or to guard property as we are compelled to do now. But times have changed, the temptations which the Lord said should overtake his people have come, and they have come for our salvation, for without them it would be impossible for us to show to God that we are for him and his kingdom and that, under any and all circumstances, we are determined to work righteousness upon the earth. I do not complain because these temptations have been introduced into our midst, for they are necessary. If the Lord sees fit to permit them, I have nothing to say only by way of counsel, and to exhort the Saints not to indulge in those things which would have a tendency to grieve the Spirit of the Lord. I am aware that these evils are not pleasant, and probably if we could understand and comprehend evil without coming in contact with it, God would never have placed us on this earth, so far from our home, so far from those with whom we dwelt in the eternal worlds. He never would have placed us here but for our own good.

Here are the books—the Bible, Book of Mormon, and the Book of Doctrine and Covenants—which are

given for a guide to the people of all the earth, if they will but listen to them; but they will not listen to the Book of Mormon and the Book of Doctrine and Covenants, and yet I have failed to discover a learned man who could take those books and tell where they differed in doctrine in the least. They can not do this, because the doctrines of all are the same, for they all proceed from God, and they contain his plan for the salvation of his children upon the earth. Shall we obey the revelations which have been given? If I could have an answer from each individual here to-day, professing to be a Saint, I have no doubt it would be "Yes." And if strangers, and the nations of the earth knew that we believe in them as firmly as we believe in anything on the earth, they would say, "If you believe in them, practice and obey them in every particular, and live according to your conscience and the law which God has given you." I, by the revelations of the Almighty, understand these books to be true. I know that Jesus is the Christ. Not because I have read it in the books which I have named, or because I have heard Joseph Smith or others testify to it, but I know it by the revelations of God, just as others have known it in former dispensations of the Gospel, and just as others know it in this dispensation. Saints should live their religion; they should obey the principles which have been revealed and which are contained in these books. But there is too much ignorance concerning these revelations; they are not sufficiently studied; or if studied they are not remembered, if I am to judge from what I see around me. In traveling and preaching among the people, there is one revelation which presses itself particularly on my mind, and which I think the peo-

ple would obey if they considered that it came from the Almighty. But as they do not obey it, I suppose they do not consider that it came from God. I refer to a revelation given in the year 1833, called the Word of Wisdom. We fail to obey it to-day, and we shall fail to-morrow unless we make a short turn and determine in our own minds that we will obey it. How many of us have disregarded that revelation, in every particular? It is to be found on page 240 of the Doctrine and Covenants, and it shadows to me that a time will come in the midst of this people when a desolating scourge will pass through our ranks, and the destroying angel will be in our midst as he was in Egypt when he slew all the firstborn of the Egyptians. God says "the destroying angel shall pass by" and shall not harm you if you will observe to do these things. Now if we believe this revelation, and I take it for granted that we do, though I may choose to doubt in my own case and some others, yet I assume that as a people we believe it; but what assurance have we that that angel will pass us by unless we do observe it? No more than the children of Israel would have had if they had failed to mark their doors and lintels with the blood of a lamb, as Moses had commanded them. What effect would a failure to comply with this commandment have had on them? Would the Destroyer have passed by the firstborn of Israel? I trow not; I think the firstborn of Israel would have been slain as well as the firstborn of Egypt. That was a revelation given by the Lord to Moses for the salvation of Israel; the Word of Wisdom is a revelation given by the Lord to Joseph Smith for the salvation of this people, and if we disobey we have no more assurance than Israel had that the destroying angel

will pass through our ranks and leave us unscathed. There is not a father or mother before me to-day who would like to see a child borne away to the graveyard because of their disobedience. Well, light is given, it has come to us, and it is for us to obey it, and to put into practice the commandments which God has given us. It is true that the Word of Wisdom does not say anything about drinking tea and coffee, but our leaders—men inspired of the Almighty, in whom we have full confidence, have told us that it includes these things, and that should be sufficient for us. The Word of Wisdom says that in those times, through the wickedness which is in the hearts of men, they would seek to destroy this people, by introducing into their midst something deleterious to health. If these are not the exact words, they are tantamount. Now is it necessary for us to observe the Word of Wisdom with regard to tea and coffee? Just as much as with regard to tobacco and liquor, because it has been so defined to us, and I so understand it.

When I think of these things, I think of what I have seen among the men who have been called particularly to labor on our railroads and in our co-operative institutions. What is the situation of some of the young men who labor in these institutions and upon our railroads? If they do not follow the examples set by those who travel and labor on other roads, then I do not understand it. I find that our young men are copying after the young men who travel on other roads—they smoke and they drink, with as much assurance as though they had followed it all their lives; and I doubt not, if they continue in the pursuit of such practices, they will become as proficient in other sins as some I have seen elsewhere. If

young men wish to continue habits of this kind I have no objections, so far as I am concerned, but I do not wish them to invade my household. I do not wish my children to keep the company of men of this class. I do not wish my daughters to go into the society of men, even though they profess to belong to this Church, who will smoke, drink and swear, and who are ready to commit all the other sins contained in the catalogue if they had the opportunity, and were from under the eye of those who would condemn them. I know these things exist upon our railroads, and also in our co-operative institutions more or less, throughout this country. Now what course shall we pursue with regard to these things? Shall we foster them? If you see a young man in a co-operative store he dresses better and has a little more means and influence than other young men of his own age in the community. He exercises that influence for good or for evil over the minds of younger members of the community. My sons see such young men smoking and drinking, and they say "Why should not we?" And they will be likely to, until they arrive at years of discretion, and get sense to know better. Some may say, "Oh, they will turn round by and by, and do better." We have no business to hope that, when once these evil habits are acquired by our children, they will turn round and do better when they arrive at years of maturity; at least I have no right to hope it on behalf of my own children. I hope to prevent it in their youth, I could not hope to stop it after they had commenced and become confirmed in it, although in some cases I might succeed. But I wish to prevent it, for I believe that prevention is better than cure.

It is our business, brethren and sisters, to put our foot upon these

practices, and to discountenance and condemn them whenever we see our youth practicing them. This people are not gathered here to practice the sins which are prevalent in Babylon, at least I do not so understand it. The Scriptures teach me, and the Spirit of the Lord bears testimony, to cry unto the people to come out of Babylon, and not to drag Babylon or its sins into our midst. They are not necessary for our happiness. It is astonishing to me when I look over the people in this and other countries, to see the immense number who use tobacco and liquor. I sometimes wonder how the world lived so long without tobacco before the discovery of America! Now nearly everybody smokes or chews. They did without it before America was discovered, and they could now if they were so disposed. This people could if they would, and yet they are importing perhaps more tobacco, tea, coffee and liquor than ever before during their existence as a Church. I believe this is the case, from all I can hear and learn on the subject. This is wrong. We can go into our settlements in the north, south, east and west, and it is just as necessary to have tea, coffee and tobacco now, as ever. I can also find that where there is an almost boundless range, and the people can have an unlimited number of stock, all their cheese is imported — they eat States cheese there as they do in the city. Home manufacture is neglected, and our cows are left to die on the range, and we are expending the very bone and sinew of this community to get means to import articles which we can raise in abundance here. This will ruin us as a community if it is practiced long enough. These things may not be quite so prevalent as my words may imply. I do not mean to say that all the people disregard the

Word of Wisdom; but I fear that the great majority do. If the brethren who have been called to occupy responsible positions in the midst of the people fail to observe the Word of Wisdom, it will grieve the Spirit of the Lord, and if they do not turn and repent they will leave this Church. That is my faith—if they continue to use these things, and to impress the minds of the people with the idea that it is utterly unnecessary to observe the Word of Wisdom, they will lose the spirit of this work and will eventually turn from it. The presiding Elders of this Church are called to observe the Word of Wisdom, and in all things to set a good example before the people. That is their business, and that is their mission, and as long as they live they will never have a greater.

Brethren, let us seek to understand and practise these things, and also endeavor to instruct the minds of our wives and children with regard to the principles contained in these books. Endeavor, brethren, to build up Zion, and not Babylon. I think very often, when I am speaking to the people, of a remark to President Young. He has been in the Church a great many years. On one occasion, only a very few years after the Church was organized, the Prophet Joseph counseled him and others never to do another day's work to build up Babylon, and he has obeyed that counsel. I know he has for twenty-five years past, and I am satisfied he has from the time the counsel was given.

Do we need to go away from home to build up Babylon? Do we need to leave this city to build up Babylon? No, continue to indulge our fancies for fashion and for the practice of those habits and customs which a corrupt civilization has introduced into our midst, and we are

building up Babylon in the most approved style. That is my belief. Our outside friends have brought a great many good things here; they have improved our city, they are building fine buildings, and are expending their capital liberally. I do not object to this, but I do not want it to lead us from the path of truth and to bring us into bondage, to sin and iniquity. There is no necessity for this if we wisely use that which God has given us. You remember the time, brethren, after we had been in this valley a year or so, we were, in a manner, naked and barefooted, and were a thousand miles from any supply of clothing, and it was impossible for us to manufacture it, for there were no sheep in the country, nothing to manufacture cloth with, and no means to obtain it. You remember the prophecy delivered here upon this block by the late Heber C. Kimball, that within a certain time—a very brief period—clothing would be as cheap in Salt Lake City as in New York. What prospect had we at that time that his prophecy would be fulfilled, for a journey to the States and back again then required months to perform, and there was seemingly no chance of a supply of clothing from outside importation? Yet within the time specified, the prophecy was literally fulfilled, and clothing was far cheaper in the streets of this city than in the streets of New York. This is only one among the many prophecies which have been delivered and fulfilled. Some of you remember, and others of you have heard it spoken of, when President Young, in July 1847, while walking on this block, about where the Temple now stands, said to the brethren who were around him, "if our enemies will let us alone for ten years we will ask no odds of them." Ten years that day, brethren, we got

news that an army had left the confines of the States at that time, for Utah. What for? Their boast was, to destroy the "Mormons." Did we ask any odds of them? No. Did we ask anything of them? No. We attempted to give them supplies, but they would not receive them. Brethren, this is the Church and kingdom of God, and we are led by holy men, men inspired by the Almighty. They give us a little now and a little then; we receive line upon line and precept upon precept, and if we give heed thereto, God will strengthen us, and the kingdom will grow and increase beneath our watch-care.

Is it necessary for us to remember the prophecies and the revelations which have been given for our salvation? If we have the truth—the Gospel of the Son of God—and we testify that we have, it is just as necessary for us to remember these things as it is for us to be saved in the kingdom of God. That is our position to-day; and it is impossible for any human being who has made covenant with the Almighty to be saved in his kingdom if he disregards the revelations and counsels that are given by the servants of God. I do not expect strangers to understand and believe this as we do. Strangers have not come here for the purpose of identifying themselves with the Church of Jesus Christ of Latter-day Saints, but the people to whom I am talking came here for that express purpose. They came here for their souls' salvation, they want to be saved in the kingdom of God. They had the testimony in the old countries, in the States, or wherever they received the Gospel, that God had revealed himself to the children of men and that his kingdom was established on the earth, and they received light and intelligence which they never before

possessed. They came here to build up the kingdom of God, and that kingdom is rolling forth and increasing and will continue to do. But are we giving way to folly and fashion to such an extent as to blind our minds to the great purpose we had in coming here? I hope not. I hope that we are living our religion.

Brethren, I testify to you that this is the kingdom of God, and that you

are in a faith that will lead you back into the presence of your Father and God. I also testify that if the people of the nations of the earth will obey the Gospel they will receive salvation at the hands of the Almighty, and if they reject it they will receive condemnation at his hands at the last day.

May God bless you, Amen.

DISCOURSE BY ELDER ERASTUS SNOW,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, OCTOBER 7, 1872.

(Reported by David W. Evans.)

ZION—THE DUTY OF ITS CITIZENS—TESTIMONY.

God has said that Zion shall be as a city set upon a hill, whose light can not be hid. We are called to be the children of Zion. The Lord has declared that Zion consists of the pure in heart. He has said, further, that the nations of the earth have corrupted their way before him, and, referring to Babylon, his command to his Saints is—"Come out of her, O my people, that ye be not partakers of her sins, that ye receive not of her plagues." The Bible is full of prophecies delivered by the Prophets and Patriarchs, and by the Savior and his Apostles, concerning the day and age in which we live. The end draweth nigh and the time approacheth speedily when the Lord will make a full end of all nations who fight against Zion, who reject his law and

harden their hearts against him, his precepts and his government. It is our high privilege to bear this testimony, and the testimony we have to bear unto the people of the 19th century is but a renewal of that which was borne by Prophets and Saints in days days past and gone. They spoke of the time in which we live by the spirit of prophecy and revelation, which was like one looking through a glass darkly, yet it is our privilege to behold with our eyes and to hear with our ears those things which Prophets and Patriarchs long desired to see, but died without the sight. The duty especially enjoined upon us to-day is to awake to righteousness, and consider the calling wherewith God has called us. We should consider that God has separated us by the

preaching of his word and by the testimony of Jesus; and has called us to be a distinct people, distinct in this particular, that we separate ourselves from sin and wickedness, and, as far as possible, from the company of sinners and from all those customs and habits that tend to darken, degrade and abase the human mind, and cultivate those which will sanctify the affections, purify the heart and ennoble the whole being of man, and fit us, as far as in us lies, to regenerate ourselves and our race. In short, God desires, and has put forth his hand, to exalt his people from their low degree, and to lift them up and make of them a peculiar people, a holy nation, a kingdom of Priests unto the Most High God and the Lamb.

In all this, is there anything that can hurt, destroy or injure, in any wise, any portion of our fellow-men who do not feel disposed to join us in this glorious work, or engage with us in this noble enterprise? Not at all. The salvation of God is revealed for the good of all men who will receive it. The Gospel is offered without money and without price to all flesh, and the testimony that we bear to the world is that Jesus died for all, and that through the shedding of his blood, salvation may come unto all men who will believe and yield obedience unto the requirements of his Gospel. The government which is inaugurated and established among men by the preaching of the Gospel, and the administration of its holy ordinances, is a government of peace, love and goodwill to men, prompting those who receive it to do good unto all, but especially unto the household of faith.

The duties which are enjoined upon us are, first, to our own household—the household of God, those who have been baptized into Christ

by being born again of the water and of the Spirit, and become the children of God by adoption. Next, to all men who have not thus been translated from the kingdom of darkness into the kingdom of God's dear Son; and that love which is wrought in the Saints of God by the fire of the Holy Ghost through faith in and obedience to the Gospel, prompts all who are brought under its influence to yield obedience to its requirements and to labor for the well-being of every creature that bears the form of God.

There is nothing in the constitution of the Gospel, or the organization of the Church of Christ and the kingdom of God among men, and the precepts that are taught of God and his servants, that would in the least degree inflict injury or withhold blessings from any member of the family of man, inasmuch as they place themselves in a condition to receive them, and are willing to accept them. But God has ordained certain everlasting principles of truth by which his people may be exalted, and without which they can not be exalted into his presence and to the enjoyment of his glory. All things are governed by law, and all good and wholesome laws, which are ordained and enacted by men, designed for the peace, prosperity and wellbeing of their fellow-creatures, should be respected, maintained and honored by all people, and this is one of the duties enjoined upon all Saints in all the commandments and revelations of God to his people.

It is, further, the duty of all who are entrusted with the administration of law, in any department whatever, to act in good faith, in all purity and integrity, and in good conscience for the wellbeing and happiness of their fellow-creatures in the administration of justice, truth and judgment; and

it should be the aim of all law-makers to consult the best interests of the people from whom they derive authority, or in whose behalf they are called to act. It is the duty of Latter-day Saints, and of all good people to honor all laws and regulations that are ordered for the freedom of all flesh. And if there are people who do not feel disposed to, or who can not, receive the testimony of the Lord Jesus, they are left with as much freedom to enjoy the rights and privileges which are accorded to them, as the children of God on the earth, as though they did believe, taking and suffering the consequences of their own unbelief, which consequence will be a failure to attain to the blessings which are revealed, and which God deigns to bestow upon the obedient and faithful.

The word of the Lord unto all flesh is, "Come unto me, all ye ends of the earth, and be ye saved. Take my yoke upon you, and learn of me, for I am meek and lowly of heart, and ye shall find rest to your souls, for my yoke is easy and my burden is light." If any doubt the yoke of Christ being easy and his burden being light, let them try the experiment, and demonstrate for themselves. If there are any either, within or without the Church of Christ, who feel his yoke to be heavy and galling, and his burden not to be easy, I can inform them that they have not taken upon themselves the yoke of Christ, they are not bearing his burden, for they are not meek and lowly of heart, they have not learned their lessons correctly—how to govern and control their own spirits by the principles and spirit of the everlasting Gospel. There is nothing in its nature that is oppressive, galling or hard to bear. In saying this I give the experience of my life, for it has been devoted from my childhood to the contempla-

tion of these glorious truths, with an earnest endeavor to apply them practically unto myself, and I have demonstrated them, and I speak that which I know and have experienced, and most assuredly believe and testify of them. And many there are who believe this testimony and are able to corroborate it; and those who are not, and have not experienced it in their lives have the privilege of doing so.

It is our duty to sanctify the Lord in this land that he has given us for an inheritance, by observing, not only the law of tithing, which is one means which he has given us for that purpose, but by observing every precept that emanates from him, and living by every word that proceeds from his mouth, not forgetting the words of wisdom, which are designed to improve us in a physical point of view, to add strength to our bodies, lengthen our lives, to increase our powers of endurance, and to increase the strength, efficiency and power of the rising generation. Every institution which God has established in our midst—social, political and religious—is designed for our improvement, individually and collectively, as a people and as families, to prolong our lives and to increase our usefulness and our ability for good in the earth; and if we observe these principles and apply them diligently in our lives, praying earnestly with our families and in secret to the Lord for wisdom in doing so, our light will continue to shine, our strength to increase and our influence both at home and abroad, on the earth and in the heavens, before God, angels and good men, and the strength, union, faith, light and purity of the lives of the Latter-day Saints will be a terror to evil-doers.

What can men do against the Lord, and against the people who fear him

and are united in good works? What can the arm of flesh accomplish but its own discomfiture? The weapons of the people of God are not carnal, but they are mighty through faith. We war not against flesh and blood, but against spiritual wickedness in high places, and against corruption wherever it is found, reproving sin, folly, deception, dishonesty and wickedness of every kind. And if there are those who profess to be Saints, and who do not live the life of Saints, whose light is not shining, whose lamps are not trimmed and burning, whose lives and characters, precepts and examples do not correspond with the principles of the Gospel, this only testifies to the weakness of men and is nothing against the truth, the testimony of Jesus, or against the testimony of those who do live their religion and magnify their calling as Saints, and whose precepts and examples correspond. If some do not believe, will that make the truth of God of none-effect or less valuable? And what if some do not make their lives correspond with their doctrines and precepts, it will but show more vividly and clearly the character of those who are clean and pure, and who do love the truth and delight to honor it.

I am a witness of the truth which God has revealed unto man pertaining to the fullness of the Gospel: that Jesus is the Son of God, the Savior of those who will receive him, and that he has laid the foundation for a more glorious and extended salvation than the majority of us are capable of conceiving and properly comprehending; and his work is onward in the earth, and it will continue onward and upward, until the nations of the earth shall be warned, and all people who will hear may hear and receive the Gospel, be numbered with his children, be

gathered into his fold, become the children of Zion, and prepared for his coming, for at the appointed time, which he has foretold, and which time is in the bosom of the Father, the Son will surely come in the clouds of heaven and the holy Angels with him, to assume the reins of government on the earth, and to reign King of kings and Lord of lords. Then, all those who will not bow to his sceptre, yield obedience to his rule, and accept of his government and of his dominion will be cut off. Then comes the time spoken of when every knee that remains shall bow, and every tongue confess, to the glory of God the Father, that Jesus is the Christ.

It is to lay the foundation of this work, and to prepare a people for this era that the Lord called his servant Joseph Smith, and revealed unto him the fullness of the Gospel in this, the 19th century. Elder Rich testified that he knew, by the revelations of God to himself, that Joseph Smith was a Prophet of God. The question will arise in the minds of the unbelieving, How can this be? They marvel, like Nicodemus marvelled when Jesus told him he must be born again. He wondered within himself how a man could be born again—how, when he was old, he could enter a second time into his mother's womb and be born. The marvel rises in the minds of many, How can a man know for himself that Joseph Smith was truly called to be a Prophet, seer and revelator to this generation? That God did reveal to him the fullness of the Gospel? That the Book of Mormon contains the fullness of the Gospel—the same that was taught and revealed by the Savior and his disciples, as recorded in the New Testament? How can a man know that Angels administered to him? That

God opened the visions of heaven to the Prophet Joseph Smith? I answer, They may know it precisely as the Apostle Peter knew that Jesus was the Christ, the Son of the living God. It is in this manner that Elder Rich knows that Joseph Smith was a Prophet; it is in this manner that I know he was a Prophet and a servant of God raised up to commence this work in the earth, and to lay the foundation of the Church and kingdom of God on the earth. When Jesus asked Peter and the rest of the Apostles, "Whom do men say that I, the Son of Man am?" They answered, "Some think thou art Elias; others that thou art John the Baptist risen from the dead; others that thou art Jeremiah or one of the Prophets." "But whom say ye that I am?" Peter answered—"Thou art the Christ, the Son of the living God." "Blessed art thou Simon Barjonah, flesh and blood hath not revealed this unto thee, but my Father who is in heaven; and verily I say unto thee, upon this rock I will build my Church, and the gates of hell shall not prevail against it." Not upon Peter, not his person, for he was flesh, and must pass away like the flower of the field. It was not on Peter, or his successors in office, as is taught by the Romish church. Then who and what was this rock Christ referred to? It was

the rock of revelation, revelation from the living God. "On this rock," said the Savior, "I will build my church, and the gates of hell shall not prevail against it." And I repeat that I know the truth of the Gospel, as Peter knew that Jesus was the Christ, by revelation unto me from the Father who is in heaven, and I bear this testimony unto you.

I know that there are many, very many, whose testimony has been proclaimed in the ears of this generation, and is recorded in heaven. Their words are like the precious things that John saw in the vials that were before the throne of God, and their testimony will remain, and blessed are all those who receive it. Blessed be the Lord God who revealed these things unto Peter and unto his servant Joseph, and who has revealed it unto many more who have sought him with an earnest desire to know his ways! Blessed are those who fear him and keep his commandments!

May God help us to live as Saints, and let our light shine! May God seal the testimony of the Twelve upon the hearts of those who desire it, that they may come unto and walk in the light, be saved through the truth, and inherit exaltation with the sanctified, is my prayer, for Christ's sake. Amen.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED AT THE 42ND SEMI-ANNUAL CONFERENCE, SALT LAKE CITY,
OCTOBER 8, 1872.

(*Reported by David W. Evans.*)

GATHERING—ITS SPIRIT—ITS OBJECT—DUTIES OF THE GATHERED
SAINTS.

Since the commencement of our Conference we have heard very much valuable instruction, and testimonies which have been very cheering to the hearts of those who have heard them; and no doubt every person who has attended Conference from its commencement until the present time, and who will continue until the Conference shall terminate, will feel amply rewarded for the time spent, and will go away feeling better prepared to perform the duties which may devolve upon him or her.

There is so much to talk about connected with our circumstances and condition, that it requires a portion of the Spirit of the Lord to enable a person, in speaking, to dwell upon those points which are best adapted to our present requirements. We are not situated as any other people, that is, in many respects, and instructions adapted to our circumstances would differ probably from those which would be required by others. We have been, from the commencement, a peculiar people; our religion is in many respects at the present time a peculiar one; yet, if there be any distinctive peculiarity about the religion of the Latter-day Saints, it is that they believe and receive the Scriptures as they are, and do not attempt to put double

meanings to their teachings. Our religion being peculiar, the effect of it is somewhat peculiar. The message which the Elders of this Church declare when they go forth to preach the Gospel has a different effect, upon people who listen to it, to that which is declared by any other denomination. Not because faith in Jesus Christ, repentance of sin, baptism for the remission of sins, and laying on of hands for the reception of the Holy Ghost are taught, but because, following these principles, there is declared unto the people the propriety and the necessity of gathering out from the various nations where they dwell, from the midst of their kindred and their former associates, and concentrating at the place which God, as the Elders testify, has selected as the place for his people to reside in. This is a strange doctrine, and one that is peculiar to the Latter-day Saints, and, as I have said, the effects upon the people are peculiar. No sooner do they hear the proclamation of this doctrine, and in some instances before, than there springs up in the hearts of those who have received the testimony of the Elders a desire to gather out, and be associated with the people with whom they have joined, and whose faith they have received. I suppose that among

the thousands who live in this Territory, who have been gathered from the various States of this country, and from the various countries of Europe, of Asia and the islands of the sea, there is scarcely one to be found who did not, as soon as he or she embraced the Gospel, have an intense desire to gather with the people of God, and to become closely associated with them, to believe as they believed, to live as they lived, to share their trials, to partake of their prosperity or adversity, as the case might be; to receive instructions from the man whom they believed God had chosen to preside over his Church upon the earth. And the effect upon the Latter-day Saints in every land is the same in this respect. You may travel to the most inhospitable climate—to the bleak regions of the north, or to the sunny climes of the south; to the lands of sterility and barrenness, where hardship seems to be the lot of the people, where privation is one of the incidents of their existence; or to the lands of fertility, where the inhabitants acquire a livelihood with ease; in fact, no matter where you go, nor whatever the circumstances may be which surround the people, when they hear the testimony of the servants of God, and receive and act upon it, the same spirit takes possession of the people, and they gladly forsake the lands of their nativity, and the associations of life—of early life and mature age, the homes of their childhood and the graves of their ancestors, and wend their way with joy and gladness to this strange land, which God, as they verily believe and know, by the testimony of his Holy Spirit, has prepared as a resting place for them. This is the universal effect wherever the Gospel has been preached, and in this respect the Latter-day Saints are a peculiar people.

But though we have gathered together, as we have, in this country, there seems to be in the minds of a great many people a disposition to overlook the reasons which God our heavenly Father has had in view in gathering us out, and collecting us together, and making us one people. The prophecies which were recorded in ancient days, as well as those which have been given us in the day in which we live, all point forward to this great dispensation, as a time when God should do a great and mighty work in the midst of the earth, and when a great revolution should be effected and a great reformation accomplished among the children of men; when he should have a peculiar people—a people who should be gathered out from all nations, a people who should be free from the vices and the evils of all nations, a people upon whom he should place his name, and whom he should recognize as his. We are told by the Revelator John, that a time would come when the people of God should be commanded to come out of Babylon, out of confusion, when they should be gathered out from every nation, from the remotest parts of the earth, and when he should make of them a great and mighty people.

We see a partial fulfillment of this prediction in this Territory—this people are gathered from various lands, and are dwelling together in peace and in union, without litigation, animosity or strife, all harmonizing together—their interests blended in one. To my mind this is one of the most remarkable phenomena to be witnessed on the face of the earth. It strikes me as such, and although familiar with it from my childhood, I look with wonder and astonishment at the great work that has been done in gathering this

people together. Visitors come here, and they are full of admiration for the great labors that have been accomplished by the Latter-day Saints in transforming this wilderness land into a fruitful field, in creating these gardens, in erecting these houses, in adorning this land with beautiful habitations and with groves, and making this soil, once so barren and sterile, teem with fertility. They admire the physical works which we have accomplished; but to my mind there is something greater than this to be admired. There are works which far surpass the work accomplished on the face of nature. When I contemplate the work that has been accomplished in gathering the people from the various nations; when I see men of various languages and, originally, of various creeds, born under various forms of government, spread throughout this land, dwelling together in peace, union and love, worshiping together in the one Tabernacle, or in the same places of worship throughout the length and breadth of this Territory, I see something which to my mind is far, far more surprising than anything wrought by our physical labors. I see a power wonderful in its effect—a power which has moulded the hearts and blended the feelings of the children of men, and created a oneness in their midst, the effects of which are witnessed all around us. God has done this, and to his name the glory must be ascribed. Man cannot do these things, he cannot thus affect and operate upon the minds of his fellowmen. He may produce some effect, may accomplish some results, but that union, love, and harmony which we witness among ourselves is beyond the power of man to bring about—it is the power of God which he has manifested; and for wise and great ends has this wonderful God-

like power been restored, which binds the hearts of men to their fellowmen, and causes them to co-operate, as they have done in this land, in accomplishing the labors which have devolved upon us.

But yet, though I can admire these things, brethren and sisters, there are many things which we have neglected to do, which devolve upon us. God has given unto us a great mission in the earth, and whether we realize it or not it is a fact. He has entrusted to us, as a people, a great and mighty work to perform. We look around us in the various nations as well as in our own nation, and we see a great many evils existing, we see these evils increasing in magnitude, and becoming more formidable and threatening every year that passes over our heads. Probably we who reside in these mountains, and have done so for a quarter of a century, can realize the evidence of these evils better than they who live in the midst of them and witness their gradual growth without noticing the great changes which have been effected. But we see extravagance, corruption, and a lack of virtue and public morality; we see the breaking down of those barriers which formerly existed, and a sapping and demoralization of public sentiment and of private morality throughout the nation of which we form a part, as well as in other nations.

Now there is laid upon us, as a people, the labor of establishing righteousness in the earth. There is laid upon us the duty of building up in purity and power a system which God has revealed unto us. Not a system of theocracy to be exclusive in its effects, not to build up a class, a priesthood that should domineer and wield unjust and oppressive power over the hearts and minds of the children of men. Our mission

is to lay the foundation and to build up a system under which all the inhabitants of the land can dwell in peace and safety. But I notice a difficulty in our own midst, and that is that we yield, to a great extent, to the tendencies of the age, to the influences which surround us on every hand. We must refrain from this, we must set our faces like flint against every species of corruption, against every kind of wrong, in whatever form it may approach us. We must seek with all the energy that we have, to build up in truth and righteousness that which God has committed unto us, and establish impregnably the system of reformation with which we are entrusted. There can be no better way for us to commence than by listening to the counsels that have been given unto us in the past, and which have been the means of producing the peace, happiness and prosperity which we witness among us.

There are tendencies to be witnessed in this city, and among our own people here, that we have to guard against. We well know that, of late, there has been an increase of wealth, and of the means of acquiring luxuries and comforts. God has bestowed these upon us, and the question now is with us, Will we use these, means aright, with an eye single to his glory? Will we, with our increased prosperity, devote ourselves in the future, as we have in the past, to the building up of the kingdom of God, as our paramount duty? Not for our own aggrandizement, but for the benefit of our fellow-men in every land, as well as for the benefit of those who reside in this Territory. If we do this, God will bless us. But you know what the fate of all people has been who have been similarly situated to us in the beginning. In their early days they were pure, they

were not extravagant, they were simple in their tastes, habits and dress. They did not allow their minds to go out after earthly things, or to be placed upon them. But means and wealth will always increase among frugal, economical, virtuous and industrious people, for it is one of the natural consequences which follow industry and well-directed labor, and we are no exceptions to this rule. We live in a land that has been barren and sterile above all lands on this continent, and by well-directed energy and industry, by perseverance temperance and frugality, we have been blessed, and now the fruits of our long-continued abstemiousness and industry are beginning to flow in upon us, and we are becoming wealthy. Our lands are becoming valuable, our surroundings are becoming, if not luxurious, at least comfortable, wealth is pouring into our laps, and the prospect is that ere long we will be as wealthy a community, probably, as can be found between the two oceans. This seems to be the natural tendency of events at the present time.

Now the question arises—and I deem it an important one for this Conference—it has rested on my mind, as I doubt not it has on the minds of the brethren—will we as a people devote the means that God is giving unto us, for the preservation and continuation of that system that he has revealed unto us? Or will we scatter it abroad, destroy ourselves, and spoil the future which God has in store for us? We must be a different people from every other that has preceded us, if we fulfill the predictions of the holy Priesthood, for God has said, through the mouth of his prophet Daniel, thousands of years ago, that this kingdom should not be given into the hands of another people, but it should stand for ever. It

should not share the fate of previous attempts of the same character, and be overthrown in consequence of the weakness of the people, and the abandonment by them of the principles of truth and righteousness. There is nothing plainer to my mind than this, that if the Latter-day Saints become luxurious and extravagant; if they love the world and forsake their former purity; if they forsake their frugality and temperance, and the principles which God has revealed unto them, and by the practice of which they are to-day the people that they are; we shall be overthrown as others have been overthrown. But I do not look for any such result, for I believe firmly in the prediction of Daniel, that this work, when established, shall not be given into the hands of another people, but it shall stand for ever, and there will be means and agencies used and brought to bear on the minds of the people, to prevent such a catastrophe as that to which I have alluded—to prevent the downfall of the system and the overthrow of those connected with it, and to prevent the victory of that which is evil over that which is good, holy and pure.

These means have been indicated in revelations which have been given unto us. We are not living as we should live. As a people we follow the systems of our fathers in regard to the management of wealth. We follow in the footsteps of those who have preceded us. We are innovators so far as religious thought and doctrines are concerned, and we have been bold innovators. We have not hesitated to adopt great reforms, and to proclaim them, and we have sought, with all the energies God has bestowed upon us, to make them facts in the earth. We have proclaimed this doctrine of gathering, and the people have been gathered together. This

is a great innovation, it is a bold step, and it has resulted in success thus far. It is not now a novelty, or a new and untried experiment, for the gathering of the people together has been going on for forty years and upwards. But it was a great innovation when introduced. It is so with other doctrines which the Elders of this Church have taught. God inspired their hearts, and they, regardless of all consequences, fearlessly proclaimed the truth which he imparted unto them. We have made a great revolution in our domestic relations, and in our social system. We have taken a bold stand, and have been fearless of the consequences, because God, as we testify, has revealed unto us a principle that should be practiced, and which we should carry out, and be the pioneers in inaugurating for the redemption of men and women, and that should check, and, in fact, effectually cure, the evils under which Christendom has groaned for centuries. The Elders of this Church did this, and have risked all the consequences, from the time the system was inaugurated until the present time. The results of this we can all see, in the purity and chastity of our community; for strange as it may seem, in no other land are the chastity and virtue of women so highly respected as in Utah. Throughout the length and breadth of this Territory public sentiment is utterly opposed to anything that would violate that chastity and virtue.

In these directions, then, we have been bold and fearless innovators. But so far as financial matters are concerned, so far as the accumulation and management of wealth are concerned, we have not followed in the path which God has marked out. Yet the time must come, and we may as well prepare our minds for it, when

we shall have to take a great step in this direction, and when we shall have to follow the path indicated by God in order to escape the evils that are inevitable, and that will otherwise most assuredly come upon, and overwhelm us.

I have told you that others who have preceded us have fallen a prey to evils. The increase of wealth in every nation has been attended with fatal consequences. We have but to read the history of our race from the beginning until the present time to rest assured of that. Men have said, probably, to all of you who have been out and mingled with the world, "It is very well for you Latter-day Saints to talk about your condition now, because you are a primitive people, you are a young community, you have not been tempted and tried. Wait till you increase in wealth, and until you become familiar with the sins which surround the wealthy. Wait until you are brought in contact with luxury; wait until the spirit of reform which animated your pioneers dies out, and a generation rises up who will think more of the world, then there will be a different feeling and spirit, and you will not be persecuted, hated or despised. You will become more popular, because the world will become familiarized with your ideas. Then 'Mormonism' and the Latter-day Saints will become like every other people that have preceded them—overcome by the luxuries of the world, and by the love of riches." Have you not heard remarks of this kind time and time again? Doubtless they have been made to you or in your hearing.

Now, how shall we avert these evils? It is very well to say that God has established this kingdom; it is very well to say that this is his Church. Did he never have a Church or kingdom on the earth before?

Did he never have a people on the earth before? Why, most certainly he did. He had churches before this; he had people before he chose the Latter-day Saints. He had communities that he owned and recognized before we were organized. Yet they went the way of all the earth, and the Church of God disappeared from the midst of the inhabitants of the earth. Luxury, corruption, vice, extravagance, the love of wealth and the allurements of sin prevailed in all the earth, and the devil—his satanic majesty—held high carnival throughout the earth because of the influence and power of these things over the hearts of the children of men. It is true that God established his work before; we know it to be true; and because he has established it in our day, we need not think that he is going to preserve it without using means to do so. He has revealed, and will continue to reveal, law, and that law must be obeyed by us, or we can not be preserved. The time must come when we must obey that which has been revealed to us as the Order of Enoch, when there shall be no rich and no poor among the Latter-day Saints; when wealth will not be a temptation; when every man will love his neighbor as he does himself; when every man and woman will labor for the good of all as much as for self. That day must come, and we may as well prepare our hearts for it, brethren, for as wealth increases I see more and more a necessity for the institution of such an order. As wealth increases, luxury and extravagance have more power over us. The necessity for such an order is very great, and God, undoubtedly, in his own time and way, will inspire his servant to introduce it among the people. I do not wish to foreshadow when it will be done, or what the circumstances will

be that will call it forth, for this is not my province; but I feel led to talk upon it, and to prepare my own heart, and to seek, with all the faith and influence I have, to prepare the hearts of my brethren and sisters for the introduction of this order. It will doubtless be a time of trial, and will be attended with many things that will test our feelings; but when we view the great results that will follow its introduction and its perfect establishment upon the earth, we should be filled with thanksgiving and praise that God has devised a scheme of this kind. You can see already the effects of the partial introduction of something akin to it in co-operation. We have had that established in our midst, and what are its effects? We witness a gradual diffusion of means throughout the community, greatly benefiting all its members. One of the effects of this which we witness is that wealth does not increase so rapidly in the hands of the few, and that the poor are not kept in poverty so much.

Before co-operation started, you doubtless saw and deplored the increase of wealth in some few hands. There was rapidly growing in our midst a class of monetary men composing an aristocracy of wealth. Our community was menaced by serious dangers through this, because if a community is separated into two classes, one poor and the other rich, their interests are diverse. Poverty and wealth do not work together well—one lords it over the other; one becomes the prey of the other. This is apt to be the case in all societies, in ours as well as others; probably not to so great an extent, but still it was sufficiently serious to menace us as a people with danger. God inspired his servant to counsel the people to enter into co-operation,

and it has now been practiced for some years in our midst with the best results. Those who have put in a little means have had that more than doubled since Z. C. M. I. started—three years last March. And so it is with co-operative herds, co-operative factories, and co-operative institutions of all kinds which have been established in our midst, and all the people can partake of the benefits of this system. You can see the effect of co-operation on the people. But this is only a limited system, it does not extend as far as needed, although it required faith to enter into this; yet it will require more to enter upon the other of which I have spoken.

While upon co-operation, let me here say that we can witness the good effects of this to the Church, and we shall feel them in days to come. President Young, the other day, paid into the co-operative establishment—Zion's Co-operative Mercantile Institution—a hundred thousand dollars tithing—the tithing of his own personal means—and it is now where it will yield profits for the benefit of the whole Church. Now, if this amount had been used to pay the hands on the public works and those laboring for the Church, how long do you think it would have lasted? It would very soon have been used up. But I have admired the wisdom, and have felt thankful that there was a sum placed where it could be used for the benefit of the work, and at the same time yield a handsome return for the investment. I do not think it will take more than three years, if the Co-operative Institution prospers as well in the future as in the past, for this sum to double itself in the shape of dividends. I refer to this in passing, because it is a testimony to-day, after three years and a half have elapsed, to the wisdom

that prompted the establishment of this institution; but notwithstanding this you are aware that many cried out against it, and denounced it as very unwise, and likely to end disastrously, and several apostatized through its inauguration because they wanted all the profits themselves, and were unwilling the people should have any. But we have the facts before us. The people who entered into it have been blessed exceedingly, and they will continue to be so if they persevere.

But I have said that this is only a stepping stone to something beyond that is more perfect, and that will result in the diffusion of the blessings of God to a greater extent among us. In other lands you see the people divided into classes. You see beggars in the street, and men and women who are short of food, dwelling in hovels and in the poorest of tenements. At the same time, others revel in luxury, they have everything they need, and more than they need to satisfy all their wants. Every philanthropist who contemplates this, does so with sadness, and measure after measure has been devised to remedy this state of things. Our community is not a prey to these evils. Beggary and want are unknown in this Territory; at the same time we have no very rich men among us. Like other new communities we are more on an equality than we would be if we were older, and if we were to become an old community under the system which prevailed before co-operation was established, then it is very probable that some of the class distinctions to be seen in other communities would be seen in ours. It is to avoid this that God has revealed that which I have alluded to, and his design is to bring to pass a better condition of affairs, by making men equal in earthly

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things. He has given this earth to all his children; and he has given to us air, light, water and soil; he has given to us the animals that are upon the earth, and all the elements by which it is surrounded. They are not given to one or to some, to the exclusion of others; not to one class, or to one nation to the exclusion of other classes or other nations. But he has given them to his children in all nations alike. Man, however, abuses the agency that God has given him, and he transgresses his laws by oppressing his fellow-men. There is selfishness in the rich, and there is covetousness in the poor. There is a clashing of interests, and there is not that feeling among men which we are told the Gospel should bring—a feeling to love our neighbor as we love ourselves. This does not exist on the earth now, it is reserved for God to restore it. We pray that God's will may be done on earth as it is in heaven, and when it shall, then the order which exists in heaven will be practiced and enjoyed by men on the earth. I do not expect, when we get to heaven, that we shall see some riding in their chariots, enjoying every luxury, and crowned with crowns of glory, while the rest are in poverty.

I have spoken longer than I intended, but there are some few thoughts on my mind to which I will allude in this connection before I sit down, and that is, brethren and sisters, that we should, to the extent of our ability, foster these institutions that have been established among us. We should do all that we can to sustain ourselves—sustain our own factories, do all in our power to maintain these things that we have established, and seek with all our energy to foster them. We have factories here that can make as good cloth as any of their size, probably,

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in the nation. They ought to be sustained by us. Brother Erastus Snow related an incident a day or two ago in relation to their operations at St. George. They received quite a quantity of cloth from the factory of President Young. He told the store-keeper at St. George not to say anything about where it was manufactured. At the same time they received a consignment of eastern manufactured goods. They were put side by side on the shelves of the store and sold to the people. There were very few—some two or three persons—who knew that any of these goods were manufactured in the Territory. They sold very readily to the people, who said they were the best goods they had bought. They wore them, and they wore well. Several lots were received from the President's factory, and sold in the same way, the people remaining in ignorance a good while as to the place of their manufacture, and imagining that they were brought from the east. There is an idea prevailing among many of us that something manufactured abroad is better than that manufactured at home. President George A. Smith, Elder Woodruff and myself, on our recent visit to California, examined the Oregon and California goods. We went

through a woollen factory there, where very excellent goods were made. We saw some blankets and some other things which were manufactured there, which can not be surpassed. I recollected that I had heard parties here, who had purchased Oregon cloth, praise it very highly; but in examining that class of goods in California, I found that the cloth manufactured in this Territory compared very favorably with it, and had they been put side by side, bolt by bolt, it would have been very difficult to tell which was Utah and which was Oregon manufacture. Indeed if there was any preference I was inclined to give it to our own cloth.

We have factories that can make straw hats, straw bonnets and every thing of this kind. We have good tanners' and shoe shops, and harness shops. We have a great many manufactories in our Territory that should be fostered by us as a people. We should guard against luxury and extravagance, and use that which is manufactured at home.

That God may bless us, that he may pour out his Holy Spirit upon this Conference; upon those who speak and those who hear, is my prayer in the name of Jesus. Amen.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED AT THE 42ND SEMI-ANNUAL CONFERENCE, SALT LAKE CITY,
OCTOBER 7, 1872.

(Reported by David W. Evans.)

CHOICE OF RULERS—HEADSHIP—ONE MAN POWER—THE YOKE OF
JESUS.

I am happy to have the privilege of meeting with and speaking to the Saints on the present occasion. If I were inclined to take a text I would repeat a passage made use of by Jesus, which is something like this—"Take my yoke upon you and learn of me, for I am meek and lowly of heart and you shall find rest to your souls." Perhaps I may not have got it verbatim, however the principle is there, and you can correct it from the written word. The ideas contained in the saying of the Redeemer are rather peculiar. The yoke that is there referred to would seem to imply a degree of servitude of some kind or other, and men generally look upon such expressions in that point of view. The nations of the earth, generally, are under some kind of rule and government. The religious portion of mankind are also under a species of government and rule, and no matter where you go, you find an influence of this kind more or less prevailing among men. We stand here in rather an anomalous position. We have a church with its government or laws, and we have also a government and laws according to the organization of the United States. Hence our obligations are twofold, one as subjects of

the United States, the other as subjects of the Church of God. And then, were we to go a little further, we might also add, of the kingdom of God. Now, in every government of men that exists anywhere on the face of the earth, there is a species of rule associated with and founded on authority voluntarily given by the people or usurped by the rulers, according to circumstances; but all mankind, everywhere, are under some form of dominion, government or rule. The same thing applies also to churches and the worship of God. There are various systems in existence on the earth, including Judaism, Mahomedanism, Pantheism, and heathenism of many kinds, as it has existed for generations in many parts of the earth; and there is Christianity with the multifarious ideas, rule, and authority of the Christian churches as they exist, scattered abroad in the earth, principally in Europe and America as well as in some parts of Africa and Asia. But whether we refer to the Pagan, Jewish, Christian, or any other form of religion, its followers are expected to submit to some kind of authority; to subscribe to certain articles of faith, and to submit to certain forms, laws and ordinances,

according to their several theories.

The same thing precisely, exists among the nations; they have their various forms of rule, government and dominion, and they exact certain conditions from their subjects. No matter what kind of government, it requires a species of obedience from all persons living under it; for government, of course, necessarily implies rule, authority, dominion, governors and governed, or law and the execution of that law. All these principles exist in one form or another over all the face of the wide earth whereon we live. We can not separate ourselves from that, go where we will. In a despotic government the power to dictate and control all its affairs is vested in the emperor, according to his own will and pleasure, sometimes, perhaps, modified by counsel, which he can receive or reject at pleasure. In other kinds of government, such as are called limited monarchies, the people hold a certain part of the power or authority in their own hands, and give a certain part to the government. The government of England belongs to this class. There they have a king or queen, as the case may be, at the head of the government, and two houses called the Lords and Commons, the latter are elected by and represent the people. It is what is called a popular government, the people having a voice, but at the same time they concede a certain amount of their power to their legislators, who manage their affairs according to their ideas of what would be most beneficial for the nation.

The government of the United States is what is called a republic. In a form of government of this kind the foundation of all law, power and authority is the voice or will of the people; that is the genius of the government. It is based upon

a written constitution granting unto the legislature power to do thus and so, and to go no further; and while they who make and administer the laws confine themselves within the limits of that constitution, their acts are what is called constitutional. When they go beyond that, their acts are called unconstitutional, that is, they deprive the people of certain rights guaranteed to them by the written compact that they have entered into. I speak of these things simply to elucidate certain ideas that I wish to communicate.

But to proceed further. If we—the people in this Territory, or in other Territories or in the States, confer certain powers on the General Government, we no longer retain them, they are ceded away by us to others. If we give to our legislators certain authority, they hold that authority, and it is for us to submit to the laws which may be enacted by them. This is what is called republicanism, and it is also in agreement with the theory of a limited monarchy. Whenever a people give up certain rights they ought to honor the parties into whose hands they place them. The President of the United States ought to be sustained; so ought the ministers of the government of England, by the people over whom they preside, because they are acting for and on their behalf and according to their dictates. If you go to some other governments they ask no odds of the people. say they, "We will be sustained, if we have to sustain ourselves by the sword."

We come now to religious matters, and here in our own country are Methodists, Presbyterians, Baptists, and a host of others. I need not go to foreign countries and examine their religions. I wish to arrive at certain conclusions, and to do so I

have no need to go beyond the confines of the United States. Here we have the Methodists, Presbyterians, Baptists, Episcopalians, Roman Catholics, Quakers, Shakers and so forth. Very well, all these sects have their own peculiar ideas of church government. The Methodist has his Discipline—a system got up by the ministers of that church that all its members have to be governed by. They must come within the purview and be under the influence thereof. If you ask a Methodist to become a Latter-day Saint, he might say, and truly, “I have not the privilege of being Methodist and Latter-day Saint at the same time.” A man can not be a Baptist and a Methodist at the same time, neither can he be a Methodist and a shaking Quaker. Why? Because he is bound by the articles of the Discipline of his church, and he must submit to that. So it is in regard to the Catholics. Many of you have no doubt read recently of Pere Hyacinthe, who, a short time ago, was very popular among the Roman Catholics. But he dissented from their views; and among other things he took to himself a wife, which was contrary to their ideas and creed, and probably his own views, the result was that they excommunicated him, and they treated him as if he had been dead, and had a funeral, following him to his grave while he was yet living. This is according to their ideas, and he, being a Catholic, had no right to expect anything else. A Catholic priest must submit to the laws of the priesthood, and they have excommunicated him for departing therefrom, and he had no cause to complain. We may have our own peculiar ideas about the propriety of this, that and the other religious faith, ceremonies and forms of worship, but I am now speaking

of law, and of governments, and of the arrangements that peoples, nations, churches, and the members of churches bind themselves to be governed by.

The same thing applies to any of the various sects that exist in Christendom. The Baptist commences a church, and he believes in baptism by immersion, but he could not be a Latter-day Saint. Why? Because he can be baptized by anybody not having authority from God, and he does not believe that baptism is for the remission of sins. According to his ideas he must have his sins forgiven first, and then be baptized after a while. He could not be a Latter-day Saint, because his ideas and ours are at variance. If a man is a Baptist, as long as he remains so, he must submit to their law. If he is a Methodist, and remains so, he must submit to their discipline, be it right or wrong, the question of their laws being Scriptural or not has to be decided in and of itself. It is the same way with a nation. If I were in Russia, and did not like the government, I might, if they would allow me, go to England, come to the United States, or go to one of the Southern republics, and become a citizen thereof, but I could not be a republican in Russia. If I went to England, I should have to be subject to the laws of England, and the same if I came to the United States, hence the principle that I mentioned before is applicable all the way through, no matter which way you look at it. I am not saying at present which of these governments, whether religious or political, is right, I am merely trying to elucidate a principle that exists among and is acknowledged by men. If I go to live in any country on the face of the earth, I have to be subject to its laws, and if I am a reasonable, intelligent man, I

acknowledge the propriety of my being so. If I join the Methodist church I have a right to be a good Methodist, and to submit to their discipline. If I join the Baptist church I have a right to be a good Baptist, and to submit to their discipline, creed, laws and so on, for I join them knowing that I ought to submit to them, and as an honorable man I do so or leave it.

Well, we stand here in a peculiar position, as before stated. We are here in a religious capacity, and we are here in a political capacity. As religionists our faith is that God has spoken, and that angels have ministered to men; that the everlasting Gospel has been restored in its fullness, simplicity and purity, as it existed in Jesus's day. We believe in Apostles and Prophets, and in the principle of revelation—in God communicating with the human family. These things were taught to us before we became members of this Church, and we received them as part and parcel of our faith, and having faith in this system we obeyed it. We believed in being baptized for the remission of sins, and having hands laid upon us for the reception of the Holy Ghost. That is our faith, it has been communicated to us by revelation, by the opening heavens, by the voice of God, by the ministering of holy angels, and by the testimony of God's servants, as they have gone forth through the world.

We also believe in having a Priesthood—a ruling power to regulate and dictate, under the guidance of the Almighty, the affairs of his Church and kingdom upon the earth. That is our faith, and it was taught to us when we first listened to "Mormonism." Before we were baptized into this Church we believed the men whom we heard proclaim its principles were inspired by the Almighty,

and we pray to God for them daily now, that the revelations of Heaven may be unfolded to their view, and that the purposes of God may be made plain to their understanding, that they may be able to instruct the people and lead them in the way of life. This is our faith, and when we talk about these things we do so understandingly, there is no halfway business about it.

We meet here to-day in Conference, believing in these principles. When we talk about paying our tithing, we believe that it is the duty of all who ever obeyed the Gospel of Jesus Christ to contribute one-tenth of their increase to the Lord. As Latter-day Saints we subscribe to this, and we believe it is right to be honest, and to show integrity in this as in everything else. We believe in being truthful, virtuous, pure and holy, and we believe in keeping the commandments of God in all things. This is part and parcel of our religious faith and belief, and we have, from time to time, of our own free will, subscribed to these very principles of which I have spoken; and we have held up our hands time and time again to sustain the authorities of the Church and kingdom of God upon the earth. Having said so much in regard to these things, I desire, very briefly, to compare the position that we occupy with that which others occupy.

I have already told you that there exists a variety of governments on the earth, and that all men are expected to be in subjection to the laws and usages of the governments under which they live. I have told you that in England they have a limited monarchy. At the present time a queen presides over their destinies. How did she come to that office? She was born of royalty, and inherited it by lineal descent. The people had no choice in the matter. She

has been, I believe, a very good, virtuous, exemplary woman, and has ruled with mildness, generosity and kindness among her people; but if she had done otherwise, she was still their queen. Now I want to talk about what people call equal rights, and to examine a certain principle in relation to these things. What say had the people of England in regard to their queen? None at all. The President of the United States is elected by the people, therefore he is what may be termed the people's candidate. How often do they elect a President of the United States? Once every four years, and consequently there is great excitement now on account of the coming Presidential election. The people are ranging themselves into parties, and each party using all the influence they possess to elect their own special and peculiar favorites. Besides the President, there are Legislators and Governors. Governors generally hold their office for four years; Senators of the United States from four to six years, according to circumstances; members of the House of Representatives for two years. In many of the States and Territories the Legislators are elected for two years, and hence, during the time for which they are elected, they have a perfect right to use their own judgment in enacting laws for the benefit of the people, being sworn not to transcend certain bounds laid down as their guide. If they should be ever so bad during their term of office, and should enact oppressive laws, the people have no right to change them until their time expires, unless, from some flagrant violation of their trust, they should be impeached.

How is it in the churches? With the Catholics it is once a priest always a priest, except in such cases as

that of Pere Hyacinthe, and then they bury them. In some churches the bishops and other authorities hold office during good behavior, or for lifetime; in some churches they are voted for by a certain conclave according to circumstances and their own peculiar notions and dogmas, and in very many instances these officers hold their offices for life without any counteraction whatever, unless they violate their own constitutions, laws or discipline, when they are liable to be dealt with according to the laws and regulations of their several churches. Now nobody thinks they are very badly oppressed in all this. They enter these churches voluntarily, they are not bound to stay in them, and they leave them when they like.

Now let us contrast our position with that of other people in these respects. We hear a good deal about one man power. I want to examine that power a little, and see how it exists, and how far it extends. We believe in two principles—one is the voice of God, the other is the voice of the people. For instance, we believe that nobody but God could set the religious world right, we believe that none but God could have given any man correct information in regard to doctrine and ordinances. We believe that God did instruct Joseph Smith in relation to both, and also pertaining to the government of his people here on the earth. How are this people selected and set apart? Joseph Smith was selected by the Lord, and set apart, and ordained by holy angels. How with the others? By the authority which God conferred on Joseph he selected, set apart, and ordained others to the various orders and organizations of the Priesthood. We know that the Lord, in former times, called some men who did not magnify their call-

ing, and who were set aside as unfit for the Master's use. Jesus, for instance, called Judas to be one of the Twelve, and Judas betrayed him, and he was cut off from the Twelve. We have had many instances in our Church of a similar nature, men have been found unfaithful, and they have been cut off. By whom? By the authority of that Priesthood of which they formed a part. That Priesthood has the same power now that it had formerly—to bind on earth and it is bound in heaven, to loose on earth and it is loosed in heaven. How does this Priesthood stand in relation to the people? It is not thrust upon them as the queens of England, the kings of France, the emperor of Austria, or as the former king, but now emperor of Prussia, are; no, it is not thrust upon the people in any such way. It is precisely in the same way that the Israelites were organized in former times—God gave them certain laws, and all the people said "Amen," then the laws became binding upon Israel. The position we occupy is this: the Holy Ghost, which has been given to all who have obeyed the Gospel, and have lived faithful to its precepts, takes of the things of God, and shows them forth through a living Priesthood to a people enlightened and instructed by the Spirit of revelation from God, and the people thus enlightened, instructed and blessed by the spirit of light, voluntarily and gladly sustain the Priesthood who minister unto them. When Joseph Smith was upon the earth, he did not force himself upon the people as these kings and emperors do, but he presented himself before them every six months, at the Annual or Semi-Annual Conference, and the people had a chance to lift up their hands to receive or reject him. That was the position occupied by

Joseph Smith, and those associated with him, in guiding the affairs of the Church and kingdom of God upon the earth, and it is precisely so with President Young. He stands here as the representative of God to the people, as the President of the Church of Jesus Christ of Latter-day Saints. He is, or ought to be, full of light, life, revelation and the power of God, and he is, and bears testimony to it. He ought to be able to lead the people in the paths of life, and he is. He is the choice of God, and what more? He is the choice of the people of God. Has he a right to say, "I am chosen, I am elected, I am President, and I will do as I darned please, and help yourselves?" No, he presents himself before you, and if there is any man who has aught against him, he has the privilege of holding up his hand to signify the same. That is the position of our President—he is brought to a test every six months, as it rolls around, before the assembled Conference of the Church of Jesus Christ of Latter-day Saints. It is the same with the Twelve, the President of the Stake, the High Council, the Presidents of Seventies, and with all the leading officers of the Church—they are all put to this test twice a year, and the people have the privilege of voting for or against them, just as they please.

Here then, on the one hand, there is the voice of God. Shall we object to it? Who made us? Who organized us, and the elements with which we are surrounded and that we inhale? Who organized the planetary system that we see around us? Who provides breakfast, dinner and supper for the millions that dwell on the face of the earth? Who clothes them, as he does the bullocks of the field? Who imparts unto man his breath, life, health, his powers of

locomotion, thought, and all the godlike attributes with which he is endowed? Where did they come from? Who has controlled and managed the affairs of the world from its creation until the present time? The Great I Am, the Great Eloheim, the Great God who is our Father. We bow before him. Is it a hardship to reverence the Lord our God? Is it a hardship to have him for our instructor? And shall we follow the notions, theories, ideas and folly of men, who seek to supersede the wisdom, light and paternal care of God our heavenly Father? No, we will not. God is our God, "the Lord is our God, the Lord is our Judge the Lord is our King, and he shall rule over us." We do not object to bow the knee to God and say, "Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is done in heaven:" and we pray that it may be hastened. We acknowledge, we bow before, we reverence the name of our heavenly Father. That is one thing that we do for God, who causes seed-time and harvest, summer and winter, day and night, the God who has watched over us and all the myriads of the inhabitants of the earth from the time of creation until the present time; the God in whose hands are the destinies of the human family pertaining to this world and the worlds to come. If God will deign to teach, lead and dictate us, we bow with reverence before him, and say, "It is the Lord, let him do as seems him good." We ask the guidance of the Almighty, we reverentially present ourselves before him and we submit to his authority; for his yoke is easy and his burden is light.

What next? Then comes the freedom of man. On the one hand the guidance of God, on the other

the freedom of man. We ask God to dictate us and he does. He has given us a President, Apostles, Prophets, Bishops; he has organized his Church in the most perfect and harmonious manner. We see these things before us. I need not talk about the country that we inhabit, nor about the blessings that have been shed abroad among us, rich in comparison with those enjoyed by others by whom we are surrounded. These things are patent to all intelligent men, and surprise is frequently expressed at our improvements and at the wisdom and intelligence that have governed, managed and controlled our affairs; they do not know where they came from. We do—they come from God through the medium of his servants.

What next? God having given us a President inspired by his Holy Spirit, we are required to vote for him—will we have him or will we reject him? We lift up our hands and say, "Yes, we will receive him." The world say this is despotism, being governed by one man. Is it despotism for every man and every woman to have a voice in the selection of those who rule over them? Is that despotism, tyranny or oppression? If it is I do not know what the terms mean. There are no people on the face of the earth to-day who have to undergo so severe a criticism as the President and Priesthood of this Church before the people, and why is it that the people vote unanimously for them? "Well," say the world, "there is a kind of influence, we hardly know what, we wish it did not exist, for we do not like this one man power." I know you do not, for it is one thousand men, ten thousand men power. it is the power of the kingdom of God on the earth, and the power of God united with it, that is what it is. As

I have already said, it is not only the President of the Church who has to undergo this test, but the Twelve, the Seventies, and all the presiding officers of the Church have to go through the same ordeal.

I will now go back to my text. I have been a long way from it, but you know it is usual to preach from the text. I have been from mine awhile, now I am coming back to it. Jesus says, "Take my yoke upon you and learn of me, for I am meek and lowly of heart, and you shall find rest to your souls." What was the yoke placed upon the followers of Jesus? Precisely the same as that placed upon you. What did he tell his disciples to do? To go forth and baptize the people in the name of the Father, Son and Holy Ghost, and it was promised that certain signs should follow them that believed. In his name they should cast out devils, speak with new tongues, if they drank any deadly thing it should not hurt them, and if they laid hands on the sick they should recover. The word was—"Go forth in my name and with my authority, and my Spirit shall accompany you. And it did, and the people became one in faith, doctrine and principle, just as the Scriptures say. "Take my yoke upon you." What was it? Said he, "Blessed are the meek, for they shall inherit the earth; blessed are the pure in heart for they shall see God; blessed are they that hunger and thirst after righteousness for they shall be filled." This was the kind of yoke Jesus put upon them, and this is the kind that is put upon you—to love righteousness, keep the commands of God, live your religion and obey the principles of truth, is this a hard yoke? This is what is required of Latter-day Saints. "Take my yoke upon you and learn of me!" And how did he do it? He obeyed

the will of his Father, and then he expected his disciples to obey his will. Said he, "Father, I pray for them, that they may be one"—a good deal of this one-man power there, was there not? "I pray for them, that they may be one, even as the Father and I are one, that they may be one in us;" and in his mind, looking to the universal expansion of this heavenly principle, said he, "Neither pray I for these alone, but for all them that shall believe on me through their word, that they all may be one, even as I and the Father are one, that the world may know that thou hast sent me." This was the kind of principle the Savior taught to his followers, and this is the kind that is taught to us.

Now let me ask is it right for a Methodist to obey the Methodist discipline? Yes, or else leave them, he has the privilege to do which he pleases. Is it right for a Presbyterian to obey the Presbyterian doctrine and principles? Yes, or leave them. Is it right for a Roman Catholic to obey their principles? Yes, or leave them. Is it right for a Latter-day Saint to obey their principles? Yes, or leave them, one of the two. Do not try to drag in something else, do not make Methodists of us for instance, nor Presbyterians. Do not try to make Catholics of us, if you do not like "Mormonism" leave it. That is honest, straightforward and upright, and good doctrine, and according to the principles which are acknowledged to be correct everywhere "Well," says one, "I think that things could be improved a little." Well then, go out somewhere and make your improvements, here is a big continent, go north or south, or where you please. Get as many to follow you as you can, and teach them what principles you please, and if you can build up a better system

than ours all right, but do not start it here. This is the kind of faith that Paul spoke of when he said, "If thou hast faith have it to thyself." If you do not have it to yourselves take as many with you as you can get. That is right, the world is open, plenty of room in every direction, go and try your hand and see how you will succeed.

The same principle is true in relation to other things as well as to religion. I might apply it to things political. Some people say, "You folks always vote together," we would be poor coots if we did not, and just as bad as the rest of you. Some folks here, a short time ago, got up a little political operation, and tried how it would answer to run one against another; but it did not work well and they had to quit. We believe in oneness, and our outside friends say, "We do not." Yes you do, y-e-s y-o-u d-o. Now all you gentlemen who go in for General Grant would you not like to elect him? Yes you would, and you will use all the influence that you have to do so, and if he is not elected it will be because you can not do it, because you have not influence enough to elect him. On the other hand, you who are in favor of Horace Greeley, how you would like to have him elected, would you not? Yes, you would. And will you not get all to vote for him that you possibly can? Yes, and if all do not vote for him it will not be your fault. Well, if the people do not vote as we want them it will not be our fault, and the only difference, in this respect, between you and President Young is, that he

has a little more influence than you, therefore do not grunt about it, these things are fair and straightforward. When men talk about oppression they talk about what they do not understand, and the same when they talk about the one-man power and the bondage of the people. Is it not horrible bondage for the whole people to have the privilege of voting for whom they please? Terrible, let us get out of it, shall we not, and go somewhere where they will not let us do as we please, and have some of that liberty that would put shackles upon us, and bind us down? But we Latter-day Saints do not want that, we want to be delivered from that, and to walk according to the light of truth. Well, let us take the yoke of Christ upon us, and learn of him, and keep the commandments of God. And if we vote for a Bishop somewhere over yonder, let us sustain him as long as he is in office, and if he does not do what is right we will vote him out. And if we have Presidents or Apostles or anybody that we do not like, let us vote them out, and be free men, and cultivate and cherish in our bosoms the principles of liberty. But let us be careful that we do not grieve the Spirit of the Lord, and while we are looking at these things let us look at our own eternal interests, and lean upon God for wisdom and instruction, that his Spirit may lead us in the paths of life, that we may comprehend true principles, and be one as Jesus was and is one with the Father.

May God help us to be faithful, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED AT THE 42ND SEMI-ANNUAL CONFERENCE, SALT LAKE CITY,
OCTOBER 9, 1872.

(Reported by David W. Evans.)

THE ORDER OF ENOCH.

Suppose we should examine a city in a stake of Zion conducted after the order of Enoch! We would like to look for a few moments upon the facts as they would exist. If a people were gathered together, were they many or few, who would follow out the instructions given them in the Bible and in the other revelations that we have, they would have to be very obedient, and probably many would feel to say, "I wish to manage my own affairs, I wish to dictate myself, I wish to govern and control my labor, I can not submit to have anybody else dictate me. This is servitude, and is nothing more nor less than slavery!" I suppose there are some who would feel thus. When I look at the Latter-day Saints I think how independent they are. They have been very independent, there is no question of it. When they have heard the Gospel, though, perhaps, in the flood of persecution, and the finger of scorn pointed towards them, they have said, "The Gospel is true, and if my friends will not believe it, it makes no difference to me, I am independent enough to embrace the truth, and to gather out from the midst of Babylon and to make my home with the Saints. There are plenty of such people here in this house—men and women, old and young. here are young people here

who have left their parents and every thing they had on the face of the earth for the sake of the Gospel. Middle-aged men have left their wives and their children, saying, "I am going to live according to the plan that has been laid down in the Scriptures for the salvation of the human family." This certainly exhibits as much independence as mortal beings can manifest, and yet we have said we will yield strict obedience to these requirements, preparatory to enjoying the glory that the Lord has for the Saints. I will ask, Is there liberty in this obedience? Yes, and the only plan on the face of the earth for the people to gain real liberty is to yield obedience to these simple principles. Not but that we should find a great many who do not exactly understand how to yield obedience, strictly, to the requirements of heaven for their own salvation and exaltation; but no person can be exalted in the kingdom of heaven without first submitting himself to the rules, regulations, laws and ordinances of that kingdom, and being perfectly subject to them in every respect. Is this the fact? It is even so. Consequently, no person is fit to be a ruler until he can be ruled; no one is fit to be the Lord of all until he has submitted himself to be servant of all. Does this give the people liber-

ty? It is the only thing in the heavens or on the earth that can do so. Where is the liberty in subjecting ourselves strictly to the requirements of heaven and becoming one in all our operations to build up the kingdom of God upon the earth? By strict obedience to these requirements, we prove ourselves faithful to our God; and when we have passed through all the ordeals necessary, and have proved perfectly submissive to all the rules and regulations which give life eternal, he then sets us free and crowns us with glory, immortality and eternal lives; and there is no other path that we can walk in, no other system, no other laws or ordinances by which we can gain exaltation, only by submitting ourselves perfectly to the requirements of heaven.

Now suppose we had a little society organized on the plan I mentioned at the commencement of my remarks—after the Order of Enoch—would we build our houses all alike? No. How should we live? I will tell you how I would arrange for a little family, say about a thousand persons. I would build houses expressly for their convenience in cooking, washing and every department of their domestic arrangements. Instead of having every woman getting up in the morning and fussing around a cookstove or over the fire, cooking a little food for two or three or half a dozen persons, or a dozen, as the case may be, she would have nothing to do but to go to her work. Let me have my arrangement here, a hall in which I can seat five hundred persons to eat; and I have my cooking apparatus—ranges and ovens—all prepared. And suppose we had a hall a hundred feet long with our cooking room attached to this hall; and there is a person at the farther end of the table and he should telegraph that he wanted a

warm beefsteak; and this is conveyed to him by a little railway, perhaps under the table, and he or she may take her beefsteak. "What do you want to take with it?" "A cup of tea, a cup of coffee, a cup of milk, piece of toast," or something or other, no matter what they call for, it is conveyed to them and they take it, and we can seat five hundred at once, and serve them all in a very few minutes. And when they have all eaten, the dishes are piled together, slipped under the table, and run back to the ones who wash them. We could have a few Chinamen to do that if we did not want to do it ourselves. Under such a system the women could go to work making their bonnets, hats, and clothing, or in the factories. I have not time to map it out before you as I wish to. But here is our dining room, and adjoining this is our prayer room, where we would assemble perhaps five hundred persons at one time, and have our prayers in the evening and in the morning. When we had our prayers and our breakfast, then each and every one to his business. But the inquiry is, in a moment, how are you going to get them together? Build your houses just the size you want them, whether a hundred feet, fifty feet or five, and have them so arranged that you can walk directly from work to dinner. "Would you build the houses all alike?" Oh no, if there is any one person who has better taste in building than others, and can get up more tasteful houses, make your plans and we will put them up, and have the greatest variety we can imagine.

What will we do through the day? Each one go to his work. Here are the herdsmen—here are those who look after the sheep—here are those who make the butter and the cheese, all at their work by themselves. Some

for the kanyon, perhaps, or for the plow or harvest, no difference what, each and every class is organized, and all labor and perform their part.

Will we have the cows in the city? No. Will we have the pig pens in the city? No. Will we have any of our outhouses in the city? No. We will have our railways to convey the food to the pig pens, and somebody to take care of them. Somebody to gather up the scraps at the table, and take them away. Somebody to take the feed and feed the cows, and take care of them out of the city. Allow any nuisance in the city? No, not any, but everything kept as clean and as nice as it is in this tabernacle. Gravel our streets, pave our walks, water them, keep them clean and nicely swept, and everything neat, nice and sweet. Our houses built high, sleep up stairs, have large lodging rooms, keep everybody in fresh air, pure and healthy. Work through the day, and when it comes evening, instead of going to a theatre, walking the streets, riding, or reading novels—these falsehoods got up expressly to excite the minds of youth, repair to our room, and have our historians, and our different teachers to teach classes of old and young, to read the Scriptures to them; to teach them history, arithmetic, reading, writing and painting; and have the best teachers that can be got to teach our day schools. Half the labor necessary to make a people moderately comfortable now, would make them independently rich under such a system. Now we toil and work and labor, and some of us are so anxious that we are sure to start after a load of wood on Saturday so as to occupy Sunday in getting home. This would be stopped in our community, and when Sunday morning came every child would be required

to go to the school room, and parents to go to meeting or Sunday school; and not get into their wagons or carriages, or on the railroads, or lounge around reading novels; they would be required to go to meeting, to read the Scriptures, to pray and cultivate their minds. The youth would have a good education, they would receive all the learning that could be given to mortal beings; and after they had studied the best books that could be got hold of, they would still have the advantage of the rest of the world, for they would be taught in and have a knowledge of the things of God.

Bring up our children in this way and they would be trained to love the truth. Teach them honesty, virtue and prudence, and we should not see the waste around that now is witnessed. The Latter-day Saints waste enough to make a poor people comfortable. Shall I mention one or two instances? I will mention this one thing any way, with regard to our paper mill. Can you get the Latter-day Saints to save their rags? No, they will make them and throw them out of doors. Is there a family in this community but what are too well off in their own estimation to take care of paper rags? I think a good many of them would rather steal their beef and what they want than stoop to pick up paper rags to make paper to print our paper on. Not all would do this, but a few; and the majority are so well off that they have not that prudence which belongs to Saints; and I feel sometimes a little irritated, and inclined to scold about it, when I see women who were brought up without a shoe to their foot, or a second frock to their back perhaps, and who lived until they were young women in this style, without ever stepping on to an inch of carpet in their lives, and they know no more how to treat a carpet than

pigs do. Do they know how to treat fine furniture? No, they do not; but they will waste, waste—their clothing, their carpets and their furniture. I hear them say sometimes, “Why, I have had this three years, or five years.” If my grandmother could have got an article such as you wear, she would have kept it for her daughters from generation to generation, and it would have been good. But now, our young women waste, waste.

This is finding fault, and I wish I could hurt your feelings enough to make you think of it when you get home. If I could make you a little mad, when you get home if you see a pretty good piece of carpet thrown out of doors you will go, perhaps, and shake it and lay it up, thinking that it may be serviceable to somebody or other; and if you cannot do anything else with it, give it to somebody who has not a bed to lie upon, to put under them to help to make a bed.

If we could see such a society organized as I have mentioned, you would see none of this waste. You would see a people all attending to their business, having the most improved machinery for making cloth, and doing every kind of housework, farming, all mechanical operations, in our factories, dairies, orchards and vineyards; and possessing every comfort and convenience of life. A society like this would never have to buy anything; they would make and raise all they would eat, drink and wear, and always have something to sell and bring money, to help to increase their comfort and independence.

“Well, but,” one would say, “I shall never have the privilege of riding again in a carriage in my life.” Oh what a pity! Did you ever ride in one when you had your

own way? No, you never thought of such a thing. Thousands and thousands of Latter-day Saints never expect to own a carriage or to ride in one. Would we ride in carriages? Yes, we would; we would have them suitable for the community, and give them their proper exercise; and if I were with you, I would be willing to give others just as much as I have myself. And if we have sick, would they want a carriage to ride in? Yes, and they would have it too, we would have nice ones to carry out the sick, aged and infirm, and give them exercise, and give them a good place to sleep in, good food to eat, good company to be with them and take care of them.

Would not this be hard? Yes, I should hope so. If I had the privilege and the power, I would not introduce a system for my brethren and myself to live under unless it would try our faith. I do not want to live without having my faith and patience tried. They are pretty well tried. I do not know how many there are who would endure what I endure with regard to faith and patience, and then be persevering in the midst of it all. But I would not form a society, nor ask an individual to go to heaven by breaking all the bones in his body, and putting him in a silver basket, and then, hitching him to a kite, send him up there. I would not do it if I had the power, for if his bones were not broken he would jump out of the basket, that is the idea. I see a great many who profess to be Latter-day Saints, who would not be contented in heaven unless their feelings undergo a great change, and if they were there and you wanted to keep them there, you would have to break their backs, or they would get out. But we want to see nothing of this in this little society.

If I had charge of such a society as this to which I refer, I would not allow novel reading; yet it is in my house, in the houses of my counsellors, in the houses of these Apostles, these Seventies and High Priests, in the houses of the High Council in this city, and in other cities, and in the houses of the Bishops, and we permit it; yet it is ten thousand times worse than it is for men to come here and teach our children the a b c, good morals, and how to behave themselves, ten thousand times worse! You let your children read novels until they run away, until they get so that they do not care—they are reckless, and their mothers are reckless, and some of their fathers are reckless, and if you do not break their backs and tie them up they will go to hell. That is rough, is it not? Well, it is a comparison. You have got to check them some way or other, or they will go to destruction. They are perfectly crazy. Their actions say, "I want Babylon stuck on to me; I want to revel in Babylon; I want everything I can think of or desire." If I had the power to do so, I would not take such people to heaven. God will not take them there, that I am sure of. He will try the faith and patience of this people. I would not like to get into a society where there were no trials; but I would like to see a society organized to show the Latter-day Saints how to build up the kingdom of God.

Do you think we shall want any lawyers in our society? No, I think not. Do you not think they will howl around? Yes, you will hear their howls going up morning and evening, bewailing one another. They will howl, "We can get no lawsuits here; we cannot find anybody that will quarrel with his neighbor. What shall we do?" I feel about them as Peter of Russia is said to

have felt when he was in England. He saw and heard the lawyers pleading at a great trial there, and he was asked his opinion concerning them. He replied that he had two lawyers in his empire, and when he got home he intended to hang one of them. That is about the love I have for some lawyers who are always stirring up strife. Not but that lawyers are good in their place; but where is their place? I cannot find it. It makes me think of what Bissell said to Paine in Kirtland. In a lawsuit that had been got up, Bissell was pleading for Joseph, and Paine was pleading for an apostate. Paine had blackguarded Bissell a good deal. In his plea Bissell stopped all at once, and, turning to Mr. Paine, said he: "Mr. Paine, do you believe in a devil?" "Yes," said Mr. Paine, who was a keen, smart lawyer. Said Bissell, "Where do you think he is?" "I do not know." "Do you not think he is in hell?" said Bissell. "I suppose he is." "Well," said Bissell, "do you not think he is in pain [Paine]?" They almost act to me as if they were in pain. They must excuse me if there are any of them here to-day. I cannot see the least use on the face of the earth for these wicked lawyers who stir up strife. If they would turn merchants, cattle breeders, farmers or mechanics, or would build factories, they would be useful; but to stir up strife and quarrels, to alienate the feelings of neighbors, and to destroy the peace of communities, seems to be their only business. For a man to understand the law is very excellent, but who is there that understands it? They that do and are peacemakers, they are legitimate lawyers. There are many lawyers who are very excellent men. What is the advice of an honorable gentlemen in the profession of the law? "Do not go to

law with your neighbor; do not be coaxed into a lawsuit, for you will not be benefited by it. If you do go to law, you will hate your neighbor, and you will finally have to pick some of your neighbors who hoe potatoes and corn, who work in the cabinet shop, at the carpenter's bench, or at the blacksmith's forge, to settle it for you. You will have to pick ten, twelve, eighteen or twenty-four of them, as the case may be, to act as a jury, and your case goes before them to decide. They are not lawyers, but they understand truth and justice, and they have got to judge the case at last." Why not do this at first, and say we will arbitrate this case, and we will have no lawsuit, and no difficulty with our neighbor, to alienate our feelings one from another? This is the way we should do as a community.

Would you want doctors? Yes, to set bones. We should want a good surgeon for that, or to cut off a limb. But do you want doctors? For not much of anything else, let me tell you, only the traditions of the people lead them to think so; and here is a growing evil in our midst. It will be so in a little time that not a woman in all Israel will dare to have a baby unless she can have a doctor by her. I will tell you what to do, you ladies, when you find you are going to have an increase, go off into some country where you cannot call for a doctor, and see if you can keep it. I guess you will have it, and I guess it will be all right, too. Now the cry is, "Send for a doctor." If you have a pain in the head, "Send for a doctor;" if your heel aches, "I want a doctor;" "my back aches, and I want a doctor." The study and practice of anatomy and surgery are very good; they are mechanical, and are frequently needed. Do you not think it is necessary

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to give medicine sometimes? Yes, but I would rather have a wife of mine that knows what medicine to give me when I am sick, than all the professional doctors in the world. Now let me tell you about doctoring, because I am acquainted with it, and know just exactly what constitutes a good doctor in physic. It is that man or woman who, by revelation, or we may call it intuitive inspiration, is capable of administering medicine to assist the human system when it is besieged by the enemy called Disease; but if they have not that manifestation, they had better let the sick person alone. I will tell you why: I can see the faces of this congregation, but I do not see two alike; and if I could look into your nervous systems and behold the operations of disease, from the crowns of your heads to the soles of your feet, I should behold the same difference that I see in your physiognomy—there would be no two precisely alike. Doctors make experiments, and if they find a medicine that will have the desired effect on one person, they set it down that it is good for everybody, but it is not so, for upon the second person that medicine is administered to, seemingly with the same disease, it might produce death. If you do not know this, you have not had the experience that I have. I say that unless a man or woman who administers medicine to assist the human system to overcome disease, understands, and has that intuitive knowledge, by the Spirit, that such an article is good for that individual at that very time, they had better let him alone. Let the sick do without eating, take a little of something to cleanse the stomach, bowels and blood, and wait patiently, and let Nature have time to gain the advantage over the disease. Suppose, for illustration, we draw a line

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through this congregation, and place those on this side where they cannot get a doctor, without it is a surgeon, for thirty or fifty years to come; and put the other side in a country full of doctors, and they think they ought to have them, and this side of the house that has no doctor will be able to buy the inheritance of those who have doctors, and overrun them, outreach them, and buy them up, and finally obliterate them, and they will be lost in the masses of those who have no doctors. I know what some say when they look at such things, but that is the fact. Ladies and gentlemen, you may take any country in the world, I do not care where you go, and if they do not employ doctors, you will find they will beat communities that employ them, all the time. Who is the real doctor? That man who knows by the Spirit of revelation what ails an individual, and by the same Spirit knows what medicine to administer. That is the real doctor, the others are quacks.

But to the text. We want to see a community organized in which every person will be industrious, faithful and prudent. What will you do with the children? We will bring them up until they are of legal age, then say, "Go where you please. We have given you a splendid education, the advantage of all the learning of the day, and if you do not wish to stay with the Saints, go where you please." What will you do with those who apostatize after having entered into covenant and agreement with others that their property shall be one, and be in the hands of trustees, and shall never be taken out? If any of these parties apostatize, and say we wish to withdraw from this community, what will you do with them? We will say to them, "Go, and welcome," and if we are disposed to give them anything, it is all right.

Where are we going to find the greatest difficulty and obstruction with regard to this organization? In the purse of the rich? No, not by any means. I have got some brethren who are just as close, tight and penurious as I am myself, but I would rather take any moneyed man in this community, and undertake to manage him, than some men who are not worth a dollar in the world. Some of this class are too independent. They would say, "I'll go a fishing," or "I guess I'll go a riding, where I please." Well, if I were to give out word, and say to the community, Send in your names, I want to see who are willing to go into an organization of this kind, who do you suppose would write to me first? The biggest thieves in the community. Do not be shocked at that, any of you, whether you are strangers or not, for we have some of the meanest men that ever disgraced God's footstool right in the midst of the Latter-day Saints. Do not be startled at that, because it is true. I have told the people many a time, if they want anything done, no matter how mean, they can find men here who can do it, if they are to be found on the earth. I can not help this. You recollect that Jesus compared the kingdom of heaven to a net which gathered all kinds. If our net has not gathered all kinds, I wonder where the kinds are that we have not got. I say that some of the worst men in the community would be the first ones to proffer their names to go into such an association. I do not want them there. Is this the fact? Yes it is. I understand it exactly. But if such a community could be organized, to show the Latter-day Saints how to build up the kingdom of heaven on the earth, I would be glad to see it—would not you?

If this could be done I want to say to the Latter-day Saints, that I have a splendid place, large enough for about five hundred or a thousand persons to settle upon, and I would like to be the one to make a donation of it, with a good deal more, to start the business, to see if we can actually accomplish the affair, and show the Latter-day Saints how to build up Zion. Not to make a mock of it. Not go and preach the Gospel without purse and scrip, and gather up the poor and needy, and have them bring Babylon with them. Leave Babylon out of the question. Make our own clothing, but do not put seventeen or twenty-one yards in a single dress, neither be attired so as to look like a camel. It is not comely, it does not belong to sensible people, nor to any people who wish to carry themselves justly and correctly, before the heavens and intelligent men.

If the ladies want silks, we have the mulberry here, of all kinds; we have the silkworm eggs here, and we have made the silk. Go to work now and raise worms, and wind the silk, and weave it and make all the satin ribbons you wish for. We have men and women here, who did nothing all their lives before they came here but weave satin ribbons and satin cloth. This is their business, they know how to get it up. If you will raise the silk, dress yourselves just as beautifully as you please.

By and by when this people learn the value of the mulberry and the silkworm, you will see the women with their few trees in their yards and around their lots, and for shade trees in the streets; and the children will be picking the leaves and feeding the worms, and they will get up silk dresses here like those in the East Indies. The silk dresses they make there you can put them on and wear them until you are tired of them, and

almost from generation to generation. We can make them here just as good. And we can have coats and vests and pants made of our home-grown material, which a man would wear for his best suit, and hand down to his posterity. When we have learned the worth of silk we will make it and use it instead of linen. We have a splendid country for raising silk, but not a good country to raise flax in; splendid for raising wool, grain, fruit, vegetables, cattle, milk, butter and cheese, and here we are importing our cheese. We ought to be making cheese by the hundreds of tons. We ought to export it in quantities; but instead of that we are sending to the States for it.

Where are your cows? Have you taken care of them? If you see a community organized as they should be, they will take care of their calves; they will have something to feed them on in the winter, and they will take care of their stock and not let it perish. What a sin it is to the Latter-day Saints, if they did but know it, to abuse their stock—their cattle, milch cows and horses! Through the summer they will work and use them, and in the winter turn them out to live or die as they can, taking no care of that which God has given them. Were it not for the ignorance of the people, the Lord would curse them for such things.

We ought to learn some of these facts, and try to shape our lives so as to be useful. Let the men make their lives useful. Let the women make their lives useful. Mothers, teach your daughters how to keep house, and not how to spend everything they can get hold of. I will just say a few words on this subject. We have hundreds of young men here who dare not take girls for wives. Why? Because the very first thing, they want a horse and buggy, and

a piano; they want somebody to come every day to give them lessons on the piano; they want two hired girls and a mansion, so that they can entertain company, and the boys are afraid to marry them. Now mothers, teach your girls better things than these. What are the facts in the case? If you had been brought up to know what property—fine furniture, carpets, and so on, was worth, you would take care of it, and be prudent in the use of it, and teach your girls to take care, instead of wasting it. Do you believe it? This does not hit all, but too many. I wish you would hearken to these things. I am taking up the time, and not giving to others an opportunity to address you. We have not said what we want to say to the Latter-day Saints. We ought to have a house four times as large as this, and we ought to fill it; and we ought to sit together not only four days, but a week and perhaps two weeks, and leave home at home, leave Babylon in Babylon—leave everything and come here to worship the living God, and learn of his ways, that we may walk in his paths. This is our duty, and what we should do. But there are so many who can hardly spend time to go to meeting on the Sabbath day; and they can hardly spend time to go to Conference. They have so much business on hand, so many cattle to take care of; they have money to let out, or money borrow; they have men to see to, or something or other, and it seems as if the affections of the people are hankering after the things of this world too much, too much! Stop, Latter-day Saints, and reckon with yourselves, and find whether you are actually in the path of obedience to the requirements of heaven or not. Some suppose that they are serving God and are on the road to eternal life, but

many will find they are mistaken if they are not careful. We had better reckon with ourselves and look over our accounts, and see how we stand before the Lord. See if we are doing good, if we are bestowing our substance on the poor, that they may have food to eat and habitations to dwell in, and be made comfortable: see if we are sending our means for the poor in foreign lands, and aiding to send the Elders to preach to the nations and gather up the people and make them happy and comfortable. Instead of doing this I fear that many are wandering away from the commandments of the Lord. "O fools, and slow of heart to believe!" We can get rich a great deal quicker by serving God than by serving ourselves, do a great deal better, and do a great deal more good. The earth is the Lord's and the fullness thereof. He is anxious, and is waiting with extended arms and hands, comparatively, to pour the wealth of the world into the laps of the Latter-day Saints, if they will not give it away to their enemies. But now, just as soon as anything is given to the Latter-day Saints they are looking from east to west, and from north to south, to see where they can strew that that God gives them among their enemies—those who spurn the things of God, and would destroy his kingdom from the earth. I say, let the Lord keep us poor rather than forsake our religion and turn away from it! Why can not a man serve God with his pockets full of greenbacks, and not lust after them one particle? If he can not do it, he is lacking in wisdom, faith, and knowledge, and does not understand God and his ways. The heavens and the earth are full of blessings for the people. To whom do they belong? To our Father in heaven, and he wishes to bestow them upon his children when they

can receive and dispose of them to his name's glory.

We shall have to stop here. We are going to adjourn our Conference, though we have not said half what we wish to say to you and to ourselves, for we want to be co-workers together. Now let me say to the First Presidency, to the Apostles, to all the Bishops in Israel, and to every

quorum, and especially to those who are presiding officers, Set that example before your wives and your children, before your neighbors and this people, that you can say: "Follow me, as I follow Christ." When we do this, all is right, and our consciences are clear.

God bless you.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE 13TH WARD ASSEMBLY ROOMS, NOV. 24, 1872.

(Reported by David W. Evans.)

SPIRIT OF LIGHT AND TRUTH—ITS VALUE—ITS OPPOSITE NECESSARY— FINAL TRIUMPH OF LIGHT AND TRUTH.

I have, through upwards of forty years' experience in the public ministry, learned some few lessons in regard to public speaking. In the first place I know that the wisdom of man avails but very little, and that our own judgment, thoughts and reflections are not what the Lord requires; but he does require, and has required, ever since the rise of this Church, that his servants should speak by the power of the Holy Ghost. A revelation given to the Elders of this Church in the year 1831, says, "My servants shall be sent forth to the east and to the west, and to the north and to the south, and they shall lift up their voices and speak and prophecy, as seemeth me good; but if you receive not the Spirit you shall not teach." This

is a commandment that the Lord gave to his servants over forty years ago. I have seen a few times from the commencement of my ministry, when my mind seemed to be entirely closed up, and when what few words I could stammer forth before a congregation, were altogether unsatisfactory to my own mind, and I presume to those who heard me. But I do feel thankful to God that latterly, from year to year, he has favored me with a liberty of utterance and with the power and gift of the Holy Ghost. I acknowledge his hand in this, for I know it has come from him, and having experienced the two conditions of mind I know the difference. I know that, not only as public speakers, but as individual members of the Church of the living

God, there are many things pertaining to our everyday duties, which if we clearly understood by the light of the Spirit, we would escape many things which cause unhappiness. It is the want of clearly understanding the will of the Lord under all circumstances that causes us to fall into many of the evils that we pass through in life. I can look back on my past life and can speak from experience in these matters. I can remember many times when, if I had been guided by the Spirit of the Lord in regard to temporal matters, it would have been well with me; but not altogether understanding what the mind of the Spirit was, the course I have taken at times has been very disadvantageous to me. I will relate one circumstance of this kind as a sample. Some few years ago, I had a few hundred dollars in goods and property, and I expended all that I had in a store. Not one of these co-operative stores, but in a store kept at Fillmore. Being requested by the merchants in that place to purchase a bill of goods for them, and to give my own note until they could settle it; and being anxious that their business should go on and prosper, I was foolish enough to do as they wished, by which I brought myself into great difficulties, and lost over two thousand dollars by the transaction. I had the bill of goods to pay for, and lost all I put in besides. If I had understood the teachings of the Spirit—and I did have some impressions in relation to the matter, but if I had fully understood them I should not have fallen into these unpleasant circumstances. I have no doubt that there are many others among the people of God, who can see where they have erred, because they did not have the Spirit of God upon them at the time.

I can see, also, many times when

the Spirit of the Lord whispered to me, and I scarcely knew whether it was my own thoughts and imaginations or whether it was the revelations of the Spirit; yet it seemed to be the Spirit of the Lord, and I followed the teachings, and was prospered in so doing.

If we, as a people, would live up to our privileges, how many difficulties might be avoided! How many Latter-day Saints would constantly live in the light of revelation! This puts me in mind of a text which I have often heard quoted, but I do not know that I have said much in relation to it. Neither do I know where it is recorded, but I think it is somewhere in the writings of Solomon. The passage I refer to says that there is a spirit in man and the Spirit or candle of the Lord, I do not remember which, giveth it understanding. The idea is that in these tabernacles of ours we have an intelligent spirit which God has placed there, and he has ordained that the Spirit of the Lord shall light up these human spirits of ours, that we may follow in the paths of light, truth and righteousness and obtain eternal life.

This text also puts me in mind of one that is recorded somewhere in the Book of Doctrine and Covenants, in which the Lord, speaking directly to this people, says that the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ, and the spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world that hearkeneth to the voice of the Spirit. I can not tell you on what page nor in what section of the Book of Covenants this can be found; but you who are in the habit of reading that book will find these words, as I have

quoted them. "Whatsoever is truth is light, whatsoever is light is spirit," consequently, if we could always follow in the light, instead of following in the channel of darkness, we would always follow in the path that would lead to peace and happiness, and we would avoid ten thousand difficulties which beset our pathway.

Another revelation that agrees with this will be found in the Book of Doctrine and Covenants, in a very lengthy communication made by the Lord to this Church, which shows very plainly that light is the principle and law by which everything is governed. I will quote the revelation as near as I can remember it. Speaking of his presence, he says, "As he is in the sun, and is the light thereof, and the power thereof by which it is governed; and as he is also in the moon, and is the light and the power thereof; and in the stars; and the light which shineth is the same light which quickeneth your eyes, which is the same light which quickeneth your understandings, the light which is in all things, and which giveth life to all things, and which is the law by which all things are governed, even the power of God who sits upon his throne, who is in the bosom of eternity, who is in the midst of all things, which light proceedeth forth from his presence to fill the immensity of space." When we put all these texts together, we find that this great principle of light which should enlighten the mind of man, and by which he should be led continually, is something that is not confined to one little part of space; it not only lights the sun, moon and stars and all the heavenly bodies, but it is in and surrounds all things, and gives life to all things.

Here is something that we do not perfectly understand. The principle

of life by which we are able to move, think and reason; the principle of motion and of power is a principle of light. And there seems to be a connection or relation between these principles that govern the motion of living beings and the light that proceeds forth from the sun. But we do not understand that relation. God has told us that it is the law by which everything is governed; and we can not find a law throughout universal space, but what light has something to do with it. But we do not know in all cases how it operates. We do not know, for instance, how light operates in making a blade of grass grow out of the earth. We can not understand how particle comes to its particle, how it is organized in a certain form, and finally produces the complete blade of grass. We do not know how this is carried on, but the Lord has told us that it is done by the principle of light. We do not know, either, how it is that we can communicate with different and distinct parts of the earth almost instantaneously through the medium of the electric wires. We understand that this phenomenon exists, but we do not know the cause of it; if we did we should find, according to the revelation which God has given, that it is accomplished through the medium of light. How that light operates we do not know, God has not revealed that. He has only told us that light is the cause and the power by which everything is governed.

We see a stone, and when we hold it in our hands and let go of it, it does not stand still, neither does it fall upwards, neither does it go horizontally, but it falls downwards to the surface of the earth. We have named this gravitation. But what is the cause? No one knows. No person can tell why that stone does

not stand still. We see it fall and we see all terrestrial bodies fall to the surface of the earth, but we cannot tell why this is so. The cause, however, is light, but how that light operates we do not know.

We see the sun shine, and we know that it illuminates the face of this world and of many other worlds. Its light proceeds forth from that centre and radiates to immense distances. We see all this, but what connection is there between this and the understanding or light that is in man, that assists him in his power of thought and motion? What connection is there between the shining of that light and the light that is within us? We do not know, and yet God has said that the light which proceeds forth from these heavenly bodies is the same light that quickens the understanding of man and that gives life to all things. We do not understand all these things which God has spoken and given. For instance we see a candle set on a table; we apply a match to that, and immediately there is light where before existed darkness. Chemists tell us that this is a chemical operation; that the light proceeds not from the tallow, but from a principle called oxygen—a certain portion of the atmospheric air which we breathe; that that principle has a great tendency to unite with the materials of the candle, and in so doing it gives out its light. But how this light is produced and sustained by a combination of the elements of the candle and the oxygen of the atmosphere we do not know, only we know that it is the power of God, we know that it is the light which is in all things. But what I term knowledge, and what we should all term knowledge, is to understand not only the phenomena but the cause of these things. We endeavor to distinguish between the natural

and the spiritual light, but is there any such thing as drawing a line of distinction between the two? Who can do it? Where is the man or philosopher that can tell the distinction, and where one ends and the other begins? They can not do it. If we take the revelation which God has given we learn that there is no difference; it is the same light that produces both effects, and the light which darts along the electric wire is the same as that which comes from the distant bodies of the universe, only it has a different name, and operates a little differently. The time will come when the Latter-day Saints, if faithful, will have an understanding of all these things. We have made a commencement in the right channel; we have placed ourselves in an attitude to learn the first principles in this great divine university called the kingdom of God. God has given us his Holy Spirit, which is the commencement of knowledge, light and intelligence. But unless we walk according to the light and the mind of that Spirit, wherein are we benefited? We are not benefited at all. "If my words abide in you," says Jesus, "you shall ask whatever you will, and it shall be given unto you." This promise is given unto every Latter-day Saint. The Book of Mormon, however, qualifies this saying a little. It says, "Whatsoever we ask in faith, which is right, believing that we shall receive, it shall be given unto us." These words—"which is right"—greatly qualify the promise. The Lord has not bound himself by promise to give to the children of men whatsoever they ask for, unless it is absolutely right that they should ask for that thing. If what we ask for in faith is right, then he is bound.

This puts me in mind of a passage in the revelations contained in the

Book of Doctrine and Covenants in relation to prayer. He says, "You shall receive whatever you ask for in prayer which it is expedient for you to receive; but if any among you shall ask for that which it is not expedient for him to receive it shall turn to his condemnation." We must, in the first place, try to have light enough to discern what is right or expedient for us; in the second place, to ask God the Eternal Father in the name of his son Jesus Christ, for the things which we know he is willing to bestow upon us. Then we can ask in faith, for we have the promise that we shall receive.

The great difficulty with me, and I presume it is also the experience of almost every man and woman in the Church of the living God, is, we are not so faithful as some of the servants of God have been in former days. Some of them were so faithful that they lived constantly in the light of revelation. Their minds were opened to it, and scarcely a thing could transpire but what they understood it beforehand. They did not need the news or intelligence to be brought to them from a distance, but there was a spirit within them and the candle of the Lord gave that spirit understanding in regard to things that were transpiring thousands of miles distant. They lived for this; they walked before the Lord so faithfully that they were entitled to know, not only things that were present with and that would benefit themselves and the people among whom they dwelt, but also things in the future—ages and ages to come were opened up to their minds, and their minds comprehended them by permitting this candle of the Lord to shine upon and illuminate them.

It is my most earnest desire to live so as to discern under every condition

and circumstance in life precisely what would be most pleasing in the sight of God for me to do, and when I comprehend this I can act as a person who does not grope in the dark, like the blind man who gropes for the wall; but if I live for it, the path in which I should walk will be plain, the Spirit of God being as it were a lamp to my feet, and my guide and instructor by day and by night. Do you not desire Latter-day Saints to be instructed in this way? Every honest-hearted person will answer yes. Every one who hungers and thirsts after righteousness, and who desires eternal life will acknowledge that he does desire to be thus guided and led.

But now having spoken so much about the benefits of this light, and how good it would be to be continually guided and instructed by the spirit of revelation, there is another thing connected with it which we perhaps do not all fully understand. Supposing a person were thus guided all the time, from waking in the morning until they retired to rest at night; and then when asleep if his dreams were given by the same spirit, and this should be the uninterrupted condition of an individual, I ask, where would be his trials? This would lead us to ask, Is it not absolutely necessary that God should in some measure, withhold even from those who walk before him in purity and integrity, a portion of his Spirit, that they may prove to themselves, their families and neighbors, and to the heavens whether they are full of integrity even in times when they have not so much of the Spirit to guide and influence them? I think that this is really necessary, consequently I do not know that we have any reason to complain of the darkness which occasionally hovers over the mind. I recollect that Lehi had

a very great and important dream communicated to him, and his son Nephi had the same renewed to him. While Lehi was on his way to this country he dreamed that he wandered many hours in darkness; that there was a certain rod of iron, notwithstanding this darkness that seemed to gather around him, on which the old man leaned steadfastly. So great was the darkness that he was fearful he should lose his way if he let go the rod of iron; but he clung to it, and continued to wander on until, by and by, he was brought out into a large and spacious field, and he also was brought out to a place where it was lighter, and he saw a certain tree which bore very precious fruit. And he went forth and partook of the fruit of this tree, which was the most precious and desirable of any fruit that he had ever tasted; and it seemed to enlighten him and fill him with joy and happiness. Lehi was a good old man—a man who had been raised up as a great prophet in the midst of Jerusalem. He had prophesied in the midst of all that wickedness which surrounded the Jews; and they sought to take away his life, because of his prophecy. But notwithstanding this gift of prophecy, and the gifts of the Spirit which he enjoyed, the Lord showed him by this dream that there would be seasons of darkness through which he would have to pass, and that even then there was a guide. If he did not all the time have the Spirit of God upon him to any great extent, there was the word of God, represented by an iron rod, to guide him; and if he would hold fast to that in his hours of darkness and trial, when everything seemed to go against him, and not sever himself therefrom, it would finally bring him where he could partake of the fruit of the precious tree—the Tree of Life. Con-

sequently I am not so sure, that it is intended for men of God to enjoy all the time a great measure of his Spirit.

I will refer to another example—one that I have often quoted. It will be found in the “Pearl of Great Price.” It is a revelation that was given renewedly to Joseph Smith, concerning what God revealed to Moses, before he was permitted to go down and be a deliverer to the children of Israel. The Lord severely tried Moses, as well as enlightened him. He had to pass through both conditions of experience—a condition of great light, truth, knowledge and understanding in the ways of God, and a condition of darkness and great temptation. Hence we find that on a certain occasion God called Moses up into a very high mount, where he bowed down before the Lord and cried mightily unto him, and the Lord heard his prayer, and the glory of God descended and rested upon him, and he beheld many great and wonderful things. His mind was opened to things that he never had understood before—things that were great and marvellous. Yet the Lord showed him but very few of his works, for he told Moses on that occasion that no man could behold all his works except he beheld all his glory; and no man could behold all his glory and afterwards remain in the flesh. To behold all the works of God was more than any mortal man could endure.

Moses, after receiving this remarkable vision, had such great knowledge and intelligence unfolded unto him that he marveled exceedingly, and while gazing upon the works of God the Spirit of God withdrew from him, and he was left unto himself, and he fell to the earth, for his natural strength departed from him. “Now,” said Moses, “I know for

this once that man is nothing, which thing I never had supposed." But he had learned by the contrast that man, in and of himself, was as nothing, and comparatively speaking, less than the dust of the earth, which moves hither and thither by the command of the great God; but that man, being an agent unto himself, and God not having a disposition to control this agent contrary to certain laws and principles, when this agent was left to himself he found that he was nothing. The Lord then permitted Satan to appear in a personal form and visit this great man of God. Here, now, was a contest. Satan came up before Moses, not in all his ugliness and maliciousness, but assuming the form of an angel of light. Satan said, "Moses, son of man, worship me!" Moses looked upon Satan and said, "Who art thou, that I should worship thee? For I could not look upon God except his glory should come upon me, but I can look upon thee as a natural man." Here was the difference. He could look upon this individual who came to him pretending to be an angel of goodness and light, and have none of the glorious feelings that he had before. Hence said Moses, "I can discern the difference between God and thee. Get thee hence, Satan!" Satan did not feel disposed to give up the attack, and he commanded him again to worship him, and he exerted a great power and the earth shook and trembled, and Moses was filled with fear and trembling, but he nevertheless called upon God for he was convinced in his own mind that his visitor was one from the infernal regions, a personage of darkness, and he felt to rebuke him, and in his fear he saw the bitterness of hell, that is, the fear and trembling that came upon him, and the darkness that surrounded him, gave

him an experience of the bitterness and misery of those who are in torment. After a certain period of time in which Satan tried to overpower him, Moses gained strength from God, and commanded Satan, in the name of Jesus Christ, to depart, and he departed. Moses then received strength, and he continued to call upon God, and the glory of God again rested upon him, so that he beheld the works of the Creator, and he began to inquire very diligently concerning the earth upon which he dwelt. The Lord saw proper on that occasion, after severely testing Moses with the opposite power, to show to him the whole earth. Not merely portions of its surface, but he showed the whole of the inside as well as the outside, for the revelation says, "There was not a particle of it which he did not behold, discerning it by the Spirit of God." If we go to the top of a very high mountain, we can only behold a very limited landscape, for the most distant portions of our view are generally obscured by the vapors of the earth or by smoke, so that we only see a dim outline. But, here was a man of God, having the Spirit of God lighting up his mind to that degree that he could see every particle of the earth. This was a wonderful development of the mind and powers of man. I do not suppose that the mind of Moses was constituted any different from the minds of the congregation now before me; every one of us has the same kind of human spirit that he had. Though not called with the same calling, yet we have the same kind of spirit, and are the children of the same Father. Now if Moses had within him a certain undeveloped principle, which for the space of some eighty years he did not know that he possessed, until God on that occasion lighted it up.

and brought it forth, so that he was capable not only of looking upon the surface of our globe, but of looking into its interior, I do not know why each and every one of those now present before me have not the same faculty and gift, if it were only developed.

I bring up these things to show how God deals with his children—his sons and daughters—by lighting up the mind, and then leaving them awhile in darkness. It is not likely that many of us, with the little experience that we have, could resist such great temptations as Moses did. If such powers were brought to bear on our minds they might overthrow and destroy us, but he was prepared beforehand; he had beheld the glory of God, and had received strength from the heavens, consequently when the opposite powers assailed him, his previous experience strengthened him, and he held fast to the rod of iron notwithstanding the darkness he had to contend with.

When Moses received this great light and saw the whole earth, he felt a very great anxiety to know how the earth was formed. It would be very natural for a man suddenly endowed with the power to behold every particle of the earth, to ask, "How was this made?" and Moses said, "Be merciful unto thy servant, O God, and show me concerning the heavens and the earth, and then thy servant will be content." The Lord told Moses that there were many heavens, and many worlds that had passed away by his power, and that as one heaven and one earth should pass away, even so should another come, and there was no end to his works and to his words. Then Moses limited his desires.

Here we see something asked of the Lord by Moses that was not expedient, it was not wisdom in the

Lord to reveal it to him, he could not know all about the many heavens. Then he asked the Lord, saying, "Show unto thy servant concerning this earth and this heaven, then will thy servant be content." The Lord then gave him what we term the Book of Genesis, one of the first books of Moses, telling him, in answer to his prayer, how he formed and created this earth and this heaven, and the various stages thereof, as performed in the several days, until on the sixth and seventh it was completed. This, according to new revelation contained in the "Pearl of Great Price," is the way Moses obtained a knowledge of the history of this creation. Other men, before his day, also obtained it. Abraham, who lived several hundred years before Moses, had the Urim and Thummim, which the Lord God gave unto him in the land of Chaldea, and by the aid of this instrument he also obtained a knowledge of the history of this creation, and not only of this, but of many others, God also giving the names of many of them, such as Kolob and others, which it is not necessary for me to repeat. But the Lord, in various ages, has manifested these great things to the children of men. But all these great Prophets, Seers and Revelators had to experience their seasons of darkness and trial, and had to show their integrity before God in the midst of the difficulties they had to encounter. Shall the Latter-day Saints despond, then, because they may have seasons of darkness, and may be brought into trials and difficulties? No! Let us be steadfast, holding fast to the rod of iron—the word of God—and to our honesty, integrity and uprightness, that God may be well pleased with us whether we have much or little of the Spirit. I do not know how we could have many

trials, if we were all the time filled with the Spirit and continually having revelations.

This puts me in mind of the experience of our Prophet Joseph, and of David Whitmer, Oliver Cowdery and others. You are familiar with many things contained in the history of Joseph, about his hours of trial. He had some before the Lord permitted him to take the plates from the Hill Cumorah. God showed him where those plates were, and he was commanded by the angel to go and view them. He did so, and when he first saw them he put forth his hand to take them. But was he suffered to do so? No. What was the reason? He had not had the trials necessary to prove his integrity, and this must be proved before he could be entrusted with so sacred a treasure. Hence he was told to go and be obedient to the Lord, and to come there from time to time, as he was commanded by the angel of the Lord; and when the time had fully come he was permitted to take them.

Do you suppose, from the time he saw the plates first, to the day when he was permitted to take them, being some four years, that he had no temptations, trials, darkness or difficulties to grapple with? We are told in his history that, besides the glories of heaven that were opened to his mind, the powers of darkness were also portrayed before him. The Lord showed him the two powers. What for? To give him the experience necessary to enable him to discern between that which came from God and that which came from the opposite source. He saw, as Moses did, these evil beings personally. They were manifested before him in their rage, malice and wickedness. He had also many seasons of sorrow, tribulation, difficulty and temptation; and when he had proved himself be-

fore the Heavens, and before the Saints in Paradise who once dwelt on this continent, and had shown that he was full of integrity, God permitted him to take the plates, and he translated the record thereon into the English language.

Perhaps I have spoken sufficient in relation to these two powers. What I have said has been with the design to comfort and encourage the Saints, that they may not think, because some are tried this way, and some that way, and some another, that something has befallen them different to what has taken place upon the human family before, and that they are more tried than any other individual that has ever been upon the earth. Do not think this, Latter-day Saints, but strengthen yourselves in God, and in the hour of your trial call upon him, and he will impart strength and faith to you, light up your understandings, and bring you through victoriously, and your blessings will be still greater than before your temptations came upon you.

By and by the time will come when the vail, which hides this earth, and shuts out its inhabitants from the presence of God, will be removed. We read this in the Book of Covenants. The earth is now shut out from the presence of God, and all the inhabitants, and the animal creation, the fowls of the air and the fishes of the sea, and everything wherein there is life, all are shut out from the presence of God. Because of the fall of the great head and being who was to have dominion over this creation, it is banished, a vail is let down which hides us from the presence of God. This vail or covering will soon be taken away, and the earth will roll back again into the presence of God. When I speak of the earth's rolling back again, I do not mean that the

Lord is going to translate it from its present orbit around the sun; I do not mean that it is going to be moved from its present position, which it has occupied for six thousand years; but I mean that the vail which shuts us out from the presence of God will be removed.

Those who are sufficiently pure to abide that day have great promises made to them. You will find these promises recorded in the Book of Doctrine and Covenants. We are told that when that day arrives, God's people, whether those who have died and are resurrected, or those who are living on the earth, shall know all these things that I have spoken of. They shall know about the earth, and all things in, under or around about it, and all the power thereof and the materials that enter into its constitution. All these things will be open to the mind of man, and it will be one of his natural gifts apparently. I say natural, because it will be so frequent. That which we call natural is something, generally speaking, that takes place all the time, and the frequency of the thing makes it to us natural. Well, when this covering of which I have spoken is removed, the knowledge that the people will then have of the mysteries and wonders of creation will be such that they will many times be in about the same condition that Moses was in during the short interval of light and glory that was manifested to him. If that man of God could retain his existence as a mortal being after that great manifestation of the power of God unto him on that occasion, I do not know why the minds of all who are counted worthy to live, when the Lord removes the vail, can not be developed the same as the mind of Moses was, that they may grasp and comprehend the things of God the same as he did. I can not, in my

own mind, see so much difference, as many people suppose, between the ancients and the moderns. I believe that God is willing to bless all his children, ancient or modern, if they live before him worthily.

We read in Isaiah of a time when a certain people called Zion should be clothed upon with the glory of God, and their city be lighted up with a cloud by day and the light of a flaming fire by night, and they should be so highly favored that, so far as light was concerned, they should not need the light of the sun by day, nor the moon by night, for the Lord their God would be their everlasting light, and the days of their mourning would be ended. We also read in the same connection that when that day comes, "thy children," speaking of Zion "shall all be righteous;" that is, they would be a people upon whom and to whom God could manifest himself as he did to Moses and others; that the knowledge of God would cover the earth as the waters cover the great deep. Jeremiah has said that the time would come when the new covenant should take its full effect here upon the earth; that there would be no more need of ministers and priests to teach the people, although there would be need for ordinances to be administered, and for the priesthood to administer in other capacities; but so far as teaching the people to know the Lord was concerned it would be unnecessary. In that day no man would need to say to his neighbor, "Know ye the Lord." Why? Because all would know him, from the least unto the greatest, for Isaiah says they should all be taught of the Lord, all be righteous, all receive revelation and visions, all prophecy and dream. That is, God would reveal by his Spirit in different ways, at different times and by different methods to his people those

things that would comfort and build them up in their most holy faith.

When we see the great necessity there is at the present time to teach, and see how prone men are to forget that which they are taught, we say, they are like him who beholds his natural face in a glass and turns away, and straightway forgets what manner of man he is. It is just so with regard to teaching the people; they need to be stirred up continually, because of the weakness of their minds and memories; and naturally viewing this weakness, it seems almost impossible to believe that it will ever be different, as long as men are in a mortal state. Yet I do not look at it in this light. I look for a great change and revolution among the inhabitants of our globe. I look for the veil to be taken not only from the earth, but from every creature of all flesh that dwells upon the face thereof; and all will be in the presence of God. God himself will be their God, and they will be his people. God himself will wipe away all tears from their eyes, and there will be no more death, no more sorrow nor crying, for all things will become new, and God will be with his people from that time henceforth and forever.

Does this mean that God will all the time dwell upon the earth? No. There will be a connection, an opening between man and God, that will bring us into his presence, and whether he shall be far distant or near it will make no difference. Here is a principle that none of us fully comprehend. We speak oftentimes of going to and returning from God, of going to heaven, and so on. I have no doubt that many of us will be counted worthy to approach near to him so far as distance is concerned. But then, when we come to reflect that distance will be comparatively

annihilated, between God and the worlds he has made, so that it will make no difference, as far as his presence is concerned, whether he is close by or millions of miles distant—there will be a mutual communication between the Creator and his children all the time, consequently there will be union and fellowship with him, and rejoicing in his presence, though he be in a world far beyond Kolob, of which Abraham speaks.

As an illustration of this principle, let me bring up some temporal phenomena here on the earth. A few years ago, when I was a boy, no such thing was dreamed of as conversing with our neighbors two or three hundred miles distant. And if such a thing had been thought of and it had been mentioned, the dreamer would have been at once set down as a fanatic or enthusiast, or as one beside himself, crazy or weakminded. That was the idea our fathers had, and the idea that some of us old men had when we were boys. But since that period God has seen proper to inspire certain individuals with information and knowledge, to erect telegraph poles, and through the medium of wires attached to these poles, placed upon non-conductors of electricity, we are enabled to converse instantaneously, almost, with the most distant parts of the earth; and if there is proper wire connection we can send our message to the other side of the globe in one or two seconds and get a return as quickly. Is not this making neighbors of the nations? So far as this one means of communication is concerned, it is quite neighborly. We in Salt Lake City can sit down by the side of our warm fires and converse with persons sitting by their fires. The people of these two cities can talk together, though it is quite expensive as yet to do so.

Supposing now that it were possible to invent something still farther, by which we could see our neighbors in London, and the people in London could see us in Salt Lake City, then we could both converse and see. And if we could do this, do you not see that, so far, distance would be almost annihilated?

Again, suppose that by some medium now unknown to us, we could absolutely be able to hear, not by the vibrations of this coarse atmosphere of ours, but by the vibrations of some fluid spread through space, more refined, operating upon the organs of the immortal ear, transferring sounds at an immense distance, say millions and millions of miles, conveying them with the rapidity of the electric fluid itself, and perhaps with a velocity a thousand times greater, then we could both see and hear, and also converse with our neighbors at long distances from us; and if such means of communication were opened among the different nations of the earth, they would all be neighbors.

Now extend this principle, and let us suppose that there was a medium of communication by which immortal beings could see, hear and communicate from the earth to the sun, and from the sun to the earth; from the earth to Jupiter, and from Jupiter back again to the earth; from the sun to the most distant planetary bodies of our system, and back again from those bodies to the sun; and then from the solar system itself to some of those starry spheres, and from one sphere to another, taking in whole groups of systems, until finally we had means of communication with all the different worlds of the universe, as we have now between Salt Lake and London, only through a more refined and perfect medium, would it be necessary under these circumstances that our Father and God

should be directly here on the earth in order for us to be with him? Not at all. He could be situated on a world as far distant as some of the fixed stars from us, and there he could sway his sceptre over millions of worlds and systems, and all of them be in his presence, the veil having been removed; while those powers that are latent, now as it were, in the mind of fallen beings like man, being developed among all the inhabitants of these worlds, they could communicate with him and he with them. Would it not be said, under these circumstances, that they were all in the presence of God? Yes, and it would obviate the necessity of travelling and spending millions of years on long journeys through space in order to get into his presence.

I expect that in future ages all these things will be made manifest to the children of God. If we are to grow up in light, intelligence and truth, and become gods, even the sons of God; if we are to be filled with light, understanding and knowledge; if we are to understand all things pertaining to our earth and to other worlds, then it seems to me that we must approximate very nearly to the fullness of the blessings that are now enjoyed by him who is our Father and our God. I do not consider that man has all of his senses developed here, and because we have not yet exercised some of our senses that have slept unknown to us ever since our birth, that is no argument that we do not possess such senses, no evidence at all. You might take a man that had the faculty of seeing in perfection, and if he was born where not a glimmer of light ever entered his eye, he would not know that he had such a faculty, and you could not by talking instill the idea into his mind, he could not comprehend it.

He would say, "I have the sense of feeling, and the sense of smelling, and the sense of hearing, but this sense of seeing that you talk about I have no idea of, what is it?" He would have to experience it in order to find out what was meant by seeing objects at a distance, defining their colors, and so on. But when he looked on the surface of nature by the aid of light, when it was once brought to bear upon him, what a world of knowledge would rush into his mind, not all at once, but by degrees. So it will be with the Saints of God, when their latent faculties begin to be developed and brought

forth, so that they can gaze upon the works of God.

This great future reward is worth living for, and this is what we should seek for, even for the enlightenment of the Spirit. This is what we should endeavor to cultivate in all our business transactions, and in all our concerns here in life. If we cultivate this Spirit, it will increase upon us, and it will grow brighter and brighter, until the perfect day, and we shall rise by degrees into that high position that God intends for his children, to make them gods, to dwell in his presence for ever and ever. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE 14TH WARD ASSEMBLY ROOMS, SUNDAY AFTERNOON,
DEC. 15, 1872.

(Reported by David W. Evans.)

PRE-EXISTENCE OF OUR SPIRITS.

It would have been my choice this afternoon to sit and listen to others, but having been requested to address the congregation I cheerfully comply, having a desire in my heart that God will pour out his Holy Spirit upon me and upon the hearers, so that we may be mutually edified. We call ourselves the children of the Most High God. It is a term that is Scriptural in its nature, and that has been applied to the people of God in all ages. In the hymn that was sung, at the opening of this meeting,
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this subject was more fully portrayed, according to the views of the Latter-day Saints, than is generally expressed by religious people in the world, for I believe that all religious people claim to be, and term themselves, the children of God. It may not be amiss to investigate, for a little while, the reality of this title, and see if we can come to some kind of an understanding in regard to our being the sons and daughters of the Most High God. It is said by some that we are his sons and daughters only by adop-
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tion, or through obedience to the Gospel; that we become his sons and his daughters, through being born of the water and of the Spirit. Now I admit that it is necessary for the human family to be thus adopted; there would, however, have been no need of this adoption if mankind had never become wicked and corrupt. If there had never been any sin in the world, I do not think that adoption would have been necessary. According to my views, and I believe, according to the views of the Latter-day Saints, and also of the ancient Saints, we were at one period legitimately his sons and daughters independent of adoption, and this will carry us to the first ideas manifested by revelation, in regard to the origin of man. Many people suppose, when Adam was placed in the garden of Eden, that then the first of the human family originated. I admit that that was the origin as far as man's temporal existence here on the earth is concerned; but had we no prior existence? Was that the beginning of man? Was it, in reality, his origin? This is a very important question, and a correct answer thereto would certainly be calculated to cheer the hearts of the children of men. That man had a secondary origin here on this earth, and was placed in the Garden of Eden, are Scriptural facts, which we all believe; but did not our first parents, and all their descendants have an existence, before there was any Garden of Eden on this earth? I think it is admitted by the whole Christian world, that man is a being compounded of body and spirit, at least all the Christian societies with which I am acquainted believe this. They all believe that within man's body or tabernacle of flesh and bones there dwells an immortal spirit. All Christian societies, with perhaps very few exceptions,

believe that this human spirit, which dwells within the tabernacle, will exist after the dissolution of the body. There may be some few Christians who believe that the spirit is disorganized or dies between the time of death and the resurrection. I think this view is entertained by some few individuals, but the great mass of the human family believe that when this body falls asleep and crumbles back again to its mother earth, the spirit still survives as an organized being or personage. Some, however, do not believe that the spirit is a personage. They think it is something which can not be defined, something that has neither the shape nor the properties which we give to any kind of material substance. The views of the immaterialist are that the spirit occupies no space, and has no relation to matter, something entirely separate and distinct from matter. There are however, but few in the Christian world who have worked themselves so far into the depths of these mysteries, as they term them, as to believe in such absurdities as these. I could not believe it for one moment—I never did. To suppose that there is a spirit in man and that that spirit has no shape, no likeness and occupies no space, as the immaterialists inform us in their writings, is something that I do not believe, and never could believe, unless I became perfectly beside myself, and deranged in my mind.

We, as Latter-day Saints, believe that the spirits that occupy these tabernacles have form and likeness similar to the human tabernacle. Of course there may be deformities existing in connection with the outward tabernacle which do not exist in connection with the spirit that inhabits it. These tabernacles become deformed by accident in various ways, sometimes at birth, but this may not

altogether or in any degree deform the spirits that dwell within them, therefore we believe that the spirits which occupy the bodies of the human family are more or less in the resemblance of the tabernacles.

Now a question arises, If this spirit can exist separate and independent of the tabernacle, when the tabernacle dies is it unreasonable to suppose that it could exist before the tabernacle was formed? This is an important question and in my estimation there is nothing absurd or unreasonable in the least degree, in believing that that personage that we call the intelligent spirit, which can exist between death and the resurrection, separate and distinct from the body, could also have had an existence before the body was formed, that is, a pre-existence. This is a Scriptural doctrine, for there are many passages in Scripture which, in my estimation, prove that man had a pre-existence. If we turn to the first and second chapters of Genesis, we shall find it clearly indicated that man had an existence before he was placed in the Garden of Eden. In the first chapter of Genesis we are told that God made the earth, and the seas, and the grass, and the herbs and the trees in about six days of time. We also read that on the fifth day of the creation he made the fish and fowls; that on the sixth day he made the animals, and last of all that he made man, male and female created he them. This seems to have been the last work of creation on the sixth day. Read on still further, in the second chapter of Genesis, and we are informed that on the seventh day there was not yet a man to till the ground. Now how are we going to reconcile this with that which is stated in the preceding chapter—on the fifth day he made the fowls and the fish, and on the sixth day he

made the animals before he made man, and on the seventh day there was not yet a man to till the ground. And then we are informed about man's being placed in the garden on the seventh day; and also that on that day the beasts were formed and brought to the man to see what he would call them. This seems to have been another department of work that the Lord accomplished on the morning of the seventh day. He planted a garden on the seventh day in Eden, he placed the man in that garden on the seventh day; and then we are informed that he brought the beasts of the field and the various animals that he had made before the man, and man gave names to them on the Sabbath day; but on the sixth day they were made male and female. I reconcile this by giving a pre-existence to man; such is my faith. I believe that man had an existence before the Lord commenced the great temporal work of creation, so far as this planet is concerned. How long he had existed prior to the formation of this planet I do not know, but it is certain God seems to have formed the spiritual part of it in the six days, and when it comes to the temporal part that seems to have been the work of the seventh day. On the seventh day the Bible says that God ended his work. He did not altogether end it on the sixth, but he ended it on the seventh day.

When we come to new revelation which God has vouchsafed to give to his people in these latter times, this subject is made very plain; and on these new revelations in connection with the old, what little light we can gain through the hymn that was sung at the opening of the meeting, was founded, "When shall I regain thy presence," as expressed in the first verse, showing that we once were in

his presence and existed where he is, but for some reason we have been banished therefrom, and that when we are redeemed we shall return again, or as one of the inspired writers has it—"the spirit shall return to God who gave it."

This returning of the spirit to God who gave it, clearly shows to my mind that the spirit once existed with God and dwelt in his presence, otherwise the word "*return*" would be inapplicable. If I were going to China it would be inapplicable for me to say I am returning to China. Why? Because I never have been there, consequently the word "*return*" would be an improper word. So in regard to the saying of the prophet, it would be entirely improper to say that, after the body crumbles to dust the spirit would "*return*" to God who gave it, if it never had been there.

Jesus seems to have been a pattern in all things pertaining to his brethren, and we find that he had a previous existence—his spirit existed before he came and tabernacled in the flesh. This is abundantly proved in the Scriptures. In the prayer which he offered to his heavenly Father beseeching him to make his disciples one, he says, "Father, glorify thou me with that glory which I had with thee before the world was." Now if Jesus dwelt with the Father before the world was, why not the rest of the family, or in other words, the rest of the spirits? It certainly was not his tabernacle which dwelt there before the world was, for he came in the meridian of time, and his spirit entered a tabernacle of flesh and bones, and was born of a woman, just the same as all the rest of the human family. What then is the meaning of that Scripture which speaks of Jesus being the elder brother? It certainly could not

have reference to him being the eldest so far as his natural birth on this earth was concerned, for he certainly was not the eldest, for generation after generation had preceded him during the four thousand years which had passed away, from the time of creation until he was born; but yet he is called the "elder brother." In another Scripture it is said of him that he was "the first-born of every creature." This would imply, then, that Jesus, so far as the great family of man is concerned, was the first-born of the whole of them. How and when was he born? He was born in the eternal world, not his flesh and bones, but that intelligent spirit which dwelt within his tabernacle was born before this world was made, and he seems to have been the first spirit that was born, and for this reason he became the elder brother; and we are told in many Scriptures in the New Testament, that we are his brethren, and that he is not ashamed to call us his brethren. I look upon him as having the same origin as we had, only he was the eldest; and if he was born in the eternal world thousands of years ago, why not all the rest of his brethren, so far as their spirits are concerned? I know that the objection will immediately arise in the minds of individuals who have not reflected on this subject, if we were intelligent personages thousands of years ago, and dwelling in the presence of God, and of Jesus, our elder brother, how is it that we have no remembrance of anything that transpired in our pre-existence? I answer this question by saying, that when we came into this world from our former state of existence, and had our spirits enclosed within these mortal tabernacles, it had a tendency to take away our memories so far as the past was concerned. It did so in relation to

Jesus. He had great knowledge before he was born into this world—sufficient to create the heavens and the earth, hence we read in the Hebrews that God, by his Son, made the worlds. This was before Jesus came here, and he must then have been the possessor of great knowledge to have been able to do that; but when he took upon himself flesh and bones did he forget this knowledge? We read in the Scriptures, speaking of Jesus coming here and taking a body of flesh and bones, that “in his humiliation his judgment was taken away.” What humiliation? His descending from the presence of God his Father and descending below all things, his judgment was taken away, that is, his remembrance of things that were past, and that knowledge which, while in the presence of his Father, enabled him to make worlds, and he had to begin at the first principles of knowledge, just the same as all his brethren who came here in the flesh. We read that Jesus, as he grew in stature, grew also in wisdom and knowledge. If he had possessed all wisdom, and had not forgotten that which he formerly possessed, how was it that he could increase in wisdom as he increased in stature? It shows clearly that the wisdom which he had possessed thousands of years before, had for a wise purpose been taken from him. “His judgment was taken away,” and he left, as it were, in the very depth of humility, beginning at the very first principles of knowledge and growing up from grace to grace, as the Scriptures say, from one degree to another, until he received a fullness from his Father. Then when he did regain all his previous knowledge and wisdom, he had the fullness of the Father within him, in other words, “in him dwelt all the fullness of the Godhead bodily.”

Now if his knowledge was forgotten, and his judgment taken away, why not ours? We find this to be the case. What person among all the human family can comprehend what took place in his first existence? No one, it is blotted from the memory, and I think there is great wisdom manifested in withholding the knowledge of our previous existence. Why? Because we could not, if we had all our pre-existent knowledge accompanying us into this world, show to our Father in the heavens and to the heavenly host that we would be in all things obedient; in other words, we could not be tried as the Lord designs to try us here in this state of existence, to qualify us for a higher state hereafter. In order to try the children of men, there must be a degree of knowledge withheld from them, for it would be no temptation to them if they could understand from the beginning the consequences of their acts, and the nature and results of this and that temptation. But in order that we may prove ourselves before the heavens obedient and faithful in all things, we have to begin at the very first principles of knowledge, and be tried from knowledge to knowledge, and from grace to grace, until, like our elder brother, we finally overcome and triumph over all our imperfections, and receive with him the same glory that he inherits, which glory he had before the world was.

This is the way that we as a people look upon our previous existence. There is something truly cheering in contemplating the previous existence of man, much more so than in the old idea of the sectarian world—that God is constantly creating, that he did not finish his work some five or six thousand years ago, but that he is creating all the time. They will tell you that they have spirits in

their bodies capable of existing after the bodies have crumbled back to mother earth. Ask them the origin of these spirits, and they will tell you they originated about the time the infant tabernacles of flesh and bone originated. Hence, according to their ideas, God has all the time been creating about one person every twenty seconds, which I believe is about the average rate that persons are born into the world; in other words, about three a minute, and according to their ideas the Lord is engaged in making spirits with this rapidity, and sending them here to this world.

I cannot, for my part, see that there is any more absurdity in believing that he made them thousands of years before they came here, than to suppose that he made them just before they came here, and entered into the tabernacle. One can certainly not be more unreasonable than the other.

Because we can not recollect our former existence is no proof whatever that we did not have one. I can prove this. In regard to this present existence, what person is there in this congregation who can remember the first six months of his or her infancy? There is not a man nor a woman on the face of the earth, I presume, who can remember this; but no person will argue, on that account, that he did not exist at that time. Oh no, says the objector, that would be an improper method of arguing. Our memories have nothing to do with a previous existence. If we remember it, all good; if we do not, it does not alter that existence.

If we were born in heaven before this world was made, the question might arise as to the nature of that birth. Was it by command that the spiritual substance, scattered through

space, was miraculously brought together, and organized into a spiritual form, and called a spirit? Is that the way we were born? Is that the way that Jesus, the firstborn of every creature, was brought into existence? Oh no; we were all born there after the same manner that we are here, that is to say, every person that had an existence before he came here had a literal father and a literal mother, a personal father and a personal mother; hence the Apostle Paul, in speaking to the heathen at Ephesus, says, "We are his offspring." Now I look upon every man and woman that have ever come here on this globe, or that ever will come, as having a father and mother in the heavens by whom their spirits were brought into existence. But how long they resided in the heavens before they came here is not revealed.

We will refer now to the 19th chapter of Job, to show that there were sons of God before this world was made. The Lord asked Job a question in relation to his pre-existence, saying, "Where wast thou when I laid the corner stone of the earth?" Where were you, Job, when all the morning stars sang together, and all the sons of God shouted for joy; when the nucleus of this creation was commenced? If Job had been indoctrinated into all the mysteries of modern religionists, he would have answered this question by saying, "Lord, why do you ask me such a question? I had no existence at that time." But the very question implies the existence of Job, but he had forgotten where he was, and the Lord put the question as though he did exist, showing to him in the declaration, that, when he laid the corner stone of the earth, there were a great many sons of God there, and that they all shouted together for joy. Who were these sons of God?

They certainly were not the fleshly descendants of Adam, for he had not then been placed in the Garden of Eden. Who were they then? They were Jesus, the elder brother, and all the family that have come from that day until now—millions on millions—and all who will come hereafter, and take tabernacles of flesh and bones until the closing up scene of this creation. All these were present when God commenced this creation. Jesus was also there and superintended the work, for by him God made the worlds, consequently he must have been there, and all felt joyful, and shouted for joy. What produced their joy? It was foreknowledge. They knew that the creation then being formed was for their abiding place, where their spirits would go and take upon them tabernacles of flesh and bones, and they rejoiced at the prospect. They had more knowledge then than the world of mankind have now. They saw that it was absolutely necessary for their advancement in the scale of being to go and take tabernacles of flesh and bone; they saw that their spirits without tabernacles never could be made perfect, never could be placed in a position to attain to great power, dominion and glory like their Father; and understanding that the earth was being created to give them the opportunity of reaching his position, they sang together for joy. They composed a hymn, and if we could have a copy of it, we should no doubt find that it was a hymn in relation to the construction of the earth and its future habitation by those spirits in the form of men. I should like to see that hymn myself, and if we had it we would get our choir here to sing it. I think it would impart a good deal of information to us, and perhaps we would shout for joy again.

It is very evident that this was the belief of the people in the days of the Savior. Even the Apostles and those with Jesus evidently believed in the pre-existence of man. This is manifest from a certain question which they put to Jesus on the occasion of a blind man making his appearance before him. They said to him, "Master, who did sin, this man or his parents, that he was born blind?" In other words, did this man sin before he was born, and in consequence of his sin was he born blind? Or was it that his father sinned that he was born blind? This question would have been very foolish to put to the Savior, unless they had believed in the pre-existence of man. But they not only did believe it, they also believed it possible for man to sin in that pre-existence, and that the penalty of that sin might be carried down to this state of existence, and be the cause of blindness at birth, and with that belief they put the question to the Savior. That would have been a very favorable opportunity for him to have corrected them, if their ideas about pre-existence had been false. He could have turned to them and said, he could not have sinned before he was born, and that be the cause that he was born blind, because he had no previous existence. But he said no such thing, he replied, "Neither this man nor his parents sinned, but that the glory of God might be made manifest."

In the first and second chapter of Genesis, in the new translation given by inspiration through Joseph Smith, the Prophet, this subject is made very plain. After Joseph had translated the Book of Mormon from the gold plates, the Lord commanded him to translate the Bible. Now you know that we have no inspired translator at the present day among any of the nations. We have translations

of the Bible made by the wisdom and learning of men, but as each translator has differed in his views, no two of them agree. Indeed, when we go back in the history of the Bible, we find that about four hundred and fifty years before Christ Ezra compiled into one volume the different books of the Old Testament so far as they were given. Previous to that they had been in scattered manuscripts. The five books of Moses were kept in the Ark of the Testament. The writings of Joshua and others who followed Moses were kept here and there, and but very few copies were to be had in those early days. Indeed, so scarce were the copies of the Bible, that in the days of the kings of Israel they had lost almost all knowledge of any written copy of the Bible. They retained many of their ordinances, their Temple worship, and so on, but written copies of the Bible had so nearly disappeared, that on repairing the Temple at a certain time they found a copy of it hid up, but they did not know whether it was true or not. They had nothing to compare it with, and the only way they could ascertain whether it was a true copy of the Bible was to send for a man of God—a Prophet—and get him to inquire of the Lord whether it was genuine or not. Thus we see that the people in those early ages were not favored as we are in these days with copies of the Bible. But Ezra, according to the history, gathered up these fragments as far as he could.

Two hundred years before Christ there were seventy-two Israelites, said to be six out of each tribe, met together in the city of Alexandria in Egypt, and they translated the law of Moses, the prophets and the psalms from such Hebrew copies as they happened to have possession of, into the Greek. This was called the

Septuagint translation. Jerome, a staunch Roman Catholic, translated this Greek version called the Septuagint into what was termed the Vulgate—a Latin translation. That, and copies of it made by scribes for many generations, became the Bible of the Roman Catholics; and even to this day, so far as they use Latin they appeal to that edition of the Scriptures called the Vulgate.

In the year 1610 the Vulgate edition was translated into English. This was called the Douay Bible, because it was published at the town of Douay in France, and it is the Roman Catholic Bible, so far as the English translation is concerned, to the present day. It differs materially from the Protestant Bible.

About the same time that the Douay translation was published—in 1607, King James the First appointed fifty-four men, some six or seven of whom did not serve, to translate the Bible from the original Hebrew, and they gave us that version called King James' translation.

All these translators that I have spoken of translated by their own wisdom, according to the best understanding they had. None of them were prophets or revelators, and not one of them understood the meaning of the original text like a man of God filled with the Holy Ghost. But they have made a very good translation notwithstanding, especially the forty-seven who labored under the appointment of King James. Different parts of the Scriptures were portioned out among six different classes of translators, and they, I believe, have given us the very best copy of the Bible in existence, so far as translations by human wisdom are concerned.

But to come back again, as I said before, after having translated the Book of Mormon, this young man,

Joseph Smith, a man of no education or learning, comparatively speaking, was commanded to translate the Bible by inspiration. He commenced the work, and the first and second chapters of Genesis containing the history of the creation are very plain and full. In the first chapter the Lord speaks about the spiritual creation of all things before they were made temporally. In the second chapter he goes on to state that there was not yet a man to till the ground, "for in heaven created I them." That explains the mystery about the work previously spoken of in the first chapter, and shows that it had reference to the great work which God had performed in the heavens before he made this earth temporally. This same doctrine is inculcated in some small degree in the Book of Mormon. However, I do not think that I should have ever discerned it in that book had it not been for the new translation of the Scriptures, that throwing so much light and information on the subject, I searched the Book of Mormon to see if there were indications in it that related to the pre-existence of man. I found them in a great revelation that was given to the prophet who led the first colony to this country from the Tower of Babel at the time the language was confounded. This great prophet had a remarkable vision before he arrived on this continent. In this vision he saw the spiritual personage of our Savior as he existed before he came to take upon him flesh and bones; and Jesus, in talking to this great man of God, informed him that as he appeared to him in the spirit so would he appear to his brethren in the flesh in future generations, and said he, "I am he that was prepared from before the foundation of the world, to redeem my people." He furthermore addressed himself to

this great man saying, "Seest thou that thou art created in mine own image?" That is, man here on the earth is in the image of that spiritual body or personage of Jesus, so far as we are not deformed. "Seest thou that thou art created in mine own image, yea even in the beginning created I all men after mine own image." This is about the only place that refers pointedly to the pre-existence of man in the Book of Mormon. I think there are one or two other passages in which it is just referred to.

Now admit, as the Latter-day Saints do, that we had a previous existence, and that when we die we shall return to God and our former habitation, where we shall behold the face of our Father, and the question immediately arises, shall we have our memories so increased by the Spirit of the living God that we shall ever remember our previous existence? I think we shall. Jesus seems to have gained this even here in this world, otherwise he would not have prayed, saying, "Father, glorify thou me with that glory which I had with thee before the world was," showing plainly that he had obtained by revelation a knowledge from his Father of something about the glory that he had before the world was. This being the case with Jesus, why not his younger brethren also obtain this information by revelation? And when we do return back into the presence of our Father, will we not there also have our memories so quickened that we will remember his face, having dwelt in his presence for thousands of years? It will not be like going to visit strangers that we have never seen before. Is not this a comfort to persons who expect to depart this life, like all the rest of the human family? They have a consolation that they are going

not among strangers, not to a being whose face they never saw, but to one whom they will recognize, and will remember, having dwelt with him for ages before the world was. Looking upon it in the light of reason, independent of revelation, if a person were to form a system of religion according to the best light that he had, would it not be more happifying and calculated more in its nature to give joy and peace to the mind to suppose that we were going back to a personage we were well acquainted with, rather than to one we had no idea of? I think I should prefer, so far as reason is concerned, to be well acquainted with people I am going among.

These are the expectations of the Latter-day Saints: we do not expect to go among strangers. When we get back there we expect this place to be familiar to us, and when we meet this, that and the other one of all the human family that have been here on the earth, we shall recognize them as those with whom we have dwelt thousands of years in the presence of our Father and God. This renewing of old friendships and acquaintances, and again enjoying all the glory we once possessed, will be a great satisfaction to all who are privileged to do so.

If we ever dwelt there, it is altogether likely that God made some promises to us when there. He would converse with us, and cheer us up. Being his offspring—his sons and daughters, he would not be austere and unwilling to converse with his own children, but he would teach them a great many things. And all this will be familiar to us. We read in the New Testament that God did make promises to us before this world was made. I recollect one passage in one of the epistles of Paul, either to Timothy or Titus, the Apos-

tle says, "In hope of eternal life, which God, who can not lie, promised before the world began." To whom did he make that promise? I contend that we had the promise of eternal life before the world began on certain conditions—it we would comply with the gospel of the Son of God, by repenting of our sins and being faithful in keeping the commandments of God.

There are many Scriptures in the New Testament that have relation to the previous existence of man, which I do not at this time feel disposed to quote. They can be searched up by the Latter-day Saints, and by all who are curious enough to enquire into these things. There are some other things however, which I feel anxious to bring forth in connection with the pre-existence of man. One thing is our origin more fully. I have already stated that the spirits of the children of men were born unto their parents. Now who are the parents of these children?

There are certain promises made to the Latter-day Saints, one of them being that when we take a wife here in this world, it is our privilege by obedience to the ordinances of heaven, to have that wife married to us for time and for all eternity. This is a promise which God has made by revelation to his Church, hence the Latter-day Saints believe in the eternity of the marriage covenant. This is one of our fundamental doctrines. We consider that a marriage for time alone is after the old Gentile order, and they have lost all knowledge of the true ordinances and order of heaven. They marry until death separates them. I believe that almost every religious society, in their marriage ceremony, use this phrase, "I pronounce you man and wife until death shall part you!" This sort of a marriage never origi-

nated with God; the marriage that originated with him is the same as that of which we had an example in the beginning—the first marriage that was ever celebrated here on the earth. Do you enquire what was the form of that first marriage between Adam and Eve? I will explain it in a few words. They were united as husband and wife by the Lord himself; when they were united they did not know anything about death, for they had not partaken of the fruit of the tree that was forbidden, and they were then immortal beings. Here were two beings united who were as immortal as you will be when you come forth from your graves in the morning of the first resurrection. Under these conditions Adam and Eve were married. I do not believe that the Lord used the ceremony that is now used—I marry you until death shall separate you. By what means did death come into the world? After this marriage by partaking of the forbidden fruit, they brought death on both male and female, or as the Apostle Paul says, “By one man sin and death entered into the world, even so shall all be made alive, and every man in his own order.

It seems then, that if there had been no sin death never would have come upon Adam and Eve, and they would have been living to-day, immortal, nearly six thousand years after being placed in the Garden of Eden, and would they not still be husband and wife? Certainly, and so they would continue if millions and millions of ages should pass away, and you could not point out any period in the future, when this relation would cease; no matter how many myriads of ages might pass away, unless they by sin brought death into the world. All will admit, who reflect on the subject, that this marriage was for eternity, and that

death interfered with it only for the time being, until the resurrection should bring them forth and re-unite them.

The “Mormons,” or Latter-day Saints, believe in this kind of marriage, and the first one ever performed on the earth is a pattern for us. Moreover God has revealed to us the nature of marriage, and that its relationships are to exist after the resurrection, and that it must be attended to in this life in order to secure it for the next life. For instance, if you wish to obtain a great many blessings pertaining to the future world, you have to secure these blessings here. You cannot be baptized in the next state of existence for the remission of sins; that is an ordinance pertaining to the flesh, which you must attend to here. And so with all other ordinances which God has ordained, you have to partake of them here in order to have a claim on the promises hereafter. It is so with regard to marriage; and this agrees with what Jesus has said in relation to their not marrying nor giving in marriage in that world. There will be no such thing there. Why? Because this is the world for all these ordinances to be attended to. Here is the place to secure all the blessings for the next world. We have to show in this probation that we will be obedient in obeying the commandments of heaven so that we may have a claim on every blessing pertaining to the next life. Consequently, we have to secure this marriage for eternity while in this world. When a female in the Latter-day Saint Church marries a person outside the Church it is not a marriage in our estimation, in the scriptural sense of the word, it is only a union until death shall part them. When a person does this we really consider them weak in the

faith; indeed it is equivalent in my estimation not only to being weak in the faith, but since these revelations were given on the subject, if people with their eyes wide open will still reject these important things, and marry a person outside the Church, it shows to me very clearly that he or she has no regard for the word of God, nor for their own salvation. They are lacking not only in faith but in the principle of obedience. They have no hope when they marry outside the Church, but when they marry in the Church according to this order, and the persons who officiate in declaring them husband and wife, being commissioned of God and having authority to administer in all the ordinances of his kingdom, that marriage is not only for time, but for all eternity.

Another question. Having been married for eternity, we die and our spirits go into celestial paradise. We come forth in the morning of the first resurrection as immortal males and immortal females. Our wives, married to us for eternity, come forth, and they are ours by virtue of that which God has pronounced upon them through those whom he has appointed, and to whom he has given authority. We have a legal claim upon them at the resurrection. But here comes forth a person that is married outside. She comes up without a husband, he without a wife, or any claim upon any of the blessings. Here is the difference between these two classes of beings. One dwells as an angel, without any power to increase their species, family or dominions, without the power to beget sons and daughters. This class will be angels. Perhaps many of them will be worthy of obtaining a degree of power, glory, and happiness, but not a fullness. Why? Because they have not come up to that position of their Father

and their God. He has power to beget and bring forth sons and daughters in the spirit world; and after he has brought forth millions and millions of spirits, he has power to organize worlds, and send these spirits into these worlds to take temporal bodies to prepare them in turn to be redeemed and become Gods, or in other words, the sons of God, growing up like their father, possessing all his attributes, and propagating their species through all eternity. Here then is the difference between these two classes of beings—one having lost what they might have obtained and enjoyed if they had had faith in God and been willing to obey his commandments. But the others are worthy, as the Apostle Paul has said, to obtain a far more exceeding and eternal weight of glory, while the others will be angels or servants, to go and come at the bidding of those who are more exalted.

This is what Paul meant when he said that in the Lord the man is not without the woman, neither is the woman without the man; as much as to say that in order to be in the Lord and to obtain a fullness of his glory and exaltation, you can not be separated; or in other words, to speak according to the common phrase, you can not live old bachelors or old maids and go down to your graves in this condition. That is not the order of heaven, why? Because marriage is essentially necessary to qualify them to propagate their species throughout all eternity, that they in their turn may have worlds created on which these sons and daughters of their own begetting may receive tabernacles of flesh and bones as we have done. This is the order by which all worlds are peopled, by spirits that have been born in the eternal worlds; and these worlds are

organized expressly for them that they may go and have another change, another state of being different from their spiritual state, where they may possess bodies of flesh and bones, which are essentially necessary to the begetting of their own species. Spirits can not bring forth, multiply and increase. They must have bodies.

We have said this much on the hymn that was sung in the morning, and these ideas are fully inculcated therein, and they are established and founded on the revelations God has given in different ages. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE 13TH WARD ASSEMBLY ROOMS, SALT LAKE CITY,
SUNDAY AFTERNOON, DEC. 29, 1872.

(Reported by David W. Evans.)

TRUE CHRISTMAS AND NEW YEAR.

We are, this afternoon, commemorating according to our usual custom, one of the most important events that has ever transpired in our world, and one which most concerns the whole human family, namely, the death and sufferings of the Lord Jesus Christ for the redemption of the human family. No other event can be compared with this in its importance, and in its bearings upon the human family. Everything else is but of a secondary consideration, when compared with the atonement that has been wrought out in behalf of man by the great Redeemer, yet, strange to say, there are those in the Christian world, so called, who profess to believe in Christianity and yet deny the efficacy of the atoning blood that was shed by our Lord and Savior Jesus Christ. More especially has this been the case for a few years past.

I suppose there are many thousands who deny this now, where there were but few at the time of the rise of this Church. This has arisen, probably, from the multiplication of spiritual influences, which now prevail to a very great extent in the Christian world—influences that are evil, revelations, false visions, spirit rappings and mediums. Almost without exception these false spirits have taught those who have listened to them, that there is no efficacy in the Atonement.

There is no subject more fully developed and made manifest to the children of men in modern revelation than that of the atonement. Much is said in relation to other doctrines, all of which have a bearing on the atonement, that lying at the foundation of the whole. If the evil one can prevail over the human family so

as to get them to deny this fundamental doctrine, he knows that they are safe, so far as serving him and failing of their salvation are concerned. If they can only be wrought upon and deluded so as to disbelieve in the doctrine of the atonement, it does not matter to Satan what else they may believe. It is not my intention, however, this afternoon, unless so led by the Spirit of the Lord, to dwell much on this subject. It is one that has been so thoroughly taught to the Latter-day Saints, that I esteem it almost unnecessary to repeat that with which they are so familiar. By partaking of the ordinance of the Lord's Supper every Sabbath day, we commemorate that great event. If we do not preach so much about it by word of mouth we certainly fulfill the commandment which God has given requiring us to remember unto the Father the crucified body and shed blood of his Son, without which there would have been no remission of sin, and no redemption, and mankind would have remained in their fallen state. No light could have penetrated the hearts of the children of men, and there would have been no resurrection, no exaltation in the kingdom of God without the atonement. When we speak of total depravity, it has reference to certain conditions. Man is not totally depraved now, and the reason is, there has been an atonement; but do away that, as many do, and total depravity would reign, and men would live and die totally degraded beings. All the light that has come into the world, and that lights every man that comes into the world, has come by reason of the atonement. It is an event that all Christian societies commemorate more or less, or at least they did in former times. They are getting more lax now since the devil and his angels

have given so many revelations against the atonement.

The Roman Catholics, about 532 years after Christ, set apart a day called Christmas, which they no doubt believed at that time was the day of the birth of our Lord and Savior Jesus Christ. The reason why they set apart Christmas and have kept up its commemoration from that day until the present time, was because a certain monk, a member of their church, named Dionysius commenced a calculation to ascertain, if possible, the period of time from the birth of Christ to the time the calculation was made; and from all the information that he could glean he set it down at 532 years. They had not printed works in those days as we have now; they had not access to the abundance of historical and chronological information then that we have; but from all the information that Dionysius could glean, and making a calculation thereon, he came to the above result.

He also made a calculation in regard to the day on which he supposed the Savior to have been born, and that was set down as a day to be celebrated by the Roman Catholics church. They have certain ordinances in regard to that day, which you may see observed in their church in this city. People, prior to this time, did not date their documents from the birth of Christ. If they were writing a letter they did not say, in the year of our Lord 520, in the year of our Lord 416, and so on; this was never done until the calculation of Dionysius was made, then it was adopted by the Roman Catholics and by all nations among whom they had power and influence. By and by other chronologists made calculations as to the time of Christ's birth, and from the information they could gather together, they discovered that

Dionysius had made a mistake, and that Christ was born about one year before the time set by him. But by this time there were great numbers of important State and other documents and papers in existence, all dated according to the incorrect calculation of this Romish monk. How to remedy this the people did not know, for it would not do to alter all these dates.

Another set of chronologists made calculations, and they discovered that Dionysius had made a mistake of two years in regard to the time of the Savior's birth. Four others, very learned men, sought diligently, and from the information they obtained they found that Jesus was born three years before the time published by Dionysius. Five others made it four years; some few made it five years before, and some seven years before the time specified by this Romish monk. All modern chronologists who have taken up the subject, agree that Dionysius was incorrect, at least several years. But did the people alter the dates of their documents and manuscripts when his error was fully made manifest? Not at all; they have continued that old, erroneous reckoning down to this present year. But they have attached the name of vulgar era to it, in order to indicate that it is incorrect. Vulgar era! I think the name is inappropriate, for there are thousands of people at the present day, including the youth of our land, and perhaps many who have had a collegiate education, who never knew or inquired into the meaning of vulgar era, or why the term was introduced. Its real meaning is, incorrect era or date. For instance, we write a letter to-day, and we call it the 29th day of December, 1872. This is according to the vulgar era, or erroneous date, or the reckoning of Dionysius; but this

is not the true date. The probability is, independent of the Bible or Book of Mormon, from the great mass of testimony that has been accumulated for generations past, that Jesus was born nearly four years prior to the commencement of this vulgar era, so that our present year, 1872, should be 1876. You will find a full account of these matters in the writings of the learned, in encyclopædias, and in various works touching upon chronology, so that you have no need to take my testimony alone on this subject, for you have access to our library here in this city, and you can examine works on chronology and see that I am correct. There may be those here who would like me to cite some works on this subject. I will cite one that I read while I was in England, a Bible dictionary, by a very learned author named Smith. This subject is treated very plainly and fully in that work. I think that Mr. John W. Young of this city has this work in his private library. The reason why I make these remarks is, that this is the first Sabbath after Christmas, and the day on which I believe the Roman Catholics in this city are celebrating certain ordinances in their church in commemoration of this event.

Having found out that there is an error in regard to the year of Christ's birth, now let us inquire if the day observed by the Christian world as the day of his birth, the 25th of December, is or is not the real Christmas Day? A great many authors have found out from their researches that it is not. I think that there is scarcely an author at the present day that believes that the 25th day of December was the day that Christ was born on. Still it is observed by certain classes, and we, whether we make any profession or not, are just foolish enough to observe this old

Roman Catholic festival. The boys and girls all look forward with great anticipations to Christmas. Many of them, it is true, do not know the meaning of it, or why it is celebrated; but when we come to reflect on the matter, it is all nonsense to celebrate the 25th day of December as the birthday of Jesus. It will do for a holiday, so you might select any other day for that purpose. It is generally believed and conceded by the learned, who have investigated the matter, that Christ was born in April. I have seen several accounts—some of them published in our periodicals—of learned men in different nations, in which it is stated that, according to the best of their judgment from the researches they have made, Christ was crucified on the 6th of April. That is, the day on which this church was organized. But when these learned men go back from the day of his crucifixion to the day of his birth, they are at a loss, having no certain evidence or testimony by which they can determine it. I intend this afternoon to give light on this subject from new revelation, which we, as Latter-day Saints, can depend upon. I will read to you from the Book of Mormon, some things that happened, at the time of the crucifixion, on this great western hemisphere, and I will say we have a date given there in connection with these events, showing how old Jesus was at the time of his crucifixion. It may not be amiss, however, for me to make a few remarks before I commence reading, to inform strangers who may be present, that the inhabitants of ancient America, and those who wrote the Book of Mormon were Israelites! that when they came from the city of Jerusalem, 600 years before Christ, they were a righteous people, and had prophets among them, and that they kept the law of Moses. Now the

sacrifices and burnt offerings of that law were typical of the great offering that was to be made by our Lord and Savior Jesus Christ. The ancient inhabitants of this continent, to whom I have referred, understood the nature of these ordinances, and they looked forward to the coming of the true Messiah and celebrated it by these ordinances, the same as we look backward and celebrate his death and sufferings by partaking of the symbols of, as we have done this afternoon.

Now if God led a company of Israelites from Palestine to colonize this continent, and taught them to keep the law of Moses with its sacrifices and burnt offerings, typical of the great sacrifice that was to be made at Jerusalem, it would not be at all strange for him to give to them a sign concerning Jesus, when he should be born, and when he should die. He did this by the mouths of prophets. Numerous prophets were raised up on this land, and they prophesied to the inhabitants thereof, and taught them about the coming of Jesus, and what signs should be given at the time he should come. They taught them that the night before Jesus should be born there would be no darkness on this land, but that it would be perfectly light. They would see the sun set in the evening, and that, during the night, until it should rise the next morning, there would be no darkness; that great signs and lights would appear in the heavens, and that they were to be to them indications of the birth of our Lord and Savior Jesus Christ. These signs were given, and by them the people on this continent knew the very day that Jesus was born.

Some years after this, before the crucifixion of Jesus, they fell into great wickedness. They persecuted the prophets, shed their blood, stoned

them to death, and cast them out of their midst, and they were full of wrath and indignation and sinned against great light, so that the Lord was under the necessity of sending other Prophets to them, telling them that at the time of the crucifixion, if they did not repent, many of their cities should be burned with fire, many destroyed with tempests, and that they should be visited with sore judgments and calamities; and that during the time Jesus should be lifted up on the cross, there should be tremendous earthquakes upon all the face of this continent, and that after that there would be three days and three nights of darkness, and that this darkness should come immediately after the execution of the Savior. Now let us read what the Prophet says on page 450 of the Book of Mormon concerning these events, which transpired just as they had been predicted.

“And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as had never been known in all the land.” From what period was this date reckoned? We are informed on page 435 of this book, that the Nephites began reckoning the beginning of their year from the sign given them at the birth of the Savior—the night without darkness. Previous to that they had reckoned from the time of their leaving Jerusalem, 600 years before Christ, and they continued this some five centuries, until they changed the form of their government on this continent, and introduced judges; then they reckoned their time from the beginning of the reign of the judges. This mode of reckoning lasted ninety-one years. Five hundred and nine years having passed away before the reign of the judges commenced, and ninety-one

added to that made 600 years from the time that Lehi and the colony came out of Jerusalem. Then they changed their mode of reckoning, and reckoned from the time this great sign was given in the heavens, so that we know what this date means—“in the thirty and fourth year, in the first month, and in the fourth day of the month.” Now I think this gives us a clue to the age of Jesus when he was crucified, but we will read on, and see about the storm.

“There arose a great storm, such an one as never had been known in all the land; and there was also a great and terrible tempest, and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder; and there were exceeding sharp lightnings, such as never had been known in all the land. And the city of Zarahemla did take fire.”

Zarahemla was their great capital city. It was located in the north part of South America, on one branch of that river that we call the river Magdalena, that runs down from the mountains to the northward, and empties into the Carribbean Sea. On the west side of that river was located the great city of Zarahemla. We will now read further:

“And the city Zarahemla did take fire; and the city Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned; and the earth was carried up upon the city of Moronihah, that in the place of the city thereof there became a great mountain.”

Now if our miners, those who go into South America, should happen to dig in a few thousand feet, and should come across old buildings, they need not be astonished, for the Lord made a terrible revolution in the land. There came a great

mountain in the place where this city stood; "and there was a great and terrible destruction in the land southward"—what we term South America.

"But behold, there was a more great and terrible destruction in the land northward"—North America—"for behold the whole face of the land was changed because of the tempest, and the whirlwinds, and the thunderings, and the lightnings, and the exceeding great quakings of the whole earth; and the highways were broken up, and the level roads were spoiled, and many smooth places became rough, and many great and notable cities were sunk, and many were burned, and many were shook till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate; and there were some cities which remained; but the damage thereof was exceeding great, and there were many in them who were slain; and there were some who were carried away in the whirlwind, and whither they went no man knoweth, save they know that they were carried away; and thus the face of the whole earth became deformed because of the tempests, and the thunderings, and the lightnings, and the quaking of the earth. And behold, the rocks were rent in twain; they were broken up upon the face of the whole earth, insomuch that they were found in broken fragments, and in seams and in cracks, upon all the face of the land."

You can see from this, what terrible convulsions have taken place on this continent, even here in these mountains. In the mountains west of this valley, you will find the strata of rock set up almost perpendicular; that was not the way they were first formed. You will also find there, as elsewhere, strata dipping at a greater

or less angle into the earth. The cause of all this has been the terrible convulsions that our globe has undergone, and more especially at the time of the crucifixion.

"And it came to pass that when the thunderings, and the lightnings, and the storm, and the tempest, and the quakings of the earth did cease—for behold they did last for about the space of three hours; and it was said by some that the time was greater; nevertheless, all these great and terrible things were done in about the space of three hours; and then behold there was darkness upon the face of the land."

I might go on reading, if it were necessary, in regard to the weeping, wailing and mourning of the people during these three days of intense darkness—no sun, moon, nor stars were to be seen, and the vapor was so great that the inhabitants of the land could feel it, the same as the darkness was felt in the land of Egypt. It was not, of course, the darkness that was felt, but the vapor that was so thick. There is one thing, however, to which I wish to call your special attention, before I make any further remarks in regard to the date that is here given. When this darkness dispersed, it is said to have been morning. You will find it on page 454. "And it came to pass that thus did the three days pass away; and it was in the morning, and the darkness dispersed from off the face of land, and the earth did cease to tremble, and the rocks did cease to rend."

You might say that this was not three days and three nights, for Jesus was crucified and died on the cross at 3 o'clock in the afternoon at Jerusalem, and consequently for it to have been just three days and three nights, you might suppose that the darkness must have dispersed in the

afternoon. But this book tells us that when the three days and three nights of darkness had passed away it was morning. Now why this discrepancy—for it seems to be one—between the Bible and the Book of Mormon? Can you account for it, and tell why it should have been morning in America? The reason is because of the difference in longitude. The writer of the account in the Book of Mormon resided in the northwestern portion of South America. Now you take a map of the world, and see the difference in longitude between the place where Jesus was crucified, and that where the writer of the Book of Mormon lived, and you will find that it is about seven and a half hours. Now you subtract seven and a half hours from 3 o'clock in the afternoon, and what time would it be when the three hours of quaking and the destruction of cities expired, or when the darkness commenced? Would it not be in the morning? Take away seven and a half hours longitude from 3 o'clock—the time that Jesus expired—and would it not be half past seven o'clock in the morning with the inhabitants of this land, while it was afternoon with the inhabitants in Jerusalem?

I presume that Joseph Smith, being an unlearned man, never saw this to the day of his death; that is, he never understood it. I never heard him, or any learned man refer to it until after his death; but reading it over myself, I saw, at first, there was an apparent discrepancy between this book and the New Testament; one placing it in the morning, and the other in the afternoon. When thinking of this seeming discrepancy, the difference in longitude occurred to my mind, and that is just what it should be to account for the difference in time given

in the two books; and this, though not direct, is incidental proof that the man who translated this book was inspired of God. I do not think that Joseph Smith, to the day of his death, knew that a difference in time at different places on the earth was caused by their difference of longitude.

We will now go back to the date, at the commencement of the extract I have been reading—"in the thirty and fourth year, in the first month, and on the fourth day of the month"—that would make him thirty-three years, three days and part of another day old, at the time of his crucifixion, according to the account given in the Book of Mormon. But this does not decide his age exactly, unless we can learn what kind of years the Nephites reckoned. Did they reckon their years as the English and Americans do? No, I presume not. How can we learn the length of their years? I do not know of any better method than going back to the early Spanish historians who lived cotemporary with Columbus, the discoverer of America. When they penetrated into Mexico, and conquered that country, they found that the Mexicans were partially civilized, so that they had many records, although their mode of keeping them was very different from those of other nations. The Mexican calendar gave their views and ideas with regard to the length of the year, and their mode of reckoning them. This was about the close of the fifteenth century, for Columbus discovered America in 1492. Soon afterwards these Spanish historians became extensively acquainted with Mexican literature, their form of writing, and the half civilization that existed among them. I have in my possession nine large volumes, got up soon after the Book of Mormon was

translated, by Lord Kingsborough, on Mexican antiquities. The nine volumes will probably weigh over two hundred pounds. Five of them contain nothing but plates of antiquities, the other four contain translations, in English, Spanish and French, of the declarations of historians concerning Mexican literature and their knowledge concerning the length of the year. They reckoned 365 days to the year, but did not add what is termed the intercalary day every four years, to make what we call leap year. They did this only once in fifty-two years, and then they added thirteen days, which made one day for every four years. This shows that they had a very good idea of the length of the year.

When Jesus was crucified, at the age of about thirty-three years, if the Nephites reckoned according to the Mexican portion of the Israelities, they had not added the eight days that we would add for leap year, consequently this would shorten their years, and instead of being thirty-three years, three days and part of the fourth day, it would bring it, according to our reckoning, eight days less than the Book of Mormon date, or thirty-two years, three hundred and sixty days and fifteen hours. This, then, it is highly probable, must have been the real period that existed between the birth and the crucifixion of our Savior.

Now we have a clue in the New Testament to the time of his crucifixion, but not of his birth; that is, we know that he was crucified on Friday, for all of the Evangelists testify that Saturday was the Jewish Sabbath, and that on Friday Jesus was hung on the cross, and according to the testimony of the learned, that was on the 6th of April, consequently by going back from the crucifixion 32 years, 360 days and 15 hours,

making allowance for the longitude, it gives Thursday for his birthday. Again, making allowance for the errors of Dionysius the monk, adding four years or nearly so to the vulgar or incorrect era, it would make the organization of this Church take place precisely, to the very day, 1800 years from the day that he was lifted up on the cross.

This is something very marvelous in my mind. Joseph Smith did not choose the 6th of April upon which to organize this Church: he received a commandment from God, which is contained in the Book of Doctrine and Covenants, setting apart that day as the one upon which the Church should be organized. Why did he set up his kingdom precisely 1800 years from the day on which he was lifted up on the cross? I do not know why. The Lord has his own set time to bring to pass his great purposes. If Joseph Smith had been learned in chronology and in the writings of the world; if he had been a middle-aged or an old man of experience, or a man who had access to libraries, instead of a farmer's boy, then we might have supposed that perhaps he had studied chronology, sought out the true era, found out how to distinguish between the true and the vulgar, and then find out the true date of the birth of Christ and his crucifixion, and got it all arranged together nicely and harmoniously, and then have pretended that he had had a revelation to organize the Church precisely 1800 years from that great event. This is what we should have to concede if we wanted to make out the work an imposition: but the very fact that God commanded that boy to organize the Church on that day, ought to be regarded as strong collateral evidence of the divine authenticity of the Book of Mormon.

Perhaps I have said all that is needful on this matter. If I were to celebrate Christmas, or the birthday of Christ, I should go back a little less than thirty-three years from his crucifixion, and it would bring it to Thursday, the 11th day of April, as the first day of the first year of the true Christian era; and reckoning on thirty-two years, 360 days and fifteen hours from that, it would bring it to the crucifixion, and bring it on Friday also.

In saying that "it was the thirty-fourth year, first month and fourth day of the month" on which the great storm and earthquakes took place, there is another thing to be noted—that it must have taken place on Friday, according to the Nephite reckoning in order to bring his crucifixion on Friday. If Tuesday was the first day of the 34th year, the second day would be Wednesday, the third Thursday, and Friday would have been the fourth day of the month, just as the Book of Mormon says, bringing it correct according to the reckoning of the days of the week.

There is another thing that, perhaps, a great many of the Latter-day Saints and many of the world have not reflected upon; that is, that the beginning of our present New Year is incorrect, reckoning the years from the birth of Christ, for the first day of January was not the day of his birth. We call it the first day of the year, but it has no reference to the day of Christ's birth. The first day of the year of the true Christian era should be the day of the Savior's birth—the 11th day of April. About 122 years ago we did not have the first day of January for New Year. At that time, or thereabouts, everybody in America and England reckoned New Year's Day on the 25th of March. That

had been the first day of the year for many generations. How came it to be changed to the first day of January? In 1751 the Parliament of Great Britain passed a law that the year should be moved backwards from the 25th day of March to the 1st day of January, making the year 1751 some eighty-four days shorter than all the other years had been. Why did they do this? In order to place New Year in connection with a certain event in astronomy. Those who are acquainted with the earth going round the sun, know that the path in which it moves is not a circle but an ellipse, or elongated circle. You make a wire into the form of a circle and then pull it out, and that is the form of an ellipse. The sun is situated in one of the foci of this ellipse, and is nearer to the earth on the 1st day of January or the 31st day of December, by about three millions of miles, than it is on the 1st day of July. The object of placing the year back was to have the year begin when the earth was in its perihelion in going around the sun. This was not the only alteration that has been made, but this accounts for the phrases "new style" and "old style," with which you occasionally meet in historical documents, the former having reference to the new mode of reckoning, the latter to the old mode.

I have said that this was not the only change made in time. In the year 1752—when the second day of September had arrived, in order to bring the year to correspond with the seasons, it was found necessary to set the time forward so that the 3rd day of September should be called the 14th, eleven days being dropped out of the calendar. This was also established by parliamentary law; and in this way the seasons have been brought to correspond, in some mea-

sure, with the length of the year. All these things should be taken into consideration in our dates; and when we read the saying in the Book of Covenants that the Lord organized his Church in the year of our Lord 1830, in the fourth month, and on the sixth day of the month, the Lord made his language to correspond with our present mode of reckoning, that is, he adopted the reckoning of the English, established by parliamentary law. Instead of reckoning the year to begin on the 25th of March, he says, "It being in the year of our Lord 1830, the fourth month, and the sixth day of the month that the Church was organized." We are not on this account to take this as the real date, but it is adapted to our present mode of reckoning. I have made these remarks, that no persons, if they should feel disposed to search into chronology, might be misled in relation to this matter. Being so near Christmas and New Year, I have deemed it appropriate to dwell on this subject, for the purpose of enlightening the minds of all who may be present, so far as I have information in regard to it.

Now, if I have not already occupied too much time, I desire to dwell a little upon the subject of the chronology of our world. We have no dates on which we can depend as to the period or history of our globe from the creation down to the present time. Chronologists differ in regard to the history and age of the world. Some make the age of the world, from the creation to the coming of Christ, to be four thousand years. Archbishop Usher has introduced this chronology into King James' Bible; and in that you will find all the dates adapted to that particular reckoning; and according to his reckoning you will find that Christ came in the year of the world 4004.

Is this to be depended upon? Not at all. Many chronologists equally as learned, and who have made deeper researches than he has on this subject, differ with him materially. There are many who place the birth of Christ at 5500 years from the creation; others place it at 5490, others at 5508 or 9 years. There are about two hundred chronologists who all differ in regard to this matter. Many Jewish chronologists make it over six thousand years from the creation till the birth of Christ, so that you see when we attempt to take up the subject on the learning of the world, we are in the midst of confusion—no person knows anything about it. It is not really necessary that we should know, but we have some little light on this subject.

We know that it was not six thousand years from the creation to the birth of Christ. How do we know this? God has told us in new revelation that this earth is destined to continue its temporal existence for seven thousand years, and that at the commencement of the seventh thousand, he will cause seven angels to sound their trumpets. In other words, we may call it the Millennium, for the meaning of the word millennium is a thousand years. Six thousand years must pass away from the creation till the time that Jesus comes in the clouds of heaven, and he will not come exactly at the expiration of six thousand years. When the Prophet Joseph asked the Lord what was meant by the sounding of the seven trumpets, he was told, "That as God made the world in six days, and on the seventh day he finished his work and sanctified it, and also formed man out of the dust of the earth; even so in the beginning of the seventh thousand years, will the Lord God sanctify the earth, and complete the salvation of man,

and judge all things and shall redeem all things, except that which he hath not put into his power when he shall have sealed all things unto the end of all things, and the sounding of the trumpets of the seven angels is the preparing and finishing of his work, in the beginning of the seventh thousand years; to prepare the way before the time of his coming." This quotation will be found in the Pearl of Great Price, p. 34.

Neither of these trumpets have sounded yet, but they shortly will; and this gives us a little clue to the period and age of our world. We know that six thousand years have not yet elapsed since the creation, but we know that they have very nearly expired. We know that God set up and established this kingdom 1800 years from the date of his crucifixion, preparatory to his coming in the clouds of heaven to receive the kingdom that he sets up here on the earth, and to rule and reign over all people, nations and tongues that are spared alive. Perhaps this is sufficient on the history and chronology of the world; but for the benefit of the Saints, and it will not hurt the strangers, although they do not believe in our revelations, I will refer to some further evidence and testimony on this subject.

In the new translation which Joseph Smith was commanded to make of the Old and New Testament, we find that some of the dates given in King James' translation of events before the flood are incorrect, but they are corrected in the new translation. For instance, the age of Enoch, as given in King James' Bible, is incorrect. The new translation gives a lengthy prophecy which was delivered to him before the flood, and this prophecy relates to generations in the future as well as to things that were past. Enoch, in his vision, saw the

great work that he was destined to perform on the earth, in preaching the Gospel among the nations, and gathering out a people and building up a city called Zion. He saw that in process of time the people of Zion would become sanctified before the Lord, that the Lord would come and dwell in their midst and that by and by, after the city had existed 365 years, it with all its people, would be taken up to heaven. And all the days of Zion in the days of Enoch, says the new translation, was 365 years, making Enoch 420 years old when he and his people were translated, which is older than the age given him in the uninspired translation.

In this new translation we have also a much greater history of the creation of the world than is given in the uninspired translation made by the forty-seven men employed by King James. In that book we have a very short history of that great event; but the inspired translation shows that the periods of time called days, in which the several portions of the work of creation were performed, were not by any means of such limited duration as the days we speak of, but from what is revealed in the Book of Abraham, they were probably periods of one thousand years each. God might have been for the space of a thousand years in organizing a certain portion of this creation, and that was called the evening and the morning of the first day, according to the Lord's reckoning, one day being with him as a thousand years and a thousand years as one day. By and by another day's work was performed, which I do not suppose was a day of twenty-four hours, but an indefinite period of time, called the second day—the evening and the morning of the second day. By and by the third day's

work was done, and then there was the evening and the morning of the third day. Three thousand years probably, passed away in the performance of these three days' work. In the fourth day the Lord permitted the sun and moon to shine to give light to the earth. What regulated the evening and the morning the first three days we do not know, for neither sun nor moon were permitted to shine until the fourth day. I have no doubt the Lord has a variety of methods of producing light? The new translation gives us some information on this subject, for there we read that, "I the Lord created darkness on the face of the "great deep." In King James' translation it says darkness was on the face of the great deep, and I, the Lord, said, "Let there be light, and there was light." Now how did the Lord create this darkness? He has a power, the same as he had in causing darkness three days and nights over this American land. But before that darkness was created what produced light? It must have been light here on this earth, and probably was so thousands of years before the Lord created darkness; and then he had the means of producing darkness, and afterwards of clearing it away, and then called it morning. But how long that morning had existed we do not know, unless we appeal to the Book of Abraham, translated by Joseph Smith from Egyptian papyrus. That tells us in plainness that the way the Lord and the celestial host reckoned time, was by the revolutions of a certain great central body called Kolob, which had one revolution on its axis in a thousand of our years, and that was one day with the Lord, and when the Lord said to Adam, "In the day thou eatest thereof thou shalt surely die," the Book of Abraham says it was not yet given unto man the true reckoning of time, and

that it was reckoned after the Lord's time that is one thousand years with us was a day with him, and that Adam, if he partook of the forbidden fruit, was to die before that day of a thousand years should expire. Hence when we go back to the history of the creation, we find that the Lord was not in such a great hurry as many suppose, but that he took indefinite periods of long duration to construct this world, and to gather together the elements by the laws of gravitation to lay the foundation and form the nucleus thereof, and when he saw that all things were ready and properly prepared, he then placed the man in the Garden of Eden to rule over all animals, fish and fowls, and to have dominion over the whole face of the earth.

There is another very curious thing revealed in Joseph Smith's translation, and one that explains some mysterious passages in the first and second chapter of Genesis. In the first chapter of Genesis in King James' translation we read that on the fifth day the Lord made the whales, the fish and the fowls of the air. On the sixth day he made the animals, beasts and creeping things, and last of all he made man, male and female. Now read along in King James' translation to the seventh day, and we are told that there was not a man to till the ground, yet he had made them male and female on the sixth day. Now, where were they made? They were made in heaven first. All the children of men, male and female, all the spirits of beasts, fowls, fish and creeping things were made spiritually in heaven before they were placed temporarily here on the earth, and the spiritual creation differs from the temporal creation. The new translation says that man was the very first flesh made here on the earth;

whereas, according to the account in King James' translation, the flesh of beasts, fowls and fish was made on the fifth day, before man was made. But in the great temporal work of placing man on the earth, he was the first flesh formed and placed here among all the works of God. He had made the spirits of fish, fowls and beast, but none of them were permitted to come to the earth in their fleshy tabernacles until man, the great masterpiece, was placed here—then they were brought before him—for him to give names to them.

In the work of creation the first is last and the last first. God made the spiritual part of this creation during these six days' work that we read of; then he commenced the temporal work on the seventh day. He planted the garden on the seventh day; he placed man in that garden on the seventh day; formed the beasts and brought them before the man on the seventh day, all this being the temporal work, the first being spiritual. Not so in the last of his work—the great work that is to come. When the seventh millennium shall arrive the Lord will redeem man and bring him forth from the grave, and he will begin to redeem this creation not making it entirely immortal and spiritual, like a sea of glass. It will exist for a thousand years in a temporal condition, as it was before the Fall. This will be the first of his temporal work in the last days. By and by when the millennium has passed, and the earth passes away and dies and its elements are melted with fervent heat, and there is no

place found for it as an organized body, he will again speak and there will be another creation—a creation of this earth out of the old materials; in other words a resurrection of the earth, a literal resurrection. That will be the last of his work. In the morning of creation spiritual first, and lastly temporal. But in the ending temporal first in the redemption, and lastly spiritual, which will be the perfection or ending of his work.

There are a great many things that God has revealed to us as Latter-day Saints, and it would be well for us, for our Elders and for all, to search these revelations, to prepare their minds to understand what God intends to do with our creation, and those who are prepared to inherit it, when it is made new. We, if faithful, shall inherit it in its temporal condition before the millennium passes away. Though our bodies may go down to the grave, God will bring us forth. He will redeem us and bring together bone to its bone, organize the flesh, sinews, muscles and every part of the body in its proper place, cover it with skin, cause the breath to enter into us, and the Spirit from on high to quicken us, and the human spirit, that will dwell in a celestial paradise, to return and take possession of the body. Then we shall inhabit the earth, not at first in its glorified state—that state which eventually awaits it, but in the beginning of its redemption in its temporal condition during the thousand years, of which the work before the Fall was typical.

God bless you. Amen.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED IN THE 13TH WARD ASSEMBLY ROOMS, SALT LAKE CITY,
SUNDAY AFTERNOON, JAN. 5, 1873.

(Reported by David W. Evans.)

GOD THE SOURCE OF ALL GOOD—THE COMMON LOVE OF MAN FOR INCREASE—THE NECESSITY OF RIGHTEOUSLY DIRECTING OUR POWERS.

I take pleasure in meeting with the Saints. I like to break bread with them in commemoration of the broken body of our Lord and Savior Jesus Christ, and also to partake of the cup in remembrance of his shed blood, and then to reflect upon the associations connected therewith: our relationship to God through our Lord Jesus Christ; our relationship to each other as members of the body of Christ, and our hopes concerning the future; the second appearing of our Lord Jesus Christ, when, we are given to understand, he will gird himself and wait upon us, and we shall eat bread and drink wine with him in his Father's kingdom. I like to reflect upon all these and a thousand other things connected with the salvation, happiness and exaltation of the Saints of God in this world, and in the world to come.

We have one day set apart in seven for the worship of God, and I think it a very great mercy we have, for we can thus draw aside from the world, its cares, perplexities and anxieties, and, as rational, intelligent, immortal beings, reflect upon something pertaining to the future. We are very much engaged, generally, in relation to things of time and sense. Our hearts, feelings and affections seem to be drawn out in this direc-

tion, and these are the only things which a great many people have in view. Jesus, in speaking to his disciples, tells them not to take any thought about what they shall eat or drink, or wherewithal they shall be clothed, for, said he, after all these things the Gentiles seek. We, of course, must take this as being specifically addressed to his disciples under the circumstances in which they were then placed; the principle involved in his words is nevertheless true. Says he, "Consider the lilies of the field, they toil not, neither do they spin, and yet Solomon in all his glory was not arrayed like one of these." Again, he says, reflect upon the fowls of the air, they do not sow, nor reap, nor gather into barns, yet your heavenly Father takes care of them, and will he not also take care of you, O ye of little faith?

There is something beautiful in reflecting upon many of these subjects, and something, very frequently, that is quite in harmony with our feelings when they are in accord with the Spirit of truth and the light of revelation. We feel, then, that we live in God, and as the Scriptures say, that in him we move and have our being. If we have life, or health, or possessions; if we have children, and friends, and homes; if we have

the light of truth, the blessings of the everlasting Gospel, the revelations of God, the Holy Priesthood, with all its blessings and government and rule, all these and every true enjoyment that we possess come from God. We do not always realize this, but it is nevertheless true that to God we are indebted for every good and perfect gift. He organized our bodies as they exist in all their perfection, symmetry and beauty. He, as the poet has expressed it,

“Makes the grass the hills adorn,
And clothes the smiling fields with corn,
The beasts with food his hands supply,
And the young ravens when they cry.”

He is merciful and kind and benevolent towards all his creatures, and it is well for us to reflect upon these things sometimes, for we thus realize our dependence upon the Almighty.

In speaking of the affairs of this world, it is often asked by many—“Why, should we not attend to them?” Of course we should. Do we not talk of building up Zion? Of course we do. Do we not talk of building cities and of making beautiful habitations, gardens and orchards, and placing ourselves in such a position that we and our families can enjoy the blessings of life? Of course we do. God has given us the land and all the necessary elements for this purpose, and he has given us intelligence to use them. But the great thing he has had in view is, that whilst we use the intelligence that he gives us for the accomplishment of the various objects that are desirable for our well-being and happiness, we should not forget him who is the source of all our blessings, whether pertaining to the present or the future. Mankind everywhere and in all ages have universally manifested a desire to obtain the things of this world—gold, silver, houses, lands, possessions, &c. This desire is inherent in man; it was

planted in our bosoms by the Almighty, and is as correct as any other principle if we can only understand it, control it, and rightly appreciate the possessions and blessings we enjoy. The earth was made for our possession. The lands, waters, mountains, valleys, the trees, the minerals, vegetation of all kinds, plants, shrubs and flowers—all these things were made for the use of man, and it is for us to appropriate them to their proper use, to estimate them at their proper value, and as rational, intelligent, immortal beings, to comprehend the object of the creation of these things, as well as the object of our creation, and why and how, and under what circumstances we can enjoy them, and how long we can retain possession of them. In examining the human mind you will find many correct feelings and instincts planted there, if men would be governed by them. I do not know but it is this the Prophet has reference to when he says, “There is a spirit in man, and the inspiration of the Almighty giveth it understanding.” Another Scripture says that “God has given to every man a portion of his Spirit to profit withal;” but then, many men do not profit by it; and although they have this light or intuition within themselves, they are not governed by it. There is a party of religionists in the world, called Quakers, so strongly impregnated with this idea, that they think that this inward monitor is sufficient to guide men in all their acts in life.

There are certain political principles (I am referring to the freedom of the human mind,) that are very pertinent on this point. When the framers of the Declaration of Independence assembled on this continent, far away from other nations and peoples, in reflecting upon governments and man, the very first thing

that they struck upon was this—“We hold these truths to be self evident, that all men are created equal, and they are endowed by their Creator with certain *inalienable* rights, among which are life, liberty, and the pursuit of happiness.” Almost simultaneously with them, or I believe a very little after, I will not be positive as to the date, a number of gentlemen got together in Paris, France, to lay the foundation of a government which they thought would be a government of the people, and they expressed themselves in almost similar words to those which were expressed here. And you will find, in examining the history of the world, that whenever mankind have been oppressed or bound down, there has generally been a reaction, a continual striving among the people to liberate themselves from their bondage, to gain freedom and the exercise of those inalienable rights of which I have spoken.

One great principle which has existed among men from the beginning of creation until now, is a desire, planted within them by the Almighty, to possess property—lands, houses, farms, &c., and in a national capacity, to possess territory, to increase their boundaries, and to extend their rule and dominion. As I said before, this principle is correct, only it wants controlling according to the revelations of God.

Our time on the earth is very short and transitory. No matter what we acquire it amounts to but very little, and we soon leave it. There is no great statesman, warrior, king, emperor or general, who has acquired extensive territory, but who has had to leave it soon. This is the universal history of mankind. You may go back to the old Assyrian empires, or examine the history of the kings of Babylon and Nineveh, and the

mightiest among them have passed away after a brief exercise of power; no matter how extensive their possessions were. Read their history in the Bible and, although some affect to despise that book, it is the best history we have, and contains a hundred times more information in relation to those old nations than you can find anywhere else. When the Medes and Persians dispossessed the Assyrians, they had just the same ideas as the Assyrians had—they wanted to extend their territory, and they did it, but what did it amount to? Not very much when we speak of it as immortal beings; when we speak of it as mortal beings, as butterflies that flutter around for a short time, and then die, it might be a sort of transient, passing glory, like a sunbeam when the sun shines from behind a cloud—it appears very brilliant, but it soon passes away. So it was with their glory, and where is it now? Why you can scarcely find where their mightiest cities stood. People think they can, but there is nothing definite about it, and their glory, pomp and majesty have no more existence now than their cities. They had a correct principle planted in their bosoms, but it was perverted and corrupted, and they sought by fraud, strategy, war, robbery and plunder to possess themselves of dominion, empire and authority, and when they got through, they had to lie down among the silent dead; and could neither move a hand, stir an arm, move a leg nor open an eye, but had to be devoured by worms.

That is the history also of the Grecian and Roman kingdoms. It was said of Alexander that after he had conquered the world he sat down and wept because there was nothing more for him to subdue, and I have heard it said frequently, in regard to

individuals, that they wanted everything in their own grasp; and if they had had a world, it would not have been big enough, they would have wanted a little piece outside to make a garden patch. We see man here striving anxiously for the possession of lands, houses and so forth. That is all right enough, but it wants to be corrected. I will refer you to some Scripture about Abraham. We read that God took him upon a certain hill, and told him to lift up his eyes eastward, westward, northward and southward, and said to him, "To thee and to thy seed after thee will I give this land." Here was a promise made by God. Of course Abraham ought to have felt interested in it. But was it pertaining to this world only? No, certainly not. I mean was the promise confined to Abraham's lifetime? No, certainly not. Then what had it reference to? These are questions that demand our serious attention and consideration. We find also that there was a promise made to Joseph, that he should possess a land, rich and fruitful, abounding in the precious things of the earth, and the precious things of the mountains, and of the everlasting hills; that should abound in corn, wine and oil, and the rich blessings of life, and that he should become a multitude of nations in the midst of the earth. These blessings were spoken by men who were just, as it were, tottering on the brink of the grave, by Moses and Jacob, for instance, who put their hands on the heads of their descendants and blessed them previous to their departure. How was it in regard to the promise made to Abraham? Did he really possess that which was promised him? Certainly not. Yet God promised. Then why did not Abraham possess that which was promised? Because it was not ne-

cessary at that time. Stephen, in talking about it, I suppose about eighteen hundred years after, says that "God promised these things to Abraham, but nevertheless he gave him none inheritance in it, no not so much as to set his foot on;" but, says he, he will give it to him and his seed. That is, they shall by and by inherit. This was the idea and feeling they had in relation to this matter. They did not consider the world at that time in a perfect state, and men who understand themselves do not consider it in a perfect state to-day. Abraham and his seed had that land given to them and they will possess it, redeemed and renewed, when it will be worth having. Well, then, how is it? A good deal as it was with the rich man that Jesus spoke of in his day. He had gathered around him a great quantity of property, and said he, "Soul, sit down and be at rest, do not trouble thyself any more, take thine ease, eat, drink and be merry, for thou hast much goods laid up for many years." Jesus says, "Thou fool, this night shall thy soul be required of thee," and then whose shall these things be which thou possessest? Would he have them? No. Who would? Perhaps his children and wife, perhaps not, just as it happened; there was no dependence then any more than now about such things. All that the rich man knew was that his soul would depart, and that his body would be placed in the ground to feed the worms. These things ought to lead us to reflection. As I said before, the principle or desire to acquire the goods of this world is in itself good, but it has been perverted by man; and when Gentiles and "Mormons" seek for nothing but what they shall eat and drink, and wherewithal they shall be clothed, they are both fools, for they do not know at what time

their souls will be required of them.

If man were to live up to the privileges with which he is surrounded; if he followed the light of revelation and sought for and became acquainted with God, and correct principles in relation to the future, he would not want to lay up so much the treasures of the earth as the treasures of eternal life. But you are now talking of spiritual things? No, I am not, I am talking about temporal things, and I will go back, and examine some men who have lived here on the earth, Job, for instance. He said, "I know that my Redeemer liveth, and that he shall stand in the latter day upon the *earth*, and that I shall see him; and though worms feed on my body, yet in my flesh I shall see God." Job, when he was resurrected, expected to stand upon and to inherit the earth in the latter days, when the earth should be redeemed.

Another prophet, speaking of the same things, says, "I shall stand in my lot in the end of the days." He also expected an inheritance upon the earth. And then, the ancient apostles, in talking about these things, said that the Saints should live and reign on the earth after the resurrection, when the earth should have become purified. Hence it is very natural for a feeling of this kind to be planted in the bosoms of men, that is, an attachment to the earth, for it is man's eternal inheritance, but that feeling must be sanctified.

Who is it that will possess the earth? Is it those ancient monarchs who fought, conquered, subdued and slew their thousands, waded through seas of blood to gain empire? No, not at all. Is it the man, who, by fraud, deception, trickery, dishonesty and chicanery, took advantage of those around him, and so amassed large wealth and possessions? Verily no. Who will, then? Let Jesus

speak. Says he, "Blessed are the meek, for they shall inherit the earth." They are the ones who will rejoice before God in the possession of the blessings of earth, and not the kings and other characters to whom I have referred. One of the prophets saw the end of these kings and rulers, and he says, "They were gathered together, as prisoners are gathered together, into a pit, and they were shut up for many days, and after many days they will be visited." They will have some chance of salvation and of an exaltation, but they have to remain in prison for many days, like the antediluvians had, before Jesus went to preach to the spirits in prison, who were sometimes disobedient in the days of Noah.

We have a great many principles innate in our natures that are correct, but they want sanctifying. God said to man, "Be fruitful and multiply, and replenish the earth and subdue it, and have dominion over the fish of the sea, the fowls of the air, and the creeping things that creep on the face of the earth." Well, he has planted, in accordance with this, a natural desire in woman towards man, and in man towards woman, and a feeling of affection, regard and sympathy exists between the sexes. We bring it into the world with us, but that, like everything else, has to be sanctified. An unlawful gratification of these feelings and sympathies is wrong in the sight of God, and leads down to death, while a proper exercise of our functions leads to life, happiness and exaltation in this world and the world to come. And so it is in regard to a thousand other things.

We like enjoyment here. That is right. God designs that we should enjoy ourselves. I do not believe in a religion that makes people gloomy, melancholy, miserable and ascetic. I would not want to spend my life in a

nunnery, if I were a woman, or in a monastery if I were a man; and I would not think it very exalting to be a hermit, and to live by myself in a poor miserable way. I should not think there was anything great or good associated with that, while everything around, the trees, birds, flowers and green fields, were so pleasing, the insects and bees buzzing and fluttering, the lambs frolicking and playing. While everything else enjoyed life, why should not we? But we want to do it correctly and not pervert any of these principles that God has planted in the human family. Why, there are some people who think that the fiddle, for instance, is an instrument of the devil and it is quite wrong to use it. I do not think so, I think it is a splendid thing to dance by. But some folks think that we should not dance. Yes, we should enjoy life in any way we can. Some people object to music. Why music prevails in the heavens, and among the birds! God has filled them with it. There is nothing more pleasing and delightful than it is to go into the woods or among the bushes early in the morning and listen to the warbling and rich melody of the birds, and it is strictly in accordance with the sympathies of our nature. We have no idea of the excellence of the music we shall have in heaven. It may be said of that, as one of the Apostles has said in relation to something else—"Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive of those things which are prepared for those who love and fear God." We have no idea of the excellency, beauty, harmony and symphony of the music in the heavens.

Our object is to get and cleave to everything that is good, and to reject everything that is bad. One reason why religious people in the world are

opposed to music and theatres is because of the corruption that is mixed up with them. Wicked and corrupt men associate themselves with these things, and degrade them; but is this any reason that the Saints should not enjoy the gifts of God? Is that a correct principle? Certainly not. It is for them to grasp at everything that is good, and calculated to promote the happiness of the human family.

I remember the time very well, and many of you do, when we used to commence our theatrical amusements here by prayer. We do not do so much of it now. This practice is put to one side. I suppose one was right and the other is right. I merely speak of these things. All our acts should be sanctified to God. You know that we are in the habit of having parties occasionally. I will give you my ideas about some of them. I have attended one or two lately, and I think we are running rather wild, and that we do not act as much like gentlemen and ladies as we should, nor quite as much like Saints as we ought to do. I think there is a great deal of impudence and pertness, a great amount of interfering with other people's rights in these places, and I think that we need correcting, that is, in our Ward. I do not know how it is here in yours. Perhaps you do better here. I am speaking of things as I see them. I think we ought to elevate everything of this kind to its proper standard. We ought not to intrude upon or take advantage of anybody, even in amusements. When this is not observed, I will tell you what it leads to: it leads to a separation in society, inducing men and women who desire to be polite, refined and courteous, to keep out of the company of those who do not take this course, and produces, if you please

something like an aristocracy, which is very repugnant to the wishes of good feeling men and women. But they have either to do this or to be run over in many instances.

I speak of these things for your information. I do not know that you need any information of this kind here. I suppose I ought to have delivered this lecture in our Ward. In all our amusements we should see that things are conducted right, and we should never forget to act the part of ladies and gentlemen, and we should do away with frowardness and impudence, and treat everybody with kindness, courtesy and respect. I speak of these things because they strike my attention. But perhaps I have said enough on this subject.

We are here—a number of Saints. Well, you have outsiders among you. That is none of our business, they are not us. I am now talking to Saints. We have come here to fear God and keep his commandments. I do not expect to frame my religion, ideas or amusements to suit the feelings of any man under the heavens. I want to get my inspiration from God, and be led by him, and I want to honor him in all my acts. I do not care what this, that, or the other man does. Know ye not that God has called us from the world to plant among us the principles of eternal truth, to teach us correct principles, and to show us how to conduct ourselves towards one another, and towards all men? To show us also how to enjoy life, what course to pursue to elevate ourselves in the world, and to bring up others to our standard? We should never descend to others. That is my feeling, but I have seen some do it. Go out among the Indians here, and you will see traders among them who, instead of lifting up the Indians, go right down to them. I do not object, my-

self, to have good, decent, respectable, honorable men associated with us more or less; but I do object to descending to the morality of the wicked and corrupt. I do not believe in drinking, or in the lasciviousness and dishonesty that are practiced by many who call themselves honorable men. I want nothing to do with them, and I say, "My soul, enter not thou into their secrets; and mine honor, with them be not thou united."

We have come here for the purpose of elevating ourselves, and of elevating the people that we are among. We have come here to build up Zion, to be taught of the Lord, to establish righteousness, and to prepare a people for his coming. What is there in the world that we do not know? We knew their religion, philosophy and morality before we came here. We came here in order that we might prepare a people for the time when the bursting heavens shall reveal the Son of God, when creation shall feel his power and cease to groan, and when all people under the heavens shall say, "Blessing, glory, honor, power, might, majesty and dominion be ascribed to him that sits on the throne and the Lamb forever." We came here to introduce principles in regard to our religion, morals, social status, the covenants that we make with God, and all things pertaining to this world and the world to come. And because of this, heavy responsibilities devolve upon us as parents, Elders in Israel, Bishops, Presidents, High Priests, Seventies, and in every office in the Priesthood and all the various avocations in life, that we may be able to say, finally, "I have fought the good fight, I have finished my course, I have kept the faith, I have done that which is right, I have been full of integrity, virtue, holiness and purity, and hence is laid up for me a

crown of righteousness, which the Lord, the Righteous Judge, shall give unto me, and not unto me only, but to all those who love the appearing of our Lord and Savior Jesus Christ." These are some things we are after, the attainment of which ought to be the object of our existence.

Well, but is it not right for us to have lands? Certainly, we have come here for the purpose of building up a Zion, and we ought to use all diligence for its accomplishment. You Saints possess facilities here that people never possessed before. Do you realize this? Perhaps that is stretched a little. I expect that in the days of Enoch they had a splendid time and that they lived in a very happy manner. But we are living in the dispensation of the fullness of times, when God is gathering all things together in one, and he has brought us from different nations, countries, climes and peoples. What to do? To make fools of ourselves? Is our object to live as the wicked do—to be "covetous, boasters, proud, blasphemers, disobedient to parents, heady, highminded, despisers of those who are good, to have a form of godliness without the power?" No, we came here that we might learn the laws of the Almighty, and prepare ourselves and our posterity for thrones, principalities, powers and dominions in the celestial kingdom of our God. We talk sometimes about Zion, that has got to be built up in Jackson County; also about a New Jerusalem that has to be built and prepared to meet a Jerusalem that shall descend from the heavens. How do our lives and actions compare with these things? Are our hearts, feelings and affections drawn out after them, or are we forgetful and our minds swallowed up with the affairs of time and

sense? Are we preparing our children for this time, and spreading an influence around us wherever we go to lead people in the paths of life and lift them up to God? Or are we taking a downward course—come day, go day, just as it happens? I think we ought to wake up and be alive, and endeavor to pursue a course that will secure the smile and approbation of the Almighty. Every one of us, as fathers, mothers and Elders of Israel, ought to cultivate the Holy Ghost in our hearts, and let it burn there like a living fire. We ought to draw near to God, and receive from him light and life and intelligence. We ought to seek for wisdom to manage our youth, that they may grow up in the fear of God. Well, we are doing this, more or less? Yes, very well indeed, in many respects, and in many respects very poorly. I feel led to talk of these things, and what I am led to refer to, I speak about. We ought to be preparing our youth to tread in our footsteps, if they are right, that they may be honorable members in society, that when we get through in this world and go into the other, we may leave behind those who are full of integrity, and who will keep the commandments of God. We ought to teach our children meekness and humility, integrity, virtue and the fear of God, that they may teach those principles to their children. No matter about many of these furbelows, or whether they can dance round dances or not; that is not of very great importance. No matter whether they are in the tip-top of fashion, or whether their feathers and ribbons are all right, only get the spirit, heart and feelings right. Let the heart be drawn out to God. Let there be an altar in every house, and let the sacred fire burn on that altar. Seek to implant

in the hearts of your youth principles that will be calculated to make them honorable, highminded, intelligent, virtuous, modest, pure men and women, full of integrity and truth, who will represent you correctly, that is, if you walk correctly, and if not, that will represent, at any rate, the principles of truth which you profess to believe in, that they with you may have an inheritance in the kingdom of God, and inherit the earth, for Jesus says it is the meek that will inherit the earth.

There are many things that we may hear that we do not fully comprehend; and we perhaps see many things that are distasteful. But never mind the actions of men, especially the leaders of the Church and kingdom of God. You are not their judges. God is. You follow their counsel, and if they and you have the Spirit of God, you will see eye to eye. The Scripture says, "The watchmen will see eye to eye when God brings again Zion," perfect in holiness. If you have committed sin, pray that God may forgive it. If your family has sinned, pray that God may forgive them, and lead them

in the right path, and do not be too censorious about others. We are none of us perfect, we all need mercy, and if we exercise judgment without mercy, perhaps judgment without mercy may be meted to us. Let us be merciful. Jesus says, "Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God." Let us have our hearts right, our spirits pure and our affections sanctified, and let us seek to promote a love of those principles among our youth everywhere where we go, that we may be blessed of the Lord and our offspring with us. Then when Zion shall be redeemed and the purposes of God shall be accomplished, no matter whether we possess much or possess little, God will be with us, and he will bring us off victorious, and we shall join in singing, "Worthy is the Lamb that was slain, and has risen again, to receive glory and honor, and power, and might and majesty and dominion;" and if we are faithful, we shall live and reign with Christ on the earth.

May God help us to be faithful the name of Jesus. Amen.

DISCOURSE BY ELDER WILFORD WOODRUFF,

DELIVERED IN THE 13TH WARD ASSEMBLY ROOMS, SALT LAKE CITY,
JANUARY 12, 1873.

(Reported by David W. Evans.)

THE SIGNS OF THE COMING OF THE SON OF MAN—THE SAINTS' DUTIES.

My address this afternoon will be intended for those who profess to be Latter-day Saints—those who have entered into covenant with the Lord our God. I am surrounded with those who know by experience that we are dependent upon the influence and inspiration of the Holy Ghost to enable us to teach the things of the kingdom of God. My faith is that no man, in this or any other generation, is able to teach and edify the inhabitants of the earth without the inspiration of the Spirit of God. As a people we have been placed in positions the last forty years which have taught, in all our administrations and labors, the necessity of acknowledging the hand of God in all things. We feel this necessity to-day. I know that I am not qualified to teach either the Latter-day Saints or the world without the Spirit of God. I desire this this afternoon, and also your faith and prayers, that my mind may be led in a channel which may be beneficial to you. In my public teaching I never permit my mind to follow in any channel except that which the Spirit dictates to me, and this is the position we all occupy when we meet with the Saints, or when we go forth to preach the Gospel. As Jesus told his Apostles, Take no thought what ye shall say, it is told us, Take no

thought what we shall say; but we treasure up in our minds words of wisdom by the blessing of God and studying the best books.

We are told in the 24th chapter of Matthew that Jesus, on a certain occasion, taught his disciples many things concerning his Gospel, the Temple, the Jews, his second coming and the end of the world; and they asked him—Master, what shall be the sign of these things? The Savior answered them, but in a very brief manner. As my mind runs a little in that channel, I feel disposed to read a portion of the word of the Lord unto us, which explains this matter more fully than the Savior explained it to his disciples. That portion of the word of the Lord which I shall read, is a revelation given to the Latter-day Saints, March 7, 1831, forty-two years ago next March. It commences on the 133rd page of the Book of Doctrine and Covenants.

[The speaker read the revelation, and then resumed his remarks as follows]:

I want to ask who are looking for the fulfillment of these events, and who upon the earth are preparing themselves for the fulfillment of the word of the Lord through the mouths of Prophets, Patriarchs and Apostles for the last six thousand years?

Nobody that I have any knowledge of, without it is the Latter-day Saints, and I for one feel that we are not half so much awake as we ought to be, and not half as well prepared as we ought to be for the tremendous events which are coming upon the earth in quick succession in these latter days. Who can the Lord expect to prepare for his second coming but his Saints? None. Why? Because, as is said in this revelation, light has come forth to the inhabitants of the earth, and they have rejected it, because their deeds are evil. This message has been proclaimed among the Christian nations of Europe and America, and in many other nations, for the past forty years. Inspired men—the Elders of Israel—have gone forth without purse or scrip declaring the Gospel of life and salvation to the nations of the world, but they have rejected their testimony, and condemnation rests upon them therefor.” As the Prophet said, “Darkness covers the earth, and gross darkness the minds of the people.” Who believes in the fulfillment of prophecy and revelation? Who, among priests and people today, has any faith in the sayings of Jesus Christ? If there be any people besides the Saints whose eyes are open to the great events which will soon overtake the nations, I would like to know and visit them. I would to God that the eyes of the Latter-day Saints were open far more than they are to those things that rest upon them! The Lord is looking to them alone to build up his Zion here in the mountains of Israel, and to prepare the bride, the Lamb’s wife, for the coming of the Great Bridegroom. I believe in the fulfillment of the revelations which the Lord has given to us, as much as I believe that I have a soul to save or lose, or as much as I believe in the

shining of the sun in the firmament of heaven. Why? Because every word that God has ever spoken, whether by his own voice out of the heavens, by the ministration of angels, or by the mouths of inspired men, has been fulfilled to the very letter as far as time has permitted. We have fulfilled many of the sayings of the Prophets of God. The revelation I have read this afternoon was given forty-two years ago. Has there been any sound of war since then? Has there been any sound of war in our land since that period? Has there been any standard lifted up to the nations, any gathering together of the people into these mountains of Israel from nearly all nations? There has. We have had a beginning, the fig tree is leaving, putting forth its leaves in the sight of all men, and the signs in both heaven and earth all indicate the coming of the Lord Jesus Christ.

When my mind, under the influence of the Spirit of God, is open to comprehend these things, I many times marvel and wonder, not only at the world but also at ourselves, that we are not more anxious and diligent in preparing ourselves and our families for the events now at our doors, for though the heavens and the earth pass away, not one jot or tittle of the word of the Lord will go unfulfilled. There is no prophecy of Scripture that is of any private interpretation, but holy men of God spake as they were moved upon by the Holy Ghost, and their words will be fulfilled on the earth.

We are approaching an important time. As Jesus once said, The world hate me, and without a cause, therefore I have chosen you out of the world, and the world hate you also. The servant is not above his master, you are not above me, they have hated me and they will hate

you. The Lord has chosen the Latter-day Saints, and through them has sent a message to all nations under heaven. The Zion of God is opposed by priest and people in every sect, party and denomination in Christendom. The Elders of Israel have been called from the plow, plane, hammer and the various occupations of life, to go forth and bear record of these things to the world. We have followed this up until the present time for more than forty-two years—forty-three years next April. The kingdom has steadily grown, and while we have labored we have seen the fulfillment of the word of the Lord. The sea has gone beyond its bounds, there have been earthquakes in divers places, and there have also been wars and rumors of wars. These are only a beginning, their fullness has not yet opened upon the sons of men, but it is at their doors; it is at the doors of this generation and of this nation. And when the world rise up against the kingdom of God in these latter days, should the Saints have any fears? Should we fear because men, in their secret chambers, concoct plans to overthrow the kingdom of God? We should not. There is one thing we should do, and that is, pray to God. Every righteous man has done this, even Jesus the Savior, the Only Begotten of the Father in the flesh, had to pray, from the manger to the cross, all the way through; every day he had to call upon his Father to give him grace to sustain him in his hour of affliction and to enable him to drink the bitter cup. So with his disciples. They were baptized with the same baptism that he was baptized with; they suffered the same death that he died, being crucified as he was. They sealed their testimony with their blood. Never-

theless all that Jesus said concerning the Jews has had its fulfillment to the present day. This should be a strong testimony to the whole infidel world of the truth of Christ's mission and divinity. Let them look at the Jewish nation and the state of the world, in fulfillment of the words of the Savior eighteen hundred years ago in Jerusalem. It is one of the strongest testimonies in the world of the fulfillment of revelation, the truth of the Bible and the mission of Jesus Christ. The Jews have fulfilled the words of Moses, the prophets and Jesus, up to the present day. They have been dispersed and trampled under the feet of the Gentile world now for eighteen hundred years. When Pontius Pilate wished to release Jesus Christ, saying that he found no fault in that just man, the high priests, scribes, pharisees and other Jews present on that occasion cried, "Crucify him, and let his blood be upon us and upon our children." Has it not followed them to this day, and been manifest in their dispersion, persecution and oppression through the whole Gentile world for eighteen hundred years? It has. And they have to fulfill the words of the Lord still further. As I have been reading to you to-day, the Jews have got to gather to their own land in unbelief. They will go and rebuild Jerusalem and their temple. They will take their gold and silver from the nations and will gather to the Holy Land, and when they have done this and rebuilt their city, the Gentiles, in fulfillment of the words of Ezekiel, Jeremiah and other prophets, will go up against Jerusalem to battle and to take a spoil and a prey; and then, when they have taken one-half of Jerusalem captive and distressed the Jews for the last time on the earth, their Great Deliverer, Shiloh, will

come. They do not believe in Jesus of Nazareth now, nor ever will until he comes and sets his foot on Mount Olivet and it cleaves in twain, one part going towards the east, and the other towards the west. Then, when they behold the wounds in his hands and in his feet, they will say, "Where did you get them?" And he will reply, "I am Jesus of Nazareth, King of the Jews, your Shiloh, him whom you crucified." Then, for the first time will the eyes of Judah be opened. They will remain in unbelief until that day. This is one of the events that will transpire in the latter day.

The Gospel of Christ has to go to the Gentiles until the Lord says "enough," until their times are fulfilled, and it will be in this generation. Forty years have passed since the revelation I have read was given to the sons of men. We are living in a late age, although it is true there are a great many vast and important events to transpire in these days. But one thing is certain, though the Lord has not revealed the day nor the hour wherein the Son of Man shall come, he has pointed out the generation, and the signs predicted as the fore-runners of that great event have begun to appear in the heavens and on the earth, and they will continue until all is consummated. If we, as Latter-day Saints, want anything to stir us up, let us read the Bible, Book of Mormon and the Book of Doctrine and Covenants, they contain enough to edify and instruct us in the things of God. Treasure up the revelations of God and the Gospel of Christ contained therein.

As an individual, I will say that I feel a great responsibility resting upon me, and it also rests upon you. Joseph Smith and Brigham Young alone have not been called to build

up in the latter day that great and mighty kingdom of God which Daniel foretold, and which he said should be thrown down no more for ever. I say, they were not called to be the only ones to labor in building up that great and glorious Zion, which was to become terrible to all nations; nor their counselors, nor the Twelve Apostles; but this responsibility rests upon every one of the Lord's anointed upon the face of the earth, I do not care who they are, whether male or female, and the Lord will require this at the hands of all the Latter-day Saints. I therefore desire that we may be awake to these subjects, and to the position we occupy before God and in the world.

The inhabitants of the earth may hate and oppose us, as they did Jesus Christ, and as they have all inspired men, as they did Noah, Enoch, Abraham, Isaac, Jacob, Isaiah, Jeremiah, and all the prophets who ever lived. They have always been a thorn in the flesh to the world. Why? Because they had enough independence of mind to rebuke sin, to maintain the promises of God unto man, and to proclaim the declarations of the Almighty unto the inhabitants of the earth, fearless of consequences. The last song sung here was, "Do what is right, let the consequence follow." That is what I say to the Latter-day Saints. Let us do what is right, maintain our religion before God, be valiant in the testimony of Jesus Christ, and prepare ourselves for his coming, for it is near, and this is what God requires at our hands. He leans upon no other people; he expects from no people but those who have obeyed his Gospel and gathered here, the accomplishment of his great work, the building up of his latter-day Zion

and kingdom. And, as I have said, this responsibility rests not only upon Prophets and Apostles, but upon every man and woman who has entered into covenant with him. I say that we are too near asleep, we are not half awake to the position that we occupy before God, and the responsibilities we are under to him. We should be on the watch tower.

Who is going to be prepared for the coming of the Messiah? These men who enjoy the Holy Ghost and live under the inspiration of the Almighty, who abide in Jesus Christ and bring forth fruit to the honor and glory of God. No other people will be. There never was a more infidel generation of Christians on the face of the earth than there is to-day. They do not expect that God will do anything in a temporal point of view towards the fulfillment of his promises; they are not looking forward for the establishment of his kingdom, or for the building up of his Zion on the earth. Their eyes are closed to these things, because they have rejected the light. When Joseph Smith brought this Gospel to the world, there was a great deal more faith in God, a great deal more faith in his revelations, and, according to the light they had, a great deal more pure and undefiled religion than there is now. We have carried the Gospel to all Christian nations who would permit us, and they have rejected it, and they are under condemnation. Our own nation is under condemnation on this account. This land, North and South America, is the land of Zion, it is a choice land—the land that was given by promise from old father Jacob to his grandson and his descendants, the land on which the Zion of God should be established in the latter days. We have been fulfilling the

prophecies concerning it, for the last forty years. We have come up here and established the kingdom; True, it is small to-day, it may be compared to a mustard seed, but as the Lord our God lives, the little one will become a thousand, and the small one a strong nation, and the Lord Almighty will hasten it in his own time, and the world will learn one thing in this generation, and that is, that when they fight against Mount Zion, they fight against the decrees of the Almighty and the principles of eternal life.

I rejoice before God that I have lived to hear the principles of eternal life proclaimed to the sons of men; I rejoice that I have lived to see this people gathered together, I rejoice in coming to the land of Zion with the Saints of God. When we came here twenty-four years ago, we were a little handful of men, pioneers; we came to a parched and barren desert. Since then we have built up six hundred miles of cities, towns, villages, gardens, farms and orchards; and while doing this we have had to contend with the opposition of both priest and people. Have they prevailed? They have not, and they will not. Why? Because he who sits in the heavens, the Lord our God, has decreed certain things and they will come to pass; because the Lord is watching over the interests of this people. He requires us to work with him, he is at work for us. It is our duty to build these temples here—this in Salt Lake City, another in St. George, in Logaa or wherever they may be needed for the benefit of the Saints of God in the latter days. I think many times that many of us will get to heaven before we shall want to go there. If we were to go there to-day, many would meet their friends in the spirit-world and it would be a reproach to them, for

you, Latter-day Saints, in one sense of the word, hold in your hands the salvation of your dead, for we can do much for them. But I think many times that our hearts are too much set on the vain things of the world to attend to many important duties devolving upon us connected with the Gospel. We are too much after gold and silver, and we give our hearts and attention to temporal matters at the expense of the light and truth of the Gospel of Jesus Christ.

We have not much time to spare as a people, for a great work is required at our hands. I know that, without the power of God, we should not have been able to do what has been done; and I also know that we never should be able to build up the Zion of God in power, beauty and glory were it not that our prayers ascend into the ears of the Lord God of Sabaoth, and he hears and answers them. The world has sought our overthrow from the beginning, and the devil does not like us very well. Lucifer, the Son of the Morning, does not like the idea of revelation to the Saints of God, and he has inspired the hearts of a great many men, since the Gospel was restored to the earth, to make war against us. But not one of them has made anything out of it yet—neither glory, immortality, eternal life nor money. No man or people ever did make anything by fighting against God in the past, and no man or people will ever make anything by taking that course in the future.

This is the work and kingdom of God; this is the Zion of God and the Church of Christ, and we are called by his name. The Latter-day Saints have to abide in Christ, and we can not do that unless we bring forth fruit, any more than the branch of the vine can unless it abide in the vine.

To abide in Christ we must enjoy the Spirit of God, that our minds may be enlightened to comprehend the things of God. When I look at the history of the Church of God in these latter-days I many times marvel at what has been done and how we have progressed, considering the traditions, unbelief, failings, follies and nonsense that man is heir to in the flesh. We have had a great many traditions to overcome and the opposition of the world to contend with from the beginning until to-day. Brethren and sisters, we should be faithful. The Lord has put into our hands the power to build up his Zion and kingdom on the earth, and we have more to encourage us than was ever possessed by any generation that has preceded us. We have the privilege of building up a kingdom that will stand for ever. Noah and the Antediluvian world did not have this privilege. Enoch built up the Zion of God a little while, and the Lord took it away. Jesus and the Apostles came here. Jesus fulfilled his mission, preached the Gospel, was rejected by the Jews, and was crucified. His disciples had a similar fate, and the Gospel was taken to the Gentile nation, with all its gifts and blessings and power, and Paul the Apostle of the Gentiles warned them to take heed lest they, in turn, should lose it through their unbelief.

You know how it has been with them—that there has been a falling away, and that for seventeen hundred years the voice of a Prophet or Apostle has not been heard in the world; and now again, in these latter days, the Lord Almighty, remembering his promises made from generation to generation, has sent Angels from heaven to restore to man the Gospel and has given authority to administer the same. The Revelator John, says he saw

an angel flying through the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, to every nation, kindred, tongue and people, saying with a loud voice, "Fear God and give glory to him who made the heavens, the earth, the seas and the fountains of water, for the hour of God's judgment has come."

Oh! ye Gentile nations, wake up and prepare yourselves for that which is to come, for as God lives his judgments are at your door. They are at the door of our nation, and the thrones and kingdoms of the whole world will fall, and all the efforts of men combined cannot save them. It is a day of warning, but not of many words, to the nations. The Lord is going to make a short work, or no flesh could be saved. If it were not for the manifestation of the power of God what would be the fate of his Zion and people? The same as in the days of Christ and his Apostles. The Lord has had Zion before his face from before the foundation of the world, and he is going to build it up. "Who am I," saith the Lord, "that I promise and do not fulfill?" The Lord never made a promise to the sons of men which he has not fulfilled, therefore Latter-day Saints, you have all the encouragement in the world to sustain you in the faith that the Zion of God will remain on the earth. The work is in our hands to perform, the God of heaven requires it of us and if we fail to build it up we shall be under condemnation, and the Lord would remove us out of the way and he would raise up another people who would do it. Why? Because the Almighty has decreed that this work shall be performed on the earth, and no power on earth or in hell can hinder it.

I would here say to our delegate to Congress, when you go to Washington, have no fears with regard to the opposition of men. You have every reason to go in confidence, and do your duty, knowing that the Lord will stand by you, and so has every man in the Church and kingdom of God, I care not where we are placed or what God requires at our hands. He is at the helm, and he has protected us until today. Where should we have been a few years ago when the army was sent to destroy us, if it had not been for the protection of the Almighty? We should not have been here. And so it will be in days to come. The world hate us because the Almighty has called us out from the world to proclaim his Gospel and build up his kingdom. Let us be faithful, for the Lord is going to protect us, and build up Zion. He will also gather Israel, rebuild Jerusalem and prepare the way for his second coming, in the clouds of heaven. Then let us, Latter-day Saints, wake up to our duty. Think nothing too hard that the Lord requires of us. Let us build this Temple that we may attend to the ordinances for the living and the dead. If we not do this we shall be sorry. When I see men who have received the word of God, and tasted the powers of the world to come, and then turn away, I think of the parable of the five wise and five foolish virgins. It will pay us to be wise and to have oil in our lamps, to have fellowship with the Holy Spirit, and to live our religion and keep the commandments of God day by day. Brethren are passing away. I have been away three or four weeks on a visit to the people in the upper settlements, and since my return I hear of this man and that man dead, whom I saw well and hale before I went away.

So it will be with us in a little while. We shall pass away and go to the other side of the vail, and the burden of the building up of Zion will rest upon our sons and daughters. Then rejoice in the Gospel of Christ. Rejoice in the principles of eternal life. I am looking for the fulfillment of all things that the Lord has spoken, and they will come to pass as the Lord God lives. Zion is bound to rise and flourish. The Lamanites will blossom as the rose on the mountains. I am willing to say here that, though I believe this, when I see the power of the nation destroying them from the face of the earth, the fulfillment of that prophecy is perhaps harder for me to believe than any revelation of God that I ever read. It looks as though there would not be enough left to receive the Gospel; but notwithstanding this dark picture, every word that God has ever said of them will have its fulfillment, and they, by and by, will receive the Gospel. It will be a day of God's power among them, and a nation will be born in a day. Their chiefs will be filled with the power of God and receive the Gospel, and they will go forth and build the new Jerusalem, and we shall help them. They are branches of the house of Israel, and when the fullness of the Gentiles has come in and the work ceases among them, then it will go in power to the seed of Abraham.

Brethren and sisters, let us remember our position before the Lord! Let us try and keep the faith, let us labor for the Holy Spirit, that our hearts, minds and eyes may be opened, that we may live by inspiration, that when we see dark clouds rising and evils strewing our path, we may be able to overcome. The Savior was tempted, so were his Apostles, and if we have not been we shall be. As the Lord told Joseph Smith, "I will try and

prove you in all things, even unto death. If you are not willing to abide my covenants unto death, you are not worthy of me." Did Joseph abide unto death? I think he did, and he with Abraham, Isaac and Jacob, will sit at the right hand of the Lord Jesus Christ, and will receive his glory and crown. He was true and faithful unto death, and his testimony is in force to-day, in language as loud as ten thousand thunders. Whether it is believed or rejected it will have its fulfillment on the heads of this generation.

By and by great Babylon will fall and there will be wailing, mourning and sore affliction in her midst. The sons of Zion have got to stand in holy places to be preserved in the midst of the judgments that will shortly overtake the world. We can see how fully the revelation, calling us to go to the western countries, has been fulfilled. In less than forty years, a standard has been lifted up, and people gathered here from France, England, Scotland, Wales, Denmark, Norway, Sweden, and almost all the nations of the earth in fulfillment of that revelation. When it was given no man among us knew anything about Salt Lake or the Rocky Mountains; but it has been fulfilled before our eyes. We have come up here, and in so doing have fulfilled the revelations of God, so far. Let us continue, I pray God my heavenly Father that he will bless the Latter-day Saints; that he will give us his Holy Spirit and wisdom, that our eyes may be opened, that we may have faith in the things of God. Let a man lose the Holy Spirit and what faith has he? None, either in God or in his revelations, and that is what is the matter to-day. You may take the best friends we have outside of of this kingdom, and you can hardly get them to believe that God has any-

thing to do with the affairs of men, or that he has power to do anything for them, either as individuals or nations. If their eyes were open one moment they would understand that God holds them all in the hollow of his hand, weighs them in the balance and that they cannot make a move without his permission. They would no longer wonder why the Latter-day Saints have faith in God if their eyes were open so that they could understand the work and things of God. They can not understand it, they cannot even see the kingdom of God unless they are born of the Spirit of God, and they cannot enter into it unless they are born of the water and the Spirit, according to the words of Jesus to Nicodemus.

I have a desire that we may be faithful in our mission and ministry, as Elders of Israel and as Saints of God, that we may do our duty, and maintain our position before the Lord. Let our prayers go up before him. If I have any *forte* it is prayer to God. We are not called to build up Zion by preaching, singing and praying alone; we have to perform hard labor, labor of bone and sinew, in building towns, cities, villages; and we have to continue to do this; but while we are so engaged, we should

not sin. We have no right to sin, whether we are in the kanyon drawing wood, or performing any other hard labor, and we should have the Spirit of God to direct us then as much as when preaching, praying, singing and attending to the ordinances of the house of God. If we do this as a people we shall grow in the favor and power of God. We should be united together, it is our duty to be so. Our prayers should ascend before God, and I know they do. I know that President Young is prayed for—I know that his counselors and the Twelve are prayed for, and that the Church and kingdom of God is prayed for. We should continue this, and if we pray in faith we shall have what we ask for. The Lord has taught us to pray, and I rejoice that I have learned to pray according to the order of God, for in this we have a promise—that where two or three agree in asking for any thing that is just and right, it shall be granted unto them.

May God bless you! May he give us wisdom, and his Holy Spirit to guide us, that we may be enabled to be true and faithful to our covenants, and be prepared to inherit eternal life, for Jesus' sake. Amen.

DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED IN THE 13TH WARD ASSEMBLY ROOMS, SALT LAKE CITY,
SUNDAY EVENING, JAN. 12, 1873.

(Reported by David W. Evans.)

THE SPIRIT AND PRINCIPLES OF THE GOSPEL THE SAME AS OF OLD—
EARLY EXPERIENCE OF SETTLERS OF UTAH—RELIGIOUS LIBERTY—
MODERN SO-CALLED CIVILIZATION—BAPTISM FOR THE DEAD.

It was announced this afternoon that I should speak here this evening. Brother George Q. Cannon is here, however, or will be I expect, and when he comes I would much sooner listen to him than speak myself, and I presume you would also; therefore when he comes I shall be pleased to give way that you may have the pleasure of listening to him. He is only here to-day and will be going away again; I am here frequently.

I always take pleasure in speaking of the things pertaining to the kingdom of God to my fellow men, and especially to the Saints. I feel that my lot is identified with theirs, and I expect to be associated with them, not only in time but in eternity. The Gospel that we have received has unfolded unto us principles pertaining to eternal life that we were entirely ignorant of heretofore. It has put us in possession of certainty in relation to the future, and we always have confidence so long as we are keeping the commandments of God. We know for ourselves of the truth of the doctrines that we believe in, because, having obeyed the Gospel, the Spirit, which in Scripture is called the gift of the Holy Ghost, has been imparted unto us, and that Spirit does in the

latter days just as it did in former days—it unfolds the things of God to those who receive it and reveals to them the relations they hold to each other and to God and his Church and kingdom, not only in this life but in that which is to come; for we have entered into eternal covenants. The covenants which men enter into generally are of a transitory nature, and pertain only to time, and when time ceases with them these obligations terminate. Our covenants, however, are of another character. We enter into eternal covenants with God to serve him faithfully here on the earth, and then we expect to be associated with him in the heavens. Having entered into covenants of this kind we feel that there are certain responsibilities and obligations resting upon us, which it is our bounden duty to perform. And then we consider that there are certain duties which God has laid upon us in relation to ourselves, to those who have existed before us and to those who shall come after us. Our religion is not something in which we alone are personally concerned, but the moment people are put in possession of the Spirit of God they begin to feel interested about the welfare of others.

It would be a very hard thing for

many people in this day to do as the Apostles did in former days, that is to go without purse or scrip, trusting in God for their sustenance, to preach the principles of life to mankind. It has never been considered a hard thing by the Elders of this Church to pursue that course. Inspired by the Spirit of God they feel as God feels towards the human family—a desire to bless, comfort, and instruct and to lead them in the paths of life. God places this principle in the hearts of his servants—it emanates from him and is part of his nature; and inasmuch as the Elders are dictated by this spirit in their acts insomuch do they resemble their heavenly Father, who is full of benevolence and “causes his sun to rise on the evil and on the good, and makes the rain to descend on the just and on the unjust;” and hence whenever we become acquainted with the principles of life ourselves we feel a desire to communicate the same unto others, and I see those all around me, here in this assembly, who, as well as myself, have traveled thousands of miles—I have traveled hundreds of thousands—on the same principle as the ancient disciples did, trusting in God for sustenance while proclaiming the principles of life to the people. Men do not always appreciate this; but that makes no difference, the principle is the same.

God is kind, benevolent and merciful to the human family. He feeds and clothes them as he does the lilies of the field, or the birds. He takes care of them, but they do not appreciate this. Thousands and millions of the human family seem hardly to comprehend that God has anything to do with them, or that they are under any responsibilities or obligations to him. Still as a father, full of kindness, benevolence and

love, he feels after the human family and he seeks to promote their happiness and well-being, and he would save and exalt them in his kingdom, if they would be obedient unto his laws. We understand this principle, and therefore are governed and actuated by it, and no matter what the thoughts and feelings of others may be in relation to us, we know for ourselves that God has spoken. I know for myself, if nobody else does, that God lives, and I obtained this knowledge through obedience to the Gospel that he has revealed unto us in these last days. I know that it is the privilege of all men to have this knowledge if they will obey the Gospel and be governed by its principles; and hence when I and my brethren have gone out to preach the Gospel, we have told the people precisely the same things as were taught, in former times, by the Lord and Savior Jesus Christ. He told his disciples to preach the Gospel to every creature, the promise being that he that believed and was baptized should be saved, but he that believed not should be damned; and said he: “These signs shall follow them that believe: In my name they shall cast out devils, they shall speak with new tongues, if they drink any deadly thing it shall not harm them, they shall lay hands on the sick and they shall recover.” They, in other words, should receive the Holy Ghost, and that Spirit would take of the things of God, and show them unto them.

I have gone forth and I have told the people as the disciples did formerly. When they have asked me what to do to be saved, I have said, “Repent, and be baptized in the name of Jesus for the remission of sins, and you shall receive the Holy Ghost.” “What is that?” “It is the same that it was in former

times, or it is nothing at all. It produces the same results as it did in the days when Jesus and his Apostles were upon the earth, or it is not the Holy Ghost. It is not a phantasy, or I am a false teacher." That is the position that I have assumed always, wherever I have gone; there is no mincing this matter. I felt like Moses did when he was leading the children of Israel to the land of Canaan, as we heard Brother Pratt talking about this afternoon. The Lord said he would not go with Moses and the people because the people were rebellious and stiffnecked, but Moses plead with him, saying, "Oh God, if thou goest not with us, carry us not up hence;" and if I can not have a religion that God will sustain with the Holy Ghost, I want nothing to do with it, and I will have nothing to do with it. Feeling these sentiments and principles, I have always had confidence in God. I know in whom I have believed, and understand that God is at the helm, leading, guiding, controlling and governing the affairs of his people.

What is it that has brought you Latter-day Saints here? It is the principles of the Gospel. You heard them perhaps in England, Scotland, Ireland, Wales, France, Denmark, Sweden, Norway, Germany or some other parts of the earth; no matter where you heard them, when you did hear you believed them. You had the same teachings that I have spoken of to-day. And I have heard men praising God in these different languages for sending the Gospel unto them, and for communicating unto them the principles of eternal truth. They knew by the same principle that we knew it, that the Gospel which they had heard was true, and they could bear testimony to it. And it was in consequence of this

that you Saints came here. You heard Brother Pratt talking to-day about the gathering, about the Lord taking one of a city and two of a family, and bringing them to Zion. Did you come here because you considered that this was a better land? No. Was it because you had friends and associations here? No, you left your friends and associations. Was it because there was something very desirable for you here? No, it was because God had dictated it, and because the Holy Ghost which you had received planted a desire in your bosoms to come and mingle with your brethren. As the Scripture says, "I will take them, one of a city and two of a family, and I will bring them to Zion, and I will give them pastors after my own heart that shall feed them with knowledge and understanding." You hardly knew, in many instances, how or why on earth you struggled and toiled and obtained the means to come to this land. Your brethren, here, operated upon by the same spirit, sent forth their means to assist you; and before railroads were built here, as many as five hundred teams were sent year after year to the frontiers, to bring from there those who were desirous of coming. Those who were scattered did what they could, and those who were here did what they could, and the result of these united operations is that thousands of you are now here who would not have been had it not been for this.

The question then arises, What are we here for? "Oh," say some, "we have a pretty good country here." Yes, but what about the country? We did not come here after gold or silver; most of us came before that was discovered. I came to this city before it was known that there was any gold in California. We did not come here

because it was a beautiful place, for when we arrived it was inhabited by Digger Indians, wolves, bears and coyotes—a desolate, arid plain, a howling wilderness. That was the position in which we found the country. And to get here we had to make the roads and build the bridges, and when we got here we did not have orchards and vineyards, and beautiful pleasant places ready for us, we had to make them. We had to roll up our sleeves and take our teams and go into the canyons and drag down the logs, and saw our boards by hand. I have sawed many a one by hand and George Q. Cannon has assisted me. “What,” say some, “do you ministers saw?” Yes, we ministers saw and we work, and I would be ashamed to be dependent upon anybody but myself for a living. I hope that God will ever preserve me from that, and I shall feel grateful to my Heavenly Father if he will always enable me to obtain my own. I remember being over in Tooele a number of years ago, and a party said to me, “Brother Taylor, I wish you would come here and preach.”—“Well,” said I, “I am here, am I not?” “Yes, but we would like you to come again.” Said I, “Perhaps I will, when I get ready.” “Well, but if you will come here, we will make you up something, we will get you some chickens, a little flour and some pork,” and I do not now remember what else. Said I, “I am very much obliged to you, very much indeed, for your proffered kindness, but I always prefer to dig my own potatoes, and I would just as soon plant them as not, and then dig them.” These are my sentiments, and also those of my brethren. Here is Brother Woodruff, he has traveled hundreds and thousand of miles, as I have, and he generally digs his own

potatoes and he knows how to plant them, and on these points, for diligent labor, I will set him against any man in this Territory.

We did not come here then, for anything of that kind. There were no houses here when Brother Woodruff and I first came here, and before we had any we had to make them. Before we had any gardens we had to make them; before there were any flowers we had to plant them, and we had to plant the seeds before any trees grew. I have got trees in my orchard now that grew from seeds planted by my first wife, which she brought from the East when I came here. People come here now, and many of them say, “You have a very beautiful city here.” Yes, our city is well enough. “And you have a very pleasant place, and nice streams of water.” Yes, but we had to make the ditches for them to run in, they did not run as they now do when we first came, we have had to do everything that has been done.

Well, what do you gather together for? What is your object? Just precisely what the Prophet told of thousands of years ago. You know that Brother Pratt was talking about fleeing “as doves to the windows,” and while I was listening to him I was very much interested, and thought we had been fulfilling the words of the Prophets. I think that some of our folks, both young and old, sometimes forget “the pit whence they were dug, and the rock whence they were hewn;” and I think they spend a great deal of their time in frivolity and nonsense. This is not the case generally, and I do not care, this evening, to make accusations, for I delight to see that many are engaged in Sunday Schools, and in acts of benevolence and kindness and many of our young brethren and sisters are engaged in labors of a similar kind.

But a large number are thoughtless, forgetful, careless and indifferent in relation to the things of God, and to the duties and responsibilities devolving upon them, and I fear are forgetful in many instances of the object of their existence.

Many strangers are now amongst us, parties whom we term "Gentiles." They have their ideas, feelings, systems, and modes of worship, and we have ours. Do we wish to interfere with them? No, no, and I would protect, to the extent of my ability, any religious denomination in this Territory, and no man should interfere with them. What, the Episcopal church? Yes. The Methodist? Yes. The Presbyterians and the Catholics? Yes, no matter who or what they are, I will protect them. If God has a mind to bear with people, I will. Then, you would not persecute anybody for the sake of their religion? No, not at all, that is a matter between them and their God, and they have a perfect right to worship as they please, or not to worship at all, and they ought to be protected in all their rights to the fullest extent. No man ought to interfere with them, and no gentleman, no Latter-day Saint who understands himself would do so. They have a right to worship as they please, or not at all if it suits them. Then we have our rights, and one of them is to protect the people—everybody, socially, morally, religiously and politically—in every position, and to preserve a good, wholesome state of affairs in our midst, and not to be interfered with by anybody, outsiders or insiders. Ministers and editors preach and write and tell us that when the waves of "civilization" shall roll over Utah, things will be changed, and say they, "The people will become elevated and refined in their feelings and they

will be like us." Some of their waves are not very pleasant, they have brought a lot of scum with them, and it babbles and stews and froths and foams, and exhibits anything but that which is pleasant and enticing, or that is calculated to promote the happiness and well-being of man. We do not have any sympathy with gambling, drunkenness and prostitution, for instance, and these are among the waves they have brought. They find fault with us for having more wives and children than they, and for preserving purity and chastity in our midst, and they would introduce their infamies amongst us. Gentlemen, we hope you will keep your waves back, where they belong, put them in your own cess-pools, keep them where they originated. No such things have been originated by us, we came here to get rid of them, and that we might fear God, and worship him in spirit and in truth, according to the principles that he has revealed. The Scriptures say, in speaking of the last days, that perilous times shall come—men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, truce breakers, having a form of Godliness but denying the power thereof." This is a very singular statement, but I do not think you would have to travel very far among our reformers—those who have come to reform and regenerate us—to find this pattern fully exemplified. Are they lovers of their own selves? There are a great many here who would not object to take our possessions, and give us nothing for them. Covetous, the Scriptures say. Why, at the time Buchanan commenced his raid upon us, they had it all planned, and had our possessions apportioned, and had agreed who should have this establishment,

that and the other. But it did not exactly work, and they did not get them, but that did not alter the feeling or principle that existed. Covetous, boasters and proud! I am quoting from your own Bible—King James' translation—and one of your own Prophets predicted these very things of you. Boasting! How much swaggering do we see around everywhere? No matter where you go you see little boys growing up full of pride, impudence and impertinence. They are called "Young America." Beautiful specimens, and fine men they will make when they are full grown! Plenty of them come along here. We know all about them. What is the feeling abroad in the world in relation to disobedience to parents? Who the devil cares about father or mother? Say the young folks, "I am of age and I will do as I d—d please," and off they go, and do as they please. The Prophets have testified that these things would be, and what we see and hear is only fulfilling their words.

What kind of people should these be? They should have a form of godliness, many of them be very pious, have long faces, and for a pretence make long prayers. Jesus in his day accused some of being men of this kind, and said he, "These shall receive the greater condemnation." They shall be truce and covenant breakers. Have we any such now-a-days? Why if a man borrows five dollars he must give a mortgage on something, because the lender fears he will be cheated out of it. Men have no confidence in each other's word. I would not give a straw for a man if I could not trust his word. There is nothing of him, no foundation, nothing to tie to. Yet these are the very people that the Prophet said should exist in the last days. They enter into covenant and

never think of fulfilling it. Their word amounts to nothing, their integrity has no foundation.

I speak of these things for your information, for this is the condition of the world. And are we free from it? Not by a long way—I wish we were. I wish there were more honesty, virtue, integrity and truthfulness, and more of every principle among us that is calculated to exalt and ennoble humanity. I speak of these things as a shame to the human family; and if they exist among the Saints it is a crying, burning shame, and we all ought to be disgusted; for if anybody in the world ought to be men of integrity, truth and honesty, we should be, everywhere and under all circumstances. And if we say a thing it ought to be as worthy of belief as if we had sworn to it, and as if we were bound by ten thousand ties to accomplish it. But if a man has not the principle of integrity in his own self you cannot put it there. The Latter-day Saints should be ashamed to mix up with these things, and to prostitute the principles which God has revealed unto them. I speak of these things to warn you against them.

The Lord has brought us here, that we may be taught and instructed in correct principles and led in the paths of life. Did we gather here to get religion and to prepare to die? Nothing of the kind. I do not care one particle about death. I have had him grin at me numbers of times, but I care nothing about him, and I ask no odds of him. I know something beyond death. We are here to prepare to live, and to teach our children how to live after us; and to teach the world the same lesson if they will only receive it. We know that our spirits existed with the Father before we came here. We know that we are immortal as well

as mortal beings, and that we have had to do with another world as well as this. We know that the world abounds with corruption; but it is our business to keep ourselves from it, and to progress in virtue, truth, integrity and holiness. We came here to be saviors. "What, saviors?" "Yes." "Why, we thought there was only one Savior." "Oh, yes, there are a great many. What do the Scriptures say about it?" "One of the old Prophets, in speaking of these things, says that saviors shall come up upon Mount Zion. Saviors? Yes. Whom shall they save? In the first place themselves, then their families, then their neighbors, friends and associations, then their forefathers, then pour blessings on their posterity. Is that so? Yes. This reminds me of some remarks I heard a short time ago. There was a number of gentlemen, travelers, passing around the world, and on their way they stayed here awhile. They wanted to obtain some information from me upon certain subjects, and I took them around a little, and among other places I took them to see the Tabernacle and the foundation of the Temple. Said one, "When you get that Temple built you will have another place to meet and preach in." "Oh no," said I, "that is not for preaching." All the idea that most men have about a Temple of the Lord is that it is for preaching. "Well," said these gentlemen, "what is it for if not to preach in?" I answered, "The Christian world have no knowledge of what Temples are for, but we build them for the same purpose as they were built for anciently—to perform ordinances in them." "To perform ordinances?" "Yes, among others, baptism for the dead?" "Baptism for the dead?" "Yes, baptism for the dead, that those who have lived before us, and have not

been in possession of the light that we have, may be placed in a position in which they can receive intelligence from God, and salvation at his hands; that all God's creatures who have lived may have an opportunity to have the Gospel preached to them, and to participate in its blessings. As Paul says, 'If the dead rise not at all, why, then, are ye baptized for the dead?'" Said I, "The Christian world know nothing about these things, but God has revealed them to us, hence we are baptized for our dead, that they may partake of the Gospel and have the opportunity of being exalted in the kingdom of God. Hence, as the Scriptures say, "saviors shall come up on Mount Zion."

There are a great many more reasons why we engage in these operations, which it is not necessary to talk about to you Saints; you understand them in part, but not much; but you will understand more when it is developed. Well then, we are desirous of blessing our posterity? We read of Abraham, Isaac and Jacob, before they left the world, calling their families together, and under the inspiration of the spirit of prophecy and revelation, putting their hands upon their heads and pronouncing certain blessings upon them, which should rest upon their posterity through every subsequent period of time. We have the same Gospel and Priesthood, and the same light and intelligence, and we are after the salvation and exaltation of our families that shall come after us, as they were, and we are seeking for God's blessings to be poured upon their heads as they were. And if our fathers have died in ignorance of the Gospel, not having had an opportunity to listen to it, we feel after them, and we go forth and are baptized for them, that they may be saved and

exalted in the kingdom of God with us.

Is this the Gospel? Yes, the very Gospel that Jesus taught, and when he was put to death in the flesh, and was quickened by the Spirit, he went and preached it to the spirits in prison who sometimes were disobedient in the days of Noah. Did he preach to them that they should stop there? No, not at all. What did he come here for? To open the eyes of the blind, to unstop the ears of the deaf, to preach glad tidings to the poor, to open the prison doors to those that were bound, and to preach the acceptable year of the Lord. That is what he came to do; and when he got through preaching to the living he went and preached to

the spirits in prison, and "opened their prison doors," as the Prophets said he would do, "to those that were bound."

We are after these things. God has shed upon us the light of eternal truth, he has revealed to us the everlasting Gospel, and that Gospel brings life and immortality to light. We are seeking to walk in that light, to enjoy these privileges ourselves and to impart them to others, that others with us—the living and the dead, those who have been, those who are and those who are to come, may rejoice with us, that we and they may obtain exaltation in the celestial kingdom of God.

May God help us to be faithful, in the name of Jesus Christ. Amen.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED IN THE 14TH WARD ASSEMBLY ROOMS, SALT LAKE CITY,
SUNDAY EVENING, JAN. 12, 1873.

(Reported by David W. Evans.)

UNIVERSALITY AND ETERNITY OF THE GOSPEL.

The subjects that have been touched upon by Elder Taylor are the most delightful that the human mind can contemplate. It is true that men can find employment and considerable enjoyment in the acquisition of wealth, and in expending the same in the busy scenes of life, but after all, there is something unsubstantial and unreal about every-

thing of this character. Decay is written upon everything that is human, death is written upon everything that we put our hands to and upon ourselves. We know that we are here but for a short time; we know that everything we possess will, like ourselves, perish and pass away; that our existence here is an ephemeral one—shortlived, therefore when

we can contemplate the future and the life that is to come, and can understand anything connected with it that we can rely upon, there is something in the contemplation that lifts us above everything of a sublunary or perishable character. We are brought nearer to God, we feel that there is a spark of immortality within us, that we are indeed immortal and partakers of the Divine nature, through our inheritance as the children of God. And this is the effect that the principles of the Gospel, when properly understood, have upon mankind. They had this effect upon them in ancient days; they have this effect upon them in these days. It is on this account that men are capable of making sacrifices; and that men in ancient days could face every danger and could submit to the most ignominious tortures and death. It is knowledge concerning the future, which God has given to the Latter-day Saints, that has sustained them in their persecutions and trials in the past, and which sustains them at the present time; and it is this which has sustained thousands of other people who have not been Latter-day Saints, and who have not had a fullness of the Gospel, but only understood the principles of the Gospel to a partial extent. What is there that is calculated to fill the heart of man with greater joy than the knowledge that God has revealed the plan of salvation—a plan which not only comprehends within its scope man's individual salvation, but the salvation of his ancestors and his posterity, and gives unto him, to a certain extent, the power to be a savior of men, to be a progenitor in the earth, as Abraham, Isaac and Jacob were; to be the means in the hands of God of bringing to pass also the salvation of those who have passed away in ignorance. It has been a matter which has

puzzled thousands of well-meaning, honest people who believed in God and in the Gospel as far as they knew it,—to understand what disposition would be made of those who died in ignorance of the Gospel. For instance, the millions of heathen who have died without having heard the name of the Lord Jesus Christ. Many men, including ministers, have entertained the idea that they go to a place of punishment from which there is no escape, but that they welter there in torment throughout the endless ages of eternity. Others, more charitable, have scarcely any idea what will become of them, and they therefore do not venture an opinion respecting the subject.—Others still, have an idea that this can not be the fate of the heathen, or, if so, that God must be unjust. There is something revolting to the merciful mind in the idea that God, our Heavenly Father would condemn millions of people to endless pain because of their ignorance of some great principle or truth, which he might have communicated to them but did not. For instance, millions of people have lived in Polynesia and the islands of the Pacific for unnumbered generations—history does not tell us how many, their traditions scarcely number them—and they never heard, until quite recently, the name of Jesus Christ, never knew that he was the Son of God and the Savior of the world. They have died by millions in total ignorance of the plan of salvation as taught in the Scriptures. Millions died on this great continent before the landing of the whites on American soil—countless tribes of Indians wandered to and fro from the polar regions of the north to the equator, and from the equator to the polar regions of the south, and not one amongst them all knew anything about God, his Son

Jesus Christ, or the plan of salvation. They lived and died, generation after generation, in ignorance of these important truths, and many of them were doubtless just and upright men, so far as their traditions enabled them to act and walk uprightly.

Certain religious denominations entertain the belief that these people have all been consigned to endless torment; and not only those who have inhabited this land, but those who have inhabited Polynesia and Australasia, the groups of Islands in the Indian Archipelago and throughout Asia and Africa. Who can contemplate such a plan of salvation, or rather condemnation, and admire the author of it, and worship him as a just, pure and holy being? Is there any wonder when such theories are propounded and advocated by the professed ministers of Jesus Christ, the Prince of Peace, that men have revolted at such a belief and would not exercise faith in Jesus Christ? The wonder to me is that so many have received teachings from men who, professing to be ministers of Christ, have entertained such views as these. To think that God would consign to endless torment millions of his creatures who died in ignorance, of which they might have been relieved if he had revealed his will and sent his ministers unto them!

This is not the faith of the Latter-day Saints. The Gospel that we have heard brings to us peace and joy. There is no feature in it from the contemplation of which we recoil. There is no feature connected with it that we can not sit down and contemplate with pleasure and joy, and the more we contemplate and investigate it, the higher our admiration rises for the author of it—the great and good Creator who has revealed it. So far as I understand this plan of salvation, which is the one taught

by Christ and his Apostles in ancient days, and which is left on record in the Scriptures, there is nothing connected with it but what excites my admiration and calls forth my unbounded gratitude to God for having revealed it, and for having given me the privilege of understanding it, so far as I have learned it. Instead of a Gospel filled with woe, sorrow and condemnation, it is a Gospel of peace, joy and happiness to those who received it.

We as a people, brethren and sisters, and we should always bear this in mind, do not believe that God our Heavenly Father will condemn any human being unless he has been made acquainted with the law which he has revealed; in other words, to use the expression of one of the Apostles, "Where there is no law, there is no transgression." Unless a law is proclaimed unto men, that they may understand it, there can be no transgression of that law, and consequently no condemnation following its transgression; and if condemnation follow, there must be a knowledge of law. There must be a comprehension of a law and wilful violation of it, before condemnation can come. There is no room for the exercise of pity to a person who, knowing a law, violates it. We do not have any feelings of pity to men who violate our laws when they understand them. We may regret their course, but when we know that they understood the law, and had power to live above it, and that through yielding to their weaknesses and to their propensities they have violated the law, we feel to say, "Let justice take its course, the punishment is a just one, and they must abide by it." So it is in the Gospel—yon will not be condemned for that which you do not understand, neither will any other people that ever lived—that now live—or ever will

live in the future. They will be condemned according to their knowledge: every man will be judged according to the deeds done in the body. Then what shall be done with the millions who have died in ignorance? If I thought that the plan of God's salvation was confined to this earth, and this limited space of time, I should have different ideas of God to what I have. But God is eternal, and his salvation is an eternal plan of salvation. This earth, or the elements of which it is composed, is eternal. We who live on the earth are eternal in one sense—our spirits are eternal; and the elements of which our bodies or tabernacles are created are also eternal. They can be changed, dissolved and reconstructed, recreated and reorganized, but they are eternal, and so are we, and we shall live eternally. God's providences and God's salvation are not confined to this space of time, which we call life; but they extend throughout eternity, and when individuals die in ignorance of the Gospel they will have the opportunity of hearing that Gospel elsewhere. As has been said, "If the dead rise not at all, then why are ye baptized for the dead?" This was the remark of Paul. Peter also tells us that Jesus went to preach to the spirits in prison which sometime 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. They had been in prison for nearly 2,500 years, according to our chronology; but Jesus, having the power to preach the Gospel, went and preached to them while his body lay in the tomb. I know that this doctrine is strange to many persons. I recollect on one occasion preaching on the Sandwich Islands to a large congregation, endeavoring to prove that baptism for

the remission of sins was necessary, and that, according to the words of Jesus to Nicodemus, unless a man was born of the water and of the Spirit he could in no wise enter the kingdom of heaven. After I had got through, a gentleman came forward from the congregation and commenced interrogating me on the statement which I had made; and in his remarks he dwelt particularly on the case of the thief on the cross. Said he, "You have told us that no man can enter the kingdom of heaven unless he is born of the water and of the Spirit." I told him that I had quoted the words of the Savior. He wished to know how I disposed of the repentant thief on the cross, who died at the same time that the Savior did. Said he, "You recollect that Jesus said, 'This day shalt thou be with me in Paradise;' but your doctrine conveys the idea that the thief did not and could not go to Paradise unless he was born of the water." I remarked to him that I supposed our views with regard to Paradise differed. He said that he believed that Paradise was heaven—the presence of God, and that the thief went there immediately after death. I said to him, "The Scriptures tell us that he did not." The assertion startled him, and said he, "Do you mean to say that Jesus did not go to heaven?"—I replied, "Jesus certainly did not go into the presence of his Father when he died, and to prove to you that what I say is correct, I have only to refer you to the 20th chapter of John, which contains the account of Mary and Jesus, after his resurrection. Mary went to the sepulchre on the morning of the Sabbath, and she found that the stone had been rolled away and that the Savior's body was gone. She was startled at the occurrence, and turning round she saw somebody standing beside her whom

she supposed to be the gardener, and she inquired of him what had become of the body of her Lord. Instead of the gardener, it was Jesus, and he called her by name, and as soon as she heard her name she knew it was Jesus, and stepped forward to embrace him. But Jesus said, 'Touch me not, for I am not yet ascended to my Father, but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God.' Now, said I, "here is the testimony of Jesus himself that, on the Sabbath after his crucifixion, during which time his body had lain in the tomb, he had not yet ascended to his Father." Said I, "Peter tells us that during this time, he had been to preach to the spirits in prison, who were disobedient in the days of Noah; and he also says—For this cause was the Gospel preached to them that are dead, that they might be judged by that Gospel, just the same as they who are living." From this we can learn how proper was the remark of Jesus to the thief. He did not say, "Thou shalt be with me in my kingdom this day." The thief said, "Lord, remember me when thou comest into thy kingdom." But Jesus, who was then undergoing the pangs of death, and had not time to explain the plan of salvation to him, said, "This day shalt thou be with me in Paradise." And he no doubt was with him, and heard him explain the Gospel in its fullness, plainness and simplicity, and he had an opportunity of receiving or rejecting it.

These are the views entertained by the Latter-day Saints on this important subject. We believe that every being that ever has lived—that does live now or ever will live—will sooner or later be brought to a knowledge of the eternal plan of salvation, and that none will be con-

demned to endless torment only those who sin against the Holy Ghost, for Jesus says every sin shall be forgiven except the sin against the Holy Ghost; that shall not be forgiven in this world or the world to come. Every human being will be brought to a knowledge of the Redeemer's grace; every human being will have truth and error placed before him or her, and will have the opportunity of embracing truth and rejecting error. God has placed us here, we are his children, and he loves us all. We can not begin to understand the love that God our Father has for his children. He loves all that dwell on the face of the earth—the dark sons of Cain that dwell in Africa and in America, in Asia and throughout the islands of the sea, as well as those who live in Europe and America who are of the white race. All are the objects of his care. His providence is over all and his salvation is extended to all. But upon whom will condemnation rest? This is condemnation, says Jesus, that light has come into the world, and men are made to understand it and reject it. But will all be saved? Yes, every human being will be saved except those who commit the unpardonable sin. But will they all receive the same salvation? No; every man will be rewarded according to the deeds done in the body. Will those who live lives of ease and pleasure, consulting their own inclinations and gratifying them, be saved with those who endure all things for the truth's sake? We read in the Scriptures of men and women who aspired to serve God with all their mights, and to do everything that was required of them. They were they who wandered about in sheepskins and goatskins, who dwelt in dens and caves of the earth. They were willing to take upon them the obloquy and shame; to be sawn

asunder, to have their heads cut off, to be crucified, to be thrown into the dens of wild beasts, and to suffer anything and everything, every kind of death, for the sake of the Gospel that they had embraced, and they endured these things unflinchingly. Will they receive only the same glory as those who pass along without any affliction and suffering, and who have pleasure all their days? No, the Apostle Paul, in the chapter that has been quoted from—15th chapter of the 1st of Corinthians, makes it plain that there is a difference in the degrees of glory that men will receive after death. He says that there is one glory of the sun, another of the moon and another of the stars. This shows that different degrees of glory will be awarded men and women in the resurrection according to their faithfulness here. Some will receive the glory of the sun, which is called the celestial glory; others will receive a glory typified by the moon, called the terrestrial glory; and others a glory typified by the stars, which is called the telestial glory.

The Latter-day Saints, as a people, are seeking to obtain celestial glory. They want to go where the Father and Son are, and to dwell eternally in their presence. They want to receive blessings similar to those which Jesus has received. On this account they have been as willing as the former-day Saints to suffer all things for the sake of the Gospel of Christ.

Many men wonder why we left the States as and when we did, and came into this wilderness, and why we endured persecutions. This is a matter of constant wonder to those who investigate our history and who do not understand the reasons which have prompted us to cling to our religion. They say, "If you will

abandon this principle or that, we will fellowship you. If you reject the Book of Mormon, that is not much, you have the Bible. If you would reject Joseph Smith as a Prophet, we would receive you. Your doctrine is not so unpalatable. If you did not have so much confidence in Brigham Young, and did not take him as your counselor in all things, there would not be anything particularly objectionable in your doctrines. You believe in the Bible, the Old and New Testaments; but there are some principles of your religion which you might as well abandon." Some men who call themselves good friends of the Latter-day Saints reason like this. They do not seem to understand that every principle connected with the Gospel is vital to salvation, and that if we reject the Book of Mormon we reject the Bible; if we reject Joseph Smith, we reject Jesus Christ who inspired and sent him; if we reject Brigham Young as an Apostle, we might as well reject Peter, James and John and the other Apostles who lived in ancient days; and that, in fact, to reject any of these would be to reject the whole, and that to be Latter-day Saints we have to believe every principle connected with our religion, or we have to be complete apostates to the whole of it. We can not say we will receive this and reject that principle. We cannot say, We will receive faith in Jesus Christ, repentance of sin, baptism and the laying on of hands and reject everything else. We will not gather with the people we will not pay tithing, we will not believe in Brigham Young as an Apostle or Prophet. We can not be Latter-day Saints and feel thus, we must either receive, or be apostate to, the whole of the Gospel of Jesus Christ.

We are fighting for great truths, not with carnal weapons—swords, guns, or weapons of war; but we are

engaged in a great and mighty spiritual contest, we are seeking to establish or rather to re-establish the principles of truth and righteousness on the earth. We are endeavoring to erect a standard of purity higher than that which now prevails and is recognized by men, and to elevate the people to that standard. That is the aim and labor of the Saints. We are misunderstood—so were Jesus and his Apostles, and the Prophets of God in ancient days. We stand in goodly company. We are arrayed, in this respect, with the noblest of earth's sons. Our names are cast out as evil, and everything we do is misrepresented and misunderstood, but this does not change our disposition or the character of the work we are engaged in. We are resolved, notwithstanding this, to stand firm to the principles which God has revealed unto us. This is the duty of every Latter-day Saint, come life or come death, or whatever may be the consequences. If God has entrusted us with the revelations of his will, if he has taught us holy and pure doctrines, as we testify that he has, we would be recreant to God and to the duties and obligations he has placed upon us if we did not stand up and face the world in arms, if necessary, to maintain his great truths in the earth.

It is so with everything connected with our religion. There is nothing impure about it—it is God's. There may be impurity in men, and they may fail in carrying out the doctrines which God has entrusted to them, but this does not alter the doctrines. They are true and good from beginning to end, from the first to the last that has been committed to us, and their practice among the people will exalt them. "What?" says one, "will plural marriage, that we have been taught to look upon as so de-

grading, elevate people?" Yes, even that principle, much abused as it is, when it is understood by the people, will be viewed in a very different light from what it is now. And so with every other principle of the Gospel. There is nothing that we teach or practice but what is contained in the Bible, and for which we do not have the example of Prophets and Apostles, and that was not embodied in the plan of salvation revealed to the ancients. We are willing to be tested by the word of God. Not by man's traditions and misconceptions; but we are willing to go to and be tested by that book upon which Christendom relies—the translation of the Scriptures made by King James the First, of England. If we have embraced error, we are willing to renounce it whenever it is proved to us.

There are about a hundred and twenty-five thousand people in these valleys in Utah Territory. We are but a small handful of people, and we are surrounded by the foremost civilization of the age, which is believed in and upheld by forty millions of people, who have in their possession all the agencies of the pulpit and the press—the most advanced agencies of civilization; and our barbarism, as it is called, is brought face to face with their advanced civilization. We do not shrink from the contest, but are willing to abide the issue and to submit to the results. We are not afraid of this Gospel. It is reported of President Young that he once said, It was a very poor religion that would not stand one railroad. I do not know whether he ever did make the remark, but whether he did or not, it is true. It is a poor religion that will not stand one, two, three, or half a dozen railroads, or that will not stand in the midst of the hottest

persecution, and triumph when in contact with everything that can be brought against it. I would not give a fig for my religion if it would not do this, so long as its believers are not extirpated, as were the believers in the Gospel in ancient days. If they will only let us live and enjoy our natural and heaven-bestowed rights, I have no fears as to the result. It is true that the wicked could turn in and kill us off in detail, as they killed our ancient predecessors — the Apostles and followers of Christ. In that day they killed every man that professed to have revelation from God. They searched and hunted until not a man could be found among the sons of men who could say unto the people, "Thus saith the Lord," until not a man could be found who could say that an angel had appeared to him; until not a man could be found among all the children of earth who could say, "God has revealed this to me." If God would permit it, we might be hunted, slain and driven until all were finally extirpated from the face of the earth, and in this way, probably, our religion would not stand and endure the contest or contact with what is called a superior civilization. But so long as we are allowed to live, and to enjoy the exercise of our opinion in this great nation, whose boast it is that it is the land of untrammelled liberty, I do not fear the contest or its result, and in saying this I believe I speak the sentiments of every man and woman who belongs to the Church in this Territory. We know that we have received the truth, that it will be triumphant in the end, and that it will live through and survive all kinds of persecution that may be brought to bear against it.

But there is something that I dread more than active persecution.

We have endured persecutions which have driven us from our homes. Mobs have burned our houses, destroyed our corn and wheat fields, and torn down our fences; our men have been slain, and in some instances our women ravished. We have been driven as wild beasts are driven from the habitations of men, and compelled to flee to the wilderness. We have endured this, and we know that we can endure it, and live in the midst of it, for we have been tested. But we have not yet endured prosperity, we have not yet been tested in this crucible, which is one of the severest to which a people can be subjected. We have not been tested with abundance of property and wealth lavished upon us; and here, my brethren and sisters, is the point against which we have to guard more than all others, for there is more danger to-day to the Zion of God in the wealth that is pouring into and increasing in the hands of the Latter-day Saints, than in all the armies that have ever been mustered against us, or all the mobs that have been formed for our overthrow, from the organization of the Church until to-day. There is danger not in mines alone, not in the increase of strangers in our midst, not in the seducing influences which attend the presence of some of them, but in the fact that we ourselves are growing wealthy, and that it is natural for us to become attached to wealth, and for the mind of man to be allured by it, and by the influence which it brings. There is danger in this, and I look for the same results to follow this condition of affairs that formerly followed mobocracy. The mobs came upon us, and they cleansed from among us the hypocrites and cowards, and those who could not endure. The Gospel of Jesus Christ, which brought persecutions, and called upon men to forsake houses

and lands and everything that was dear to them, and to push out into the wilderness, had no attraction for the classes I have named, in the early history of the Church; and I expect that there will be attractions stronger than the Gospel to hypocrites and those weak in the faith in the present phase of our history, and that influences now operating will produce the same results as we have witnessed, that is, to cleanse the people of God. We have, therefore, at the present time, that at our doors, which menaces us with greater danger than mobs. I do not dread the results, but doubtless many, unless they are very careful, will have their hearts hardened and their eyes blinded by, and they will fall a prey to and be overcome by, these evils, which the adversary is seeking to pour upon us.

It has been truly said by many, "Introduce fashions into Salt Lake, increase wealth among the people and induce them to follow fashion and be surrounded by influences that will win them from their primitive habits, then you have solved the Mormon problem." There is great truth in this statement. I recognize it and warn you of it. I know that if we would allow ourselves to be thus influenced, there is really more danger in this than in anything else. I stand here to-night in the presence of God and before you, my brethren and sisters, and I declare that I fully believe that we shall stand this trial, as we have others. I have no fear as to the result, so far as the entire people is concerned. But as a people we had better be warned. We had better watch well our ways, look well to our hearts, keep our minds well on the principles that God has revealed, and love our religion more than anything else on the face of the earth. We must preserve our love for the principles of our faith intact and in-

violate, free from every impurity. What could be offered to us that we have not got in our religion? Is it wealth? I expect to have boundless wealth and boundless dominion, if faithful to God; and I expect that every faithful man and woman in the Church will have everything that his or her heart can desire in this Gospel which God has revealed. The Prophet Isaiah, speaking of Jesus, says, To the increase of his kingdom there shall be no end. That promise is also made to us—to the increase of our kingdom there shall be no end. What did the Lord say to Abraham when he had blessed him? He told him to look upon the stars of heaven and promised that as they were countless and innumerable so should his seed be. That promise, made to Abraham, the Father of the Faithful, is couched in the words of Isaiah to Jesus. There was to be no end to the kingdom of Abraham, he was to have thrones, principalities and dominions; to be crowned not with a barren, empty crown, not a crown without a kingdom, but a real one, emblematical of endless and boundless rule, power, dominion and glory. The Lord has promised the same glory to every being who attains to the glory of the sun, who gains a fullness of glory in his celestial kingdom. They all will be heirs of God and joint heirs with Jesus Christ. Recollect the words—joint heirs with Jesus Christ, and as he has dominion and rule so will they. He that has been faithful over a few things shall be made ruler over many, says Jesus; and in another place he says that all who have forsaken fathers, mothers, houses or lands for my sake shall receive a hundred fold in this life, and in the life to come life everlasting. We are promised, then, a hundred fold for all we forsake in this life, and life everlasting hereafter. What was

the song which John says was sung by the saved in heaven? "Thou hast made us kings and priests unto God, and we shall reign on the earth." This is the promise made to the faithful by God, the King of kings. It is natural for man to seek to exercise rule wherever he can; and it is perfectly right when bounded and controlled by principle.

In the Gospel there is open to us room for the exercise of this feeling without any evil results following it. We can, if we choose, in this life lay a foundation for eternal riches, dominion and rule, and the possession of all blessings which God has promised to the faithful. We therefore look for a heaven of this kind. The Latter-day Saint does not look for an empty heaven, where he has got to sing continually to the thrumming of the harp. The Saints look for a tangible heaven, the same as we have here, only glorified immensely. We expect to be like God, our heavenly Father—to take part in creation, in the creation and peopling of new worlds, and in doing things similar to what God has done. This is a subject of such magnitude that I can only briefly allude to it in passing.

Do you understand, can you understand, brethren and sisters, why the ancients were willing to suffer and endure all things? They knew that God had in store for them everything that their hearts could desire; and that the joys of which they had a slight foretaste here they would receive a fullness of hereafter. If they had wives they knew they would be theirs for eternity. If they had families they knew they would be theirs for eternity. They knew that Jesus meant what he said to Peter when he said, Thou art Peter, to thee I give the keys of the kingdom, and whatsoever thou shalt bind on earth shall be bound in heaven? What

ordinances were there that Peter had to perform on earth that should be bound in heaven? The Latter-day Saints understand it. God has restored the same authority to the earth, and has bestowed it upon the man who occupies the same position in the Church in this day that Peter held in his. Peter was the senior Apostle—the President of the Twelve, and he, therefore, had the right to hold the keys, and to seal a wife to her husband, and the ordinance would be bound in heaven as he bound it on the earth. The Latter-day Saints claim to have received the same authority. We believe when we marry that we marry for eternity, and that our wives and children will dwell with us in eternity. This is our faith. It was over his posterity that Abraham was to reign. What benefit would it be to him to have posterity as numerous as the sands on the sea-shore, or as the stars of heaven, if he did not rule over them? But embody the idea of rule and dominion, and of his being a prince over his posterity, the progenitor of a great and mighty race, over whom he should eventually reign and rule, and then we see the precious nature of the promise which the Lord made to him. The Lord gave him Canaan as an everlasting possession, yet Stephen, the martyr, when he preached his last discourse to the Jews, told them that Abraham had not had so much as a foot of it, but the time would come to which I have referred, when he and his seed would sing, "Thou hast made us kings and priests unto God, and we shall reign on the earth. This reigning on the earth was embodied in their ideas of heaven. This is the kind of heaven to which the ancients looked, and it is the kind of heaven to which the Latter-day Saints look, and this is in consequence of the great and

glorious principles which God has revealed to them. Because of this they have been willing in the past to endure what they have endured.

There is much more connected with these points than any human being can say with regard to them. They are immense in their magnitude, and cannot be grasped at once. But the more the truth which God has revealed is investigated the more beautiful it appears. I often remark, There is something beautiful to me in the idea of a people being gathered together as the Latter-day Saints have, and dwelling in love and harmony. By this, says John, you may know that you have passed from death unto life, because ye love one another. We, with all our faults, do love one another. The Latter-day Saints dwell together in unity, no matter where they come from. They come here by hundreds and thousands from foreign lands, but here they are in the midst of their friends. They may not speak the same language, and may have different habits and ways of living, but when they reach here they are at home. This is one of the results of the Gospel. It is strange, but how beautiful and God-like, and how much it ought to fill our hearts with gratitude that we live at a time and are associated with a people who are thus blessed.

The world would give everything they possess, and there have been those who would have given their lives, to partake of the blessings that we enjoy and that are so common in our midst. I have just made a hasty trip through the length of the Territory. Before starting, I telegraphed to different points that I wanted horses at such a time. I promised no remuneration whatever, but they supposed that my business was of importance, and at the time needed the horses were at hand and men

ready to accompany them. When I thanked them, they would say, "There is no need, brother Cannon, we have as much interest in this work as you have." Wherever we went there were friends, and tables spread to give us all we wanted. Can it be done in any other country? I believe that we have made a journey that could not be made in any other country, unless in Russia, where a despot rules. He could order the people as he pleased; but this has been done by simply inquiring by telegraph, "Can you do so and so?" The response came, "Yes, anything you want." What caused this? Was it despotism? No, it was love. Their interest in this work is as great as mine or any man's, and it was a pleasure to them to do it. The result was that we went to St. George and returned in a little over nine days, and staid there four, traveling seven hundred miles. It has filled me with peculiar feelings, and I have rejoiced to think that I have been associated with such a people as the Latter-day Saints. I said to them, "You know, I would do the same." "Yes, we know that." The majority of this people feel that they cannot do too much for this work. It is the work of God, and we feel that we cannot do too much for the salvation of our fellow-men. We have shown this time and time again. To illustrate it: the Latter-day Saints have sent year after year five hundred teams clear to the Missouri river, with four yoke of cattle to the team, and over five hundred men to drive these teams, and a great number of men to guard and watch them. These teams were loaded with provisions to feed the returning emigrants for upwards of a thousand miles. This was done willingly. Men spent their entire summer, and in this country that means the entire

year, for when a man and his team lose the summer, they lose the benefits of the entire year's labor. Where can you see anything like this, except in Utah? What was it done for? To build up some man or despotism, or to gratify some impostor? No, it was because the people loved their fellow-creatures—their brethren and sisters. This was missionary labor on a large scale. It was not like putting a few cents into a missionary box, and then publishing each man's name, and the amount he contributed, in a magazine, to show the world how much he had done for the salvation of the poor heathen. There was nothing of this kind here; there were no trumpets blown on the corners, Pharisee-like, to show the amount of donations made, but quietly and unobtrusively the people of this Territory sent their young men and teams, two thousand yoke of cattle, sometimes more—twenty-five hundred—with horses and provisions and everything necessary to equip large companies and bring, a thousand miles over land to this city, men and women they had never seen, and whose names they had never heard. This is done all the time, the people paying hundreds of thousands of dollars for the emigration of

their poor brethren and sisters in foreign lands. A great deal is published in foreign lands about missionary efforts. I recollect when a child how anxious my parents were that I should save a little to send the Gospel to the heathen. That was before they joined this Church. I thought it a very great thing to do as they desired. But the Latter-day Saints are doing this all the time. They send missionaries over the earth. Men leave their families and comfortable homes to preach the Gospel in foreign lands without purse and scrip. What for? For the salvation of their fellow-creatures. It is the result of the teachings of the Gospel of Jesus Christ. And we have to do more of it, and to feel greater interest in our fellow-creatures than we do, until the time shall come when we shall love our neighbors as we do ourselves. That time must come for us as a people.

May God bless you, my brethren and sisters and friends, and pour out his Holy Spirit upon you, enlighten your minds and strengthen you in doing right, regardless of consequences, that you may be able to endure to the end, which I pray in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT ORSON HYDE,

DELIVERED IN THE 14TH WARD ASSEMBLY ROOMS, SALT LAKE CITY,
SUNDAY AFTERNOON, JANUARY 19, 1873.

(Reported by David W. Evans.)

REWARDS ACCORDING TO WORKS—TITHING.

It is some time since I had the pleasure of meeting with the Saints in the Fourteenth Ward of Salt Lake City. I only regret, this afternoon, a severe cold that I have taken since I arrived in the city, which, I fear, may disqualify me, at least in part, from doing justice to any subject that may engage my attention.

I discern but a small portion of the people of this ward collected together on the present occasion. I do not express myself thus with the idea of finding fault with them for their non-attendance at meeting. I only wonder how so many of you were enabled to come together at this time, and I almost wonder how I got here myself without being stuck in the mud. However, we are here to wait upon the Lord, that we may renew our strength, and certainly in these times of wonders we have as much occasion for food adapted to our immortal spirits, to strengthen and invigorate them, as we have for food to nourish and strengthen the body. We may be more sensible of the want of food for the body than we are of the want of food for the mind, but still a lack of the latter preys upon the interior man as much as a lack of the former disqualifies us for the discharge of those arduous duties which pertain to our mortal organization.

I hardly know, my brethren and sisters what to speak to you about this afternoon. I have no sermon prepared, and I do not know that I should have prepared one if I had had time, for a discourse delivered by any individual that is not the outburst of inspiration by a higher power can not be productive of any lasting good, though good moral principles may be set forth, and that too in an engaging and interesting point of light.

In the course of my life I have traveled over a considerable portion of the world, and have had opportunities to mark the different customs, fashions and styles of people, and not only people, but the different styles of architecture which prevail among them—every variety which the mind is capable of imagining, from the princely mansion down to the meanest hovel. I have found that all classes have some kind of shelter or home. It is rarely that I have met with one who has said to me, "I have no home, no shelter, nowhere to go." Even the insects and most of the wild animals have some kind of refuge, some place to flee to in the time of storm. Our Utes who roam over the mountains here have their wickiups, not very desirable to us, but they serve them a purpose—they shield, or at least partially shield,

them from the inclemency of the storm. All classes of people then, we say, have some place of resort or refuge, and the presumption is that all have built according to their taste, coupled with their ability. This is about the idea that I have formed.

Whence came the idea of these forms and structures? Where did they originate? I believe that everything that is of service to and that is designed for a blessing to man, came in some way by the revelations of God. I do not say that they have all been revealed through a Prophet or through an Apostle. God has organized every human being on the earth, and has given to him a temperament and a disposition susceptible of impressions; and though he may not know their origin, still they play upon his imagination, and disclose to him many important matters connected with his earthly existence. A carpenter has many tools in his box. They are not all the same kind, yet in the execution of the several branches of his art he finds a use for them, they are not to be thrown away; and so it seems to me that in the great family of man there is not one to be thrown away, but all may be used by him who created them.

The art of printing was no doubt revealed from on high, the matter or fac-simile being imparted to some instrument—some vessel chosen for that peculiar purpose, not necessarily an Apostle or Prophet—by which to open a door to flood the world with intelligence, to organize and establish the kingdom of God. But whoever it may be through whom such revelations are made, his own individual organization is played upon by the light of revelation, though he may not understand it and give God the glory, to whom, in reality, it belongs. It was not necessary that the power

of steam to facilitate business and journeys by land and sea throughout the world, should be revealed to Joseph Smith, Brigham Young, Isaiah or Jeremiah; but there was an organization prepared to receive that communication; and so I might say in relation to all the arts and sciences that exist on the earth. If I might be allowed the expression, I would say that the celestial kingdom is a central college where all true sciences exist. We have them here, not in their pure and refined state, but merely the coarse and shadowy outlines. No doubt many of you have had your portraits pencilled upon the canvas by the artist, and after he had drawn the outlines, without filling up or embellishing at all, you looked at it and said, "That is not myself, it does not look like me, it belongs to some one else." But when it came to be filled up and embellished, perhaps you were ready to own it. We have the shadows of things that are, and not the real things themselves, in many respects. The question arises in my mind, whether or not there are mansions prepared, the other side the vail, adapted to every human being who ever did or ever will live upon the earth. Jesus said to his disciples on a certain occasion, "I am going to leave you. 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." It seems that, at this time, there was no place prepared for them; that those that were already constructed were designed for others, and not for them, hence said he, "I go to prepare a place for you; and if I go I will come again and receive you to myself, that where I am there ye may be also." It is very natural for every person who dwells on earth, when weary, or when his task is done or his journey ended

to seek his home. I will venture to say that when you go from this assembly you will naturally seek your own abiding places. You may perhaps call in at a sick neighbor's; but your ultimate purpose is to retire to your own homes, and you are not content until you arrive there. The question with me is whether all people will not naturally seek the place designed and prepared for them on the other side of the veil—whether there does not exist a sympathy between the moral qualifications of the human heart and the character of that mansion which its owner is destined to occupy—a kind of attractive power that will lead each one to his respective abode. Brethren and sisters, we are all forming characters which will entitle us to the different styles of mansions in our Father's house. If I seek and do obtain a superior degree of intelligence—if I do labor to acquire purity of heart and uprightness of conduct in all things, no matter how high my standard, is there not a mansion, corresponding with the exertions which I make, that I am heir to and destined to inherit? I am inclined to the idea that this is so.

I have heard some say, "I would like to know what my condition and situation will be the other side of the grave." We are solving that problem in our present state of existence, we are determining the matter by our actions in every-day life. I recollect once, in my travels, standing on the deserts of Sahara, where I could view the wide expanse and motion of sand, filling the air as the drifting snows do the atmosphere here many times. I saw the sirocco fill the air with sand so that it was with difficulty we could open our eyes, without endangering our sight. I saw neither plant nor flower of any kind there, nor even a shrub on which

a camel could browse. There are places, I suppose, in the desert, where springs of water burst forth, that are green, breaking the monotony that reigns over that wide expanse, but I did not see them. And yet I considered, "You will drink every drop of moisture and every drop of dew that distils from heaven, and in return you send forth no plant or flower, ungrateful soil! Come northward a little, or northwest, and land on the southern borders of Europe, say Italy, and there is a beautiful country, delightful fruits of a very fine grade grow there almost spontaneously; the weather or climate is adapted to almost every one, but particularly to those who are natives of the country. Come further north, into Germany, for instance, or to England. There it is much colder; more hardy fruits grow there. Well, continue on northward to Denmark, Norway, Sweden, Lapland and indeed into the Arctic regions. What do we find there? Hardy races of men, adapted to the climate, and they seemingly prefer that as a residence to any other portion of the earth. There is the Esquimaux dwelling in his habitation of ice—ice forming the walls of his dwelling. He is wrapped in the skins of animals, and he lives to a great extent on the blubber of whales. Would he like to exchange situations with the inhabitants of warmer countries? He has no disposition to emigrate, that seems to be the place he is attached to. All this, for aught I know, may reflect something of the climate of those regions that we may hereafter inhabit. I do not know but the very heavens reflect their existence upon earth. I do not know but that, in a shadowy form, the earth itself is a fac-simile of the heavens.

Now, on another subject, what would you think, brethren and sisters,

of that man who would refuse to pay his taxes to the government under which he lives. There are some who decline to pay their taxes in this country as if the original inhabitants were exercising a jurisdiction which the dignity of modern civilization affects to despise and repel! What do we think of any man who declines to pay his taxes? We think him not entitled to the protection of the laws. I believe there is one statute in Utah which says that every man shall have the privilege of voting at the polls after a residence of six months, provided he be a taxpayer within its boundaries. This is an important clause. I do not speak of this because I want to urge the collection of taxes, I care nothing about that in comparison, I use this as an illustration, in reference to some other matters which I wish to urge upon your attention. Go where we will we find we have to pay our taxes to political organizations and governments. The Savior of the world, poor as he was, was not exempt from this obligation or liability, hence he said to Peter, "Pay taxes." "Oh, we have no money." "Well, go and cast your hook into the sea, and you will take a fish, and in that fish you will find money, take that and pay the taxes for thee and me." Thus we see that he who made all things discharged this liability. We also should pay our taxes to the governments and powers of this world. If we never should pay our taxes with what kind of a grace could we appeal to the County Court for aid to construct a road here, a bridge there, or an improvement yonder? "You have not paid your taxes, how can you expect anything to revert to you when you have not aided to replenish the treasury or to keep the fountain full? You have no right to expect to share in the advantages enjoyed

by loyal citizens." Again, if I refuse to pay my taxes to the government is it not pretty conclusive evidence that I am an enemy to that government and its friends? It seems to me that the tide beats in that direction, and shows that I am disloyal. If I pay all my taxes and discharge all my obligations to the government under which I live, I should be called a loyal citizen.

Says one, "I do not know what is done with the taxes. I would like to know how they are applied, and what use is made of the money, and before I pay I think I will ascertain." If you undertake this I think you will have a heavy and difficult job on your hands. I would not like to ferret it out. When I get my receipt for taxes paid I put it in my pocket, and say, "Good bye, sir," till he calls again. That is all the care I have. If the collector makes a bad use of the money he collects, or appropriates it for other than legitimate purposes, somebody else will see to him, not I. I have got his receipt, I have done my duty, I have discharged the obligation devolving upon me.

We all look, brethren and sisters, for the kingdom of God to be established at some time, if it is not already done, and yet some of us complain very much about paying our tithing. The very word grates on the ears of some! Well, as taxes are to the governments of the political world, so is tithing to the kingdom of God. That is my understanding, and if I pay my tithing I come within the promises and protection of Heaven's laws, and I am considered a loyal subject of and a friend to that government. I will notice here a little peculiarity with regard to tithing. There is not much said about it in the New Testament Scriptures, except mere allusions; it is the same with regard to polygamy;

but you turn to the Old Testament and you will find that these two subjects run parallel one with the other, and where one exists the other follows as a matter of course. I might ask a question here as to what our Savior meant when he said, "The first shall be last, and the last shall be first." If the first order of things is to lap over on to us who are engaged in forming the last and closing scenes of God's work on earth pertaining to this dispensation, the last may turn back; and if the former dispensation forms the field of our last labors or under its shadows we bring things to a close, by and by the reality, the substance may come. I do not know that we can charge the Savior with folly when he said, "The first shall be last and the last shall be first."

Do I want a mansion in yonder world that is glorious? Then I must comply with the law of Heaven and pay my tithes and bring my offerings and prove to the Heavens that I am a friend of his government; and that I am willing to sacrifice anything to please him and to secure the desired treasure. You no doubt recollect reading in the New Testament of a certain man who found a treasure which was hid in a field, and he went and sold all he had to purchase the entire field. It was but a little portion of ground that contained the treasure, but he was so bent on securing it that he purchased the entire field. What was that treasure? It was the kingdom of God. Some say the gifts of God are not purchased with money, and again some will contend that they are. I will speak a word or two upon this subject by way of illustration. I suppose that in former days they had speculators among them, somewhat similar to those we have in these days. Once on a time the inspired Apostle laid

his hands upon some who had been baptized for the remission of their sins, and they received the Holy Ghost. One Simon Magus saw the operation and he asked the Apostle to give him that gift, saying to him, "I will give you money for it." Probably Simon said to himself, "I see money in it," as much as some of you do in that mine; "just give me that gift, that upon whomsoever I lay my hands they may receive the Holy Ghost, and thus I will accumulate a fortune." Said Peter, "Be it known unto you that the gifts of God are not purchased with money, thy money perish with thee," &c. But then again, read in another part of the Scriptures about a certain steward who had charge of his master's goods. He was accused unto his lord of wasting these goods, or of making an improper use of them, and he was called to an account, and informed by his master that he could no longer be steward. Said the steward, "What shall I do? I am bound to lose my place, and to dig I can not, I am not used to it, and to beg I am ashamed; what shall I do to sustain myself?" This happy thought occurred to his mind—I will go round now to all my lord's debtors, and I will say to this one, "How much owest thou to my lord?" "One hundred measures of wheat." Said the steward, "I will forgive you fifty. I am yet in power, I am not yet displaced, take thy bill and sit down quickly and write fifty." So he went and did to all his lord's debtors. His lord saw what he was doing and called him to account, and he commended the unjust steward for his wisdom and shrewdness—he had acted wisely for himself. And now says the Savior, as if predicating a principle upon this transaction, "I say unto you, make unto yourself friends with the mammon of unrighteousness, that when you fail you may

be received into everlasting habitations." While it is the suggestion of one spirit, which is the spirit of falsehood, although the truth may be spoken by that spirit, yet God will not own it, and yet the same principle spoken of by another spirit, which is of God Heaven will own. What are all the riches of this world given unto us for, but to secure some mansion in yonder world that will be glorious, and grand and worthy the noble and sacrificing spirit that sought it?

Well, we pay our tithing. What does it consist of? One-tenth of all we possess at the start, and then ever after one-tenth of our annual income. If that be one thousand dollars per annum you pay one hundred of that in taxes to the kingdom of God. Say some, "If it be God's kingdom we should think it could stand and roll on without this kind of backing or aid." I will tell you that the Lord Almighty wishes to prove our fidelity to him. It is not for his sake that we pay tithing, it is for ours. Hence he says, "If I were hungry or thirsty, I would not call upon them for meat or drink, but I want to prove you and see whether you are loyal to me or whether you are rebellious. Hence bring your tithes and your offerings into my storehouse and prove me now, herewith, and see if I will not open to you the windows of heaven and pour you out a blessing that there shall not be room to receive." We are told by some of the unbelievers that we pay tithing and we are dupes to fanaticism, that we are priest-ridden, and bound down with galling chains of oppression. That same class of persons will boast that they pay no tithing. They are not priest-ridden, they are free-born American citizens and are not subject to this priestly rule. Ahem! By and by perhaps these individuals go

hence to the other side of the veil, and they inquire the way to their home or mansion, and yonder, perhaps, one represented by the deserts of Sahara is pointed out to them, and they are told—"There is your home. You have been eager to grasp every blessing that flowed from the beneficent hand of the Creator, but what have you given in return? No more than that sandy desert has given, and there is the place of your home. An American citizen, eh! Not priest-ridden, not oppressed so that you have to pay tithes or taxes to the kingdom of God?" "No, we do not know any such kingdom." Well, brethren and sisters, I almost shrink at the task of following this subject up. It is a little sensational, but perhaps it might as well be told, if not in whole, at least in part.

We find that there are many worlds surrounding us, revolving in their sphere and orbit. Some learned men have pretended to say that some of the planets in our own solar system are nothing but a mass of liquid fire. I do not know how true this is, I can not vouch for it. It is a long time since I was there, and I have forgotten much that may, at some future day, be brought to my recollection, when the veil shall be parted from all eyes, and we see as we are seen and know as we are known. Here is my friend and brother Pratt, he is more skilled in astronomy than I am, and if I am guilty of an error, he can correct me if he sees fit. But some learned men say that there are worlds which roll in eternal night, not one ray of light from the grand central luminary penetrating or dawning upon their orbit, but they move in an eternal eclipse—always dark. I do not know how this is, but I know that some will come up and want an inheritance, and it will be said to them,

“Depart from me, ye workers of iniquity, into everlasting fire prepared for the devil and his angels.” There are some now who love darkness rather than light because their deeds are evil. I will venture to say that if some of the zealous opposers of what is sometimes called “Mormonism,” who were once united with us, could see an improper step made by your humble servants, they would seize upon it with the greatest avidity. If there was a dark spot in my moral character, that would be food for them. I, or my friend brother Pratt, or President Young, may have achieved worthy exploits and done great good, but they pass by this, they have no relish or appetite for it; but the moment there is a dark spot, either real or imaginary, they are ready to seize upon it with the greatest avidity, and roll it as a sweet morsel under their tongue, because they are children of darkness and love darkness rather than light. Now the sun, the great fountain of light of our system, is said to have dark spots on his disc. I believe it is so, but there is much light there, and he throws his rays to an immense distance. Now, because he has some dark spots on him, shall we dispense with and refuse to receive his light? No, with all the darkness he has we love the sun, and whether on sea or on land his rays are cheering and welcome, notwithstanding the dark spots that may exist on his face. So in relation to the servants of God. We may be men of like passions with others, but if an additional halo of light and glory burst upon us, and we as reflectors send that abroad for the benefit of others, the dark spots, real or imaginary, in our characters, should be overlooked, as those of the sun are overlooked.

Well, others besides those I have referred to, come up and want a

mansion. They are asked—“Have you showed yourselves friends to the kingdom of God?” “No, we have sought to hedge up its progress in every way we could. We have told all the lies we could manufacture, and sent them abroad on the wires to create a storm of indignation against it—anything was justifiable to suppress ‘Mormonism.’ We have even twisted plain, straightforward common sense law into a ram’s horn, and made it so complex that neither we nor anyone else could understand it, for the sole purpose of ensnaring the feet of the defenders of this latter-day kingdom.” “Well, you want a mansion, and you love darkness rather than light because your deeds are evil?” “Yes.” “Well, yonder is your home, in that world that rolls in eternal eclipse.” “And these shall go away,” says the Bible, “into outer darkness, where there shall be weeping and wailing and gnashing of teeth.” Dwell in eternal night! Oh, ye sons of rebellion, ye daughters of departure, contemplate the character of your future home! Turn from your ways, seek unto the Lord God of Israel, and know ye that mortal man here on earth is not perfect. I do not know that the angels of God are perfect, I rather question it. You question the perfection of the angels of God? A little, for the Bible says that God charges his angels with folly. If the angels are charged with folly by him who sits on the throne, with much more propriety may mortals who are at a greater distance from the central government be charged with the same. I will tell you that this is a singular kind of a world, and the machinery of man is very singular and complex, and it requires the wisdom of God to know and understand everything in relation to it, or even a small portion of it.

I might go on and point out the different characters, but having given you two or three examples, you must draw your own inference in relation to the condition hereafter of every living being. "Why," says one, "I expect to go into the celestial kingdom." You do? That is the highest grade of glory that we have any knowledge of. Put you or me into a place that we are not qualified to fill, and is it a heaven or a hell to us? For instance, there are many heavy mercantile firms in this city. An upright man, full of charity and good works, applies at the counting house of one of these large establishments for a berth as chief clerk, to keep their financial affairs properly posted up. He knows nothing about figures or about wielding the pen, but he is a good man. Let the weight of responsibility gradually descend and fall upon him, and he says, "I am crushed, I can not do anything with this position, Oh deliver me from this place!" How often do we hear men say, "I am going to be a ruler in the kingdom of God." The presumption is that such men possess certain necessary qualifications. To be a ruler without the qualifications for one, is to receive an exalted position to become a mark of ridicule for all beholders. I will tell you that to put you or me in a place that we are not qualified to fill, it is a hell for us, instead of a place of honor and exaltation, and I feel that I have no time to lose in preparing and qualifying myself to learn first to be a subject. If I can not submit to be a subject, how can I ever expect to be a ruler? If I have not regard enough for the kingdom of God to comply with its requirements and laws and to pay my tithing, but show myself disloyal all my life, how can I expect to be elevated as a ruler in that kingdom

that has no end? I can not expect it.

I will now repeat what I said before—the celestial kingdom is the seat of all science, and like a great tree whose shadow reaches our earth, true science emanates thence, where it exists in its most refined and pure state, down here to our earth. Now, unless we go to and establish schools to educate ourselves and our children in all the shadows that are reflected upon our earth, how can we manage the substance? As it is said, "He that is unfaithful in the unrighteous mammon, who shall commit to his trust the true riches?" And if we are unfaithful to the shadows, who will commit to us the golden beams of purity, intelligence and love, even the sciences as they exist in the celestial kingdom? It is for us to look at and reflect upon these things, and to devote ourselves to the acquisition of knowledge.

This city is becoming a fashionable city. I see that the Latter-day Saints are copying the fashions of the outside world. I love to see innocence, purity, cleanliness and all this, and I would rather have disclosed to me, in the visions of one night's sleep, the true principles of godliness as they exist on the other side of the veil, than to have all the pride and fashion that decorate these poor mortal bodies, for one view of eternal things throws into the shade all earthly grandeur and glory. This is what I delight in. Brethren and sisters, let us pay our tithing, that we may earn an inheritance in the kingdom of God, and we shall find that our loyalty in this shape will actually purchase us an everlasting inheritance.

Says one, "What becomes of tithing? I would like to know whether these Priests, Apostles, Bishops and Presidents use it all up

in extravagance?" I will tell you where it goes, though I am under no obligation to do so, any more than I am to tell what is done with the money I pay to the tax collector, or the internal revenue man. When you go to the marriage altar, or to be baptized for yourselves or for your dead relatives, or to get your sealings and anointings, or anything of this kind, do you have to pay five shillings or five dollars for officiating for your father or mother who is dead and gone, that they may share the benefits of the everlasting Gospel with you, or are those ordinances free to you? You do not have to pay for them, do you? Do you find beggars in the streets of Zion? I have traveled through many countries in the old world, and I could hardly pass a corner, without hearing the petition—"A penny if you please, a penny, a penny. My mother is at home sick, got a little baby and cannot get out, and they are afflicted. Oh, please sir, a penny, a sixpence to help them!" No such scenes in this country. I have seen nothing of the kind, and I question very much whether you have. In those old countries beggary is going on in five hundred different ways, but you do not see any of it here. What stops up all these channels of distress? Tithing—the taxes you pay to the kingdom of God. The little child's mother is provided for, if her Bishop looks after her, and the presumption is that he does. These little children are cared for. Is there any real poverty in our land? There may be, but really the cases are few and far between. All are well fed, all comfortably clad, and wherein they are unable to do it themselves, the tithing department pays.

We may think that we are going to get all our sealings, anointings, our marriages and everything of that

kind free, but we are mistaken about that—we have got to pay for them all. How do you pay? Tithing and offerings to the kingdom of God pay for it all. Then when you come up to have accounts adjusted, and the books are opened, and another book is opened and the dead are judged out of those things written in the books according to their works, they have paid the charges, and that which they claim is their own, it is given to them of God. Not so with the world, they only marry for time. I have married a great many couples in the ways of the world, but I never married any of them for time and for all eternity, my mind did not stretch so far then—I married them until death should separate them. Those who have paid no tithing and have not enlisted under the law and commandments of God, those who have had no faith in Jehovah and in the resurrection, are parted when they go down to the grave. Farewell to all alliance then! They have raised families of lovely children, they have passed through sorrow, tribulation and joy, tasted the sweet and the bitter together, but when they reach the grave farewell for ever, an eternal separation takes place. Not so with the Latter-day Saints. We are administered to by the authority of that priesthood that is without beginning of days or end of life, whose ministration is just as efficient the other side of the veil as this side, for what it binds on earth is bound in heaven, and what it looses on earth is loosed in heaven. If we have not a priesthood possessing this power and authority we have none at all. We claim that we have, and it cannot be found anywhere else. If we go to the Presbyterian church, with all respect to its ministers and people, and ask, "Do your ministrations reach beyond the veil? Can you

marry for time and for all eternity?" we are told, "No." And every other sect in Christendom will say the same. They could just as easily argue me out of my existence as to convince me that the ministrations of my priesthood do not reach within the veil of eternity, and run parallel with the great God himself, because that priesthood comes from God, and Heaven can not destroy his own power, unless he destroy himself, and

that he will not do, he will not be guilty of suicide. This is the superiority of the Priesthood that is conferred upon the Latter-day Saints; and although we have this treasure in earthen vessels, and are despised and rejected, there is a purity and an eternal principle embraced therein which will last until the heavens are no more.

God bless you, Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE 14TH WARD ASSEMBLY ROOMS, SALT LAKE CITY,
SUNDAY EVENING, JAN. 19, 1873.

(Reported by David W. Evans.)

DIFFERENT DEGREES OF REWARD AND OF PUNISHMENT—MARRIAGE FOR ETERNITY NECESSARY TO A FULLNESS OF CELESTIAL GLORY.

I do not know when I was more edified and instructed than I was this afternoon in listening to the discourse of Elder Hyde. According to my judgment it was certainly calculated in its nature to edify and instruct every person who listened to it with attention. It was delivered in eloquent language, was plain and simple, pointed and definite, and, if obeyed, was calculated to do good to all.

The Lord has appointed a variety of gifts in his kingdom, some having one and some another, and especially in the Quorum of the Twelve, of which Brother Hyde is the President,

there is a great variety of gifts and talents, and it gives me great pleasure to listen to them, and it would be with great satisfaction that I would listen more than I do. But I am frequently called upon to address the people when I would prefer to listen to others.

What subject I may present before you to-night I do not know. Sometimes a subject will open to my mind while I am listening to the singers, and sometimes I rise without having the first thing before my mind to speak to the people, and I trust in God to give me what is needful at the very moment. This is the case

with me this evening, and I do humbly pray to my Father in heaven, in the name of his beloved Son, that he will grant unto me the Spirit to discern what to say and what would be most adapted to the wants of those who are present. There is such a vast field of light and truth which God has revealed in different ages of the world, and more especially in our times, that the great difficulty with the servant of God, I have often thought, is to distinguish and discern what portion of the great variety would be most pleasing in the sight of the Lord to lay before the people.

There are a great many peculiarities in our religion, but the generality of the Latter-day Saints are well acquainted with them. Sometimes strangers attend our meetings who would be glad to have us dwell upon certain subjects, which they think would greatly interest them. We are willing to do so, but still we study to have the Spirit to edify all, whether they be in the Church, or whether they be strangers who are here on a visit.

Among the peculiarities which God has revealed directly to the Latter-day Saints may be mentioned the various degrees of happiness and glory which exist in the eternal world, also the various degrees of punishment upon the different classes of individuals. Formerly, before we became Latter-day Saints, we were instructed by our fathers and mothers, and by the ministers whom we heard, that there were but two places in the eternal worlds, one or the other of which was intended for all the human family; that all that happened to miss heaven would be sent to the other place, which they called hell. This subject was dwelt upon very lengthily and very interestingly by Brother Hyde this afternoon, and during his remarks he told about

the different mansions that God had in reserve for all the human family, some of which are glorious, and others intended as places of punishment. These things were dwelt upon very fully by Brother Hyde, in some respects, but there were some items connected with them that were not fully investigated and laid before the people.

The way that we obtained a more perfect knowledge of the future condition of the children of men was by revelation; indeed all the knowledge that ever mankind did obtain in relation to this matter was by revelation. We read in Paul's first epistle to the Corinthians something about the different glories connected with the resurrection of the dead. We are told in the reasoning of Paul that when people come forth from the dead, some will inherit one glory and some another; and these glories are typified by the various creations which the Lord had made. Paul says, "there is one glory of the sun, another glory of the moon, and another glory of the stars, and that as one star differs from another star in glory, so also is the resurrection of the dead."

We are also told in the Scriptures that there is a great variety of punishments as well as glories—these punishments differing in nature according to the works of the children of men. For instance we read of some persons who are to be punished for sins they have committed without any chance of forgiveness either in this world or in the world to come. This plainly indicates to us that certain classes of sins can not be forgiven in that world, while other classes of sins may be forgiven on certain conditions. He that sins against the Holy Ghost, we are told, shall not receive forgiveness. Men can sin against God the Father, and

if they repent in this world, they may be forgiven; if they sin against Jesus his Son, and repent and work the works of righteousness, these sins may be blotted out; but if they sin against the Holy Ghost after having received the same and been baptized by him, there is no forgiveness for that sin, neither in this world nor in the world to come.

Now if there is to be a variety of punishments as well as a variety of glories, there must be a variety of places of punishment. It would look inconsistent to us, even here in this life, to see a person guilty of but a small crime against the laws of our country thrust into the same dungeon with the murderer. It would be unjust, for instance, according to our notions, for a person who has committed but a trifling offence against the law to be thrust into the darkest and deepest dungeon along with him who has shed innocent blood. We have sufficient justice in our own bosoms to classify these individuals and to point out to each the apartment in which he is to dwell. Is the Lord less just than man? Is he not filled with the great principles of justice far beyond that which any man ever did receive? From him have emanated all our ideas of justice, consequently we cannot look upon him as a being who would consign the poor heathen who died without a knowledge of the law, and others who have led moral lives but who have not obeyed the Gospel of the Son of God, to the same punishment as the murderer and him who sheds innocent blood. We should regard it as unjust if all these classes were to be thrust into one place, there to welter under the same conditions of punishment throughout the endless ages of eternity without any hope of redemption. I could not look upon this as just, and I pre-

sume that no other reflecting being could, especially if he was acquainted with the Scriptures. Jesus, in speaking upon this subject, says—“He that knows his master’s will and does it not shall be beaten with many stripes;” while he who is ignorant of his master’s will and does things that are worthy of stripes, shall be beaten with few. I have not quoted the saying of Jesus, word for word, but I have given you the sentiment; the Lord, therefore, in judging man, judges not by the act in all cases, but according to the understanding and knowledge of the individual who performs that act. If two persons were each to commit a murder—shed innocent blood—and one had a full knowledge of the revealed law of God, and the other was in entire ignorance of it, there would be a distinction in judging these two characters. We would say at once that he who had sinned against knowledge should receive a heavier punishment than he who had not this knowledge.

Suppose that Saints, who have not only heard the law of God, but have embraced the Gospel of the Son of God, have been renewed in their minds by the power of the Holy Ghost and have tasted the good word of God and the powers of the world to come, should be so far overcome as to shed innocent blood, would there be any forgiveness for them? Not at all. Would it be our duty, if such a person were judged, and condemned by the laws of our country to be hanged by the neck until dead, to visit him and pray that God would forgive his sins? No, we would be sinning against God in doing so. Why? Because God has revealed to us that persons who have this light and knowledge, and shed innocent blood, cannot be forgiven in this world nor in the

world to come, and we should not ask him to do that which he has decreed that he will not do. Such a person commits the unpardonable sin—he sheds innocent blood after having the light of the Holy Ghost, knowing that in so doing he is not only sinning against God the Father and against his Son, but against the convictions of the Holy Ghost.

Supposing, again, that persons outside of this Church, that have heard the Gospel of the Son of God, but have refused to obey it, should murder, they sin against great light and knowledge, but not against the Holy Ghost. Here is the difference between the two classes of murderers; the Latter-day Saint would never be forgiven, but he would become a son of perdition.

Now let me bring up some instances from Scripture in regard to these different classes of individuals and the light and knowledge which they had. Some may be forgiven, as I have already stated, in the world to come. Let me refer you to a certain class that are named in the Scriptures that will be forgiven on certain conditions. You recollect that the Apostle Peter, having gathered around him a large congregation of Jews, the murderers of our Lord and Savior Jesus Christ, who had shed innocent blood, delivered to them a discourse, but it was a very different one to that which he preached to the mixed multitude who had gathered from the different nations on the Day of Pentecost. When he preached to the latter he said, "Repent, every one of you, and be baptized in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Ghost, for the promise is unto you and your children, and unto all that are afar off, even to as many as the Lord our

God shall call." That was a true Gospel sermon, preached to individuals that were not guilty of murder. They were all required to repent, believe in Jesus Christ, to be baptized in water for the remission of sins, and they and all who were afar off, who would receive the Gospel, were promised the forgiveness of sins and the gift of the Holy Ghost. But come to the other sermon to which I have referred, the one preached to the wicked and corrupt Jews who crucified Jesus. Peter said, we wot not but what you have done it through your ignorance—in other words, you have not received the Holy Ghost, and because you have not had the Spirit of the Lord resting upon you, you have shed the blood of the Innocent One, you have murdered the Son of God, the Messiah; but you have done it through ignorance. Now the question is, was there any hope for them? Could they have their sins forgiven in this life? No, Peter, after first telling them that they had shed the blood of the Just One in their ignorance, then tells them how and when they may obtain forgiveness. I will repeat the words: "Repent ye, therefore, and be converted"—no baptism here—"repent ye, therefore, and be converted that your sins may be blotted out, when he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the times of the restitution of all things spoken of by the mouth of all the Holy Prophets since the world began." He did not tell them to be baptized for the remission of their sins. Why? Because he understood too well the nature of their sin to tell them to be baptized for the remission thereof. He knew they had lost that privilege in this world, because they had shed the blood of

the Holy and Just One. He said to them, If you will repent now, you murderers, you who have killed Jesus, the Just and Holy One, there is one hope that even your sins may be blotted out. Not in this life, not by baptism for the remission of sins, but when the time of refreshing shall come from the presence of the Lord and he shall send Jesus Christ, whom the heavens will receive until then, and not even then unless they repent while here in this life. This must have been sorrowful news to those to whom it was communicated, if they believed it.

“Repent and be converted.” Notice now what this sentence means. The word “converted” has been construed to be born of God,” or to become a new creature; but the true meaning of the word is to reform our lives, converted from doing that which is evil to do that which is good—turning from sin and transgression to that which is righteous before God. If those Jews would repent and turn or be converted from their sins to do that which was right they had a hope of having their sins blotted out when Jesus should be sent from the presence of the Father in the times of restitution; but until then they must remain in torment, suffering for their sins.

Let me bring up another instance. There was a man in ancient times, named David, and because he was a man after God's own heart, the Lord chose him to be king over Israel. The Lord also greatly blessed this man, and poured out richly upon him the spirit of prophecy and revelation, and many of his psalms, which we now sing with so much pleasure in our meetings, contain prophecies relating to the most remote generations of the human family. This man was a Pro-

phet and Revelator, he was filled with the Holy Ghost and spoke as he was moved upon by that Spirit. God loved him, and said that he was a man after his own heart. God also blessed him, while but a ruddy youth, fleeing from cave to cave, and from mountain to mountain to escape from the persecutions of Saul, who sought to take his life, with eight wives. This was before he was placed upon the throne. But after Saul had been cut off and David had been elevated to the throne of Israel, the Lord also gave him all the wives of Saul his master. So says Nathan the Prophet, and he was sent to reprove David. What had he done to need reproof? Why he had taken his neighbor's wife, a person he had no claim upon, and he not only committed adultery by thus taking the wife of another, but by his order her lawful husband was placed in front of the battle that he might be destroyed, and he was destroyed, hence, though he himself did not thrust a dagger to his heart, he became a murderer in the sight of heaven by having this man placed where his blood would be shed. After all his goodness, and after all the light and knowledge which God had given to this man, he committed these two great crimes. Nathan the Prophet was sent to reprove him for them, and he did so by means of a parable. He told David, the king, that a certain poor man had but one ewe lamb, and his rich neighbor, close by, had a great flock, and there came along a stranger, and the rich man went to this poor man's fold and took the only sheep he had and dressed it in order to make a sumptuous feast for the stranger. This kindled David's wrath, for though he had transgressed, the principle of justice was

not extinct in his bosom, and he said, "He who hath done this thing shall surely die." Nathan said, "Thou art the man." God hath given to thee a great number of wives, among the rest all the wives of thy master Saal. All this great flock of sheep, as it were, has been given unto you from the Lord, yet you have gone and taken the only one that a poor man had, and committed adultery with her, therefore said the Lord, I will punish you. With what kind of punishment was this man punished? Amongst them was that of suffering in the eternal worlds. How long? I can not say exactly, but a good many centuries, a thousand years at least; this man, once righteous, now wicked, had to suffer the penalty of that crime. Did he repent? He did. Did he cry unto the Lord? He did. Was he sorely troubled? He was, and he was perhaps as repentant as any one could be; but the decree had gone forth, and hence that man had to endure the penalty of his crime. Peter, when referring to this subject on the day of Pentecost, as recorded in the second chapter of the Acts of the Apostles, quotes from the Psalms of David, and says, "Thou hast not left my soul in hell, neither wilt thou suffer thine Holy One to see corruption." It seems that after all, though David's repentance could not wipe away his sin, yet he had a hope, and he looked forward to the time when he would be liberated from hell; when that time arrived he would come forth and receive some kind of a glory, how much I do not know, for it is not revealed; but suffice it to say, he sinned against great light and knowledge and because of his sin he fell from a very high position. That he had received many of the principles that are now understood by the Lat-

ter-day Saints under the new and everlasting covenant, I doubt; for if he had he never could have been redeemed, he never could have said, "Thou wilt redeem my soul from hell," etc.

Let us refer to some other instances. There were the Lamanites, a people who, according to the Book of Mormon, had dwindled in ignorance on this American continent before Christ came. They had dwelt here for centuries, and before the coming of our Savior they were sunk in the depths of ignorance. They had lost the knowledge of the principles of salvation, and they had become a very ignorant, wicked, idolatrous people. The Nephites, an enlightened nation which dwelt on this continent at the same time, sent missionaries to the Lamanites to convert them, if possible, from their sins. They went amongst them and had much success, bringing a great many thousands of them to a knowledge of the truth. This nation had been taught, in their ignorance and wickedness, that there was no harm in murdering the Nephites, and they had murdered them while in ignorance of the law of God; but when the Gospel was laid before them, could they obtain forgiveness for these murders? On certain conditions, and one of them was that they would lay down their weapons of war, and they did so, burying them deep in the earth as a testimony before God that they would no more shed innocent blood; and through their great sorrow and repentance the Lord had compassion upon them, and he forgave in this life the sins they had committed in ignorance. That showed that murderers, under certain conditions, could be forgiven here; but there are other classes of murderers for whose forgiveness in this life it would be very wrong to pray, even if they never

had received the Holy Ghost—I mean those who have read and understood the revealed law. To pray for present forgiveness would be contrary to the mind and will of God, and hence it would be sinning against him. I believe I have said sufficient to show the principle upon which the Lord acts in punishing the sins of the children of men. Now let me say a few words in relation to their coming forth and redemption.

I will here ask, will many of these individuals who have sinned against God come forth and inherit that high degree of exaltation in the celestial world? This is a great question. Can they inherit the same glory that will be enjoyed by the Saints who have lived in different ages of the world and endured faithful to the end? Can they receive that full exaltation and shine forth in the kingdom of God? No. Why not? Because they are not prepared for it. I do not say but what they may in some future age, according to the purposes of God, be led along from one step to another, until, finally, some of them attain to celestial glory. We Latter-day Saints believe that when the Lord comes he will redeem the heathen nations, not into his presence, into celestial glory, but they will come forth from their graves; not with celestial bodies and prepared to wear a celestial crown, to shine forth as the sun in the kingdom of their Father. No; such a glory they cannot have, but they will have a glory adapted to the light and knowledge which they have had, and that glory is typified by the moon. “There is one glory of the sun, another glory of the moon, and another glory of the stars, and as one star differeth from another star in glory, so also in the resurrection of the dead.” Now, there is quite a difference among these celestial bodies that shine in the

firmament. The sun is far more glorious than the moon, so much so that astronomers tell us it would take several hundred thousand full moons to make a light equal to the light of the sun; in other words, if all our visible firmament from the horizon was just one glare of moons, all this would not be equal to the light of the sun, consequently you can form an idea of the difference between the glory of the sun and the glory of the moon.

Again, when we look upon those twinkling stars in the firmament of heaven, we see some shining with a much greater brilliancy than others, and they are divided into classes by astronomers, and ranked according to their magnitude, or according to the intensity of the light they shed forth upon our world, not according to the real nature of the stars, because they are too far off for us to judge of that, only we know that they are suns, the centres of systems, and that they shine by their own radiance; and if we were as near to them as we are to our sun, many of them would be far more resplendent in their glory, and would shed forth more light than our sun does. But the Apostle Paul in speaking on this subject had reference to the glory of the stars as they appear to us, and to the amount of light which they seem to send forth.

Now those persons who receive a glory like that of the stars, or as the light of the stars appears to us, will not come up to that glory enjoyed by the heathen, for their glory will be like that of the moon, and all the stars put together do not shed forth as much light upon our world as one moon, and hence the glory of that class of beings whose glory differs as the stars will be lower than that of the heathen, for they will receive the glory of the moon. But all who go

into the glory typified by the sun will have to obey certain principles of law, and that law is a celestial law. What is that law? It is the law of the Gospel. All persons in these days who enter celestial glory must not only be acquainted with the Gospel as taught in ancient times, but they must be acquainted with it as it is taught and administered by men having authority to administer it now. If they do this, they will be entitled to the blessings of the Gospel, to the forgiveness of sins in this world, and being thus made the sons and daughters of God, they will be entitled to all the fullness of the glory of that plan of salvation, and Jesus says that they shall shine forth as the sun in the kingdom of my Father.

As we have not time to enter fully into the investigation of all these different glories, I wish more particularly to inquire concerning the nature of this higher state of glory called celestial. Will there be any difference among those who are redeemed into that glory? There will, in some respects. They will all be equal in the enjoyment of some blessings, and so far their glory will be the same, but yet in some respects there will be a difference. Some who will inherit a portion of that glory will have no families, they will be deprived of that blessing to all ages of eternity, while others will receive an exaltation and kingdom, and will have wives, children, dominion, greatness and power far above those I first referred to.

Now why should there be this distinction in the celestial kingdom, and what is the cause of it? It is because certain persons who have obeyed the Gospel have become careless and indifferent in regard to securing that high exaltation which was within their reach. God has revealed to this people what

is needful for an exaltation in his kingdom. He has revealed to us, as we heard from Elder Hyde this afternoon, that marriage is destined for eternity as well as time,—that the marriage covenant between male and female must be entered into in this life, and the ordinance performed here by those whom God has appointed and ordained to hold the keys and authority to seal on earth that it may be sealed in heaven; for in heaven there is neither marrying nor giving in marriage; no such thing can be attended to there. Now persons among the Latter-day Saints who do not enter into this covenant of marriage but prefer to lead a single life can not enjoy all that fullness of exaltation which will be possessed by those who have had this covenant sealed upon them. They might not have forfeited the blessing of celestial glory altogether, but they have forfeited the right to have wives by which only they could have a posterity in the eternal worlds. Who will be the subjects in the kingdom which they will rule who are exalted in the celestial kingdom of our God? Will they reign over their neighbors' children? Oh no. Over whom then will they reign? Their own children, their own posterity will be the citizens of their kingdoms; in other words, the patriarchal order will prevail there to the endless ages of eternity, and the children of each patriarch will be his while eternal ages roll on. This is not according to present customs, for now when a young man reaches the age of twenty-one years he is free from his parents, and considers that he is no longer under the necessity of being controlled by his father. That is according to our customs, and the laws of our country. It is a very good law and

adapted to the imperfections that now exist; but it will not be so in the eternal worlds. There will never be any such thing there as being from under their father's rule, no matter whether twenty-one or twenty-one thousand years of age, it will make no difference, they will still be subject to the laws of their Patriarch or Father, and they must observe and obey them throughout all eternity. There is only one way by which children can be freed from that celestial law and order of things, and that is by rebellion. They are agents, and they can rebel against God and against the order of things he has instituted there, just as Satan and the fallen angels rebelled and turned away. The increase of those who are exalted in that kingdom will endure for ever; and the bringing forth of children will not be attended with sorrow, pain and distress as it is here: these evils have come in consequence of the fall of man and the transgression by him of God's holy laws. But when men are redeemed to immortality and eternal life there will be no pain, sorrow or affliction of body, and yet children will be brought forth, and to their increase there will be no end. Hence the promise of God to the patriarchs Abraham, Isaac and Jacob, that their seed should be as numerous as the stars of heaven, or as the sands upon the sea shore. We all know that the sand on the sea shore is innumerable to us. If we take a handful it numbers its tens of thousands of grains, and if Abraham's seed are to become as numerous as the sands on the sea shore they will fill a great many worlds like this of ours. There is to be no end to the increase of the old Patriarch, and, as his posterity increases, world on world will be

created and brought into existence, and those children will be sent forth from the presence of the Patriarch to take upon themselves bodies, as we have done here in this world. I mean their spirits. Understand me now, resurrected parents are the parents not of bodies of flesh and bones, but of spirits the same as we were before we came and took these mortal bodies, that is, when we lived up in yonder world in the presence of our Father, and in the company of the thousands of millions of our brother and sister spirits. They will be of the same class and nature, and they will have to take their position in worlds that will be created for them the same as we came from heaven to this world, that we might gain knowledge and experience that we could not gain in any other way. Thus will the Lord continue his work and purposes, and there will be one eternal round in creation, and redemption, in the formation and redemption of worlds, and bringing them back into his presence.

We read that God is the Father of our spirits, the Father of the spirits of all flesh Moses calls him. The Apostle James tells the Saints in his day that we have fathers in the flesh who have corrected us, how much more ought we to be obedient to the Father of our spirits and live?

What will become of the old bachelor who refuses to obey the ordinance of marriage? We have preached to the young men of this Territory, and laid before them the sacredness of the marriage covenant. We have told them and the young women that it is their duty to enter into this covenant as much as it is their duty to be baptized for the remission of their sins. The same God that commanded the latter gave the revelation concerning the marriage

covenant, yet there are some who will give heed to one ordinance—baptism—but will be careless and indifferent about the other. By taking this course they do not altogether forfeit their right and title to enter that kingdom, but they do forfeit their right and title to be kings therein. What will be their condition there? They will be Angels.

There are many different classes of beings in the eternal worlds, and among them are angels. Who are these angels? Some of them have never yet come to take upon them bodies of flesh and bones, but they will come in their times, seasons and generations and receive their tabernacles the same as we have done. Then there are others who were resurrected when Jesus was, when the graves of the Saints were opened and many came forth and showed themselves to those who were then living in the flesh. Besides these there are angels who have been to this world and have never yet received a resurrection, whose spirits have gone hence into celestial paradise, and there await the resurrection. We have now mentioned three classes of angels. There are others, among them some redeemed from former creations before this world was made, one of whom administered to our first parents after they were cast out of the garden as they were offering sacrifices and burnt offerings, according to the commandments which they received from God when they were driven from the garden. After they had done this many days an Angel came and ministered to them and inquired of them why they offered sacrifices and burnt offerings unto the Lord. The answer was, "I know not, save it be that the Lord commanded me." Then this angel went on to explain to our first parents why these offer-

ings were made and why they were commanded to shed the blood of beasts, telling them that all these things were typical of the great and last sacrifice that should be offered up for all mankind, namely the Son of the living God. These angels that came to Adam were not men who had been redeemed from this earth—not men who had been translated from this earth—but they pertained to former worlds. They understood about the coming of Jesus, the nature of these sacrifices, &c.

Some of these angels have received their exaltation, and still are called angels. For instance Michael has received his exaltation. He is not without his kingdom and crown, wife or wives and posterity, because he lived faithful to the end. Who is he? Our first, great progenitor, Adam, is called Michael, the Prince. I am mentioning now things that the Latter-day Saints are acquainted with. Many of these things I have just been quoting are revelations given to us, as those who are readers will recollect. Some of these angels have received their exaltation. They are kings, they are priests, they have entered into their glory and sit upon thrones—they hold the sceptre over their posterity. Those other classes I have mentioned have neglected the new and everlasting covenant of marriage: They can not inherit this glory and these kingdoms—they can not be crowned in the celestial world. What purpose will they serve? They will be sent on errands—be sent to other worlds as missionaries to minister, they will be sent on whatever business the Lord sees proper; in other words, they will be servants. To whom will they be servants? To those who have obeyed and remained faithful to the new and everlasting covenant, and have been exalted to thrones; to those who have cove-

nanted before God with wives so that they may raise up and multiply immortal intelligent beings through all the ages of eternity. Here is the distinction of classes, but all of the same glory, called celestial glory.

But how about these terrestrials, can they come up into the celestial? No, their intelligence and knowledge have not prepared and adapted them to dwell with those who reign in celestial glory, consequently they can not even be angels in that glory. They have not obeyed the law that pertains to that glory, and hence they could not abide it. But will there be blessings administered to them by those who dwell in celestial glory? Yes, angels will be sent forth from the celestial world to minister to those who inherit the glory of the moon, bearing messages of joy and peace and of all that which is calculated to exalt, to redeem and ennoble those who have been resurrected into a terrestrial glory. They can receive the Spirit of the Lord there, and the ministration of angels there.

Now let us come to still inferior glories. I have mentioned those who inherit the glory of the stars. Who are they? They are not the heathen, for they come up higher—into the terrestrial glory. Who are they, then, who are permitted only to inherit a glory typified by the stars? They are the general world of mankind, those who have heard the Gospel of the Son of God but have not obeyed it. They are to be punished. How long? Until Jesus has reigned here on the earth a thousand years. How much longer? Until the “little season” has passed away after the end of the thousand years, and then when the final end shall come and the trump of God shall sound, and the great white throne shall appear and the heaven

and the earth shall flee away; when that time shall come, the sound of the trump shall call forth those sleeping millions of all ages, generations and nations who have heard the sound of the Gospel and have not obeyed it, but until then their bodies must sleep. They are not worthy of the first resurrection.” “Blessed and holy is he who has part in the first resurrection, for on such the second death has no power.” But those who will not give heed to the law of the Gospel have no claim on this first resurrection, and their bodies must sleep through all these long centuries that are to intervene between the time of their death and the end of the earth. Where will their spirits be all that time? Not in any glory; they cannot inherit a glory until their punishment is past. They are not permitted to enter into prison. A great many people, and perhaps some of the Latter-day Saints, have supposed that these characters will go into prison. I do not know of any revelation anywhere intimating that any one of this class of persons will ever be put in prison. Where do they go? To another place altogether different from a prison. A prison is designed for those who never heard the Gospel here in the flesh, but yet have committed a few sins without the knowledge of the revealed law, and who have to be beaten with few stripes in prison. But those persons who hear the Gospel, as the nations of the present dispensation are doing, can not go to prison, it is not their place. They fall below a prison, into outer darkness or hell, where there will be weeping and wailing and gnashing of teeth. There they have to remain with the devil and his angels in torment and misery until the final end, then they come forth. Can they come where God and Christ dwell?

No, worlds without end they cannot come there. Can they go into the presence of the heathen where the glory is that of the moon? No, they cannot even come there. When they are delivered from the power of Satan and endless death and brought forth, where do they go? If they do not go into the presence of God the Father, if they are not counted worthy to enter into the terrestrial world among the heathen, where will they go? God has provided mansions for them according to their works here in this world. Having suffered the vengeance of eternal fire for the space of a thousand years and upwards, and suffered the extreme penalty of the law of God, they can now be brought forth to inherit a place where they can be administered unto by terrestrial beings and by Angels holding the Priesthood, and where they can receive the Holy Ghost.

Those in the terrestrial world have the privilege of beholding Jesus sometimes—they can receive the presence of the Son, but not of the fullness of the Father; but those in the telestial world, still lower, receive only the Holy Ghost, administered to them by messengers ordained and sent forth to minister to them for glory and exaltation, providing they will obey the law that is given unto them, which law will be telestial law. That will finally exalt them. How far I know not, but where God and Christ are they can not come, worlds without end.

Now I think I have set forth these glories and these different degrees of punishment, and the different classes of people that are to be judged according to the knowledge that they have here in this world. I have set these things forth as plainly as I am capable of doing in one short dis-

course; and will bring my remarks to a close in a few moments.

We are what the Lord calls Latter-day Saints—we have received light and knowledge to that degree from the heavens that will, if obeyed, exalt us to these high privileges of which I have been speaking. On the other hand, if not obeyed, that very light and knowledge are sufficient to sink us below all things. Hence we stand on dangerous ground in some respects, and we have need to fear lest we sin against this light and have not the privilege of even the telestial world. He that rejects this covenant, (let me quote the word of the Lord given in these last days) —“He that rejecteth this covenant and altogether turns therefrom, shall not have forgiveness of sins in this world nor in the world to come”. Do you hear it, Latter-day Saints? If you do, then strive with all your hearts to be faithful. Strive to abide in the covenant that you have received. There is no halfway business with us—we have got to remain faithful to this covenant, for if we turn away from it we can not even claim the glory that the world will have when the last resurrection shall come, but our doom is fixed—we have to dwell with the devil and his angels to all eternity. Why? Because they once had light and knowledge, dwelt in the presence of God, and knew about the glories of his kingdom. But they rebelled, and kept not the law that was given to them—they sinned against light and knowledge and were thrust down in chains of darkness, there to remain until the judgment of the great day. If we do not wish to be placed in their society for all eternity we must abide in the covenant that we have made. If we do this, Latter-day Saints, glory and honor and immortality and eternal lives, and thrones

and kingdoms and dominions and creations and worlds will be given to us, and our posterity will increase

until, like the sand on the sea shore, they cannot be numbered.

Amen.

DISCOURSE BY ELDER JOSEPH F. SMITH,

DELIVERED IN THE 13TH WARD ASSEMBLY ROOMS, SALT LAKE CITY,
SUNDAY AFTERNOON, FEB. 9, 1873.

(Reported by David W. Evans.)

THE SACRAMENT OF THE LORD'S SUPPER.

While preparing the Sacrament the thought was impressed upon my mind to make a few remarks on the subject, although I will not promise to confine myself to it. I desire to be led by the Spirit of the Lord.

The Sacrament of the Lord's Supper is a very important and sacred ordinance; however simple it may appear to our minds it is one which will add to our acceptance before God, or to our condemnation.

It was instituted by the Savior in the place of the law of sacrifice which was given to Adam, and which continued with his children down to the days of Christ, but which was fulfilled in his death, he being the great sacrifice for sin, of which the sacrifices enjoined in the law given to Adam were a similitude.

The Lord designed in the beginning to place before man the knowledge of good and evil, and gave him a commandment to cleave to good and abstain from evil. But if he should fail, he would give to him

the law of sacrifice and provide a Savior for him, that he might be brought back again into the presence and favor of God and partake of eternal life with him. This was the plan of redemption chosen and instituted by the Almighty before man was placed on the earth. And when man did fall by transgressing the law which was given him, the Lord gave to him the law of sacrifice, and made it clear to his understanding, that it was for the purpose of reminding him of that great event that should transpire in the meridian of time, whereby he and all his posterity might be brought forth by the power of redemption and the resurrection from the dead, and partake of eternal life with God in his kingdom. For this reason Adam and his posterity, from generation to generation, observed this law, and continually looked forward to a time when there should be provided for them a means of redemption from the fall and restoration from death to life, for death

was the penalty of the law transgressed, which man was powerless to avert, the fiat of God being, "In the day that thou eatest thereof thou shalt surely die," and this penalty was to follow upon all flesh, all being as helpless and dependent as he was in this matter. Their only hope of redemption from the grave and the power of death was in the Savior whom God had promised, who should suffer death, but being without sin, having himself never transgressed any law, being without blemish, pure and holy, he should have power to break the bands of death and from the grave rise to immortal life, thereby opening the way for all who should follow him in the regeneration to come forth to life again, redeemed from the penalty of the law, and from the sin of transgression to eternal life. In anticipation, therefore, of this great sacrifice which was to be offered for Adam and his seed, they offered sacrifices, more or less acceptably, and in conformity to the pattern given, in proportion to the knowledge of God and of the Gospel which they had, and their faithfulness from generation to generation, to the days of Jesus.

They would take the firstlings of their flocks, the best fruits of their fields, and those things which were emblematic of purity, innocence, and perfection, symbolical of him who was without sin, and as "a lamb slain from the foundation of the world," and offer sacrifices unto God in memory of him, and the matchless and wonderful deliverance to be wrought out for them by him.

Undoubtedly the knowledge of this law and of other rites and ceremonies was carried by the posterity of Adam into all lands, and continued with them, more or less pure, to the flood, and through Noah, who was a "preacher of righteousness,"

to those who succeeded him, spreading out into all nations and countries, Adam and Noah being the first of their dispensations to receive them from God. What wonder, then, that we should find relics of Christianity, so to speak, among the heathens and nations who know not Christ, and whose histories date back beyond the days of Moses, and even beyond the flood, independent of and apart from the records of the Bible." The ground taken by infidels, that "Christianity" sprang from the heathen, it being found that they have many rites similar to those recorded in the Bible, &c., is only a vain and foolish attempt to blind the eyes of men and dissuade them from their faith in the Redeemer of the world, and from their belief in the Scriptures of divine truth, for if the heathen have doctrines and ceremonies resembling to some extent those which are recorded in the Scriptures, it only proves, what is plain to the Saints, that these are the traditions of the fathers handed down from generation to generation, from Adam, through Noah, and that they will cleave to the children to the latest generation, though they may wander into darkness and perversion, until but a slight resemblance to their origin, which was divine, can be seen. Yet this is a stumbling block to some and there are those who endeavor to make progress on this foundation against the work of God, but it is absolute folly. How do we know that the Bible accounts of Adam and the succeeding generations are correct? How do we know anything pertaining to God and his dealings with men anciently? We know many things by tradition, naturally, by intuition. "There is a spirit in man, and the inspiration

of the Almighty giveth it understanding." There is an inherent principle in man that leads him to faith in a superior or a Supreme Being, who has designed and created all things. The Bible account, being the most rational and indeed only historical one of the creation and the dealings of God with men, we are constrained to accept it, in the main, as truth. Then we behold the wonderful works of God spread out before us, the starry heavens, the sun and moon, the earth on which we dwell, and its times and seasons, its fruits and grains, its herbs and varied productions, its fountains and rivers, mountains, valleys and plains, and the mighty deep, all teeming with life and animation; also the laws that govern these vast creations, and man, the crowning work of God, on this earth, the masterpiece, if you please, whom inspiration teaches us, is the offspring of that eternal being who is the Creator of all things, he being the most perfect in his organization, possessing greater attributes, powers of reason, and intelligence than all other beings, constituting him the "lord of creation," and the nearest in resemblance to the Creator. We look at these things and we cannot but come to the conclusion that this is *not* the work of chance, but the result of matured omniscient designs and purposes, that man is the son of God, possessing the attributes and image of his Father, and in the beginning much of this intelligence, insomuch that he was the companion and associate of God and dwelt with him, and knew no sin. The Lord gave him the earth as a possession and an inheritance, and laws for his government, that he might fill the measure of his creation and have joy therein.

We look at these things in this manner, and they appear rational

and true, and we are convinced that they are true, that the Scriptures, the Bible and Book of Mormon, are of divine origin.

But is this all we have to convince us of the truth of these things, and to confirm upon our minds the principles laid down as the Gospel of Christ, which is called "Mormonism?" These are the only means of knowing in regard to the truth of religion that the world claim to have, or that we had prior to becoming acquainted with the doctrines of this Church, and we were in a measure satisfied because it was the best light we possessed. There are thousands of the most intelligent and best educated men that live, and some of the greatest and brightest minds in many nations now engaged in the dissemination of what they believe to be the Gospel of Jesus Christ, claiming no other means of knowing the truth, than tradition and reason, and they appear to be satisfied with their convictions and faith. Millions of dollars are expended annually in promulgating their religion, they "compass land and sea to make proselytes," with no other acknowledged evidence of the truth of the Bible, or of the divine mission of Jesus Christ, than that I have cited.

But we go farther than this, although to my mind this mode of reasoning is conclusive so far as it goes, and no doubt is left as to the existence of our Father and God, or that he created all things for a wise purpose, for his glory, and for the glory and happiness of his children, that the earth and the fullness thereof are God's, although designed for man and his use, and finally to be given to him as an everlasting inheritance, when he shall, through obedience, prove worthy of it. But, as I said before, we go farther than this—there is "a more sure word of pro-

phesy, whereunto we do well to take heed." There is revelation, a means of direct communication from God to man, a power which can rend the veil between us and God, open the eyes of our understanding, and bring us into proximity to him, so that we may know him as he is, and learn from his own mouth and from the mouths of his holy messengers his laws and will concerning us, as anciently. This is the principle by which Adam knew God in the garden where he was placed in the beginning. God came to him day by day, and conversed with him as one man converses with another, giving him instructions and counsel, for man was pure. And when he was cast out, God did not forsake him, but appeared to him, sent his angels to communicate with him concerning the plan of salvation, and gave him the Holy Ghost to be a light in his path through the world, made dreary to him by being banished from the immediate presence of God.

Men have enjoyed privileges from that day to this, in proportion to their worthiness, through every Gospel dispensation, thereby obtaining a knowledge of God for themselves, not being left to the traditions of the fathers and to reason alone. From time to time the Lord raised up Prophets, to whom he has appeared, either himself or by his messengers, as to Abraham, Jacob, Moses, Samuel, Isaiah, Jeremiah, Ezekiel, and all the Prophets from the beginning, revealing his will and making known his requirements, so that they have had a positive knowledge given to them of God himself.

We claim that in this dispensation this key of knowledge has been restored to man, and we stand upon the same footing with the ancients, and are not left in uncertainty or doubt, the truth of the Gospel being

confirmed upon our understandings by inspiration and revelation from God, "line upon line, and precept upon precept," until we have obtained a knowledge of God, "whom to know is life eternal."

The ordinances of the Gospel have been restored in their purity. We know why the law of sacrifice was given to Adam, and how it is that relics of the Gospel are found among the heathen.

When Jesus came and suffered, "the just for the unjust," he that was without sin for him that had sinned, and was subject to the penalty of the law which the sinner had transgressed, the law of sacrifice was fulfilled, and in the stead thereof he gave another law, which we call the "Sacrament of the Lord's Supper," by which his life and mission, his death and resurrection, the great sacrifice he had offered for the redemption of man, should be kept in everlasting remembrance, for said he, "This do in remembrance of me, for as often as ye eat this bread, and drink of this cup, ye do show the Lord's death till he come." Therefore this law is to us, what the law of sacrifice was to those who lived prior to the first coming of the Son of Man, until he shall come again. Therefore we must honor and keep it sacredly, for there is a penalty attached to its violation, as we shall see by reading the words of Paul: 1 Cor. xi, 27, 30.

"Wherefore whosoever shall eat this bread and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

"But let a man examine himself, and so let him eat of *that* bread and drink of *that* cup.

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

"For this cause many *are* weak and sickly among you, and many sleep."

And it is even more plainly given in

the Book of Mormon, which I will read. Nephi, 8th chapter, 9th verse, page 471.

“And now it came to pass that when Jesus had spoken these words, he turned his eyes again upon the disciples whom he had chosen, and said unto them, behold verily, verily I say unto you, I give unto you another commandment, and then I must go unto my Father, that I may fulfill other commandments which he hath given me. And now behold, this is the commandment which I give unto you, that ye shall not suffer any one knowingly, to partake of my flesh and blood unworthily, when ye shall minister it, for whoso eateth and drinketh my flesh and blood unworthily, eateth and drinketh damnation to his soul; therefore if ye know that a man is unworthy to eat and drink of my flesh and blood, ye shall forbid him.”

These are some of the injunctions and commandments that are given in relation to the partaking of the Lord's Supper. Now let us be careful what we do, that we may not incur the penalty affixed to the transgression of this law, remembering that the ordinances which God has given are sacred and binding, that

his laws are in force, especially upon all that have covenanted with him in baptism, and upon all unto whom they come, whether they embrace them or not, as Jesus said, “This is the condemnation of the world that light has come into the world, but ye love darkness rather than light.” Therefore all men will be held accountable for the use they make of the light which they possess. For this reason we are commanded to preach the Gospel unto every creature, that those who obey and are baptized may be saved, and those who reject it may be condemned.

I bear my testimony to these things. I know that Joseph Smith was and is a Prophet of the living God, and President Young is also a Prophet of God, and that by inspiration and revelation, and not of man. God bless you and help us to be faithful, is my prayer in the name of Jesus. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE 13TH WARD ASSEMBLY ROOMS, SALT LAKE CITY,
SUNDAY AFTERNON, JANUARY 26, 1873.

(*Reported by David W. Evans.*)

LATTER-DAY JUDGMENTS.

If I feel the liberty of the Spirit to do so, I shall read a number of quotations, this afternoon, from the Book of Doctrine and Covenants and from the Bible, and perhaps from the Book of Mormon in relation to some of the great events which are about to take place on the earth, more especially the judgments that are coming to pass speedily. The first that I will read will be the 9th and 10th paragraphs of a revelation given through the Prophet Joseph Smith, July 23rd, 1837—

Verily, verily, I say unto you, Darkness covereth the earth, and gross darkness the minds of the people, and all flesh has become corrupt before my face. Behold, vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation, and as a whirlwind it shall come upon all the face of the earth, saith the Lord.

And upon my house shall it begin, and from my house shall it go forth, saith the Lord. First among those among you, saith the Lord, who have professed to know my name, and have not known me, and have blasphemed against me in the midst of my house, saith the Lord.

I will make a few remarks upon these passages as I read them. It seems that this is a dispensation peculiar in its nature, differing from former dispensations. It is a dispensation of mercy and of judgment—of mercy to those who receive

the message of mercy, but of judgment to those who reject that message. In other words it is a dispensation in which the Gospel has been revealed from heaven, the servants of God called to labor in the vineyard for the last time, and in which the Lord intends to pour out great and terrible judgments upon the nations of the wicked after they have been warned by the sound of the everlasting Gospel. We are told in the revelation I have just read, that vengeance cometh speedily upon the inhabitants of the earth; that it is a day of wrath, burning, desolation, weeping, mourning and lamentation, and that as a whirlwind these things shall come upon the inhabitants of all the earth.

Where shall these great and severe judgments begin? Upon what people does the Lord intend to commence this great work of vengeance? Upon the people who profess to know his name and still blaspheme it in the midst of his house. They are the ones designated for some of the most terrible judgments of the latter days. This should be a warning to the Latter-day Saints; and not only those who are parents, but those who are children should diligently consider whether they are numbered among those who are mentioned in the 10th

paragraph, which I have read. Upon my house, saith the Lord, shall it begin, first upon those among you who have professed my name and have not known me and have blasphemed against me in the midst of my house.

There are some who have been baptized into this Church, baptized, perhaps, when they were eight years of age, entered into a covenant with the Lord to keep his commandments according to the best of their ability and understanding, some of whom, when they have been brought into temptation, have turned away from that covenant. Have they blasphemed the name of the Lord? I do know that as I walk along the streets of Salt Lake City, I often see boys from six or eight up to fifteen, sixteen, eighteen, and perhaps twenty years of age collected together, and so far as my ears are concerned, I can bear testimony that they have no regard nor respect for the word of the Lord nor for the covenants into which they have entered, for they blaspheme his name in the midst of his house or kingdom. Will the Lord hold them guiltless? Can they escape his wrath and indignation? Can their parents escape the judgments of the Almighty if they have neglected to teach them the wickedness of taking the name of the Lord in vain? If the parents have not done this the sins of their young and inexperienced offspring will rest more or less upon their heads. If the children are lost the parents who have not properly instructed them may be lost also, for the Lord has said in one of the revelations which this book contains that inasmuch as they who are parents do not teach their children the doctrine of repentance, and faith in Christ, and the doctrine of baptism, that they may be baptized when they are

eight years old, and be confirmed by the laying on of hands for the reception of the Holy Ghost, the sins of the children shall be upon the heads of the parents. Again he says, "You shall teach your children to walk uprightly before the Lord, and teach them to pray to and have faith in God, and if you do not these things, the sins of your children shall rest upon your heads. And this shall be a law unto my people in Zion, and in all the stakes of Zion that shall be established."

Do we teach our children to walk uprightly and keep the commandments of the Most High? Do we read to them the revelations of God, and show them how wicked it is to take his name in vain? Do we point out to them how that we should not curse ourselves, nor one another, nor anything that is about us? Do we not often hear children in the streets of our city heaping curses upon the heads of their fellows? "D—n your soul," is often used by them; "d—n my eyes," and d——n this thing, and d——n that thing, as though they had no fear of God before them. Is this wicked or is it not? Every person who reads the word of the Lord, knows that it is wicked; and these children growing up thus in our midst go from one degree of sin to another until they finally lose, altogether, the Spirit of the Lord. What will be the consequences? There is a day of reckoning and judgment coming, and it shall begin at the Lord's house, and from there it shall go forth among all the nations of the earth. Let parents awake and see to it lest the same destruction that will overtake their children because of their apostacy come upon them also.

To show what the Lord has said further in relation to some of the

judgments which are coming upon the earth, I will read the third paragraph of a revelation given to the Prophet Joseph Smith in March, 1829, before this Church was organized. It will be found on page 173 of the Book of Doctrine and Covenants, and is as follows—

“ Behold, verily I say unto you, I have reserved those things which I have entrusted unto you, my servant Joseph, for a wise purpose in me, and it shall be made known unto future generations; but this generation shall have my word through you; and in addition to your testimony, the testimony of three of my servants, whom I shall call and ordain, unto whom I will show these things, and they shall go forth with my words that are given through you; yea, they shall know of a surety that these things are true, for from heaven will I declare it unto them. I will give them power that they may behold and view these things as they are; and to none else will I grant this power, to receive this same testimony among this generation, in this the beginning of the rising up and the coming forth of my Church out of the wilderness; clear as the moon, and fair as the sun, and terrible as an army with banners. And the testimony of three witnesses will I send forth of my word; and behold whosoever believeth on my words, them will I visit with the manifestation of my Spirit, and they shall be born of me, even of water and of the Spirit. And you must wait yet a little while, for ye are not yet ordained; and their testimony shall also go forth unto the condemnation of this generation if they harden their hearts against them; for a desolating scourge shall go forth among the inhabitants of the earth and shall continue to be poured out from time to time, if they repent not, until the

earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming. Behold, I tell you these things, even as I also told the people of the destruction of Jerusalem, and my word shall be verified at this time as it hath hitherto been verified.”

Here we see what the Lord promised unto his servant Joseph concerning the testimony that should go forth unto this generation. Those things which the Lord had entrusted Joseph Smith with were the plates from which the Book of Mormon was translated, Joseph being then engaged in that work. The Lord gave him a promise that there should be three witnesses raised up who should know from heaven of the truth of those plates. Joseph, at that time, had no knowledge who these witnesses should be, but a promise was made that they should be raised up. Before that year expired—the year 1829—there were three witnesses raised up, namely Martin Harris, Oliver Cowdery and David Whitmer. They saw the plates from which the Book of Mormon was translated, and they were commanded to bear record of them to all peoples, nations and tongues to whom the work should be sent. These three witnesses saw the Angel of the Most High God, and after the work had been published with their names contained therein, the Lord began to raise up his Church and to bring it out of the wilderness. It was in April, 1830, that the Church was organized, a little over a year after this revelation was given, and those who believed in the Book of Mormon and in the things here spoken, were visited by the manifestations of the Spirit of the Lord—they were born of the water and of the Spirit—and their testimony went forth in connection with that of the

three witnesses, and the Lord says that through the united testimonies of those who believed in this work he would condemn this generation, that he would send forth a desolating scourge, and it should be poured out upon the inhabitants of the earth until the earth should be empty and desolate inasmuch as its inhabitants would not repent of their sins. The Lord informed us on that occasion that it should be with the inhabitants of the whole earth as it was with the inhabitants of Jerusalem in ancient times, that is, as he spoke concerning their destruction and his word was verified, so should they be verified at this time in relation to the inhabitants of the earth in the latter days. Consequently we see from these revelations, that the judgments of the Almighty are to be universal—upon all the earth desolation and destruction, a day of vengeance and burning and sore calamity until the inhabitants are wasted away and the earth made empty and desolate.

We will now read other revelations confirmatory of the same thing, so that we can judge a little concerning the nature of the judgments which will be poured out. In a revelation given in February, 1831, the Lord thus speaks of his servants, in the fifth paragraph, near the middle—

Lift up your voices and spare not. Call upon the nations to repent; both old and young, both bond and free, saying, prepare yourselves for the great day of the Lord; for if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying, repent, and prepare for the great day of the Lord; yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle that hear, saying these words, repent ye, for the great day of the Lord is come.

And again, the Lord shall utter his voice out of heaven, saying, hearken, O ye nations of the earth, and hear the words of that God who made you. O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not? How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunders, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trump, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honor, and the riches of eternal life, and would have saved you with an everlasting salvation, but ye would not? Behold the day has come, when the cup of the wrath of mine indignation is full.

Here we perceive how long the Lord will bear with the people—all the day long, stretching forth his hand, pleading with them by the voice of lightnings, thunders, earthquakes, great hailstorms, famines, pestilences of every kind, and by the voice of mercy and judgment, yet they will not repent, but will harden their hearts when all these things go forth among them, from nation to nation, people to people, and from kingdom to kingdom, and they will refuse the message of salvation. It is true that the Lord has not yet spoken by the voice of thunders, calling upon the people from the ends of the earth, saying, "Repent and prepare for the great day of the Lord," but such an event will come; and when it does come it will not be a mere ordinary, common thunderstorm, such as we experience occasionally, extending only over a small extent of country, but the Lord will cause the thunders to utter their voices from the ends of the earth until they sound in the ears of all that live, and these thunders shall use the very words here predicted—
"Repent O ye inhabitants of the earth, and prepare the way of the Lord, prepare yourselves for the

great day of the Lord." These words will be distinctly heard by every soul that lives, whether in America, Asia, Africa, Europe, or upon the islands of the sea. And not only the thunders, but the lightnings will utter forth their voices in the ears of all that live, saying, "Repent, for the great day of the Lord is come." Besides the voices of thunder and lightning, the Lord himself, before he comes in his glory, will speak by his own voice out of heaven in the ears of all that live, commanding them to repent and to prepare for his coming. I do not know how the Lord will send forth his voice so as to make all the people on the four quarters of the globe hear it, for the loudest sound that we can produce only extends over a small area, a few miles at most; but the Lord has power to make his voice heard by all that live on the four quarters of the earth, and when he fulfills this prediction, all that live will literally hear the words that are here named; and the wicked will perish out of the earth as they did in the days of Noah, and so far as they are concerned the earth will be made empty and desolate.

I will now read a paragraph, testifying in different words to the same thing, in a revelation given in August 1833. Speaking of Zion that is to be built up in Jackson County, Mo., and of the Temple that is to be reared there unto his name, the Lord says:—

And inasmuch as my people build an 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, and 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.

And now, behold, if Zion do these things she shall prosper, and spread herself and become very glorious, very great and very

terrible, and the nations of the earth shall honor her, and shall say, Surely, Zion is the city of our God, and surely Zion cannot fall, neither be moved out of her place, for God is there, and the hand of the Lord is there, and he hath sworn by the power of his might to be her salvation and her high tower: therefore, verily, thus saith the Lord, let Zion rejoice, for this is Zion—THE PURE IN HEART; therefore, let Zion rejoice while all the wicked shall mourn; for behold, and lo, vengeance cometh speedily upon the ungodly as the whirlwind, and who shall escape it? The Lord's scourge shall pass over by night and by day, and the report thereof shall vex all people; yet it shall not be stayed until the Lord come; for the indignation of the Lord is kindled against their abominations and all their wicked works; nevertheless Zion shall escape if she observe to do all things whatsoever I have commanded her, but if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire; nevertheless, let it be read this once in their ears, that I, the Lord, have accepted of their offering, and if she sin no more, none of these things shall come upon her, and I will bless her with blessings, and multiply a multiplicity of blessings upon her, and upon her generations for ever and ever, saith the Lord your God. Amen.

Here we perceive what the Lord intends to do both for Zion and for the wicked. Zion shall spread herself if she will only keep the commandments of God, and she will become great, glorious and terrible; or as one of old said—The church will come forth out of the wilderness, leaning upon the arm of her beloved, and she will be as fair as the sun, as clear as the moon, and terrible as an army with banners. So will Zion be clothed upon with the glory of her God and armed with the panoply of Heaven, and the nations will fear and tremble because of her, for God will be in the midst of Zion, and he hath sworn by the power of his might that he will be her refuge, her high tower and her strength, and he will uphold and sustain her, if she keep his commandments in all things; but if not, here is another declaration to all—

fathers and mothers, middle aged, old and young—who transgress the commandments of God, “If Zion does not observe to do all things whatsoever that I have commanded her, I will visit her according to all her works, I will visit her with sore tribulations—with pestilence, plague, vengeance, sword, with the flame of devouring fire,” &c

The Lord means what he says. He has told us in one of the first revelations published in this book, that though the heavens and the earth should pass away, not one of the prophecies and predictions contained in these revelations should go unfulfilled; therefore if Zion sins, if her people suffer pride to arise in their hearts, and follow after the foolish fashions of the Gentiles who come into their midst, and are lifted up one above another, the rich and wealthy looking down upon the poor with scorn and derision because they cannot clothe themselves in the same costly apparel as the rich, and begin to make distinctions of classes among themselves, behold the Lord will visit Zion according to all her works, and he will purge her and pour forth his judgments upon her, according to that which he has spoken.

I hope that we shall take a course to prevent these things coming upon us. It is better to be chastened and receive judgment in this world, even if it be sword, pestilence, famine and the flame of a devouring fire, if we can be brought to repentance thereby, than to remain unchastised and go down swiftly to the pit. If we, because of our sins, need chastising by the Almighty, let the chastisement come while we are in the flesh, that we may repent; and I would say still further, and pray in the name of the Lord, “Oh Lord, if chastisement must come,

may it come from thine hands.” When the Lord through the Prophet gave David the choice of one of three terrible judgments—first to fall into the hands of his enemies, and for the people of Israel to be afflicted many years; second, a lengthy famine, and third, three days’ pestilence, he chose the three days’ pestilence, for he said it was better to fall into the hands of the Lord, who was full of tender mercy, and who might repent and withdraw the chastisement, than to fall into the hands of the wicked who have no mercy. I would say the same so far as my feelings are concerned, and if it be needful let the Lord chasten those who need it, and not suffer us to continue in our sin, and to grow and flourish like the green bay tree, as the wicked do until we are cut off finally from the earth and cast away in the eternal worlds. It is better for us to be saved there if we are punished here.

The scourge of the Lord, we are told in this revelation, shall go forth by day and by night, and the report thereof shall vex all people. Among all those revelations concerning the scourges that were to go forth, the one which I have read was given long before the cholera broke out. The first year that we have any knowledge of that terrible plague, if I mistake not, was 1833, some four years after this revelation was given that the Lord would send forth scourges. He did send forth a scourge that seemed to sweep over all the nations of the earth. Did it come among the Latter-day Saints? It did. Why? Because they did not keep his commandments, and as the Destroyer was abroad laying waste the nations, the Latter-day Saints had to receive their share, I mean those among us who did not keep the commandments of the

Lord. When we were journeying between Ohio and the State of Missouri, Joseph told us if we did not keep the commandments of God and hearken to his counsel we should die off like rotten sheep in that camp. There was no sickness among us at that time, and probably some in the camp did not believe that the words of the Prophet would be fulfilled; but after we had traveled a few weeks, and did not do that which we were told, we learned to our sorrow that the hand of the Lord was upon us, and found the words of the Prophet verified to the very letter, and numbers were laid low by cholera.

The Lord has told us in this book that he would scourge this people, and would not suffer them to go on in wickedness as he does the world. He will make a difference in this respect between those who profess his name and the world. The world may prosper. They have not the religion of Heaven among them; they have no revelators and prophets among them; they have not the baptism of the Holy Ghost, nor the gifts and blessings of God among them, and consequently though they transgress the revealed word of God, he suffers them to go on, apparently without checking them, until they are fully ripened in iniquity, then he sends forth judgment and cuts them off, instead of chastening them from time to time. Not so with the Saints. God has decreed, from the early rise of the Church, that we should be afflicted by our enemies, and by various afflictions, and he would contend with this people and chasten them from time to time until Zion should be clean before him. He has done this, and more especially while we were in the States. We were inexperienced, and did not then under-

stand the necessity of strictly obeying every word spoken by the mouth of God, and we had to suffer because of this. We were first driven from Kirtland, in the State of Ohio; driven again from Jackson County, in the State of Missouri; again from Clay County into other counties in Missouri; again from Far West and Caldwell County; driven from the State of Illinois, though we were prospered there until the people waxed wealthy through their industry, then we were driven again. We have been literally fulfilling the prophecies contained in this good old book, the Bible. Zion has been tossed to and fro and not comforted. She has been driven from place to place and from State to State, until finally she was driven into the wilderness. What have all these afflictions been for? To fulfill the word of the Lord by the mouth of the Prophets. Joseph Smith told us, or the Lord did through him, and it is printed here in this book, that when he first planted this people in Jackson County, in the State of Missouri, if we did not take such and such a course, our enemies would come upon us, our blood would be shed by them, and we should be scattered and driven from place to place, and this has been literally fulfilled upon our heads.

I do not know that it is necessary to say any more about the new revelations, let us turn now to some of the old ones. I might refer you to many prophecies contained in the Book of Mormon, as well as those contained in the Book of Covenants relative to the great judgments of the latter days, but I perceive that I shall not have time to do so, and also to refer to some that are in the Bible. I will turn now to the revelations of St. John, and will refer first to a few sayings contained in

the 14th chapter, commencing at the 6th verse:—

And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come.

It seems that the dispensation in which the Angel should fly was to be characterized as a dispensation of judgment. Immediately after the Angel brought the Gospel judgment was to be poured out on the nations of the earth. In the 8th verse we read, "And there followed another Angel, saying, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.' And a third Angel followed, saying with a loud voice, 'If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy Angels and in the presence of the Lamb.'"

To show that this preaching of the Gospel and the pouring out of these judgments upon spiritual Babylon the Great, was a work which should precede the coming of the Son of Man, I will read the 14th verse and to the end of the chapter

And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

And another Angel came out of the Temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap; for the time is come for thee to reap, for the harvest of the earth is ripe.

And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

And another Angel came out of the

Temple which is in heaven, he also having a sharp sickle.

And another Angel came out from the altar, which had power over fire, and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe.

And the Angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

You see then from this what is to follow the coming of that Angel with the Gospel. The one representing the Son of man is to thrust in his sickle and reap the earth, then the Angels are sent forth to thrust in their sickles and also to reap. These Angels are to gather the clusters of the vine of the earth into one place that they may be punished and the judgment which will overtake them who are thus gathered together will be so severe as to cause the blood that is shed to reach to the horses' bridles. That is called the winepress of the Lord. Would you like to know where that spot is, and why the people are gathered there? The Lord will suffer three unclean spirits, John tells us in another place, to go forth about that time, spirits of devils working miracles, and they shall gather together the kings and great men of the earth and their armies to a place called in the Hebrew tongue Armageddon, the Lord calls it a great wine press. Where is this Armageddon? It is a little east of the old city of Jerusalem.

In order to show you that that is the wine press where the Lord will pour out these judgments, let me call your attention to the third chapter of the prophecies of Joel, where this same thing is alluded to, the valley of Jehoshaphat mentioned by

Joel, and the valley of Armageddon spoken of by John; being very near together, in the same neighborhood. Joel says—

For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations and parted my land.

In the 9th verse he says—

Proclaim ye this among the Gentiles, Prepare war, wake up the mighty men, let all the men of war draw near; let them come up;

Beat your plowshares into swords, and your pruninghooks into spears; let the weak say, I *am* strong.

Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD.

The Lord will come with all his Saints in the clouds of heaven just about the time this army gets into the valley of Jehoshaphat.

Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about.

“Put ye in the sickle, for the harvest is ripe”—the same harvest mentioned in the 14th chapter of John.

Put ye in the sickle, for the harvest is ripe: come, get you down, for the press is full, the fats overflow; for their wickedness is great.

Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.

The sun and the moon shall be darkened, and the stars shall withdraw their shining.

If you want to know about the time when the sun and moon are to be darkened, and when the stars will no longer give any light, and when there will be total darkness over all the face of the earth, here is an event predicted so that you can not mistake. When you see the nations of the earth, especially the heathen nations, and also those north of Jerusalem—the great nation of Russia and other nations on

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the continent of Asia, together with many in Europe, gather up against Jerusalem after the Jews have returned and rebuilt their city and Temple, and when their armies become exceeding great multitudes in the valley of decision, then you may look for the Lord to come down with his mighty ones, and for the constellations of heaven to be darkened.

“The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD *will be* the hope of his people, and the strength of the children of Israel.

The children of Israel as well as Judah will put their trust in the Lord God of their fathers in that day, and they will look for deliverance from his hand. They will know that they can not stand without the aid of the Lord against all those from the north quarters—Gog and Magog, all the hosts of Russia and of the various nations round about that come up there and cover the land like a cloud. They will know that unless God helps them they can not obtain a victory over this mighty host; but they will put their trust in the Lord, and he will “roar out of Zion and utter his voice from Jerusalem,” and he will be the hope of his people and the strength of the children of Israel.

So shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and the fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.

Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land.

But Judah shall dwell for ever, and Jerusalem from generation to generation.

For I will cleanse their blood that I have

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not cleansed: for the LORD dwelleth in Zion.

Let me make a few remarks here in relation to the difference between Zion and Jerusalem. Zion will be favored with the presence of the Lord before the Jews are permitted to behold him. The Lord will come to the Temple of Zion before he comes to the Temple at Jerusalem. Before he comes in the clouds of heaven with power and great glory, he will manifest himself in the city and Temple of Zion; or in other words all the pure in heart who are permitted in those days to enter into the Lord's Temple in Zion, which will be built on this continent, the Lord will reveal his face unto them, they will see him and he will dwell in the midst of Zion. His throne will be there. This land—the land given to the children of ancient Joseph, now called the American continent—will be the land of Zion, and the great central capital on this land will be the New Jerusalem; and the inhabitants of that city and their habitations and Temple will be overshadowed by the glory of God. But after he has come to and roared out of Zion, after he has “suddenly come to his Temple,” and visited his people there in the character of a Shepherd, and dwelt in their midst for a long space of time, he then goes with all his Saints to visit old Jerusalem, the last work before the day of rest shall come being to visit those nations that are gathered together in the great winepress to be trodden without the city on the east side of the city, and there the blood of horses, camels and men will be mingled together, and in those small valleys, so great will be the number slain that the blood will reach to the horses' bridles, for a certain distance, according to the words of the Lord.

I do not know that I have time to enter into a full investigation of some other terrible judgments that are to come, but I will refer to a few of them mentioned in the revelations of St. John. Before doing so, however, let me say for your information that the Lord gave through the Prophet Joseph Smith what is termed a key to John's revelation. The Prophet on one occasion asked the Lord what was meant by the sounding of the trumpets of the seven angels, and the Lord answered him in this language, as near as I can recollect: “As the Lord made the earth and the heavens in six days, and on the seventh day finished his work and made man out of the dust of the earth, so in the beginning of the seventh thousand years will the Lord God sanctify the earth and redeem man, even all that is within his power, and shall seal all things unto the end of all things. And the sounding of the seven trumps is the preparing and finishing of his work in the morning of the seventh thousand years.”

This gives a clue to the time when the seven angels will sound. They will not sound their trumpets in the evening of the sixth thousand years, but when the six thousand years shall have passed away from the creation, and the morning of the seventh has commenced, then these great events will happen. Jesus does not come immediately at the commencement of the seventh thousand years, but as there was a work in the beginning which he performed on the seventh day, such as planting the garden and placing men therein, so there will be a certain work to be performed in the beginning of the seventh thousand years, namely, the resurrection and redemption of man, including the heathen nations and those people in prison who have died

without the law and have been punished for their sins. When the Lord has caused these seven angels to sound their trumps, he will bring about all these purposes which he has ordained, and which must be accomplished in that morning. Before Jesus appears in the clouds of heaven they are to sound to prepare the way of the Lord before his coming. What will take place when they sound? I will tell you some few things.

When the first angel sounds there will come upon the inhabitants of the earth a great hailstorm mingled with fire and blood, and so severe will be this storm of fire and blood, that one-third of the trees will be destroyed, and all the green grass will be burned up. The second angel will sound his trump, and the Lord will pour out his judgments upon the water, and a third part of the sea will become blood, and in consequence of the corruption thereof one-third part of all the animals living in the sea will die.

When the third angel sounds his trump, John says he saw a star fall from heaven to earth, burning as it were like a lamp, and it fell upon the fountains and rivers of water, and they were turned into bitterness, and the name of the star was called "Wormwood," and great were the numbers of the people who perished and died because of the bitterness of the waters.

The fourth angel will sound his trump and certain judgments will follow. By and by the fifth angel will sound his trump, and an angel will descend holding the key of what is termed the bottomless pit, and he will open the door of this pit, and there shall issue therefrom certain terrible creatures called locusts. And it will be given unto them to torment men five months—the time which is to intervene between the sounding of

the fifth and sixth trumpets, and during that time these awful creatures, such as neither we nor our forefathers, in all the generations before us, have ever seen on the earth, will torment the wicked. These creatures have wings, hair like women, teeth like lions, tails like scorpions, and with their stings they will torment the wicked for five months. But it will not be given unto them to destroy men, only to torment them. That will be a terrible judgment. They will have a king over them, whose name in the Greek tongue is "Apollyon," in other words the devil. He has power over them and with them, and commands these awful beings, and they go forth and torment the inhabitants of the earth, but are not permitted to kill them. Men in those days will seek for death, but it will flee from them, although they will greatly desire it on account of the terrible torment they endure.

When the Lord permits the devil to go forth and torment people he has considerable power. You can see this in the case of Job. When the devil stirred up the Lord to torment Job, the devil was permitted to go and strike Job with pestilence, with sore boils, and to make him feel sorrow, pain and distress. Said the devil to the Lord, "He will curse you to your face," and to prove whether he would or not Job was sorely smitten and afflicted; and so will men be afflicted by these awful creatures which will issue from the bottomless pit, and are under his command.

By and by the sixth angel sounds his trumpet, and what will take place? The powers around the great river Euphrates in Asia will be loosed, and they will come forth riding on horses, and the number of them is two hundred thousand thousand, that is two hundred millions—

a great and tremendous army, greater than the inhabitants of the earth ever saw before. Who will be with them? This same class of beings with animals such as the earth never saw nor heard of, only as they heard of them in the revelations of St. John. Animals with brimstone and fire issuing from their mouths, having tails like serpents, and heads to their tails, and with these one-third part of the inhabitants of the earth are to be destroyed. How long will it be before they are destroyed? There will be at least a year pass away between the sounding of the sixth and seventh trumpets. This great army is prepared for a day, and an hour, a month and a year. Now I have named some of the judgments, not all, that will transpire before the coming of the Son of Man. Let me refer in a few words to some of the last ones that will come before Jesus makes his appearance, called the seven last plagues. I shall only refer to a few of them.

One of the four beasts gives seven vials filled with the wrath of God to the seven Angels that came out of the Temple and Tabernacle in heaven, and these vials are to be poured out upon the earth. We find that the inhabitants are to be visited with greater judgments than what they have been heretofore, so much so that when the second Angel pours out his vial upon the great waters, instead of a third part of them becoming blood, they all become as the blood of a dead man; and there shall not any living thing be preserved in the great mass of waters on our globe, but everything living in the sea will perish, the whole ocean becoming as the blood of a dead man. Quite a difference between the blood of a dead man and the blood that comes from a living man—one is very nauseous

when compared with the other. No wonder then that everything having life in the sea should perish.

A third Angel pours out his vial on the fountains and rivers, and they also become blood. You have already learned that when the third Angel sounded his trump the third part of the waters become bitter with wormwood, and it was accompanied by certain judgments not universal, but when the last plagues are poured out the fountains and rivers of water, and the ocean become blood. Does this cause the people to repent? One would imagine that all the earth would repent when they see judgments of this kind; yet we are told that for all this the people will blaspheme God, because of their plagues, sores and pains, and the calamities they have to endure. They are given up to hardness of heart, the Spirit of God is withdrawn from them, and instead of repenting of their evil deeds, their murders, sorceries, whoredoms, idolatries, thefts and various crimes that are mentioned, they continue in their wickedness, and judgment after judgment is poured upon them until they are consumed.

When the rivers and fountains are turned into blood, a certain Angel cries out saying, "Thou art righteous, O Lord, which art and wast and shall be, because thou hast judged thus. For they have shed the blood of Saints and Prophets, and thou hast given them blood to drink, for they are worthy." This shows that there will be Prophets in those days and that these people will shed their blood. A great many people think there are to be no more Prophets; but the Prophets have their blood shed in those days, and God will give the wicked blood to drink.

There are many other things on my mind that I would be glad to lay before you concerning the terrible judgments of the last days, but I have already occupied too much of your time. We are living in this Territory, comparatively at peace, but unless the Latter-day Saints live according to the light which God has revealed to them, they cannot escape. If God sends judgments upon the nations, he will send them upon us. If he cuts off the horses of the nations, as he has said in the Book of Mormon that he will, upon the face of this land, unless we keep his commandments he will cut off ours. If he visits the inhabitants of the earth with pestilence and blood, he will visit us in a similar manner unless we keep his commandments. If the inhabitants of the earth who know

not God are to perish because of their wickedness, how much more will he visit those who have greater light and knowledge if they will not keep his commandments? The Lord sent forth the destroyer in ancient times to lay waste the first-born of the Egyptians, pointing out the means by which his people might escape, and those who failed to do as they were commanded had no promise of being preserved; so in these days when judgments come, they will begin among his Saints, and those who have not attended to the word of wisdom and the laws of life that he has pointed out and have no claim to mercy and favor, God is no respecter of persons. They who have great light and yet sin will endure tribulation and indignation from his hand unless they repent. Amen.

REMARKS BY ELDER WILFORD WOODRUFF,

AT THE FUNERAL SERVICES OF ELDER WILLIAM PITT, IN THE 14TH WARD
 ASSEMBLY ROOMS, SALT LAKE CITY, SUNDAY MORNING, FEB. 23, 1873.

(Reported by David W. Evans.)

HIS ACQUAINTANCE WITH THE DECEASED—INCIDENTS IN THE LATTER'S LIFE SINCE HE JOINED THE CHURCH.

My friends here kindly granted me the privilege of making some opening remarks on this occasion. I had an appointment in Ogden to-day, but when I heard of the death of brother Pitt I felt as though I

wanted to attend his funeral. If I had heard that one of my own family had dropped dead I should not have been more surprised than I was when I heard of the death of brother Pitt. I was conversing with him in the

street, I think the day before he was hurt, and he was then, apparently, cheerful, comfortable, well and happy. When I heard that he was dead, I immediately went to his house, visited his family and saw his body. I will say that I seldom or ever give way to weeping, either for the living or the dead, but upon this occasion, when I saw his body lie cold in death, all the early scenes of my acquaintance with him in the Herefordshire mission rushed upon me like a whirlwind, and I confess that I manifested a good deal of weakness in giving way to weeping before the family. Solomon says there is a time to weep and a time to laugh, a time to mourn and a time to rejoice; and there are times when reason will excuse weeping. Anthony said, "I come to bury Cæsar, not to praise him," yet Anthony did, on that occasion, portray before the Senate and citizens of Rome the virtues of Cæsar in his public life. We have come to bury brother Pitt, and I do not consider it wrong to speak of the virtues and good deeds of the dead any more than of those of the living.

My first acquaintance with brother Pitt was of such a character as to cause the formation of ties between us of no ordinary nature, as it is, I may say, with all the associations of the Elders of Israel. The world know nothing about these ties. The ties they form together are very different from those formed between the servants of God, who are associated together in the Holy Priesthood and by the power of the Holy Ghost and the inspiration of the Lord our God. These are ties that no men comprehend unless they occupy the same position that we occupy. I have found this in my whole career with this Church and kingdom. I love the brethren and the Saints of God, because we are

associated together in a great, noble and Godlike cause; and these associations are to ourselves, and what more can a man do than lay down his life for his friend? How many are there in this room and in this Church and kingdom, who, in case of necessity, would be willing to lay down their lives to save their brethren? There are thousands of them.

I wish, and feel that it is my privilege, to refer to my first acquaintance with brother Pitt, whose body lies before us to-day. The history of the Herefordshire mission is before the world and before the Church, and I wish in a few words to refer to that mission, for it was there that I became acquainted with brother Pitt. Brother Taylor and I were the first two of the Quorum of the Twelve who arrived in England in 1840. Brother Taylor went to Liverpool, and I went to the Staffordshire potteries. I labored there with brother Alfred Cordon, who is now in the spirit world. We were preaching almost every night, and we baptized some nearly every meeting. It was a very good mission.

Some eighty miles from there, in Herefordshire, there were people who had never seen a Latter-day Saint, and never heard the Gospel. Some six hundred of them had broken off from the Wesleyan Methodists, and called themselves the "United Brethren." They were under the presidency of Elder Thos. Kington. They were searching for light and truth. As a body they had called upon the Lord, and had advanced just as far as they could with what light they had. They prayed to the Lord that he would open the way before them, that they might advance in the things of his kingdom. While in this position I went one evening to fill

an appointment in the Town Hall, at the town of Hanley. There was a very large congregation, and I had appointments out for two or three weeks in that town and adjacent villages. As I went to take my seat the Spirit of the Lord came upon me and said to me, "This is the last meeting you will hold with this people for many days." I was surprised, because I did not know, of course what the Lord wanted me to do. I told the assembly when I rose, "This is the last meeting I shall hold with you for many days." They asked me after meeting where I was going. I told them I did not know. I went before the Lord in my closet and asked him where he wished me to go, and all the answer I could get was to go to the South. I got into a stage and rode eighty miles south, as I was led by the Spirit of the Lord. The first man's house I went into was John Benbow's. He lives now down here at Cottonwood. I had some conversation with Brother Benbow, and I told him that the Lord had sent me to that place. But without wishing to dwell on this subject particularly I will say that I learned that there were six hundred people there, under Elder Kington, called United Brethren, and that they had been praying to the Lord for guidance in the way of life and salvation. Then I knew why the Lord had sent me to that place—he had sent them what they had been praying for. I commenced preaching the Gospel to them, and I also commenced baptizing, Elder Pitt being among the first who was baptized by me into this Church and kingdom. The first thirty days after I arrived there I had baptized forty-five preachers, which flung nearly fifty preaching places, licensed by law,

into my hands; and out of the six hundred belonging to Elder Kington's body all were baptized but one in seven months' labor. I brought eighteen hundred into the Church in that mission, and I will say that the power of God rested upon me and upon the people. There was a spirit to convince and a people whose hearts were open and ready to receive the Gospel. And as Jesus said in reference to John, that all Judea and Jerusalem went out to John's baptism I felt as if all Herefordshire was coming to be baptized. The third meeting that I held at Brother Benbow's, the rector of the place sent a constable to take me up. I was just about to begin when he entered. I said to him, "Take a chair until after meeting and I will attend to you." He sat down and when I got through he came forward and I baptized him with others. He went back and told the rector, "If you want to take up that man you must go yourself, I have heard him preach the first Gospel sermon I ever heard in the world." Almost every man that came to meeting was baptized.

I did not see Elder Kington for some little time after going there; and when I did see him he came to me as the leader of the people. I laid before him the Gospel. He said, "If it is true, I wish to embrace it; if not, I shall oppose it." I said, "That is right." But I made a covenant with him. I said to him, "If you will go before the Lord and ask him if this work is true, I promise you in the name of the Lord Jesus Christ that you shall receive a testimony for yourself if you will promise to obey it." He said he would, and he went away to attend to his appointments. The next time he came to Brother Benbow's; a few days afterwards, I

asked him if he had enquired of the Lord. He said he had. "What did the Lord tell you." "He told me it was true;" and he then said he was ready to obey the Gospel, and I baptized him. I name this because as soon as Brother Pitt heard this Gospel he obeyed it, and he was one of the leading men in the choir of the Church of England in Dimock. I now wish to relate a circumstance concerning him. The first meeting I held in Elder Kington's house brother Pitt was present. I will say first, however, that Mary Pitt, brother Pitt's sister, was something like the lame man who lay at the gate of the Temple called "Beautiful" at Jerusalem—she had not been able to walk a step for fourteen years, and confined to her bed nearly half that time. She had no strength in her feet and ankles and could only move about a little with a crutch or holding on to a chair. She wished to be baptized. Brother Pitt and myself took her in our arms, and carried her into the water and I baptized her. When she came out of the water I confirmed her. She said she wanted to be healed and she believed she had faith enough to be healed. I had had experience enough in this Church to know that it required a good deal of faith to heal a person who had not walked a step for fourteen years. I told her that according to her faith it should be unto her. It so happened that on the day after she was baptized, Brother Richards and President Brigham Young came down to see me. We met at Brother Kington's. Sister Mary Pitt was there also. I told President Young what Sister Pitt wished, and that she believed she had faith enough to be healed. We prayed for her and laid hands upon her. Brother Young was mouth, and commanded her to

be made whole. She laid down her crutch and never used it after, and the next day she walked three miles. This created a great deal of anger and madness in the feelings of the rector of that town. We had baptized Brother Pitt, and this took one from his choir of singers, and he felt angry. We were holding a meeting at Elder Kington's house one evening, when these things were taking place. The house had very heavy shutters on the windows of the first story. We had these shutters closed, and I rose to preach. The rector came at the head of about fifty men armed with rocks about the size of a man's fist, or larger than that. They surrounded the house, and for about half an hour the house was battered with rocks like a hail storm, the whole of the windows of the second story being stove in and the glass all broken. I told brother Pitt that I would go and see these men. He said, "No, I will go, you will be injured if you go." He went out into the midst of this mob, of about fifty, I should judge—I do not know the number. He took their names, and the rector was the leader. They stoned brother Pitt back to the house, but as we had finished meeting they left. We had to clear the house of broken glass and rocks before we could retire to bed. I name this because it was one of Brother Pitt's first labors with me, and I will say that from that time until the present he has been a true and faithful servant of God, and of this Church.

Associations of this kind have been formed by all the Elders of Israel who have gone abroad into the vineyard to preach the Gospel. We go forth and gather strangers to us in the flesh, but they embrace the same testimony and Gospel with ourselves. This was the case with

brother Pitt. I do not mourn for him, I did not when I was at his house; but all these scenes and early associations rushed on my mind, and as I gazed upon him, and thought of the way he had been stricken down, taken away from us, when to all human appearance he was but an hour before, as it were, enjoying health and strength and attending to the duties of life, I realized that in the midst of life we are in death.

In his associations with this Church and kingdom brother Pitt was leader of the Nauvoo brass band for a long time; he has also been associated with the various bands here; and in his associations with the people he made a great many friends, to whom he was endeared because of his many virtues and good deeds, and his disposition and desire to serve God. I am certainly glad to see so many friends gathered together to honor his remains. When I realize that a man like him has lived, heard the Gospel, embraced it and has fulfilled the measure of his day, what can we say about him? Can we mourn because he is gone? Bless your soul, he is with Joseph to-day, and with others of the Elders of Israel, and he rejoices with them. Whether his spirit is here witnessing his funeral services I can not say, it is not revealed to me; but suffice it to say that he is happy, and blessed are the dead that die in the Lord, from henceforth saith the Spirit, for they rest from their labors and their works do follow them.

I do not know whether brother Pitt has preached much in the world, but I do know that he has labored for the benefit of the Saints of God. But he will preach now. He has gone to the other side of the vail, and he will preach there to large assemblies of spirits. He has been faithful and he will receive a crown

of life. His body will lie in the tomb a few years, and but a few. His death is a loss to his wife and childrn, and the parting is grievous. But how glorious is the thought that there is a victory over the grave! In Adam all died, but in Christ all are made alive. Christ was the first fruits of the resurrection. This is a glorious thought to me when I see a Latter-day Saint lie down with the harness on, true and faithful until he has wound up his work.

Out of that 1800 which we baptized in Herefordshire in seven months, I hardly know one that has turned against this Church. There has been less apostacy out of that branch of the Church and kingdom of God than out of the same number from any part of the world that I am acquainted with.

We are called every day or two to bury some of them. A good many of them are still living. Some of them are Bishops—bro. Clark, bro. Rowberry, and a good many of them scattered all through this Territory. Old father Kington is still living or was the last I heard of him, though near the grave. They are passing away, and when I went to see brother Pitt's body, the thought came to me, Whose turn to go next? May be mine, may be yours, we can not tell anything about it. These things should be an admonition to us to be true and faithful while we dwell here. The thought that we can obey and be sanctified by the Gospel, and be prepared thereby to inherit eternal life, is one of the most glorious principles ever revealed to man. I thank God that I live in this day and age of the world. I thank God that I have been associated with such a class of men and women as those who are gathered to-day in the valleys of the mountains.

They are the people whom the Lord has chosen. We have a hope that the world knows not of, and it can not enter into their thoughts. Unless they are born of the Spirit of God, they can not even see the kingdom of God, and they can not get into it unless they are born of the water and of the Spirit, hence they can not share in the joyous anticipations and hopes that we possess. Their eyes, ears and hearts are not opened to see and hear and feel the power of the Gospel of Christ.

Brother Pitt has gone before his family to prepare a place for them. I say to them, let your hearts rejoice before the Lord. You are left alone, he has gone before you, but he will prepare the way. He is not going to lie in the spirit world without having something to do. There those who have gone before us have something to do as well as we have here. They are laboring to prepare the inhabitants of the Spirit world for the coming of Christ, the same as we are trying to prepare the inhabitants of the earth for the same great event.

I do not wish to occupy a great deal of time, but I will say to my brethren and sisters this morning, It is better to go to the house of mourning than to the house of feasting. Death is the end of all men. The living should lay this to heart. My associations with brother Pitt have been of the most joyful and consoling character. We associated together a good while in that land, while I dwelt there; and we have been since, both in Nauvoo and this place. I was always glad to meet him. I met him often in the streets, and we scarcely ever met without referring to former times, and if I can only have as good a glory, and lie

down as he has—die the death of the righteous—and have as good a reward, I shall think myself very well off. I consider that when a man has embraced the Gospel, continued faithful, received his endowments and the sealing blessings of God upon his head, as brother Pitt has, he has accomplished the object for which he was created.

In closing my remarks I will say that I am thankful for the associations I have had with brother Pitt, and with the rest of my brethren and the Saints. This is the Gospel of Christ; this is the Zion and kingdom of God. The hand of God is stretched out for the salvation of this people, and however dark the clouds may appear; however strong persecution, oppression and opposition may become to this work, the Lord has, from its commencement, until to-day watched over its interests, and has sustained and preserved it, and he will continue to do so until its consummation; until Zion arises and puts on her beautiful garments, and all the great events of the last days are accomplished. Then, in the morning of the first resurrection, brother Pitt will come forth, and he and his family will be re-united, and they and all the faithful will receive their exaltation. This is a glorious thought! We should prize our families, and the associations we have together, remembering that if we are faithful we shall inherit glory, immortality and eternal life, and this is the greatest of all the gifts of God to man.

I pray that God will bless you, that he will comfort the hearts of the family of brother Pitt, that he will feed and clothe them, and unite them together, and preserve them in the faith, that when they

get through with this world, they may meet their companion and be prepared with him to receive exal-

tation and glory, which may God grant in the name of Jesus, our Redeemer, amen.

REMARKS BY ELDER JOHN TAYLOR,

AT THE FUNERAL SERVICES OF ELDER WM. PITT, DELIVERED IN THE 14TH WARD ASSEMBLY ROOMS, SALT LAKE CITY, SUNDAY MORNING, FEBRUARY 23, 1873.

(Reported by David W. Evans.)

CERTAINTY OF DEATH—BY THE SPIRIT OF GOD THE SAINTS OBTAIN THE FULLNESS OF THE BLESSINGS OF THE GOSPEL—GOD WILL TAKE CARE OF HIS PEOPLE.

I have been very much interested in the remarks made by Elder Woodruff in regard to his mission to Herefordshire, and more particularly in regard to brother Pitt, whom I have always regarded as a high-minded, honorable man, one who feared God and worked righteousness, and a man from whom, in all my acquaintance with him, I never heard one remark that was inimical to his character or reputation as a man, as a Saint or in any capacity. We have often been very much delighted with the music that he made for us, both in this town and in other places where we have sojourned. Now he has gone, and has taken the same course as every person that ever lived, with the exception of two or three individuals. There is something peculiar about these things that always creates with me a solemnity of feeling. Not, as brother Woodruff

said, that I mourn the loss of a good man when he has gone. I do not, I have not the slightest feeling of this kind; but when I reflect upon the position of the world that we live in, and of humanity in general, look back through the dark lapse of ages that have transpired and contemplate the millions upon millions, and hundreds of thousands of millions who have inhabited this earth, and that they have all of them gone, we see that there is no staying of these things, no arresting the course of destiny, no stopping the hand of fate, or the power of the destroyer. An eternal decree has gone forth, and it is appointed for all men once to die. It is impossible for us to evade this, and with the exception of the very few to whom I have before referred, all men have paid the great debt of Nature. The human body may be propped up through the ingenuity,

nursing and care of man for some time, but like a sweeping flood, although you may dam up the water from its natural course and arrest it in its progress and keep it back, back, back, for a while, yet by and by it will rush over its barriers, seek its natural channel, pursue its own course and find its own resting place. So it is with the human family. We come into the world, we exist for a short time, then we are taken away, no matter what our feelings, ideas or faith may be, they have nothing to do with this great universal law which pervades all nature.

We are here to exhibit our sympathy and affection for our brother whom we respect and esteem, that is all we can do. Who is there that can stay the hand of death? What talent, what ingenuity, what philosophy, religion, science or power of any kind? Who possesses that power, individually in this assembly or combined to say to the great monster death, Stand back, thou shalt not take thy victims? There is no such person, there is no such power, no such influence, such a principal does not exist, and it never will exist until the last enemy is destroyed, which the Scriptures tell us is death. But death shall be destroyed, and all then, even all the human family, shall burst the barriers of the tomb and come forth—those who have done good to the resurrection of the just. Then and not till then will that influence, that fell tyrant be destroyed. There is something about that interesting to us, while the world of mankind are thoughtless and careless, and desire not to retain God in their knowledge, and wish to put away from them everything pertaining to him and eternity. We, as Latter-day Saints, if our hearts, feelings, affec-

tions and desires are placed upon those things that pertain to the future, look back to our associations, as brother Woodruff looked back to his first associations with bro. Pitt when first the light of eternal truth beamed upon his mind. We look back to the feelings that influenced brother Woodruff when inspired by the Spirit of the living God to go to that place where those people had been calling upon the same God for light and truth, intelligence and revelation and a knowledge of his law and of his purposes, and while God was leading them forth, he was leading brother Woodruff by the same Spirit and power. We reflect upon these things with pleasure. It is satisfactory to know that the hand of God has been with us, that his power has been with this Priesthood, that the Spirit of the Lord God has been associated with them, and that the promises of God have been fulfilled to the Elders when he said he would send his Angels and Spirit before them. I have rejoiced thousands of times with brother Woodruff over these things, and I was talking with brother Pitt about them not long ago, and his countenance lighted up, his eye was bright and brilliant, and his soul seemed to rejoice at the recollection. It is pleasant to reflect upon these principles of the Gospel, and there is something in relation to the future that animates our feelings and desires.

We are gathered here, a peculiar people under the direction and Spirit of the living God; and our gathering has been effected by the revelations of the Lord. Some of us have been gathered in one way, some in another, operated upon and influenced in a variety of ways. And what is our idea in gathering? Is it simply to plant, sow, reap and

to accumulate a little worldly goods around us and then lie down in the dust and occupy a small space of two feet by six? Is this the object of our gathering? Verily no. Something higher than this dwells in the bosoms of the Latter-day Saints; they are actuated by another spirit and influence. The Spirit of the living God has beamed upon their minds, drawn back the dark vista of the future and unfolded unto them principles of eternal lives, and they are looking forward to honor, immortality and eternal lives in the kingdom of God. These are the feelings and influences, and this the spirit by which we are actuated. We have obtained a knowledge of our Father who dwells in the heavens. We have partaken of the Spirit of the living God, which has flowed unto us through obedience to the Gospel of Jesus Christ. Our minds have been, as it were, torn from the grovelling things of time and sense, and we feel as though we are eternal beings, associated with an eternal religion, with everlasting principles, sustained by an eternal God who governs, controls and manages all the affairs of the human family on the face of the earth, and will in the world to come. Feeling thus we rejoice in the fullness of the blessings of the Gospel of peace. This is the Spirit that the living God has imparted unto us; and though the world are thoughtless, careless and forgetful, and sometimes in their ignorance seek to oppose us, we care nothing about that. Why, our life is hid with Christ in God. Do you know it? Do the world know it? No, they can not perceive it, they know nothing about it, it is out of their ken. They can not comprehend the principles, feelings, spirit, light, intelligence, visions and manifesta-

tions of the Spirit of God that dwell in the hearts of men when they are under the influence of the Spirit of God. They neither know their peace nor the prospects which lie before them. They are like the brute beasts, which the Scriptures say are made to be taken and destroyed, just like the ox that you feed until he is fat—he does not know that the knife is going to pierce him by and by. But the Saints understand something about the future. They have begun to live for ever. They have obtained the Spirit of life and truth and intelligence. They have a hope that blooms with immortality and eternal life. They know that if the earthly house of this tabernacle dissolves they have a building of God, a house not made with hands, eternal in the heavens. Knowing this they feel that all is right. They feel just as Jesus said to his disciples—Don't care anything about these fellows who can only kill the body, and when they have done that there is an end of their rope, the extent of their power, they can go no further, but like the other worms of the earth they have got to fall down, and crumble and be preyed upon by worms; but fear him who, after he has killed has power to cast into hell. "Yea," said he, "I say unto you, fear him." You Latter-day Saints, fear not any outside influences, fear no power or spirit that may be arrayed against you. Put your trust in the living God and all will be right in time and in eternity. God will take care of his people. He has commenced a work and he will roll that forth, and woe to the man that fights against Jehovah—he will move him out of the way. Like the grass or flowers of the field all such will pass away, but God's kingdom and people will live and extend,

grow and increase until the kingdoms of this world shall become the kingdoms of our God and his Christ. Then that man whose remains now lie before us, and millions of others, shall be heard to say, "Glory and honor and power, and might and majesty and dominion be ascribed to him that sits on the throne and unto the Lamb for ever."

God bless you. It is all right with brother Pitt. Is it right with

us? Let us live our religion, keep the commandments of God, walk according to the light of truth, follow, as brother Woodruff said he did, the leadings of the Spirit of God, and that will lead us into all truth, and by and by, to thrones, principalities, and powers in the eternal worlds. May God help us to be faithful, in the name of Jesus: Amen.

REMARKS BY PRESIDENT DANIEL H. WELLS,

DELIVERED AT THE FUNERAL SERVICES OF ELDER WM. PITT, IN THE 14TH WARD ASSEMBLY ROOMS, SALT LAKE CITY, SUNDAY MORNING, FEBRUARY 23, 1873.

(Reported by David W. Evans.)

CHARACTER OF THE DECEASED—MANIFESTATIONS OF THE POWER OF GOD—THE SAINTS HAVE NO INTEREST APART FROM THE KINGDOM OF GOD—THE FEAR OF DEATH.

I have been associated with brother Pitt a good many years. He taught music in my family as early, I think, as 1842, and I have been very intimately associated with him in the public works, in the Legion, and in the band that he has led, and I have never seen that man when he was not cheerful and full of life, indeed I have thought he had more music in him than any man I have ever known. If there was a musical instrument he could not play, I do not know what it is. He was al-

ways faithful and cheerful under the most trying circumstances, and no matter what blast blew of difficulty or persecution, brother Pitt was there on hand at a moment's notice full of life and music, ready to cheer the hearts of the people. He was a beautiful painter, and followed that trade for his subsistence. He was always industrious, and ready to do a job of work whether he could get anything for it or not. It made no difference, it was for the kingdom, and it was all right. He was one of

the best of men in my opinion, and as has been said, it is all well with him.

I suppose there are a great many here who would like to bear testimony and speak a good word for brother Pitt; but, brethren, he does not need it—his whole life has spoken for itself, and will speak eternally. That mission that brother Woodruff has mentioned was just as remarkable in my estimation, if not more so, than the account contained in the New Testament, of the way in which Cornelius received the Gospel. He was told where to go to make inquiry about what he should do; and if the circumstance brother Woodruff mentioned had been put in the same language and had the antiquity that the baptism of Cornelius has, we would consider it one of the most remarkable manifestations of God's power ever given to the children of men. In the Herefordshire mission there was not only one man and his house ready to receive the Gospel, but six hundred received it and were baptized, and it was by the same power and influence—the power of God and the Holy Ghost resting upon them, a revelation being also given to the servant of God to carry the Gospel to them; and he was sent of God just as much as Peter was ever authorized to go and tell Cornelius, just exactly. And this is only one instance of the kind among many thousands that are occurring and have occurred almost daily ever since this work commenced in these last days; and it is as remarkable as any we read of in the Bible; but because we live in them and they are common things with us, we do not esteem them. The healing of sister Mary Pitt, after having been unable to walk for fourteen years, was a remarkable manifestation of the power of God. And such things have been transpiring many years right before

the face and eyes of the children of men throughout the nations of the earth, but what heed do they give to them? They read over in the Bible about the great blessings that were poured out on the people in the days of the Apostles, and yet see things equally remarkable transpiring right under their eyes and in their midst continually, and take no notice of it. The work of God is growing and increasing, and the God of heaven will not go back upon it; his work will spread and increase until his purposes are all fulfilled.

It has been said of brother Pitt that he did not preach much, but his whole life has been a continual sermon to this generation since he received the Gospel, and before for aught I know. I think that he has performed two or three missions, and I do know that he bore a faithful testimony to the truth of this work, not only by his words but by his acts. He was on a mission all the time. He did not hold himself to himself at any time, but he was continually on the altar, ready to go and to come as he was directed by the servants of God. A man is as much on a mission at home, building up Zion, as he is when abroad preaching the Gospel, and he should esteem his labors under the direction and dictation of the servants of God just the same. Here is where a good many make mistakes. They think that unless they are called to go on a mission to preach the Gospel they are not on a mission at all, but their only business is to look after their own individual interests. Why, a Latter-day Saint has no individual interest separate and apart from the kingdom of God, any where, at any time and in any place, and all he does should be with an eye to advance the interests of that kingdom upon the earth.

We have the blessed privilege of being co-workers with the Almighty in building up his kingdom, bringing to pass his purposes and in sustaining and spreading abroad the institutions of high heaven and the principles of the everlasting Gospel in the earth if we will only let him work with us. But in order to do so we must be submissive and work in accordance with his plan. We have come here from the nations of the earth to be taught in his ways, not that we may make a path for ourselves, and that we may be instructed in the things of eternal life, and learn to know God and Jesus Christ whom he has sent, for this is eternal life.

This is Scripture, and we have often heard it drop upon our ears with little effect, and it is unnoticed by the world. But if to know the only true and wise God and Jesus Christ whom he has sent is eternal life, unless we have that knowledge we have not eternal life. What do the world know of the relationship between God and his children here on the earth. Nothing at all. The world is without the knowledge of God, hence they are without eternal life. He has revealed himself in these last days, and is begging and beseeching his children here on the earth to turn from their evil ways. He has said through his Prophets long ago, "Turn ye, turn ye, for why will ye die, O house of Israel? Take upon you my yoke, for it is easy, and my burden, for it is light. Come and partake of the waters of life freely, without money and without price." This is the invitation from God to his children, but they are a good deal like the inhabitants of Jerusalem when Jesus mourned over them and said, "Oh Jerusalem, Jerusalem, how often would I have gathered you as a hen gathers her

chickens under her wings, but ye would not. Now your house is left unto you desolate." Let this generation look to it, or their house will be left desolate, and they will be without hope of reaching to that within the veil unless they receive the invitation which has been renewed in our day and generation to the children of men, to repent and be baptized, and to turn to God and live. It seems as if mankind have ears and hear not, eyes and see not, hearts and do not comprehend the things of God. It is true, as was observed by brother Taylor, the life of the Christian—the true Latter-day Saint, is hid in God, and the world cannot see it. This work is transpiring and these remarkable events are taking place right before their eyes in the building up of this kingdom, and nothing pertaining thereto is hidden, but it is like a city set on a hill for everybody to look at, still it seems as though they cannot see it.

There are a great many Latter-day Saints who do not see more than half of it. They cannot see the kingdom of God in this thing and in that thing and in the other thing that is presented before them. This is for the want of a little faithfulness, a little more of the Spirit of the Lord. There is some obstacle in the way which prevents a free flow of the Spirit to enlighten their minds and be to them as a well of water springing up to eternal life.

Meet brother Pitt when you might, you would find that feeling in his heart, welling up continually to eternal life. That was the kind of man he was. I know it, because I was well acquainted with him, and associated with him frequently, and I never saw him without it. I saw him almost every day for years, and I hope it will be as well with us as it

is with him when we pass the ordeal of death. We all have to pass it. In and of itself it is nothing to him who is prepared. Brother Pitt might have done a great many things perhaps that some people thought curious, for he was a cheerful man, not one of those long-drawn-down, pious souls who never smiled. A person unacquainted with him might have supposed that he never had a serious thought, still his heart was full of love to God. If a man goes about with a handkerchief tied over his head, and his head bowed down with sorrow for the sins of the world, that is no evidence to me of love to God shed abroad in his heart, not a particle. I would sooner risk a man like brother Pitt, who was always cheerful and on hand, ready to go and come and to do his duty, whether in the paint shop, in the dance hall or anywhere else among the Saints of God. His delight was to be with them and cheer and encourage them in the faith; and he never swerved to the right or to the left. He was full of integrity. Did he ever have a doubt concerning the work? He never showed the least symptom of it to me, and I do not think it ever occurred to him; I do not believe a shadow of a doubt concerning its truth ever crossed his mind. He was ready, on hand, and full of fun, and that is the kind of a man I like to see. I should like for him to have lived a hundred years, because good men are scarce, and they are needed to build up the kingdom. Not that it would have been any better for him to live, he is all right, but for the sake of the kingdom, and for my sake and your sake, and for the sake of his family, and for the sake of all with whom he was associated in this stake of Zion it is a loss to lose such a man, but it is no loss to himself. He has laid a foun-

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dation that will eternally endure. No person can rob him of his crown. He is safe, and can do nothing himself that will bar the same. It is not so with you and me. We may live to do things that will clip our glory. It would be better that we should be taken away than to live and do anything of that kind. Not that I think there would have been any danger of any such thing with him. But he has gone, and we will soon follow. As it has been expressed to-day, death is passed upon all men, and we only wait our turn to pay the debt of nature. Brother Pitt has paid that debt, and that very self-same body will come forth again, and when we grasp his hand we shall know that it is brother Pitt, for he will maintain his identity in the eternal worlds. Do you not think that is glorious? When the spirit and body are re-united in immortality they will never be separated again. We need not fear death, that is if we are numbered among those who will have the privilege of coming forth in the morning of the first resurrection, for upon all such the second death will have no power. It is the second death that people may be afraid of. Fear him who has power to destroy both soul and body in hell. This is the second death, but this will have no power upon those who have part in the first resurrection. All manner of sin will be forgiven to men except the sin against the Holy Ghost; that will never be forgiven neither in this world nor the world to come. If men will only be obedient to the Gospel, and avail themselves of the plan of salvation devised by our Father and God in heaven before the world was, they may obtain forgiveness of their sins by being obedient to the Gospel. The plan o

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salvation is ample to save to the uttermost. God, in his mercy, designed it to save his children, because he delights to give good gifts to his children far more than an earthly parent does. The Almighty has sent forth his servants to plead with the children of men, to declare the acceptable year of the Lord, and to call upon them to repent lest the end come when no man can work. Some few will listen and

be prepared, because some are honest enough to receive the Gospel, others are not.

I pray God the Eternal Father to bless us all, that we may cleave to that which is good, reject evil, fill the measure of our creation in our probation as our brother has done, that we may lay up a crown and an inheritance in everlasting habitations, for Christ's sake. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE 16TH WARD ASSEMBLY ROOMS, SALT LAKE CITY,
SUNDAY AFTERNOON, MARCH 9, 1873.

(Reported by David W. Evans.)

CONSECRATION—TEMPORAL EQUALITY—SELFISHNESS TO BE OVERCOME
—RESURRECTION—RETURN TO JACKSON COUNTY—GLORY OF ZION.

On page 235 of the Book of Doctrine and Covenants there is a revelation given to this Church on March 9, 1832, which contains these words:

For verily I say unto you, the time has come, and is now at hand; and behold, and lo, it must needs be, that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion, or in other words, the city of Enoch, for a permanent and everlasting establishment and order unto my Church, to advance the cause, which ye have espoused to the salvation of man, and to the glory of your Father who is in heaven, that you may be equal in the bands of heavenly things; yea, and earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye cannot be equal in obtaining

heavenly things; for if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.

We will next read a passage which is contained in the latter part of the 3rd paragraph of a revelation given in March, 1831. It will be found on page 218 of the Book of Doctrine and Covenants.

But it is not given that one man should possess that which is above another, wherefore the world lieth in sin.

I will now read a portion of a revelation given on the 22nd of June, 1834. It will be found in paragraph 2, Book of Doctrine and Covenants,

page 295. Speaking of the Church, it reads as follows—

But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself: and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.

I have read these passages of new revelation for the benefit of the Latter-day Saints who are here this afternoon, and it is well enough for us to examine ourselves, to see whether we are living in strict accordance with them, and if we are not, to see whether there are any persons throughout all the Territory of Utah who are complying with them. In one of these revelations, given in March, 1831, before the Lord had led this people to Jackson County and before we knew where the New Jerusalem was to be built, or where the great central gathering place for the Latter-day Saints was to be, the Lord informed us "That it is not given that one man should possess that which is above another, wherefore the world lieth in sin." Now let me inquire of the Latter-day Saints, Are we all equal in the bands of earthly things, or have we rich and poor in our midst? The answer that all would give to this question is, Every person and every family has accumulated just as much wealth, as he or they could, for his or their own use only, and this order of things has existed amongst us since the Church was organized, nearly forty-three years. How much longer will this continue? How long will every family be for themselves, every man's energy and ability be exerted only for himself

and his family, every man grasping to enrich himself? He does not care about his neighbor, and if he thinks about him at all, the inquiry rises in his mind, "Have I got as much wealth as my neighbor, or as this or that person? If I have not I must strive to obtain as much; for if I have not as much as my neighbors I can hardly think to crowd myself into their society; for I have noticed that our wealthy citizens are creating distinctions of classes among us. If they get up a party in their own private dwellings, or a nice luxurious supper, for instance, it is generally only those who are wealthy in appearance who are invited, and unless I can accumulate as much wealth as they have, I shall be cast out and fall below into some other class."

I am now talking of facts as they really exist. When do you see a rich man among the Latter-day Saints who, when he makes a great feast, invites the poor and the lame, the halt and blind, and those who are in destitute circumstances? Such events are few and far between. The Savior has strictly commanded us that when we make our feasts, instead of inviting those who have abundance and roll in the good things and luxuries of life, we should invite the poorest among us, the lame, blind and infirm, and those who perhaps have not enough food to eat. Do you Latter-day Saints do this? No, I fear not. There may be persons who are doing these things; if so, blessed are they if they observe this and all the other commandments of the Lord.

What kind of a revolution would it work among the Latter-day Saints if the revelation given in March, 1831, were carried out by them—"It is not given that one man should possess that which is above another, wherefore the world

lieth in sin?" How much of a revolution would it accomplish in Salt Lake City if this order of things should be brought about? I think it would work a greater revolution among this people than has ever been witnessed amongst them since they had an existence as a Church.

Again, in another revelation, given in 1832, soon after the place of location for the city of Zion was made known, the Lord declared that the time had come to establish an order among his people requiring certain persons, whose names were mentioned, to consecrate a portion of their property. They were to put so many dollars into the treasury, and that was to be a common property among those individuals, for their own benefit, and for the benefit of the Church. Among the persons called to enter into this order was the great Prophet and seer of the last days.

This order was entered into partially by the individuals who were named, but even they were not all prepared for this partial order pertaining to the celestial kingdom of God. It was too sacred, too much in opposition to the traditions of the age, and which had existed for many generations. We all know that, since the days of the Apostles, the whole world, except the Nephites and Lamanites on this continent, have been divided in regard to their wealth and property. Among whatever nation you might travel on the eastern hemisphere, and on this hemisphere too, since it was discovered by Columbus and settled by Europeans, this individualism has existed among all classes of people, with a very few exceptions. Among these exceptions we may mention the Shaking Quakers. This sect is in great error in many respects, but its members did enter

into a community of property. Their properties were consecrated and put into a store house, and were controlled by certain men who were chosen for that purpose. How wisely they used this property or how they lived on this common stock principle is not for me to say; but suffice it to say, that so far as consecration and a community of property were concerned they carried them out. But the great mass of the human family have sought for ages past, and are still seeking, to accumulate dollars and dimes, houses and lands for themselves, to bequeath to their heirs or to whomsoever they see proper. This individualism that has existed all over the world has been one of the principal means of introducing almost all the crimes that exist among men, for as the Apostle Paul has said—"The love of money is the root of all evil."

The Apostles endeavored to introduce the common stock principle in their day among the Saints, but the people, even then, had been so long accustomed to accumulating wealth for themselves and their families instead of having it in common, that the Apostles found it impossible to establish this principle on a permanent foundation, and it did not continue. It might have been carried out a year or two and perhaps a little longer; but according to the writings of the Apostles to the early Christians, this principle seems to have been done away with, and individualism prevailed amongst them.

Let me inquire now, how this selfish principle produces the great variety of evils that exist in the world? I will refer to some that have sprung from it, and have made their appearance among the Latter-day Saints, and which will

increase unless we reform in this respect. For instance, wealthy persons have the power to educate their children more thoroughly than the poor man can. They can send them to the very best schools and institutions of learning, and they can keep them there year after year until they have acquired what is termed a thorough education. Then, their fathers think, "Our sons have been trained in various branches of learning and business, they understand book-keeping and other branches necessary in following mercantile pursuits; they know how to accumulate means and how to keep everything straight. We can therefore entrust them with the means we shall leave them, and knowing how to make good use of it, they will be able to keep themselves at the head of the heap," or in other words, they will be above the poor who have not had the education they have had.

A rich man can educate his daughters, and have them taught music and everything calculated to make them refined, polite and genteel. This enables these daughters to fascinate the rich, and should a poor man come along, and knock at the rich man's door and tell him he desires to keep company with his daughters, he is told that he has no business there. Says the rich man, "My daughters must marry wealthy men, they must be exalted and be with the upper class among the Latter-day Saints."

The poorer classes, seeing that they have neither the means nor the business education and information to compete with the rich ones, grovel along in poverty and ignorance, and a distinction of classes arises. By and by these rich young men come along with their fine carriages and if a poor man happens to be crossing

the street, they look down with scorn and contempt upon him, and cry, "Out of my way there," when if it had been a wealthy man they would have turned their carriage out of the way until he had passed; but the "poor scrub," as they term the poor man, must be blackguarded and ridiculed, and treated as a slave or as a person who has no right to be seen in the society of the wealthy.

What kind of feelings does this produce in the hearts of the humble poor who desire and are striving to serve the Lord? They feel in their hearts that they do not fellowship these rich persons, and this causes hard feelings between these classes. Is this right or is it wrong? It is wrong, materially wrong, and we have continued in this wrong over forty years. When shall it come to an end? When will we learn to keep the commandments of God and become one, not only in doctrine but in "the bands of earthly things?" Such a time must come, and if we do not comply with it, we shall fall behind. I will prophesy to this people on this subject. The Lord commanded me to prophesy when I was about nineteen years old, but I seldom do it, for fear I should prophesy wrong. But I will prophesy concerning this Church and people, that all who will not come into that order of things, when God, by his servants, counsels them so to do, will cease growing in the knowledge of God, they will cease having the Spirit of the Lord to rest upon them, and they will gradually grow darker and darker in their minds, until they lose the Spirit and power of God, and their names will not be numbered with the names of the righteous. You may put that down and record it.

We find, a few years after these

revelations that I have read were given, the Lord saw that we were so covetous and filled with the selfish principle instilled into our minds by our forefathers, that we would not give heed to the law which he gave concerning the consecrations that were to be made in Jackson County, Mo., and he determined in his own mind that that should not be a land of Zion unto the present generation of people, take them as a people; and he made this decree, after giving them revelation upon revelation, warning them by the mouth of his servant Joseph, who went in person and warned them, and sent up his revelations a thousand miles from Kirtland and warned them. After they had been sufficiently warned, for some two years and upwards, after their commencement of the settlement of Jackson County, Missouri, the Lord fulfilled that which he had spoken concerning them—that they should be driven out of the land of Zion. This was literally fulfilled. Why? Because of covetousness. You will recollect my reading, I think last Conference, a letter written by the Prophet Joseph Smith. I think it is in the 14th volume of the *Star*, in connection with the history of this Church published in that periodical. That letter was written to one of the brethren in Zion in relation to the consecrations of the properties of the people. The Lord said in that revelation that the principle which he had revealed in relation to the properties of his Church must be carried out to the very letter upon the land of Zion; and those individuals who would not give heed to it, but sought to obtain their inheritances in an individual way by purchasing it themselves from the Government, should have their names blotted out from the book of the

names of the righteous, and if their children pursued the same course their names should be blotted out too, they and their children should not be known in the book of the law of the Lord as being entitled to an inheritance among the Saints in Zion.

We find, therefore, that the Lord drove out this people because we were unworthy to receive our inheritances by consecration. As a people, we did not strictly comply with that which the Lord required. Neither did they comply in Kirtland. Many of those persons were called by name to enter into an inferior order, afterwards called The Order of Enoch, in which only a portion of their property was consecrated, and even they did not comply, but some of them broke the most sacred and solemn covenants made before high Heaven in relation to that order. The Lord said concerning them that they should be delivered over to the buffetings of Satan in this world, as well as be punished in the world to come. He also told them that that soul that sinned and would not comply with the covenant and promise which they made before him in relation to their properties, should have his former sins returned to him, which had been before remitted in baptism.

This ought to be an example for us who are living at a later period in the history of the Church of the living God, and who ought, by this time, to have become thoroughly experienced in the law of God. It is true we are not now required to consecrate all that we have; this law has not been binding upon us since we were driven from the land of Zion. The reason why this law was revoked was because the Lord saw we would all go to destruction.

in consequence of our former tradition in relation to property if this law had continued to be enforced after we were driven out, hence he revoked it for the time being, as you will find recorded in one of the revelations given June 22nd, 1834, after we were driven from Jackson County. I will repeat the words—"Let those commandments which I have given concerning Zion and her law, be executed and fulfilled after her redemption." Here you perceive that, for the salvation of this people and of the nations of the earth among the Gentiles, God saw proper to revoke this commandment and to lay it over for a future period, or until after the redemption of Zion. Zion is not yet redeemed, and hence we are not under the law of full consecration. But is that any reason why we should not be under some other law differing from the one we were formerly required to practice? [Do we live up to the law called the Order of Enoch, which is inferior to that law requiring full consecrations? No we do not. Let us go down another scale in the ladder of obedience, and inquire if we are carrying out a law inferior to the Order of Enoch, that is, the law of Tithing? Do the Latter-day Saints comply with that, and, to begin with, when they come from the nations of the earth, do they consecrate their surplus property to the Lord, placing it in the hands of the Bishop of his Church, and after that pay one-tenth of their annual income into the treasury of the Lord? Where is there a person carrying out this law which was revealed in the year 1838 and which has never been revoked?] It is one of the most simple and inferior laws, far below the order of full consecrations and far below the Order of Enoch, but have we as a

people complied with this? I think not. Can you find one out of a hundred persons in Salt Lake City who has carried out this law? Have you done it? The Bishops, whose duty it is to collect the tithing can answer this question better than I can, but I very much doubt whether the records of the Bishops would show that the people have complied with the latter clause of this law—namely to pay one-tenth of their annual income, to say nothing about their surplus property. Are we under condemnation or are we not? Judge ye for yourselves. What will become of this people unless we reform, and repent of our sins in these respects? That which I have already spoken will be fulfilled upon their heads—they will lose the spirit of the Gospel.

We are looking for the redemption of Zion. What would be our condition if the Lord were to say unto us this season, "Arise, my Saints, arise, go back to the land which I promised to give to you and to your children for an everlasting possession; go back and build up the New Jerusalem according to the law of the celestial kingdom," as recorded in the revelation in which the Lord says unless she be built according to that law he can not receive her unto himself. What kind of a Zion would we build if called this present season to go back to Jackson County? We would have to begin altogether a new order of things. Are we prepared for it? I think not. If the people had faithfully complied with these inferior laws they would be better prepared: but when I see the backwardness of many of the people of this Territory calling themselves Latter-day Saints, about paying their tithing, refusing to do so or being careless about it, I say in

my heart, "Oh Lord, when will thy people be prepared to go back and build up the waste places of Zion according to celestial law?"

The Lord has said in this book, (B. D. C.) that the time is to come when Zion shall be redeemed. I will read the passage. It commences on page 292, and is as follows:—

Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren; your redemption, and the redemption of your brethren, even their restoration to the land of Zion, to be established no more to be thrown down; nevertheless, if they pollute their inheritance, they shall be thrown down, for I will not spare them if they pollute their inheritances. Behold, I say unto you, the redemption of Zion must needs come by power; therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be. Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers, mine angel shall go up before you, but not my presence; but I say unto you, mine angels shall go before you, and also my presence, and in time ye shall possess the goodly land.

In a revelation given June 22nd, 1834, the Lord tells us that before the people of Zion shall be redeemed the army of Israel must become very great. What he meant by this, was "great" compared with the few individuals to whom this revelation was given. It will be recollected that a certain number were required as the strength of the Lord's house to go up to redeem Zion, as they supposed. They gathered together, some one or two hundred and went up for this purpose; and the Lord said that the strength of his house did not hearken to his voice, and did not come up according to his commandment and revelation, but had said in their hearts, "If this be the work of the Lord, the Lord will redeem Zion, and we will stay at home

upon our inheritances." They made excuses and would not go up. The little handful that did go up were called the Camp of Zion. Some few of them are still living. When we arrived in the neighborhood of the Land of Zion, the strength of the Lord's house not having hearkened to his voice, the Lord gave a revelation and said first, "Let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations." How do you suppose we are going to fulfill this, preparatory to the redemption of Zion? Are we now taking a course to sanctify ourselves before the Heavens? It is true that the army of Israel is very great even now when compared with that little handful that went up with the Camp of Zion, but though blessed with numbers, we are not blessed with that sanctification which the Lord has spoken of in that revelation. How much faith have we now, in our disobedience to the law of tithing, and to many other principles? Blessed are they who have faithfully paid their tithing all the time, and blessed are their children, they will receive their inheritance in the Land of Zion, when the Lord shall come. The Lord will bless them and their generations for ever. But those who have not complied with this law are not sanctifying themselves before God, neither are they preparing themselves for the redemption of Zion. Their hearts are set upon the foolish things of this world, they are grasping after riches to aggrandize themselves.

This is plain preaching, and perhaps some of you will not like it. I can not help it, these are the things that present themselves before my mind. There must be a reformation,

there will be a reformation among this people, for God will not cast off this kingdom and this people, but he will plead with the strong ones of Zion, he will plead with this people, he will plead with those in high places, he will plead with the Priesthood of this Church, until Zion shall become clean before him. I do not know but that it would be an utter impossibility to commence and carry out some principles pertaining to Zion right in the midst of this people. They have strayed so far that to get a people who would conform to heavenly laws it may be needful to lead some from the midst of this people and commence anew somewhere in the regions round about in these mountains. Ask this people if they are willing to abide by the law of God, and how would they vote? The hands of every one would be up almost without exception, but when it comes to the very point, when consecration in part might be required at their hands, that is the time to prove them and to see whether they would or would not be obedient. "Oh, I have such a fine house, and such a fine carriage and horses, such an abundance of merchandize and good things. It has taken me years and years to get these things, and it is hard to give one-half, three-fourths or nine-tenths of them to establish another order of things, and I rather think I had better keep on the background, and see how the order flourishes. Let others try it first, and if they get on very well and become wealthy, then perhaps I will venture to give a little of my property." These are the feelings that exist in the hearts of some individuals among the Latter-day Saints, but they have got to be rooted out, or those who give way to them will lose the Spirit of the Lord.

I do not know how many will stand

up and obey the law of the Lord unto the sacrifice of all their earthly goods, or how long it will be before people will be called upon to make this sacrifice. I do not know how long it will be before this people are brought to the trying point to see who is and who is not for the Lord; but I would advise the Latter-day Saints to prepare for this, for it may come sooner than some of you expect. If the Lord should undertake to bring about an order of things different from that which now exists, and establish it not exactly in the midst of this people, but in some place where they can commence anew, I hope the people will begin to pray to the Lord, reckon up with themselves and examine their own hearts, and see whether they are willing and prepared, if called upon, to place all that they have, or as much as they are required in that order of things, and carry it out.

When we go back to Jackson County, we are to go back with power. Do you suppose that God will reveal his power among an unsanctified people, who have no regard nor respect for his laws and institutions, but who are filled with covetousness? No. When God shows forth his power among the Latter-day Saints, it will be because there is a union of feeling in regard to doctrine, and in regard to everything that God has placed in their hands; and not only a union, but a sanctification on their part, that there shall not be a spot or wrinkle as it were, but everything shall be as fair as the sun that shines in the heavens.

In order to bring about this, who knows how many chastisements God may yet have to pour out upon the people calling themselves Latter-day Saints? I do not know. Sometimes I fear, when I read certain revelations contained in this book. In one

of them the Lord says, "If this people will be obedient to all of my commandments, they shall begin to prevail against their enemies from this very hour, and shall not cease to prevail until the kingdoms of this world shall become the kingdoms of our God and his Christ." That promise was given almost forty years ago. In the same paragraph it says—"Inasmuch as this people will not be obedient to my commandments and live by every word that I have spoken, I will visit them with sore afflictions, with pestilence, with plague, with sword and with the flame of devouring fire." Is it not enough to make a person fear when God has spoken this concerning the Latter-day Saints? I do not know all things which await us. One thing I do know—that the righteous need not fear. The Book of Mormon is very express upon this subject. In the last chapter of the first book of Nephi, the Lord, through the Prophet, speaks concerning the building up of Zion in the latter days on the earth. He says his people should be, as it were, in great straits, at certain times, but said the Prophet, "The righteous need not fear, for I will preserve them, if it must needs be that I send down fire from heaven unto the destruction of their enemies." This will be fulfilled if necessary. Let the righteous among this people abide in their righteousness, and let them cleave unto the Lord their God; and if there are those among them who will not keep his commandments, they will be cleansed out by the judgments of which I have spoken. But if the majority of this people will be faithful, the Lord will preserve them from their enemies, from sword, pestilence and plague, and from every weapon that is lifted against them. God will shield us by his power, if we are

to be led forth out of bondage as our fathers were led, at the first. This indicates that there may be bondage ahead, and that the Latter-day Saints may see severe times, and that unless we keep the commandments of God, we may be brought into circumstances that will cause our hearts to tremble within us, that is, those who are not upright before God. But if this people should be brought into bondage, as the Israelites were in ancient days, Zion must be led forth out of bondage, as Israel was at the first. In order to do this God has prophesied that he will raise up a man like unto Moses, who shall lead his people therefrom.

Whether that man is now in existence, or whether it is some one yet to be born; or whether it is our present leader who has led us forth into these valleys of the mountains, whether God will grant unto us the great blessing to have his life spared to lead forth his people like a Moses, we perhaps may not all know. He has done a great and wonderful work in leading forth this people into this land and building up these cities in this desert country; and I feel in my heart to say, Would to God that his life may be prolonged like Moses, in days of old, who, when he was eighty years old, was sent forth to redeem the people of Israel from bondage. God is not under the necessity of choosing a young man, he can make a man eighty years of age full of vigor, strength and health, and he may spare our present leader to lead this people on our return to Jackson County. But whether it be he or some other person, God will surely fulfill this promise. This was given before our Prophet Joseph Smith was taken out of our midst. Many of us no doubt thought when that revelation was

given that Joseph would be the man. I was in hopes it would be Joseph, for I had no idea that he was going to be slain, although I might have known from certain revelations that such would probably be the case, for the Lord had said unto him, before the rise of this Church, that he would grant unto him eternal life even though he should be slain, which certainly was an indication that he might be slain. But we still were in hopes that he would live and that he would be the man who, like Moses, would lead this people from bondage. I do not know but he will yet. God's arm is not shortened that he cannot raise him up even from the tomb. We are living in the dispensation of the fullness of times, the dispensation of the resurrection, and there may be some who will wake from their tombs for certain purposes and to bring to pass certain transactions on the earth decreed by the Great Jehovah; and if the Lord sees proper to bring forth that man just before the winding up scene to lead forth the army of Israel, he will do so. And if he feels disposed to send him forth as a spiritual personage to lead the camp of Israel to the land of their inheritance, all right. But be this as it may, whether he is the man, whether President Young is the man, or whether the Lord shall hereafter raise up a man for that purpose, we do know that when that day comes the Lord will not only send his angels before the army of Israel, but his presence will also be there.

Do you suppose that the Lord will suffer any unclean thing to be in that army? Not at all, for his angels and he himself are to go before us. God will not dwell in the midst of a people who will not sanctify themselves before him. That is the rea-

son why he withdrew his presence from ancient Israel. Moses sought diligently to sanctify that numerous people and to bring them into subjection to the law of God; he endeavored to teach them the higher Gospel ordinances and law, which would have exalted them into the celestial kingdom of God, but he could not do it; they were a hard-hearted, stiffnecked people and they would not give heed to his words or to the words of the Lord; and in the absence of Moses they made to themselves a golden calf and worshipped it as the God who brought them forth out of the land of Egypt. If we follow in the same track and make to ourselves golden gods, and heap up the treasures of the earth and worship and think more of them than of the laws of heaven, we may fall under the same example of unbelief and transgression, and under the same judgment that came upon ancient Israel. But Moses was not to blame, for he sought diligently to sanctify them, but when they transgressed time after time, God became so angry with them that he finally swore in his wrath that he would not go up in the midst of that people, lest he should break forth in his anger and fury and consume them in a moment. That was the way he felt towards them because of their sinfulness, and in order that they might not be consumed, but that a remnant might be spared, and that seed might be raised up to old father Abraham and to Isaac and to Jacob, he withdrew his presence from the midst of the camp of Israel. But he did not forsake them entirely. Said he, "Mine angel may go before you. You may have an angel and you may have Moses for a season, but I will not go with you." He swore that that people, in the wilderness, should not enter into his rest,

which rest is the fullness of his glory.

It is to be hoped that there will be nothing of this kind among the armies of Israel in the latter days. We have the promise of the Almighty, and I hope that it will never be revoked, that "I say not unto you as I said to your fathers, my angel shall go before you, but not my presence, but I say unto you that my angel shall go before you and also my presence." In order for the presence of God to go with us we must retain the higher Priesthood, for without that and the ordinances thereunto pertaining, no man can behold the face of God and live; therefore if we would retain this higher Priesthood we must sanctify ourselves through obedience to the higher laws. If we do this, we can then claim the fulfillment of this promise which the Lord has made and which I have repeated, that his presence shall go with us.

I expect that when the Lord leads forth his people to build up the city of Zion, his presence will be visible. When we speak of the presence of the Lord we speak of an exhibition of power. His presence was with the children of Israel as a cloud by day, and as the shining of a flaming fire by night. Though Israel were not worthy to enter the tabernacle and behold the personage of the Lord and to talk with him, yet Moses, not having forfeited that right, could enter into the tabernacle of the Lord while his glory rested upon it, and he could talk to the Lord face to face. Why? Because he held the higher Priesthood and had been obedient to the higher law and had attended to the higher ordinances. He was not subjected to the law of carnal commandments, he had sanctified himself so that he could endure

the presence of the Lord and not be consumed.

[We shall go back to Jackson County. Not that all this people will leave these mountains, or all be gathered together in a camp, but when we go back there will be a very large organization consisting of thousands, and tens of thousands, and they will march forward, the glory of God overshadowing their camp by day in the form of a cloud, and a pillar of flaming fire by night, the Lord's voice being uttered forth before his army. Such a period will come in the history of this people, and when it arrives the mountains and the hills will be ready to break forth with a loud voice before the Lord's army, and the very trees of the field will wave to and fro by the power of God, and clap like hands. The everlasting hills will rejoice, and they will tremble before the presence of the Lord; and his people will go forth and build up Zion according to celestial law.

Will not this produce terror upon all the nations of the earth? Will not armies of this description, though they may not be as numerous as the armies of the world, cause a terror to fall upon the nations? The Lord says the banners of Zion shall be terrible. If only one or two millions of this people were to go down and build the waste places of Zion, would it strike the people of Asia and Europe with terror? Not particularly, unless there was some supernatural power made manifest. But when the Lord's presence is there, when his voice is heard, and his angels go before the camp, it will be telegraphed to the uttermost parts of the earth and fear will seize upon all people, especially the wicked, and the knees of the ungodly will tremble in that day, and the high ones that are on high, and the great men of the earth.

We shall in due time walk forth into Jackson County and build up the waste places of Zion. We shall erect in that county a beautiful city after the order and pattern that the Lord shall reveal, part of which has already been revealed. God intends to have a city built up that will never be destroyed nor overcome, but that will exist while eternity shall endure; and he will point out the pattern and show the order of architecture; he will show unto his servants the nature of the streets and the pavement thereof, the kind of precious stones that shall enter into the buildings, the nature of the rock and precious stones that will adorn the gates and the walls of that city; for the gates will be open continually says the Prophet Isaiah, that men may bring in the force of the Gentiles.

The nature of the city of Zion is nowhere fully described. John the revelator has described in his 21st chapter, two cities coming down from God but of heaven. The first one is the New Jerusalem. That will come down on the land of Joseph. After John had seen that, one of the angels who had one of the vials of the seven last plagues came to him and said, "Come hither, John, and I will show you another city, that is that great city, the holy Jerusalem." He took him to the summit of a high mountain and showed him that great city descending from God out of heaven, and John describes that city, the height of its walls, the number of its gates, the names that are to be upon the gates, and a great many particulars in relation to that city are clearly revealed. But the New Jerusalem is nowhere so fully described, only as the Psalmist David says, "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the

city of the great King." David also says, in speaking of this same city, "Out of Zion, the perfection of beauty, God hath shined." From these declarations we can at least believe that Zion will be a very beautiful city—"the perfection of beauty," whether it is constructed after the order of the old Jerusalem or not. Suffice it to say that God by revelation will inspire his servants and will dictate to them the order of the buildings of that city—the number and width of the streets, the kind of houses, the character of the Temple that is to be built therein, the kind of rock, timber and the various materials that will have to be brought from a distance to enter into the composition of that beautiful city.

When the Temple is built the sons of the two Priesthoods, that is, those who are ordained to the Priesthood of Melchizedec, that Priesthood which is after the order of the Son of God, with all its appendages; and those who have been ordained to the Priesthood of Aaron with all its appendages, the former called the sons of Moses, the latter the sons of Aaron, will enter into that Temple in this generation, or in the generation that was living in 1832, and all of them who are pure in heart will behold the face of the Lord and that too before he comes in his glory in the clouds of heaven, for he will suddenly come to his Temple, and he will purify the sons of Moses and of Aaron, until they shall be prepared to offer in that Temple an offering that shall be acceptable in the sight of the Lord. In doing this, he will purify not only the minds of the Priesthood in that Temple, but he will purify their bodies until they shall be quickened, renewed and strengthened, and they will be partially changed, not to immortality, but changed in part that they can be filled with the power

of God, and they can stand in the presence of Jesus, and behold his face in the midst of that Temple.

This will prepare them for further ministrations among the nations of the earth, it will prepare them to go forth in the days of tribulation and vengeance upon the nations of the wicked, when God will smite them with pestilence, plague and earthquake, such as former generations never knew. Then the servants of God will need to be armed with the power of God, they will need to have that sealing blessing pronounced upon their foreheads that they can stand forth in the midst of these desolations and plagues and not be overcome by them. When John the Revelator describes this scene he says he saw four angels sent forth, ready to hold the four winds that should blow from the four quarters of heaven. Another angel ascended from the east and cried to the four angels,

and said, "Smite not the earth now, but wait a little while." "How long?" "Until the servants of our God are sealed in their foreheads." What for? To prepare them to stand forth in the midst of these desolations and plagues, and not be overcome. When they are prepared, when they have received a renewal of their bodies in the Lord's Temple, and have been filled with the Holy Ghost and purified as gold and silver in a furnace of fire, then they will be prepared to stand before the nations of the earth and preach glad tidings of salvation in the midst of judgments that are to come like a whirlwind upon the wicked.

I intended to lay before you some things pertaining to the order of full consecration that will be observed when we get back to Jackson County, but time will not permit to enter into that now.

May God bless you, Amen.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED IN THE 13TH WARD ASSEMBLY ROOMS, SALT LAKE CITY,

SUNDAY AFTERNOON, MARCH 23, 1873.

[The 11th chapter of Hebrews was read as a text.]

(Reported by David W. Evans.)

THE TIMES OF OUR SAVIOR COMPARED WITH THE PRESENT—REVELATION—DUTIES OF THE SAINTS—SELF TO BE OVERCOME—COMING OF CHRIST.

A more comprehensive chapter than this, in its description of the effects of faith when properly exer-

cised by the children of men, I think is not contained within the lids of the Bible. The entire history of

God's dealings with the children of men, so far as the Jewish record is concerned, is epitomized therein. The Apostle, in the plainest possible language, describes the leading events that had transpired up to his day among the fathers of his nation, setting forth with unmistakable clearness the power that they wielded through faith in God, in accomplishing the work that was assigned unto them; and he tells the Hebrews, in writing to them upon this subject, that it is impossible to please God without faith, for those who come unto him must believe that he is the rewarder of them that diligently seek him.

I expect that the Apostle Paul had a generation to deal with that were not dissimilar to the generation in which we live—a generation who had in their midst the Scriptures, the predictions of the holy Prophets, ministers who professed to have received the authority which they exercised in ministering to the people from a high source, and who were, in their own opinion at least, called of God, an elect people, a chosen generation, who rejoiced in the power that had been made manifest to and in behalf of their fathers, and which, to a certain extent, they had received. The Apostle, in this chapter, pointed out the power which their fathers exercised through faith, and to the mighty works that had been wrought thereby, and he endeavored to stir up within them a desire to exercise the same faith.

At the time that Paul wrote this epistle to the Hebrews, the Jews did not believe in living revelation; they did not believe that God spoke to his people by any manifestations such as their fathers had received. We are told that they garnished the sepulchres of the dead Prophets, that they revered the places of their

birth, honored their memories, and declared that if they had lived in the days of their fathers they would not have been guilty of putting the Prophets to death. But the Son of God and his Apostles were treated by them precisely as their fathers had treated the Prophets of old.

It is a good thing for us who live in this generation that we have this record in our midst. It is an encouraging thing to read the history of the past, and to learn about the treatment that men of God received in ancient days. It is encouraging for those who contend for the same faith to know that slander, persecution, ignominy and shame, and even death itself are not evidences of the falsity of a system, or of the falsity of the doctrines taught by any individual, because we have the history of the Apostles—some of the best men that have ever trod the earth, and of Jesus, the holiest and best man that ever trod the earth, or that ever will, and we find that he and they were persecuted, hated and despised, and their names were cast out as evil, and they were slain by a generation who professed to honor God and be very righteous, and who claimed to be the descendants of the Patriarchs of old, who were called the friends of God. If this story were told to us without our knowing anything of the circumstances, we should be reluctant to believe it. It would be a difficult thing to persuade us that human beings could have been so base and degraded, and so lost to every feeling of humanity as to persecute and crucify a pure being like Jesus, who had come from the Father for the express purpose of laying down his life as an expiation for their sins. But the record is before us. We have been familiar with it from our infancy, and in the minds of those who profess to have

any faith in God, there is no room to doubt it. It is most fortunate for us that this record has been preserved, for by it we are enabled to understand what kind of a generation lived in the day in which the chapter I have read in your hearing was written. They were a people who spoke highly of religion, who built synagogues and places of worship, who honored the Sabbath day, who wore long phylacteries, on which were written select passages from Scripture, who had the word of God written on their very doorposts, who prayed at the corners of the streets, who fasted, and, apparently, sought in every way to glorify God. They believed in Abraham and Moses, and in the covenants which God made with them. They believed and practiced the law which Moses had revealed unto them, and so strict were they in observing many of its principles, that they were ready on one occasion to have a woman slain for the violation of the commandment respecting adultery; and at another time their wrath was kindled against the disciples because they plucked some ears of corn on the Sabbath day to appease their hunger. They considered that act a violation of the Sabbath, and their righteous souls were shocked thereat. They were shocked even at the idea of Jesus eating with unwashed hands, and at him, who professed to be a teacher, associating with publicans and sinners. They thought it was beneath the dignity of a man of God to condescend to associate with the low and degraded. This was the kind of people that existed when Paul wrote this chapter, yet with all their professions and with all their apparent sanctity they were utterly destitute of the knowledge and power of God. They drew near to God with their lips, but their hearts were

far from him. They made a great parade of their religion, but they dwelt on the glories of the past, on the evidences of God's favor which their nation and religion had formerly received. But did they themselves possess the spirit of prophecy, and the faith which Paul describes? If they had they would have recognized Jesus when he came amongst them, and they would have gladly received him and his teachings, and would have obeyed and practiced in their lives the principles of his Gospel. But as I have said, they were utterly destitute of the Spirit of God, they were darkened in their minds, and instead of receiving Jesus and his teachings, they hounded him until they got him into their power and then they slew him, and they treated his Apostles in the same manner.

It is truly said that history repeats itself. We are familiar with this in the history of our race. When the Prophets who preceded Jesus went into the midst of the people and preached unto them the word of God, they found them believing in the Prophets who had gone before. They were willing to receive the testimony of Moses, and of some who succeeded him. Samuel, after his death, was recognized as a great Prophet by the Jews, and so were some others who were dead; but while they lived they were treated much the same as Jesus and his Apostles were treated. The wicked could not recognize the character of the men of God who labored among them, and they rejected and persecuted them, and slew many of them. This is characteristic of the human family. One of the most unreliable things connected with mankind is popular opinion. So far as God's dealings with the children of men are concerned, and the sending of Prophets and Apostles to them, those who

have been guided by popular opinion have always erred. The opinions of the great majority concerning the truth have in almost every instance been unreliable. Moses, notwithstanding the mighty miracles he performed, was not appreciated by those among whom he lived, and narrowly escaped being stoned by the people whom he led across the Red Sea. When they got into the wilderness they murmured at him, and were ready to choose others to lead them back to Egypt. It was so with Samuel. Although the nation was comparatively a righteous nation, they rejected him. They were not content with the power and authority which he exercised over them, and they wanted a king. So with other Prophets. The more wicked the generation, the harder they were to convince of the truth of the predictions that were uttered among them by the servants of God; and so much was this the case, that it became almost an infallible rule, when a majority of the people decided against a man, he was sure to be a servant of God.

It may be asked, why has this been the case? I know that men say, If God be God, and is the being that he is described to be, why has he not manifested his power in the midst of his children to such an extent that they are compelled to receive the testimony of his servants? There is a class of people who can not understand why it is that truth can not be made so plain to the human understanding that men can not reject it. Infidels advance this as an evidence that there is no such thing as divine power, no such being as God, and that there is no Supreme Providence presiding over the affairs of the children of men. They say that if God be the kind of being that he is described to be in the Scriptures,

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it would be inconsistent with his character to withhold from the children of men such manifestations of power as would convince them beyond all controversy that the men he sends to declare his will unto them are his divinely appointed servants.

It is very plausible, taking one view of the subject, for men to imagine that this ought to be the way in which God should act; but there is one saying, written in ancient days, that is as true to-day as when it was written, that is, "That as the heavens are higher than the earth, so are God's ways higher than our ways, and God's thoughts higher than our thoughts." In our degradation and ignorance we can not comprehend the purposes and plans of our heavenly Father. No man can do this. If any man were capable of doing this, he would be unfit to dwell on earth, and he might perhaps be translated, as Enoch was anciently. No man can rise to the wisdom of Deity, and comprehend the purposes and designs of him who created the earth and placed us upon it, and who regulates the movements of the universe of which we form a part; and when we try to do it, it is like a child just beginning to talk, seeking to dictate and comprehend the movements, actions and thoughts of men who are in possession of the wisdom and experience of mature age. In fact the difference is greater. Our Father and God has made it plain to us that he has placed us here on this earth in order that we may be tested and proved in the exercise of the agency that he has given us; and if, when he sends forth his Prophets, he were to manifest his power, so that all the earth would be compelled to receive their words, there would be no room then for men to exercise their agency, for they would be compelled to adopt

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a certain course, and to receive certain teachings and doctrines regardless of their own wishes and will. But God has sent us here, and has given to every one of us our agency, as much so as he has his. I, in my sphere, have my agency, as much as God, my Eternal Father, or as Jesus, my elder brother, has in his. I can do right or I can do wrong; I can serve God or reject him; I can keep his commandments or violate them; I can receive his Spirit or reject it. This agency God has given unto man, and hence it is that when he sends his truth, and his servants to declare it unto the people, he does it in such a way that man is left to the free exercise of his agency in receiving or rejecting them; at the same time we are assured that whoever receives that truth will also receive the convincing power of the Spirit of God to bear testimony to him that it is divine; and this is the reason why, as the Apostle says in the chapter I read to you, the ancient Saints, though they were stoned, sawn asunder, tempted, slain with the sword; though they wandered about in sheep skins and in goat skins, being destitute, afflicted and tormented, were able to endure to the end. They had received a testimony from God through obedience to his Gospel in the exercise of their agency in the right direction, and this enabled them to endure all these things cheerfully, looking forward, as Paul says Moses did when he fled from Egypt, to the recompense of reward.

In this manner the servants of God have gone forth in every age and preached the Gospel. To bring the matter down to our own day—when Joseph Smith commenced to preach the Gospel, to tell the people that God had once more spoken from the heavens, a great many said, “Where are the signs, or evidences

that God has done this? Can you not show some sign or work us some miracle that shall convince us that this is true? If you will work us a miracle, if you will walk on the water, raise the dead, or do some other miraculous work, then we will believe that he has spoken to you, and that the words you testify to are true.” They wanted signs, and yet they had the Bible in their midst. The position of those to whom Joseph taught the Gospel was very similar to that of the Jews in Paul’s day, only the former were more blessed than the Jews were unto whom Jesus came. They had the Prophets and Apostles, that is, they had their words. They had the record of the Gospel as taught by Jesus and his Apostles, with the account of the miracles wrought by them; they had a form of godliness, and they thought they were on the road of salvation. But they did not believe in miracles, they did not believe that God was a God of revelation, hence they would not receive the testimony of the Prophet Joseph, but they wanted miracles to convince them. In this they made a great mistake, as many others have done in other ages of the world in relation to this matter. It is written of Jesus that he did not do many mighty works in Galilee because of the unbelief of the people; and he said it was a wicked and adulterous generation that demanded a sign, and none should be given them. When the people demanded miraculous signs of Joseph Smith to convince them of the truth of his testimony, they would not, or did not exercise their agency, but wanted some overpowering evidence to convince them.

The Lord does not operate in that way among the children of men. He sends forth his servants with the truth, and he makes this promise—he made it through Joseph Smith—

If they will believe in Jesus Christ, repent of their sins, be baptized for the remission thereof by one having authority, they shall receive the Holy Ghost and a testimony from Him as to the character of the work in which they have engaged. A man who comes to God must believe that he is God, that he has power to do as he says. This is the way the ancients received their faith. The difficulty to-day is, that the people do not believe that God is a being of this character. You talk to those men who profess to be ministers of the Gospel, and ask them, "Do you have the gifts, powers and blessings of the Gospel as they were enjoyed by the Saints in ancient days?" and the reply will be, invariably, "That power is withdrawn, those gifts and blessings are no longer enjoyed among men. God does not reveal his will unto the children of men as he did in ancient days, and it is in vain for you to ask God for those blessings, for they will not be bestowed." This is the teaching of the ministers in the religious world to-day. Is it any wonder that there is no faith among men? Is it any wonder that the blessings which Paul describes as being the fruits of faith are not realized to-day? Is it any wonder that men wander in darkness and error, and that the heavens are as brass over their heads? Is it any wonder that angels do not come to earth and visit men, and that the gifts and blessings of the Gospel are not enjoyed? It is no wonder to me; on the contrary, the wonder to me is that there is so much faith, or rather that there is any faith left among the children of men, and to tell the truth, my brethren and sisters, there is but very little. I can see a great change since I became old enough to comprehend anything about religion. I can see an absence of that faith which reli-

gious people once had. There has been a gradual lapsing into unbelief, and infidelity and scepticism are growing among the people, and to-day there is very little of that old fashioned vital religion that was enjoyed previous to the revelation of the Gospel.

Among the earliest of the predictions of the Elders of this Church that I can remember, were those foretelling, as effects which should follow the declaration of the Gospel in these days, those we now see. They declared that when this Gospel was proclaimed unto the people, if they rejected it, the faith which they then enjoyed and the light they then possessed would disappear, and they would be left in darkness. I have lived to see the fulfillment of this prediction. The Apostle Paul, in his epistle to the Thessalonians, says, "For this cause God will send them strong delusions, that they may believe a lie who take not pleasure in righteousness," &c. "For this cause"—because they rejected the truth and the testimony of God's servants, strong delusion would be sent unto them, which would cause them to believe a lie. I have lived to see the fulfillment of that prediction. The first time I heard of modern revelation outside of this Church, I was on the Sandwich Islands. I had been from home then several years. I happened to call at the house of a friend and picked up a book. I read its preface; and I was astonished at it. I had never heard of anything of the kind outside of our Church before then. The author argued that it was right to expect that spirits would visit and make communications to men, and he went on to quote from the Bible in support of his argument. I have since seen many books of the same character,

and it is now as common to believe in spiritual revelation as it was formerly uncommon. It is as rare a thing now to meet with persons who do not believe in this in some form as it was formerly to meet with those who did believe it. Up to the time of my early manhood I had never heard of anybody believing in this but Latter-day Saints. Now you will find ministers of religion — Methodists, Presbyterians, Episcopalians, and men of all classes and degrees who believe in spiritual communications. But have they any organization, or any point upon which they can unite together? No, each man receives revelation to suit himself, until to-day there is no faith in the lard and no belief in the manifestations of the power of God. The adversary has captivated the hearts of the children of men, he has fortified their minds against the truth, and is leading them to destruction.

Formerly, the great objection to the Latter-day Saints was that they believed in revelation. That was one of the great charges made against us in Jackson County, Mo. Another was, that we had a Prophet, whose words we hearkened to, and that we believed in the working of miracles. These were among the charges made against us by the mob as a reason why we should be expelled from our lands. But after a few years had elapsed, our cunning adversary began to give revelations and manifestations to the people, and he spread abroad his lying signs and wonders, and now they are far more numerous than those contained in the Bible. People everywhere can get revelation. Profane men and women—drunkards, gamblers and wicked people of every decree can get round a table and obtain revelation. What

necessity is there for them to obey the Gospel? What attractions has truth for such persons? They can get all the revelation they need without having recourse to the Gospel or to its ordinances, or without being under the necessity of enduring the ignominy of being the servants of God, for it has always been considered ignominious by the world to be a servant of God since Satan had power in the earth. Can you not see how cunningly the adversary has worked, and how difficult it is under such circumstances to snatch people from the error of their ways? The truth has not been sweet or desirable to this generation, and they have rejected it. The truth has no attractions for those who do not love it for its own sake. Connected with the truth there is a love such as Jesus said his followers should have, which should induce them to cleave to it when they were persecuted, their names cast out as evil, and when they should be hated of all men for his sake. There is nothing attractive about all this to people who do not love the truth for its own sake, but they who do are willing to endure all things for the sake of the blessings that God has promised to bestow upon them.

Brethren and sisters, it is our duty as individuals and as a people to live so that we may have that faith that was once delivered to the Saints; that we may have the revelations of God in our hearts, that we may know for ourselves concerning the truth, and have each day a testimony thereof. You know that the idea is very prevalent that we are led by one man, or by a few men. It is thought that President Young leads this people according to his own ideas, and that he and his counsellors and the Twelve, through some cunning craft of theirs, are able to

influence them to do this or reject that, to pursue this course or avoid that. I suppose this idea will be prevalent as long as there are people who do not understand the character of this work. But it is our duty, one and all, to live so that we shall have the light of the Holy Spirit and a continual testimony within us of the truth of the work that God has established, and that we may have that faith that will enable us to endure all things. If women had their dead restored in ancient days, women ought to have faith enough in these days to realize the same blessings. But a spirit of unbelief, darkness and hardness of heart has gone forth, and it is shared to some extent by this people. The more we mingle with the world the more of this spirit we feel. It permeates the literature of the present day. You can not take up a book that has not been written by a servant of God, that does not bear evidence of this spirit of unbelief. You can not take up a newspaper, but something is said therein to weaken the faith of those who have any. Unbelief permeates the world at large. There are good reasons for this. The great mass of the people ridicule Jesus, the resurrection and life beyond the grave. They can not understand why men should deny themselves and suffer as Jesus and his disciples did. The people of to-day can not comprehend anything but living for to-day, enjoying themselves and having pleasure to-day, and letting to-morrow take care of itself. The idea of laying up treasures in heaven is ridiculed, even by some who call themselves Latter-day Saints. I have heard, and perhaps you have, some amongst us say, "I am satisfied with getting the best I can here, and with enjoying myself to the best advantage here, and let the fu-

ture take care of itself. I do not know anything about the life to come, but I know about this, and I want my enjoyment here, and I will risk the future."

The whole tendency of the Gospel of Jesus is to the effect that we must deny ourselves, and be willing to endure and suffer even to death itself. It is right that we should dress comfortably and according to our means; it is right that we should take care of our bodies and have suitable food. God has given us the elements of food and raiment and to build good houses. He has given us horses and cattle, and the materials to make carriages, and it is right that we should use these things. I do not believe in any religion that denies to man the use of the blessings which God has given, but I deny that God designs that we should abuse or worship these things. If you or I have wealth, we should not worship it. If you have comforts, your heart should not be set upon them. If you have pleasant homes, orchards, gardens and fields you should not worship them, but hold them as the gifts of God, and be as ready to go forth and leave them as you would to leave a barren wilderness, or as these Indians are to take up their wick-i-ups and go from place to place. As Latter-day Saints we should be ready and willing to move in any direction and to do anything that our Father and God requires of us, holding the religion that he has given us dearer than life itself. Our brethren and sisters who lived anciently aimed for the same glory that we are aiming for, and they were willing to be sawn asunder, to be stoned, to dress in sheepskins and goatskins, to dwell in dens and caves of the earth, to have their names cast out as evil, and to do all things for the righteousness of God. We are aiming for the same

glory they have received, and if we attain to it we must be willing to endure all the afflictions and to make all the sacrifices they endured and made.

There is this difference between us and the work in which we are engaged, and them and the work in their day—they looked forward to the time when the kingdom of God would be withdrawn from the earth on account of the growth of unbelief and apostacy, but in our day God has promised that this kingdom shall stand for ever. On that account we can rejoice. We know that our enemies' attacks upon us will fail. They may drive us, at least they have done it, but I do not think they will again if we are faithful. They have driven and persecuted us; they have slain some of our numbers, they have cast out our names as evil; they have called us everything vile, as they did Jesus. We are of all men the most despised, so far as our characters are concerned; and yet we are known better than any other people. The adversary has spread this mist of darkness over the minds of the people until they think us capable of everything evil. But notwithstanding all this, the course of this work is onward and upward, and it will prevail. Men may combine and form plots and schemes against it, and do everything in their power to overthrow it, but they will be signally defeated every time in the future, as they have been in the past. There has never been a move against this Church, from its organization until the present time, that did not benefit it. There never has been a hostile hand stretched forth that did not add to the speed and strength of its progress. There never has been a drop of the blood of its members shed by the ungodly that has not contributed to the increase of our

numbers, and that has not added to the strength of the system with which we are connected. Let your minds go back and contemplate history of this Church, trace the course of this people from the inception of God's work to the present time, and what has there been done against it or them that has not added to its strength and to the certainty of its perpetuity? Think of all the schemes concocted, and of all the smart men that have been engaged in fighting this work; think of all the talented men in the Church who have apostatized and have preached against the Gospel, and have written books and newspaper articles, and everything else to destroy this work. Think of it, and then think how this people have gone forth increasing in strength, numbers and everything that is calculated to make them great and mighty. God has preserved us. He has given us the supremacy of the land and to Him the glory is to be ascribed for the supremacy we still maintain. It is not because our enemies would have it so. They have fought us step by step; they have devised mischief and evil in various ways against us, but God, through His providences, has overruled all for our good, and to Him, not to man, be the glory therefor. Man is utterly incapable of accomplishing these results. There were men in ancient days as brave, fearless, honest and mighty as any who have been connected with this work, but they sank beneath the blows of their destroyers, and went down to death. Satan and his emissaries overcame them. But God has now set to his hand for the last time to build up his kingdom and to send his Gospel to the people, and he has declared that when that time arrived his work should never again be overcome.

Any man who will look at the con-

dition of the people will say that if there ever was a time in the history of the world when God should speak to man it is now. The people everywhere are gone astray. Men and women are filled with extravagance and foolish notions, and they are corrupt in every sense of the word. The churches are corrupted, the people are divided, and the humble man who desires to serve God is laughed at, ridiculed and crowded to the wall, while the man who is bold in iniquity, and shrewd in taking advantage of his fellows, lords it over them. Honesty is far below par, and the virtuous are the butt and ridicule of the wicked. Mingle among men of the world and talk to them about virtue, and they will laugh at you, and if a man is known to be chaste and pure in his thoughts and actions he is ridiculed and sneered at. It is so with everything else that God values. Think of it. Where do you see meek and humble men prospered? You see bold, defiant men—those shrewd in iniquity, get all the advantages, and the man who can take advantage of his neighbor best flourishes most. Is this right? No. I should mourn for the race if I thought so, I should mourn if I thought that this condition of things would forever prevail. God promised in ancient days that in the latter days he would reveal the truth, send forth his servants and gather out his people. He has commenced the work. By the preaching of his word, he has gathered thousands of honest-hearted people who love the truth and who are willing to abide by it. He has given unto them the same spirit that he gave to his servants in ancient days. He has given them the same faith, but they do not always exercise it as they should do, they are overcome of evil; and there are some who call themselves Latter-day Saints

who have almost got to believe that there is nothing particularly special in this work, God has not shown himself as they expected. Such persons will sooner or later leave the Church if they do not repent.

There is this about unbelief, brethren and sisters, it is one of the most dreadful feeling, I think, that can assail any human being. I have seen men in this condition, and I have thought while beholding them, that I got a better conception of hell than I ever did from any other exhibition. How, you may ask, shall we guard against this spirit of unbelief? I will tell you. There are some people who, when assailed by doubt, will commence a controversy with the devil, they will argue with him, and give room to him. You should never condescend to any such thing. Just tell him you have nothing to do with him, bid him to get behind you, you have set out to serve God and to keep his commandments, and you are going to do it regardless of him or any of his temptations or snares. Be firm and steadfast, and close your ears against evil influences and everything of that kind. I will tell you a rule by which you may know the Spirit of God from the spirit of evil. The Spirit of God always produces joy and satisfaction of mind. When you have that Spirit you are happy; when you have another spirit you are not happy. The spirit of doubt is the spirit of the evil one; it produces uneasiness and other feelings that interfere with happiness and peace.

It is your privilege, and it ought to be your rule, my brethren and sisters, to always have peace and joy in your hearts. When you wake in the morning and your spirits are disturbed, you may know there is some spirit or influence that is not right. You should never leave your bed

chambers until you can get that calm, serene and happy influence that flows from the presence of the Spirit of God, and that is the fruit of that Spirit. So during the day you are apt to get disturbed, angry and irritated about something. You should stop, and not allow that influence to prevail or have place in your heart. "Why," says one, "not be angry?" No, not be angry, unless righteously so at some great wrong that ought to be reprov'd. That is not the anger of which I speak. Some people will get angry with their wives, husband, children or friends, and will justify themselves and think they are perfectly right because they have some spirit which prompts them to say harsh things. I have known people give themselves great credit for their frankness and candor for speaking angrily and improperly. "Why," said they, "it is better to 'spit' it out than to keep it in." I think it is far better to keep it in than to let it out. If you do not speak it, nobody knows how you feel, and certainly the adversary does not get the advantage over you. You do not make a wound.

We of all people should be happy and joyful. When the clouds seem the darkest and most threatening, and as though the storm is ready to burst upon us with all its fury, we should be calm, serene and undisturbed, for if we have the faith we profess to have we know that God is in the storm; in the cloud or in the threatened danger, and that he will not let it come upon us only as far as is necessary for our good and for our salvation, and we should, even then, be calm and rejoice before God and praise him. Yes, if led like the three Hebrew children, to the fiery furnace to be cast therein, or as Dan-

iel was, into the lions' den, even then we should preserve our equanimity and our trustfulness in God. I know that some will say, "This is folly and enthusiasm," but notwithstanding this idea I know that there is a power in the religion of Jesus Christ to sustain men even under these circumstances and they can rejoice in them. Yes, if we had to take our flight into these canons and mountains to hide from our enemies who were hunting us in the deserts and wilds of this great interior country, we should be as happy then if we loved our religion as we are to-day. I know that when the Saints crossed these plains in destitution, driven by their enemies from their pleasant places, burying their dead by the wayside, I know that God bestowed peace upon them, and that they rejoiced to as great an extent as they have at any time since.

Brethren and sisters, seek for the faith once delivered to the Saints. I know that faith will grow in you, and it should grow in you and you should instill it into your children, that it may be a fixed principle with them, that we whom God has called from the nations of the earth may be the nucleus of a faith that shall be disseminated until there shall be found amongst us the faith once given to the Saints, and until a race shall spring from us who, like the mighty of ancient days, shall, through faith stop the mouths of lions, put to flight the armies of the aliens, quench the violence of fire and raise their dead to life; until the darkness that enshrouded us and our fathers shall be known no more, and we be prepared for an eternal residence in his presence. This is my prayer in the name of Jesus. Amen.