

# JOURNAL OF DISCOURSES.

BY

PRESIDENT BRIGHAM YOUNG,

HIS COUNSELORS,

AND THE TWELVE APOSTLES.

---

REPORTED BY

D. W. EVANS, GEO. F. GIBBS, AND OTHERS.

AND RESPECTFULLY DEDICATED TO THE LATTER-DAY SAINTS IN ALL THE WOR

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VOL. XIX.

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LIVERPOOL:

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## PREFACE.

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THE Nineteenth Volume of the JOURNAL OF DISCOURSES is not a whit behind its predecessors in the simplicity of its contents, or the advanced character of the truths contained therein.

It is impossible to give monetary value to the past volumes of this publication, and the best evidence that they are appreciated, is to be found in the fact that they are sought alike by non-members as well as by members of the Church, and in contrast with many works of greater pretensions, book-stalls are searched in vain for even solitary copies.

This volume contains the last discourses of our late venerated leader, President B. Young; here, with those delivered by his associates of the Twelve, they are enshrined to show to unborn generations the grand development of progressive man when subject to the teachings of the Eternal Spirit.

Years shall enhance the interest and importance of these volumes as a library of reference and repository of truth.

THE PUBLISHER.







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# JOURNAL OF DISCOURSES.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTER-  
NOON, APRIL 29, 1877.

*(Reported by Geo. F. Gibbs.)*

ENJOYMENT IN THE SOUTH—THE BLESSINGS OF A TEMPLE—NEED OF  
CHASTISEMENT—THE REDEMPTION OF THE EARTH—THE CHRISTIAN  
WORLD CONCERNED IN REGARD TO THE PRIESTHOOD—THOSE WHO  
PERSECUTE WILL BE VISITED—THE TEN VIRGINS—THE WISE WILL  
UNDERSTAND.

I am thankful to, my Heavenly Father for the privilege of meeting with you again and am happy to say that I am as well satisfied with my labors during the last six months as any of the labors of my life. Here let me ask, are you, my brethren and sisters, satisfied with the labors you have performed during the same length of time? This is a question you will have to answer for yourselves to your own consciences. If you have done well you will be blessed, and you will feel satisfied; if you have suffered yourselves to do that which is wrong towards yourselves or towards any other person on the earth, or to the providences of God, or to our Heavenly Father, your consciences will judge you.

I am aware that you wish to hear something of our labors in the South. I will say that we have had a blessed time, such a time as no other people on the earth have en-

joyed for many centuries, that we have any knowledge of. We have been permitted to enjoy privileges for the possession of which we have been striving and laboring for many years. For almost half a century we have been exerting ourselves that we might have the privilege of entering into a Temple of God, there to officiate and receive the ordinances of his holy house, both for ourselves and for our friends that have slept without the Gospel. This privilege and blessing we have not enjoyed until within a very few months past. The feeling experienced by those who have participated in the blessings administered in the Temple is something which cannot be described to your understanding. Those only who have shared with us in the Temple ordinances know for themselves the satisfaction there is in realizing that we are indeed co-workers with our Lord and Savior; that we bear a humble part in the great work of sal-



vation; that we have the privilege of receiving and obeying the truth, and of securing to ourselves that happiness which the Gospel alone affords; and not only of performing these ordinances for ourselves, but of doing the necessary work for our parents and forefathers who have slept without the Gospel, that they may partake also of the waters of life, and be judged according to men in the flesh. This is a privilege, a blessing, which no one can sense unless he is in possession of it. We are happy to know by our faith and feelings through the spirit of revelation within us that our labors have been accepted of the Lord. We have enjoyed ourselves exceedingly in the society of each other; the aged, the middle-aged and the youth have rejoiced and been made glad in this glorious work.

When I look upon the youth, our young brethren and sisters, who are more or less unacquainted with the great principles of life and salvation, I wish that they could enjoy what a few of our young people did this past winter, their minds would be detached from the trifles and follies of this weak world, and they would be placed upon more sacred things, upon the principles that are calculated to exalt them and ennoble every feeling and desire of the heart.

The Latter-day Saints present a strange spectacle to those that enjoy the spirit of revelation. To see them following after the spirit of this world and gratifying the lust of the eye and of the mind, like the rest of mankind who have never enjoyed the spirit of the Gospel of life and salvation; and yet not so very strange when we realize the power of the enemy and the thousands of snares which he lays for the feet of the unwary, to draw the people astray from the things of

God. Still, when we view the great object of our life, our being here upon the earth, being brought here expressly to receive that experience by which we can discover between right and wrong, between good and evil, between light and darkness, and obtain that experience that angels have, that the gods have, and that all exalted beings have, and remember that we are put in possession of those principles that make us wise unto salvation, that we should stoop to the sinful deeds and sinful reflections that many do, is marvelous and strange. When I think of these things I am impressed with the great importance of this life and of exercising ourselves in the privileges that God has granted to us to prepare our hearts through obedience to the Gospel of the Son of God, for a high station, for a high exaltation in worlds to come, such as we cannot receive whilst clothed in this mortal tabernacle. But still, in this life we can receive little by little, and more and more, growing in grace and in the knowledge of the truth, until our minds are able to comprehend many of the great things of eternity; and thus prepare our hearts, by overcoming sin and the weaknesses of humanity, for that exaltation already awaiting the righteous.

Sometimes I am so exercised that I chastize the people very severely; but I will say to the Latter-day Saints that I have no chastisement for any unless they deserve it, and if I myself am found guilty of the same wrongs, I receive to myself a portion of the rebuke which I give to others. But my feelings are very acute; what I see and hear oftentimes causes me sorrow and wonder, and I feel to exclaim, "O Lord, have mercy upon us, thy people!" How easy it is for us to forget the Lord



who atoned for us, and to depart from his ways, giving way to the false influences that are continually prompting our minds to lust after the things of this world in their corrupt condition. All this is strange to the mind opened to see and understand the things of God and the things of eternity as they are. If we possessed that power, that influence over ourselves, a proper portion of that stability that belongs to the heavens, when we once embraced the truth there would be no necessity for our being chastened, no necessity for our being called upon to refrain from this or that wrong; but the weakness of the flesh is so great that we need continually the influence of our Father through our Lord and Savior Jesus Christ, to hold us to the truth, in order that we may not fall away therefrom and finally wander into the darkness of the world, forsaking God and the faith we have embraced.

It is astonishing that men should do so when we consider things as they are, and witness the continued love and kindness of our Heavenly Father, in again speaking from the heavens, revealing himself and his everlasting Gospel to the children of men, as well as the ordinances, laws, rules and regulations of his House which effect the salvation of both the living and the dead.

How is it with my brethren and sisters here? Are they awake to the things of God? If they are we shall have no need of calling upon them from day to day, from week to week. Brethren, will you put forth your hands and rear these Temples, these buildings wherein we can enter and officiate for ourselves and our progenitors, preparatory to the coming of the Son of Man, which coming draws near? Will we build up the Zion of God

before entering into the millennium of rest, when wickedness will be taken away from the earth? Then the Latter-day Saints will be able to go forth without being persecuted by their enemies, and opposed on every hand by the alluring spirits that are constantly tempting them away from the things of God to follow after the things of a fallen world. Then the Saints will enjoy the privilege of building their Temples unmolested, redeem their friends, and make ready for the time when the nations shall come up to the presence of God the Father, to be judged according to the deeds done in the flesh. There are a few of the brethren and sisters who understand things as they are, and who are ready and willing to devote their time and their means for the salvation of the human family. If there are any hearts or spirits in this city, or elsewhere, that are fearfully wondering whether or not we are going to be destroyed, or whether this Church will endure and become the mighty power in the earth, according to the predictions of the servants of God, I will say to all such trembling souls, You need entertain no such fears. You need have only one fear, and that is with regard to yourselves, lest you should leave the light that the Lord has imparted to you and wander into darkness, returning to the beggarly elements of the world, lusting again after the things of the world in their sinful state. The earth is the Lord's and the fullness thereof; even the very things which we are so tempted to covet, through lustful desires, in and of themselves are pure and holy, for they are the Lord's; but we wish to possess them unrighteously and not according to the will of God. This is the sin which is upon man. Everything which we see and which pertains



to this little earth, belongs to the Lord, and the whole of it will be given to his Saints and they will enjoy it forever and ever. But at present the earth is groaning under sin in consequence of the wickedness of the children of men, and it is longing to be delivered, as are the Saints that have slept, whom the Apostle John saw and heard, when he was an exile on the Isle of Patmos. When will the earth be redeemed, when will Jesus come to receive the Church as a bride, when will he come to reign King of nations as he now reigns King of Saints, when will he banish wickedness from the earth, and when will the Saints have power to overcome sin? When we learn to sanctify the Lord God in our hearts. As fast as we learn to conform our individual wills to his will, overcoming sin within ourselves, will we have power to subdue sin in those that surround us, and in this way the whole earth will be redeemed from wickedness. The curse which has been brought upon the earth through the Fall will be removed through the faith and virtues of the Saints. When we become sanctified in the truth, and our faith, through the Gospel of the Son of God, becomes sufficiently powerful we will be able to remove the thorns and thistles and obnoxious weeds that grow immediately around us, and to bless and sanctify our gardens and farms, so that they will bring forth spontaneously the fruits and flowers, the cereals and vegetables that sustain life; and upon this principle as righteousness extends will the whole earth eventually be redeemed and sanctified, when all things will be as they were in the beginning, when the Lord finished the earth and pronounced everything to be "very good." This is the nature of the great latter-day work in which we

are engaged, and were it not for the confident assurance that we have of successfully accomplishing it, I would tremble, and fear might enter my heart.

Why is the whole Christian world concerned about your humble servant? They say Brigham Young is not fit to live, that he ought not to be allowed to remain upon the earth. Would they remove him if they had the power to? Yes, many who call themselves Christians would join in the act, and many others would consent to his death! Not the highminded and honorable of the earth, and those who serve God and his Christ; but the bigot, the hypocrite, the wicked and the ungodly would. Why? Simply because they represent their master, the devil, who is carrying on a warfare with the heavens, and their hearts are opposed to God and to all that represent him. This conflict always has been, and will be until the winding up scene. If I had to depend upon my own wisdom and power, in connection with that of my fellow-laborers, I might well tremble and fear. But I depend not upon human wisdom or human power. I occupy the position that God our Heavenly Father has placed me in, and while I exercise myself in the duties that he has committed to me, seeking to build up his kingdom and establish righteousness upon the earth, holding the dominion for him and for the family of Christ, I tremble not, I fear not, neither do I care for the insults of the world, for the Lord is my bulwark, my shield and my deliverer. But have not some of the wicked succeeded in removing others from the earth? Yes, they killed Joseph and Hyrum Smith, while under the pledged faith of the State of Illinois; and at Haun's Mill, Missouri, they massacred about eighteen of our



brethren and sisters, innocent men, women and children, without the first cause or provocation; and furthermore, the perpetrators of these and other murders were never brought to justice; in fact, the press of the nation advocated the destruction of "Mormonism," and on the death of the leaders of our Church, all the consolation that public opinion afforded their bereaved families, as well as the members of the Church, over which they presided, was that that would put an end to "Mormonism." But will the Lord overlook and forget such crimes? No, for the blood of the innocent is continually crying unto him for vengeance, which he will administer in his own due time. He has already vexed this nation and given the people time to pause and consider their conduct; and if they repent not by turning from their corruptions and wickedness, he has only to say to the innocent, and to the Latter-day Saints, "Wait a little, wait a little, and their cup will be full to overflowing." I have said to my brethren and sisters, and I say it now, Go to Jackson County, and to Caldwell County, where the lives of Latter-day Saints have been taken and from where they have been driven; go to the region of Haun's Mill, where so many were massacred because they had come up to the western part of Missouri, and it was said they were "Mormons," and you will find that we, in all our persecutions, have not suffered so much as the characters who executed judgment upon the innocent. If I were asked to-day if we as a people had suffered persecution, I would say, "No, nothing worth mentioning." This has ever been the case with the righteous, and it ever will be. For when their lives are taken for the Gospel's sake, they go to the Father, to the paradise of

rest, where they are free from the influence and power of sinful and wicked men. But how different with the wicked and ungodly! When they die their sufferings which cannot be described, only commence. But we have received enough to understand that the wicked are a rod in the hands of God to chasten his children? If you do not, it is time that you had learned it, for it is even so; and if we are chastened, it is for a purpose, probably to bring us to a sense of our duty, that we may know the hand-dealing of the Lord towards us. But were we ever destroyed? No, neither will God permit us to be, so long as we are desirous of being his servants, and of doing the work given us to do. Although it was necessary that Jesus should suffer on the cross for the sins of the world, still it might be said of those who took an active part in the deed, as well as those who consented to it in their hearts, "Woe unto them by whom this offence came." Many of the Prophets have sealed their testimony with their blood, that their testament might go forth with force and not return void. As in ancient days, so in modern days. When Joseph Smith sealed his testimony with his blood, his testament from that moment was in force to all the world; and woe to those who fight against it. What will we do to them? Nothing at all, but preach the Gospel. They may lie about us as they please. If we will faithfully mind our own concerns, live our religion, do good to all men, preach the Gospel to the nations of the earth, gather up the honest in heart, build up and establish Zion in the earth, send the Gospel to the House of Israel, and live and serve God in all things, all will be well with us, we have no cause for fear in the least. When the Lord deems it necessary that his servants



should seal their testimony with their blood, in order that his word may be strengthened and of greater force in the earth, so let it be; they are received into the arms of Jehovah, they rejoice in the society of those who are waiting patiently until the trump shall sound, when the sleeping nations shall awake and their bodies come forth to be reunited with their spirits, and the faithful enter into a fullness of his glory. With them all his well, all is right.

But do we live our religion? The only fear I have is that we are not as faithful as we should be. We give way to passion, we yield to temptation; whereas, we ought to live so that the Lord can strengthen the position of his people and multiply the righteous, how fast and to what degree is not for me to say. But if the Latter-day Saints were as righteous and as holy as we are capable of being by reducing to practice the doctrine we have received, I am sure that the Lord could hasten his work, and he would cut it short in righteousness, it would be consummated much quicker than he can in our present condition. The acts and condition of the people here on the earth must be considered, the same is held in remembrance before the throne of God, for he requires of his people to act with him in all things pertaining to the building up of his kingdom upon the earth. But his grace is always ready, his Spirit is always waiting, and the light that Jesus brought into the world is always with the people, teaching them the right from the wrong. He is the light of the world that lighteth every man that cometh into the world, and if the whisperings of his Spirit and its dictates were hearkened to and obeyed, all men everywhere would grow in the truth, much faster than we Latter-day Saints are doing.

It is a source of mortification to know that men and women who have been in this Church from twenty to forty years should still be so prone to the weaknesses of the flesh. What do I see? If I do not witness it with my own eyes, I hear of it through those who do—men, oftentimes of long standing in the Church, drink a little, they swear a little, smoke or chew a little, and indulge their appetites in those things which the Lord has warned us against, and which he has said are not good for man. They, too, can spend their time wandering about these mountains hunting for gold and silver, they can mingle and associate with those whose lives are records of vice and immorality, and who are ready to oppose God and traduce the character of his servants. Can Saints of God, Elders in Israel, who are exercised by the power and spirit of their holy calling, who have within them the gift of eternal life, can they be guilty of such things and stand approved before God? No, they cannot; and I say, shame upon such men, they are a disgrace to themselves, and their actions are a disgrace to the name of Saint. It is a disgrace, too, to the sisters, as well as the brethren, who thirst after the vain fashions and foolish practices of the world. Cease to pattern after those who know not God. How would such conduct compare with the conversation and deportment of the angels whom we expect to meet? Would they want to adopt the practices and fashions of the wicked world? No, they have higher aims and holier aspirations, they live above vanity; so should the Latter-day Saints. Our hearts should be pure, entertaining such things only as are comely, chaste and praiseworthy before him. This is the course of life that he expects of us.

I have a great many reflections,



especially when alone, I converse with myself upon these eternal things, things which the frivolous, the vain, and those who are engaged only with the things of this world, never think of. With regard to the society of heaven, their conversation and deportment, consider the magnitude and greatness of the character of holy beings, contemplate the expanse of eternity and the life that is before us, and then how insignificant appears this world as it now is! Still, in our humanity, in our fallen condition, that divine influence is more or less with us, and if we would preserve ourselves to dwell with the holy ones of heaven and have joy in our being, we must faithfully adhere to and practice the principles of eternal life; and in doing so, he will add for our comfort and enjoyment all things necessary pertaining to this life.

Fear not with regard to the success of this Church and kingdom. Rather fear you should not be counted worthy to be numbered among the sanctified when Jesus comes to make up his jewels; rather fear lest you should be found in the condition of the five foolish virgins whose lamps had gone out and who were unprepared to meet the bridegroom because they had no oil. Remember, Latter-day Saints, there were five wise and five foolish, an equal division, and yet they were all virgins. The application is a just one and has a direct bearing on us, as Latter-day Saints. The wise among us will take heed, will hearken to the instructions and counsels of the servants of God, will pattern after Christ, and thirst after the things of God, and our lamps will be trimmed and burning, and we will be prepared to meet the bridegroom when he comes, and they that are ready will enter in with him to the marriage; and whether or not the door be shut upon those not so

well prepared is a matter that belongs solely to him, and he can do just as he pleases about it. I want to have oil in my vessel, so that in case I should, in consequence of the weakness of the flesh, slumber a little, on arising my lamp would be trimmed ready to burn. This is doubtless your desire. Then live for it; mingle not your voices with the wicked; seek not after the delusive things of this world in their present state. But is not the Lord going to give the earth and the riches thereof to his Saints? Yes, that is the promise, and he has spoken it by the mouth of many of his Prophets. But when will this inheritance pass into the hands of his people? When we shall have sanctified the Lord in our hearts, sanctified our bodies and spirits in the truth, and we become pure and holy, free from selfishness and from every sin; and until we shall have reached this state of perfection, we never need expect these things committed to our care, for he will not do it. When the judgment is given to the Saints, it will be because of their righteousness, because they will judge even as the angels and as the Gods, and not as the wicked do at the present time, who care not for God nor for justice, who care not for truth nor mercy, love nor kindness, who judge according to the wickedness of their hearts. I am very thankful that it is not our province, in our present condition, to judge the world; if it were, we would ruin everything. We have not sufficient wisdom, our minds are not filled with the knowledge and power of God; the spirit needs to contend with the flesh a little more until it shall be successful in subduing its passions, until the whole soul is brought into perfect harmony with the mind and will of God. And we must also acquire the



discretion that God exercises in being able to look into futurity, and to ascertain and know the results of our acts away in the future, even in eternity, before we will be capable of judging.

Let us live so that we shall be ready for any dispensation of providence. It is said He will come as a thief in the night. We had better be on the watch-tower, waiting in readiness for him, than to be putting off the time, for peradventure we might put it off until it is too late.

I have something to say to the Latter-day Saints about their temporal affairs, how we should live temporally, taking proper care of

that which is committed to our charge, and using it for the benefit of ourselves and others, which I will tell you on some future occasion.

On the second Saturday and Sunday in May, the 12th and 13th, we will hold a two days' meeting here, or, if you choose to call it so, a District Conference of this Stake of Zion, to which you, and as many as can make it convenient to attend, are invited. If you will come with clean hands and pure hearts, full of faith, so that the Lord can pour out his spirit upon us, we will have a time of rejoicing. God bless you. Amen.

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## DISCOURSE DELIVERED BY ELDER ORSON PRATT,

AT A SPECIAL CONFERENCE, AT LOGAN, ON SUNDAY MORNING, MAY 20TH, 1877.

*(Reported by Geo. F. Gibbs.)*

REVELATION GRADUAL—HYRUM SMITH'S EXPERIENCE—THE LORD HAS NOT SHUT DOWN THE GATES OF REVELATION—THE CHURCH ORGANIZATION NOT PERFECTED AT ONCE. THE ESTABLISHMENT OF ZION—BUILDING TEMPLES—THEIR STYLE AND CHARACTER PROGRESSIVE—DILIGENCE WILL SECURE THE BLESSING.

I will read a few items from scripture spoken by Mormon, which will be found on the 484th page of the Book of Mormon, European edition—

“And now there cannot be written in this book, even a hundredth part of the things which Jesus did truly teach unto the people; but behold the plates of Nephi do con-

tain the more part of the things which he taught the people; and these things have I written, which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus



hath spoken. And when they shall have received this, which is expedient that they should have first, to try their faith, and if it so be that they shall believe these things, then shall the greater things be manifest unto them. And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation. Behold I were about to write them all which were engraved upon the plates of Nephi, but the Lord forbid it, saying, I will try the faith of my people; therefore, I, Mormon, do write the things which have been commanded me of the Lord."

The reason why I have read these words is to show to the people more fully, or to impress upon their minds the way and manner in which the Lord deals with his people. It is within his power, if he see proper to do so, to pour out upon the people a vast amount of knowledge all at once, that their minds may be completely surfeited with the abundance of the knowledge communicated to them. But the Lord has not seen proper to thus deal with the Latter-day Saints. He has another object in view than this. He intends to instruct them little by little, here a little when it is needed, and there a little when it is needed; giving them a line upon this subject when it is necessary, and there a line upon another subject, leading them along, step by step, just as a wise, careful parent would his little children, until they become instructed in every principle that would be for their good. It is not because the Lord is not willing that his intelligent children should enjoy this greater amount of knowledge; it is not because he does not desire the human family to be placed in possession of all the wisdom that their hearts are prepared to receive. He is willing,

on his part, that the people should become very intelligent in regard to everything, pertaining to their future welfare. He is willing that they should know more concerning himself, his attributes and their own, to learn concerning the glories of his kingdom and the mysteries thereof and everything that would be essential for their comfort and happiness in this world. This the Lord is willing to do in behalf of his children. But he knows far better than we do, what the people are prepared to receive, and what they are not prepared to receive; and we can see this illustrated by the words which I have read. Mormon informs us that he was about to write all the things which Jesus had taught, but the Lord expressly forbade it, and the reason, as given to Mormon for not permitting this was, that he intended to try the faith of his people in the latter-days, and of whom he said that if they would believe these things and hearken, then should the greater things be made manifest to them; but if, on the other hand, they should not believe these few things, then should the greater things be withheld from them, to their condemnation.

This reminds me of a certain saying, given in 1829, before the rise of this Church. Hyrum Smith had left his home in Manchester, N. Y., and had gone down to Susquehanna, Penn., about a hundred miles, to visit his brother Joseph, the Prophet, who was then in the act of translating the Book of Mormon. When Hyrum arrived he felt very anxious to know about his calling and ministry—whether he could not go forth to preach these glorious things. It would be very natural for a person to feel very anxious about this, for the things contained in the manuscript, so far as he had become acquainted



with them, were so glorious, that he wished everybody to know about them. As will be found on page 98 Doctrine and Covenants, the Lord told Hyrum not to be in a hurry. In other words, the Lord had his own time to ordain to the ministry, his own time to send forth missionaries among the people. "Don't you be in a hurry in this matter." But said the Lord to him, "I will tell you what you may do; you should study my word which has gone forth among the children of men, and also that which shall come forth, even that which is now being translated." "Seek first to obtain my word, then shall your tongue be loosed; then, if you desire, you shall have my spirit, which shall enable you to convince men of the truth." Another lesson to be learned from this is, that Hyrum, instead of being in a great hurry in this matter, was required to store up the word of God in his mind, to be thoroughly acquainted with the Jewish record, as well as that which was then being translated, until he had obtained all that the Lord should grant to the children of men in the generation that was then living—1829. We may learn that the Lord did intend to give only about so much to the generation then living.

A great many have supposed that there must be a great lack on the part of the Latter-day Saints, because spiritual knowledge is not all the time being poured down from heaven, like a flood in their midst; some become doubtful and feel to murmur and complain one to another, carrying the idea among the people that God has forsaken Zion, that God has, in a measure, withdrawn his spirit from us: saying, "Where are the revelations such as were given in the days of Joseph? The Lord then poured out upon us

of his spirit continually; we then received record after record, book after book, etc." The reason is clearly defined here; the Lord, in his own time, will fulfill and accomplish his purposes, and he was determined, not only in these days, but he had the same determinations some fifteen centuries ago, when he talked with Mormon the Prophet, that a people who should live on the earth in the last days, should have just about so much information, and no more, as far as sacred records and books are concerned. Do not misunderstand me by this expression, and carry it to the other extreme, and say, that God determines to give about so much, and then shut down the gate and give no revelation at all. But he intended, so far as the great principles of the Gospel are concerned, the fundamental principles of salvation, that we should have the Bible and the Book of Mormon. Then he determined, still further, that there should be a sufficiency given from year to year, during the life-time of the Prophet Joseph, to know how to properly organize the Church. These further revelations were published in the Doctrine and Covenants. These having been given as a pattern, for the commencement of the organization, the Lord has seen proper to withhold, for the time being, the giving of additional sacred records, that the Saints might show their faith. "I will try the faith of my people, I will see whether they will be obedient to my commandments, and the laws which I have revealed to them. If they will be faithful—if they will practice upon that which I have given, then shall the greater things be made manifest to them. But if they will not do this, they shall be withheld from them, to their condemnation."



There will be a point, in the history of this people, when they will be counted worthy to receive all that knowledge and intelligence which the Lord has held in reserve for them, from before the foundation of the world. Such is the glorious destiny of this people, to be realized in due time. But our present work is to comply with that which God has already given, and which he may hereafter give, through the living oracles that he has placed within our midst.

Now the Lord has not shut down the gate; he has not closed up the spirit of inspiration, as all these people are witnesses. What man, unless he had been under the spirit of inspiration, and the wisdom that comes down from heaven, could have led forth this people from the midst of the wicked, and established them here in this mountain desert, and created the wonders we now behold? No man, however great might be his natural wisdom and ability, could have accomplished a work of this nature, unless aided by direct revelation. The Spirit of the living God, from the time of the death of Joseph to the present, has rested upon President B. Young, urging him forward, first to organize the people and lead them forth from the midst of their enemies, and, second, to establish them here in these mountains. He had not the experience, beforehand, to do this; he had never lived in a country where the people were accustomed to irrigate their farms; he had never lived in a country where the people necessarily were compelled to live compactly together, as we have to do here. But he had been accustomed to live in a country where the people spread abroad wherever they took a notion to; consequently it was just as new to him, when entering these valleys,

as to the rest of us. And nothing but the Spirit of the living God, the inspirations of the Holy Ghost, could have enabled him to do what he has done, and to direct all this people throughout this Territory, in regard to their settlements, not only here, but wherever the Latter-day Saints have been located. Consequently, you perceive that God has not forsaken us, the spirit of revelation has been with us. But then it has not been wisdom in God, that all this revelation should be written and published; because many things the servants of God are inspired to do under one set of circumstances, would not be required of them, under a new condition of circumstances; hence, such revelations would not become a standing law for all future time. For instance, in order to form new settlements, the circumstances are very different from what they are after you have enlarged your settlements and become numerous in population, and other duties become necessary. Consequently the Lord has imparted a little here, and a little there, and instructed and counselled the people, through his servants, what should be done in the incipient stages, or in the forming of settlements, in this mountain region.

In the midst of all this continuous organization that has been going on, ever since the rise of the Church, it is not to be wondered at, that many things have been left apparently at loose ends, for the time being, in order that the people might prove themselves. Men have been sent, year after year, to form new settlements, and to do this kind of work, and that kind, without being specially ordained to accomplish those particular duties. What for? To see whether they would manifest that the Spirit of the living God was with them, and



that they were worthy of ordination; and if so, then afterwards they should be ordained and set apart, as Bishops, as presidents of Stakes, etc. But one may inquire, "Why not perfect these organizations at once?" Because there is a day of calling, which is distinct from a day of choosing. And when the Lord has called his servants and appointed them to perform a certain work, if they manifest a willingness, on their part, to exercise the wisdom that comes from God, in the performance of their duties, then perhaps the day of choosing may come, and they be set apart and ordained, according to the law contained in the Book of Covenants. It means, at this present stage of the work, having toiled now about thirty years in these mountains, that the Lord is about to "right up" the people; and he has inspired him who presides over us, to organize us more fully. Let those be chosen who have fulfilled their appointments in faithfulness; let them be ordained, and have their counselors; let them act now in a higher sphere, with more power, because they have proven themselves faithful over a few things, therefore let them be made rulers over many things. This is after the order of heaven; this is after the order of that judgment that will be more fully carried out in the great day of the Lord. Things will pass along here in time, as a pattern of things in regard to his future kingdom. They will pass along for years, until, by and by, in the great judgment day, these persons will have gained an experience and knowledge that will qualify them to act efficiently in the duties and callings to which they have been called; and they will act, not as those who are ignorant, but as men who have had a practical experience, year after year, having

used their stewardship to the glory of God.

Brother Erastus Snow spoke to us very plainly, last evening, in relation to all the officers, from the commencement of the Church down to the present time. When we have done all we can do, towards organizing as far as possible, according to the written law of God, as given to us, in our weakness, have we completed the organization? By no means. The organization is only perfect as far as the people are prepared to receive it, and no further. To say that there will be a stated time, in the history of this Church, during its imperfections and weakness, when the organization will be perfect, and that there will be no further extension or addition to the organization, would be a mistake. Organization is to go on, step after step, from one degree to another, just as the people increase and grow in the knowledge of the principles and laws of the kingdom of God, and as their borders shall extend. For instance, to illustrate my ideas more fully upon this point. We read, in the Scriptures of truth, concerning the latter-day Zion; we read that Zion is to become a great people, "a small one to become a strong nation." We also read that out of Zion shall go forth the law. We also read that Zion is to become so glorious, in times to come, that the nations that are afar will say to one another, "Surely Zion is the City of our God, for the Lord is there; his power is there, his glory is there," etc. Now if there be a time, in the history of the latter-day Zion, that the power of God will be made manifest in their midst, so as to stir up the nations afar off, causing them to exclaim that Zion is truly the City of God; her laws are divine; let us become subject to her laws; do you suppose that



we, with our present organization, after perfecting it as much as we can expect to, could be ready and prepared to send forth laws to foreign nations for their government? No. There would then be persons ordained and set apart for various purposes, not to bestow any new Priesthood, for it is all included in the everlasting and eternal Priesthood, after the order of the Son of God; but to set apart persons already holding the Priesthood in the great organization; to receive divine laws; or, in other words, to regulate the nations, according to the laws of Zion; that they may understand her laws, and know what the divine government is, by which they are to be governed; in other words, ministers or plenipotentiaries are to be sent forth to transact business among all nations and peoples who willingly shall become subject to the laws of Zion. As to the rebellious nations, there will be none left alive. As it is written, "that nation or kingdom that will not serve thee shall perish." "Those nations shall be utterly wasted away;" consequently, the nations left, who are not totally destroyed will be anxious to be governed by the laws of Zion. Hence there will be an organization before the winding-up scene that will control the nations politically, giving them the privilege of remaining in their own land if they choose to do so, but subject to the laws of Zion.

I will not, however, confine the future organizations of the Church of God to the political matters of the nations. There is to be a more perfect organization between the living and the dead of all former dispensations, which organization is just as necessary as that which exists among the living, on this side of the grave. This organization will be fully completed, at a certain period,

pointed to by the Prophet Daniel, who says, that he saw in a night vision, and beheld until the Ancient of Days came; and he describes his great and glorious appearance: his face was like a flaming fire, and the hair of his head was white as wool; his chariots were like unto chariots of fire, and thousand thousands ministered unto him and ten thousand times ten thousand stood before him; and the books were opened. And many things are to be accomplished when this great general assembly of immortal beings come from heaven, communicating with those who are mortal here upon the earth. In other words, every man in that immortal host, among those that shall come down from heaven, and every man among the mortal host, will understand his place and calling in this great, grand organization of the Ancient of Days; and you will find no unbroken links there. The Ancient of Days is the father of all; he is our first progenitor, and when he shall reveal himself, to set in order all of his righteous sons and daughters, he will not forget those who have already passed through former dispensations. Every dispensation will be connected; and the last dispensation of the fullness of times will have given to them the keys and powers, knowledge, and understanding, and revelations to know how to weld every link, in order that the entire chain may be completed and made perfect.

Moreover let us now come back to the living. We are commanded to build Temples? Why? what is the great object of building Temples in this dispensation? It is to effect the accomplishment of the very work I have hinted at; the very work of organization that must be completed, by the time the Ancient of Days shall come; the very work that must



be introduced, that the children may be more perfectly connected with the fathers of all the former dispensations; and that the Saints of all former dispensations may understand the work that is being done by their children on their behalf, so that when the heavens shall reveal them, they will find things ready to receive them. Before that time, I have no doubt, the generation will have passed away that were living in 1829; but all things will be added to those revelations that the Lord gave to that generation, namely, the records of the ancient Nephites; they existed in great numbers and are of great importance, records kept by their Kings, records of the history of the Nephites for over a thousand years, records of their proceedings and of the things that God had revealed to them, records that were secret, and not permitted to come forth in the days of weakness, records that revealed all things from the foundation of the world to the end thereof, records that were kept when Jesus administered to the Nephites, the ninety-ninth part of which was not written by Mormon, all of which are to come forth. What for? To teach the Latter-day Saints how to organize, how to be prepared for the things that are coming. Then we will know something about what is termed the United Order, when we get hold of these records of the experience of the Nephites for 165 years in the Order; the experience of the people of this great western hemisphere, from the northern to the southern extremity; they will have left some records of their acts and doings that cannot fail to be of great worth to the people of these latter times.

But first, says the Lord, "I will try my people; I will perfect them; I will see whether they will be obedient to my commandments; I will

reveal to them little by little; I will give them line upon line; I will impart a little light upon this subject and upon the other subject: and if my people shall enquire of me, in relation to these things, then I will teach them still more, giving them another line and another precept, I will issue forth another commandment; but if they do not inquire of me, and their hearts be found full of covetousness, and they feel in their hearts to slight these things which I have given to them, then I will withhold the greater information; I will not let them know the law which I gave to the ancient Nephites; I will withhold many things calculated to benefit them, until they learn the things that they are already taught. But when they become obedient students, obedient men and women of God, obedient to my commandments, hearkening to the voice of my servants, giving heed to the whisperings of my spirit, doing away with covetousness, then I will reveal more; I will introduce more and more of the principles of the United Order, necessary to govern the people, and to prepare them for the great day of the Lord, which is to come.

In the beginning of the dispensation it is necessary that there should be chosen vessels, raised up on purpose to bear witness of the things of God, to lay the foundation, and to establish the Gospel in the earth. To do this, it is necessary that these witnesses, though inexperienced, should receive revelations and administration of angels, that they may testify, that there may be sufficient evidence, or sufficient number of witnesses sent forth, that the Lord may be justified, in the great day of judgment, in judging the people. But how dangerous it is for people to see heavenly visions, and receive the ministration of angels in their igno-



rance. How dangerous for people in their ignorance to obey the Gospel! Yet shall we say that they shall not obey it, because they are very ignorant? No. Let them step forth with all their hearts and obey the Gospel, that they may be put in possession of the Holy Ghost; then if they will seek to cultivate their minds, cherishing that Spirit in their hearts and developing every principle of righteousness, and doing away every iniquitous practice, they shall receive more and more of the Holy Spirit, with its gifts. So in regard to these heavenly manifestations.

In the year 1829 Oliver Cowdery, David Whitmer and Martin Harris were chosen as witnesses to behold the angel of God; to behold the plates in the hands of the angel; to gaze upon the ancient engravings, and to hear the voice of the Lord, at the same time, proclaiming to them, that the plates had been translated correctly, and commanding them to bear record of the same to all peoples, nations and tongues, to whom the work should be sent.

Now this was truly a great manifestation. But who was Oliver Cowdery? who was David Whitmer? who was Martin Harris? Poor, weak, frail men; two of them quite young, one of middle age. They had but very little experience; they knew nothing about the arrangement of the organization of the Priesthood, as we now know; they had no Teachers to visit them from week to week. Yet in the midst of all this ignorance, what a glorious manifestation they received from heaven! They lacked experience; they had not been prepared as Joseph was. He was prepared by a series of years of experience, in beholding visions and angels.

In the year 1823 the angel first came to him, telling him about the

plates, also telling him that he would return one year afterwards, when he would give him further instruction. Why this delay? why not commit to his charge the plates at once? It was because of his want of experience. It is true, he had previously received a heavenly vision some four years before, in which he had seen the face of God, the Father. But he lacked all other qualifications; he was left more or less to himself, and the angel was determined to impart to him experience, year after year, for the space of four years; during which, whenever Joseph needed chastisement he received it at the appointed time; his failings were corrected; he was shown wherever he had erred; and he was taught what to do: he was instructed little by little, until he learned, by practice, to do the will of God. Then the sacred records were committed to him; but not so with the three witnesses referred to, and hence they kept not the holy commandments as they ought to have done. They had too much knowledge for their limited experience. You recollect what the Lord has said upon this subject—Where much is given, much is required; and where but little is given, but little is required. Much was given to these three witnesses, and much was required at their hands. Hence a sin that they might commit would throw them into tenfold more darkness than any man who had never seen so great things. This accounts for their apostacy, not for their denying the truth, for they never did that; they held fast to the truth; they declared that the Book of Mormon was true and never denied their testimony. It is not a matter of mere faith with them; they knew it. But how great is the darkness in them that sin against so much light! The Lord told us,



when we were living in the State of New York, to go to the Ohio; there to build a Temple to the name of the Most High. And there the Lord condescended to bestow upon his servants and people a great endowment, a blessing such as was not known among the children of men. And from thence they should go to the nations of the earth, and publish these tidings. We went to the Ohio; and after we had been sufficiently taught and instructed, the Lord commanded us through Joseph, to build a Temple, giving the pattern thereof, and the size thereof, the size of the inner and outer courts, the size of the several rooms and apartments, and the form of the pulpits and everything pertaining to it, was given by the inspiration of the Almighty that rested upon Joseph, and upon those associated with him.

When the Temple was built, the Lord did not see proper to reveal all the ordinances of the Endowments, such as we now understand. He revealed little by little. No rooms were prepared for washings; no special place prepared for the anointings, such as you understand, and such as you comprehend at the period of the history of the Church! Neither did we know the necessity of the washings, such as we now receive. It is true, our hands were washed, our faces and our feet. The Prophet Joseph was commanded to gird himself with a towel, doing this in the Temple. What for? That the first Elder might witness to our Father and God, that we were clean from the blood of that wicked generation, that then lived. We had gone forth according to our best ability, to publish glad tidings of great joy, for thousands of miles, upon this continent. After this we were called in, and this washing of hands and feet was to testify to God

that we were clean from the blood of this generation. The holy anointing was placed upon the heads of his servants, but not the full development of the Endowments in the anointing. These administrations in the Kirtland Temple were revealed, little by little, corresponding with what I have already been saying, that the Lord does not give the fullness at once, but imparts to us according to his own will and pleasure. Great were the blessings received. We were commanded to seek to behold the face of the Lord; to seek after revelation; to seek after the spirit of prophecy, and the gifts of the Spirit; and many testify to what they saw. But yet they were inexperienced; they had not proven themselves in their religion long enough. They obtained blessings greater than some of them were prepared to receive. They perhaps might have been faithful if they had exercised the agency which God gave them. But how easily are mankind toppled first this way, then that way, and are led astray, even after the heavens were opened and chariots and horses of fire, as well as angels were seen: still many of those brethren apostatized.

Now perhaps some of you may say, "Withhold these things; do not send angels; do not bestow the gifts of prophecy, if by being so blessed we are in danger of apostatizing from our religion." This is the other extreme; on the other hand, we are commanded to seek the face of the Lord always, that we may possess our souls in patience. Again, about three years after the organization of the Church, the Lord gave a revelation contained in the Doctrine and Covenants, saying, "It shall come to pass that every soul that comes to me, obeys my commandments, and hearkens to my



voice, and calls upon my name, shall see my face, and know that I am." He has ordained that in his holy House, in a Temple built to his name, these great blessings shall be made manifest to his servants and people. He has told us also the privileges of these two Priesthoods. The privilege of the lesser Priesthood is to see angels. How should they seek after this blessing? By merely praying, and acting dishonestly, full of covetousness, and all manner of evils clinging about us because of our traditions? Is this the way to seek for so great blessings? It is by giving heed to the instructions and laws that pertain to the teaching of this lesser Priesthood; and when this is done, we may claim the ministrations of holy angels.

Again, what are the promises made to the high Priesthood of the order of the Son of God? We are told, in the revelation given on the 22d and 23d days of September, 1832, that without the ordinances of this high Priesthood the power of godliness could not be made manifest to men in the flesh. For, says the revelation, "Without this Priesthood, no man can behold the face of God the Father and live." Again, says the revelation, "This Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people, that they might behold the face of God. But they hardened their hearts, and could not endure his presence."

Here then we perceive that one blessing of this high Priesthood is to behold the face of God the Father and live. And this blessing is, not merely for the persons holding the Priesthood, not merely for those who have been ordained, after the order of the Son of God; but every one that keeps "my commandments and

obeys my voice," etc. This is the privilege of the whole Church; it is the privilege of all the people of God, to sanctify themselves, to be obedient to his laws, and to behold his face, not only the face of Jesus, but of God the Father, and still live.

What means, says one, that passage in the Book of Moses, where the Lord, speaking to Moses, says, "Thou canst not see my face: for there shall no man see me and live," etc. This very passage is explained by new revelation. The Lord at that time became angry with the children of Israel, and he decreed that no man of that whole congregation should behold his face at that time. Hence the Lord said to Moses, "Thou shalt not behold my face as at other times." How plain that little sentence of new revelation is, showing that Moses had, at other times, enjoyed that privilege, and that it was the privilege of the Children of Israel to become sanctified, and to behold the face of God; but at that time, in consequence of their wickedness, he in his anger, forbade them that privilege. Soon after, he made a decree that all that congregation should be left without this privilege, and he took his presence away from them, because of their transgressions and rebellions, that, had not the Lord withdrawn his presence from them, they might have been totally destroyed. The Lord desired to remember his covenants with Abraham, Isaac and Jacob; for he promised them that he would bring up their seed to the promised land; and in order that he might do this he determined not to go up in their midst; for should he do so, he might break forth upon them, and utterly destroy them.

Now we have a promise given to us, that when we are redeemed, and



permitted to return to our promised land, his presence shall go with us.

We have a promised land, as well as Israel. The Lord said, on the 2d of January, 1831, "And I hold forth and deign to give unto you greater riches, even a land of promise, a land flowing with milk and honey, upon which there shall be no curse when the Lord comes :

"And I will give it unto you for the land of your inheritance, if you will seek it with all your hearts :

"And this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children forever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away." Here, then, was a covenant made, that the Latter-day Saints should have for their particular portion a promised land. We were commanded to purchase the land for the time being ; for it was to be signally our land of promise, and our children's land of promise, while the earth should stand, and then they should have it to all eternity.

We are at present cast out of that land, the same as the Israelites were in the land of Egypt, being away from their promised land. We are here in these mountain valleys. It is a goodly land which the Lord has pointed out for us. We are making preparation for our great redemption to go back to the promised land, the same as the Israelites are to gather back to their promised land. And a further promise is made unto us, in this connection, that when the time shall come, the Lord will raise up a man like unto Moses who shall deliver this people out of bondage, the same as the children of Israel, their fathers, were delivered. And he tells us that he will do this with a mighty hand and an out-

stretched arm. And he also says, that his angels shall go before us, and also his presence. Here then is a promise made to the Latter-day Saints, that the presence of the Lord, as well as his angels, should go before their camp.

I mention these things to show you what the Lord intends to bestow upon you, that your hearts may not faint, while encountering the trials of reclaiming the desert country ; that you in the midst of difficulties and tribulations may still have faith in regard to the promises of the future.

In another revelation given in an early period of the history of the Church, the Lord commanded his people to build unto him a House, promising that if they built a house unto his name, according to the commandment and pattern which should be given, and providing they suffered no unclean thing to enter it, so that it should not be defiled, the Lord himself would appear in it ; his presence would be there ; his glory would be there ; and all that should go into that House, who were pure in heart, should see him. Here then you perceive that there are certain places appointed, and certain provisions to be complied with, before the face of the Lord can be seen. He has said that his people are always to build unto his name a house. What for? That his name might be there ; that his angels might be there ; that his presence might be there ; and that there the fullness of the holy Priesthood might be more fully revealed ; and that there all the ordinances might be performed, that were ordained from before the foundation of the world. This is the object of Temples. It is to connect the children to the fathers : it is to bring about an organization between the living and



the dead. It is seen that when the seventh angel shall sound his trumpet, preparatory to the coming of the Son of Man; when the Saints shall receive their inheritances and be made equal with him, they, the dead, as well as the living, receive their inheritances; that will be a perfect organization. When Adam, and Enoch, and his Zion, and all the righteous men before the flood, and all the holy patriarchs and Prophets of the eastern and western Continents, men who lived on the earth as strangers and pilgrims, but who through the eye of faith were permitted to behold, that in the dispensation of the fullness of times, all things would be gathered in one that were in Christ, even all things which are in heaven and which are on the earth; I say that when all these receive their inheritances, this will be an organization that takes hold of eternity, that takes hold of the children of God in all ages, that unites all dispensations in one, that brings all the kingdoms, and authorities, and powers, of all other dispensations, and unites them in one; and upon whom knowledge like a flood will be poured out even upon the vast congregations of the Church of the First Born, the living and the dead, for the dead will then be living.

Ought not these things, Latter-day Saints, to stimulate every individual to be diligent in the work given him to do, lest he fall out by the way; lest his crown be taken from him and placed upon the head of another; lest the talent he may have hidden in the earth be taken from him and be given to him that hath more abundantly? How diligent we should be! How faithful in the performance of our several callings, and how willing to hearken to the counsels and instructions of

those placed over us? By and by we will have Temples, with a great many things contained in them which we now have not; for with them, as with all other things, the Lord begins little by little; he does not reveal everything all at once. He gave the pattern of these things in Kirtland, Ohio, as the beginning; but there were not rooms for the washings, no rooms such as we have now, and such as were prepared in the Nauvoo Temple; and in other respects, there was something added to the Nauvoo Temple. Why; Because we had greater experience, and were prepared for greater things. There was no font in the basement story of the Kirtland Temple, for baptismal purposes in behalf of the dead? Why not! Because that principle was not revealed. But in the Nauvoo Temple this font was prepared, which was something in advance of the Kirtland Temple. We have, of late, constructed a Temple at St. George. Blessings have been administered in that Temple, that were totally unknown in the two former Temples, namely, endowments for the dead. Again, by and by, we build a Temple in Jackson County, Missouri. Will it be built according to the pattern of our present Temples? No. There will be, according to the progress of this people, and the knowledge they receive, and the greatness of the work that is before them, many things, pertaining to the pattern, that will then be given, which will differ materially, or will be, at least, in addition to that which is in these Temples now built. I think if you will go and search in the Church Historian's office, you will find a plan of a Temple, that is to be built in Jackson County, which will be very different from the little Temples we now build. By and by



there will be a Temple built at Jerusalem. Who do you think is going to build it? You may think that it will be the unbelieving Jews who rejected the Savior. I believe that that which is contained on the 77th page of the Book of Mormon, as well as in many other places, in that same book, will be literally fulfilled. The Temple at Jerusalem will undoubtedly be built, by those who believe in the true Messiah. Its construction will be, in some respects different from the Temples now being built. It will contain the throne of the Lord, upon which he will, at times, personally sit, and

will reign over the house of Israel for ever. It may also contain twelve other thrones, on which the twelve ancient Apostles will sit, and judge the twelve tribes of Israel. It will, very likely, have an apartment, with a table, on which food and drink will be prepared, such as are suitable to the taste and happiness of immortal resurrected beings, thus fulfilling the words of Jesus—"Ye that have followed me in the regeneration shall eat and drink at my table, and sit upon twelve thrones, judging the twelve tribes of Israel." Amen.

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### DISCOURSE BY ELDER JOSEPH F. SMITH,

DELIVERED IN THE TABERNACLE, AT ST. GEORGE, SUNDAY, APRIL 2, 1877.

*(Reported by Geo. F. Gibbs.)*

BELIEF AND KNOWLEDGE—PERSONAL KNOWLEDGE INDISPENSABLE — POSSESSION OF THE HOLY GHOST NECESSARY TO THE KNOWLEDGE OF THE TRUTH—HOW TO OBTAIN THE HOLY GHOST—HIS OFFICE—THE ENMITY OF THE WORLD TOWARDS THE PRIESHOOD AN EVIDENCE OF ITS DIVINE AUTHORITY—ALWAYS WAS AND ALWAYS WILL BE SO—CONDITIONS UPON WHICH BLESSINGS ARE TO BE OBTAINED, OR LOST.

During the time I may occupy, I desire to express my feelings with regard to my faith in the Gospel, and the great latter-day work in which we are all more or less engaged, that you as well as my brethren may know how I stand before God and man.

I was born in the Church of Jesus Christ of Latter-day Saints, but not

under the sealing covenant; that principle was revealed to this Church subsequent to my birth. I have been reared in the midst of the people called Latter-day Saints, receiving most of my limited education in their society, and that during my childhood under the guidance of my mother. Since the age of 15 years, I have been engaged more or less in



the ministry, and have received instruction through having the counsels and teachings of the servants of God, as you all have; but some, perhaps, have not enjoyed this privilege to so great an extent as others who have been less abroad. In my childhood I learned to believe the Gospel, and in the divine mission and calling of the Prophet Joseph Smith, in the visitation of the angel Moroni, in the establishment of the kingdom of God on the earth, and also in the gathering together of the people of the Lord, and many important things connected with this great latter-day work.

On my first mission I began to learn something for myself; I had hitherto believed the testimonies of the servants of God whom I had heard converse and preach, as well as the instructions I received from a most kind and affectionate mother, as also what I could comprehend through reading the Book of Mormon, the Doctrine and Covenants, and the Bible. But in the ministry, where I labored earnestly, I began to comprehend more fully, through the inspiration of the Holy Spirit, what I had read and been taught, and so they became in my mind established facts, of which I was as absolutely certain as I was of my own existence; and from the beginning of my experience as an Elder in the Church until the present, if there has been a moment in my life when I have doubted the divinity and truthfulness of these things, it has escaped my notice, and it is to-day as much a matter of fact with me, as it is that I live.

I long ago learned to prize the principles of the Gospel, as of far greater importance than all earthly things; they are of more value than this present life, for without the Gospel it is valueless, the grand ob-

ject and purpose of life being attainable only through being obedient unto the Gospel.

A saying of the Savior is here forced upon my mind, "For what shall it profit a man if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Again, "I am the door, by me if any man enter in, he shall be saved," but only upon this plan can he be saved.

By the principles of the Gospel, as revealed through the Prophet Joseph Smith, we are privileged to secure unto ourselves the gift of eternal life, which is the greatest gift of God. Without these principles we are as the dumb animal, so far as relates to the knowledge of God, for our fathers were unable to teach us, they knew no more of the ways of God, or the plans of salvation, than the children, notwithstanding their boasted enlightenment and their possession of the holy Scriptures. They were not acquainted with the principles of life, they knew not the law of the Lord, and neither did we until we received and obeyed the Gospel, thereby obtaining heavenly light through the channel of the Priesthood. Before this we were as they were, clinging to dead forms, puzzled to divine the meaning of many things which under the light of inspiration have become plain and easy to be understood. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

It behooves the Latter-day Saints, and all men, to make themselves acquainted with "the only true God, and Jesus whom he hath sent." But can we through our own wisdom find out God? Can we by our unaided ingenuity and learning fathom his purposes and comprehend his will? We have, I think, witnessed examples



enough of such efforts on the part of the intelligent world, to convince us that it is impossible. The ways and wisdom of God are not as the ways and wisdom of man. How then can we know "the only true and living God, and Jesus Christ whom he has sent?" for to obtain this knowledge would be to obtain the secret or key to eternal life. It must be through the Holy Ghost, whose office is to reveal the things of the Father to man, and to bear witness in our hearts of Christ, and him crucified and risen from the dead. There is no other way or means of attaining to this knowledge. How shall we obtain the Holy Ghost? The method or manner is clearly marked out. We are told to have faith in God, to believe that he is, and that he is a rewarder of all who diligently seek him; to repent of our sins, subdue our passions, follies, and improprieties; to be virtuous, honest, and upright in all our dealings one with another, and enter into covenant with God that we will from thenceforth abide in the principles of truth, and observe the commandments which he has given us, then to be baptized for the remission of our sins, by one having authority; and when this ordinance of the Gospel is complied with, we may receive the gift of the Holy Ghost by the laying on of the hands of those clothed with the authority of the Priesthood. Thus the Spirit and power of God—the Comforter, may be in us as a well of water springing up unto everlasting life. He will bear record of the Father, testify of Jesus, and "take of the things of the Father and reveal them unto us," confirming our faith, establishing us in the truth, that we shall be no longer tossed to and fro by every wind of doctrine; but shall "know of the doctrine" whether it be of God or of man. This is the

course—it is simple, reasonable, and consistent. Who is there with common abilities that can fail to see, or comprehend it? Indeed, in the language of the Scriptures, it is so plain, that "the wayfaring man, though a fool, need not err therein."

Having entered into this covenant being cleansed from sin, and endowed with the gift of the Holy Ghost, why should we not abide in the truth, continuing steadfast before God and firm in the great work he has established on the earth? We should never cease to serve Him, nor thwart his mercy and goodness towards us; but ever live so that the Holy Spirit may be within us as a living spring, calculated to lead us to perfection in righteousness, virtue and integrity before God, until we accomplish our earthly mission, performing every duty that may be required at our hands.

In this way I have learned the Gospel which I was first taught to believe, which belief is now superseded by knowledge. For now I know that God lives, and that Jesus Christ was sent into the world to atone for the original sin, and also for the actual transgressions of mankind, inasmuch as they themselves will repent of their sins and humble themselves before Him in their pursuit of the gift and blessing of eternal life. We should not be satisfied with the testimony alone of our brethren. It is well and good, it is indeed encouraging and cheering to the heart to hear the testimonies of the servants of God,—to believe that God has raised up men in this dispensation and made them witnesses of Him and his Son Jesus. and who have been shown the mysteries of heavenly things, and commanded to bear record of what they saw and heard; yea, it is a joy to the soul to have men among us who are in-



spired by the Holy Spirit and full of the light of truth and of the power of God, bearing their testimony unto us that this is the work of God, that God lives, that Jesus is the Christ—the Savior of the world, and that he has spoken to the inhabitants of the earth in the day in which we live, but is this sufficient to satisfy me? No. It will not suffice me to believe that *you* know the true and living God, etc. I must receive this knowledge for myself as you have received it. Is not the way open to *me* to comprehend the purposes and the will of God concerning my salvation, as to you? Certainly it is. It is for all, yea, every son and daughter of Adam to learn the will of God, to receive the testimony of the Spirit for him and herself, and not to depend alone upon the testimonies of these good men that God has raised up to fill the positions they occupy. And if we should pin our faith to them, although we might realize consolation and even joy and satisfaction in hearing their testimonies, yet, unless we receive the inspiration of the Holy Spirit, the time will undoubtedly come when the winds will blow and the storms beat upon the house, we thus may build and it will fall. What a deplorable condition we would then find ourselves in!

Is it not necessary for *all* to be capable of judging as to whether the testimonies of these men are of God or man? How can we know that what they testify of, is true? how can we know that they bear witness of the Almighty, or that they possess the holy Priesthood authorizing them to minister in the ordinances of the Gospel? I answer, only by and through the inspiration of that Holy Spirit which is given to all who diligently seek and obtain it according to the promise.

Then if we would know the Lord Jesus Christ, and his servants, who are in our midst, and that their testimonies are true, we must enjoy the light of the Spirit of the living God individually. The possession of this heavenly knowledge is absolutely necessary to keep us in the paths of life and truth, for without it we cannot distinguish the voice of the true shepherd, which is spiritually discerned; and although we may be in fellowship with the Church, fully believing the counsels of our brethren to be dictated by wisdom, yet without something more than mere belief or supposition we cannot stand; and furthermore under such circumstances we cannot consistently claim that we have part or lot in the kingdom of God. For as it is written, "An actual knowledge to any person, that the course of life which he pursues is according to the will of God, is essentially necessary to enable him to have that confidence in God without which no person can obtain eternal life. For unless a person does know that he is walking according to the will of God, it would be an insult to the dignity of the Creator were he to say that he would be a partaker of his glory when he should be done with the things of this life. But when he has this knowledge, and most assuredly knows that he is doing the will of God, his confidence can be equally strong that he will be a partaker of the glory of God. Then let us search after truth—for the light of the Spirit which leadeth into all truth, that we may comprehend the Gospel, be able to sustain the hands of the servants of God in their efforts to build up Zion, and work out our own salvation. Though all the world should be saved but ourselves, we being excluded from the kingdom, what will it profit us? To see our fellow-crea



tures enter into salvation and be exalted into the presence of God, and the door closed against us, would indeed be poor consolation or comfort. But if we would enter in, we must *do* the will of the Father, keep his commandments, possess the gift of the Holy Ghost, enjoy the testimony of Jesus, and become witnesses of the truth for ourselves; we then may build upon a foundation more lasting than the solid rock. That when trials come and temptations surge against us, as they will do, we may stand and endure to the end. For not every one that saith Lord, Lord, shall enter into the kingdom, but he that doeth the will of the Father, etc.; or, as the wise man once said, "the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill." Nevertheless, "he that endureth to the end shall be saved." I cannot believe for a moment that any of us will attain to the gift of eternal life, unless we shall qualify ourselves through the truth, in the manner God has prescribed, and in that way become worthy of it. We must obtain this light by revelation, we cannot do it by our own wisdom. God will give us knowledge and understanding, he will lead us in the path of truth if we put our whole trust in him and not in man. He then can and will preserve us, and all the powers of the earth combined cannot destroy us, for we are in His hands. Here are our fathers and leaders that have passed through the school of experience; they have seen what the enemies of this kingdom have tried to do, and know full well what they would do if they had it in their power. It has ever been the desire of the wicked to destroy the people of God. They have never

slackened their efforts, nor failed to use all the means in their power, nor hesitated to resort to the most cruel, foul and fiendish acts to accomplish their nefarious purpose. This same cruel enmity, although for the time being, to some extent subdued or held in check by the Almighty, still smoulders and rankles in their hearts, awaiting a favorable opportunity to burst forth as fiercely as at any time during the life of the Prophet Joseph. This is one of the strongest evidences we can have of the divine mission of President Brigham Young. Because of the inspiration of the Almighty and power of God which has rested upon him and accompanied his administrations, he has been the very centre of the target at which all the deadly weapons of the enemy has been aimed ever since the death of the Prophet Joseph. I say this is one of the strongest evidences we can have of this fact, aside from the testimony of the Holy Spirit, which bringeth knowledge. It is unmistakable. The hatred of the wicked always has and always will follow the Priesthood and the Saints. The devil will not lose sight of the power of God vested in man—the Holy Priesthood. He fears it, he hates it, and will never cease to stir up the hearts of the debased and corrupt in anger and malice towards those who hold this power, and to persecute the Saints, until he is bound. He delights in apostacy and in apostates, and uses them for his purpose, but what does he or his emissaries care for their organizations? Do they hate them? Is the world moved with anger or malice against them? No. They become a part of the world, fraternize with the people of the world and lose their distinction or identity, as the people of God notwithstanding their



claims and pretensions to being believers in the Prophet Joseph Smith, and the Gospel which he was instrumental in restoring to the earth.

What a host of apostacies there have been since the organization of this Church! There have been Rigdonites, Strangites, Benemites, Wightites, Gladdenites, Cutlerites, Morrisites, Josephites, and the duce knows what *ites*? But what does the world care about these? Nothing. Why? Because they have forfeited the Priesthood, they have not the power, nor the principles of salvation only in part; they have deserted the cause, have struck hands alike with the infidel and the bigot, and formed an alliance with the maligners and persecutors of the Saints, and therefore they are harmless in the eyes of the world and of their *master* whom they have blindly listed to serve. While these men who hold the keys of the Priesthood of the Son of God, who have lead forth the Saints out of bondage and oppression, such as could not be endured in the States, who have gathered the people from afar, and planted them in happy homes and peaceful dwellings, who have reared cities, towns and villages well organized, well governed and prosperous, and in short wrought miracles in the deserts, and who still counsel and direct the Saints in the paths of life, are held up to the ridicule and contempt of the world. Their peace, good names, honor, possessions and lives as eagerly and persistently sought after, but with less effect, by the blood-thirsty hearts and crimson hands of relentless persecutors as during the lifetime of Joseph Smith the martyr, when the Saints were driven from Ohio, expelled from Missouri, or banished from their homes in Illinois. Such has always been and such is to-day the spirit of the world towards us.

This alone is sufficient evidence to demonstrate the loyalty of this people to the kingdom of God, and their possession of the Gospel which is the power of God unto salvation. Do you want any stronger proof of this, when you contemplate the sayings of the Scriptures, "If ye were of the world the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John xv, 19.) "And ye shall be hated of all men for my names sake." (Matt. x, 22.) "If they have persecuted me they will also persecute you." (John xv, 20.) "In the world ye shall have tribulation." (John xvi, 33.) "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake." (Matt. v, 11.) "Yea and all that will live godly in Christ Jesus shall suffer persecution." (2 Tim., 3, 12.) Therefore, "Marvel not my brethren if the world hate you." (1 John iii, 13.) "Yea the time cometh that whoever killeth you will think that he doeth God service." (John xvi, 2.) This was the nature of the legacy the Savior left his disciples and followers. Is it strange that we should inherit the same? Certainly not, if we are the disciples and followers of Christ, for the same warfare continues between him and Belial, and will until Satan is bound and righteousness triumphs upon the earth.

It is a consolation therefore to know, that, notwithstanding our many shortcomings, frailties, and imperfections, the Evil one, with the world at his back, considers us of sufficient importance to oppose and persecute us with such bitter hatred as he does. Yes, I say it is encouraging to know, that, as a people we are sufficiently faithful and worthy before the Lord,



notwithstanding our opportunities for improvement, to arouse the indignation and hatred of the wicked, and to entitle us to the chastisement of God, through his servants, for our improprieties, for "whomsoever the Lord loveth he chasteneth." But we should not provoke the displeasure or incur the chastisement of the Almighty—presuming upon his forbearance and mercy by neglecting to perform those duties and responsibilities so justly required of us—but we should be most diligent, putting forth every energy in our power to correct our ways, and thus increase our faith that we may become more worthy of the blessings and protection of God, than hitherto. He is more willing to bestow blessings upon us than we are to use them properly when we obtain them, thus by our unworthiness we may prevent ourselves often from receiving the very blessings we desire, and

that he is not only abundantly able, but willing and ready to shower upon us if we were worthy, for he cannot consistently bestow "pearls upon swine." No blessing or good will be withheld from those who are prepared and worthy to receive and make a wise use of it. The kingdom of God is to be enjoyed by the Saints—those who are righteous, not those who are wicked. If we prove unworthy, Zion will have to be redeemed by our children, who may be more worthy, while we may be kept, like the ancient children of Israel, wandering in the wilderness, enduring hardships, persecution and trials, until we shall have suffered the penalty of neglected, not to say broken and unfulfilled covenants.

May the Lord bless us all that we may prove ourselves faithful and efficient servants unto him, is my prayer in the name of Jesus. Amen.

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DISCOURSE BY ELDER CHARLES C. RICH,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SATURDAY  
AFTERNOON, MAY 12, 1877.

(Reported by Geo. F. Gibbs.)

SAINTS SHOULD BE WHOLE-HEARTED—SEEK FIRST THE KINGDOM—THE  
LATTER-DAY WORK A REVELATION—JOSEPH SMITH ILLITERATE—OUR  
AGENCY ACCEPTS OR REJECTS—LOVE OF THE TRUTH PROVED MORE  
BY EXAMPLE THAN PRECEPT—AN IMPORTANT GENERATION.

I am glad to enjoy the opportunity of meeting with the Latter-day Saints in this Tabernacle in Con-

ference, under circumstances so favorable. I have been much interested in listening to the instructions we



have heard this day. They are words of encouragement to the faithful, they strengthen the weak, they enkindle within us all the fire that burns yet not consumes; and we are stimulated to continue in the good fight of faith despite every opposing power.

We embraced the principles of the everlasting Gospel in various lands, and we gathered here for the express purpose of learning further of his ways that we might walk in his paths. It therefore is plain and easy to understand the great obligation that we have placed ourselves under, an obligation that becomes the more serious and important as we count the years of our membership in this Church, and as we have had opportunity. To become efficient laborers in the kingdom, is that we learn the mind and will of God concerning us, and then go forth and do it to the very best of our ability and power. Unless we seek the Lord with our whole heart, willing to sacrifice all for him and his cause, we cannot be wholly accepted of him.

We are told by revelation that all blessings are to be enjoyed upon the principles by which his kingdom can be built up, and upon no other. It would be in vain for us to imagine that we are going to enjoy the blessing of the celestial world by adopting any principles we may choose, or that may be suitable to our own peculiar ideas and feelings. Then the first lesson for us to learn is how we can best become acquainted with the wishes of our Father, how we can best use our time and our talents to subserve the interests of his cause here upon the earth. We have entered the door of the kingdom, and that is about all. The actual work we have only commenced, and who cannot see that it is of the

greatest importance that we organize ourselves that we may the better prosecute our labors! We pray that the will of God may be done on earth as in heaven. What does it avail us if we do not seek first the kingdom of God and all its righteousness? And how can we obey this divine injunction unless we seek in the right and proper way to establish its principles in our hearts and lives, giving that kingdom and its government a foundation, a chance to develop itself into the proportions it eventually will do.

The tendency of mankind generally is to gratify a craving for this world's goods, adopting such ways as will best secure to them their heart's desire; this really is their aim and object of life. When we reflect that we live in this important age, when God our heavenly Father has again spoken to the children of men, revealing to them his designs and purposes and the only way to be saved, it is time for us to awake to a sense of duty and prepare ourselves in all readiness, for he does not speak in vain; all must be fulfilled even as it is written, whether we individually take part in it or not.

The Lord will have a people trained in the school of experience until they shall be prepared to receive him when he shall come to dwell upon the earth for the space of a thousand years. This we understand; we have been taught it by divine instruction, and it is for us to be willing to be taught and to be used in accomplishing the preparatory work. He has also declared by the voice of his servants whom he has raised up, and by his own voice, that the wicked and those who delight in abominations he will overthrow as individuals and as nations; and in the place



thereof he will have a righteous people who will fear and obey him in all things. This has been preached to the world now for nearly half a century, and we are still declaring it. We know not how many will hearken to this warning voice, but we do know that history informs us that Noah preached one hundred and twenty years, warning the people of threatened judgments, preaching to them the way of life, with but very little success. The word of the Lord through Noah was verified and fulfilled even as he had declared it.

The words of the Lord were lamentably fulfilled on the heads of his chosen seed, because they rejected the same Gospel message which was sent unto them. And the Lord has said that in the last days his word should be verified as in former times. True, the message might be lightly esteemed, and they that bear it, as well as those that receive it, may be set at nought, just in the manner that his word and people always have been treated by the world of mankind generally.

This Latter-day work has been commenced by an illiterate, unlearned boy; but like the leaven that was put into the measures of meal, it has worked until already it attracts not only the attention of men of high and low birth, but of nations. And although its advocates have, as a general thing, been persons of humble birth and of limited education, where has appeared the man that has succeeded in gainsaying them, and proving false the principles they teach? That individual is yet to be found; he cannot be found nor never will be, for it is the truth, we bear the new and the everlasting Gospel which is incontrovertible. And still, with all this before the world, how few comparatively

hearken to and obey the message! and how many imperfections we find existing among us! We need careful and gradual training, to be taught a little now and again; and many times we find ourselves almost ready to relinquish our hold on eternal life, having need to be converted again to the truth; and yet we call ourselves Latter-day Saints.

The question that oft times arrests my attention is, if we receive not the truth as it is presented to us here, will we be willing to hereafter? Some people imagine that when we pass from this stage of our being we shall all be in a condition to receive truth whether we received or rejected it while upon this earth. It is by reason of our agency that we reject truth and accept evil; and we will find when we go hence that we shall still be possessed of the same agency; and if we were not willing to receive the truth in this world, what assurance have we that our agency will not lead us to reject truth hereafter. If Latter-day Saints cannot endure to the end, if they cannot in their hearts receive as well as practice all of the principles of the Gospel as they are made known to them by his servants, it is folly in the extreme for us to allow ourselves to believe that by rejecting certain principles here we will be able to practice them in the world to come.

We will also find that there are certain things that can be performed in this world, that peradventure cannot be attended to anywhere else. Baptism by immersion is an ordinance essential to salvation; it is the door to the kingdom and none can be saved without it; and it is an ordinance that strictly belongs to this life. There are also certain ordinances essential to our exaltation in our Father's kingdom that can be performed only in Temples, except in



certain peculiar circumstances; and in order that we should derive their benefit we are called upon to erect these sacred edifices. These are ordinances all-important in their nature that belong to this life, they must be attended to here, that we might be prepared to enter upon the duties of the life to come.

There is one matter that has received a great part of my attention particularly of late, that is the conforming of my will to the will of God, not only pertaining to things spiritual but also to things temporal associated with my every-day life. And it appears to me that we as a people have now reached that stage of the latter-day work when this same question is brought right home to the minds of all who claim membership in the Church and kingdom of God. There is one thing he will require of us, that is to prove by example as well as precept that we love him beyond any and everything else; he will require that we establish beyond a doubt that our affections and hearts are his, and that to do his bidding and further the interests of his cause is our greatest and fondest desire.

There seems to be throughout the world a great love for wealth. It is true that riches oft-times secure ease, comfort and enjoyment. But then these are indulgences that belong only to this life; as no man brought anything into the world, so none will take anything away. What then may we expect to enjoy in the hereafter? Such blessings only as are secured unto us through the sealing ordinances of the holy Priesthood which reach behind the veil. While reflecting on this, would it not be well for us, as Latter-day Saints, to also imagine, if we can, our feelings if through unworthiness on our part we should find ourselves in the next world disappointed. I think that

when we consider these things, that compared with our eternal happiness everything else is small and of little moment.

There is much required at our hands, we have not only to labor for ourselves, but for our dead friends, whom we shall meet sooner or later. If when we renew our acquaintance with them we can tell them that we officiated in the Temple ordinances for them, it will afford us joy as well as them; but if when we shall meet them we are not the bearers of such welcome intelligence, feelings of remorse will overtake us in not having done our duty, when opportunity was afforded us to do so. These are some of my reflections relative to some of our present and immediate duties.

I am pleased to say that wherever I go I perceive a willingness on the part of the people to build Temples, and also to become united in establishing ourselves upon such a basis as will make us independent of the surrounding world, producing and manufacturing everything we need for use and wear, and thus become self-sustaining; so that when Babylon shall fall we may sustain no loss.

There has never been a generation of time so important as the one in which we live. Our prospects too are peculiarly and unusually encouraging, for the Gospel we preach will never be taken away from the earth, and as long as we prove faithful we will maintain our rights which God has given us. There is a prospect too of our posterity living when peace for the space of a thousand years shall be on this earth, when the Savior and holy beings will visit with men in the flesh, and then his glory will surround the habitation of the Saints. I know of no previous dispensation that had such encouraging and glorious prospects.



Then let me say to the Latter-day Saints, let us practice the principles of our holy religion, be willing to be directed and used for the good of our Father's cause, in whatever capacity

we may be placed, and be servants and Saints of God in very deed. And that this may be our happy lot is my prayer in the name of Jesus. Amen.

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### PRAYER BY ELDER ORSON PRATT,

ON THE OCCASION OF DEDICATING THE TEMPLE SITE AT LOGAN, CACHE COUNTY, UTAH, ON FRIDAY, AT 12 M O'CLOCK, MAY 18, 1877.

*(Reported by Geo. F. Gibbs.)*

O God, the Eternal Father, in the name of thy Son Jesus Christ, thy people and thy servants have met together upon this ground, for the purpose of dedicating the same unto the Lord our God, for building a house to thy name, even a Temple, wherein thy servants and thy handmaidens may receive such blessings as thou hast ordained to be bestowed upon thy people, that are pure in heart. We desire, our Father, that we may do this work with holiness of heart, that we may have the Spirit of the Lord our God to rest upon us, that we may dedicate and consecrate this place to be most holy—a sacred and holy place unto thee, whereon may be erected a Temple that shall be acceptable in thy sight. By virtue and authority of thy holy Priesthood, we do dedicate and consecrate this Temple site, and its immediate surroundings. We pray that it may be sanctified, that the foundation thereof may be steadfast, that it may be permanent, even as a rock.

We pray that thou wilt bless those who shall labor thereon; those that

shall make the necessary excavation for the basement story; those that shall quarry the rock, either from the quarries of the mountains or of the valleys; those who shall be engaged thereon and have the superintendence of this place; those that shall shape and cut the rock and prepare them to be placed in their proper places on the building; those who shall be engaged in drawing the sand, the lime and the clay, and in working the mortar; and all those that shall be engaged in any way on the erection of the building, whether in cutting and preparing the timbers, in quarrying rock, or in whatever work they may be engaged, pertaining to the building of this Temple, that they may be preserved by thy power, that thy protection may be over them, that thy holy angels may be with them, and that they may labor with their might upon the edifice, until it shall be finished, until it shall be prepared for a still further dedication; that it may be built according to the instructions and inspiration and revelations of thy



Holy Spirit, that shall rest more especially upon the First Presidency of thy Church; that thou wilt reveal to them the pattern of this building, and all things appertaining to its entire construction, that the same may be given to them by the inspiration of thy Spirit; that thou wilt raise up those who shall be skilled workmen to adorn and beautify the various apartments, and beautify and adorn the pulpits that shall be made for the various orders and presidents of thy holy Priesthood, and for all the work that shall be placed upon this holy Temple; that for strength, and for grandeur, and for beauty, it may be a house which thou shalt delight in. For, O Lord, we know that thou hast promised to place thy name in the House that thy people build to thee, if they shall do the work with holiness of heart. But thou, O Lord, dwellest in heaven, in thy celestial abode, and thou art clothed with greatness, glory and power, but yet thou dost condescend to have holy places here upon the earth, where thou canst more fully manifest thyself to thy servants and handmaidens. We therefore pray that the house which thy people shall erect upon this spot may be a holy place, where the inhabitants of Logan, of Wellsville, of Hyrum, and of all the towns and counties round about, that shall assist in the work of building, may be abundantly blessed therein; that it may be a place, a holy place, a holy sanctuary to them; that those of thy people who shall seek thee in thy house, and shall offer their prayers and their supplications to thee, may be heard in heaven, thy dwelling place, and their petitions be answered to them, according to the righteousness of their hearts.

We pray that thy blessing may be

upon all those upon whom thou hast laid this duty of erecting this Temple, that they may be stirred up with great energy and much faith, to devote their means, and their ability and talents, and all that thou hast given to them, to perform the work that thou hast, through thy servants, required at their hands; that they, when it is completed, may have a place in this House; that they may receive ordinances therein; that it may be a house wherein they can minister for themselves, in their washings, in their anointings, in their endowments, in their baptisms for their dead, in their confirmations, and in their sealing ordinances; that in all of these things thy people may accomplish the work which is required of them, in this House; and that records thereof may be kept, and that there may be a place in thy House for the holy records of thy Church—records that shall be acceptable in thy sight, records that shall be most holy, and stand to the justification of thy people who administer therein, and those who receive ordinances therein, whether for themselves or their dead; that out of all these books thy people may be judged, according to their works, according to that which they do, in thy name, with uprightness of heart.

Now, holy Father, we ask thee to bless this Temple site, this land on which this House shall be erected. Bless the elements thereof, that the same may be sanctified and purified and made holy. Bless the waters that come down from the mountains, whether they shall be conveyed in ditches, or aqueducts, or canals, that they may be blessed and made pure, for the purposes for which they shall be used, in thy holy Temple. We pray that thou wilt not only bless the place of the building, but all its



surroundings; bless this plane or bench, and the streets around, and the shade trees which are for the purpose of ornamenting, that thy blessing may be upon them, that they may grow to beautify the place of this sanctuary, that there may be a place where thy people shall delight to congregate themselves, and wherein they shall delight to enter into holy communion in supplication to the Most High, and to hold holy converse one with another.

May thy blessing be upon all those of thy people who reside in this county and the surrounding counties, that shall do this work, that they may be blessed in their basket and stores—blessed in their orchards and gardens, in their farms and fruits. Wilt thou, O Lord, restrain the coldness of the climate, the frosts and the snows, that they may not fall upon the earth out of season, that the earth may not fail to yield to thy people rich harvests, that they may reap and gather in great abundance? May thy blessings be upon all the labors of their hands, and grant that their flocks may be greatly increased and multiplied. Wilt thou bless their labors in their endeavors to beautify their habitations, and in planting out shade trees to make this a delightful place, upon this thy footstool?

O Lord, bless him whom thou hast inspired, even thy servant, President Brigham Young, to say to thy people, "Build to the Lord a house in this part of the Territory." Bless him, O Lord, with long life; bless him with exceedingly great health and strength of body. Remove from him all the infirmities of old age. Grant, O Lord, that he may live to see this House erected, finished and set in order, according to thy righteous will, that within its walls he may rejoice in the midst of his brethren,

and not only live to see the finishing of this Temple, but to behold the completion of the Temple to be erected in Salt Lake City, and the one commenced at Mantí, in Sanpete County; that he may rejoice and be made glad in all thy goodness, and in beholding the beauty of the works of the hands of thy people, and thy blessings that shall be in their midst. Bless, O Lord, his generations after him, that they may rise up and be mighty men in the earth; that they may be clothed with the power and the spirit, so abundantly manifested upon their respected father; and may his descendants, in all generations, enjoy, even more abundantly, superior wisdom and knowledge and understanding from the heavens, to discern in their several callings all things which shall tend to the blessing and glory and future exaltation and progress of mankind on the earth; and that there never may be a time or period, in all the generations of this world, when he shall not be represented by a numerous posterity, who shall enjoy the fullness of the holy Priesthood, and the powers, blessings, and keys thereof.

Bless, O Lord, his Counselors and the Council of the Twelve Apostles, and bless all who preside, not only in this Stake of Zion, when it shall be more fully set in order, but in all the Stakes of Zion throughout these mountain regions. Bless this whole community, that they may be prepared to enter into thy House, when it shall be completed, with clean hands and pure hearts.

May blessings, and heavenly manifestations, and excellency of wisdom, and fullness of knowledge be the portion of thy Priesthood and of thy Saints, throughout all their dwelling places, but more especially in those holy places, appointed and dedicated unto thy great name, wherein thou



wilt dwell among thy people forevermore. Hear, O Lord, these humble petitions of thy people, and mercifully accept the dedication of this ground, by thy servants. All of which we humbly do, and ask for, in the name of thy beloved Son, even Jesus Christ. Amen.

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## REMARKS BY PRESIDENT BRIGHAM YOUNG,

MADE AT THE CLOSE OF THE FOREGOING DEDICATORY PRAYER.

*(Reported by Geo. F. Gibbs.)*

Brethren, if you will give me your attention, I will say a few words to you. We have dedicated this spot of ground upon which we expect to erect a Temple, in which to administer the ordinances of the House of God. Into this house, when it is completed, we expect to enter to enjoy the blessings of the priesthood, and receive our washings, our anointings, our endowments, and our sealings; and the brethren will be sealed to brethren to connect the links and make perfect the chain from ourselves to Father Adam. This is the object of the Temple which we are about to commence building at this place. We require the brethren and the sisters to go to with their might and erect this Temple; and from the architect to the boy that carries the drinking water to the men that work on the building, we wish them to understand that wages are entirely out of the question. We are going to build this House for ourselves, and we shall expect the brethren and sisters, neighborhood after neighborhood, ward after ward, to turn out their

proportion of men to come here and labor as they shall be notified by the proper authorities.

This may be called a temporal work, but it pertains to the salvation of ourselves as well as our friends who have passed behind the veil, and also to the generations that are to come after us. We can carry this Temple forward with our labor, without any burden to ourselves if our hearts are in the work, and we will be blessed abundantly in doing so. We will be better off in our temporal affairs when it is completed than when we commenced, or than we would be if we did not build it.

The time we enjoy is the Lord's, but we have the permission to dictate its use according to our own good pleasure. When the brethren come to work on this Temple they may expect to be blessed of the Lord in proportion to their faith. We feel to ask the brethren to go to as they may be called upon by those who shall be placed to take charge of the work, and complete the building in three years from next fall—I think it can be done within that time—



that we may come up and commence to give endowments. This work can be done with all ease in that time if we are disposed to.

We pray for you continually, that you may be blessed. I feel to bless you according to the power and keys of the holy priesthood bestowed upon me, and my brethren with me, heart and hand, and all the Saints feel to say "Amen," feel to bless each other, feel to do the work of the Lord, and dismiss the narrow, contracted, covetous feelings that are so interwoven with the feelings of our natures. It seems hard to get

rid of them, but we must overcome them and unite ourselves together in the holy order of God, that we may be Saints of the Most High, with our interests, our faith and labors, that our hopes and the results of our labors may be concentrated in the salvation of the human family.

Brethren and Sisters, try to realize these things. Awake and lay these things to heart. Seek to the Lord to know his mind and will, and when you ascertain it also to have the will to do it.

God bless you, Amen.

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## REMARKS BY ELDER JOHN TAYLOR,

### ON THE TEMPLE GROUND.

*(Reported by Geo. F. Gibbs.)*

I feel to rejoice to see the work of God progressing as it is to-day, and to witness the spirit and feeling that are being manifested among the Saints everywhere throughout the Territory for the advancement of His Church and Kingdom on the earth. In my visit south to attend Conference, I felt to rejoice exceedingly in seeing the Temple completed at St. George. It is a most beautiful building, pure and white as the driven snow, both outside and in. It is elegant in design, and there is a manifest propriety and adaptability in all its arrangements. The labor and finish exhibit talent and artistic skill of the highest

order, and it is chaste, exquisite, appropriate, and beautiful in all its appointments.

Approaching from the north, with the black basaltic lava mountain frowning on the background, and the grim red sandstone nearer its base, relieved indeed by the beautiful city of St. George, with its shrubberies, its gardens and orchards, its vines, its trees and flowers, it stands as a chaste memorial, a sweet elysium, a haven of repose, in this beautiful oasis of the desert; and is a proud and lasting monument of its originator and designer, the fidelity of the architect, the skill of the mechanics, and the faith, self-denial,



liberality and devotion of the Latter-day Saints.

When I visited that holy Temple, accompanied by my brethren who were with me, we experienced a sacred thrill of joy, and a solemn, reverential sensation. As we entered its sacred portals, we felt that we were standing on holy ground, and experienced, with one of old, "Surely this is the House of God, and the gate of heaven." That is not simply a metaphorical expression, but a reality, for it is in that House, and it will be in the House to be built on this ground, that the most sacred ordinances of God are to be performed, which are associated with the interest and happiness of the human family, living and dead. I felt to rejoice in my heart that we had been thus far successful in the building of one temple to the name of our Father and God.

On our return from St. George, when we came to Manti, in Sanpete County, we found a place dedicated and set apart like this ground has been. Again I felt to rejoice to witness the spirit and feeling that were manifested among the brethren in that district of country; everybody seemed desirous to commence the work of building the Temple. When I heard of the one to be erected here my joy was still greater, and I am indeed very happy for the privilege of meeting with you, of taking part in this dedication, of listening to the prayer of Brother Pratt and the remarks of President Young, all of which were dictated by the Spirit of the living God, all

of which have their meaning, and ought to influence our hearts and minds, and lead us to take a deep and abiding interest in the great and important things that are going on in our midst and around about us. They are things in which the angels and gods are interested, and in which God our Father is interested, and all the ancient prophets and holy men of God that have ever lived; all feel interested in these things which we are now engaged in, and all stand ready to approve of our works. If we go to work with all our hearts and with all our souls, we can accomplish it within the time the President has given us. Yes, I will venture to say we can do it in two-and-a-half years, instead of three-and-a-half years. If we can lay aside our narrow, contracted ideas, and feel that we are servants of the living God, that we are operating and co-operating with Him and with the holy Priesthood behind the veil for the accomplishment of this object, then the power and blessing of Almighty God will be upon us and be within us, and we will feel like giants refreshed with new wine, and the work of God will roll on, Zion will arise and shine, and the glory of God will rest upon her.

I say "Amen" to the prayer of Brother Pratt, and to the remarks of President Young, and I say God bless our President and his Counselors, God bless the Twelve, and God bless the Presidents and Bishops and every good man that fears him and keeps his commandments. Amen.



## DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED AT A SPECIAL CONFERENCE HELD AT FARMINGTON, FOR THE PURPOSE OF ORGANIZING A STAKE OF ZION FOR THE COUNTY OF DAVIS, ON SUNDAY AFTERNOON, JUNE 17, 1877.

(Reported by Geo. F. Gibbs.)

TRYING TO BE SAINTS—TREASURES OF THE EVERLASTING HILLS—THE HILL CUMORAH—OBEDIENCE TO TRUE PRINCIPLE THE KEY TO KNOWLEDGE—ALL ENJOYMENT COMES FROM GOD—ORGANIZATION—DUTIES OF OFFICERS—FINAL RESULTS.

I esteem it a privilege to meet with the Latter-day Saints. I have visited Farmington many times, and I can say that, as a general thing in attending your meetings, I have felt much of the peace and blessings that flow from heaven to this people.

I have no doubt that the majority of the people called Latter-day Saints desire really to be Saints; were it not for this I might feel partially discouraged. The people who are honest, who are seeking to know and to understand the truth, they are the ones who, so far as their faith and good works, and their influence and ability are concerned, sustain the kingdom that God has commenced to establish on the earth. When we consider the condition of the Latter-day Saints, and see how many there are who seem to have their eyes fixed upon the things of this world, things that are not lasting, but that perish in the handling, and how anxious they are to obtain them, how do you think I feel about it? We see many of the Elders of Israel desirous of

becoming wealthy, and they adopt any course that they think will bring them riches, which to me is as unwise as anything can be—to see men of wisdom, men that seem to have an understanding of the world and of the things of God, searching after minerals throughout these mountains; they traverse the hills, and they dig here and there, and keep digging and picking, and rolling the rocks from morning till night. This chain of mountains has been followed from the north to the south, and its various spurs have been prospected, and what do they find? Just enough to allure them, and to finally lead them from the faith, and at last to make them miserable and poor. Ask the brethren why they do this, and the ready reply will be, "Is it not my privilege to find a gold mine, or a silver mine, as well as others?" As far as I am concerned I would say, "Yes, certainly it is your privilege, if you can find one." But do you know how to find such a mine? No, you do not. These treasures that are in the earth



are carefully watched, they can be removed from place to place according to the good pleasure of Him who made them and owns them. He has his messengers at his service, and it is just as easy for an angel to remove the minerals from any part of one of these mountains to another, as it is for you and me to walk up and down this hall. This, however, is not understood by the Christian world, nor by us as a people. There are certain circumstances that a number of my brethren and sisters have heard me relate, that will demonstrate this so positively, that none need doubt the truth of what I say.

I presume there are some present who have heard me narrate a circumstance with regard to the discovery of a gold mine in Little Cottonwood Cañon, and I will here say that the specimens taken from it, which I have in my possession today, are as fine specimens of gold as ever were found on this continent. A man whom some of you will well know, brought to me a most beautiful nugget. I told him to let the mine alone.

When General Conner came here, he did considerable prospecting; and in hunting through the Cottonwoods, he had an inkling that there was gold there. Porter, as we generally call him, came to me one day, saying, "They have struck within four inches of my lode, what shall I do?" He was carried away with the idea that he must do something. I therefore told him to go with the other brethren interested, and make his claim. When he got through talking, I said to him, "Porter, you ought to know better; you have seen and heard things which I have not, and are a man of long experience in this Church. I want to tell you one thing; they

may strike within four inches of that lode as many times as they have a mind to, and they will not find it." They hunted and hunted, hundreds of them did; and I had the pleasure of laughing at him a little, for when he went there again, he could not find it himself." (Laughter.)

Sometimes I take the liberty of talking a little further with regard to such things. [Orin P. Rockwell is an eye-witness to some powers of removing the treasures of the earth. He was with certain parties that lived near by where the plates were found that contain the records of the Book of Mormon. There were a great many treasures hid up by the Nephites. Porter was with them one night where there were treasures, and they could find them easy enough, but they could not obtain them.]

I will tell you a story which will be marvelous to most of you. It was told me by Porter, whom I would believe just as quickly as any man that lives. When he tells a thing he understands, he will tell it just as he knows it; he is a man that does not lie. He said that on this night, when they were engaged hunting for this old treasure, they dug around the end of a chest for some twenty inches. The chest was about three feet square. One man who was determined to have the contents of that chest, took his pick and struck into the lid of it, and split through into the chest. The blow took off a piece of the lid, which a certain lady kept in her possession until she died. That chest of money went into the bank. Porter describes it so [making a rumbling sound]; he says this is just as true as the heavens are. I have heard others tell the same story. I relate this because it is



marvelous to you. But to those who understand these things, it is not marvelous.

You hear a great deal said about finding money. There is no difficulty at all in finding money, but there are a great many people who do not know what to do with it when they do find it. This is the great defect with the human family. I could relate many very singular circumstances. I lived right in the country where the plates were found from which the Book of Mormon was translated, and I know a great many things pertaining to that country. I believe I will take the liberty to tell you of another circumstance that will be as marvelous as anything can be. This is an incident in the life of Oliver Cowdery, but he did not take the liberty of telling such things in meeting as I take. I tell these things to you, and I have a motive for doing so. I want to carry them to the ears of my brethren and sisters, and to the children also, that they may grow to an understanding of some things that seem to be entirely hidden from the human family. Oliver Cowdery went with the Prophet Joseph when he deposited these plates. Joseph did not translate all of the plates; there was a portion of them sealed, which you can learn from the Book of Doctrine and Covenants. When Joseph got the plates, the angel instructed him to carry them back to the hill Cumorah, which he did. Oliver says that when Joseph and Oliver went there, the hill opened, and they walked into a cave, in which there was a large and spacious room. He says he did not think, at the time, whether they had the light of the sun or artificial light; but that it was just as light as day. They laid the plates on a table; it

was a large table that stood in the room. Under this table there was a pile of plates as much as two feet high, and there were altogether in this room more plates than probably many wagon loads; they were piled up in the corners and along the walls. The first time they went there the sword of Laban hung upon the wall; but when they went again it had been taken down and laid upon the table across the gold plates; it was unsheathed, and on it was written these words: "This sword will never be sheathed again until the kingdoms of this world become the kingdom of our God and his Christ." I tell you this as coming not only from Oliver Cowdery, but others who were familiar with it, and who understood it just as well as we understand coming to this meeting, enjoying the day, and by and by we separate and go away, forgetting most of what is said, but remembering some things. So is it with other circumstances in life. I relate this to you, and I want you to understand it. I take this liberty of referring to those things so that they will not be forgotten and lost. Carlos Smith was a young man of as much veracity as any young man we had, and he was a witness to these things. Samuel Smith saw some things, Hyrum saw a good many things, but Joseph was the leader.

Now, you may think I am unwise in publicly telling these things, thinking perhaps I should preserve them in my own breast; but such is not my mind. I would like the people called Latter-day Saints to understand some little things with regard to the workings and dealings of the Lord with his people here upon the earth. I could relate to you a great many more, all of which are familiar to many of our brethren



and sisters.]

Now, should you go prospecting for gold or silver, you will find just enough to allure you and to destroy you. But it might be said, "Are not the earth and the treasures the property of the Lord who created them, and will he not, according to the promise, give them to his faithful disciples?" O yes, this is strictly correct; but you mark this—the man who is faithful to his calling and to this holy Priesthood, never goes hunting for gold or silver, unless he is sent. Such men are found following their legitimate pursuits, working in their fields, in their workshops and gardens, making beautiful their habitations; in other words, engaged building up and assisting to establish the Zion of God on the earth, with their minds centered on the true riches and not upon the things of this world. People do not know it, but I know there is a seal set upon the treasures of earth; men are allowed to go so far and no farther. I have known places where there were treasures in abundance; but could men get them? No. You can read in the Book of Mormon of the ancient Nephites holding their treasures, and of their becoming slippery; so that after they had privately hid their money, on going to the place again, lo and behold it was not there, but was somewhere else, but they knew not where. The people do not understand this; I wish they did, for they would then do as I do, pay attention to the legitimate business that God has given them to perform. Do I run after mines or digging holes in the ground? No, not at all. It is like the will-o'-the-wisp, a jack o'-lantern. You ask our business men, or go to California, and enquire there whether it pays to hunt for gold.

I will venture to say there never was a dollar taken from the mountains of California, neither from these mountains west, nor from out of this Territory, but what cost from ten to one hundred dollars. Do you believe that? It is said a great deal of money has been made here and there. Who has made it? Considerable lead has been taken from here, and a little silver; but when you count the time that has been spent, and after putting a fair valuation upon it, you will find what I say to be a fact, to say nothing of the lives and property that are lost. A little town directly west of here, some fifteen months ago, contained a certain number of men, who followed mining. We calculated their time at the rate of what was paid for common labor; and then we ascertained the amount realized from the treasure taken out of the earth, which was well known; and it was shown that they spent in the neighborhood of seven hundred dollars a day, and got in return about thirty. What they did get was just sufficient to allure them.

The Lord has permitted our enemies to come among us, who would destroy us if they could. They are only allowed to allure the minds of the foolish and those who lack judgment and who know not the things of God. But when we, as individuals and as a people, learn things as they are, we will find this fact—all truth is worthy and worth possessing, while all untruth is not worthy nor worth running after, nor working for, nor spending our lives for. The Gospel of life and salvation which God has revealed to us, incorporates all the systems there are. Every true principle and every true science, and every truth there is, are incorporated within the faith



of the Latter-day Saints. This is something worth possessing, this is worth spending our time for; but the religions of the day, independent of their moral worth, are nothing but a myth, a shadow; there is no reality in them. But when you come to the philosophy of the religion of heaven, you have facts in your possession that are worth having, they are worthy the admiration of the wise, the prudent, the noble, the great and those that seek after the wisdom that comes from God, and the Latter-day Saints are in possession of this treasure! What are we doing? If we were the people of God, as we profess to be, there would not be a dissenting voice in all Israel in obeying the Priesthood. It was observed this morning by brother Cannon with regard to yielding obedience, that we were called upon to yield obedience because it was a command of God, and our faith demands obedience. To what? Why? Wherefore? Obedience to every principle of truth. What for? So that we may become possessors of all truth. Why should we do it? Because it gives us health, it gives us wealth, it gives us knowledge, it gives us power, it gives us beauty, it gives us excellency, it gives us treasures on the earth and treasures in heaven, it gives us a knowledge of God and of the love of God, it gives us fellowship with the Saints that are sanctified and glorified, and it gives us all things that will promote happiness and peace. These are the reasons why we do it. Should you take the other road, what do you get? Nothing. When persons turn away from the Gospel of the Son of God, what do they turn to? Nothing. And what do they turn from hereafter? All things worth possessing, everything that men

and the Gods can possess in time and in eternity. Take the other road, and you get a shadow for the time being, and you may think you have the substance, but sooner or later you are left as a feather floating in the air, or worse than a ship upon the ocean, without compass or rudder, deprived of the light of the sun, the moon and the stars, tossed hither and thither until it sinks to rise no more. In order to yield obedience to the truth, you must love the truth and have the fear of God in your hearts. All who feel the true spirit of this latter-day work delight in the truth, they delight to hear the truth, and they delight to obey the truth; it is their delight to know the mind and will of God, that they may render obedience to it. This is the experience of every faithful man and woman in this Church. But take the experience of the apostates, and the experience of those who have risen up in opposition to the Prophet Joseph Smith and the Gospel brought forth and contained in the Book of Doctrine and Covenants and in the Book of Mormon, and the revelations that he was the honored instrument in the hands of God of revealing to the people; those that rise up in opposition to this, who are they and what is their end? You will hear one fact from them:—"Brother —, have you enjoyed yourself since resigning 'Mormonism?' Now speak the truth. Come, tell us just as it is. Have you experienced joy and happiness since leaving the kingdom of God? Come, now, don't lie!" Brother — answers, "I have not enjoyed one day's peace since I left the Church." This is the declaration of the apostates today, when they tell the truth about it. Look at their countenances—is



there happiness depicted there? No, it is sorrow; they choose error instead of truth, they love darkness rather than light, and the end thereof, to use Scripture language, is death. The sorrow thereof they feel every day, for man's spirit is operated upon continually. We are as independent in our organization as the Gods are, but still we are creatures of circumstances, influenced by the spirits and by the powers of eternity that are here and round about us. We are here and are operated upon by them in our organizations. This is the place where every man commences to acquire the germ of the independence that is enjoyed in the heavens. These influences, in comparison, are like the cooling breezes from the mountains that are so grateful to us, that revive and refresh us, that give us life. But on the other hand, here comes the miasma from the swamp, bringing disease and death, and without knowing we inhale the poisonous air, we become conscious of weakness, we feel that we are taking fever, that we are getting sick—we become a prey to the enemy, and death ensues. That is the difference between the two influences that operate continually on mankind. It is either enjoyment or suffering. All are subject to these elements in which we live. Here is the good operating, all the time telling men and women, before passing the ordeals of redemption, that they must repent, that then the light of Christ will be upon them from time to time, to operate upon their minds, teaching them—you are doing wrong, you are saying that which is not right, you have renounced the Book of Mormon, you have renounced the Doctrine and Covenants, you have re-

nounced Joseph, your endowments, or Celestial Law. When they reveal the truth of their hearts, they will say, as Lyman E. Johnson said, at one of our Quorum meetings, after he had apostatized and tried to put Joseph out of the way. Lyman told the truth. He said, "Brethren—I will call you brethren—I will tell you the truth. If I could believe 'Mormonism'—it is no matter whether it is true or not—but if I could believe 'Mormonism' as I did when I traveled with you and preached, if I possessed the world I would give it. I would give anything, I would suffer my right hand to be cut off, if I could believe it again. Then I was full of joy and gladness. My dreams were pleasant. When I awoke in the morning my spirit was cheerful. I was happy by day and by night, full of peace and joy and thanksgiving. But now it is darkness, pain, sorrow, misery in the extreme. I have never since seen a happy moment."

Lyman E. Johnson belonged to the Quorum of the Twelve; he was the first man called when the Twelve were called; his name was first, Brigham Young's second, and Heber C. Kimball's third. The testimony that he gave of his bitter experience is the testimony that every apostate would give if they would tell the truth. But will they acknowledge it? No, because they do not want to tell the truth.

There is no enjoyment, no happiness, no comfort, there is no light to my path, for me there is no real pleasure or delight only in the observance of truth as it comes from God, obeying it in every sense of the word, and marching forward as a good faithful soldier in the discharge of every duty. The man or the woman—perhaps you may think it presumptuous in me, but I will pro-



mise you that what I am going to say is the truth—who has embraced what is called “Mormonism,” but which is nothing more or less than the Everlasting Gospel of the Son of God, who when counseled by men of God holding the eternal Priesthood to do thus and so, and who will indulge in a spirit that will prompt him to say, “O yes, I think I will use my own judgment. I think I have discretion as well as you, and I will take my own course. I can attend to my own business as well and perhaps a little better than any one else, and therefore I don’t need any one to advise me.” I say the man or the woman that will do so, thereby taking to himself or to herself strength and wisdom to counsel themselves, unless they repent, turn round and do better, they will go into darkness, and sooner or later each person or persons will apostatize and go to destruction. Do you believe it? It is just as true as the sun that shines. Is it hard to believe? No, it is the easiest thing in the world to believe the truth. It is a great deal easier to believe truth than error. It is easier to defend the truth than to defend error. It is necessary that the religions and creeds of the Christian world be defended by the most able and learned students, in order to make them popular and to appear as true. But after these Christian students have been through academies and colleges, and the most famed seminaries in the world, and after they have studied and studied, spending a life-time in the acquisition of a theological education, it takes but one of our boys, with the aid of the Bible and the little Catechism, to wind them up as you would an old clock. This has been the experience of many of our boys, and when they started out from their homes to preach the Gospel,

they did not know that they could say anything at all about its principles; but when they have come in contact with those who have professed much and who have undertaken to disprove the Gospel as taught by the Latter-day Saints, their minds have become enlightened and passages of Scripture have come to them, and they have discomfited their opponents, so that they have had nothing to say. I have done so many times myself, and that too with a few words; and the conversation would be turned to something else. With all their study and learning, and with all the philosophy and science there is brought to the aid of false theories, how easy it is to believe the truth! It is much easier than to disbelieve it. Truth commends itself to every honest person, it matters not how simply it is told, and when it is received it seems as though we had been acquainted with it all our lives. It is the testimony of the majority of the Latter-day Saints that when they first heard the Gospel preached, as contained in the Bible and Doctrine and Covenants, although entirely new to them, it seemed as though they already understood it, and that they must have been “Mormons” from the beginning.

Well, before I sit down I will present to the congregation the names of three of our brethren whom I shall recommend to form the presidency of this Stake of Zion, which will comprise Davis County, and the name of which will probably be Farmington Stake of Zion. (Here Pres. Young proposed the names of Wm. R. Smith of Centreville as President, and Christopher Layton of Kaysville as his first and Anson Call of Bountiful as his second Counselors). I know some of you wish it otherwise, or that some one else was chosen for President; but as we cannot suit



everybody's desire in a matter of this kind, we have to centre on one, and I have felt to suggest the name of brother Smith. (Each name was put separately, and each vote was unanimous).

Before presenting the names of brethren to compose the High Council, which would be in order to do, I propose for President of the High Priests' Quorum the name of Thomas S. Smith, who was once Bishop of this place. (Brother Smith was unanimously sustained; and brothers Thomas Steele and Job Welling were elected as his Counselors, without a single dissenting vote. The names of the brethren to act as members of the High Council were also presented and sustained in a similar manner).

The Wards will be organized hereafter; Bishops will be placed over them, with their two Counselors, all of whom will be ordained High Priests, if not already so ordained, and then be set apart to act in their several offices. They then will form a court; and then all the other quorums of Priesthood will be set in order. For what? Paul says, "For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ." But whether this will be the result here I do not know. All I know is that it should be so, and if every one does his duty and lives his religion, it will be so. (The brethren chosen and elected to fill the several offices herein named, were then set apart to act therein. The President then continued—)

Just a few words to the Presidency of this Stake of Zion. It is now their duty to see that the officers within their jurisdiction perform their several duties, it is sufficient work for them too if they will attend to it. The High Council I hope will not have much business to do. I am

told that there have only been three cases during the last twenty-three years, that have gone for trial before the High Council from Farmington. That is doing very well. To the now acting Bishops, who will be ordained Bishops, as well as to brother Hess, who I believe is the only ordained Bishop in the county, I will say that you will now be required to look after your several Wards more assiduously than heretofore; see that Teachers are diligent in the performance of their duties, and that all difficulties that may arise among the brethren of the Ward be settled, if possible, by the Teachers; and also see that all who claim membership in this Church observe the moral law of our religion. We shall not expect to hear of people breaking the Sabbath, and a hundred other things all of which are inconsistent with our holy callings, and opposed to the accomplishment of the work that the Father has given us to do. You are called upon now to make yourselves familiar with the revelations and commandments that have been given us of the Lord for our perfection, for our sanctification preparatory to our exaltation, and so live that our acts and conversations may conform to the same. We expect to see a radical change, a reformation, in the midst of this people, so that, when the proper authorities shall call upon you to do thus and so, every one may be found willing and ready to respond, placing himself, with all he commands, for the up-building of the kingdom of God. This is in accordance with a revelation given to this Church before the law of Tithing was revealed; but in consequence of unbelief and imperfection on the part of the people it was not observed, and hence a law more adapted to their condition was given, namely, that of Tithing. You are called upon.



now to improve your ways, to seek with all earnestness for an increase of faith that you may live according to the higher laws, which is your privilege to do, and which is so necessary for our peace and comfort and for the good order of society and for the salvation of the Latter-day Saints. We shall look for this change, and I do not think we shall be disappointed; if at all, I believe it will prove a happy disappointment to all Israel, because of the great reformation that will be effected among the Latter-day Saints.

Brethren and sisters, we feel to bless you, we are blessing you all the time, and God is blessing you. See how he has tempered the elements; how he has held our enemies in check, and delivered us out of their grasp and power; how he has prospered us when we have confined our attention to our legitimate business; and I can say with all propriety that if we had strictly followed the counsels that have been given from the commencement until to-day, instead of being in such poverty, as we are in one sense, we would be a self-sustaining, independent people, commanding millions just as easy as we now command thousands. But how unwise, how foolish some of our brethren are! I am ashamed of them, and their condition is deplorable. Instead of beautifying their homes and improving their farms, and helping to reclaim the community and build up the Zion of the latter-days, they have done—what? *Dug holes in the ground?* and, I do not know how it is with you, but go to Salt Lake City, and you will find men whose experience and judgment should have taught them better reaping the results of their folly—their houses and lots mortgaged, their farm, also many are in this condition, and most of them will lose their property. They

wanted a little more money, they allowed themselves to be allured and they lose all. I myself was the means of making several brethren by employing them, letting them have business to attend to until they became wealthy; and now they are in poverty. Whereas, if they had taken my counsel they could have added to their wealth and been in good comfortable circumstances to-day, success and prosperity would have attended them, peace and blessing would have been their portion, and they in turn would have been in a position to bless others of their brethren. This I say, with all confidence and assurance; but no, selfishness and covetousness blinded them, they wanted more and they coveted that which was not their own; and if they have not already sensed it, I can tell them that weeping, mourning and lamentation will overtake them, and this they bring upon themselves.

Let us take the course pointed out and we will avoid trouble; if we pay attention to our calling we will be blessed abundantly, both temporally and spiritually; and when it shall be said to the people, Let us do this or that, it will be done. We require nothing more of the people than the Lord requires of us. And what is that? It is this, "Son, give me thine heart." Let us truly and in reality be servants of God, holding ourselves with all we have subject to the will of God, to be used, if necessary, for the building up of his kingdom on the earth. This is what the Lord requires, this is what the Priesthood require, and is the course I endeavor to pursue.

I say God bless you; I bless you. I say peace be with you. Brethren, one and all, be faithful, be diligent. We have all plenty to do; it remains for us to live so that by the light of the Holy Spirit, we can see the work



before us. Do not let our minds run after gold and silver, nor upon houses and lands; what the Lord gives us take the very best care of, putting the same to a wise and proper use, or our hearts cannot be for the kingdom.

Never have I seen to so great an extent that willingness to labor for the cause of righteousness, as was witnessed in the Temple, at St. George, last winter. The Spirit of God pervaded the hearts of the brethren and sisters, and how willing they were to labor! This work will continue, and the brethren and sisters will go into the Temples of the Lord, to officiate for those who have died without the Gospel from the days of Father Adam to the winding-up scene, until every one is officiated for; who can or will receive the Gospel so that all may

have the opportunity and privileges of life and salvation.

Don't you think we have a work to perform? Yes, and it will take a thousand years to accomplish it. In the Temple last winter the brethren and sisters enjoyed themselves the best that they ever did in their lives. So they said. And our children, just old enough to work, how happy they were! They would exclaim, "I never knew anything about 'Mormonism' before!" If you were in the Temples of God working for the living and the dead, your eyes and hearts would not be after the fashions of the world, nor the wealth of the world. Yet the whole of this world's wealth belongs to the Lord, and he can give to whomsoever he pleases. Amen.

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### DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE TABERNACLE, OGDEN, SUNDAY MORNING, MAY 27, 1877.

(Reported by James Taylor.)

THE WORK OF THE PRIESTHOOD THE IMPROVEMENT OF THE HUMAN FAMILY — THE GOSPEL MORE THAN MORALITY, IT INCLUDES REDEMPTION—DIFFERENCES BETWEEN THE IDEAS OF THE SAINTS AND THE WORLD — THE PROPHETS IN REGARD TO THE INCREASE OF MINERAL WEALTH—TEACH THE CHILDREN.

I can offer a few of the reflections of my own mind with regard to the discourse of brother Geo. Q. Cannon. I will take his text: "We have a great work to perform." Not that I have time to take up item by

item, and explain and give you correct views, so that you can understand all things pertaining to this great work; but I will give a few words, hoping that you are prepared to receive them in good and honest



hearts, and digest them by the spirit of revelation, and understand what I have in my own heart.

The improvement that we are undertaking is not a small labor. It is not the work of a day, or a week, or a month, but the work of a lifetime; and when we end our career here, we hope to leave those behind us on the earth, of our own posterity, who are better calculated to go on with this work, and who will do so until it is completed. What is this work? The improvement of the condition of the human family. This work must continue until the people who live on this earth are prepared to receive our coming Lord, and dwell with the sanctified, and to associate with angels and with our Savior, preparatory to entering into the presence of our heavenly Father.

Now this is the work; and how are we to perform this work is the question which I hope you will be able to understand. I wish you had the spirit of revelation. I would delight in the Latter-day Saints living so that the Spirit of God would be within them, so that they could see and understand and judge all these things for themselves.

I will commence by drawing attention to the philosophy of man here upon the earth. We see ourselves here to-day. Here are old, grey-headed men, aged ladies, infants in their mother's arms, and persons in the different conditions and stages of life, with varied looks, feelings, sympathies and passions. We see this variety before us to-day. But we all commenced at the foot of the hill. We see the infant in its mother's arms. What is this infant here for? What is the design in the creation of this little infant child? It lies here in its mother's arms; it would not resist, in the

least, if it were dropped into a caldron of boiling oil; if it were thrown into fire it would not know it until it felt the flames; it might be laid down here, and the wolf might come and lick its face, and it would not know but that its mother was soothing it. You see this foundation, the starting point, the germ of intelligence embodied in this infant, calculated to grow and expand into manhood, then to the capacity of an angel, and so onward to eternal exaltation. But here is the foundation. Sent to school, the child learns to read, and continues to improve as long as it lives. Is this the end of the knowledge of man? No. It is only the beginning. It is the first stage of all the intelligence that the philosopher in his reflections, taking the starry world before him, and looking into the immensity of the creations of God, can imagine. Here is the first place where we learn, this is the foot of the hill.

Now the object is to improve the minds of the inhabitants of the earth, until we learn what we are here for, and become one before the Lord, that we may rejoice together and be equal. Not to make all poor. No. The whole world is before us. The earth is here, and the fullness thereof is here. It was made for man; and one man was not made to trample his fellow-man under his feet, and enjoy all his heart desires, while the thousands suffer. We will take a moral view, a political view, and we see the inequality that exists in the human family. We take the inhabitants of the civilized world, and how many laboring men are there in proportion to the inhabitants? About one to every five that are producers, and the supposition is that ten hours work by the one to



three persons in the twenty-four hours will support the five. It is an unequal condition of mankind. We see servants that labor early and late, and that have not the opportunity of measuring their hours ten in twenty-four. They cannot go to school, nor hardly get clothing to go to meeting in on the Sabbath. I have seen many cases of this kind in Europe, when the young lady would have to take her clothing on a Saturday night and wash it, in order that she might go to meeting on the Sunday with a clean dress on. Who is she laboring for? For those who, many of them, are living in luxury. And, to serve the classes that are living on them, the poor, laboring men and women are toiling, working their lives out to earn that which will keep a little life within them. Is this equality? No! What is going to be done? The Latter-day Saints will never accomplish their mission until this inequality shall cease on the earth.

We say but very little about politics. If we have laws, we should have good laws, and we should get good men to adjudicate those laws. And if we are at variance with our neighbor, and are in want of better judgment than we have to settle our difficulties, let us call three or twelve men, and leave it to them to decide between us. Adopt this course, and it would save an immense amount of time, and set the lawyer to raising his own potatoes and wheat, instead of gulling the people. The non-producer must live on the products of those who labor. There is no other way. If we all labor a few hours a day, we could then spend the remainder of our time in rest and the improvement of our minds. This would give an opportunity to the children

to be educated in the learning of the day, and to possess all the wisdom of man.

But we are to revolutionize the world. Do you think these Latter-day Saints can do it? I do not know. It is the work of the Almighty; and if he sends forth his Spirit to teach the people true principles, we have a right, a moral right, a religious right, to tell the truth to the people without interruption; and men have no business to raise their anger against this people, when we are merely telling the truth to the inhabitants of the earth, and instructing them how they can better their condition.

But we have something more than morality alone to teach the people. What is it? It is how to redeem the human family. In Adam—that is, if we believe this book (the Bible), and believe the history that Moses gave of our first parents, and of the inhabitants of the earth, which indeed we have to depend upon, for we are not in possession of any other history of our first parents, and are consequently obliged to refer to this history—if we believe this, I can say that as in Adam all die, even so in Christ all are made alive. If we can believe Moses and the Apostles, we die in consequence of sin in the conduct of our first parents, in eating that which they were forbidden to eat; that we are shut out and cannot see and understand heavenly beings. We cannot see their faces. We cannot hear their voices. We cannot behold their glory. We are shut out from this. The vail of mortality being dropped between us and the Creator, something has to be done so that we may return and behold those that are exalted.

There is a difference between the Latter-day Saints and the professed



Christian world. Shall I remark on this difference? We teach our children that we are serving a God who has an ear to hear, an eye to see. He has a mouth to speak, a hand to handle. He has a body. He has the component parts of man. He moves in his own sphere. He dwells at his own dwelling-place. His presence and his power fill immensity. He has filled the heavens and the earth with his works, and placed man here upon the earth, and brought forth in the latter days his greatest work. It is the greatest work for the salvation of the human family that has been revealed to man since the fall of Adam. I hope you teach this in the Sunday school, that we are serving a God who has a body, parts and passions, and who has feelings, and a fellow-feeling. Well, you startle at this. You have a fellow-feeling. If the Christian world were to hear me declare that our Father in heaven could know and sympathize with this mortality by experience, and has a fellow-feeling, and deals kindly and sympathetically and mercifully with those who are froward, they would be startled. Yet this is our Father. We believe in him. Yes. Ask the Christian world, Do you believe in such a God? No, they say. What kind of a being do you believe in? Such as was described in the inscription which Paul saw written on the altar at Athens, "To the unknown God." "We worship that unknown God." But the God that the Latter-day Saints are worshipping, and that we teach our children to worship, is the God and Father of our Lord Jesus Christ and the Father of our spirits, the author of the existence of our bodies, He who placed them here upon the earth. He gave existence to us all. He

gave breath and being to all. And yet man has his agency; this truth we must never lose sight of. We must teach our children that Christ came in the meridian of time; that he suffered and died for the original sin Adam committed in the Garden of Eden, and tasted death for every man. He suffered for every man upon the earth.

This is the character of him whom we receive as our Savior.

We want you to believe in Him, my son, my daughter. Believe in His Father, and that they have compassion upon us, and we should hearken to His counsel. What is required of us as soon as we come to the years of accountability? It is required of us, for it is an institution of heaven, the origin of which you and I cannot tell, for the simple reason that it has no beginning, it is from eternity to eternity—it is required of us to go down into the waters of baptism. Here is a fountain or element typical of the purity of the eternities. Go down into the waters, and there be baptized for the remission of sins, and then have hands laid upon us to confirm us members of the Church of Jesus Christ of Latter-day Saints. Then receive the Spirit of truth, or the Holy Ghost. Then live according to every word that proceeds out of the mouth of God, through those men whom he has appointed here upon the earth, until we are perfect.

If we go and preach the Gospel, men and women of age, youths and children believe our testimony, come forward and desire to receive a remission of their sins by obeying the ordinances of the house of God, that are placed in that house for the express purpose of remitting sins. Then they commence to live moral lives, as becometh those who have embraced the truth, and continue



to live by the truth until they are prepared to enter into an exaltation. How long will they live here? No matter if they live as long as Methuselah lived, if they commence that moral reform required in their lives. Those who have been in the habit of swearing, swear no more. Never use the name of the Deity without his authority. If we are in the habit of telling that which is not true, learn to speak the truth. If we speak evil of our neighbors, cease to speak evil. Covet not that which is not our own. Keep the Ten Commandments, and then go on until we are perfect, loving our neighbor more than we love ourselves, imparting to all that kind fellow-feeling, that we can take those who are in this poor and stricken condition of life, and raise them, that they may come up and possess the fruits of the earth, and enjoy all that we can enjoy in raiment, food and possessions. Raise our own horses, our own food, and let every one be a producer, and then we can with a good grace, be consumers. Infringe upon no one. Instead of making any poorer, make all wealthy.

A few words upon the minerals found in our mountains. We have had a great many men examining among the mountains, and through the plateaus and ranges in the south. The whole scientific world, a few years ago, would have pledged their reputation that there was not any mineral in the sandstone range along the Rio Virgen River. Now they are finding it in many places. A great many have told me that there was no mineral there, but it is now found in various parts of the southern portion of this Territory. What can I say about it? The Lord, in Isaiah, says, "For brass I will bring gold, and for iron I will bring silver, and for wood brass and for stones iron."

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I can attribute it to no other agency than the power of God diffusing it in these mountains. I will refer it to the scientific world. You may as well take a piece of wood and say that it shall become a piece of sandstone, as to say that you will find silver in sandstone. Did you ever know sandstone to become a petrification. It is hard to say where it will not be found, now that it is found in the barks of petrified trees. It is no matter, the Lord is managing all this, and he does just as he pleases with regard to the treasures of the earth, and we may look for them, but if we are not to find them, they will be hid. When God says to his agents, remove this gold, this silver, this copper, it will be done. You do not understand this philosophy, but I do. And my philosophy outreaches the philosophy of men that study books. I have said enough with regard to the minerals of the earth.

I see a man grow up from the infant stage to be a scholar, and by and by he has an empire, and can give laws to the people, that can equalize them, and bring them to a state of happiness and excellency, and give them all the advantages that man can possess upon the earth, and make every man happy and comfortable. This is the work that we have upon our hands. Teach the people the faith of the Gospel. Teach them what God is, and what His work is, and that there never was a time such as many of our philosophers speak of, who drift back and back, and come to this theory and that theory, and go back, and back to the time when we were all reptiles. When was there a time when there was not a God? But, say they, there must have been a time. Then you declare to me, do you, that there was a time when there was no time. And this is the philosophy of a great

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many of the scientific in this day. They see the heavens stretched out, but they comprehend them not. And why do they not say, if there was a time when there was no time, there will be a time again when there will be no time. What a condition for man to be in! Can we look onward and upward through the immensity of space, and behold the worlds on worlds that we call stars, and imagine that they will be blotted out forever? What an idea! What a philosophy! Why, it ought to be laughed at by the ignorant, and those who are children in their reflections. A time when there was no God, no eternity! It cannot be possible, and the philosopher who tries to establish such a doctrine cannot possess any correct ideas of his own being. Will there ever be such a time? No. But forever onward and upward. So it is with the religion we have embraced.

Teach the Sunday School children with regard to the heavens, with regard to their faith, with regard to their mortal lives, and reach out to that higher life, far above this, that we may, if we will, enjoy upon the earth. This is the condition of man. This is the road for men to walk in, to be obedient to the principles of eternal truth, those immortal principles that God has revealed to us.

With regard to the ordinances of God, we may remark that we yield obedience to them because He requires it; and every iota of His requirements has a rational philosophy with it. We do not get up

things on a hypothesis. That philosophy reaches to all eternity, and is the philosophy that the Latter-day Saints believe in. Every particle of truth that every person has received is a gift of God. We receive these truths, and go on from glory to glory, from eternal lives to eternal lives, gaining a knowledge of all things, and becoming Gods, even Sons of God. These are the celestial ones. These are they whom the Lord has chosen through their obedience. They have not spurned the truth, when they have heard it. These are they that have not spurned the Gospel, but have acknowledged Jesus and God in their true character; that have acknowledged the angels in their true character. These are they that work for the salvation of the human family.

I say to the Latter-day Saints, all we have to do is to learn of God. Let the liars lie on, and let the swearers swear on, and they will go to perdition. All we have to do is to go onward and upward, and keep the commandments of our Father and God; and He will confound our enemies. It is for you and me to improve our children, and teach them to bring forth the elements here, until we possess all things that are on the earth, and then prepare to possess the things that are in Heaven, and go on from glory to glory, until we are crowned with God the Father.

May the Lord bless you, Amen.



## DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED AT FARMINGTON, ON SUNDAY MORNING, JUNE 17, 1877.

*(Reported by Geo. F. Gibbs.)*

ORDER OF THE PRIESTHOOD — DUTIES OF THE SEVERAL QUORUMS —  
 DIFFICULTIES AND THEIR SETTLEMENT—DUTIES OF THE TEACHERS—  
 DISCIPLINE IN THE CHURCH.

The following passage is found in the Doctrine and Covenants, page 266, new edition—

“Which Priesthood continueth in the Church of God in all generations, and is without beginning of days or end of years. And the Lord confirmed a Priesthood also upon Aaron and his seed throughout all their generations;—which Priesthood also continueth and abideth for ever, with the Priesthood which is after the holiest order of God. And this greater Priesthood administereth the Gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God; Therefore in the ordinances thereof, the power of godliness is manifest; and without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh. For without this no man can see the face of God, even the Father, and live.”

There are some ideas associated with these principles which I will briefly refer to. We have assembled here to more perfectly organize the Church of God in this place; to establish a Stake; to select, appoint and set apart the necessary officers there for. Our President has been

moved upon to call upon the Twelve to go through the Territory and attend to these matters, in accordance with a revelation which makes it the duty of the Twelve “to ordain and set in order all the officers of the Church;” to see that the Church is “righted up” in all its various departments, and in the organization of its various quorums; where it is necessary that Stakes should be organized organize them; and to see that all the quorums and officers be placed in their proper position so that they will work harmoniously and according to the revelations and order of God. The growth of the Church and the changes continually taking place render it necessary that this work to which we have been called be attended to. It is very desirable and necessary, too, that every man should understand his true position in the Church; that he may the better magnify his calling, and attend to every duty devolving upon him. In the organization of a Stake of Zion, as revealed, there should be a President with two Counselors, to preside over all the officers, authorities and people of that Stake. There should also be a High Council con-



sisting of Twelve Councilors presided over by the President of the Stake and his two Counselors. There should also be a High Priests' Quorum, with a President and two Counselors to preside over all the High Priests in the Stake.

The Elders' Quorum should be composed of ninety-six Elders, presided over by a President and two Counselors, and when more than ninety-six, other quorums should be organized.

\* The Priests' Quorum should be composed of forty-eight, presided over by a Bishop. The Teachers' Quorum should be composed of twenty-four, and the Deacons of twelve, each with their respective Presidents and Counselors. The Bishop necessarily presides over the whole of the lesser Priesthood in his Ward, and they are under his special guidance and direction, while he is presided over by the Presidency of the Stake, and the Presidents of the Stakes, in their turn are presided over by the First Presidency and the Twelve; thus all are amenable to proper authority in their various organizations and there is no schism in the body. All Bishops should be properly ordained with their Counselors, in order to be qualified to act efficiently in their offices, and to be qualified to sit as common judges in Israel.

We have frequently heard that "Order is heaven's first law." In no earthly government is there so much order evinced as in the Church and kingdom of God, and for that we are indebted to the revelations of God. The office of the Priesthood is really to rule and govern in that government which is recognized as the Lord's, whether it be in heaven or on the earth. And as the Lord has restored the everlasting Gospel and the keys of the everlasting Priesthood which administers in time and

eternity, when we elect officers to fill positions in this Church we choose men whose authority through their faithfulness will hold good not only on this earth, but in the heavens, and not only now but hereafter. And when these things are carried out to their fullest extent, then will "the will of God be done on earth is in heaven," and the meek will rejoice in the administration of his rule.

If I had time I might refer to accounts given of various men who stood at the head of the Priesthood in the different ages of the world, showing how it has been handed down from one to another, agreeably to the will of God, for the accomplishment of his purposes and the benefit of the human family. He has given unto us a very good and perfect organization; quite as perfect I think, and I am prepared to say, as any organization that ever existed upon the face of the earth. And it is indeed reasonable that such an organization should now exist, for we are living in what is called the dispensation of the fullness of times; and it embraces all other dispensations that ever did exist on the earth. It embraces also all the powers and privileges, rights, keys and Priesthoods ever known to man.

In relation to organizations, there has been a great deal of carelessness exhibited in many instances; we have failed to sense the importance of the serious responsibilities that attaches itself to this Priesthood, this delegated power of heaven. We have found more or less confusion among the churches wherever we have gone; and hence the wisdom manifested by the President in requesting a more perfect organization seems the more to be appreciated, because of the necessity that exists for improvement. Says the Lord, "Without the ordinances thereof, and the authority of



the Priesthood, the power of godliness is not manifest unto man in the flesh; for without this no man can see the face of God, even the Father, and live." The Lord having given unto us this divine law and revealed certain principles unto us, he expects us to govern ourselves accordingly; that every ordinance in connection with the Priesthood may be administered properly and in accordance with his law. We find many departures however from this law. In the bishopric we find many irregularities. In some instances we have found that a Bishop has no Counselors, in others he has had one Counselor perhaps, and sometimes we have found the Bishop with two Counselors, but he himself not ordained to the office, but had only been appointed, and in some instances we have found that the Counselors have not been properly authorized and qualified to act in their calling. Whereas there is a law regulating these things which we hope to comply with. Every Bishop should be first ordained a High Priest, and then set apart to the Bishopric by the proper authority; and the Bishop's Counselors, if not already ordained to the High Priesthood, should be, and then set apart to act in their capacity, as first and second Counselors to the Bishop. These three then form a quorum, and a court and are qualified to sit in judgment upon all matters that may come before the Bishop, as a common judge in Israel which pertains to his Ward. They are then properly authorized to act in this capacity, and they ought to be upheld and sustained in the position they occupy, and in all of their doings, inasmuch as they are characterized by righteousness and sound judgment, and as the Scriptures say, with humility and faith, and long-suffering and wisdom, and according to the principles laid down in the book

of Doctrine and Covenants, which the Spirit of God would dictate to men occupying such a position.

And then if there is an appeal from this court it goes to the High Council which is also composed of High Priests, set apart to this office, by the First Presidency or the Twelve, to be presided over by the Presidency of the Stake. For the lack of this more perfect organization all kinds of confusion has prevailed among the brethren in many instances; all kinds of little differences are taken to the High Council, which ought to be taken to the Bishop's court. People sometimes quarrel about little things, very trivial affairs that do not represent more than ten or twenty dollars in monetary matters, and they are not satisfied unless the High Council try such cases. And what is the result? Instead of having these little matters settled by the Teachers or Bishops in their own Wards, they occupy the time of the fifteen men composing the Council, besides their own and that of the witnesses, who generally number from five to fifteen. But these men work for nothing and board themselves, and therefore it costs the disputants nothing for the adjudication of their differences, whereas in such cases the High Council would prefer to put their hands in their pockets and pay the amount in dispute rather than listen to their nonsense. And it would seem that some men are so inconsiderate, that they would impose upon them, because they are willing to give their time.

Such cases should not come before the High Council; they more properly belong to the lesser Priesthood, to the Priests and Teachers and to the Bishop's court.

Such men do not realize their position before God and their brethren. If men have differences they should



try to settle them amicably among themselves. But if they cannot do this, let them take the first steps as directed in the Church Covenants, let them then come together as brethren having a claim upon the Spirit and power of God which would attend them if they lived their religion, and then, provided the Priests and Teachers did their duty and were filled with wisdom and the spirit of their office and calling, ninety-nine cases out of every hundred might be satisfactorily settled without either troubling the Bishop's court or the High Council. But because these duties of the lesser Priesthood are not faithfully performed or sufficiently estimated, they are not carried out according to the laws laid down for our government and thus many of these differences and difficulties exist in our midst.

When the Church is organized in all its various departments with the President at the head, the Twelve in their place, the High Priests, Seventies and Elders in theirs, together with the Bishops and lesser Priesthood, the local aids and governments each acting in their appointed sphere and calling, and all operated upon and influenced by the Holy Spirit, then the whole becomes as the body of a man, sound and complete in all its members, and everything moves harmoniously and pleasantly along. For the body, we are told, has not one member but many: "And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you;" but every man in his place acting in his office and calling. And there is as much devolving upon the Priests, the Teachers and Deacons and those of the lesser Priesthood as there is upon any other members of the Church. When they do not fulfill their duties, what is the result? People go to the Twelve, or to the

First Presidency, they pass the more immediate authorities, and confusion and disorder exist, and valuable time is occupied almost needlessly, and those who will work may work until they are broken down ready to cease their earthly labors, and all this for the want of men's knowing their duties and doing them.

But while we are contending over little things what becomes of us? We are losing sight of our callings, we forget that this kingdom was established upon the earth for the purpose of introducing righteousness and the laws and principles of truth, the laws of heaven upon the earth, and of blessing mankind and of saving the living and the dead. We forget what we are here for, and what the kingdom of God is established for. It is not for you or for me or anybody else alone; it is the interests of the world and the salvation of mankind. We are expected, every one of us, to perform the various duties and responsibilities devolving upon us. If we neglect them are we not guilty before God? Whence come the difficulties that we have in our midst? Because as I have said in many instances the Priesthood do not perform their duties, are not vigilant and faithful. The Teachers sometimes come to visit us and sometimes they do not. I do not know how it is with you, but they rarely visit me. When they do come, am I pleased to see them? Yes. I call my family together, and then addressing the Teachers I say to them; "Brethren, we are all very glad to see you, we are ready to listen to you and if you have any instructions for us we shall be happy to hear you." These are my feelings with regard to men who act as Teachers. And are they prepared to teach me? Yes. If I have been negligent or careless, they will enquire into it; and the



same with the members of my family. Or are there ill feelings existing among any of the members of the household; or between them and our neighbors. If so, they should find out. It is their business to know whether I and my family are living our religion or not; and the same with everybody else's family in the Church. But how is it now? They come perhaps once in three months, or nine months as the case may be. And when they do come they have a few words and questions which, to say the least, are very formal. Is that the spirit and calling of a Teacher? No! They should be full of the light and revelation of God, quick to discover everything and know everybody and their standing in their jurisdiction. And they would too if they performed their duties and were faithful to the welfare of the people. What is the result? The wards are not attended to. What follows? We have drinking in our midst. Yes, Elders and High Priests and Seventies are tempted to drink and humiliate themselves before God and the people. We have others that break the Sabbath, and others that swear and blaspheme the name of God. We have others that lie and cheat. And who pays any attention to it? Some think it would not be polite to attend to some of these matters; but I tell you God will take hold of them by and by, and they will know whether he will be polite or not. If a man does wrong, let him be held accountable for that wrong, no matter who he may be. If he cheats, bring him up; if he lies, let him be treated as a liar; if he breaks the Sabbath bring him to an account for it; let the proper officers of the Church see that they do their duty, or God will not hold them guiltless. Let all the Elders, the Priests, Teachers and Deacons and

other officers thoroughly and faithfully perform their duties, and then we will see whether there is any power in the Priesthood or not; then we will know whether the blessings of the Lord attend the ordinances or not; then we will know that God rules in Israel, and that the honest in heart, the truthful and those who love righteousness are in reality his people, and that they will maintain the right and purge the Church from evil of every kind. We do not want to become partakers of other men's sins; the First Presidency will not, neither will the Twelve; the Bishops should not, for God will require it at their hands.

God intends to build up a Church here after the pattern of the one that exists in heaven; and to come down and associate himself with man upon the earth. Are we prepared? No. Shall we be by the course we are going? Never, while the world stands. Therefore we are going forth and wherever we find things disorganize, we organize them, and then call upon the various organizations to perform their duties in fidelity, honesty and faithfulness, that every man may be felt after to the utmost extremity of the Territory, that it may be known what they are doing, whether they are for God and the principles of truth or not. We do not want any more "Good Lord and good devil;" the line will be drawn and we will know who is for the kingdom and who is not. If we do not those things which are required at our hands, what is the use of our profession? Why should men who do not want to do right, who break the Sabbath, who steal, defraud and impose upon their neighbors, why should they court the fellowship of the Saints? Do you think they will get into the kingdom of God? No. We read of ten virgins, five



of whom were wise and five were foolish; and I think both the wise and the foolish ones got into rather a bad condition—they went to sleep. By and by, at midnight, the cry was heard, “Behold, the bridegroom cometh; go ye out to meet him.” Then they all awakened, rubbed their eyes a little, I suppose, looked around for their lamps, some of which contained oil and some were empty. Those who had no oil in their lamps went to those who had, requesting them to give them of their oil, for their lamps had gone out. But those who had oil had none to spare, and the foolish were told to go to those who sold oil and buy. When the bridegroom came those who were ready went in with him to the marriage, and the others did not, and—that’s all. We might as well look at these things squarely and see how we stand, and what our position is before the Lord. “Be not deceived. God is not mocked; that which a man sows he will reap; if we sow to the flesh, we shall of the flesh reap corruption; if we sow to the spirit, we shall reap life everlasting.”

Why should men who do not want to do right stop in our midst? If I did not want to be a Latter-day Saint, I would say, Gentlemen, I will leave you, success to you.” But then I do not know what I might do or might not do were I in such a condition. At any rate, why do men palm themselves upon the community as Latter-day Saints, when they are not? And we hear of them grumbling and growling about the Priesthood. If the Priesthood are such rascals, why do they not leave them, and seek more congenial society?

When these organizations are completed there will be a President with two Counselors, and they will preside over all other Councils in the Stake.

And it will be expected that all the others under their presidency will listen to their counsels; and it will be expected that they will listen to the instructions of President Young and the Twelve. And it is then expected that the Priests, Teachers and Deacons will hearken to and obey the counsel of their Bishop; and it will be expected that the people will listen to the voice of their Priests and Teachers and those whose business it is to look after their interest and welfare. We are now approaching a very important stage in the history of this latter-day work; we may try to dig around our duties and responsibilities, but we have to meet them. We have got to walk according to the laws of God, or abide by the result for not doing it. God expects these things at our hands, and they are things which we have a right to expect from one another; it is expected that we all will do our duty, and God the Father of Jesus, and all the eternal Priesthood in the heavens expect the Presidency, the Twelve, the Presidents of Stakes, the High Priests, High Councils, the Seventies and Elders, the Bishops, Priests, Teachers and Deacons and all the Priesthood and all the people to be governed by the law of God, and to help faithfully to build Zion and establish the kingdom of God that we may be one in all things temporal and spiritual; that we may be welded and united together on earth and not only on the earth but in the heavens also. This is what the whole thing points to, that the Priesthood on the earth should operate and co-operate with the Priesthood of heaven in the accomplishment of the purposes of God. We are building Temples that we may labor therein for ourselves and also become saviors on Mount Zion. How can we operate with the Priesthood of heaven unless we are



governed by the Priesthood God has given us on the earth? We cannot do it; we must be governed by the laws and principles he has revealed for our guidance, and for our salva-

tion. And that God may help us to do his will and perform the work given us to do, is my prayer, in the name of Jesus Christ. Amen.

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### DISCOURSE BY ELDER ORSON HYDE,

DELIVERED IN THE TEMPLE, ST. GEORGE, APRIL 5, 1877.

*(Reported by Geo. F. Gibbs.)*

PRAYER THE MEDIUM FOR BLESSING — PRACTICAL MORALITY ESTABLISHES CONFIDENCE—THE PROPHET JOSEPH MANIFEST IN BRIGHAM —AGE PREVENTS EFFORT, BUT WHEN BEHIND THE VAIL, FREEDOM FROM OBSTRUCTION IS OUR OPPORTUNITY.

I have not language, my brethren and sisters, to express the feelings and emotions of my heart on coming into this Temple yesterday morning; I could not describe them if I were to undertake to do so, and consequently I will sum up in short by saying, that the sentiments of my heart were, Thank God for such a place in which to worship and to reverence his high and holy name.

We have been listening this morning to some very interesting and truthful remarks, and I have felt edified, instructed, and comforted in my feelings. And I think, if we all remember our prayers in the season thereof, in sincerity and truth, that our light would shine before us according to our needs and wants. It is too often the case that this important duty is neglected. I look at the rivers of water,

I trace them to their source, and I find that many times the places where they originate are small and oftentimes hidden from the popular gaze. But, notwithstanding, they flow down and the waters increase, until by tributaries the main channel becomes a mighty river. So our prayers in private and family circle are secret and retired from the public, but they keep the fire burning upon the altar of our hearts. And it is not often that persons who faithfully attend to this duty walk in darkness, it is seldom that they apostatize and turn away from the faith, especially when we couple our solemn prayers with a short sermon or lecture of comfort and of peace to our wives and children, sanctifying our prayers by words of consolation, and then we have a little heaven on earth. And I have



noticed that those who do this can generally give a reason for the hope that is in them. Where these things are neglected, however small they may appear in the estimation of some, there is a want of the vital principle that feeds the soul, that keeps the leaves and branches green, that imparts beauty and loveliness to all nature.

I have thought that if we were a little more punctual in the discharge of our obligations one with another and to all men, it would be the means of opening wider the door of light and truth to all pursuing that course. It is too often the case that we sometimes contract duties and make promises to discharge them, when our present condition and future prospects are altogether too slim to justify our doing so. Yet we feel we must go in debt to supply our immediate wants. And when the time comes for payment to be made, it is not at all an unfrequent chapter in our lives, that at that particular time we were not so well prepared to meet the obligation as we were the day we made the contract. This I apprehend is a barrier to our success and our prosperity. And I feel that if there was more punctuality manifested by us in paying our obligations than now exists, we would have more confidence in one another than we already have. I do not recommend any person to take his neighbor in hand and say, "Pay me that which thou owest me." So far as my memory serves me, in such cases as when persons owed me who failed to pay me according to promise, and I believed them honest and upright in their feelings, seeking not to take advantage, I do not recollect ever having crowded such persons, or putting them to the least inconvenience. I think it

is good and honorable on the part of the creditor to establish his name and character by showing mercy and easing the burden of those who may be indebted to him. For there should be a disposition on one part to avoid contracting debts, and a disposition on the other to be as lenient as circumstances permit, to move away all the obstruction we can from the path of each other's prosperity. However small these matters may seem, they are important.

At the time our Prophet and Patriarch were killed, or at least soon afterwards, when the Twelve returned to Nauvoo, their immediate circumstances were not altogether agreeable and pleasant or profitable. But suffice it to say we had a meeting, a Conference, at which President Young was the centre of attraction. On his rising to speak, and as soon as he opened his mouth, I heard the voice of Joseph through him, and it was as familiar to me as the voice of my wife, the voice of my child, or the voice of my father. And not only the voice of Joseph did I distinctly and unmistakably hear, but I saw the very gestures of his person, the very features of his countenance, and if I mistake not, the very size of his person appeared on the stand. And it went through me with the thrill of conviction that Brigham was the man to lead this people. And from that day to the present there has not been a query or a doubt upon my mind with regard to the divinity of his appointment; I know that he was the man selected of God to fill the position he now holds.

I have found in my experience that there is a good deal in a man's having confidence in himself. A person having little confidence in God



and more in himself is not good; the capital stock should be in the Lord our God, and the smaller portion in the creature operating.

When the Lord created man, I believe he placed in him a portion of himself, that is a portion of every qualification that he himself possessed. And in our sphere we are to act independently; but under and by the power of those principles of natural inspiration. There is a good deal of natural inspiration in man; and when that is touched by the finger of the Almighty, it makes the cup a delicious one, it makes the mind truly enlightened.

Brethren and sisters, I have all confidence in the Lord our God—I say all confidence, perhaps that calls for a little qualification. At any rate I believe in him, and that he is just, wise and merciful. If I did not believe he was merciful, I could not believe my own eyes while looking upon this vast congregation of his people, assembled in this isolated place, here in the southern portion of our Territory.

I tell you how I feel in relation to the matters that have been spoken of here to-day. If I had more confidence in myself, and in my own ability, limited though it may be, I could venture farther and do more, and perhaps overcome my natural timidity and become a more efficient agent in the hands of our Father of doing good. This I desire with all my heart. I can say that what little I possess of this world's goods are subject to the orders of my superiors in the Priesthood, myself and all that I command are at their dictation to be used in the service of our God for the advancement of his kingdom. I labored with my hands until I reached my seventieth year, when I had to cease working; and for the last two years I have

not been able to do anything, not even to cut a stick of wood or fetch a bucketful of water. But I feel thankful that my health is as good as it is, and that I have lived to see this day, and to behold this elegant structure reared to the honor of our God, and to have the privilege of meeting and joining with so many of my brethren and sisters to worship within its walls.

Brethren, I rejoice in the service of God, and I want to continue in it; and if our religion had no more consolation than it now affords, it would be ample to inspire us to honor it and to live it. I look around me and see a great many heads as white and many whiter than my own. I oftentimes wish, Oh, that I were again active and able to work manfully and energetically in the cause of truth! But no; like many others of my age, I am subject to rheumatism and pains in my limbs, which at times disable me; I have commenced to feel the infirmities of increasing age and years; and so many of us now, after these many years of toil, have to struggle with the going down sun of our earthly existence. But we have the consolation of knowing that our mortal body will not always impede our progress, we shall not forever suffer its inconveniences; we are gladdened in the hope of either laying down this mortal tabernacle or undergoing that welcome change which will free us from all afflictions and annoyances. And we hail the day when we shall be free from sorrow and death, to forever rejoice in the joys of everlasting lives. But while we remain let us struggle on, and continue the good fight of faith until we are called home. I calculate, the Lord being my helper, to do the very best I can. How long I may live I know not,



neither do I feel much anxiety, feeling as I do that I am in the hands of my Heavenly Father, who will do with me as seemeth him good. But yet if I could be spared in health, I would like to see the adversary bound, to trouble and harass no more the children of our God. I would like to live to see myself entirely redeemed from the tradition

of our forefathers, which we have inherited through entailment, and completely baptized in the element of life everlasting. These are my heart's desires. I pray that God may continue to bless us and help us to walk day by day in obedience to the requirements of heaven. Amen.

### ADDRESS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED TO THE SUNDAY SCHOOL CHILDREN, IN THE NEW TABERNACLE,  
SALT LAKE CITY, JULY 24, 1877.

(Reported by Geo. F. Gibbs.)

ITEMS OF HISTORY—THE PIONEERS—TALKING TO THE CHILDREN—  
PEACE IN UTAH—GOD A PERSONAGE OF TABERNACLE—THE FOOLISH  
FASHIONS.

If I can have quiet and the strict attention of the congregation I think all can hear me. The children, as well as those of older growth and manhood, will please cease their talking one to another, cease the rubbing of feet on the floor, cease to make noise. I have a few words for the children, The larger portion of this congregation have been born in this Territory; they know nothing of the outside world; they know but little in comparison as to the cause of their birth and education within the valleys of these mountains. A short recital of the reasons, why these children before me were born here instead of being born in the States, I can give to you, and will endeavor to do so in a few words.

In 1830, forty-seven years ago last March, the Book of Mormon was printed and bound. Joseph Smith had received revelation, and plates on which were engraved characters from which the book was translated. Before the book was printed, before Joseph had the privilege of testifying to the truth of the latter-day work, persecution was raised against him. On the 6th day of April of the same year the Church of Jesus Christ was organized. Persecution increased and continued to increase. He left the State of New York and went to the State of Ohio. The Gospel was preached there and many received it. A settlement was formed, but Joseph had not the privilege of staying there long before they hunted him so deter-



minedly that he was forced to leave Kirtland and the State of Ohio. He then went to Missouri. In the year 1838, in the month of March, in company with a number of brethren, myself included, Joseph arrived at Far West, Caldwell county, Missouri. We had not the privilege of staying there more than for a few months before the cry was raised against Joseph Smith, that he was guilty of high treason. This aroused the people and the government of the State; and in October, thirty-five hundred of the militia of the State of Missouri were marched against a few of us in Far West. They succeeded in taking Joseph and Hyrum and sixty-five others and putting them in prison. When Joseph had his trial, the great accusation against him was that he believed in the fulfilment of prophecy—the prophecies that had been made by Prophets of old and contained in Holy Writ. When Judge King asked Joseph if he believed the predictions of Daniel the Prophet, that in the latter-days the God of heaven would set up a kingdom which should succeed and finally rule and hold dominion over all other kingdoms, Joseph replied that he did believe this scripture as well as the rest. This was considered treason! Joseph's lawyer turned to Judge King and said, "Judge, I think you had better write it down that the Bible is high treason," and this was all they found against him. But the mob continued until they drove the Latter-day Saints out of the State of Missouri. We were told if we remained there the people would be upon us. What we were guilty of we did not know, only that we believed in the Bible and the fulfilment of prophecy, or, in other words, in the literal reading of the word of God. They succeeded, after killing many of the Latter-day Saints—men, women, and children, cruelly mas-

sacring them, in driving us out of the State to the State of Illinois, where the people received us with open arms, especially the inhabitants of the city of Quincy; for which kindness the hearts of our people who passed through these scenes have ever been lifted to God, petitioning for blessings upon them. And they have been blessed. We lived in the State of Illinois a few years; and here, as elsewhere, persecution overtook us. It came from Missouri, centering itself upon Joseph, and fastened itself upon others. We lived in Illinois from 1839 to 1844, by which time they again succeeded in kindling the spirit of persecution against Joseph and the Latter-day Saints. Treason! treason! treason! they cried, calling us murderers, thieves, liars, adulterers, and the worst people on the earth. And this was done by the priests, those pious dispensers of the Christian religion whose charity was supposed to be extended to all men, Christian and heathen; they were joined by drunkards, gamblers, thieves, liars, in crying against the Latter-day Saints. They took Joseph and Hyrum, and as a guarantee for their safety, Governor Thomas Ford pledged the faith of the State of Illinois. They were imprisoned, on the pretense of safe keeping, because the mob was so enraged and violent. The Governor left them in the hands of the mob, who entered the prison and shot them dead. John Taylor, who is present with us to day, was in the prison too, and was also shot, and was confined to his bed for several months afterwards. After the mob had committed these murders they came upon us and burned our houses and our grain. When the brethren would go out to put out the fire, the mob would lie concealed under fences, and in the darkness of the night, they would shoot them. At last they succeeded in driving us



from the State of Illinois.

Three congressmen came in the Fall of 1845, and had a Conference with the Twelve and others; they were desirous that we should leave the United States. We told them we would do so, we had staid long enough with them; we agreed to leave the State of Illinois in consequence of that religious prejudice against us that we could not stay in peace any longer. These men said the people were prejudiced against us. Stephen A. Douglass, one of the three had been acquainted with us. He said "I know you, I knew Joseph Smith; he was a good man," and this people was a good people; but the prejudices of the priests and the ungodly are such that, said he, "Gentlemen, you cannot stay here and live in peace." We agreed to leave. We completed our Temple far enough to give endowments to many. We left Nauvoo in February, 1846, There remained behind a few of the very poor, the sick and the aged, who suffered again from the violence of the mob: they were whipped and beaten, and had their houses burned. We travelled west, stopping in places, building settlements, where we left the poor who could not travel any further with the company. Exactly thirty years to-day, myself, with others, came out of what we named Emigration Cañon; we crossed the Big and Little mountains, and came down the valley about three quarters of a mile south of this. We located, and we looked about, and finally we came and camped between the two forks of City Creek, one of which ran south-west and the other west. Here we planted our standard on this Temple block and the one above it; here we pitched our camps and determined that here we would settle and stop. Still our brethren who tarried by the way were toiling through poverty and

distress. At one time, I was told, they would have perished from starvation, had not the Lord sent quails among them. These birds flew against their wagons, and they either killed or stunned themselves, and the brethren and sisters gathered them up, which furnished them with food for days, until they made their way in the wilderness.

Children, we are the pioneers of this country, with one exception, west of the Mississippi river; we established the first printing press in every State from here to the Pacific Ocean, and we were the first to establish libraries, and the first to establish good schools; we were the first to plant out orchards and to improve the desert country, making it like the garden of Eden.

I will not prolong this recital; but will ask the children if they can now understand why they were born here in this far off land? You might just as well have been born in Missouri or Illinois, if your parents had been treated as they should have been. If let alone to enjoy the rights and liberties in common with our fellow-men, we would have beautified the land, made it an Eden and adorned it with everything desirable. But we were not allowed to stay there to possess the homes we had made; and consequently we are here and this has been your birth-place. And now that we are here, we are followed by a set of men who are ready to re-enact the scenes that we have already passed through. But we are now where we can keep and preserve ourselves in the possession of our homes and property. They drove us to the fastnesses of the Rocky Mountains, and it will be a hard matter to dispossess us again; it will prove a job, if undertaken, that they would be glad to let out before they get fairly into it. But still they are



after us; and when you hear of this and that with regard to myself, being guilty of this and that wrong; I would have you look at those who make these accusations; look at certain characters we have and have had in our midst who are called ministers of justice, ministers of the law; they are bosom companions of thieves, liars and murderers; but the honorable and upright they hate because their deeds are evil; and they believe they have a mission, but it is a hard one to accomplish.

You can now understand, my children, why you were born in Utah, and not in either Missouri or Illinois. If they had let us alone we would have made those lands an Eden, and we would have molested or hurt no one. For there are no people that preserve the laws of our government as well as the Latter-day Saints.

Now, permit me to cast one reflection before closing this part of my address. You have been reading of the great and alarming "uprising of the Mormons!" what a terrible time they are experiencing in Utah! etc.

Wonderful! Wonderful! You have seen your fathers, who are farmers, go to their farms, and those who are mechanics, to their workshops, and our merchants to their place of business, without molesting any person, and what a terrible state of affairs this is. You have read, too, in our late papers about the uprising of the railroad strikers, which has really taken place; does it not seem singular to you why these characters, who are so afraid of trouble, do not go east and lend their aid and moral influence to quell the riot? You can understand that if we had been let alone we would have done justice and preserved the laws. Who pay their taxes as well as do the Latter-day Saints? No people. Who honor so well the laws of our govern-

ment? No other people. This is the speech that brother George Q. Cannon was expected to have made. He wanted me to make it and I have to make the two speeches in one.

Now, a few words of counsel to the children. Do you feel, children, that you can remain patient and endure my talk a little longer? I think you can. A few words of counsel to you, to you that understand what I am saying, I hope you will observe what I say and remember it, and carry it out in your lives. The first is to love the Lord your God with all your hearts. And the next is to honor your parents, that your days may be long in the land which the Lord your God has given us. Observe, children, and hearken. You are taught to worship the Lord, so are the children of the Christian world. They have their Sunday schools, and churches and meeting-houses, and their ministers and teachers who instruct the children. You go to them and ask them if they know anything about that Holy Being whom they worship, and whom they call God. Not that the comprehension of children is equal to that of the aged philosopher, but still you have some understanding. Children, when you ask the ministers of Christendom whom they worship, they will tell you, "Oh, we worship God!" Who is that God? Can you tell us where he lives? The answer is, "No." Can you tell us anything about his character? He is a personage without any body at all; he has neither body nor parts, he has no head, he has no ears, he has no eyes to see, he has no nose to smell, no mouth to speak, no arms to handle anything, nor a body to which these arms can be attached; he has no legs, he therefore cannot walk; and finally they say, to sum him up to our entire satisfaction, he is a personage without



body, parts or passions.

Now, little children, can you conceive what kind of a being this is? You say, "It's nothing at all." That is just what it is; it is a myth; it is nothing to look at, nothing to adore, nothing to worship, nothing to admire, nothing to appeal to for help. He has no arms to either handle us or our enemies; he has no legs, he can neither walk to them nor to us; he has no eyes to behold their follies or ours. And this is the god that the Christian world worship, and teach their children to worship.

Now, children, remember this. We teach you that our Father in heaven is a personage of tabernacle, just as much as I am who stand before you to-day, and he has all the parts and passions of a perfect man, and his body is composed of flesh and bones, but not of blood. He, therefore, has eyes to see, and his eyes are upon all the works of his hands; he has ears, which are open to hear the prayers of little children, and he loves you, and knows you, for you are all his offspring; and his knowledge of you is so minute that, to use the language of the ancients, not a hair of your head falls to the ground unnoticed. This is the kind of God we worship. Children, call upon him in your childhood and youth, for from such as you he has said he will not turn away. Ask the Father to protect you; always ask him, in the name of Jesus, for his spirit. The youth, the child, those who are partially grown, as well as the aged, cease not to call upon God with all your hearts. Remember this. Obey your parents, honor them and seek to do them good. And parents, seek to honor your children; bring them up in the nurture and admonition of the Lord. Teach them truth and not error; teach them to love and serve God; teach them to

believe in Jesus Christ the Son of God and the Savior of the world, who is a personage of tabernacle. He was to all appearance like other men, and he was the express image of the Father. If he were here, to-day, as he appeared at Jerusalem, he would pass through this Congregation, and no one would suppose but what he was an ordinary stranger visiting us. Children, believe in this character, he is the savior of the world, and the Father has appointed him to act in his exalted position. It is not my business nor yours to question the Father why he appointed this Jesus to be the Savior of the world. If you do not now fully comprehend this, the time will come when you will. Remember, too, the great principle of improvement. Learn! learn! learn! continue to learn, to study by observation and from good books! Listen to the instruction of your parents, and of your brethren who hold the holy Priesthood, and they will teach you the ways of happiness and of life eternal. If any of you are so unfortunate as to have parents who wander into by and forbidden paths, and who do things that are wrong, follow not after them, but honor them and be kind to them, and teach them by example the better way. Study the Bible, the Book of Mormon, the Doctrine and Covenants, read the sermons that are published in the Deseret News, as well as all the standard works of the Church. Such reading will afford you instruction and improvement; but novels allure the mind and are without profit.

Little girls, permit me to ask you, Wont you be so kind and so good as to take those pins or the india-rubber cords out of the back of the skirts of your dresses, so that you will look comely. They make you look uncomely, to see your dresses



drawn around you, showing your form. Mothers ought to be ashamed of teaching their children such things. Dress your children and yourselves in that comely, angelic manner that, were an angel to visit you, you would not feel ashamed. I am very pleased to say that there are some of our girls, and numbered among them are some of my own, whom you could not get to adopt these follies. Ask your mothers, then, to make your clothes suitable and becoming; and keep your hair smooth and nice. The hair is given to the female for adornment; and therefore let the ladies, young and old, adorn their heads with their hair. Mothers should study and children should study to preserve the skin of the children from being ruined by dirt, and the heat of a scorching sun, and to keep themselves clean and pure; but children, now remember, study those books that teach you the way of life and salvation.

You see that the infant and the children die. How many of you witness the infant lying in its little coffin, and here lie the child and the youth; they pass away in death. And again, here are the middle-aged, many of them pass away into eternity; the old people must die. And the world is but a span.

Are we going to cease to exist? No, this world is only a preparatory place to gain a knowledge of God, that we may be prepared to enter into a higher state of existence and glory, and grow up unto Christ our living head. Learn the ways of the Lord in your youth, and continue

therein all the days of your life, that you may be prepared for that higher state of glory that awaits the faithful children of our God.

I have said enough to answer my own feelings, for this occasion, and perhaps to satisfy you. I say to all, God bless you, my children, my little ones. I love you, I am a great lover of children and innocence and purity, and I am a hater of iniquity, just as much so as the Lord, and perhaps more than I should be. I do not know this. I think very frequently, in looking upon the actions of men, that I do not have compassion enough; but when I see the wolf among the lambs I am after them, to see that they do not destroy the lambs. And when you are told that you do not know anything about "Mormonism," you may know it is wrong; you know something of it every day. I would have given worlds if I could have known the truth in my childhood, as I now hear it. I had a great desire to know it, and the priests were after me from the time I was eight years of age. I was infidel to their creeds, but not to the Bible, not to God, not to holiness, but to the creeds of the children of men I was infidel, and am to this day. I say, God bless you, my children. I give all of you an invitation to attend the meetings on the Sabbath day, to hear the preaching and to worship God, and to spend the Sabbath day prudently in the love and fear of God. Try to adopt in your whole lives that code of morals which our religion teaches, and which we urge upon the people. God bless you. Amen.



## DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE TABERNACLE, OGDEN, AT A MEETING OF THE RELIEF SOCIETIES OF WEBER COUNTY, JULY 19, 1877.

(Reported by James Taylor.)

RELIEF SOCIETIES — TALK TO MOTHERS — IMPROVEMENT SOCIETIES — DOMESTIC MATTERS — TRAINING CHILDREN — HOME PRODUCTION — SILK INTERESTS.

[The following discourse was delivered by President Brigham Young; it was not revised by our respected President, but is presented as reported by brother James Taylor, of Ogden.]

I expected to attend a meeting of the Relief Societies of this Stake of Zion to hear reports, and comments from the Presidency, the Secretaries, and from those that they would call upon to speak. I learn from the President that the calculation was to invite the brethren to come here and talk to them, instead of their talking to us, and to give them instructions, point out their duties, and direct them with regard to their future course of life. This we are willing to do, on conditions. Were I to ask you if you are willing to comply with those conditions, I have no doubt but what you would at once answer me in the affirmative, and believe that you would carry out the declaration of your own voices, for this would be your mind. The question is, will you carry out our instructions? We leave each and every one to determine that by their future lives.

We hope that the people will hearken and by their acts respond to our requests.

The people called Latter-day Saints say that they wish to know and understand how to order their lives before Him whom we serve and acknowledge as our Father and our God. If I were to give you my own feelings with regard to instructions, many of you would perhaps consider it egotism; still, I take the liberty of saying to these my sisters, if the counsel and instruction that your unworthy servant has given to the inhabitants of the earth had been obeyed and carried out, I have taught them enough to have saved the nations of the earth, and to have made every one of them to be Latter-day Saints.

We are professedly Saints. What is the difference between a Saint of God and an angel of God? One is clothed upon with mortality, the other has passed through mortality and has received the celestial glory of our heavenly Father, and is free from the contaminating influences of sin that we have to contend with. This is the difference. We ask the question, can mortal beings



live so that they are worthy of the society of angels? I can answer the question for myself—I believe that they can; I am sure that they can. But in doing this, they must subdue the sin that is within themselves, correct every influence that arises within their own hearts that is opposed to the sanctifying influences of the grace of God, and purify themselves by their faith and by their conduct, so that they are worthy. Then they are prepared for the society of angels. To be Saints indeed, requires every wrong influence that is within them, as individuals, to be subdued, until every evil desire is eradicated, and every feeling of their hearts is brought into entire subjection to the will of Christ. Now you all believe this just as much as I do.

The first thing I am going to introduce to my sisters is the condition of this community. Since I have come into this place I understand that you have a great deal of sickness here. "It is very warm weather," one says. "A great deal of sickness," says another. I want to say to you that warm weather is very healthy weather. And I can say still further, with regard to our climate, a dry climate is a healthy climate, much more so than where a damp miasma arises from swamps and decayed materials, which is so frequently the case in low lands, especially in the Mississippi Valley, but not so on this western slope. Now I want you to understand what I am talking to you—this weather is beautiful weather to enjoy health.

Now I will talk to you mothers. If I were invited to your houses to take supper, or breakfast to-morrow morning, if you have it within your reach you will have a platter of meat cooked, and will put this before your children. They are hungry, and

require something to satisfy the demands of nature. You place this before them, and, if they choose, in our country, they may gorge themselves to overflowing. You do not stop to ask them if they have eaten sufficient, and ask them now to desist, and eat moderately. You will let your children eat green apples and berries of any kind; sit down and eat fat meat, if they choose it and like it; and fill their systems with swine's flesh which is more susceptible of diseases than any other flesh that we eat. It is not like fish or fowl. It is susceptible of disease of every kind, and will impregnate the system with disease far quicker than any other food that we eat. Now, mothers, it is well for you to think of these things. I will tell you how you can enjoy health. You let your children have a little milk in the morning. I would prefer putting it over the fire and boiling it, and put one-third water in it, with a little flour and a particle of salt to make it palatable. Give them a little bread with it—not soft bread, teach your children to eat crust—hard baked bread, that the Americans would call stale, but the English would not. Teach them to eat this, and to eat sparingly. Instead of drinking unhealthy water, boil such water, and let it stand until it is cool. If the children are in the least troubled with summer complaint, and are weak in their bowels, make a weak composition tea, sweeten it with loaf sugar, and put a little nice cream in it; and let the children make a practice of drinking composition instead of cold water. Mothers, keep the children from eating meat; and let them eat vegetables that are fully matured, not unripe, and bread that is well baked, not soft. Do not put your loaf into the oven with a fire hot



enough to burn it before it is baked through, but with a slow heat, and let it remain until it is perfectly baked; and I would prefer, for my own eating, each and every loaf to be no thicker than my two hands—you tell how thick they are—and I would want the crust as thick as my hand.

Now for experience. You see I am creeping up into years; and I have been from my boyhood a person of observation. I have many and many a time said to children when they begged for the soft bread, that was not baked thoroughly, "Look here; you will not live very long; you will probably come to a premature grave." I have noticed invariably the child that selects the soft bread to be a short-lived person. The children that hunt around after the crust and eat it, I have noticed endure, live, and continue to live on. Have you ever noticed this? I have quite aged sisters here; and I am talking to many that have children, grandchildren and great-grand-children, like myself. Have you ever observed this? If you have not I wish you would commence to reflect upon it.

You say you are improving. These societies are for the improvement of our manners, our dress, our habits, and our methods of living. Now, sisters, will you take notice, and instruct those who are not here to-day, to adopt this rule—stop your children from eating meat, and especially fat meat; let them have composition to drink, instead of unhealthy water; let them eat a little milk porridge; let them eat sparingly and not oppress the stomach so as to create a fever. No matter whether it is a child or a middle-aged person, whenever the stomach is over-loaded and charged with more than is required it

creates a fever; this fever creates sickness, until death relieves the sufferer. Now the people do not think of this. You ought to have thought of it. I have taught this for years and years to the people. When we commence to shape our lives according to the judgment that is given to us, and we exercise a proper portion of thought, and study the laws of life, to know what to give, and how to guide and direct our children and ourselves, we shall find that the longevity of this people will increase. Although it is a fact that the longevity of this people is as great perhaps as that of any other people at the present time; yet we shall find if we will hearken to the wisdom our Heavenly Father has given us, this will increase; and we shall learn at once that we are enjoying better health, we shall have a greater amount of vitality, and a stronger development of ability, and by temperance and moderation lay the foundation for the development of the mind. Now, here let me throw in a side remark. I do not mean to go without food and go to fasting. This is the other extreme. A sufficient amount of food that will agree with the stomach is healthy, and should be partaken of. Aged or middle aged, youth or children, never should go without food until their stomachs are faint, demanding something to sustain their systems, and continue to undergo this; for this lays the foundation of weakness, and this weakness will tempt disease. But keep the stomach in a perfectly healthy condition. Now I do not mean fasting, but eating moderately; and if my sisters will go home and commence to adopt this rule, you will find that you begin to get better, your children and neighbors will get better. We do not expect all to be



free from sickness. I have had a great deal of sickness in my life. I do not expect to be free from the ills, the weakness, debility and disease that prey upon the human family, but we can amend our ways, and amend our life by being prudent; and I wish the sisters to understand this, and to adopt these instructions; and if you do not learn before the month of July is gone that your sickness has departed, I shall be very much disappointed. So much for the health of the people. Will you listen?

Here are mothers. Who give the key to the nations of the earth with regard to their feelings, pride, prejudices; their religion, habits and customs, and, I may say, who, in a great degree, govern, that lay the foundation for the ability that is exhibited among the nations of men? It is the mothers. Who have laid the foundations in the hearts of children to prepare them to be great and good men? It is not the fathers—it is the mothers. It is like the saying of the Savior with regard to the poor. Speaking to his disciples, he says: "For the poor always ye have with you, but me ye have not always." Now the children are always with the mother, and the mother is always with the children, but the father they have not. He is in the field, at his work; and the mother is all the time making impressions upon the minds of the children. Permit me here to say, mothers, and my sisters, you who are young, it will do you good if you will only observe it. You see, hear and witness a good deal of contention among children—some of you do, if not all—and I will give you a few words with regard to your future lives, that you may have children that are not contentious, not quarrelsome. Always be good-na-

tured yourselves. is the first step. Never allow yourselves to become out of temper and get fretful. Why, mother says, "this is a very mischievous little boy or little girl." What do you see? That amount of vitality in those little children that they cannot be still. If they cannot do anything else they will tip over the chair, cut up and pull away at anything to raise a row. They are so full of life that they cannot contain themselves; and they are something like ourselves—boys. They have so much vitality in them that their bones fairly ache with strength. They have such an amount of vitality—life, strength and activity, that they must dispose of them; and the young ones will contend with each other. Do not be out of temper yourselves. Always sympathize with them and soothe them. Be mild and pleasant. If you see a child with knives and forks, playing with them, it might put out its eyes. It will not do to give it a hammer and a looking glass. What will you do? I am a person of experience, and know to deal with children. If the child has in its hand that which it should not have, let the mother or the father, or whoever has charge of the child or has the right, take such things from it, and put them away where they belong. Now, mother, listen to this—never ask a child to give up that which it should not have. Step up kindly and put the article where it belongs. The child will not say anything. A little circumstance took place in Salt Lake City. I had business in a house where I had understood there had been considerable trouble occasionally; and the mother would not let the father speak to the children, to chastise them. I went into the house and talked to the man. The lady came in and sat down. I pretty soon



saw a little girl, about two years old, with a tip thimble in her mouth, sucking it. I went up to the girl, took the thimble from her and put it on the mantle shelf. Says I to the mother — “you must not allow the child to have this thing; if it should go into the stomach it will decay.” The man looked at me as if he would faint away. He was a large man, but I suppose he never attempted to say such a thing to his wife in his life. I said it; and the mother was so confounded that she did not say a word; and it would not have done her any good if she had. Now, if you will mind this—You bring up your children correctly, and teach them those principles and habits that are correct, and you will find that you will improve very materially in your families. If you find that the children are cruel, do not contend with them, soothe them, and invite those who through accident have injured a little sister to pity her. “You have accidentally hurt your little sister, go and kiss her.” By taking this course you will have good children, and they will not contend with each other. I am talking to you of that which I know. I have had an experience in these matters.

I will relate a little incident that occurred in my own family. A little boy about three and a half years old was very ill. His mother would feed him bread and milk, or whatever he wished. As soon as he could stand by her, every day he wanted his bread and milk. Just as soon as he had got what he wanted, he would throw up his hand, and away went the basin to the floor. His mother did not know what to do. Said I, “If you will do just as I tell you, I will tell you what to do. The next time you sit down to feed this little boy, when

he has got through he will knock the dish out of your hand.” Said I, “lean him against the chair, do not say one word to him, go to your work, pay no attention to him whatever.” She did so. The little fellow stood there looked at her, watched her; then he would look at the basin and the spoon, watch his mother, and look at the basin and spoon again. By and by he got down and crept along the floor and climbed up to the chair, and then set the basin on the table, and crept until he got the spoon and put it on the table. He never tried to knock that dish out of her hand again. Now she might have whipped him and injured him, as a great many others would have done; but if they know what to do, they can correct the child without violence.

One of the nicest things in the world is to let an enemy alone entirely, and it mortifies him to death. If your neighbors talk about you, and you think that they do wrong in speaking evil of you, do not let them know that you ever heard a word, and conduct yourselves as if they always did right, and it will mortify them, and they will say, “We’ll not try this game any longer.” I have seen men, and women also, that are never happy until they are miserable, and never easy until they are in pain.

These are little things; but is not the world made up of little things? The whole earth is composed of these small atoms of sand. Our lives are made up of little, simple circumstances that amount to a great deal when they are brought together, and sum up the whole life of the man or woman; and yet in our passing from one to another our little acts and incidents seem to be very minute or simple, but we find that they amount to a great deal.



Now, sisters, will you learn these things. I want to see the children of this people grow as they should; and I want to go a little farther with regard to our children. Commence, mothers, just as quick as the child is old enough to understand, which is quite young. They observe the acts and doings of the mother, and whoever is present. From these acts they imbibe their first impressions. Now, mothers, do you want your children to be Saints, when they are grown up? Do you want your sons and daughters to be good and great, and their lives filled up with usefulness? "Certainly, with all my heart." Then lay that foundation for their future life by teaching each little child what it should do. Teach that child honesty, uprightness and truthfulness. Never permit a falsehood to be told, nor the color of a falsehood without correction. Train that child by your own acts and words, from its infancy, so it may imbibe the principle in its own heart to be perfectly honest. Teach that child to believe in God our Heavenly Father. Teach it to believe, to have confidence in Him.

"Why, he is the author of your lives. Here are your father and mother with regard to your natural body." As soon as they can understand anything at all, teach them—"Yes, my little child, but you have a spirit within you. Were it not for this spirit, you would not have life in you. Here are the father and mother of your tabernacle; but you have a spirit in you, and the father of that spirit is our Heavenly Father, whom we serve as our God. You must have implicit confidence in this Being. You must depend upon Him always. If you are in danger in the least, you must believe in God, and ask Him to rescue you, to preserve you; and your faith must

be in the name of Him that He has given, whom He calls His only begotten son, to die a ransom for our sins." And as soon as they can understand, teach them with regard to the original sin. Teach them to have implicit confidence in the Father through our Lord Jesus Christ; and every time they need wisdom, to ask for wisdom, and ask for understanding; and every time they are in trouble, ask our Heavenly Father to give them comfort, and they will feel joyous instead of grievous, and will feel a buoyant feeling, instead of being cast down. Teach the children to pray, that when they are large enough to go into the field with their father, they may have faith that if they are in danger they will be protected. Teach them that those good angels that are ministering spirits, and their angels, to guard and defend the just and pure watch over them continually. And teach them—I am sorry to say there are not many mothers who do teach it—that they may grow up with this understanding, that our Heavenly Father takes cognizance of all our acts and doings, and of us, as individuals, and that His eye is over us, and there is not so much as a hair of our heads falls to the ground without the notice of our Heavenly Father. Teach them these things and they will grow up into this habit. You may call it tradition, but it is an excellent one. You can sow the seeds of infidelity and they will grow there. Teach the children so that when they go out from the presence of their father and mother, God is in all their thoughts. Can you come to this understanding, mothers? If I were talking to the brethren, I should say no man in this Church has the privilege or right to enter into business, or go at anything without



having God in his thoughts, and asking for guidance and direction in all his ways. And I will say to the mothers and sisters, now give your children this correct tradition in their youth. As I was talking to one of my wives, she said, "Who is there that teaches her children these things?" I turned to one and said, "There is one of my wives; she has children full of faith, because she made it her business to teach them the tradition to believe in God the Father, to call upon Him continually; and God was in their thoughts from morning until evening, all the time they were awake. Says I, "There is the woman; she has taught her children." Now I know that mothers can teach their children; and they ought to teach them, and this is my duty to tell you what to do in this case. Remember to traditionate your children in the nurture and admonition of the Lord. Teach them as they ought to be taught, that they will have faith from their youth up, and the Spirit of the Lord to direct them, that they may never lose sight of this faith in Christ, and our Heavenly Father; and when they are old they will not depart from the good path. I am firm in the faith, and verily believe, that if mothers will bring up their children aright, and give them that early training that they should have, their children will grow up and never depart from the path of rectitude and truth.

The mothers are the moving instruments in the hands of Providence to guide the destinies of nations. Let the mothers of any nations teach their children not to make war, the children would grow up and never enter into it. Let the mothers teach their children. "War, war upon your enemies, yes, war to the hilt!" and they will be

filled with this spirit. Consequently you see at once what I wish to impress upon your mind is, that the mothers are the machinery that give zest to the whole man, and guide the destinies and lives of men upon the earth. Now, then, I want to talk upon other matters. You can do just as you please; you can rule this Stake of Zion. Why, here are brother Peery and his two Counselors, they cannot move one step unless you say so. You do not understand this, do you? Why, all the men in this Stake of Zion can go to some other country, but when the ladies say thus and so, all the men have to come to the standard. "But, we have an independence, you know; and I would not like to pin my destiny to any woman's apron string." But you see the force of this education, which is forced upon them by the teachings received in early childhood.

Now I want you to guide and direct to our benefit. I want these my sisters to take into consideration what we can do with regard to sustaining ourselves. Say you, "Let us go to work and lay the foundation of it." In a great many places there is a foundation of it laid out, which is very good. Now, I want you to go to work and say, we will make all our head-dresses, we will make all the hats that the men need to wear; we have plenty of straw and materials, we will do this. "Now you have an object, brother Brigham." Yes, I have, more than one object; and the great object is to show to our heavenly Father that we have come out from Babylon, and are capable of taking care of ourselves. When we come to finances, I want the people to be rich, instead of poor. The course we are now taking is beggaring the people—running into debt for this



folly and that folly, and everything that they can see. Why, let the merchant come and bring the follies of Babylon, we want them immediately. "Why, yes, we can make all the straw hats, if you will take them." I will tell you what else I want, I want the sisters to say to themselves, and then to their daughters, sisters and friends, "We will wear that which we will make, or we will wear nothing; we will make what we wear on our heads; we will make our own hats and bonnets." Now men, will you patronize this? "Yes." Then get your husbands to say, "we will not buy one of the hats from these stores, if they bring them by the car load." Well, there will be a great deal saved to this Stake of Zion; probably more than twenty thousand dollars. Then say to your husband, "now, go and build a tannery, that the hides that come off our beef cattle, can be made into leather." And then, say to your husband, "I want you to understand that I am perfectly, absolutely opposed to your course of life, unless you make some leather." Then, sisters, go to work and make up this leather. The labor is in the shade, and a great deal of this work can be done by machinery; but it can be done by hand. We have one sister in Salt Lake City, who started twenty-three years ago boot and shoe making; she has made herself a little fortune; she has plenty to live on; she has worked with her own hands until she has accumulated property enough to sustain her. My young sisters, instead of sitting continually at the piano and getting the consumption, take hold and build up Zion. The first thing is to do something for yourselves, and learn to labor; and when one thing is done, take up another item, and

continue until we manufacture every thing that we need here.

I will say to those who are raising sheep, do not send your wool away. Why, it will be said, "a fool and his money are soon parted." Save your wool, and send it to the factory. If we want a little cotton cloth, we can raise it in the southern country; and we could raise some here as well as in some other places. We can raise about two gatherings. In the best of the States they will gather from three to four. We can raise our cotton in the south, and save our wool here. Go to and save your wheat. Tell the people of this Stake of Zion not to sell their grain. "We are in debt," says one. What brought you in debt? "Oh, I wanted a thresher and a mowing machine." Where do you live? How much grass have you to cut? "One hundred and fifty acres." How many mowing machines have you got? "Only eight." Buy another, and another machine, and clothing from the stores that is nothing in the world but shoddy, with but enough of wool to hold it together—buy these, and buy more than you can pay for. Go into debt, and pauperize the whole community, instead of building up Zion. I want you to stop. When we are in a position to build up ourselves, we are building up Zion. Let us sustain ourselves.

Well, I may say there are a hundred and one things we have to talk about; and as the sisters will give no reports, we will tell them what they should do. Now, recollect what I have said to you. Go to, from one thing to another to make for ourselves what we need. Stop this buying, so that we can have something on hand.

Another item. I will say to the



Presidency of this Stake of Zion, if you could take one-fourth the time of the men who are idle here and put it on the Temple, and take the other three-fourths and go to the Railroad Companies and say, "Gentlemen, we will turn you out a hundred hands who will work for one dollar a day," we would have the railroads in our hands, and have every dollar that they spend for five hundred miles. We might bring every dollar in here, and live within fifty cents on the dollar, and save the other fifty cents. How long would it take the men to go down to the bed rock, where we were brought up? I can see women who, when they were twenty years old, six yards of calico was all they asked for for a gown, and that was good enough to wear to meeting or to a party; good enough anywhere. If my mother and her grandmother got one silk dress, and they lived to a hundred years old, it was all that they wanted. I think my grandmother's silk dress came down to her children. She put her silk dress on when I went to see her. It was, I think, her wedding dress, and she had been married some seventy years.

Some of the ladies wear a silk dress and say, "Husband, I want another silk dress, I have had this four years." Learn to be prudent. It is no skill to get money; but, it is a skill to know how to preserve it and make it increase, and bring to you an abundance to build up Zion, and purchase what we want.

I wish to say a few words to my sisters in regard to raising silk. I would like to talk just enough to have you do something in this direction. This is a matter that I have talked upon for a great many years. Soon after I first came to the valley, I sat on a load of hay in Salt Lake City,

and said, "this atmosphere is full of silk and all good things; and we will prove it to be one of the best places for raising silk." We *have* proven that we can raise it. There are sisters here who can reel it and make it into cloth. There is a sister before me with a silk dress on; she raised the silk, and made it herself; and I warrant it will wear four times as long as any you can buy in the stores. (By invitation the sister arose that the congregation might see the dress.) I want to encourage you in this industry. If you want a little change, you can very easily get it by raising silk. Silk that we raise here, when it is reeled, is worth from \$8 to \$14 a pound. It is always a cash article, and finds a ready market. There is no day in the week or month in the year but what you can find a market for silk, and get the money for it. I wish the sisters would think of this. A few pounds of silk gives you a little money. It is easily raised; where there is a little care taken you can preserve the eggs so that you can raise two crops of cocoons in a year. There is no trouble to preserve them in our ice-houses, until the first are disposed of, and so you can keep the crops growing along. You can raise more money than the farmers, and beat them in the production of wealth. Take a woman with her children, and they will make twice the amount of money by raising silk that the man can make with the farm. If you will try it you will say it is true.

If you have not the mulberry trees—I have proffered for years to give the trees and if you want a thousand you are welcome to them, or a million, I am ready to give them to you. Some twenty years ago I sent for mulberry seed. I have raised thousands and tens of thousands of trees, and they are in this



Territory. I have a large cocoonery that I built twelve or fourteen years ago. I have given the use of that—a building about 20 x 110 feet, and I have given the use of the mulberry trees, and the fruit is good. A great many people are fond of the fruit; it is healthy for children.

When you feel disposed to make a little money, go into the raising of silk, which is one of the easiest branches of business that was ever followed. There is no other work the women can do that will yield the same amount of profit. This is a matter that I wish you to hearken to. Will you bless yourselves, and do good to yourselves? We have plenty of weavers who can take the silk and know how to manufacture it; and they will give you all you could reasonably ask for it.

Now let the beauty of your adorning be the work of your hands. Will you not, Presidents, ask your Societies to enter into this agreement, and go to work and make what you want to wear. Then we will appeal to the brethren and say, "Come, let us wear the head dresses that our wives and our sisters can make; and it would be very healthy for the men if they would wear straw hats winter and summer. We would not see so many bald heads as we now see around here. Straw hats are perfectly healthy to wear. I have worn them through winter; and the only objection I have to them is that they are a little too tight and close. Let the sisters go to work and make these things.

Now, sisters, I plead with you to stop these fashions. They are nonsense. Brother Carriugtoh has given you a fine detail of them. They are miserable looking. I dare not tell you how they look to me, and how the vanity looks that is in the minds of the people. How long is

it since my family said to me of hoops, "They are so nice and comely; how would we look if we were to take those hoops off? why we should look like the town pump. Would you not be ashamed of us?" I am ashamed. I am ashamed to see the tight clothes—to see the shape of the ladies. How long is it since the sleeves were so loose that you go into a store, and the gentleman says, "Are you not going to buy a pair of aleeves?" "O, if I buy a pair of sleeves I shall have to have a new dress." "O, I will give you a dress." Eighteen yards in the sleeves, and three yards in the dress! These foolish fashions, what good do they do? I have asked my sisters what they would think if a lady who lives in heaven should pay them a visit. Would she come with these large sleeves on—a mutton leg sleeve, with dress pulled right out in front of her? Now, it is pinned back here. It is very unwise. It is nonsense and uncomely. It is the best looking of anything in the world when brother Carrington sees his wife in her new calico dress." You look just as you did when I courted you." Now there is another fashion. You see a girl with her hair clipped off in the front of her head; she looks as though she had just come out of a lunatic asylum. The hair is for an ornament. You can love a woman with a comely dress on of her own make, just as well as though she had on a dress that cost five thousand pounds.

We do not seem to realize that we have to give an account of the days we spend in folly, and that we will be found wanting if we spend our time foolishly. When you come to the wheat and the fine flour, to the gold and the silver and the precious stones, the Lord owns them. But what have we? Our time. Spend it as you will. Time is given to you;



and when this is spent to the best possible advantage for promoting truth upon the earth, it is placed to your account, and blessed are you; but when we spend our time in idleness and folly it will be placed against us. Here is the difference.

Now, sisters, take hold; do this that we ask you to do. It is for your

own benefit, and health, and life, and for the comfort of the people, and the building up of Zion. And let us go to, and establish the Zion of God upon the earth, that we may be prepared to enjoy it, which I most earnestly pray for every day, in the name of Jesus, Amen.

## DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, JULY 29, 1877.

(Reported by *Rudger Clawson.*)

GOD'S PURPOSES UNCHANGABLE—THE TWO POWERS—THE EVERLASTING PRIESTHOOD—ABRAHAM AND MELCHISEDECK—ORGANIZING STAKES OF ZION—TEMPLE BUILDING—THE LATTER-DAY SAINTS THE FRIENDS OF THE WORLD.

In relation to the great principles of eternal life, as devolved to us in the word of God, and through the various revelations that he continues to give unto us, there are many things that are of great importance to the human family. In regard to the ideas, theories and notions of men, it would seem that they, in former ages, have been of very little avail in thwarting or overturning the purposes of the Almighty, nor will they be in these days any more efficacious than they have been in the days that have past and gone. Before this world rolled into existence, or the morning stars sang for joy, He purposed, in his own mind, to accomplish certain objects that he had designed in relation to the world in which we live, and the inhabitants

that dwell thereon. He has never swerved, changed or altered his views or opinions in relation to this, no matter what our feelings, ideas and theories may be concerning these matters. In the organization of the world and all creation as it now exists in the various dispensations of his providence that have been inducted in the different ages, in the manifestation of his will to the human family, he has had one design, one purpose, and one set of ideas to accomplish pertaining to the whole matter, and everything he intended concerning these things will all be accomplished, whether it relates to the early history of man, to the middle ages, or, to the ages in which we live. There are eternal principles associated with God, with his laws, with his Priest-



hood that are as unchanging as the eternal heavens; yea, more so, for the heavens may pass away, but the Scriptures say, "His word shall not fall to the ground." There is something great and comprehensive associated with the plans and purposes of Jehovah in connection with the human family, which very few men care to take the trouble to investigate or reflect upon; and, as "No man can know the things of God, but by the Spirit of God;" and as very few place themselves in a position to obtain this spirit, the result necessarily is, that there is a large amount of ignorance in relation to the things of God and consequently a large amount of evil prevailing everywhere and which has existed in every age. I suppose, associated with these matters, there is a grand overruling destiny, and that it was necessary that this set of things should exist. There have always been two grand powers in juxtaposition, or rather in opposition to each other. There was in the heavens a conflict, and one-third of the angels, we are told, were cast out of there. That conflict has existed here upon the earth, and will continue to exist for a length of time yet to come, until, as we are told, Satan shall be bound. The conflict is between right and wrong, between truth and error, between God and the spirit of darkness, and the powers of evil that are opposed to Him; and these principles have existed in the various ages. No sooner was man placed upon the earth, than Satan commenced his work and his operations. God, it is true, created the world; God, it is true, is the Father and Spirit of all flesh; God, it is true, has a right to demand obedience from his children, and the observance of the laws he has given unto them; but

that right has been contested from the very first. Satan placed a demurrer in the way immediately, and from the two sons of Adam, one of which feared God and the other did not, the wicked one killed the righteous, who himself appeared to be master of the field under the guidance and direction of Satan, and he held this position and this influence for a length of time upon the earth, until Seth was introduced to represent Abel, to represent God, and also to represent all the principles of truth and righteousness; and Satan with his influence and those that yielded to him, under the influence of Cain and others associated with them that had wrought wickedness, bore sway; and iniquity of every kind prevailed, they fought against God and the principles of truth and righteousness, and it was then as it is to-day, and as it was in the days of Jesus. Says he: "Straight is the gate and narrow is the way that leads to life, and few there be that find it; while broad is the gate and wide is the way that leadeth to destruction, and many there be that go in thereat." It would have seemed, at some time, as though the purposes of God were thwarted in relation to the organization of the earth and the salvation and exaltation of the human family, and it was necessary, as has been referred to, on a certain occasion, to sweep off the inhabitants of the earth and start anew. "For the imagination of the thoughts of the hearts of the people, was only evil, and that continually," and they were raising up a people that were prepared for wrath and destruction, having power to propagate their own species. they were doing it and teaching them the laws of death instead of the laws of life. God in his mercy to those spirits yet unborn, thought proper to sweep them



from the earth and then commence another state of things under the direction of Noah. It was necessary that these opposing influences, these contending powers, should be in existence; that this antagonism should prevail; that there should be a devil, that there should be all the influences associated therewith. There was a degree or design of God in relation to the human family from the commencement, to save all that were capable of it, in the celestial glory. All that were not capable of this, in a terrestrial glory, and all that were not capable of receiving that, or prepared for it, in a celestial glory. It was necessary, according to certain unchangeable and eternal laws, that existed with Christ in the eternal world, that man possessing any of these glories should be prepared to receive them, or they could not inherit them, therefore, it was necessary that man should be placed in a state of trial or probation, having to contend with evil that he might, through the power of God, and the strength that he would give to him, if he was sought unto, that he might, through that power, overcome and inherit a celestial glory, and dwell with God in his celestial kingdom. For this purpose, he gave the Priesthood, which is spoken of as being after the order of Melchisedeck, after the order of the Son of God, and after the powers of endless life; which is the power that exists in the heavens, and the wisdom and intelligence that dwell with the Gods; and is the principle by which the Gods in the heavens and men who are under its influence upon the earth are governed. It is called in the Scriptures, the "everlasting priesthood, without beginning of days or end of years," and that those who have it, administer not only in this world, but

in the world which is to come; and it is the privilege of those who have it, to come, as the Scriptures say, "to the general assembly and Church of the first born, which are written in heaven, to God the judge of all, and to the spirits of just men made perfect, unto Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel." It is this principle spoken of in the Scriptures that brings life and immortality to light, that enables mankind, when living according to its laws, to overcome the powers of darkness, to combat successfully with the errors of the world, to triumph over evil of every kind, to subdue the world, the flesh and the devil, through the aid, guidance, power and spirit of God; to come out triumphant and obtain an inheritance which is incorruptible and undefiled, that fadeth not away, reserved in the heavens for those that are obedient thereto, and live according to its requirements. It is in view of this, and of the strength and power and communication with God that the Priesthood is imparted to man, and it is that which, according to the Scriptures, "brings life and immortality to light;" and men in the possession of these principles know and understand their relationship to God, unto the eternities that were and unto the eternities that are to come, bringing life and immortality to light; it chasteth away darkness, confusion, mystery and doubt and uncertainty; it draws aside the veil of the eternal world, enabling men, who are in possession of it to comprehend their standing and relationship to God, to each other, to the past, present and future, and to all intelligent beings that ever have existed, that now exist, or that will exist; hence



this principle is given to men to lead them in the paths of life, to instruct and prepare them for that celestial glory where God the Father dwells, and Jesus, the mediator of the new covenant, and those of the holy Priesthood who have lived before in different ages, who exist now and who will exist throughout the eternities that are to come. It places us in relationship to all these beings, and we feel that we are one with God, one with Jesus, one with the ancient Apostles, Prophets and Patriarchs, one with the men of God that have had the holy Priesthood in the different ages of time, and expect to be one with them in the eternal worlds. We should also be one in accomplishing the purposes of God pertaining to the earth whereon we live. It is not easy for men, without a knowledge of these principles, to comprehend those things of which I speak, for as I said before, and so say the Scriptures—"No man knows the things of God, but by the Spirit of God;" and the Lord has revealed unto us, through very simple methods, the way whereby we can approach unto him. Who is there among men, with all their wisdom and intelligence, that can comprehend God? Who understands his laws and his doctrines? Who knows anything about his purposes and designs? Why, it is as high as the heavens, it is deeper than hell, it is as wide as the expanse of the universe, it circumscribes all subjects, and comprehends all intelligence. Who knows it? Nobody, but those who are enlightened by the spirit of revelation that proceeds from God. How did men in former times obtain a knowledge of these things? By obedience to the laws of God, by submitting to his authority, by

taking up their cross and following him, and by searching diligently to obtain a knowledge of his laws.

We read a little about Abraham, as given to us in his history. What does he say about himself? "I, Abraham, having been a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a high priest, holding the right belonging to the fathers. It was conferred upon me from the fathers from the beginning of time; even from the beginning or before the foundations of the earth, to the present time; even the right of the first-born, or the first man, who is Adam, or first father, through the fathers unto me. I sought for mine appointment unto the Priesthood, according to the appointment of God unto the fathers concerning the seed."

We read in the revelations given unto us by Joseph Smith, that he was ordained by Melchisedeck, and the Bible tells us that he was blessed of Melchisedeck; and Paul in speaking of Abraham and Melchisedeck, says: "The less is blessed of the greater," and that, although Abraham was a great man, and had great intelligence, great knowledge and many communications from God, that Melchisedeck was yet greater than he, and had more intelligence, and knew more of God. What is the result? Why, the Lord gave to him the Urim and Thummim, whereby he was enabled to inquire of the law of God. What law?" The same principles that existed in that day were the same that existed in the days when Jesus came upon the earth.



Jesus says, that "Abraham saw my day, and was glad." The Apostle tells us that "God foresaw that he would justify the heathen through faith, and preached before the Gospel unto Abraham." Then Abraham had the Gospel, and a knowledge of the laws of God. Life and immortality are brought to light where the Gospel exists, and he had it; hence it brought him to God, and the Lord revealed himself unto him and told him, that in blessing, he would bless him, and in multiplying, he would multiply him, and in him and in his seed all the families of the earth should be blessed. There was something very remarkable about these things, something that shows a determination on his part to do the will of God, to obey his laws and keep his commandments, and to carry out his purposes and designs, so far as he was able to do it. Among other things he said: "I desire to be a follower of righteousness, and to have more righteousness. Then I desire that I may be a prince of peace and a father of nations." He sought this at the hand of God, and God promised him that in him and in his seed all the families of the earth should be blessed. But did he give it to him? He did. Did he fulfil his word to him? He did. Who were Moses and Aaron? Moses led the children of Israel, under the guidance and direction of the Almighty, with a mighty hand and stretched-out arm, and delivered them from the hands of the Egyptians. Who were they? They were the descendants of Abraham. Who were the old Prophets we read of in the Bible here? They were the descendants of Abraham? Who was Jesus? A descendant of Abraham. Who were the Twelve Apostles? They were the descendants of Abraham. Who were the Seventy that existed in

those days? They were the descendants of Abraham. What were they told to do? To damn mankind? No. What? To go and preach the Gospel to all the world, to lift up a banner of life and salvation to the nations, and call upon them to repent. Who were the Nephites that came to this continent? Lehi, Lemuel, Nephi, etc. Who were they? They were descendants of Abraham. Who were the Twelve Apostles that were on this continent? They were descendants of Abraham. What was their mission? It was to preach the glad tidings of salvation to the people, which they did. Who was Joseph Smith? We are told in a revelation in relation to him, that his name should be Joseph, and that he should be the son of Joseph, who was a descendant of that Joseph who went into Egypt. God saw proper to reveal unto him the ancient records of the people that lived on this continent, as a descendant of Abraham, and what was his message to the people? "Go ye unto all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned." Has this message been communicated? It has to a very great extent. There are around me and before me, men who have traveled thousands and hundreds of thousands of miles, without purse or scrip, as they did formerly, trusting to the help of the Lord, in the midst of contumely and reproach, to proclaim the glad tidings of salvation to a fallen world. Have they done it? They have so far as it was in their power, and they have continued to do it up to the present day. Will they accomplish the work that was designed of the Almighty? They will. Will the Zion of our God be built up? It will, and I prophesy



it in the name of Jesus Christ. Will the kingdom of God roll on? It will. No power on this side of hell or in hell can stop it. God is at the helm, and I know it, and his work will roll forth and continue to roll until the kingdoms of this world shall become the kingdom of our God and his Christ, and he will reign forever and forever. The Priesthood in this day are assisted by the Priesthood that existed in former days, who lived and operated and withdrew, and are operating with Him. These are things that many people reflect very little upon, but they are nevertheless true.

Who was it that appeared with Jesus when he was transfigured upon the Mount with Peter, James, and John? Moses and Elias. Who were Moses and Elias? Prophets who had existed before, and still continue to exist, and to administer on the earth as well as in the heavens. How was it of John the Baptist? I speak of these things particularly for the information of those who may be present who are not acquainted with our revelations, and, perhaps, in many instances not much acquainted with the Bible. But John, we are told, when on the Isle of Patmos, had great, important, and glorious visions presented to him. There was a glorious personage who stood before him, and he was about to fall down and worship him. But says he, do not worship me. Why! who are you? I am one of thy fellow servants, the Prophets that have kept the testimony of Jesus Christ, and the word of God; worship God, says he, do not worship me. I am one of those that, perhaps, wandered about in sheep skins and goat skins, dwelling in deserts and dens and caves of the earth, of whom the world is not worthy; but I have been exalted, and glorified as you now see me, and

No. 6.

I have come to administer to you. Who was it that administered to Joseph Smith? Moroni and Nephi, men who had lived upon this continent. Who from the other continent? John the Baptist for one; Peter, James, and John for others; Moses and Elias again for others, who revealed certain principles that God designed they should reveal, and imparted unto him the powers of the Priesthood which existed in the heavens, that it might be again conferred upon men on the earth, and that the blessings of the everlasting Gospel might be again restored.

We have been organizing Stakes of Zion for a length of time, and placing things in order under the direction of President Young and Council. What order is that? The order given by the revelations of God for the guidance of his people, not of man nor by men, but by the will of God: a pattern of things in the heavenly world. That is the thing that is now being introduced here among the Saints. Why are we building Temples here? Because it is part of our mission. Elias was to come to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest, say the Scriptures, I come and smite the earth with a curse. In this is the wisdom of God made manifest, and the power of God displayed. In this he shows as he has represented in the revelations that he would show, that the wisdom of God was greater than the cunning of the Devil, for those that Satan thought he had destroyed, that were cast into prison, Jesus went and delivered, and preached unto those spirits in prison who sometime were disobedient in the days of Noah. Again, in relation to the position that we occupy here upon the earth. We are gathered to Mount Zion. We are spoken of as being saviors.

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"Saviors shall stand upon Mount Zion, and the kingdom shall be the Lord's." How can men be saviors unless they save somebody? That would be a matter of impossibility; hence we go to work and build our Temples. Why? That we may carry out that mission that Elias came about, to turn the hearts of the fathers to the children, and the hearts of the children to the fathers; that our fathers, who have lived without the Gospel, and without the light of truth thereof, that we may administer for them in these Temples, and be baptised for them, as the Scriptures say: "If the dead rise not, why are ye baptised for the dead?" and "Why," says the Apostle, "stand ye in jeopardy every hour?" We go to work then and build Temples, and is this message that we have come upon a message of terror, trouble, misery, and confusion? No. It is a message of life to the people.

God told his disciples to go to the ends of the earth; and, says he, "I will go with you, and mine angels shall go before you, and my spirit shall accompany you." Has it been so? It has. It has. Whence comes our gathering? Because we are introduced into a Gospel of gathering, because we are living in a gathering dispensation, because that is one of the dispensations that existed in former days, and has been restored in the latter days wherever this Gospel is preached, that spirit accompanies it. You cannot prevent it. Go and preach to the people, baptise them, lay hands upon them for the reception of the Holy Ghost, and the first thing that exists among the people is the feeling to go to Zion. A feeling of that kind universally prevails. Where did it come from? It comes through the administering of Elijah to Joseph Smith, and through the things that he imparted to him, and is one of the

dispensations which is embodied in the dispensation of the fullness of times; hence, say the Scriptures, "I will take them, one of a city and two of a family, and bring them to Zion." What do you with them there? "I will give them pastors after my own heart, and shall feed them with knowledge and understanding." Our mission is not a mission of death, it is a mission of mercy and salvation.

As has been remarked, whom have we injured? Whose life or liberties have we interfered with? Are we the enemies of mankind because we tell them the truth? If God has spoken, and has certain purposes to accomplish, can we hinder him? No. If we obey his will, we must be subject to the inconveniences resulting therefrom. We go forth in the name of Israel's God, trusting in him, "bearing precious seed, and returning again bringing our sheaves with us." Well, what then? Those who are being taught and instructed, are sent out again. To whom? Why, as saviors to their own people, and then our nation, as elders in Israel, to proclaim the unsearchable riches of Christ unto the nations, and gather out all who are honest and willing to obey the truth. What then? Then they return again. Then go to work and build Temples, and then administer in them. "I will take them," say the Scriptures, "one of a city and two of a family, and bring them to Zion, and they shall be saviors there;" hence we have representatives here from among the different nations of the earth. We are building Temples. What for? For ourselves? Yes, for our fathers, mothers, uncles, aunts, friends, associates, and ancestry. Yes, for thousands and tens of thousands of others. That is what we are doing. We have built one Temple down at St. George; we are building another here; we are building another in



Sanpete, and another in Cache Valley. Well now then how do we act as saviors? We first build Temples; we then go in and administer in them, and do for others what they cannot do for themselves. We become, then, saviors in that respect here upon Mount Zion; and hence the nations of the earth have their representatives here, who are representing those different nations in the Temples of the Lord of Lords. Well, what next? How are we assisted in this? By all the intelligences that have lived before us. Could we have stemmed the amount of opposition and overcome the evils with which we have been surrounded if there had not been an invisible power sustaining us? We could not. But all the Priesthood that have existed before, with God and Jesus at the head, are on our side and assisting us; and he is all the time crying, "Touch not mine anointed, do my prophets no harm." He still cries the same. They are operating in the heavens while we are operating on the earth; "They without us cannot be made perfect, and we without them cannot be made perfect." It needs a grand controlling power associating and uniting the heavens with the earth; uniting them together in indissoluble bonds that cannot be broken. Uniting them together in one grand phalanx for the accomplishment of the purposes of God. When Satan thought he had got the inhabitants of the whole world, did God give them up? No! No!! When Jesus "Was put to death in the flesh, he was quickened by the spirit, by which he went and preached to the spirits in prison that were sometime disobedient in the days of Noah." When men have been destroyed and nations led into iniquity and overcome, are all going to be lost and destroyed? No. God has introduced a plan whereby all that have lived upon the earth, that are

worthy in any respect or honorable, and all that have desired to do right, who have lived without the Gospel, shall yet have the privilege of it, and they shall be baptised for, according to a certain order that God has indicated in relation to these matters to his Priesthood here upon this earth; and will God be thwarted? No. He will accomplish his designs, and the earth, by and by, will be purged from iniquity; and Zion will grow and increase and spread, and no power can hinder it, for God is at the helm, and he will guide and direct all things according to the counsel of his own will.

Are we the enemies of mankind? No. We are their friends. No men living ever exhibited more friendship to the world than we have. I have travelled thousands of miles, and hundreds of thousands, as President Young and many brethren around me have, thousands and thousands of miles without purse or scrip, without hope of earthly reward, to carry forth those principles that we knew God had revealed for the salvation of the human family, and we know it to-day. I know these things are true. I know that God has spoken. I know that the heavens have been opened. I know that the truth of God has been revealed, and I bear record of it before this people, before God, angels, and men. I know of what I speak, and therefore testify of it in the name of Israel's God. I call upon men everywhere to repent and be baptised in the name of Jesus Christ for the remission of sins, and they shall receive the Holy Ghost. I call upon the Latter-day Saints to be one, and to be united in temporal and spiritual things, to seek after God that they may learn of Him and His laws; then shall your light shine like the sun, and then shall Zion rise and shine, and the glory of God rest upon her, and the power of God be made manifest among his people. Amen.



## DISCOURSE BY PRESIDENT DANIEL H. WELLS,

DELIVERED AT A SPECIAL CONFERENCE HELD AT BRIGHAM CITY, ON SATURDAY AFTERNOON, AUG. 18, 1877.

(Reported by Geo. F. Gibbs.)

INCREASE OF THE STAKES OF ZION—THE SAINTS CO-WORKERS WITH GOD—THE GOVERNMENT AND KINGDOM OF GOD—OUR INHERITANCES—THE POOR RECEIVE THE WORD—THE GOSPEL INCORPORATES EVERYTHING.

I discover it is here, as it is in other places through the Territory which we have visited, that there is an increase, a strengthening of the Stakes of Zion. The prophecy which refers to the strengthening of the stakes and the lengthening of the cords of Zion is continually being fulfilled in the efforts made in this direction by the Latter-day Saints. In the world's history some of the greatest events that have taken place, in their inception attracted but little of the notice or attention of the children of men. The coming of our Lord and Savior Jesus Christ was known to but few people who then dwelt upon the face of the earth; and yet it was the greatest event in the history of the world. The coming forth of Joseph Smith and the Book of Mormon, and the organization of the Church of Jesus Christ of Latter-day Saints, attracted but little of the attention of the masses. Of course it was considered of the greatest importance by the few, but in the course of time we shall see in this land of Zion the assembling of millions. Methinks I sometimes hear the sound of their footsteps approaching; and

when they come they will be for Zion, for God and His kingdom, and they will sustain and uphold the holy and righteous principles of eternal truth which have been revealed, and the institutions of Heaven which our Father has established in this day and age of the world. And God's purposes will be accomplished with triumph, for victory will crown the efforts of the Lord and his people.

In our day we are permitted to witness the occurring of some of the greatest events that have ever transpired since the days of Adam upon the earth. The ushering in of this great and glorious work of the last days, the coming forth of the Gospel to the nations of the earth, and the assembling of the people, the gathering together to sustain these principles, and carry out the work of the Lord, to bring to pass His great and glorious purposes and establish His kingdom in the earth, as he shall lead forth, guide, and direct from time to time. It is the great and glorious kingdom of our God that shall stand for ever. In these things we are co-workers with the Lord our Father in Heaven, so far as we will



let Him work with us, for He stands at the helm, He guides the ship, directing the affairs of the whole earth, as well as those of His covenant people. It has come forth in the age of the world in which He designed it; He has made no mistake in regard to this matter. I suppose the Lord knew and understood the time of bringing to pass, and commencing to bring to pass His purposes in the earth in regard to His kingdom, as well as, and no doubt a little better than, anybody else, and He also knew there were those living upon the earth who would receive it when He should reveal it unto them. All these events have their times and seasons. I expect He knew also that in the days of Jesus the word would be accepted by but few—yea, that it would be trampled out by the wicked who would gain the ascendancy; and that the Priesthood and authority thereof would be received back again to the heavens, there to remain until the times of restitution should set in, which times it is our happy privilege to live in. This is the commencement of the restitution; the Gospel has come again, but never more to be taken from the earth. It is now to be sustained and upheld, to grow, to increase and multiply and become mighty and powerful, and the way prepared for the coming of the Lord Jesus Christ, who will rule from the rivers to the ends of the earth.

We do not fully realize, my brethren and sisters, that this work in which we are engaged is the kingdom, the government of God if you please, handed down to the children of men, with all its officers. A people, a kingdom surrounded with all the elements necessary for the advancement and prosperity of the people of the kingdom; the government being established here in the earth, men, women, and children under the gov-

ernment of Heaven are sustaining and upholding and carrying it forward, with the power and might with which the God of Heaven endows them; seeking to establish the principles of truth and virtue upon His earth, here in the period of time in which it was to come forth—the set time to favor Israel. A stripling came forth with the message from Heaven, leading out, guiding, and directing the affairs of the kingdom as they were made manifest to him by the Lord from time to time, until it has grown to become a great people. It has gone forth and continued to grow until we find it as it is this day here in these valleys of the mountains—with a people dwelling in a hundred towns, cities, and settlements. Poor people? Yes, in the majority of cases; I might say in all cases. Poor people, laboring people, who have come here, a good many of them, without anything excepting their hands to obtain a subsistence; all poor alike, very little difference, to find an inheritance. I do not suppose that a parallel can be found since the God of Heaven gave Israel their inheritance in the land of Palestine. We see many people who have received inheritances; poor people that had nothing of this world's goods have received inheritances and been blessed in a temporal point of view. I presume and believe that President Brigham Young has done more to obtain inheritances for the people, the poor among men, in the last thirty years than all the emigrating and philanthropic societies in the world, putting them all together, existing at the present time. I do not think it has been equalled since the days of Israel, when Palestine was divided out and given to the sons of Jacob. If it has I have no knowledge of it, and I read a good deal.

It is said "in that day"—looking



forward to the day in which we live—that the “poor among men should rejoice in the holy one of Israel.” Is this being literally fulfilled? Yes, it is. We have demonstrated this fact, we have fulfilled it and are fulfilling it all the time. It is one of the signs of the latter times, when the Gospel is preached to the poor. What is the Gospel to the poor? It is the power of God unto salvation. Cannot we see the power of God demonstrated to the salvation of the poor among men, that lifts them out of the poverty in which they have been brought up, and places them in a land where they can get inheritances both for themselves and their posterity? Then most assuredly this Gospel is the power of God to the salvation of all such at least. It has proven itself the power of God to this whole community, not even President Young himself excepted. We came here stripped of everything, as the poor among men; we can now lift up our hearts and rejoice in God who has wrought out His salvation, temporal as well as spiritual. We were brought here to these valleys of the mountains, a land held in reserve by Him, where He can plant the feet of His Saints and strengthen Israel. Has he done it? Witness ye this day! Here in this little nook and corner, a place passed by, by the traveller who journeys over the great highway, almost unnoticed. Yet in this little place the children were strung along the sidewalk greeting our coming, from the railroad depot to the bridge, a distance of half a mile. One would not suppose there were so many in the whole country round. Here we behold the results of the emigration from the heavens, as well as that from the various nations of the earth, a grand assembling of the Saints of the Most High. What for? Without a purpose or design? No,

not by any means. The God of Heaven, our Father, never planted a single individual upon the earth without a purpose and design. Well would it be for us to find out that purpose and design concerning us, and then truly live to it and fulfil it, that our existence upon this earth might be accomplished, that our existence here might not be a failure, that we might return to our Father and receive that welcome plaudit, “Well done, good and faithful servants.”

He has given us the opportunity of filling the full measure of our creation with credit to ourselves and honor to His name. And this can be done simply by living our religion, the religion of Heaven. He is inviting everybody who will to come and partake of the waters of life freely, without money and without price. And yet it will cost you all you have; but then there is one thing also to be thought of: you did not have much when you commenced. Those who have riches are the last to receive the Gospel. They do not see anything to rejoice over in the revealed will of God to man upon the earth. If they do, they are so full of the cares and love of the world that the good seed is choked by the weeds that grow up around them, so that they cannot attend to it, and place for the word is not found in their hearts.

It is the poor who receive the words of truth, who are the most ready to do the will of God. When John sent one of his disciples to the Savior to ask Him if He was the Son of God, etc., He said tell John—“The blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the Gospel preached to them.” That is the sign he gave to John. It seems that even he was in



some little doubt concerning the divinity of Jesus' mission. The Gospel is preached to the poor; it is also preached to the rich so far as they will receive it, but they will not hear it. "O, (say they) go your way, we do not want anything to do with it or with you." This is what they say to the Elder who bears the message of life and salvation to the children of men. It is among the poor they find the readiest access. And such are the ones that the Lord can use to bring to pass his purposes; they are the ones who need redemption, and who feel that they need it, and who obtain it. Feeling their dependence upon Him, they appreciate the great good, the blessing that God is pouring out upon them from time to time; they realize that it is he who is doing this work for them. But they could not arrogate to themselves this honor, inasmuch as they know that they are, merely instruments in our Father's hands of establishing his kingdom. The rich if they attempted to perform this work would go forth in their own power; they would say I have done it; it is I who have accomplished this great work." They would not acknowledge God in all things, nor give the honor to whom it really belongs, for who does not know that they themselves only exist by God's power and beneficence? But how is it that while the great majority feel and realize these things, there are many who very soon arrogate to themselves greatness and power, and think that they have accomplished great things, and that the Lord can scarcely get along without them; I wonder sometimes how he did happen to get along before they were born. I have seen a great many of this character. You know those who get fat quickly are very apt to kick.

What is there to hinder the bles-

sings of heaven flowing to this people to the full extent of their hearts desire? I do not know of any reason, unless we are not prepared and worthy to receive it, and make a wise and proper use of it when it does come. How many do you believe there are in Israel to-day who, if the wealth of the world were turned towards them, would not consign it to the hands of the devil about as fast as the Lord handed it to them? Do you know that I believe there are a good many; our experience teaches us there are a good many, because they part with it just as fast as it comes to them. I will say that no Latter-day Saint has any right to dispose of the blessings that God bestows upon him; he has no right to bestow his patronage upon the outside world, and especially upon those who are in the midst of Israel, whose interests are separate and apart from ours. It only fosters an agency in our midst calculated to undermine the faith of the Latter-day Saints; it nourishes a viper in our midst; a power that is calculated to lead astray the young and unthinking. I said a Latter-day Saint had no right to dispose of the blessings that God bestows upon him; they are not given to us for any such purpose. What are they given us for? To strengthen the Zion of God upon the earth, not to destroy it; to send forth the Gospel to all nations, to build Temples to God's holy name, wherein those who are faithful may receive the blessings of time and eternity for themselves and their dead; they are given to us to sustain and uphold righteous principles, and the institutions of heaven; to gather the poor from afar, who are seeking to be delivered from a state of bondage, to come up and participate in the blessings you and I enjoy in these mountains.



And so when the Lord finds out that he has a people who will be thus zealous of good works, who will make a good use of the wealth of the world, so fast and so soon will the kingdom be delivered to the Saints in greatness and power.

It cannot be given any sooner, and should not be if it could. Then if we want to see advancement and progress, let us be diligent and faithful over the few things committed to our trust, using them for God and for his kingdom, and not distribute them to the wicked, nor sift our ways to strangers, nor to those who know not God, and who give no heed to the principles of truth he has established in the earth. It is suicidal in the highest degree for the Latter-day Saints to take such a course, and it is treasonable against the Government to which we have sworn allegiance. There is a warfare, but who institutes it? The Devil; he is against the authority of the holy Priesthood, seeking to trample it from off the face of the earth. What do the Latter-day Saints do? Nothing, only stand in their own defence, contending inch by inch for the right. The Adversary is found all the day long seeking to overthrow us, his agents are continually making their insidious approaches to undermine the faith of the Saints, and destroy the authority of the holy Priesthood, their aim and object being to drive it from the earth as they did anciently. Then for the Saints to give aid to those who would destroy them, by giving them our patronage, even the means that God has placed in our possession! Yes, we do it all the day long, we are doing it continually. The people here in Brigham City not so much perhaps as in other places. You have a better order of things I presume; yet it is

done more or less everywhere. Supposing for instance, nations at war with each other should find any of their citizens giving comfort and aid to the enemy, giving munitions for war, rendering service or information, or betraying any trust whatever, such person would be strung up for treason. This is the law among the nations; and why should it be counted anything less than treason for those who have sworn allegiance to the government of Heaven to be found giving their patronage to the enemy. I tell you in the name of the Lord, you cannot do it with impunity; such acts will be counted against you, no matter who you are, and you will have to meet it! It behooves the Latter-day Saints, above all people upon the face of the earth, to stand shoulder to shoulder, presenting an unbroken phalanx for the enemy to meet, a phalanx that they cannot penetrate or destroy. It is our duty to God and to one another to fortify our walls of defence. How? By living our religion, by sustaining through our faith, integrity, and good works the government which the God of heaven has so kindly bestowed upon us. There is necessity enough for this government to be established in the earth. There was no rallying point in all the earth for the Saints, until the Lord revealed the truth. But now there is a rallying point, and the people are gathering to it. What for? To pull it down? No! but to uphold it, to keep it and to hold it, unfurling its banner to the mountain breezes, and in the strength of Israel's God to stand by and defend it! To stand by and sustain each other in all good works, not to seek to pull each other down; but to put down sin and iniquity, and trample it out of our midst, sustaining purity and upholding and main-



taining righteousness, and God and his kingdom forever. Let the wicked howl; heed them not! What matters though we are unpopular; Jesus and his disciples were unpopular in their day; but our Savior passed the ordeals. — Have we any ordeals to pass? Not many. We have more or less difficulties to encounter it is true, which is all right, in fact it is the only way we can be tested. If we “fly the track” the moment a difficulty presents itself, what good are we? Where is our integrity? It is given unto us to overcome every difficulty and continue on our way rejoicing, having our hearts fixed like a flint on the prize before us; yes, no matter what devil stands in our way to prevent our onward march, or to beckon us this way or that way, let us not be moved either by fear or temptation, but exclaim like one of old, “As for me and my house, we will serve the Lord!” Let us all, young and old, make our resolves, and then live to our resolutions, notwithstanding the inducements and allurements the evil one may bring to bear to prevent us walking in the strait and narrow way.

The Gospel incorporates everything calculated to do any good whatever, and it is the power of God unto salvation both here and hereafter; and you will not find any real pleasure or salvation outside of it. Now remember that! Both the old and the young can find suitable and satisfactory enjoyments within the purview and elements of the Gospel. Real enjoyment is such as can be participated in without offending the Lord. There is no enjoyment in taking a course calculated to injure and offend Deity. There is no real enjoyment in the intoxicating cup, it brings misery instead of joy. And so are all these things that are used to their

abuse. The Gospel teaches us better things, a better way; and still it furnishes us everything necessary for our pastime and for our encouragement to go forward in the path that leads to honor and renown in time and eternity.

There is a great work to be done! The Lord has designed to accomplish a mighty work through the instrumentality of his children who do and will exist upon the earth. It is through this means he does accomplish his purposes; he always has and I expect he always will. The redemption of our dead friends, of our progenitors who never knew the Gospel; the resurrection of the dead to come forth clothed in immortality and eternal lives, will all be brought about through the Gospel. What, all the human family? Yes, pretty nearly all. It is a great undertaking; the Lord is susceptible to great undertakings. He undertook to people this earth with spirits that were begotten in heaven and who dwelt in his presence. Consider that undertaking for a moment, and perhaps it will be found to be as vast as our comprehension is of the redemption of the dead and the accomplishment of the resurrection of the dead. He is capable of great enterprises of this kind. And just as sure as he brought forth man upon this earth, organizing it for them to dwell upon, so sure will he bring them forth again in the resurrection. I do not know that one is greater than the other; however he is capable of accomplishing all. I have heard people talk about the utter impossibility of bringing about the resurrection of the dead. We read there is nothing impossible with God. I am quite sure of it in this respect. We see how natural, how easy it is to bring forth the great work of peopling the earth; and I see no reason why the other should not be



just as easy for him to do as this seems to us. He has all time and eternity at his command; the heavens are full of days, and the work will continue onward when you and I rest and sleep in the dust. There is something to be done, we have the opportunity and blessed privilege of laboring in the cause; and it is well for us if we do it while the day lasts, for "behold the night cometh wherein no man can work." Therefore we should be diligent in the performance of our duties, divesting ourselves of the errors and traditions we have imbibed, and which are in opposition to truth and righteousness according to the revelations of Jesus made known to us in this our day and generation. We should control ourselves; our passions are given to us for a good and wise purpose, not to be our masters, not to be given way to, allowing ourselves to quarrel, to speak harsh and unkind words and to mistreat our wives and children as some do. Our passions are implanted within us to give strength and energy of character, to serve a good and wise purpose; and it is expected that we hold them in proper subjection, instead of allowing them to master us. No

man is able to control or is fit to govern, even a family, unless he can govern and control himself.

Let us give heed to the requirements of heaven, and perform them regardless of the consequences, trusting in God who will sustain even to the death. If we have to meet obstacles, what of it? "Though he slay me, yet will I trust in him," let this be the word in the heart and mind of every man and woman before the Lord. Because we know he is the wise giver of all good things, the wise controller of all events who does all things well. Let us put our trust in him, and go forward in the righteousness of the God of our salvation, in the performance of the work allotted to us his Saints upon the earth. If we do this and endure faithful to the end, great will be our reward; and great is our reward as we pass along. It brings peace of mind in the assurance that we are doing the Lord's will, and taking that course which is pleasing unto him.

That the Lord may add his blessing unto us while we sojourn in the earth, and at last save us in his kingdom is my prayer, in the name of Jesus. Amen.



## DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED AT A SPECIAL CONFERENCE HELD IN BRIGHAM CITY, BOX ELDER COUNTY, FOR THE PURPOSE OF ORGANIZING A STAKE OF ZION IN SAID COUNTY, ON SUNDAY AFTERNOON, AUGUST 19, 1877.

*(Reported by Geo. F. Gibbs.)*

THE LORD'S SUPPER—A WORD TO MOTHERS—THE SACRAMEENT IN SABBATH SCHOOLS—HISTORY OF SOME THINGS—YOUNG MEN TO PRESIDE—HOME MANUFACTURES.

Previous to attending to the business to be presented to the congregation this afternoon, I feel to exhort the Latter-day Saints before me to try to realize the sacredness of the ordinance that is now being administered to them, which was introduced by our Savior, that his disciples might witness to the Father that they were truly his followers. On the last time that our Lord met with his disciples, previous to his being betrayed, he administered to them the sacrament. Instead of eating as at other times, he took the bread and blessed and brake it and gave to his disciples, saying to them that he should require of them to meet together to break bread in remembrance of his body, that would suffer for them and for the sins of the world. So when he had blessed and broken the bread, he administered the same to them, saying, "take, eat; this is my body." When his disciples had eaten, he then took the cup of wine and gave thanks, and gave it to them, saying, "Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins." He came here to redeem fallen man, he being the heir of the family that receive bodies on this earth, that they,

through obedience to his requirements and commandments and the ordinances of his house; may be sanctified and prepared to return unto the presence of the Father and there sit down with Jesus, where he will administer to them again in fulfillment of his saying to them, "I will not drink, henceforth of this fruit of the vine, until the day when I drink it anew, with you, in my Father's kingdom."

I would exhort my brethren and sisters to receive this ordinance every Sabbath, when they meet together, as is our practice; not following the customs of others, for with some denominations this is administered once a month, with others once in three months, with others never, they not believing in outward ordinances. This is the way with the Christian sects; they teach that portion of the Bible which seemeth right unto them and add such doctrines, views and opinions as suit their own creeds.

We are in the habit of partaking of the contents of the cup each Sabbath when we meet together, and I do pray you my brethren and sisters to contemplate this ordinance thoroughly, and seek unto the Lord with all your hearts that you may obtain the promised blessings by



obediencē to it. Teach its observance to your children; impress upon them its necessity. Its observance is as necessary to our salvation as any other of the ordinances and commandments that have been instituted in order that the people may be sanctified, that Jesus may bless them and give unto them his spirit, and guide and direct them that they may secure unto themselves life eternal. Impress the sacredness of this important ordinance upon the minds of your children. Many of you who are aged, have witnessed the strength and power of tradition, whether it be correct or false. The power of tradition upon the minds of the inhabitants of the earth is most potent, I might say it is almost almighty. We know the way of life, we have the keys of life in our possession; and if we do not take the pains to train our children, to teach and instruct them concerning these revealed truths, the condemnation will be upon us, as parents, or at least in a great measure. We do not want this sin to rest upon us; we want the people, each and every one to understand their duty and then discharge that duty fearlessly, without favor or hope of earthly reward, having in view the doing of the Father's will alone and the receiving of the heavenly reward.

Let me here call the special attention of the mothers to what I am going to say: If you mothers will live your religion, then in the love and fear of God teach your children constantly and thoroughly in the way of life and salvation, training them up in the way they should go, when they are old they will not depart from it. I promise you this, it is as true as the shining sun, it is an eternal truth. In this duty we fail; we do not bring up our children in the way they should go, or there would be no

turning away, wandering here and there from the society of the Saints. We let our children do too much as they have a mind to; if they want this or that their wishes must be gratified; if they want to go here or there, the mother, in very many instances, is too ready to urge upon the father directly or indirectly, the necessity of accommodating the young mind to the path of folly.

By some it is very well understood that in the days of ancient Israel while in the land of Palestine they were not blessed so profusely as we are with the crystal streams from the mountains. They were in the habit of drinking a great deal of wine, and among the few who have continued to inhabit that land, this habit I believe has been kept up to the present time. It is a wine country. But the Lord has said to us it mattereth not what we partake of when we administer the cup to the people, inasmuch as we do it with an eye single to the glory of God; it is then acceptable to him. Consequently we use water as though it were wine; for we are commanded to drink not of wine for this sacred purpose except it be made by our own hands.

In some of our wards and settlements the administering of the sacrament has been introduced in the Sunday schools. It is very pleasing and gratifying to the spirit that I possess, for the parents to see that their children attend Sunday school and receive the proper instruction with regard to their faith. After the Sunday school is over, let the parents take the pains to bring their children to meeting. This would be very pleasing to me. An idea seems to have gone abroad among the parents, and consequently descends to the children, that when the little ones have been to Sunday school, the remainder of the day is for them to



enjoy themselves the best way they can. No more duties, no more obligations to attend meeting. They have been to the Sunday school and the mothers and probably the fathers think this is sufficient. But if we do our duty, each and every one of us, and as communities, and perform the duties required of us, we will see that our children attended all the preaching meetings and meetings for instruction, which it is proper for them to attend, where they, as well as the parents can be taught pertaining to God and to his religion on the earth, for the salvation of the human family. If my brethren and sisters will accept of this exhortation and try to carry it out in their lives, my heart will say to them, "God bless you, peace be with you, love be multiplied upon you."

We will now attend to the business before us pertaining to the organization of this Stake of Zion in this county of Box Elder. When the people are fully organized we shall expect them strictly to attend to the duties devolving upon them. Brother Franklin D. Richards, in his remarks has drawn out the thread of the organization of the Priesthood and the duties devolving upon the Bishops and upon the Priests, Teachers and Deacons in advancing the faith of the Gospel and seeing that there is no iniquity among the people. We expect this will be carried out. There are many things wherein the people will need instructing, they will receive these instructions from time to time, adding instruction to instruction with regard to the faith, ordinances and commandments of the house of God; our faith in the religion we possess or hope to possess, and in the faith we should possess in the name of our Savior and through him in the Father. And we expect to see an exhibition thereof that will

be brighter, that will be more beautiful, more permanent and lasting throughout all the organizations of the Stakes of Zion, than we have heretofore seen. We have a multitude of traditions to overcome, and when this people called Latter-day Saints will be free from these traditions, so that they can take hold of the Gospel and build up the kingdom according to the pattern, I am not able to say; but I hope the time will soon come. I can say I am encouraged, I think there is an improvement, I can perceive a growth in the knowledge of God among the Latter-day Saints. And yet I see many old members of the Church, fathers in the Church and kingdom of God, of long standing, who have been teachers and have been taught, and have exercised themselves in the different duties of the Priesthood, and also in municipal affairs among this people, to direct, to counsel; and yet they seem to have no brightness within them concerning the Priesthood; no knowledge with regard to the dealings of God with his children. We see this; but still on the whole there is an increase of faith, of knowledge, of wisdom, of understanding. When we get to understand all knowledge, all wisdom, that it is necessary for us to understand in the flesh, we will be like clay in the hands of the potter, willing to be moulded and fashioned according to the will of him who has called us to this great and glorious work, of purifying ourselves and our fellow-beings, and of preparing the nations of the earth for the glory that awaits them through obedience. Here is mystery, here are the hidden mysteries that God has reserved for the latter times, and they are coming forth; the work we have upon us is an immense one, it is great, powerful and divine; it is an almighty work. And with regard



to the conduct of this people—if an angel should come here and speak his feelings as plainly as I do, I think he would say, “O, Latter-day Saints! why don’t you see, why don’t you open your eyes and behold the great work resting upon you and that you have entered into? You are blind, you are stupid, you are in the dark, in the mist and fog, wandering to and fro like the boat upon the water without sail, rudder or oar; and you know not whither you are going.” But we run first this way, and then that way, turning here and turning there, strewing our ways to strangers and doing that which we should not do. I will refer to a little incident.

I used to travel this road running through here several times during the season. I recollect, not many years ago, there was a little gold found in Montana. The inhabitants of Utah, called Latter-day Saints, took everything that the Lord caused the earth to bring forth that they could pack in their wagons, and carried it away to those who would not even speak a good word for them. Brother Staines referred to and related facts to us yesterday. He told us that there were a great many people in these mountains, and a great many had been here, who had become acquainted with this people, whom they acknowledged to be an industrious and honest people; that some had said to him they would rather trust themselves with the people of Utah than any other community, feeling safer with them. But when the hue and cry was raised that the “Mormons” were rising against the law, and against the rules and regulations and all that is good pertaining to the society of this great republic and were in open rebellion, where could be found the man to open his mouth or to write a word saying, “This is false,

it is not true.” Did you find or hear of any such men? But very few, and they will be blessed for so doing. Are we at all astonished at the silence of the great majority under such circumstances? No. It has always been so; it is so now, and will continue to be so; for there is no union, no affiliation, no fellowship between Christ and Baal. Baal will fight the Savior, the enemy will fight against the law of God, and he will never give up the contest until he is taken and bound and cast into “the bottomless pit.” And these honorable men, these good men who with their families have received the blessings from the hands of this people; those to whom we have given our substance, our flour and breadstuffs, our money and whatever we had, were there any of them who opened their mouths in justification of the innocent, the pure and good, and denounced the falsehoods and the slanders of those that raised the cry against us? If there were any I do not know it. But they say to the liars, “Lie on about those ‘Mormons,’ we like to hear it.” Whilst on the other hand these Latter-day Saints are giving everything that the Lord bestows upon them just as fast as they receive it; not resting satisfied until they hand everything over to the laps and hands of our enemies. A great many will say, “But we are not your enemies.. Why then do you not speak out and tell the truth about us?”

Regarding the brethren carrying their substance north to Montana, I will say I knew a man who undertook to head off all this, by trying to organize the Elders of Israel into a society to raise an influence by which they might control the northern market; but no, they rebelled against it. But what I was going to mention, go into the northern settlements, and you would see the



wagons by hundreds and thousands hauling off the provisions to those who would never speak a word in our favor. Yes, we are generous enough to feed them, and clothe them, and give them money. And then, when the enemy would raise persecution against the Latter-day Saints, they can sit and laugh at it. All the merchants among us we have made rich. Do you know of any that brought money here? If you do, you know more than I do, and I think I am as well acquainted with them as any one. Who brought capital here and spent that capital? They came here poor, and made their capital, but they never lifted their voice in behalf of any one; but they laugh and sheer around the corner and in their sleeve when they see the storm of trouble coming upon the Latter-day Saints. I will not tell their doom, they will find it out quick enough; a good many have found it already. Our persecutors too who die, and they keep dying, their end is sorrow, both priests and people.

There is a good deal of money spent; I know of one man who spent many thousands of dollars trying to organize the Elders in such a manner that they could hold the control of the market. But no. Wild as the deer upon the mountains, running by day and by night, oft-times under the shades of night, to get away from this and other towns, lugging off the blessings that God had poured into their laps. We have counseled the people to save their grain. Supposing we had a few million bushels of grain on hand, would it do us any hurt? To say the least, we certainly might as well have kept it, for we got nothing for it; we did not even pay for the transportation of our substance.

Will famine come? Yes! Will

plagues come? Yes! Will distress come upon the nations? Yes, and upon this nation, and that, too, before a great while. When they made war upon us some eighteen years ago, how it pleased and tickled the masses who thought that now destruction was to overtake the Latter-day Saints. I told many, and sent word to Congress saying, that it would prove the opening wedge for the struggle of war between the North and South. But some gentlemen took the liberty of saying, time after time, "No, no, that cannot be." Said I, "It will be so, and I tell it to you in the name of Israel's God." And when the press delight in publishing such falsehoods about the Latter-day Saints as they have done, and the people delight to read them, you will see real trouble crop out in and among themselves. Is there power enough in the Federal Government to put down mobocracy. No! And it is a truth that they whom the Lord makes weak are weak indeed; and those whom the Lord makes strong are strong indeed. Strength was given to the North in the last struggle, and the South suffered extremely. But the time will come when the North will be weaker than the South was, and they will have no power to muster their forces against the tide of folly that will come upon them, that they bring upon themselves, and they themselves must receive the results.

But say the Latter-day Saints, "How are we living?" If you were to hear an angel talk to you, and tell just what he sees and understands, you would say, that is as sharp preaching as brother Brigham's; his words are sharper than brother Brigham's. And they would be. And still we are improving a little; but oh! what improvement



we have yet to make in order to acquire such victory over ourselves as to bring ourselves into perfect subjection to the law of Christ. Let us take heed, and teach our children by precept and example to love and serve the Lord. What a glorious sight was presented to us yesterday on our arrival at your depot, to witness the hosts of children that lined the side walks. You have here in this little city the buds, the beginning of a nation. Be careful my brethren and my sisters how you conduct yourselves. See that you bring yourselves in subjection to the law of Christ, and then teach your children in the spirit of love and affection the way of life, so that they will not stray away from you, becoming heady and high-minded, wandering after the foolish fashions of the world, the pleasures of the world; but let them make their delight in that which is virtuous and true, for this is more pleasurable than all the vanities of the world. Real wisdom is real pleasure; real wisdom, prudence, and understanding, is real comfort.

(The Presidency of the Stake were then unanimously elected—namely, Oliver G. Snow as President, and Elijah A. Box and Isaac Smith as his counselors, who also received their ordinations. Elder William Box was ordained a Patriarch. The names of the members of the High Council were presented, and that of the President of the High Priests' Quorum, together with the names of the Bishops of the several Wards, all of which were unanimously sustained. The President then continued:)

I have a few words to say to the Latter-day Saints concerning these young men we have called to preside over the people of this Stake of Zion. They are young—they have

not the experience that older men have; but if they do not possess more wisdom than a good many of our old experienced men, I am sorry. There are a good many that do not profit by the experience they have got, they do not know how to do so. I want to tell you the reason why we have made the selection of brother Oliver G. Snow to preside here. He is the son of brother Lorenzo Snow, who has hitherto presided here. By appointing brother Oliver to this position, I think he will be under his father's care, and where he can get the wisdom his father possesses. And I will say to the credit of the people here, they have done well. And brother Lorenzo Snow, who has had charge of you, has set the best example for the literal building up of the kingdom of God of any of our presiding Elders. There is one man in the South who I think will come up to this standard, and continue on. But brother Snow has led the people and guided them and counseled them in the way that they should go, apparently without their knowing anything about it, until he got them into the harness; and I like this very much.

Our motive is to make every man and woman to know just as much as we do; this is the plan of the Gospel, and this is what I would like to do. I would like all the Latter-day Saints to come up to this standard, and know as much as I do, and then just as much more as they can learn, and if they can get ahead of me, all right. I can then have the privilege of following after them. If they keep up close to me, so that they will understand as I do the workings of the Spirit, they will do a good deal better than they do now. But the beauty and excellency of the wisdom that God has revealed



to us is to fill everybody with wisdom, bringing them up to the highest standard of knowledge and wisdom, purifying us and preparing us to enter into the highest state of glory, knowledge and power, that we may become fit associates of the Gods and be prepared to dwell with them. This I say is the beauty and glory of the great knowledge that God has revealed unto the Latter-day Saints. You may ask in what particular? In every particular. For the knowledge men possess of every science, every art, every study there is, and every branch of mechanism known to men, they are indebted to the Lord. True men may have been taught it by his fellow man and he may have discovered much himself; but all originated with God our Heavenly Father, through his agents to the children of men. The faith and philosophy of our religion comprehends all things, believes all things, hopes all things, and I wish I was able to say a little better than I am, endures all things. But we must endure all things that we cannot help, enduring patiently until we are counted worthy to be free.

I want to say this with regard to brother Oliver G. Snow; virtually we leave brother Lorenzo to overlook you. Can you understand this? If you cannot you cannot see as I do. Brother Snow has exhibited splendid talent in what he has done towards making this people self-sustaining. Shall I give you my ideas in brief with regard to business and business transactions. Here for instance is a business man, a merchant, comes to our neighborhood, with a stock of goods; he sells them at from two to ten hundred per cent. above what they cost. As a matter of course he soon becomes wealthy, and after a time he will be called a millionaire, when perhaps he was not worth a

dollar when he commenced to trade. You will hear many say of such a person, what a nice man he is, and what a great financier he is! My feeling of such a man is he is a great cheat, a deceiver, a liar! He imposes on the people, he takes that which does not belong to him, and is a living monument of falsehood. Such a man is not a financier! The financier is he that brings the lumber from the Canyons and shapes it for the use of his fellow man, employing mechanics and laborers to produce from the elements and the crude material everything necessary for the sustenance and comfort of man; one who builds tanneries to work up the hides instead of letting them rot and waste or be sent out of the country to be made into leather and then brought back in the shape of boots and shoes; and that can take the wool, the furs and straw and convert the same into cloth, into hats and bonnets, and that will plant out mulberry trees and raise the silk, and thus give employment to men, women and children, as you have commenced to do here, bringing the elements into successful use for the benefit of man, and reclaiming a barren wilderness, converting it into a fruitful field, making it to blossom as the rose; such a man I would call a financier, a benefactor of his fellow man. But the great majority of men who have amassed great wealth have done it at the expense of their fellows, on the principle that the doctors, the lawyers and the merchants acquire theirs. Such men are impositions on the community, and they ought to be taken and put to some honorable labor such as raising potatoes, raising grain, cattle and sheep, and performing other useful and necessary labors for the good of mankind. Amen.



## DISCOURSE BY ELDER ERASTUS SNOW,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY,  
SEPTEMBER 9, 1877.

(Reported by Rudger Clawson.)

DIFFERENCE BETWEEN THE SAINTS AND THE ANCIENT APOSTLES AND  
DISCIPLES—THE QUORUMS OF THE PRIESTHOOD WILL CONTINUE TO  
GO FORWARD—THE SAINTS ARE CALM AND UNDISTURBED.

While Elder Richards was addressing us, a certain Scripture presented itself somewhat forcibly to my mind, that I will call attention to, as an illustration of the difference existing between us at the present time, and the condition, feelings and spirit of the Apostles and disciples of Christ at the time of His crucifixion.

The students of the Bible are aware how the feelings and faith of the disciples anciently centered in Christ, with the expectation that he was at that time to restore Israel to the possession of their promised inheritances, and establish himself upon the Throne of David for ever, and that the kingdom which he came to establish, was not only to be spiritual but also temporal in its character. And notwithstanding the many plain sayings of the Savior, pointing at his death and his resurrection, and the work He came to perform for the redemption of man, there seemed to be a veil over their hearts that they comprehended it only in part. When He was taken and crucified, that veil still covered their minds. Notwithstanding that on the morning of His resurrection, the holy women reported to His disciples that they had seen

Him and that He was verily risen, they could not seem to sense it. When two of their number traveled out into the country the same day, Jesus overtook them, and they knew him not, and they related to Him what had happened, adding that they had expected that He was the one who should have redeemed Israel. Then He began to expound unto them the Scriptures, and show unto them that it was necessary for Christ thus to suffer, to fulfill the words of the Prophets. Yet even these two, after hearing Him and His explanation of the Scriptures, returned and reported to the rest of the disciples what they had seen and heard, and even these could not dispel the doubts from the hearts of the disciples or take off the veil from their minds. Still they hesitated; still the vision of their minds was not fully open to comprehend the true nature and character of His mission and their own true calling. Finally, after a day or two, and the depth of their grief and mourning began to subside a little, Peter says to his brethren: I propose to go a fishing. John says, I go with you; and so one after another they who had followed the



occupation of fishermen before they were called to be Apostles, concluded they would turn again to their former occupation and go fishing. They tried it, but the Lord did not bless them in their labors. They toiled all night, but the fish would not come, and they caught nothing. In the morning a voice called to them from the sea side, saying, "Children have ye any meat," and they answered Him, "none." Now, said He, "cast your net over on the other side of the ship." They cast their net on the other side of the ship, straightway, and their net was full of fish, so much so that they could not bring it into the ship, and they were under the necessity of rowing to shore and drawing the net after them. But about this time, a thought penetrated Peter's heart that this was very much like the many deeds of Jesus; this was like one of Jesus' miracles, and straightway he cast a look toward the shore and exclaimed to his brethren, "Truly it is the Lord." Then his faith and hope revived, and such joy filled his bosom that the impetuosity of his nature led him to leave the ship; he could not wait its progress to the shore but plunged into the sea, to meet his Lord. You remember what followed; Jesus knew they were hungry, and had breakfast prepared for them; he did not wait for their seine of fish to be brought ashore and cooked, but when they arrived he had it cooked, and the fish ready, and he invited them to sit down to breakfast with him. No one durst ask him who he was for by this time, God had opened their eyes and they knew him. You remember the peaceful yet keen rebuke administered to Peter on the occasion, because he had forsaken the injunctions that he had previously received, and the commandment that had been given unto him, and turned his at-

tention again to his fishing. After they had filled themselves with the fish and cakes, Jesus asked him: "Simon Peter, son of Jonas, lovest thou me more than these?" pointing to his fish. "Yes, Lord, thou knowest I love thee." "Then feed my lambs." Again the Lord says, "Simon, son of Jonas, lovest thou me?" "Yes, Lord, thou knowest I love thee." "Then feed my sheep." Again, the third time, Jesus asked, "Simon Peter, lovest thou me more than these?" Peter was grieved because the Lord asked the same question with renewed earnestness the third time, as if he doubted his assurance, and said, "Yes, Lord, thou knowest all things, thou knowest I love Thee." Jesus saith unto him, "Feed my sheep. Now you have tried your hand at fishing, Peter, and you see that when the Lord was not with you, you caught nothing. I called you from your fishing in the beginning, and said to you henceforth to leave your nets, and I would make you fishers of men." This reproof sufficed Peter the rest of his life. We have no account of his ever wishing to go fishing again, at least not to neglect the flock of Christ.

In the epistle which Peter wrote to his brethren in the latter end of his life, he refers very delicately to that period of his career, when as he says, in his own words, "We buried our hope with Christ, but thanks be unto God that it is renewed again by the resurrection of our Lord from the dead." The hope they had cherished seemed to have been lost when they buried him, but it was renewed again unto them by the resurrection of the Lord from the dead, and by his ministrations among them during a period of forty days after his resurrection, showing himself repeatedly and giving them instruction, telling them, at the same time, "not until I have de-



parted from you will the Holy Ghost come upon you and endow you with power from on high, revealing all things unto you which the Father hath prepared; but if I go away the Comforter will come, and he will guide you into all truth and show you things to come.

It is interesting to reflect upon and contemplate the influences and surroundings of the early disciples and the manner in which the Father performed his works in their midst and after the resurrection of the Savior; how their eyes were opened to see and comprehend the true nature and character of his mission upon the earth; the true nature of his kingdom, and the work which he was sent to perform, in which they were his helpers and fellow workers; called and ordained to the holy Apostleship, to be his witnesses in all the earth, to bear witness of him and baptize those who believed in the name of the Father, Son, and Holy Ghost, teaching them to observe all things which he had commanded them. It seemed wise in the providences of God to conceal it, measurably, from their minds until after his resurrection from the dead. His last entrance into Jerusalem, when he rode upon the foal of an ass, and the believers spread their garments and palm branches in his pathway, for him to ride upon in token of the great esteem and respect they cherished for him, and their assurance that he had come in the name of the Lord, to establish the Throne of David and redeem Israel from the oppression of the Gentiles and the bondage that was upon their necks as a people; and they cried "Hosannah, blessed is he that cometh in the name of the Lord," while some of the over-righteous ones or those who thought they were making too much ado about him were rather in-

clined to rebuke them and asked Jesus to rebuke them and tell them to be quiet. His answer was, "If these should hold their peace the very stones will cry out," as much as to say, it is the Father in them that is crying. It was the promptings and inspiration of the Almighty that were moving the hearts of the people to call the attention of all Judea and Jerusalem, and all the people around about, that their eyes might see and their ears might hear and all the people know him who cometh in the name of the Lord, riding upon the foal of an ass, according to the predictions of the ancient Prophets. He would not rebuke them, but let the spirit flow; let their mouths utter praise; let them show their respect; let them show their respect, and do honor to him whom the Father had sent. And all this that when he should suffer, and the curtain should drop, and he should be executed, the Lord should cause the sun to be darkened, and the earth to quake, and the vail of the Temple to rend, that all Israel might have a testimony and an assurance that the Son of God was suffering.

Those who are familiar with the early history of the Latter-day Saints, with the life, career and death of the Prophet Joseph Smith, with the scenes that surrounded the people at that time, and the mighty strides that he seemed to take in the last years of his life; the force with which he seemed to push forward the work that was upon him, and the feeling that hurried him forward to confer upon the Apostles and a few others the keys of the Priesthood and the Holy Endowments, which God had revealed unto him, and his efforts to set in order all things pertaining to the Priesthood; also his communication on the powers and policy of the Government of the United

*John Zenger Smith*



States, and the purposes of God concerning them, putting his name before the people as a candidate for the Presidency of the United States, and the recommendations which he made to save them from the civil war that has since overtaken them, the results of the slavery question, that was agitating the nation, all these great and important subjects were kept prominently before the people, and while the Elders and people of Israel labored diligently to carry out his teachings and execute his plans and designs, he stepped behind the vail almost as suddenly and unexpectedly, to the people, as did Jesus when he was crucified. I repeat, it was almost as sudden and unexpected to the vast body of this people as the crucifixion of Jesus was to his disciples, who were looking for him to be placed upon the throne of his father David, to rule and reign over the House of Israel.

The Apostles of this dispensation did not, however, leave the work of the ministry to which they had been called, and go a fishing; but there were some in Israel who seemed to have buried their hope with the Prophet Joseph. And it has been said of some that they died with him; and though they continued to live years after, yet their faith and hope seemed to have died with him. Not so with President Brigham Young, and the Apostles that were with him. They were mostly abroad ministering in their calling, but two or three of them were at home. Among the latter number was Elder John Taylor, who is with us to-day, as you who are familiar with the early history of those times are aware. He and Elder Willard Richards were with the Prophet Joseph and Hyrum, in person, when they were assassinated, and John Taylor received four balls. The rest of the Twelve were abroad

attending to their ministry, holding Conferences in various parts of the country, nor did they leave those labors and turn again to their former occupations as did Peter and his brethren. A profound sensation was produced among all the Latter-day Saints throughout the world, and among their enemies, many of whom loudly condemned the shocking manner in which their death was accomplished. Time will not permit, nor does it appear to me a suitable time to dwell upon it; but great was the impression produced throughout the land. Deep was the sorrow and mourning, and the query arose in the minds of many, what shall be the result of these things? Especially among that class whose hopes seemed to have been buried with him, whose faith seemed to have been centred in him; who did not look beyond him.

But the response of the Spirit to those whose faith centred in God was this: The Prophet Joseph has organized the quorums, has set in order the Priesthood, and conferred the keys and powers thereof upon his brethren, and said to the Twelve Apostles, "Upon your shoulders shall rest the burden of this kingdom, to bear it off in all the world. The Lord is going to let me rest." His words were before the people, and in the hearts of those who were living and walking in the light of the Holy Ghost, whose faith reached beyond the Prophet Joseph, and looked to the source from whence he received his power and influence.

We have often heard our late President, Brigham Young, who was President of the Twelve Apostles by seniority, and who had been placed there by the voice of his brethren, to preside over his quorum, which had also been confirmed by the Lord, say that he was attending a



Conference in Petersboro, New Hampshire, when he heard of the Prophet's death. The query arose in his mind: Where now rests those keys of the holy Priesthood which the Prophet Joseph received and revealed unto us? Where now on this side of the veil are those keys deposited? The answer came to him by the Holy Spirit resting upon him with a power and influence and peaceful assurance which caused him to bring his hand to his thigh with the utterance, "They are here. They are here!" The voice of his brethren responded, and the echo reverberated not only among the Apostles, but among the Seventies, the High Priests, the Elders, Bishops, Teachers, Deacons, and all the people. They are here, with brother Brigham, with his brethren the Apostles, who have been called and charged by the Prophet Joseph with the duties and responsibilities of bearing off this kingdom and building it up, and setting in order and regulating the affairs thereof in all the world. This revelation of the Spirit to our beloved President, Brigham Young, on that occasion, and which also rested upon his brethren, and was diffused among all the people and responded to with such universal voice, sentiment and feelings, was not a fresh call, a new revelation, but it was bringing to their minds one previously given, refreshing their minds and understanding in the word of the Lord that had been spoken unto them through the Prophet Joseph himself, making more fully and clearly than ever, those words that had been previously spoken to them, the charge that he gave to them to bear off the work which now rested upon their shoulders. From that day until the present time has this revelation been clear and prominent before the people, and in their hearts, and in the mouth of President Brig-

ham Young. How often has he said, "Joseph is still my leader; he is still my President; he still bears the keys before me. I am still following after him to carry out his counsel, to accomplish the work of which he laid the foundation, under God. I am still as he appointed, an Apostle to bear off this kingdom, to bear witness of the work which God by him did accomplish, and to carry it forward by the power of God and the help of my brethren and fellow laborers, and I am still an Apostle and President of the Twelve Apostles."

But the Lord signifies to me that these Quorums of the Priesthood shall go forward in their respective spheres of labor, and as one passes beyond the veil, following his file leader, the next Apostle will follow after, treading, as it were, in his footsteps, to bear off this kingdom. The work is of God and not of man, and no number of martyrdoms or death, and no amount of persecution nor slaying of the Lord's anointed, can put a stop to it. How often we have heard it proclaimed that the keys of the Apostleship, which had been committed to men on the earth, together with all the keys of the Holy Endowments, and every blessing which the Lord has provided and promised to men in the flesh, are placed within our reach through the keys of this Priesthood, and that this Apostleship will continue upon the earth until it has accomplished that which the Lord has ordained and appointed, and until Israel shall be gathered, and the people be prepared for his second coming, and that, if one passes beyond the veil, another follows in his footsteps, and if persecution rage, and many witnesses of the Lord are slain, still he will preserve witnesses upon the earth, with the keys of that ministry and Apostleship to bear off the kingdom tri-



umphantly, and fulfill and accomplish all that the Lord has predicted. These utterances have often been made in our hearing, within the last thirty-three years, since the death of the Prophet Joseph, and have become household words with those who have been alive to their calling and duties, and whose eyes and ears have been open to hear the word of the Lord and remember it. How calm and peaceful the spirit and feelings of Israel on this memorable occasion, when our beloved President, who has led the van for the last thirty-three years, quietly gathered up his feet and was gathered to his fathers. How different was the spirit and feelings of Israel on this occasion from the other occasion I have referred to, and from the Apostles and disciples of Jesus when He departed! It shows to our minds the education of the people, and their advancement in understanding and faith. It shows the stability of our institutions and their power over the feelings and hearts of the people. In every department of the Priesthood, in every branch of the Church, through all the Stakes of Zion, and in every department of our labor, there seems scarcely a ripple upon the smooth surface of the waters.

Last Sabbath, when a vast congregation of the people came from the east, west, north and south, and from this city and its suburbs, to pay their last respects to the honored dead, the quiet, the order, the silent and discreet feeling of resignation and peace that prevailed, should be a lesson to the Saints and a testimony to the world of the purity of faith that we have embraced, and the influence that had been exerted upon the hearts of the people by our departed leader, and his brethren who have been laboring with him. We find no confusion, no running to and

fro, nobody dropping their tools or neglecting their labors, and nobody wishing to go a fishing. When we had finished the last sad rites, and completed what duties we owed to the honored dead, we found every one, on Monday morning, resuming his duties; business assumed its wonted course in every department of our public as well as our private labors. The Saints everywhere, as well as our Elders abroad, move forward in the discharge of their duties with calmness and serenity, with assurance that Brigham is still our leader. Joseph is still our Prophet, and Brigham is leader as much as he was in life, but not on this side of the veil—he has gone into another sphere, to engage in the labors of the Gospel with Joseph, Hyrum, and all the holy ones that have gone before in this dispensation, to assist them in rolling on the work of this dispensation among the dead, and prepare the way for the final consummation of all things spoken of by the Prophets, while his brethren on this side the veil tread softly and diligently after him, as it were in his footsteps, to move on the cause of Israel, and send the Gospel to the ends of the earth. What a commentary on the stability of the institutions of Zion! The power of that faith that we have received, the strength of that union, and the perfection of that organization which God has established among us, which gives us the re-assurance that instead of the cause of Zion weakening, it will gain additional power and strength; and the Priesthood that remain on this side, having lost a tower of strength in him who has gone, must exert themselves and their faith, and renew their strength in the Lord, and magnify their calling, that the work of the Lord be not hindered. That this may be the feelings and determina-



tion of every one of the Apostles, Seventies, High Priests, Elders, Bishops, and Presidents in Zion, and all the people, that we may strive more diligently to magnify our calling, until we meet again those who have gone behind the veil, where already there seems to be almost a majority of the early Apostles and first Elders of the Church, preaching the Gospel and preparing the hearts of those that receive it, while we who remain continue our labors in

building the Temples of the Lord, and entering therein and officiating in the baptisms, endowments, and ordinances, and sealing blessings upon our dead, that the promises of God may be fulfilled which he has made, namely, that in this dispensation of the fullness of times He would gather in one all things that are in Christ Jesus, which are on the earth and which are in heaven, which may God grant and help us to accomplish, through Jesus. Amen.

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DISCOURSE BY ELDER GEO. Q. CANNON,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SEPT. 16, 1877.

(Reported by Rudger Clawson.)

THE ROCK OF NEW (OR CONTINUED) REVELATION—INCIDENT IN REGARD TO P. P. PRATT—"ONE LORD, ONE FAITH, ONE BAPTISM"—THE WORK OF THE FATHER EXTENDS THROUGHOUT THE ETERNITIES.

Those who have listened to the discourse of Elder Woodruff and to the testimonies which he has borne concerning this work, must have been interested in his recital, in his explanations and in the doctrines which he has advanced, and which have special interest for the Latter-day Saints. If it were not for the new revelations received from the Almighty, this people called Latter-day Saints would not be in existence. If it were not that the Lord has revealed in great plainness his mind and will unto his people, they would not be an organization, neither would

his Elders have gone forth bearing testimony of the truths of the everlasting Gospel. The rock upon which this Church is built, and the foundation stone thereof, is new revelation from God to men, and that revelation being of divine origin it must of necessity agree with the revelations which have already been given; hence, as he has said, the doctrines taught by the Prophet Joseph Smith, and the organization of the Church as he was directed to accomplish it, was all in perfect harmony with the truths contained in this book (the Bible). It can



not be otherwise and be what it professes to be. It made no difference to Joseph Smith whether he read and was familiar with every doctrine taught by the Apostles; he was under no necessity of framing his teachings therewith that there should be no difference between that which he taught, and that which had been taught, because the same spirit that revealed to the ancient Apostles and Prophets, and inspired them to teach the people, and leave on record their predictions and doctrines, taught him also and enabled him to teach exactly the same truths.

I remember hearing related brother Parley P. Pratt's first interview with the Saints at Fayette, Seneca County, where the Church was organized. Those of you who remember brother Parley know his familiarity with the Scriptures, especially with the prophecies. On that occasion he was called upon to speak; the Prophet Joseph was not present at the time. He brought forth from the prophecies of Isaiah, Jeremiah, Ezekiel and other prophets, abundant proofs concerning the work which the Lord had established through his servant Joseph, a great many of the Latter-day Saints were surprised that there were so many evidences existing in the Bible concerning this work. The Church had then been organized some five months, but the members had never heard from any of the Elders these proofs and evidences which existed in the Bible. And, if I remember correctly, he told me that Oliver Cowdery and the Prophet Joseph himself were surprised at the great amount of evidence there was in the Bible concerning these things. The Prophet Joseph was inspired of God to teach the doctrines of life and salvation, and he did so without reference to what the ancient

prophets had said. I have heard President Young make the same remarks. He said that he never consulted the Book of Covenants, he never consulted the Bible or Book of Mormon to see whether the doctrines and counsels which he was inspired to give, corresponded with these books or not. It was a matter that gave him no particular concern, from the fact that he endeavored always to be led by the Spirit of the Lord, to speak in accordance therewith; hence these men have had very little care resting upon their minds as to whether their doctrines and counsels were in harmony with the doctrines and counsels of those who preceded them. It was for them to seek to know the mind and will of the Lord and comprehend his Spirit as it rested upon them, to speak in accordance therewith; and the doctrine that has been taught under the inspiration of that spirit will be found to be in perfect harmony with the doctrines which have been taught by men inspired of God in ancient days.

There are no two modes of baptism, there are no two methods of organizing the Church of Christ; there are no two paths leading into the kingdom of God our heavenly Father; there are no two forms of doctrine. "There is one Lord," as the Apostle Paul says, "one faith and one baptism." There is one form of doctrine, and when we all meet, (those of us who shall be so fortunate as to be redeemed and sanctified in the presence of our Father and the Lamb,) we shall find that our doctrines will precisely agree; our obedience will be of a similar character, we shall all discover that the doctrines that we have received and bowed in submission to are precisely the same doctrines, whether we were baptized into Christ



in America, in Asia, in Africa or any other part of the earth, and it will be found when we all come together, (that is the family of our heavenly Father,) that we have all received the same faith, the same doctrines, and have partaken of the same Spirit and the same gifts, the Spirit having rested down upon all alike according to his or her faith. If it were not so heaven would be full of clashing sectaries; it would be full of confusion, strife and division and every kind of contention; because the same spirit that characterizes men here, and that creates division and contention among them here, if they could reach heaven in the possession of it, as some claim they do, would turn heaven itself into a pandemonium, and make it no better than this earth so far as confusion is concerned. This is not the Gospel of the Lord Jesus; this is not the path that he marked out. He marked out a plain path and all the inhabitants of the earth must, if they ever come into the presence of the Lamb, walk in that path to the end, or they never can reach there. And the millions of the dead, to whom allusion has been made by brother Woodruff, they also shall hear of the glad tidings of salvation. And the unnumbered millions who have died without ever having heard the name of the Son of God, and without ever having known anything concerning the redemption which he wrought out for them; they who died in ignorance of the law will not, of course, be judged by or held accountable to the law, having never known it. This would be contrary to the justice, the eternal justice of our Father in Heaven, to hold any man or being accountable for the law which they violated without their first having been made acquainted with it, hence, if they

die in their ignorance they will be judged according to the light they received. But will they forever, through the endless ages of eternity, remain in this ignorance? Certainly not. The work of our Father is not confined to this earthly existence, it extends throughout the eternities: it extends from eternity to eternity; it is without beginning and without end; it is as indestructable and enduring as he himself. But all of the sons of our Father who ever dwelt upon the earth, and his daughters also, will hear at the proper time and under the proper circumstances the glad tidings of salvation, the name of our Redeemer and the plan by which they can be redeemed and be exalted into his presence. There are several plain allusions to these doctrines in the Scriptures. Peter talks about them very plainly. The Savior himself alluded to the same idea when he spoke to the thief on the cross, when he said to him—"This day shalt thou be with me in Paradise;" when it is a well-known fact that he did not ascend to his Father in Heaven. But while his body lay in the earth his spirit went elsewhere, and was absent from that body. The Apostle Paul also alludes to it in the 15th chapter of his Epistle to the Corinthians, and our minds have been set at rest by those glorious revelations and doctrines, because they explain to us the goodness, mercy and justice of our Father in Heaven, and enable us, who have received these doctrines and believe in them, to glorify Him as we could not if we believed these unnumbered millions that I have alluded to were condemned to endless perdition, without ever having a chance to be redeemed therefrom. It has always been a mystery to me, since I have been old enough to comprehend the truth,



how it is that men, with the ideas which they entertain concerning the Gospel, can reconcile their belief with the fact that our Father is a God of truth, a God of mercy, and a God of perfect justice. I do not wonder at men becoming skeptical in view of the ideas which prevail in the so-called Christian world. A man must, in some instances, throw away his feelings and reason, and surrender his judgment, and accept the theories which prevail upon this subject, without reasoning and without questioning, in order to flow along with the orthodox stream. This is the only way in which many do, to go along without difficulty. But if the Gospel was taught in its plainness and in its fullness, and if men and women understood the Gospel as it is, there would be nothing that would be in contradiction to those truths to which I have alluded; but all would be harmonious therewith, and everything would tend to increase the faith, strengthen the love, and

heighten the feeling of admiration in the breast of the human being in contemplating the character of our Father in the light of the plan which He has revealed for our salvation from the power of sin. And this is what the Gospel (or as men choose to call it in these days "Mormonism") has done for us. It is this that has enlightened this people; it is this that has gathered them from the nations of the earth, and has enabled them to submit to the privations and persecutions that they have had to contend with, and it is this that will carry them forward, until they are brought back into the presence of our Father in Heaven.

I pray that the blessings of the Lord may rest upon the people, and that the revelations of the Lord Jesus may be in their hearts, and in their souls, to guide them in that path that will bring them back into the presence of our Father, which I ask in the name of Jesus Christ. Amen.

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### DISCOURSE BY ELDER GEO. Q. CANNON,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SEPT. 23, 1877.

(Reported by Rudger Clawson.)

ACTIONS SHOULD HARMONIZE WITH PROFESSIONS — "MORMONISM" A SYSTEM OF POWER—ALL THE FAITHFUL ARE ENTITLED TO REVELATION—LEADING MEN BUT AS INSTRUMENTS IN THE HANDS OF GOD.

I have listened with a great deal of pleasure to the remarks which have been made by our brethren, and the instructions which they have given unto us upon the principles of the Gospel. The interesting



remarks of brother Brigham Young must have appealed very strongly unto all of us, and impressed us with their truth. First, he has said if our professions are greater than those of the rest of the world, and if we testify that we have received truths in advance, and authority greater than that possessed by others, our lives should correspond with our professions, or we can never justly expect that we will receive any greater reward than they; and this is a truth that should be taken home to the hearts of all the people who are called Latter-day Saints. The Lord requires of us that our acts, and that our desires, and that all our labors shall be in harmony with our professions, and that when we testify that we know that God lives, and that he has restored the everlasting Gospel to the earth, in its primitive simplicity, purity, and power, with the authority to administer in the ordinances thereof for the salvation of the children of men,—that making these professions and bearing these testimonies, we should exhibit in our lives the fruits of the glorious doctrines and truths that we profess to have received. In no other way can we truly bear testimony to the veracity of these things. “A tree is known by its fruits; a good stream does not send forth bitter waters; men do not gather grapes of thorns and figs of thistles.” And so with us and the rest of mankind. When we profess to have received the truth, we should exhibit the fruits of that truth in our lives. When we profess to have received the everlasting Gospel and the Spirit of God, we should rejoice in the gifts of that Spirit. We should live so as to enjoy them, and in times of trial, of difficulty, of perplexity, and of affliction, we should exhibit a self-control and power and

strength that might be expected from a people situated as we are, and having the blessings that we enjoy. Do the Latter-day Saints exhibit these fruits as they should? In some respects they are to be seen, and in others they are not so fruitful as they should be. There is an abundance of room for improvement on our part. There is room for an increase of exertion and an exhibition of greater faith, as a people, than we have ever yet exhibited. The Lord is ready, according to our own testimonies, to pour out upon us every blessing that we need. Are we sick? Are any of our households sick? What is the privilege of the Latter-day Saints according to our doctrines, according to the teachings of these books (the Bible and the Book of Mormon), and according to our own belief? It is our privilege to exercise faith in the name of Jesus Christ, to have the sick, where not appointed unto death, restored to life. This is the privilege of the Latter-day Saints, the privilege of every faithful man and woman in the Church of Christ upon all the face of the earth. If there be a misfortune impending that is fraught with difficulty, or disaster, or trouble of any kind, what is the privilege of those who are the servants and hand-maidens of the Lord Jesus Christ? It is the privilege, and has been the privilege in all ages of the world, according to the records that have come down to us, for those who live godly in Christ Jesus to have revelation concerning those events, that they may be prepared for them, and not be taken unawares. I would not give much for a religion that did not prepare me for events of that character; I would not think it the religion of Jesus Christ. I would not give much for a church, to me it would



have no attractions, in which God did not manifest his power, in which there were no evidences received of God's power and of God's ability to deliver in the hour of trial and difficulty. It is this which makes the Church of Christ, it is this which makes what men call "Mormonism," so attractive to me. It is because it is a system of power; it is because there are gifts connected with it; it is because I was told when a child that if I would be baptized for the remissions of my sins and repent of them, I should receive the gift of the Holy Ghost. It is because there are in this Church Prophets and Apostles, the gifts of revelation, of healing, and discerning of spirits, and all the other gifts, that were ever enjoyed by the ancient people of God. It is these gifts that make the Church of Jesus Christ a power in the earth, and that makes the teachings and doctrines of this Church so attractive to all the inhabitants of the earth who believe truthfully and sincerely the doctrines contained in the Old and New Testaments. It supplies the want that is felt by every honest heart, a yearning after a knowledge of God, a yearning after the things of God, and a yearning after that certainty that dispels all darkness and unbelief, and is a rock, which is like the rock of ages, upon which the foundation being built, the building is forever without fear of being shaken or overturned, when the storms and tempests shall beat upon it.

This is the secret of the union that has always characterized this Church of Jesus Christ, and yet we do not live up to our privileges. What is the privilege of the Latter-day Saints? Are the privileges of this Gospel confined to a few individuals? Revelations have been given to our departed President—President Brig-

ham Young—but were the gifts, powers and qualifications of this Gospel confined to his person alone? Were they confined to his Counselors? Are they confined to the Twelve? Are they confined to the Bishops or to any other class in this Church? Certainly not. They are like the air we breathe; they are like the light that enlightens our understandings and gives light to our intellects. They are free to all who will live so as to receive them. There is none so old, none so learned, none so high, neither is there any so low, nor so young, nor so illiterate, unto whom these are denied. They are the free gift of God to all His children; to all who keep His commandments. They shall receive these gifts, and enjoy them if they will live so as to have them in their hearts, so that the Holy Spirit will bestow them upon them, and it is this also that causes this Church and this Gospel to be so delightfull, there is an equality about it. It is not, as I have said, confined to a few, but it is extended to all the inhabitants of the earth, who will place themselves in a position to receive it. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, for this promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call." Even all. Whom does he call? Go preach this gospel to every creature, therefore every creature is called, at all times and in all generations throughout the earth. None are excluded from its glorious benefits. It is therefore the privilege of every member of this Church to enjoy revelation for himself or herself, to know the mind and will of the Father, to know concerning the doctrine whether it be of the



Lord or whether it be of man, and I would not give much for a people or an individual who is destitute of this knowledge. Sooner or later unless they repent and feel after it, they will stand in slippery places, and when the floods come and the tempests beat upon them, they are in danger of falling away and becoming castaways from the Church of Christ; but the man who receives his knowledge from the Father, and the woman who can come to the Father in the name of Jesus and ask and receive for herself a testimony concerning this work, and concerning the government of God, in times of trial and difficulty, they are safe, because they know where their strength is and unto whom they can apply for light and guidance in the hours of temptation, trial and difficulty. They know then the voice of the true Shepherd.

My brethren and sisters let me address myself more directly to you upon this point. We have been bereft of our President. We have been bereft of the man who has stood at our head and guided us for thirty-three years, and we have learned to look upon him as the mouth-piece of our Father to us, but we ought, also, to have learned, as I have no doubt the majority of this people have learned, that he was but an instrument in the hands of God to accomplish the work entrusted to him, and that he being gone, the Lord will raise up and strengthen those who remain, and give them the power necessary to accomplish his work and carry it forward in the earth; and if they fall too, as they likely will, the column of humanity, the column of the Priesthood will still press forward, until all that the Lord has appointed to his people, he will accomplish on the earth, and Zion will be established and fully redeemed according to all the words

of the Prophets. And further, it will cause us to draw nearer unto the Father and live so that we shall receive revelation from him for ourselves, that the knowledge of the Spirit shall be in our hearts, that the voice of the true Shepherd will be known to our ears, that when we hear it we will know it, that we cannot be deceived or led astray. This is the privilege of the Latter-day Saints, and the man and woman in this Church who does not live so as to enjoy this privilege comes short of being what he should be. It is these blessings that compensate for the falsehoods, for the contumely and for the persecution to which the Latter-day Saints are subjected. If it were not for these gifts and blessings our case would not be a very enviable one; but in possession of these blessings, and knowing for ourselves the truth, and understanding the will of our Father in heaven and rejoicing in the blessings of peace, quietude, union and love, such as cannot be obtained elsewhere, with those other gifts to which I have alluded—having these in our possession we can look calmly upon the efforts of the wicked. We can, without being afflicted in our souls, receive the persecution which they may seem fit to heap upon us; to have our names cast out as evil, to be accused of all manner of wickedness and crime. We can submit to these things cheerfully, knowing that the day will come when these lies shall be swept away; when the will of the Father and the glorious light of truth will shine upon us, and we shall be vindicated in the sight of the inhabitants of the earth, in the sight of heaven and angels. This being our condition, we can rejoice under these circumstances, and look forth to the time when we shall receive the happiness and reward alluded to. Brethren and sisters, live so that each of you can go to the Father and ask and



receive from him the blessing that you need. He has said, "Cursed is he that putteth his trust in man, or maketh flesh his arm." Do not build upon man. Do not lean upon him, but lean upon our Father in heaven. Seek unto him; implore his blessing; ask for light and strength from him; humble yourselves before him, and confess your

sins; be of a broken heart and contrite spirit, and he will visit you with his Spirit, and bestow upon you gifts such as you have never yet received.

That you may do this, and that we all may do it, that we may be eventually saved and exalted in the kingdom of our Father, is my prayer, in the name of Jesus. Amen.

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DISCOURSE BY ELDER ORSON PRATT,

DELIVERED AT THE NEW TABERNACLE, SALT LAKE CITY, FRIDAY,  
OCTOBER 5, 1877.

*(Reported by Geo. F. Gibbs.)*

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THE SAVIOR AMONG THE NEPHITES—PRINTING OF THE BOOK  
OF MORMON—THE PRESIDENCY OF THE CHURCH—THE ANCI-  
ENT PRIESTHOOD—THE KIRTLAND TEMPLE.

I will read a few words of our Lord and Savior, at the time of his last personal appearance among the Nephites, or rather, the last account of His appearance in their midst, so far as the Book of Mormon has given the history.

"Write the things which ye have seen and heard, save it be those which are forbidden. Write the works of this people which shall be even as hath been written, of that which has been; for behold, out of the books which have been written, and which shall be written, shall this people be judged; for by them shall their works be known unto men. And behold all things are written by the Father; therefore, out of the books which shall be written shall the world

be judged. And know ye that ye shall be judges of the people, according to the judgment which I shall give unto you, which shall be just; therefore, what manner of men had ye ought to be? Verily I say unto you, even as I am."

These words of our Lord and Savior, to the ancient Israelites of the American Continent, are written, not only for the benefit of the descendants of the Israelites, who inhabit the Continent, but also for the benefit of all people, that all might know something in relation to the authority that God bestowed upon His servants in ancient times. The Priesthood is not a delegated authority from heaven to be merely exercised in this life; it is a divine au-



thority intended to be exercised in the next life, as well as this: its exercise here is only the beginnig.

Before dwelling upon this subject, I wish to say to the Latter-day Saints, that I have been permitted by the counsel of the servants of God, to perform another but very short mission abroad, having left Salt Lake City on the 18th July, and returned again after about two months and nine days' absence, traveling, during this period of time, about thirteen thousand miles, by land and ocean. I feel very glad, and rejoice, that I have had this opportunity of going out once more among mankind abroad. Although my mission was not specially a preaching mission, to declare to the people the things of the kingdom of God, yet I endeavored, so far as opportunity permitted to bear my humble testimony among the people.

My mission, as is well known, was to go to England, for the purpose of printing the Book of Mormon, and the Book of Doctrine and Covenants, according to the phonotype system of Pitman. I will here state, that Pitman's system of phonetics has been changed and re-changed, in England, so many times, that it has finally and almost entirely dropped out of use in that country. Pitman still continues to publish a periodical in which he gives his present forms of type or characters, and present forms of spelling, but his paper is more particularly advocating the system of short-hand writing, or phonography, which is quite popular in England. By making inquiry, I found that one of the brothers, Benj. Pitman, in consequence of the numerous alterations that were being made, was disgusted, and came to America to see if he could establish a system upon a little different principle. A certain wealthy gentleman

in our country became interested in the enterprise, and he, by will, advanced money to publish an extensive dictionary upon the phonetic principle. A little different alphabet was adopted in our country from that which was used in England. After examining these different systems, I concluded that, in some very few respects, they were all in error. These errors consisted mostly in the mode of spelling. Some have adopted one standard, and some another; and having examined the different systems closely and carefully, I finally concluded to accept the American phonetic alphabet, with the exception of two or three characters, and also to spell according to the American phonetic dictionary, with some slight alterations.

I made arrangements with a house in London to furnish the phonotype, and most of it had arrived in Liverpool, just as I was called home.

These preliminary preparations for printing were made just as fast as possible before learning the sad news of the death of our beloved President, which we received some seven hours after he breathed his last. A few hours later we received another telegram from the Council of the Twelve Apostles, instructing brother Joseph F. Smith and myself to arrange matters in Great Britain, pertaining to the European mission, and come home immediately. We have complied with the request.

We feel, with all our hearts, to mourn with the Latter-day Saints, in the loss of so great and good a man, as the President, who has led us, with marked success, for one-third of a century. He was the instrument, in the hands of God, of bringing the people forth, some 1,400 miles from the great Mississippi River, over wild, barren, and trackless plains, and locating us here, in



the great American desert. He has been the instrument, in the hands of God, of giving counsel and instruction for the numerous towns, cities and villages, through our mountain region; he has been foremost in the encouragement of home manufactures, and home industries, introducing at his own expense, much machinery into the Territory, so as to make the Latter-day Saints, as far as possible, a self-sustaining people; he has labored diligently during the last years of his life, to bring about a greater degree of union among the Latter-day Saints, in regard to temporal things. And near the close of his useful life, he was wrought upon by the spirit of God, and more especially on his last mission at St. George, to give counsel to the Twelve Apostles, to go into all parts of the Territory and more fully organize the people according to the revelations and commandments and institutions of heaven, as given by revelation, through the Prophet Joseph Smith. Having accomplished so great a work, in leading forth the people of God, in locating them here in these mountains, so far from what is termed civilization, and having redeemed the desert, established academies and school-houses, Tabernacles and Temples, home manufactures and home industries, and finally having organized the Saints into Stakes, appointing Bishops, and having them ordained, in all parts of our Territory, having fulfilled and completed the work, the Lord has taken him home to himself.

We heard this forenoon, respecting the Prophet Elijah; the Lord had a great work for him to perform; he lived to accomplish it, and he knew then that the time had come for him to depart and leave the children of Israel. He was taken up to heaven. The Prophet Brigham, too, had his

work to perform; he lived to do it, and he has passed away in peace, beloved by his people.

This is the second time in the history of the Church of Jesus Christ of Latter-day Saints, when the Twelve have stepped forward as the proper authorities, to bear off this kingdom, and to preside over the Church. Joseph was in our midst but a few years. The Lord called him to lay the foundation of this work; he gave him revelations before the rise of the Church. He ordained him and Oliver Cowdery to the Apostleship, giving them the authority, and power, and office, and Priesthood, to perform the things necessary in the future organisation of the Church, giving line upon line, precept upon precept, from time to time, to instruct the various Councils of the Church in regard to their several duties. He having performed the work, God required at his hands, was taken away; the Lord saw proper to remove him from our midst. The authority then devolved upon the Twelve, and upon the Priesthood of the Twelve. Another First Presidency was appointed about three years and six months after the martyrdom of Joseph. During that time the Lord was with the Twelve, in every duty, and a great work was accomplished, during that period, by them. The greater part of the Temple in Nauvoo was built by the Twelve, after the death of the Prophet. Endowments were given in that Temple, by the Twelve, while presiding over the Church. Sealings and blessings in behalf of the living and the dead, were performed in that Temple. All the ordinances necessary on that occasion were administered, under the Presidency and jurisdiction of the Twelve. And not only this, but the Lord enabled them to lead the people forth, through an unexplored country, to select a



location for them. Having done this, they returned in the latter part of the year 1847, to the camps located on the Missouri river.

I mention these things to show you, that the Twelve were not idle after the death of Joseph, but took the lead, and organized the camps of Israel, and presided over all the authorities in the midst of these camps.

In those days, some persons, ignorant of the authority of an Apostle, questioned the right of the Twelve to preside, but I would ask, what authority ever existed in the Church that the Twelve do not hold? I would further enquire, had the First Presidency any office that the Twelve had not? If they have, where did they get it? Do you know? Another First Presidency of the Church were organized, three years and a half, after the death of Joseph. If they held any higher authority, then they must have received it by direct communication from the heavens. But it is known that they received it by the voice of the Council of the Twelve, with all the authorities of the kingdom of God to back them up. We have been taught, ever since the Twelve were chosen, that they held all the power of the Melchisedec Priesthood, all the power of the Apostleship that could be conferred upon mortal man. Hence, when Hyrum Smith was taken out of the First Presidency and appointed to another calling, not to another office in the Apostleship, was it not the province of the Twelve to set him apart? It was, because they held that authority, that Priesthood, that Apostleship, that gave him the right to do this. By what revelation you may ask? I answer, by a certain revelation contained in the Book of Doctrine and Covenants, where it says. that the Twelve shall ordain in

all large Branches of the Church, evangelical ministers. When this was first given, the word "evangelical" was not there. But Joseph was wrought upon by the Spirit to erase the word patriarchs and substitute the words "evangelical ministers." Hence the Twelve have so ordained patriarchs, as Hyrum Smith. But inquires one, should the Twelve ordain Prophets, Seers and Revelators? Yes. Were they not appointed in the Kirtland Temple, in the year 1836, after its dedication by the voice of Joseph, and the First Presidency, and the united voice of the Church to the Prophets, Seers and Revelators to the people? Yes. Then they could ordain such; or in other words they could set apart such to these duties. They could set apart Patriarchs, to such an office as brother Hyrum Smith held, when he was taken out of the First Presidency and placed in the Patriarchial office.

Then, again, there is another revelation given concerning the Priesthood, which you can read in the Doctrine and Covenants. After having mentioned the various offices and callings, the Lord required it as a duty enjoined upon the Twelve, though the First Presidency was then alive, to organize all the officers in Zion. What! the Twelve, a traveling High Council; the Twelve, who hold the keys of all nations, to the Gentiles first, and then to the Jews, to be at home attending to such work? Yes. The Twelve had duties to perform, both abroad and at home. Having fulfilled important duties abroad, they were not relieved from the duties specified in the commandment, to act at home, and they have been, from that time to this, in the midst of the people of God, at home, at the gathering places.

In the revelation given on the



19th day of January, 1841, Brigham Young was called by name, and appointed the President of the Twelve, and also, in another revelation, given not far from the same time, he was required to remain at home. Instead of being a traveling Councillor, to be sent abroad among the nations, his services were required at home, which was also the case with several of the Apostles, and especially since the death of Joseph.

There is another subject, while dwelling on the Priesthood, which I wish to speak of; I refer to the Counsellors that may be left, when the President, the First President of the Church is taken away from our midst. We are informed that the Counsellors that existed in the day of Joseph could not act as Counsellors to Joseph after he was taken away; to be Counsellors to him would be impossible, unless they themselves should go the other side of the veil. Hence when the President was taken away their duties as Counsellors to the Prophet, the First President, ceased. Just the same with a Bishop's Council under the same circumstances. Supposing the Bishop were to die, his two Counsellors could not legitimately step forward claiming to be Bishops themselves; and furthermore their duties as Counsellors to the deceased Bishop would at his death cease. And so it would be if the Bishop, instead of dying, were called to some other location or should be cut off the Church. So it was considered, in the days of the loss of our Prophet and Seer, Joseph Smith. The two Counsellors that then existed had the privilege, if they chose to do so, of being associated with the Council of the Twelve to assist us in the work of bearing off the kingdom; not as members of the Twelve, but acting with and assisting them. The same order has again been carried out; and

it is just as I believed it would be, when I was in Liverpool, after learning of the death of President Young. The question came up there, and I took the liberty of instructing the Saints making the inquiries. I told them, that when the First Presidency left, the Twelve would lead forth the Church, until such times as the Spirit of God, and the desires of the people, universally, should be to select and set apart and sustain by their prayers and faith, a First Presidency again. Furthermore, it was published in the papers, particularly in America, and also in England, and there seemed to be a great anxiety on the part of our enemies, to know who was going to lead the Church. They seemed to have far more anxiety than you upon this subject. For the Saints generally have been instructed on this matter, and have, in a measure understood it. We knew that President Brigham Young, and his two Counsellors, received no new office, by being taken from the Quorum of the Twelve, and appointed to other duties. The same as brother Joseph F. Smith has been appointed and set apart not to a new office, but to go to Great Britain and preside over the European Mission. That did not devolve upon brother Richards, nor brother Rich, nor any other member of the Twelve; he alone can perform this duty. It is not a new office, but merely a new duty required of him. So in relation to the First Presidency. They carry no new office, but new duties are required at their hands, when they are chosen by the Priesthood and set apart, not ordained to a new office, but set apart to preside.

I wish also to speak a few words, in regard to the ancient Priesthood. I find, from the Book of Mormon, concerning the ancient Twelve—the twelve Nephites of this land; that Jesus chose them, and called them



by name, and set them apart and ordained them. Prior to this time, before his death, he chose twelve in the land of Jerusalem. These officers, the Twelve on the Eastern, and the Twelve on the Western continent, did not lose their office by death; but as was clearly stated by brother Snow this morning, and as is plainly set forth in the revelation, they retained their office. For instance, we will take the Book of Mormon; and in the vision and prophecy of Nephi, given almost 600 years before Christ, the Lord showed to that Prophet, that there would be Twelve Apostles in some five or six hundred years after his day. And instead of the Lord pointing out what should be the duties of these Apostles, while here in this temporal existence, he pointed out the more important duties that would devolve upon them in the next state. The simple duties of this life were nothing compared to those of the world to come. Hence the angel said to Nephi that these Twelve Apostles should judge the twelve tribes of Israel. What a great work! Then he showed him the twelve Nephite disciples, all descendants of Nephi and his brethren. Said he, these twelve disciples of the Lamb shall be judged by the Twelve Apostles that shall be chosen in the land of Jerusalem. Here then was another and most important duty assigned to that particular Council of Apostles, after this mortal life. First, it is said, they shall judge the whole House of Israel; secondly, they shall judge "the twelve ministers of thy seed." Also from the language of the text I have read, we learn that the Twelve Nephite Apostles had a knowledge of some other, future duties to be performed in the world to come. "Know ye, that you shall be judges of this people. What manner of men ought ye to be. Verily I say unto you,

even as I am." In other words, If you are to be judges of all this people, to whom you are administering; if you are to sit in judgment in the great and coming day, and if the words which are written in the books which you keep, and which are also written by the Father, are to be the records out of which the people are to be judged, sure enough, you should be as pure and holy as Jesus himself. We are told too that it should not depend upon their weak judgment, but they should judge according to the judgment which the Lord their God should give unto them. In other words, after they leave this present life, and the time comes for them to sit in council in the midst of the Nephites, that instead of judging according to human wisdom and imperfect knowledge, that God would give them the spirit of judgment, or the spirit of inspiration more abundantly than what they were in possession of in this life; and in order that they may be entitled to judge all people, they were required to be pure and holy.

Let me say a few words in regard to another revelation that the Lord gave in the year 1830, on this same subject. He says, "The decree has gone forth from the Father that mine Apostles, they who were with me in my ministry in the land of Jerusalem, shall, at the time of my coming, sit upon twelve thrones, clothed in glory, even as I am, to judge the whole House of Israel, they that have loved me and kept my commandments, and none else." Again, we will appeal to the New Testament, "You that have followed me in the regeneration, when the Son of Man comes in his glory, you also shall sit upon twelve thrones, and shall judge the twelve tribes of Israel; and shall eat and drink at my table."

Here, then, we have a number of



evidences and witnesses from the Book of Mormon, from the Doctrine and Covenants, and from the New Testament, concerning the future duties of the servants of God, in the world to come. In relation to the Twelve Jewish Apostles, have they a First Presidency independent of the Twelve, a separate body? They have not. Why were there twelve Apostles chosen instead of nine, or thirteen, or any other number? Why that particular number? Because it so happened in the economy of the Most High, that a certain servant of God had power to prevail with him, and by four wives he had power to beget twelve sons, and the Lord ordained that through them the twelve tribes should spring up in the earth, and he would have regard for them. He intended that they should not only be organized as tribes in this life, but also in the world to come. And in order that all may have judges, twelve were chosen to perform the work, instead of any other number. Had these Twelve Apostles, in ancient days, that had no separate First Presidency, so far as we have any record, power to preside over the Church? They had. If they had no power there was none upon the earth.

Again, these twelve men among the Nephites, that were to sit in judgment, had a great many successors, probably sixty or seventy in number. Had these successors all equal power on this earth? I think they had, so far as apostleship, or discipleship was concerned, they held equal power with those who preceded them. But in the next world, can these sixty or seventy successors stand in the position of the first chosen? No. So it is in regard to the latter-day Apostles. In this Church we have had ordained to the Council of the Twelve Apostles, twenty-eight

persons. Six of the original Twelve Apostles apostatized, and three of their successors apostatized, making nine apostates that once had hands laid upon them, ordaining them to the Apostleship. These apostates are mostly dead. We cannot suppose that they can hold an office in eternity which they have forfeited. We are told to the contrary in the Doctrine and Covenants; the Lord saying, through a revelation given to the Prophet Joseph in Missouri, that his servants John E. Page, Wilford Woodruff and Willard Richards should take the place of those who had apostatized. And Oliver Cowdery, although never one of the Twelve, had his place filled up; and the keys and the glories and the promises conferred upon and made to Oliver Cowdery were taken from him and bestowed upon brother Hyrum Smith. But there are nineteen Apostles that have not apostatized. Out of this number there are seven dead and twelve living. If the Lord, in the world to come, should follow the examples given in regard to the former Twelve, suppose these nineteen should remain faithful and obtain their crowns, yet there would be only twelve, I think, that would be placed in certain positions, the same as the Twelve at Jerusalem, and the ancient Twelve on this American land. This is something, however, not revealed, not made manifest to any of us in the latter days, what the future of the Twelve will be, as it is in regard to the ancient ones who have gone.

In the year 1829, the Lord told David Whitmer and Oliver Cowdery to search out the Twelve, and pointed out how they should be known, etc. In the same revelation he speaks of their duties, and also informs them how great was the trust and blessing conferred upon them, if they prove



faithful in all things; that the blessing upon them was above all. How far this extended I do not know; that is all which is revealed, so far as I know, in all of the revelations of God, in regard to the future of the Twelve Apostles in the last days.

Now we hope these nineteen Apostles will be faithful. Thomas B. Marsh, the oldest of the original Twelve, chosen in 1838, and who stood at the head, apostatized, and left the Church. David W. Patten was the next in age, and the Lord took him to himself, as we are informed in the revelation given on the 19th of January, 1841. The Lord says: "My servant David W. Patten, who is with me at this time." The Lord accepted of him. He died in the faith—a martyr in Missouri. "I have taken him to myself." Yet, says the Lord, "another may be appointed to the same calling;" and further says that "my servant Lyman Wight is appointed to succeed him." Did that give Lyman Wight power to preside over the Twelve Apostles? No. David W. Patten died in the faith, and so far as we know holds the keys of the Presidency of the Twelve, in the world to come. But there may be changes in that world. The original Twelve, first chosen, were all made equal, by the Prophet Joseph Smith. And he said to them in the basement of the Temple as they were to be sent as a Council on their first mission, that the oldest should preside in the first Conference, in the following Conferences, the next in seniority, and so on, until all had taken their turns in presiding. And you shall be equal, showing respect to the oldest. They were arranged according to their ages, while all their successors were arranged, according to the date of their respective ordinations.

I have given you some of these

items in relation to the Priesthood, in relation to the Twelve at Jerusalem, and the Twelve Nephite disciples, and the Twelve of these latter times; and now let me say in regard to the various authorities and Councils of the Priesthood, there has not been a time since the rise of this Church, when the people have been so completely and fully organized as at the present time. Go where we will, through all these mountain valleys, and wherever we see a family, or wherever we can find a small Branch of the Church, if you make inquiry, you will find it is included in a regular Stake of Zion; it belongs to some Stake, and you will find, too, that they are looked after, if the officers are doing their duties, for they are considered a part and portion of the great family of God. I feel to congratulate the Latter-day Saints, on this occasion, in regard to the perfect organization, as it were, that exists in all our mountain region, and hope that every man will strive to learn his duty, and faithfully and honorably perform the same.

I wish to state still further in regard to the Priesthood, while upon the subject, that in the Kirtland Temple when the authorities were presented before the people, they were called upon to vote by quorums. Not that it occurred always in that manner. That was the way Joseph ordained in the Temple; each Council voting separately, by standing upon their feet in order that their votes might be better known than they could be by keeping their seats. After one Quorum had voted for the highest authority of the Church, then another Quorum or Council would be called upon to give their vote, and so on, until all had voted for the different authorities, and then it was presented to all the Church, male and female. Why? It is be-



cause God ordained, on the 6th day of April, 1830, as you can read in the Doctrine and Covenants, that all things in this Church should be done by common consent. This is the reason for the voting. Although the Lord may give a revelation upon the subject, although he might say, Let my servant Hyrum Smith be Patriarch; or Let my servant Brigham Young be President of the Twelve Apostles; notwithstanding the Lord may give this by revelation, yet he himself was anxious to carry out the principle he had revealed a long time before that; namely, that all this I have named may be brought before the General Conference to be sanctioned and approved, or not to be sanctioned. What! the people have a right to reject those whom the Lord names? Yes, they have this right, he gave it to them. "Let them be approved of or not approved of;" showing that he had respect to the people themselves, that they

should vote and give their general voice to either sustain or not to sustain. I do not know why, only in the latter days the kingdom is in a little different circumstances upon the face of the earth, than it has been in during any former dispensation. We are living in a free Republican Government, wherein the people vote, and the Lord established this great American Government and gave the Constitution, and he wished the people to have a voice in the officers named; he wished the people to exercise their agency; you may call it a democratic principle. Notwithstanding He himself may point out the persons, and call them by name, yet you may approve of them or disapprove of them at my General Conference.

Perhaps I have said enough; there is a great field open when Priesthood is spoken of. May the Lord bless you. Amen.

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## DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT THE SEMI ANNUAL CONFERENCE, HELD IN THE NEW TABERNACLE, SALT LAKE CITY, SATURDAY AFTERNOON, OCT. 6, 1877.

*(Reported by Geo. F. Gibbs.)*

THE VOICE OF GOD, THE VOICE OF THE PEOPLE—THE POSITION OF THE TWELVE—READINGS FROM DOCTRINE AND COVENANTS.

I am very happy to find so great an unanimity of feeling in the voting, as has been manifested at this Conference. There is a very common axiom in the world, "Vox populi,

vox dei," or, "The voice of the people is the voice of God." Although the voice of the people is very important, we do not believe in that action separate and alone. It was



usual among ancient Israel for the Lord to speak, presenting his laws, ordinances, and commandments to the people, then they were presented to the people, and then all the people said "Amen." Then it was the voice of God and the voice of the people; or, in other words, the voice of the people assenting to the voice of God.

In relation to the duties devolving upon the Twelve, in consequence of the changes that have recently taken place, I can say, in behalf of myself and my brethren, that their full weight and responsibility are felt by us. Unless we had the sanction of the people we would be unwilling to assume them, and, were it not that these things are plainly laid down in the law of God, we would not have accepted the situation that we find ourselves placed in to-day. We feel now that unless God is with us we can accomplish nothing that can in anywise be for the welfare of Zion, or the building up of his kingdom on the earth. Those are my feelings, and those are the feelings of my brethren. It is not with us as viewed by the world generally, that there is something so very honorable in office, for we have learned that in order that any office in the government of the Church and kingdom might be made honorable, the office itself must be honored, and that, too, by faithfully complying with the laws of God governing it. Then it is a high honor conferred upon man from the Lord, and the Twelve so appreciate it. Whilst they thank you for the confidence which you have manifested in them, at the same time they feel to rely upon God, and to ask that you will remember them before the throne of our heavenly Father in your prayers and daily supplications, that we may be guided

by that wisdom and intelligence that flows from above, for without the aid, guidance, and direction of the Almighty, we can do nothing acceptably to him.

I have said very little, very little indeed, since the death of our esteemed President, Brigham Young. I have had various reasons for that. One is, my heart has felt sorrowful and pained, for we have lost a man who stood prominent in Israel for the last thirty-three years, yes, for upwards of forty or forty-five years. He is taken away, and all Israel felt to mourn the event. This is one reason why I have been so silent. Another is, a great many questions have had to be decided, arrangements made and investigations had, in regard to the proper course to pursue pertaining to these very important matters. Still another reason is, I did not wish to put myself forward, nor have I, as the Twelve here can bear me witness. [The Twelve unanimously gave their assent.] I have not had any more hand in these affairs than any of the members of my Quorum; but I am happy to say that in all matters upon which we have deliberated, we have been of one heart and one mind. When brothers Pratt and Smith returned from England, as you will have learned from their published letter, their sentiments were precisely the same as ours, and also the Counselors of President Young, whom we esteem and honor in their place, are also united with us. We are glad to have them with us, as our friends and associates, and Counselors to the Twelve. I pray that the blessing of God may rest upon them, and lead them in the paths of life, and that they with the Twelve may unite together as a grand phalanx, not in our own individual interests, but in the interests of the



Church and kingdom of God, and the building up of his Zion on the earth; for the Priesthood is not instituted for the purpose of personal aggrandizement or personal honor, but it is for the accomplishment of certain purposes of which the Lord is the Author and Designer, and in which the dead, the living, and the unborn are interested. We ought, brethren, all of us, to feel and act as though we were the servants of the living God, feeling in our hearts an honest desire to do his will and establish his purposes on the earth. If we can be united in our faith, our acts and labors, as we have been in our voting, as manifested at this Conference, the heavens will smile upon us, the angels of God will manifest themselves to us, the power of God will be in our midst, and Zion will arise and shine, and the glory of God rest upon her.

[By request, Elder Geo. Q. Cannon read from the Doctrine and Covenants the following extract from a communication entitled, A Prayer and Prophecies, written by Joseph, the Seer, while in Liberty Jail, Clay County, Missouri, March 20, 1839, commencing at the 34th paragraph:

“Behold, there are many called, but few are chosen. And why are they not chosen?

“Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

“That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

“That that may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to

exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves, the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood, or the authority of that man. Behold! ere he is aware, he is left unto himself, to kick against the pricks, to persecute the Saints, and to fight against God,” etc. See page 87, new edition.]

I wanted to have this excellent instruction read over in your hearing, for it was true and profitable at the time it was written, and it is so today. If we possess the Spirit that flows from God, and that dwells in his bosom, we shall possess the spirit of kindness and love and affection, that will eventually bind us in the bonds of eternal union. It becomes us, as servants and handmaidens of God, to seek after these things, that we may be full of light and life, and the power and intelligence of God, and feel that we are indeed children of the Most High, that he is our Father, and that, with the ancient Prophets and Apostles, and the Gods of the eternal worlds, we will unite in accomplishing the work God designed from the commencement of the world. No man or set of men need think that the work will stop, for God has decreed that it shall go onward, and no power this side of hell can stop its progress. The Lord is with us, the great Jehovah is our shield and our buckler; the Lord is our Judge, the Lord is our King, the Lord is our Ruler, and he shall rule over us.

May God help us to be faithful in the observance of his laws, that we may secure to ourselves eternal lives in his kingdom, is my prayer in the name of Jesus. Amen.



## DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT THE SEMI-ANNUAL CONFERENCE HELD IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, OCT. 7. 1877.

*(Reported by Geo. F. Gibbs.)*

THE TRUSTEESHIP—PRESIDENT YOUNG'S LABORS—THE PRIESTHOOD, ITS POSITION, DUTIES, ETC.—KIRTLAND AND NAUVOO TEMPLES—SAVIORS UPON MOUNT ZION—EMIGRATION OF THE POOR—BUILDING OF THE TABERNACLES—THE UNITED ORDER.

There are one or two items I wish to present before you in relation to the Trusteeship. I have been appointed to that office, and I feel that I need some assistance in regard to the duties devolving upon me in that capacity. I am desirous to have the matter laid before this Conference. One thing I refer to is the auditing of the accounts of the Trustee-in-Trust. I therefore beg to present three names, as an auditing committee, for the sanction of this Conference—namely, Wilford Woodruff, Erastus Snow, and Joseph F. Smith. [On motion, they were unanimously sustained.]

There is another subject that I wish to present, one which pertains more particularly to my brethren of the Twelve. I suppose that most of you know that they have traveled and labored for a very long period, some of them for forty years and upwards, without purse or scrip, while almost everybody else has been paid for his services. It does seem proper to me that they should be placed, at least, on an equal footing with other people, particularly as their labors necessarily increase.

In consequence of our present organizations, necessitating their frequent visits to our quarterly Conferences, in addition to other duties accumulating upon them, rendering it impossible for them to pay any attention to their own private affairs. My proposition, and I know it will meet with the hearty response of the brethren generally, is that they have a reasonable recompense for their services, and that the Trustee-in-Trust be authorized to arrange this matter. I would wish these same remarks to apply also to the Counselors of the Twelve. [The motion was put and unanimously sustained.]

As has been remarked, the condition we occupy to-day is a very important one. There has been a change of Presidency, and necessarily a change of administration. In the providence of God our heavenly Father, he has seen fit to take from us our beloved President Brigham Young, who has so long labored in our midst. It is one of those occasions that cause reflection and thought, casting a degree of gloom among this whole people. We have felt sorry to



lose his counsel, to be deprived of that wisdom and intelligence that have characterized him in all of his administrations. For they have been of such a nature as not only to interest the Latter-day Saints, but his name has become famous throughout the world. Brigham Young needs no factitious aid to perpetuate his memory; his labors have been exhibited during the last forty-five years in his preaching, in his writing, in his counsels, in the wisdom and intelligence he has displayed, in our exodus from Nauvoo; in the building of cities throughout the length and breadth of this Territory, in his opposition to vice and his protection of virtue, purity and right. These things are well known and understood by the Latter-day Saints, and also by thousands and millions of others. But, as with his predecessor, Joseph Smith, who had to leave, while we are called upon to mourn a President dead, angels announce a President born in the eternal worlds; he has only gone to move in another state of existence. But then in speaking of these things we would not eulogise only the man, for Brigham Young, although so great a man could have done nothing towards developing the purposes of God unless aided and sustained by him. Joseph Smith could have done nothing, neither, as I have already said, can the Twelve Apostles accomplish anything unless they receive the same divine support. The work we are engaged in emanated from God, and what did Joseph Smith know about it until God revealed it? Nothing. What did President Young, or the Twelve, or anybody else, know about it before the heavenly messengers, even God himself, came to break the long, long silence of ages, revealing through his Son, Jesus Christ, and the holy angels, the ever-

lasting Gospel? Nothing at all. We were all alike ignorant until heaven revealed it. Then in the administration of these things the heavens are interested. These my brethren before me, this Priesthood that assembled yesterday in their various quorums, all of them have assisted in this work, all have more or less been preaching and laboring in the interest of Zion, in the building up of this the kingdom of God upon the earth. So that it is not by any means an individual affair, as many totally ignorant of it suppose and say it is; it is not in the wisdom of this man or the intelligence of the other, but it is the wisdom and guidance of God, and by his sustaining hand, that this whole people are led forward, and that this kingdom has an existence upon the earth. For my part, I would say to-day as Moses did on a certain occasion, when God said he would not go up with the children of Israel because they were rebellious people, "If thy presence go not with us, carry us not up hence;" or, in other words, I want nothing to do with so great an undertaking as the leading forth of this people without the Lord's assistance. I would say to-day, if God be not with us, if we are not sustained by the almighty power of Jehovah, if his guiding and protecting hand be not over us, I want nothing to do with it. But he is with us, and we know it. The feeling that was manifested here yesterday, is most creditable to Israel, it is approved of by the Gods in the eternal worlds; and if we carry out in our practice and daily lives that union which we manifested in our voting, the Lord God will continue to pour upon us his blessing until we shall be united in all things, temporal and spiritual, which unity we have got to come to. When this is



achieved, Zion will arise and shine, and then the glory of our God will rest upon her, then his power will be made manifest in our midst.

You heard this morning a good deal said, and that very correctly too, in relation to Priesthood and the organization thereof, and the position we occupy in relation to these matters. You voted yesterday that the Twelve should be Prophets, Seers, and Revelators. This may seem strange to some who do not comprehend these principles, but not to those who do. The same vote was proposed by Joseph Smith and voted for in the Temple in Kirtland, so long ago as that; consequently there is nothing new in this. And, as you heard this morning, this is embraced in the Apostleship, which has been given by the Almighty, and which embraces all the keys, powers and authorities ever conferred upon man. I do not wish to enter into the details of this matter; you will find them in the Book of Doctrine and Covenants, very clearly portrayed, and I refer you there for the evidences on these points.

You heard too that although the Priesthood held certain powers and privileges, the manifestations and powers thereof were only conferred according to the exigencies of the case and the necessities and requirements thereof. God has conferred upon us these blessings, but here are certain manifestations and powers that must come directly from him, and it is the duty of the Twelve to hunt up, search after, pray for and obtain them; and it is also the duty of these Presidents of Stakes, Bishops, High Priests, Seventies, and all men holding prominent positions, to seek after and comprehend God, whom to know is life everlasting. We need, all of us, to humble ourselves before the Almighty, for we are be-

fore him, and all creation is, and hell and destruction are also without a covering before him. As mortal and immortal beings, as men holding the holy Priesthood that the Lord has conferred upon us for the establishment of his kingdom, the building up of his Zion, the redemption of the living and the dead, it is of the utmost importance that we stand forth, every one of us, and magnify our several callings; for with all our weakness, with all our infirmities, God has given unto us great treasures, which we hold in these earthen vessels.

As has been referred to, the President was operated upon to organize the Church throughout the Territory more completely; the Twelve were called upon to visit every part of the Territory and organize it, which they have done. There are now twenty different Stakes fully organized with their Presidents and Counselors, with their High Councils, with Bishops and their Counselors, who operate as common judges in Israel, and with High Priests, Seventies, Elders, and the lesser Priesthood, that they may administer in all things in their several Stakes under the direction of the Twelve. As was remarked this morning, the Church never since the day of its organization was so perfectly organized as it is to-day. What has this been done for? Is it to place some men in positions of honor or emolument? No, but it is to organize the Church and Kingdom of God according to the pattern that exists in the heavens, that we may be prepared to comply in all things with the ordinances of God, for, as we are told "In the ordinances, the power of godliness is manifest, and without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh;



for without this no man can see the face of God, even the Father, and live."

It is expected that these Presidents of Stakes be full of the Holy Ghost and the power of God, that they feel and realize that they are the servants of Jehovah, engaged in his work, and that he will require at their hands an account of their stewardships. It is necessary also that the High Councils and the Bishops act in the same way, together with the High Priests, Seventies, Elders, and all those of the Aaronic Priesthood, and that all operate together in the fear of God, for his eye is over you, and he expects you to work righteousness and purge the Church from iniquity, and teach the people correct principles and lead them in the paths of life. This is what God requires at your hands.

Hence, while we are looking at these things and are engaged in these organizations, there are other things necessarily connected therewith. There has been a feeling working gradually upon the minds of the Saints that many could not comprehend, nor tell where it came from, and that is to build Temples. President Young, the Twelve and the people generally have felt drawn out in their feelings with an almost unaccountable desire for the accomplishment of this object; and why? Can you tell me the reason? It is very difficult sometimes to explain some of these matters to the human mind. You heard this morning about Moses appearing in the Temple at Kirtland, committing to Joseph Smith the Keys of the Gathering Dispensation, over which Moses presided anciently, and over which he presides to-day. Unless those keys had been restored and you had partaken of that influence and spirit, would you have been here to-day? No, you would not. When the Gospel went forth

among the people, after the appearing of Moses in the Temple, and the committing of the Keys of the Gathering, when you Latter-day Saints received the Gospel of baptism for remission of sins and the laying on of hands for the reception of the Holy Ghost, you also received the spirit of the gathering. You Elders before me to-day might have preached until your tongues had cleaved to the roof of your mouth, but if the Spirit of God had not accompanied your administration in this regard, you could have accomplished nothing of any worth. At the time this messenger came, there appeared another, even Elijah, whose mission was to turn the heart of the fathers to the children, and the heart of the children to their fathers, lest (says the Lord) I come and smite the earth with a curse. He committed these keys. But before they were committed, what was done in the Temple? Did we baptize for the dead there? No, we did not. Why? Because the keys were not given. When they were given and afterwards when the Temple was built in Nauvoo, then that spirit accompanied it, and we began to feel after our fathers behind the veil, and they likewise began to feel after their children. Brother Woodruff, who has been ministering in the St. George Temple, could relate to you if he had the time, many things of great importance, associated with these matters. Suffice it to say that the purposes of God pertaining to the human family, which he had in his mind before this world rolled into existence, or the morning stars sang together for joy, all have to be accomplished in the salvation of the living and in the redemption of the dead. These things you are acquainted with: it is not necessary for me to talk much upon these subjects. But I merely wish



to refer to the spirit and influence and power that have operated upon the Saints, and which are operating upon them throughout the length and breadth of this Territory. That comes from the Priesthood which existed before; it comes because the keys of that Priesthood have again been restored to man. What is the result? Why, a desire to build Temples. What for? That we may administer therein in those ordinances in which they and we are so greatly interested. You heard through brother Woodruff how many more administrations there had been for the dead than for the living. This is because Elijah has been here and has delivered the keys that turn the hearts of the children to the fathers, and we are beginning to feel after them. Hence we are building a Temple here, one in Sanpete, another in Cache Valley, and we have one already built in St. George, all of which I think will be quite creditable buildings, which the Lord and holy angels will accept. Do we devote our labor and our means? Yes, we do; and it is this spirit which rests upon us that is prompting us to do it, and it will not let us rest until these things are done. Why? Because the keys of the Priesthood have brought us in connection with the Priesthood in the heavens, of which we are a part, belonging to the Church of the First Born, whose names are written in heaven. They are interested in their children, whose children are our fathers. We have been called together for the purpose, among other things, of operating with them in this work; for they without us are not made perfect, as the Scripture tells us. Therefore it is necessary that we should be here, building Temples and ministering therein, that their seed and posterity may be hunted up and looked after.

We without them cannot be made perfect, for we need the help and assistance and the power of God to sustain and guide and direct us in our labors and administrations.

This is the thing Prest. Young has been engaged in with all his might, mind and strength; this is the thing my brethren of the Twelve have been engaged in, and what we are engaged in to-day. This is the thing that all Israel ought to be engaged in, for we are living only for a short time here, and by and by we shall pass away, as our President has done; but it will only be to associate with another Priesthood, or the same, if you please, in the eternal worlds, for the one is combined and united with the other. The Priesthood that has lived before, and that which lives now are eternal, and administer in time and in eternity; and the principles which God has revealed to us draw aside the curtains of the eternal worlds, giving us a glimpse within the veil, where Christ, our Forerunner, has gone. We are gathered together, "one of a city and two of a family," as the Prophet said they should be. And he says, "I will bring you to Zion." What will he do with them when he has brought them there? "I will give them pastors after my own heart, which shall feed them with knowledge and understanding." Again, "Saviors shall come up on Mount Zion, to judge the Mount of Esau; and the kingdom shall be the Lord's." Some talk about empires and kingdoms being built up by man. This is the Lord's kingdom and not man's. The Lord is our God, he is our king and our lawgiver, and he shall rule over us; and we will seek for and obtain his help and power.

Saviors shall come up on Mount Zion, say the Scriptures. What is a Savior? One who saves another,



is it not? How could any man save people if he knew not how, and how could he know except the Lord teach him? The world often finds fault with us. There are no greater benefactors to the world in existence than the Latter-day Saints are. There are no persons who have done more for the benefit of mankind, according to their number, than this people have. President Young, who is dead, and a number of others who have passed away, as well as the Twelve and thousands of others who still tarry, have traveled the length and breadth of the earth, without purse or scrip, to preach the glad tidings of salvation which heaven revealed to them. Do you find anybody else that has done it, or that is doing it, outside of this Church? No, such a thing is unheard of. We have gone forth, as the Scriptures say, bearing precious seed, and have returned again rejoicing, bringing our sheaves with us. Is this anything to hurt anybody? Does it interfere in the least with the rights of any? No. Are there any in this city, who are not of us, that can show that their religious rights, privileges, or principles have been interfered with or infringed upon by the Latter-day Saints, or by the authorities of this Church? No, not one. If I knew of any that were in any way being interfered with, I would be the first to protect them. These are our feelings towards the world, and to those who say all manner of evil against us.

We have expended millions upon millions in gathering the poor to this land, by what is known as the Perpetual Emigration Fund. We may ask why did this people in these valleys expend such large sums? Was it because they were sending for relatives and friends? No, but because they were of the family of

Christ, the sons and daughters of God, and desired to come to Zion. We have sent as much as five hundred teams at a time to help out the poor. You have done it, and many of you have either sent your sons or gone yourselves, and you have carried provisions for them as well as bringing them here. I do not think there is very much harm in that. And what then? When these same men who had received the message of truth in far off lands, and who had been gathered here, had been further instructed, we have sent them back again to the nations from whence they came, to proclaim to their kindred and friends, to their tongue and nation, what God had done for them. After fulfilling their missions they return again. What to do? To slumber and sleep away their time? No, but to continue their work in reclaiming the waste places, and to build Temples in the interest of humanity, as the friends of God and of the world.

There are, to-day, engaged working on our Temple, one hundred and fifty men. What for? That a place may be found that will be acceptable to God, and in which we may administer, in the name of the Lord, for our dead as well as for our living. We do not want to do this grudgingly, but with willing hearts, desiring to operate, with the Priesthood behind the veil, in building up and establishing the kingdom of God upon this earth. These men, after preaching and returning again, can then go into these Temples and minister in them as representatives of the nations from whence they came, and in the interest of these nations we are operating. Will God be pleased with this work? Yes, if we continue faithful in well doing. There are not less, I presume, than 500 men at work on the Temples now



being erected in this Territory, and probably more than that. This seems foolish to the outside world; but we know in whom we have believed, and we know the work in which we are engaged—and who is injured by it? None.

Some of our brethren feel sometimes that these things draw heavily upon them. Of course they do; and God expects to try us, to see what we are made of, and see whether the right ring of metal is in us or not, and whether we are prepared to stand up to the rack and walk forth in the name of Israel's God. Is it the desire to oppress anybody? No, never, nothing of that kind. In speaking on this, I would say to the Presidents of Stakes, and to the Bishops, see that there is no oppression of any kind, or anything approaching arbitrary measures, or anybody interfered with; let everything be done righteously, properly, and voluntarily. Instead of oppressing the poor, feed them. Instead of taking from the naked, clothe them. Be merciful to the widow and the fatherless and the orphan, and all who may be in distress; dry up their tears, and pour balm into their wounds, and be full of compassion, and kindness, and the love of God, and let it bubble and flow from you like a river of life. These are the feelings that ought to exist among the Saints; nothing like oppression or wrong of any kind should find place in our hearts.

Let me pass from this to another thing which was touched upon this morning, which is, but which I really wish was not, true. Many of these my brethren have sent out their teams, and have subscribed their means to send for the poor, bringing them to these valleys. According to the provisions of the Perpetual Emigration Fund, the

people who are thus assisted are expected to repay the means advanced to them when they have earned it, so that others may be helped with the same money, and thus that the fund in its operations, as was desired, may be perpetual. I am told that there is upwards of a million dollars of indebtedness to this fund to-day. This is a sad reflection upon the gratitude of men thus assisted. I am afraid the heavens will not smile upon such proceedings, and that God will not sanction it. It is time we waked up and attended to these obligations and duties, and felt that there was somebody else in the world besides our own selves; and if we have been assisted that we will be at least honest enough to meet that amount, and others who need its assistance may find it through the proper channel.

We are engaged in this place in building a Tabernacle, in which we can meet during the Winter season. We do not call upon you outside brethren to assist us in this undertaking, because it is local and belongs to this Stake. This is a matter that was designed by President Young before his death; and we have been desirous, as brother Cannon said this morning, to carry out the views of our venerated President, as far as we can. We have commenced to build this house, we want to put it up without delay. In this, as in every other matter, we do not wish anybody to contribute his means or labor towards it, unless he feels free to do it; for there are plenty that will do it willingly, and it will be built; and we shall have a nice, comfortable place to worship in through the Winter, and it will serve the Priesthood for all necessary purposes, as well as the public. The building will be 116 x 64 feet inside, with gallery all around. It will be



a little larger than was at first contemplated; and we have also departed a little from the original intention respecting the kind of building material. Instead of adobie, we have concluded to use rock. I now invite the people of this Stake and the masons especially to come forward and exert their energies, and let us do the work. It will be done by voluntary donations and by utilizing labor tithing. Some people may say, Why do it by voluntary donations? Why not use the tithing for all such purposes? Is not that sufficient? Yes, if all of you strictly paid it, but then you do not all do this, and consequently we have to resort to other means. But, as I have before said, in this and everything else, we do not wish to press the people, nor place any in unpleasant positions; but as we sometimes sing, it's "all free grace and all free will."

I wish to make a few remarks in relation to what we term the United Order. We are united to-day with God, and with the holy Priesthood that existed before us, with Jesus the Mediator of the New Covenant, and with the ancient Prophets and Apostles and men of God, in building up the Zion of God upon the earth. They, in their different spheres and callings, are operating with us, and we with them, and the whole thing is a grand Co-operative Society; and everything we do here should be with the view of uniting our earthly interests, that we may be one in things temporal and one in things spiritual, one on the earth and one with those in the heavens, helping with our united efforts to roll on the Kingdom of God according to his purposes, and not according to our erratic no-

tions. In speaking of these things I would address a few words to our sisters of the Relief and of the Mutual Improvement Societies. You are performing a good work in Zion. I am pleased with the paper you publish, and have been very much interested in the reports you have made, in witnessing the energy and zeal you display in endeavoring to introduce home-manufactured goods and articles of different kinds, in looking after the poor and necessitous, and in trying to elevate the community generally. To our Young Men's Mutual Improvement Societies I say, God bless you, and all who are operating in the interest of Zion, forever.

Now let me say to parents, let us see that our youth are properly cared for and taught, and that honesty, truthfulness, virtue and good morals are inculcated, that they may grow in the faith of the Gospel and in the fear of God, to be useful in their day, to carry on the great work in which we are engaged. We already perceive a great improvement among our young men in their administrations; they are stepping forth, manifesting an excellent spirit, and many of them promise to become mighty men in Israel, who will roll forth the work when we get through. I will say to the Presidents of Stakes, encourage and foster these institutions; and to all the people I would say, love God and fear him and keep his commandments. Be honest with yourselves, honest before God. Be virtuous, be truthful and full of integrity, and fear the Lord your God in your hearts, and his blessing will be with you, and his Spirit will attend you, and your generations after you, worlds without end. Amen.



## DISCOURSE BY ELDER ERASTUS SNOW,

DELIVERED AT THE QUARTERLY CONFERENCE OF THE UTAH STAKE OF ZION,  
IN THE PROVO MEETING HOUSE, SATURDAY, OCT. 13, 1877.

(From the *Territorial Enquirer*.)

CONFERENCES — ORGANIZATION OF THE STAKES OF ZION — QUALIFICATIONS FOR A BISHOP—THE PEOPLE IN THREE GRAND DIVISIONS.

The Lord in his revelation to the Prophet Joseph, forty-seven years ago, required the Elders to meet together in Conference once in three months, or from time to time as appointed, for the purpose of transacting necessary business connected with the work, and for giving and receiving instructions in relation to the duties of the Priesthood. This commandment has been published in the book of Doctrine and Covenants, and is a standing revelation which has not been generally observed. We have had General Conferences of all the people—Priesthood and laymen—twice a year since our settlement in these valleys, which only a small portion of the people and a few of the general authorities of the Church have been able to attend. We have had occasional Conferences in some places in the Territory, and in various places abroad. It is time now that Stakes of Zion are organized, to hold our Conferences with more regularity and in their order, for the Saints to come together to be instructed, that reports may be heard from the various Wards, and the Elders enter into counsel and learn their duties. The last summer's labors of our late President, Brigham

Young, and of the Twelve Apostles, were mainly devoted to this work—organizing the Stakes and the Priesthood therein, and arranging a system of reports with a view of holding the people to closer responsibilities, to awaken them to a better understanding and appreciation of their obligations. At the same time this rendering an account of stewardship in the various districts, Wards and Stakes of Zion, is calculated to encourage those who are doing right, and reprove such, if there be any, as do evil. You may be sure that if these arrangements are carried out, and good counsel is given to the people, they cannot fail to produce good results. Those who love the truth and hate iniquity, and who keep their covenants with God unbroken, are not afraid of their works being made manifest before the people. If they live in the faithful discharge of their duties, they have nothing to fear from this system of rendering reports of their stewardship. Presidents of Stakes, Bishops, Counselors, Priests, Teachers, Deacons, and Presidents of Quorums, who are doing well and performing their duties, need not shrink from giving reports of their actions, lives, and general conduct. It is pleasing to me, and



to every right-minded man and woman, to hear these reports. They are not uninteresting nor dry to those who have the welfare of Israel at heart, and are watchful of the progress made among us. We have been instructed by the revelations of God to keep records of our organizations and councils, of everything brought before the Priesthood in their respective Quorums, of the attendance of members, who are speakers, what they say, and all things pertaining to the business and general welfare of the Quorums. Our various organizations should keep clerks, whose duty it should be to record the acts of its members, whether or not those members are living up to their requirements, and whether, instead of attending their meetings, they are engaged in fishing, hunting, freighting, gold-seeking, or anything else that is contrary to what is expected from them as laborers in the Church and kingdom of God. It is the duty of the Teachers to report to their Bishops the relative standing of those under their supervision — whether their houses are houses of order—whether the wife is good to the husband, and the husband is good to his wife—whether the children are obedient to their parents, and whether the parents are training their children in the way they should walk,—if there is strife where there should be peace, if there are jealousy and discord where love and unity should exist,—whether the mother poisons the mind of her daughter instead of teaching her correct principles; in short—whether the house is what it should be—a house of God.

A Bishop should necessarily be a man of sound judgment, full of the Holy Ghost and capable of adjusting matters in a manner that will work the least injury possible and for the

accomplishment of the greatest good. There are matters of a delicate nature which sometimes arise in families, and which should be properly understood by the Bishop and his Counsel before heralding them abroad. It might not be necessary to publish them among the people to the detriment and injury of the parties interested, but be considered in a proper spirit and not reported in a general sense, to the ward. At the same time, nothing that may have a bearing on the union and fellowship of the Saints, should escape the notice of the teachers; and no Bishop should ever betray the confidence and trust imposed in him through a knowledge of these tender and delicate matters, but manifest that fatherly love, tenderness and anxiety that parents feel for their offspring,

Sunday School Teachers also ought not to exercise any undue severity and harshness toward those under their care, but should be actuated by feelings of tenderness and love. Every presiding officer of a quorum should do likewise, and every mother in her house should govern her children in gentleness, and filial love and kindness should be a part of their nature.

The Holy Spirit will impress us with these matters, and on the other hand, the powers of evil will endeavor to influence us to act contrary to those impressions, to give way to anger, jealousy and envy. This is warfare—it is with ourselves, whether we conquer or yield to our evil passions. In our family circles, in our daily associations with our wives, and children, friends and neighbors, we should be actuated and governed by feelings of tenderness and love. We should strive to become perfect in every great and good work and be examples worthy of imitation in our home and before our neighbors. We



can never be truly great until we become truly good.

If we would have a good people to associate and labor with, or to preside over; if our Wards, towns, divisions, sub-divisions and families must be in order we must not neglect any duty or leave any place uncared for. We cannot so neglect our responsibilities without feeling the effects afterwards. If a wound afflicts the body a scar is left as the effect of that wound. If we allow evil to dwell in the midst of the community it will manifest itself in the fruits thereof in after years. In the words of the Apostle Paul, "Whatsoever man soweth, that shall he also reap." No farmer expects to raise wheat when he sows oats, nor can a man gather figs from thorn trees that he may plant; neither can we expect to enjoy the fruits of love unless we have sown the seeds of love in our hearts and in the hearts of others. Every careful and reflecting mind will appreciate the Apostle Paul's words.

Have we not seen children flee from their parents? and why? Because they have not sown in the hearts of their children the seeds of love, respect and good will, but have themselves given way to evil passions, and, by such a course have driven away their offspring. On the other hand, you may see men and women who, by their kindness, gentleness and love, have drawn towards them not only their offspring but the offspring of others. Like cleaves to like. Those, therefore, who lead the Saints must be men who have within them these same feelings. Can the wicked lead them? No! Jesus says, "My sheep know my voice and a stranger they will not follow."

The object of our Conferences, Priesthood meetings and reports, is, not only to ascertain how we stand according to statistics, but that we

may be able to learn what our individual condition is as members of the Church, to see ourselves in a glass, as it were, and find out wherein we need improving; and that men who have the charge and general oversight of the people may see at a glance the condition of the people in the different Wards. They may by this means form correct ideas of the feelings, faith and works of the Saints, how far the laws of God are observed, and whether the members are keeping their covenants, attending to home duties, paying their tithes and are engaged in all the laudable works required at their hands, so that if the Lord commands any service at our hands, there will be a unity of purpose and a concert of action, on the part of the people, in carrying it out.

The people in this Territory are classed into three grand divisions for the purpose of Temple building. There are a certain number of stakes grouped together to build a Temple in Manti, another to build a Temple in Logan, and others of the more central stakes to build one in Salt Lake City. The presiding officers of these Stakes and the various quorums will vie with each other in the accomplishment of this work, that the people may officiate in the ordinances of the house of God for themselves and their dead.

These things being necessary for working out the Lord's purposes, and for the general welfare of Israel, have another good effect in the experience they give to us. They are valuable in the training of the people and give an increase of power that will prove of benefit to the Saints in years to come. That experience and increase of power we shall find necessary in our future warfare against evil. There is and always will be, until the Savior ap-



appears again, a great battle fought between the Priesthood and the powers of darkness. The wicked do not comprehend this. They witness various manifestations of unseen powers operating in the human family, but whether they are good and truthful or vile and deceptive they are unable to comprehend satisfactorily, because they have not applied to the fountain of light, truth and knowledge. The Saints, on the other hand, can comprehend these manifestations and judge this wicked world by the light of the Holy Ghost. We shall see the manifestations of the powers of darkness in an increased degree in the future, deceiving the children of men. So far as this generation is concerned it has been since the Prophet Joseph came forth and declared his belief in revelations, visions and angels that the powers of darkness have operated by external and supernatural manifestations, and as the power of God increased with the people and extended throughout the earth and was felt by other nations besides this, the Evil One manifested his power among men to a greater extent. When the Prophet Joseph appeared, announcing his belief in these things, there was a general unbelief among religious sects in regard to them. Professed Christians disclaimed any belief in manifestations from heaven, had no faith in visions or angels, and considered the claims of any man to be absurd who professed to have communication with the unseen world. Those who had faith in visions and dreams were looked upon as superstitious beings. Joseph's professions were viewed as inconsistent with the spirit and enlightenment of the age. But how great is the change! We find men and women seeking communication with the unseen world, with spirits of departed friends, and receiving spiritual man-

ifestations in various forms. In the days of the Prophet Joseph there were only a few who entertained any faith in such manifestations, but now they are numbered by millions. What has all this effected? Has it produced any more unity in the world than existed before? Is there an increase of happiness or aught that is praiseworthy? The effect it has produced is evident to the reflecting mind. Infidelity has increased as the powers of darkness have spread their influence over the minds of men.

I do not expect many of the Latter-day Saints to be able to fully contemplate the subject, not having mingled with the world since these great changes have occurred, but there are some who possess a general knowledge of such things by seeing, hearing and reading. The testimony of the Elders is that the world is almost universally infidel—priests and people. Religion is used as a cloak with the great majority of professing Christians. There appears to prevail an almost general disbelief in Jesus and his Apostles. The Bible is counted unworthy of credence or attention, and religion is deemed a farce. This general tendency to infidelity is also the result of men's efforts to put down Mormonism. The world rejected the power of God made manifest by the visitation of holy angels, but when the devil manifested his power through the visitation of evil spirits, assuming all sorts of fantastic shapes, the people eagerly ran after them and became blind, bewildered and stupefied. Such persons would rather "believe a lie and be damned;" they willingly follow after the "strong delusions" that the Apostle Paul referred to. These powers of darkness will continue to come upon them and spread over the earth, as we advance in truth and righteousness.



We that have this warfare to meet, should keep ourselves prepared for any and every attack of the evil one. It becomes us to draw ourselves together in the bonds of unity, to cling to each other, our covenants and our God. We are called upon not only

to uphold and sustain the Priesthood over us but each other. If we do this, and perform the duties we owe one another, we shall perform the duties we owe to the Priesthood and to God. God bless you. Amen.

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SYNOPSIS OF A  
DISCOURSE BY ELDER WILFORD WOODRUFF,  
DELIVERED IN THE PROVO MEETING HOUSE, OCT. 13, 1877.

(From the Territorial Enquirer.)

THE WORK PROGRESSING—PROPHECY FULFILLED—WE SHALL ALL OBEY  
THE LAW OF DEATH.

It was with pleasure I listened this morning to the remarks of brother Snow, and wish that all the people in this Stake had heard them. We have had a great deal of preaching, and need a great deal, and I don't know that a people ever lived who had more.

We are in the valleys of the mountains for a special purpose—to establish righteousness and live in accordance with the principles of truth. There never was a generation of people who had so much to perform as the Latter-day Saints have. This work is progressing, and it will continue to advance. I have seen the time when you could get the whole Church into this room—when there were a few High Priests, no Apostles or Seventies, and only a few Elders. I am as thoroughly satisfied

now as I ever was in my life, that this is the kingdom of God. I am as firm a believer in God, in the revelations of God, in the Books of Mormon and Doctrine and Covenants, as I ever was. I have read the prophecies of Isaiah, Jeremiah, Ezekiel, and other inspired writers, and have seen some of them fulfilled, and expect to see others have their literal fulfillment. God worked with the children of men through revelation, and he will continue to do so in this generation. With him there is no change; his ways are one eternal round.

The Lord has directed and guided this work from the beginning. The prophecies relating to the present dispensation—to Zion being established in the tops of the mountains—to the building of cities and Temples



—are being fulfilled. We have nothing to do but build up the kingdom of God, and the more light and understanding we get, the less our hearts will cling to outside things. While we are engaged in this work, we can realize that holy angels are watching us. The Lord told us, forty-seven years ago, what would take place, and we are now fulfilling that which he spoke of. Brothers Joseph and Brigham are gone into the spirit world, but there are a few of us left to continue the work laid out by the Almighty. We have preached to the world, organized the Priesthood and the Saints, and angels have borne record of this, and it is recorded in heaven—our toil, our preaching, and our testimony. We have filled these once desert places with Saints of the living God, and many thousands are here who never saw the world. We have to build Temples—one is almost completed and is dedicated; we have laid the foundations of others, and the work, like a panorama, is before us. This labor is not to be performed by other hands. God looks to us to build these Temples, and to bring about the redemption of the earth. He holds us responsible for this work; we have to preach to the house of Israel—to the Lamanites—to gather together the honest in heart from all parts of the earth. We are chosen to perform this great and important work—we, a small handful of people compared with the millions of human beings on the earth. The Lord does not expect any other people but the Latter-day Saints to do this work; there is nobody else preparing.

One after another of our brethren have left us and gone to labor on the other side of the veil. President Brigham Young, brother George A. Smith, and others before them, have

all gone, and the few that are left of the Twelve will also go by and by; but while here, it is our duty to labor on the foundation they have laid. President Young labored hard and faithful during the last few years of his life in organizing and building up Zion. We have to continue the work they were engaged in, and when our time comes to take our departure for that life behind the veil, none of us will regret having devoted our time, talents, and labor for the accomplishment of this great object. The riches of the world will appear as the dust under our feet compared with the eternal reward before us.

This kingdom will never be given into the hands of another people. We may pass away, but our sons and daughters will have the labor on their shoulders of building up the kingdom.

Many of you may have read, years before it was fulfilled, the revelation and prophecy of the Prophet Joseph in regard to the trouble, anarchy, and war that should befall this nation. Wise men said its fulfillment was a matter of impossibility—that the government was too sound and too well established for such a calamity to occur, but the fulfillment came. When the Lord undertakes to perform a work, he is certain to carry it out. It would not take the Lord twenty-four hours to cause war, anarchy, confusion, and judgments to come upon the nation. He is withholding these calamities until his purposes are accomplished.

The set time has come, and the world is preparing itself for these things. The Church and kingdom of God must adorn itself, and prepare for the coming of the Great Bridegroom. Every key relating to this dispensation was given to the Prophet Joseph, and they remain with



the Priesthood to-day. We have no right to walk in the dark. The burden is now resting upon us, and, holding the Priesthood, our aim should be the building up of the kingdom of God. We hold the Priesthood for that purpose, and we have no business to use it for anything else but to officiate in the ordinances of the house of God.

Sooner or later we shall have to obey the law of death. As it is written, "In Adam all died, so in Christ shall all be made alive." We shall have to pass through the ordeal—there is no escape from it. We have, consequently, no time to throw away. It may be asked, "How much longer will it be before the winding up scene takes place? It is not for me to say. How much longer have the Elders to suffer violence at the hands of the wicked? It appears to me that the world is about ripe for the judgments of the Lord, and that the testimony will soon be sealed. He is already working with the Lamanites, and he will accomplish a great deal in a little time.

Some people entertain the idea that because wheat is plentiful and selling at exceedingly low figures, the probability of a famine is more remote than ever; but the Lord makes no mistakes about what is going to transpire. He has decreed the visitation of judgments, and they are certain to take place. President

Young has for years repeatedly impressed upon the brethren the necessity of preparing for a period of famine by storing their wheat, and, before his death, was impressed to speak to the sisters and urge them to look after that matter. Let us be united in our labors, and in all the branches of industry that males or females may be engaged in. The raising of silk may be rendered an important item in the industry of this Territory. It is a business that our wives and children can engage in, and there is nothing to hinder the people from becoming rich from this branch of industry alone. There is an improvement in the United Order, or Co-operation. The Saints are preparing themselves for that event when Jesus shall come as a thief in the night. For our own sakes let us do the best we possibly can. We must observe and keep the laws of God, in order to inherit the rewards promised. Let us not set our hearts on the riches and vanities of this earth. It is very convenient, it is true, to have the comforts of life around us, but we shall be better without them, if by hoarding up the riches of the world we forget the things of God.

I pray God to bless you and our sons and daughters, that their minds may be led and prepared for the work they will be called upon to perform.



## DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED IN THE PROVO MEETING HOUSE, SUNDAY MORNING, OCT. 14, 1877.

*(From the Territorial Enquirer.)*

GOD IS AT THE HELM—ORGANIZATION ACCORDING TO THE REVELATIONS  
 —HISTORIC STATEMENTS—SOCIETIES CONNECTED WITH THE CHURCH  
 —TEMPLE BUILDING.

It is the first time that I have been permitted to meet with you since the death of our beloved President and Prophet. We all feel sad and sorrowful on account of our bereavement. He had been our guide, director, Prophet, Seer and Revelator for the last thirty-three years, and his departure caused feelings of gloom and sorrow throughout all the Territory. We all felt to appreciate our President and mourn his loss, and we still have some feelings of sorrow lingering about us; yet, at the same time, we cannot ignore the fact that there are certain duties and responsibilities resting upon us that call into operation our best energies, thoughts, reflections and actions. And while we mourn his loss we are impressed with the responsibilities that rest upon us as individuals, in connection with the work of God, and are led to reflect upon the changing vicissitudes of human life and the various events that have transpired among us.

There is a satisfaction in the reflection that God is at the helm and guides, controls and dictates according to his own plans and designs, and that the Priesthood is not confined to this earth alone, but that,

after having performed our various duties here and passed away, we shall be called upon to operate for the same grand purpose in another sphere. The Priesthood we have received on the earth is everlasting, it administers in time and eternity, and to that Priesthood are we indebted for the revelations of God's will to man; for with the introduction of the Priesthood to men on the earth came the development of the principles of truth and, by that means, light, knowledge and intelligence were communicated to this people. We cannot do anything of ourselves, unless aided by the spirit of the Lord. We are in communion with not only the Prophets and Apostles who lived anciently, but with brother Joseph, brother Brigham, brother Heber C. Kimball, brother Geo. A. Smith and others who held the holy Priesthood and have passed away, and are operating with them in behalf of fallen humanity, in behalf of the people who live now on the earth and the myriads of dead who have left us. We are engaged in a work that nothing but the combined action of the Priesthood on the earth and in the heavens can bring about. It is not in the power alone



of any one man, whether it be brother Brigham, brother Joseph or any that exist, to accomplish the redemption of the human family, unless aided by the Almighty. We are not only working in our own interests, but in the interests of mankind, and we should seek that light, intelligence and knowledge necessary in the carrying out of the designs of Jehovah, and associate ourselves with that grand combination and union between heaven and earth for the accomplishment of His purposes.

We have lately been organizing ourselves according to the revelations of the Almighty. Our organization is not entirely perfect, but we shall continue to approach nearer to that condition until every man is placed in his right position and we are properly organized, whereby all matters connected with the work of God can be placed in their proper working order, all of which will be accomplished if we follow the directions of our late venerated President. By continuing in this good work we shall go on from intelligence to intelligence, and from knowledge to knowledge, until we shall see as we are seen and know as we are known. These organizations of Stakes and Wards are not made for the purpose of putting men in positions, neither are positions in the Priesthood given to men to enable them to strut about and lord it over their fellows, but in all their administrations, men should have the fear of God, understand His mind and realize their responsibility to Him for their acts and doings. Men holding the Priesthood should not be governed by personal ambition, but feel full of the love of God, the Holy Ghost, light, revelation, mercy, kindness and long-suffering toward all with whom they are associated. These are the kind of feelings that ought to be expressed and manifested

by all those holding the Priesthood. We are not to act as lords over God's heritage, but ought to act in the fear of the Almighty, aided by the Holy Spirit, in seeking to carry out the various duties devolving upon us, for little or insignificant as these things appear to us, they are of the greatest importance. God understands better the wants of the people than we do, for he has had experience that we have not yet acquired. In all his operations He is governed by love, and he desires to see those who hold his authority here on the earth exercise it for the welfare of the human family, and to act as he would, with the same parental solicitude. For this purpose He has delegated his authority to man, as described in the Scriptures, "first, Apostles, secondarily Prophets," etc., that the Saints might be perfected, "until we all come to the unity of the faith." This was said in former times for the organization of the former-day Saints, and is applicable to the case of the Latter-day Saints. Through these ordinances come the blessings of the Gospel, and without them the power of God cannot be made manifest to man in the flesh. Now there is more in this than is apparent to the superficial observer.

We have and have had various organizations of the holy Priesthood. We have had a First Presidency, and sometimes we have not. It was sometime before a First Presidency was organized in the early days of the Church, and then it was quite a number of years before the Twelve Apostles and the several quorums now in existence were organized. The Lord has been developing us in these matters, and there is a beauty and a harmony in the organization of the Church that cannot be found in any other community in the world. Before the Prophet Joseph departed,



he said, on one occasion, turning to the Twelve, "I roll the burden of this kingdom on to you," and, on another occasion, he said their place was next to that of the First Presidency, and he wished them to take their place that he might attend to other duties, such as translating, etc. At the time he was taken away he was in the bloom of life and the vigor of health, and although his departure was sudden and unexpected our organization rendered it no difficult matter to decide who should assume the leadership of the Church. There was no difficulty in the matter; it was understood that the duty rested on the Twelve. Why? The revelation stated that the Twelve were to hold the keys of the kingdom in connection with the First Presidency, which were handed down under various circumstances. You will find in the history of the Prophet Joseph Smith, that this matter is made perfectly plain. He said there was no authority or power of presidency over the Twelve except the First Presidency, and where he was not there was no presidency over the Twelve. Hence President Brigham Young said, when the Prophet Joseph was taken away, "Thank God the keys of the kingdom are not taken from us," and being head of the Twelve, he assumed his position and so acted on the authority he held and according to the rules laid down. Thus there was no scattering, confusion or difficulty that might otherwise have existed if the organization of the Church had not been perfect. When President Young was taken away the same condition of things were presented again, the circumstances being similar. There is no contention, strife or difficulty, because we all understand the principles that God has ordained for the government of his people. The Twelve

have not assumed the Presidency of the Church to suit themselves, but as a duty which they could not ignore. Men of the world cried out "The Mormons are all scattered now," but they don't know anything about the character and mission of this Church. I don't think we have been much scattered. Our last General Conference in Salt Lake City proved how much scattered we were. Our voting on that occasion showed a cementing—a uniting together of the people, that could not be equalled by any other people on the earth. It may be asked why we voted at Conference in the manner we did. Because it was the way that God ordained. Under the inspiration of the Almighty, Joseph Smith organized this state of things at a General Assembly held in Kirtland, when the people were called upon to vote, and they did so in the same manner that we did at our last General Conference. You will recollect that about the 19th of January, 1841, a revelation was given defining the various positions of men called to act in the Priesthood. First, the Lord gave to the Church Hyrum Smith to be Patriarch, then Joseph Smith, Jun., to be Prophet, Seer and Revelator to the people, and Sidney Rigdon and William Law for his Counselors, Brigham Young as President of the Twelve, which Twelve he called by name—then the High Priests, Seventies and Elders—then again the Bishops and lesser Priesthood. Now, says he, at the next General Conference present this organization to the Conference for its acceptance or rejection. At the next Conference the various quorums were presented in that form and the people voted as quorums and with uplifted hands. Some of these men that the Lord had named, however, were rejected: One man named Hicks, and another



Bishop Ripley. John E. Page, one of the quorum of the Twelve, was also rejected, but after a hearing was afterwards restored. The Prophet Joseph told the people to vote in that manner, as the majority of the several quorums would form a quorum or authority that would be decisive. This manner of voting was observed at Far West also; and even after Joseph's death this same rule was observed, though not with the same unanimity as at our General Conference. There is no log-rolling—no seeking for office, but our idea is that the voice of God should dictate and then the voice of the people. He respects our rights, as he did the rights of the people thousands of years ago, when the congregations of ancient Israel stood up and said Amen to the voice of God through his Prophets. There is no compulsion—no forcing the human mind—no driving; but every one should have a full, frank, free and unfettered opportunity of expressing his wish for or against, but we always ought to consent to that which is right. I never saw more unanimity on the part of the people than was displayed at the General Conference two weeks ago; there could not possibly be more. The Twelve stand as they did after the Prophet Joseph was taken away. I and others of the Twelve, now living, were with them. Now a second time it devolves upon the Twelve to take the presidency of the Church.—Will there be anything else? I cannot say; there may be, when the Lord deems it necessary. We should feel as Jesus did when he exclaimed, "Lord, not my will, but thine be done." It devolves upon the Twelve to attend to the duties the Lord has placed upon them, but they need the faith and confidence of the Saints and the sustenance of the Almighty, for they will

not be able to do anything of themselves.

I would like to have been at the High Priests' meeting held here last evening, but could not attend in consequence of ill-health. There is a quorum of High Priests in this Stake, and it is proper that they should fully understand the duties of their office and calling, which the Book of Doctrine and Covenants plainly states. It is an ordinance, as therein shown, that has been instituted for the purpose of qualifying men for Presidents of the different Stakes scattered abroad. Many circumstances have occurred since the commencement of our recent organizations which show how little prepared the High Priests were to take upon themselves the duties of their office, in presiding over Stakes, Wards, etc. We have had to take hundreds from the Quorums of Seventies and Elders and ordain them High Priests and make Bishops, Bishops' Counselors, Presidents of Stakes and High Councilors of them. Now it seems to me that if the High Priests had understood and performed their duties, we should not have been in the position we were and compelled to go outside of these quorums to find men suitable for presiding. I draw their attention to this matter; and you Presidents of High Priests should instruct your quorums on the principles of Presidency, that when called upon they can be used in positions of that character. Let us not be negligent in time to come. I say, get your people together, instruct them in the duties of their calling, have them seek after light, knowledge and intelligence as to the requirements of their exalted positions, that when we want qualified and capable men we may know where to find them. Now, then, is it wrong to take others? If one,



who by the Priesthood he holds has a priority of claim in a case of this kind, is otherwise unqualified, we must select the wisest and the best, whether he be a Seventy or an Elder, to fill such position and to administer correctly in the things of God.

Now let us go on to the Seventies. There are large numbers of them, and there has been a great desire to push men into quorums, without regard sometimes to their worth and fitness. Now what is their duty? Why, to go abroad and preach the Gospel to all nations. How many do this? Very few. Well, say some, we go when called upon. That is all true; the Seventies have, as a rule, been on hand to go forth and preach; but I am speaking more particularly, of the nature of the Priesthood they hold and the duties which devolve upon them. They should be always ready, a kind of minute men under the immediate direction of the Twelve, to go forth as the messengers of life and salvation to all nations on the earth. Are you Seventies preparing yourselves for this? Are you prepared to stand forth as men of God, clothed upon by the power of the Holy Ghost, to go into the world to warn the people, calling them to repentance? A great deal has been accomplished for the salvation of the human family, but we are only starting in. We have sent a few here and there, and although we think we have done a great work, there is but a small handful of people to show for it. There will be great and wonderful changes on the earth; war, bloodshed and desolation will stalk through the land, and we have got to pursue our work and seek after the light of revelation to guide us. We talk about and wonder who the biggest man is—the Seventy or the High Priest? Let us seek to know who of us is

living nearer to God and acting in such a manner as to call down upon us the power of God, and angels will administer to us. We cannot tell which member of the body is most useful to us, which we can best afford to spare—the leg or the arm, the eye or the nose. All are necessary to render the body perfect.

Moses appeared to the Prophet Joseph to confer upon him the keys for the gathering together of the dispensations and the house of Israel from all portions of the earth. We have got to preach to the Lamanites, to the house of Judah and by and bye the ten tribes. We must be prepared for these things and realize the importance of this duty and the responsibilities resting upon us as God's holy Priesthood. Now, Elders, you ought to be diligent in observing the laws and keeping the commandments of God. These are the leading features of the Melchizedek Priesthood, including the Patriarchs. In England we ordained a few Patriarchs, and I remember that the people on occasions used to get together and have a feast, and then the Patriarch would bless them. This is the way some of the ancient Patriarchs did. The people ought to be liberal with them, but men holding the Priesthood should be governed by higher and more exalted feelings than that of using their callings for the purpose of merchandizing. The Elders should stand in their positions as men of God. We are really to-day a kingdom of Priests, and ought to wield a powerful influence for good in the earth. We should get our spirits right and act in righteousness.

The Presidents of Stakes have important positions; they preside over all the interests of the Church where they are placed, and they should feel like acting for God, and



they and their counsel should have continually with them the light of revelation, be full of the Holy Ghost, and quick to discern. There is no officer in the Church, who acts with a single eye to the glory of God but what will have wisdom given him according to his capacity. The President of the Stake presides over the High Council, a set of men appointed and ordained to adjudicate all matters in dispute that may come before them, and they should act in all meekness, humility and wisdom, seeking intelligence from the Foundation of Light, so that they can act in righteousness and give righteous judgment. Then the Bishop is a common judge in Israel, acting in the interests of the people; his duty is to put down evil and root out iniquity. What is the duty of the Priests? Only to hold office? No; it is to visit the members of the various Wards, and to see that there are no hard feelings, troubles or difficulty among the people, to anticipate the occurrence of anything of that sort, put things right and see that the ordinances of the Church are carried out. Then the Teachers, who are helps to the Priests, whose duty it is to go among the people and talk to them on their duties—not like so many parrots, but full of the spirit of God. And where there may be difficulties to settle, and it is not within the power of the Teachers to satisfactorily adjust them, report them to the Bishop, who sits as a common judge in Israel, and to adjudicate all such matters. If thy brother offend thee, go and say to him, "Brother, you have done so and so," and if he will not listen to you nor ask forgiveness for the offense he has given you, take another man with you—one whom you think has influence with him, and one whom you think he will listen to—and let him talk, and

if the offending person will not listen to him, report him, to be dealt with according to the order of the Church, and if he continues obdurate and stubborn, then he does not belong to us. Let us always feel like operating together for the good of each other and for the kingdom we are identified with.

We have other societies,—the Young Men's and Young Ladies' Mutual Improvement Associations and the Female Relief Societies. A great deal of credit is due to our sisters. God has provided them as helpmates to their husbands, and it is the duty of the latter to cherish and protect those whom God has given unto them, and show them how to make themselves happy,—teach them—our wives and daughters—the pure principles of the Gospel, that the daughters of Zion may be lovely and shine as the light and glory of the age in which we live. Sisters, put away from you the vanities and frivolities of the world, administer to the poor and the afflicted. The sisters know how to sympathize with and administer to those who are poor, afflicted and downcast; and let the brethren help them in their kindly ministrations. The young men should be encouraged in the work they are engaged in, and their Mutual Improvement Associations ought to be nourished and their interests promoted. The Lord has encouraged these things from the commencement. The first sister's relief society instituted in the Church was presided over by sister Emma Smith; sister Whitney was her Counselor, and sister Eliza Snow was the Secretary.

The spirit of Temple-building seems to have taken possession of the people. One Temple has already been built, and it is designed to build three more. We are prompted



by holy influences to embark in this labor. The Lord said he would send his servant Elijah to turn the hearts of the fathers to the children, and the hearts of the children to their fathers, and this matter of Temple-building is in fulfillment of his word. We are seeking not only to administer for the living, but for the dead. There are many queries come up in relation to the manner in which the various works we are now engaged in shall be accomplished. Shall we pay our Tithing? Yes. Shall we sustain the building of Temples? Yes. And anything outside of this? Yes, we should do the best we can to build up the kingdom of our God. A case came up recently in Cache Valley, where a leading man wanted to know if he could not have the Tithing for putting up the Temple in that Stake. Now, if this privilege is given to them in Cache County, they will want it in Sanpete, and if they have

the privilege there, they will want it in other places where Temples are being erected, and what next? What are we going to do to meet all the expenses, and they are various, which occur in the carrying on of the work? By and bye the Tithing may be sufficient to meet all requirements. We do not wish to oppress and crush the poor and faithful of God's people,—we would rather say, "Break every yoke, and let the oppressed go free!" There is nothing contributed for the work of God but what should be accounted for. We intend to tell you all what becomes of your Tithes and offerings. Through these ordinances come the blessings of God. Brotherly love should prevail among all the people of God, and we should be more united in our temporal and spiritual matters, and thereby claim the promised blessings.

May God bless you and lead you in the paths of right. Amen.

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## DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT THE QUARTERLY CONFERENCE, HELD IN OGDEN, OCT. 21. 1877.

(From the Ogden Junction.)

THE EVERLASTING GOSPEL—TEMPLE BUILDING—THE HIGH PRIESTS AND SEVENTIES—TO THE BISHOPS—TO THE SISTERS.

[This report is from long-hand notes, and though not *verbatim*, is as nearly so as possible.—ED.]

I am happy to meet my brethren and sisters at this Conference. Since I was last here, we have had to

mourn the loss of our venerated President, Brigham Young. It has cast a gloom over the Saints throughout the Territory, and all feel sorrowful. He led Israel for a long time—the past 33 years, and in leaving us



we have felt his loss. His demise was among the events necessarily associated with human affairs, for the Lord manages such things by his own will. I remember when Joseph was taken, but his death was not like that of Brigham Young, but by the hands of a ruthless mob. It was a matter of great importance to us relatively, but not great with the work in which we are all engaged. When the Lord revealed the Gospel unto Joseph Smith, and unfolded His purposes and designs to the earth—when He gave us a knowledge of the laws, ordinances of the Gospel and doctrines, it was not for the object of elevating him as a man, but was done in the interest of society and the world in which we live—in the interest of the living and the dead, according to the decrees of Jehovah before the world was rolled into existence, or the morning stars sang together in joy. In the last days He saw it was proper to restore the new and everlasting Gospel—new to the world because of its variations, follies, weaknesses, etc., but everlasting because it existed with God, with Him before the world was, and will continue when change shall succeed change, and when all things are made new the things of God will endure on and on forever. So it is an everlasting Gospel, though new to the world. It was introduced in the interest of humanity: our fathers, the Prophets and men of God who once administered on the earth and are now administering in the heavens, had a hand in introducing this work. To-day they feel interested in rolling forth the work and purposes of God assigned to them before the foundation of the world. It is to them, to God, to Jesus, that we are indebted for the light, life and intelligence communicated, and we shall look to them

throughout all time for instructions to sustain and direct us. We talk about the organization of the Church being better attended to lately than formerly; but from whom did we receive it? What did we know about the Apostles till God revealed it? Nothing. We talk about the Patriarchs, the First Presidency; who knew of them till God revealed it? No one? The High Priests, Seventies, Elders—who knew about them or their calling, duties and labors till God revealed it? No one. It is the case with the Bishops, Counselors, High Councilors, the Lesser Priesthood, and with all the organizations and Quorums; the light was all from God, and not from man. It came through revelations from God to Joseph Smith, the Prophet of God; hence we are indebted to the Lord for all these things, for all the knowledge we have in relation to those principles. Who taught the gathering principle and why are we here to-day? Under what influence did we come? Many Latter-day Saints themselves hardly realize it. We read in the history of the Church that at a certain time there was a revelation given in the Temple which was built at Kirtland, Ohio; when Joseph Smith and Oliver Cowdery were seated in it, several important personages appeared and gave certain keys, powers and privileges; among them was Moses, who represented what is termed the Gathering Dispensation, which was to gather Israel from the four quarters of the earth; you will find it in the edition of the Doctrine and Covenants, and I refer you to that, where it is positively stated. Why did we gather? Because the keys of this dispensation were given to Joseph Smith, and conferred by him on the Twelve, the Seventies and others, and they received this as a part of their ministry, their endowments, if you



please, and when they called upon the people to repent and be baptized, and they did so, they received the Holy Ghost, and among other things received was this principle of gathering, and I defy all Israel to have so gathered without these keys and been brought together as they are to-day. But we had no trouble in gathering because we had the keys. I have seen the time when the people were almost willing to sell themselves in order to get here, and you know this to be true; it is all from God.

Our Temple building is of the same nature; we are living in the dispensation of the fulness of times, embracing all the powers, principles, doctrines and covenants since the world was, and among the rest is Temple building. The speaker here read from the Doctrine and Covenants, concluding with, "Before the great and terrible day of the Lord shall come, I will turn the hearts of the children to the fathers, and of the fathers to the children, etc., lest I come and smite the children with a curse." Did Elijah hold these keys? He did. Did he give them to Joseph? He did. You will find it in the same revelation as that quoted; a feeling of that kind sprang up in the breasts of the Latter-day Saints, till we hardly know sometimes why we do so, but we do. We built our first Temple in Kirtland, then one at Nauvoo, and laid the foundation for one at Far West, Missouri; we have also built one here at St. George; it is a beautiful building, and we are performing the ordinances there for the living and the dead. Do any of us regret the part we have taken in it? I think not. Then we have been doing work on another in Salt Lake, another in Sanpete, and another in Cache Valley, all of which will be magnificent buildings when completed; not less than 500 men are at work on

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them. It looks odd to some people who don't know what it means, but we know because God revealed it to us; we are always on hand.

The year past, 1876, feelings were stirred up in the mind of the President, and he called on the Twelve, the High Priests, the Seventies and Elders to subscribe to build the Temple at Salt Lake. Did they do it? Yes. You, here, did your share and gave means freely, as thousands did throughout the Territory. Why did he feel like this? Because the spirit of God prompted him. Why did the Seventies, Priests, Teachers, etc., respond so promptly? Because the spirit of God rested on them and all hands wanted to help build the Temples to the name of God, that we might administer the ordinances necessary to be performed for the living and the dead. If we turned our Temples over to the world to-day, they would not know what to do with them; they could not administer in the ordinances, and we should not know if God had not taught us; but the Gospel brings us light and places us in communion with the heavens through time and eternity; they tell us to build Temples and then instruct us how to administer in them for the living and the dead—that men who are placed here are for a certain work, and they are helping us to do our work and are operating with the Gods in the heavens in our behalf, and we for them—they without us are not made perfect, nor are we perfect without them. It requires union—union cemented by indissoluble ties; it unites us to each other and to them, and enables us to act intelligently, and when we get through with our affairs, to assist others in the accomplishment of theirs in the interest of God and humanity. This is not our work, nothing that we have done; God has done it, He

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wants us to help Him and He will help us. We can do nothing in and of ourselves, for we are weak and frail and need the guidance and revelation of God to uphold us.

We have had a Conference here to-day, and you are more perfectly organized than before. The Lord some time ago wrought on the mind of President Young to have a more complete organization in the Church, and the Twelve were called on to visit the settlements and explain the order of the Priesthood, etc.; to organize the Stakes with all the officers—President and Counsel, the High Council and Priests under the President and the Counsel over the Stake—Bishops, Elders, the Lesser Priesthood, and all those called local authorities in their several places, and have everything in order; the Twelve went through the Territory, and assisted by the Presidency, the work was accomplished, and has been for some time. The quorums before you to-day are the result of their work. What did he know of this only as God revealed it? Nothing. Did Brigham Young or Joseph Smith know it? No, only as God revealed it. But the necessary information has been given, and to-day the Church is more perfectly organized than ever before, perhaps with the exception of the general assembly at Kirtland, but in some things now we are more stable and complete than they were even then. It is proper at the present time to refer to such things for instruction, though brother Richards is well posted in respect to these matters, and has taught you much in relation to them.

In Kirtland, Ohio, we had many things revealed through the Prophet Joseph; we had the First Presidency over the High Council, and another in Missouri. Joseph Smith and his Counsel presided over that in Kirt-

land; hence some things at times took place that were peculiar to some people; when they were at a loss to find out anything pertaining to the principles and doctrines, the Presidency inquired of the Lord, and would get the desired information. Now, I would make a remark in regard to these things here. All the High Councils and all those holding the Priesthood, the Presidents and all the Bishops and their Counsel, and all holding positions in the Church and kingdom of God that are faithful, honest, diligent and upright, if they seek unto God they will have wisdom imparted to them under all circumstances and on all occasions, as to what course they should pursue, and it is the order of God that all should have His Spirit in proportion to their integrity and faith; and if one does not have it is because he is not diligent in seeking after such things. As brother Joseph F. said this morning he could have revelation for himself, though not to regulate the Church; it would be the privilege of the President of the Twelve to regulate all things in relation to Zion; but the other principle extends to all grades and all men in the Church and kingdom of God, each in his place, if he lives his religion and is faithful and prepared to receive the truths from God so that he can instruct the children of men. There appears at times to be a discrepancy among all of us, for we are all weak and infirm; and God made it so on purpose, that man might not glory in himself but in the God of Israel.

I will say something in relation to High Priests, and what their place is in the Church. They came conspicuously before us in the late organizations. The speaker again read from the Doctrine and Covenants, "And, again, I give unto you John



C. Smith," etc. What are they organized for? The purpose is set forth in the Doctrine and Covenants. They are a sort of normal school to prepare the people to preside; they have hardly fulfilled this; perhaps if they had been more active, and become acquainted with principles for which they are organized, we should not have to ordain so many High Priests from the Elders' Quorum to make Presidents of Stakes, Bishops, High Councils, etc.; but as it was we had to pick up the material where we could, and I hope we will have better material next time.

I hear a great deal said about which is the "biggest" man. The "biggest" man makes no difference whatever. I think that the man who can be most like a little child will be the greatest in the kingdom of God. Greatness does not consist of talking of things, but in doing them. We are now just beginning to move; Zion is stretching forth and lengthening out her cords; we want no more baby's play, but let us have wisdom, light, revelation, and let the power of the Priesthood of God burn in the hearts of the people to waken them to a knowledge of truth; then when other Stakes are to be organized we can apply to this normal school and get men prepared. We have got a great number of Seventies, and the question has often arisen, Which is the biggest, they or the High Priests? I say I don't think it makes much difference as to which is the greater or smaller. I think the body of Christ was not one member, but composed of many parts. Now which member of your body would you like to be without? An arm or a leg? No, you want both. So does the Church. But which is the most useful? If you can tell me which of those members is most useful to you, I will let you know

which is the most useful to the Church, the High Priests or Seventies. We ought to magnify the Priesthood we hold, and be satisfied with the positions we hold. We have sent a number of Elders on missions, whose duty it is to preach to the people of the earth. They go when they are called, but it is often hard work; they make a great many excuses—they have debts to settle, families to support, etc. In meeting they will talk about who is the "biggest," and when they are gone for a while they get home sick and want to return; they say "there is no place like home." They meet difficulties among the people, who don't believe much that is told them. Did they ever? Not much. We don't expect to gather all, we will take one of a city and two of a family, and bring them to Zion; and if our Elders abroad would be more particular, and realize that they are messengers of the Lord—exhibit more of the Apostolic power, and have the light of the Spirit of God, they would realize that they are sent to teach, not to be taught; they would measurably control circumstances, not be controlled by them altogether. Here are the Lamanites to attend to; when we are through with them, then the Jews, then the Ten Tribes, and then the earth is to be redeemed and the power of God prevail, and we must take a part, for we are not here to look so much after our own affairs as to build up Zion. The Elders ought to reflect and say, "What can I do to help on the work? God inspire my heart and mind and soul, that I may help to build up the kingdom of God." That is the way to feel. Then to the High Councils of Stakes and to the Presidents of Stakes I would say, you ought to feel that you are servants of the living God, that the eye of the great Jeho-



vah is over you, and be working in the interest of the Gospel. We are not here to build up ourselves, but to build up Zion and the kingdom of God on the earth, that we may magnify our calling and honor our God. As brother Joseph F. said, we should not allow ourselves to be bartered or sold, but work for the interests of Israel.

The Bishops of the various Wards have their place; it is their duty to attend to the interests of their Wards, to look after the temporal affairs principally, not for their own benefit, but that of the people. They should set patterns of all that is good and praiseworthy; their duty is to do justice and adjudicate in all matters pertaining to a Bishop's court, as a common court in Israel, and they ought to judge in all righteousness, fidelity, and truth. The Priests ought to be full of the Holy Ghost, and should be full of intelligence to act as watchmen over the people, trying to stop ill feelings, evil actions, etc. The Teachers ought to assist them, and visit from house to house, and see that no iniquity prevails. The Deacons should assist the Bishops in temporal affairs, and be faithful in their calling.

Let us act together as a family in the interest of the Church and kingdom of God, for thereby come the blessings promised. We are now operating for these things, and these organizations are for that purpose. The Deacon who honors his calling is more honorable than the Apostle who does not. Can we find High Priests, Seventies, and Elders who don't pray? Yes, I am afraid so. And farther, in relation to the Teachers, I will tell you my rule. When they come to me, I call in my family and ask them to instruct us and impart such information as is their duty. That is the way I feel to-

wards the men who come in that capacity. They have a perfect right to do it, it is their duty, and they are always at liberty to visit my household.

We all have a great Priesthood if we magnify it, and there is no little Priesthood. In relation to the young men, I would say that in their associations a good spirit is growing—they are waking up. The Young Men's Mutual Improvement Associations and other organizations of our young men are very praiseworthy. Young men, the burden of the kingdom will yet roll on your shoulders, and you must prepare for it. If you will go to God and ask for wisdom, he will give it to you. Get the best books, the Book of Mormon, Doctrine and Covenants, and read our own publications, you will find such intelligence as you never dreamed of. Ask God for faith. Get all the sciences, arts, and useful learning you can from schools; get nothing false, but the things pertaining to earth and the elements, and how to use them; when you meet let it be in the fear of God, and he will bless you.

A word to the sisters. They have their associations and societies—all of which are good and praiseworthy. They form a part of us, for the man is not without the woman, nor the woman without the man. It takes a man and a woman to make a man; without woman, man is not perfect; God so ordained it. We are aiming at celestial glory, and when we reach that exaltation, will we have our wives? Yes. The women have to manage household affairs; they must rear the children properly, and cultivate those principles which exalt and beautify, that all may move on pleasantly and harmoniously. In the Relief Societies they discharge their duties better than we could, because of their tender sympathies and



gentler natures. Joseph Smith organized a Relief Society in Nauvoo as far back as that; Emma was president, sisters Whitney and Cleaveland were her counselors, and Eliza R. Snow secretary, who has visited you often, and whom you well know. They allowed the society to sleep for a while, but they are now waking up. What should they teach? I can't go into details, but they should teach dress, speak and act aright, diffuse correct principles, and let us have sisters growing up fit to associate with the angels of God. I want you to make home a heaven for your husbands, that when they come there they will feel happy, cheerful, and comfortable in their households. Do away with evil speaking—let love, kindness, and friendly feelings prevail; and if the sisters want the brethren to give them a few bushels of wheat to take care of, let them have it, it is not much, and we may some day be glad we did so. I have read of an extravagant man, whose wife proposed that he give her so much—ten or twenty dollars to keep house with, and instead of spending it she

saved it in the Bible. Finally a financial crash came, and he went to his wife for consolation. She told him to read the Bible for comfort, and when he opened the leaves the money dropped out. What does this mean? he said. His wife said, you were careless, and I took care of the money you gave me; and this money saved him from ruin. Therefore let the sisters take care of the wheat.

The speaker here referred to the question of using the Tithing for Temple building, saying if it were all paid in that was owing, we need ask nothing further, but such was not the case. He then referred to the Perpetual Emigration Fund, saying there was over \$1,000,000 due it from those who had been emigrated, and he hoped it would be paid without further delay. At present no radical changes would be made in the matter of Temple building. May God help Israel and prepare us for an inheritance in his kingdom, in the name of Jesus. Amen.



## DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED IN THE FOURTEENTH WARD ASSEMBLY ROOMS, SUNDAY AFTER-  
NOON, NOV. 14, 1877.

(Reported by Geo. F. Gibbs.)

GATHERING THE RESULT OF REVELATION—TEMPLE BUILDING SIMILAR—  
THE RESTORATION OF THE PRIESTHOOD—MINISTERING FOR THE DEAD  
—THE GOSPEL, GOD-SUSTAINED.

There is something novel as well as interesting in the contemplation of the subject that has been referred to by brother Folsom. The ideas entertained by the Latter-day Saints are different from those believed in by any other people upon the face of the earth; and there is a feeling and spirit resting upon the Saints that is not known nor experienced among any other people. The way we have been led is very peculiar and differs entirely from anything else that exists anywhere in the world. Our gathering together, the kind of Gospel that is preached, the disposition and feeling to build Temples, a strong impression that seems to rest upon all the people, is something in itself very remarkable.

Now in relation to our gathering, who is there anywhere else in the world that feel as the Latter-day Saints do? You do not find it anywhere, and nothing but the Spirit of God operating upon the minds of the people could have induced them to gather together as they have done. This spirit was imparted, as the Holy Ghost is, by the laying on of hands, through the medium of the Priesthood. And this peculiarity seemed all the more striking at

first, for as soon as the principle of the gathering was first preached, the people needed no convincing argument, for the Spirit of the Lord had revealed it to them, and they knew it was true. And it mattered not where people heard it, or in what language it was preached, they immediately had a strong, fervent desire to gather to Zion, to assemble with the Saints and worship with them. And however foolish many of us have acted since that time, yet these were the feelings that welled up in our bosoms; and they came because of certain principles having been developed through Joseph Smith. You that are acquainted with the history of Joseph Smith well know that in the Temple in Kirtland, among other visions, manifestations and administrations he received was one in which the Prophet Moses appeared to him, who committed to him the keys of the gathering dispensation. It was he who led the exodus of Israel in former times, and like all other men who have held the holy Priesthood and have been faithful in the discharge of their duties, he not only administered in time but continues to minister in eternity. And hold-



ing the keys of this Priesthood, he was the proper person to confer them upon the Prophet Joseph; and on doing so, he told Joseph, that he had bestowed upon him "the keys of the gathering of Israel from the four parts of the earth and the leading of the Ten Tribes from the land of the north." And this was in fulfilment of a significant scripture which says, "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him."

Hence, after men had been baptized for remission of sins, and had hands laid upon their heads for the reception of the Holy Ghost by those holding this Priesthood and authority, of which this was one of the principles, they began immediately to have the feeling to gather to Zion. This has been spoken of by ancient men of God as one of the events of the latter days. One of the Prophets referring to it says, "I will take you one of a city, and two of a family, and I will bring you to Zion. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." It was through this principle and this ordination, with the spirit attending it, first conferred upon Joseph Smith, and afterwards upon the believers of the Gospel by obedience thereunto, through the administration of baptism and of the laying on of hands by the Elders, that brought the people together as they are to-day. Wherever this Gospel has been preached, believed and obeyed, this desire to leave the lands of their nativity, to gather with the Saints, has been strongly manifested; and so strong has it been, that I have had men offer to bind themselves to my service for

quite a length of time, or willing to do anything required of them, provided they could be assisted to the gathering place of the Saints. And it was to meet this universal want that the Perpetual Emigrating Fund was gotten up, which has been the means of bringing out to this country thousands of people, the majority of whom, perhaps, by their own exertions, never could have accumulated the necessary amount of means to have brought themselves here; and as each one was required, after being assisted, to refund the amount received for this purpose, others could realize its benefits in like manner, and thus the fund became perpetual.

Temple building is another characteristic associated with this Gospel that is in itself peculiar. We are here, as Jesus was, not to do our own will, but the will of Him who sent us; and, as he was, so we are expected to do and perform such things as may be required of us by the Almighty. This is really the position we occupy as Latter-day Saints, if we could fully comprehend the situation. There are certain powers and privileges, rights, immunities and blessings connected with this Gospel that do not exist anywhere else, and this is one of them. We are told that the Gospel brings life and immortality to light, and without it there is no correct knowledge of life and immortality. We did not understand either our own position, nor the position of the world; we could not comprehend anything of God, or the laws of God, or the laws of life, until we became acquainted with the Gospel. Every good and every perfect gift proceeds from God, in whom there is no variableness or shadow of turning. And the world generally are ignorant of God. Why? Because we are told that no man knows the



things of God but by the Spirit of God. And if they cannot obtain a knowledge of God only by the Spirit of God, unless they receive that Spirit they must remain ignorant of these principles. And it matters not what the learning, what the intelligence, what the research, the philosophy, or religion of man may be, the things of God cannot be comprehended, except through and by the Spirit and revelations of God. And this can only be obtained through obedience to the principles which God has and shall ordain, sanction and acknowledge. And hence, in these last times, he first communicated a knowledge of himself to Joseph Smith, long ago, when he was quite young. Who in that day knew anything about God? Who had had any revelations from Him, or who knew anything in relation to the principles of life and salvation? If there were any persons I never heard of them, nor read of them, nor never met them. But when the Lord manifested himself to Joseph Smith, presenting to him his Son who was there also, saying, "This is my beloved Son, hear ye him;" he then knew that God lived; and he was not dependent upon anybody else for that knowledge. He saw him and heard his voice, and he knew for himself that there was a God, and of this he testified, sealing his testimony with his blood. The evidence of the existence of God that he received, none but God could impart. Well, what was the result? He told him how others might obtain the same knowledge of him and of his laws; and he made him acquainted with a medium through which he could obtain a knowledge of these things. And how did he do it? By communicating unto him a knowledge of the everlasting Priesthood, and send-

ing that Priesthood to reveal unto him the laws and the ordinances thereof. Hence, as early as September 21st, 1823, an angel said to Joseph Smith, "Behold, I will reveal unto you the Priesthood." He was informed there had to be a certain ordinance attended to, viz., baptism. And as John the Baptist had held the keys of that Priesthood, in generations gone and past, he was sent to confer upon him and upon Oliver Cowdery what is known as the Aaronic Priesthood, which authorized them to baptize each other for the remission of sins. And this heavenly messenger did come and did so ordain them, on May 15th, 1829, saying—"Upon you, my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism for the remission of sins; and this shall never again be taken from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." (D. C., page 100.) And what next? It was necessary then that other institutions should be introduced and other principles developed; and consequently the Apostles Peter, James and John appeared, bringing, and conferring on their heads the Melchisedek Priesthood, which holds the keys of the mysteries and revelations of God, and by which they could lay their hands upon men for the reception of the Holy Ghost. And when they received this gift, it "brought things past to their remembrance, led them into all truth and showed them things to come;" it opened up communication between the heavens and the earth, whereby others, as well as Joseph Smith, could know that God lived, and obtain for themselves through the administration of the



ordinances, a knowledge of their acceptance with him, and of their relationship to him, and also obtain a knowledge of heavenly as well as earthly things. So that first, Joseph Smith having received this knowledge that God lived, and others through the medium that God ordained were accorded the same privilege. Thus there was opened up a communication with the heavens; not only with Joseph Smith and Oliver Cowdery, and those immediately associated with them, but with those also who received the Gospel; and as the Scriptures say, "But as many as received him, to them gave he power to become the sons of God, even to them that believe in his name; which were born, not of blood, nor of the will of flesh, nor of the will of man, but of God." And they received that Spirit whereby they were able to comprehend the principles of truth;" and as the Apostle John says, "But ye have an unction from the Holy One, and ye know all things. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but, as the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you, ye shall abide in him." How did they receive this anointing? By repenting of their sins, by being baptized by one having the authority of God for the remission of sins, and by having hands laid upon their heads for the reception of the Holy Ghost. They received this spirit precisely in this manner, and hence they had this knowledge for themselves; which knowledge all Latter-day Saints have who are living their religion, walking humbly and obediently before God. Hence, this is a part of what we term the Gospel; it is part of what

we call the principles of life, or the laws of life, for it leads to life, it leads to God, it leads to a knowledge of the laws of God, and a knowledge of the principles of truth, and to an acquaintance with those principles which are calculated to exalt and ennoble mankind both in time and through all eternity. There is nothing new in it, and yet there is. It is called the new and everlasting Gospel. Singular, that an everlasting thing should be new. But it is a principle that has existed with God, or with the Gods, if you please, in the eternities, and it has been communicated from time to time to the children of men. And although we have a great amount of intelligence, learning and science, and everything else considered worthy among men, yet we have nothing in all of this that gives a knowledge of the laws of life. It needs a development from God to unravel these things, and make us acquainted with our true position. Hence although it is new to us, it is nevertheless an everlasting principle. We are mortal and immortal beings, we have to do with time and also with eternity. And as the things of the future are hidden from men and can only be known through the medium of the Gospel, this means was made use of by the Almighty for the introduction of the principles of truth and the placing of mankind in the position to acquire a knowledge of him and his laws. Having been put in this position, we, every one of us, men and women who are living our religion, preserving ourselves in the purity of the Gospel and acting honorably and honestly before God and man, have a right to know and understand for ourselves the principles of truth which we have embraced. I well remember a remark that Joseph Smith made to me up-



wards of forty years ago. Said he, "Elder Taylor, you have been baptized, you have had hands laid upon your head for the reception of the Holy Ghost, and you have been ordained to the holy Priesthood. Now, if you will continue to follow the leadings of that spirit, it will always lead you right. Sometimes it might be contrary to your judgment; never mind that, follow its dictates; and if you be true to its whisperings it will in time become in you a principle of revelation, so that you will know all things." That agrees precisely with some of the remarks of John in the passage I have quoted to you. "Yes, have an unction from the Holy One, and ye know all things, and need not that any man teach you; but the same anointing teacheth you all things." Now, that which John taught was the everlasting Gospel, and that which Joseph Smith taught was the everlasting Gospel. That which John taught has been forgotten long ago by the people, they are not in possession of it and consequently they cannot comprehend it. And hence when Joseph Smith revealed it, he preached the new and everlasting Gospel; new to the generation that lives, and everlasting because it has existed in all ages and times when God has revealed himself to the human family.

But to return to this singular thing of Temple building, which I will refer to again. Why do we want to build these Temples? Some of us hardly know; but we do want to build it. What a most singular thing! Just consider the amount of labor that has already been performed throughout this Territory. Surely the people have some motive in view. The mechanic or the laborer does not go to work unless he gets a recompense of some kind. When men devote themselves to any kind of labor, whether mental, physical, mechanical or scientific, they have some particular object in view. So it is also in relation to these matters. I have already referred to it; but many of us can hardly realize why it is that we are engaged in these things. I will go back again and refer to another manifestation. We find, among others that appeared to Joseph Smith was Elijah the Prophet; and what did he come for? His special mission was to "turn the hearts of the fathers to the children, and the hearts of the children to the fathers." And the same scripture informs us of his coming "before that great and terrible day of the Lord." What is meant by this, say the world? It means that we are the offspring of God; it means, as the scriptures say, that God is the Father of the spirits of all flesh; it means that we have to do with eternity as well as time; it means that we have to do with things past, with things present and with things to come; it means that being the children of our Heavenly Father, we are or ought to be under his government, yielding obedience to him, and that we ought to operate with him in extending mercy and love and salvation to the living and the dead, according to certain laws unknown to men generally; but known unto God and now revealed again by him for the salvation of our race. It means that God is the Father of the human family and is interested in the whole of his progeny, these that now exist and those who have passed away. It means that there are certain laws in the heavens that all men have to do with that must be complied with, if not in time in eternity. It means that all men who have lived and died without a knowledge of the Gospel, shall be placed on the same plane as ourselves through the plan he has provided, giving all of his children,



whether living or dead, an equal chance to avail themselves of the means of salvation; and that we are to operate in their behalf, working out certain ordinances for them which they are now incapable of doing for themselves. It means that as God feels interested in the welfare of all his family, men in the flesh who are in possession of his spirit and the light of eternity, having come to a knowledge of him and his eternal laws, should co-operate with him in the accomplishment of this object. And it means too that if he has conferred the Gospel and the power thereof and the Aaronic and Melchisedek Priesthoods, sending his messengers from the heavens for this purpose, that it is not for a phantom, it is not for a plaything to be trifled with at pleasure; but it is that we should operate with God and with the Priesthood who lived before us, in the accomplishment of the things of God on the earth. That is what it means. And hence, says he, when Elias comes he will "turn the hearts of the fathers to the children," etc. It is not for mankind to come and live and exist a little while to be blotted out and nothing more of them; but it is that they should be enlightened by the Spirit of God, that they should sympathize with and have regard for all the human family living and dead, being desirous to promote their happiness and welfare, as he himself does. How often when abroad preaching this Gospel have I heard men say, and you have heard the same sentiment expressed, "If this is true what has become of our fathers? are they to be lost forever?" And then you know they have certain peculiar ideas about hell and damnation, the lake of fire and brimstone into which a certain portion of the human family are to be cast to be forever burning and never to be consumed. And if

our doctrine be true they think it would be cruel that this state of things should exist. Why, God is more merciful than man is, he possesses more sympathies with human nature than man does or ever did, one with another. The Lord has been feeling after the welfare of mankind all the day long, from the first commencement of the world to the present time. But there are certain eternal laws among the Gods in the eternal worlds which render if necessary that mankind shall go through certain ordeals and observe certain ordinances and be governed by certain laws before they can be exalted in the kingdom of God. And as Satan has been operating in opposition to the Lord's designs, and having so far succeeded in drawing men after him, it became necessary that these ordinances that God has instituted should be introduced and that man should be governed by them. Hence it was necessary that a Redeemer should be provided, which was perfectly understood by one of the Prophets who said "Deliver him from going down to the pit: I have found a ransom." Who was he? When Jesus appeared, says John, "Behold the Lamb of God which taketh away the sin of the world." He was the ransom.

What about the others, they who have died without a knowledge of the Gospel? They are amply provided for. The Lord has shown us that we must build Temples in which to officiate for them. We have commenced to do so, and our fathers have already commenced to feel after us, manifesting themselves by dreams and visions, and in various ways to those most interested in their welfare. And having inaugurated this state of things for our guidance that we have to-day, with Presidents, Apostles, Presidents of Stakes, High Councils, High Priests, Seventies, Bishops,



Elders, Priests, Teachers and Deacons and the various organizations of the Church; it is for us each one to operate in our sphere under the direction of the Almighty; and feel not only for ourselves, but for others, as Abraham did, and as Isaac and Jacob did, we should have a desire to bless our posterity after us; and God has shown us how to do it, and has bestowed his Patriarchal authority with power to bless. He has appointed this through the Priesthood and sealing ordinances. That which is joined together no man can put asunder, and what is bound on earth is bound also in heaven; and also a great many other things of a similar nature in relation to ourselves. The moment a man gets enlightened by the Spirit of God and begins to comprehend himself, he begins to feel for the welfare of others. "I have a wife, what shall I do to save her? I have children, what can I do for them?" And by and by his comprehension expands, and he commences at once to reach after his father, and his grandfather, and friends and relatives, who have passed away; and his feelings if they were expressed would be, "What can I do for them to help them? Yes, he has revealed to us that we can render valuable aid to our dead friends and ancestors, and, as I have said, the Lord has shown us that in order for them to receive the benefit of our services, Temples must be built, and they must be dedicated to God and accepted of him; and through the medium of those sacred structures and the ordinances performed therein, there is to be a uniting and welding together of all principles and peoples, and without them this great work cannot be done.

Brother Folsom, who has just been speaking to you of his recent labors in the Manti Temple, says he never felt better in his life than when

engaged there. What is the reason? He has been engaged in the service of God; and there is no happiness among men to be compared with the joy and satisfaction that the Gospel imparts; it lifts us up from the sublunary things of time and sense, and we feel that we are gods, even the sons of God, and that he is our Father; and we know that we have a hope that blooms with immortality and eternal lives, and we feel that we are in the hands of God, and that he will guide and direct us and sustain us and bear us off triumphant under all circumstances; and we feel joyous and happy in the contemplation of these things. And then, it is necessary that the Lord should have introduced this Gospel, or shall I say he never could have saved the human family that have gone? Yes, I will say that; because there are certain laws in relation to these things which must be obeyed; the Lord himself is governed by them, and we must be governed by them. And hence when Elijah came and laid his hands upon Joseph Smith, conferring upon him that Gospel which was to turn the hearts of the fathers to the children, he received it, and the spirit of it we have received; and that is why we want to build Temples. And in this regard we are associated with those in the heavens in carrying out the plan that was contemplated and designed by the gods before the world was, in relation to the formation of the earth, and in relation to peopling it, and then with regard to its redemption and the salvation of its inhabitants and everything pertaining to it, until it shall be celestialized and celestial beings inhabit it. And we are operating, or should do so, and we will when we know ourselves, operate with the holy angels and with the holy Priest-



hood, that has existed before, doing our part on the earth while they are performing theirs in the heavens. Could we do anything unless God helped us? No, we could not. You might preach until the tongue cleaved to the roof of your mouth, urging the people to build Temples, but unless the spirit of Elijah rested upon them they never would do it. And sometimes people think now that it interferes with the dollars and dimes and their monetary calculations; but what of that? God is interested in these things, and he does not care much about the dollars, for the gold and the silver, and the cattle upon a thousand hills are his, the earth in its fullness belongs to him; the heavens are his throne and the earth his footstool, and he manages and directs according to the counsel of his own will. And as we send our ministers to the nations of the earth to perform certain missions designed by the Priesthood on the earth; so does God in the eternal heavens employ those of his servants around him in the accomplishment of the same grand object.

Do you think that this Gospel would have stood the opposition it has met with, and that this people could have lived under the calumny and reproach, the vituperation, hatred and persecution that has been raised against them by men, unless God had been with us? No; we should have been scattered like the chaff before the wind, long, long ago. But God has sustained us, and has said to all men and will continue to say, Thus far shalt thou go and no farther, and here shall thy power be stayed. Our strength is in God, and not in man. Many and many a time have I seen the wrath of man turned away, when it was thought its power would

crush us, and that too by one principle. What was that? Jesus, when in the flesh, taught his disciples how to pray; and the Lord has also instructed us how to pray. And we have the consolation of knowing that our prayers have availed with him, for we have seen our enemies foiled, frustrated, discomfited and scattered, who sought our destruction, and their plans utterly fail, and that too when to all human appearances we were going to be submerged and overwhelmed by their fury. And so long as we continue to fear Him, observe his laws and keep his commandments, all their plans will fail from this time henceforth and forever [the congregation said, Amen], for God is on our side, and He will uphold us and never forsake us.

To return again to the subject of Temple building. I may talk about it from now until to-morrow, and then not get a quarter through, for there are so many things connected with it. But we feel now that we want to build Temples that we may administer in them. Brother Woodruff has been operating a long time in the Temple at St. George; and you have perhaps heard him testify of visits that he has had from the spirit world, the spirits of men who once lived on the earth, desiring him to officiate for them in the Temple ordinances. This feeling is planted in the hearts of the people; and the Priesthood in the heavens are watching over us; they are ministering spirits sent forth to minister to those who shall be heirs of salvation, says the Apostle; and if we were not the recipients of their ministrations and watchful care, we should be in a poor condition. They are operating in the heavens, and we are on the earth; they without us cannot be made perfect, neither



we without them; it requires the combined and united efforts of both parties, directed by God Himself to consummate the work we are engaged in.

I will here show you the difference between the operations of men and those of the Lord, in regard to the human family. Men make war one upon another, they kill and destroy and make waste. This work of killing and destruction is even now going on among the Russians and Turks. And it is only a short time since the Germans and French were doing the same thing; and it almost seems like the recollections of yesterday, when our own nation were imbruing their hands in each other's blood, when the cries of widows and orphans, of bereaved fathers and mothers, brothers and sisters were heard throughout our land, and when want and misery, pain and sorrow were depicted on the faces of so many because of man's inhumanity to his fellow man. What do the Scriptures say? "Whoso sheddeth man's blood, by man shall his blood be shed." What right has any man to interfere with the life of another man?

Now I will go back to show you how the Lord operates. He destroyed a whole world at one time save a few, whom he preserved for his own special purpose. And why? He had more than one reason for doing so. This antediluvian people were not only very wicked themselves, but having the power to propagate their species, they transmitted their unrighteous natures and desires to their children, and brought them up to indulge in their own wicked practices. And the spirits that dwelt in the eternal worlds knew this, and they knew very well that to be born of such parentage would entail upon them-

selves an infinite amount of trouble, misery and sin. And supposing ourselves to be of the number of unborn spirits, would it not be fair to presume that we would appeal to the Lord, crying, "Father, do you not behold the condition of this people, how corrupt and wicked they are?" Yes. "Is it then just that we who are now pure should take of such bodies and thus subject ourselves to most bitter experiences before we can be redeemed, according to the plan of salvation?" "No," the Father would say, "it is not in keeping with my justice." Well, what will you do in the matter; man has his free agency and cannot be coerced, and while he lives he has the power of perpetuating his species?" I will first send them my word, offering them deliverance from sin, and warning them of my justice, which shall certainly overtake them if they reject it, and I will destroy them from off the face of the earth, thus preventing their increase, and I will raise up another seed." Well, they did reject the preaching of Noah, the servant of God, who was sent to them, and consequently the Lord caused the rains of heaven to descend incessantly for forty days and nights, which flooded the land, and there being no means of escape, save for the eight souls who were obedient to the message, all the others were drowned. But, says the caviller, is it right that a just God should sweep off so many people? Is that in accordance with mercy? Yes, it was just to those spirits that had not received their bodies, and it was just and merciful too to those people guilty of the iniquity. Why? Because by taking away their earthly existence he prevented them from entailing their sins upon their posterity and degenerating them, and



also prevented them from committing further acts of wickedness. And was it just to send them to hell, to be eternally burning up in fire, never to be consumed? We do not know anything about that part of it, that is sectarianism, and is no part of the Gospel of Jesus Christ. Suffice it to say, they were put into prison and the doors were so securely locked that they could not be unfastened until the right time had arrived. The Prophets understood this, and spoke of it.

What next? God still felt after them; and he said, in speaking of the Savior, that he was to come. And what to do? "To bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." This was the nature of his mission to the earth. And what do the Scriptures tell us he did? "Being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison, which sometime were disobedient when once the longsuffering of God waited in the days of Noah." Were they redeemed? Yes, if Jesus preached the Gospel to them, and which he most assuredly did. If a man kill another, does he know how to redeem him afterwards? No, he does not; therefore men have no right to assume the prerogatives of God, and hence the Scriptures say that "no murderer hath eternal life abiding in him." You may get the priest or priests to pray for him and pack him off to heaven the moment he breathes his last here; but such prayers avail not; he will never get there, but will go to the place appointed unto him. Here then is the difference between the dealings of God with man, and the dealings of man one

with another.

We are moved upon to build Temples. There is one now building in Logan, Cache Valley. I was up there two weeks ago, and was much gratified to find the work being pushed forward so energetically and so spiritedly. Since the early part of June, I think upwards of \$30,000 has been expended by the people of that and two other Stakes in making the necessary arrangements for the building of this Temple. We find the same spirit existing among them as we found in St. George, and in Sanpete, and here, and, in fact, as we find everywhere among the Latter-day Saints; and I am much gratified to see the people thus moved and acted upon. In the Millennium, a duration of one thousand years, we shall be actively engaged administering for the dead, and assisting God to fix up accounts with the inhabitants of the earth.

Before closing I wish to add a few words in regard to matters associated with our position here, which is a very important one before angels and the people. We stand in an important position in this respect, we are the sons and daughters of God; if we obey his laws and keep his commandments, proving ourselves valiant and true to his cause, we shall be heirs, "heirs of God and joint heirs of Jesus Christ; and if we suffer with him we shall also reign with him, that all may be glorified together in the eternal worlds." Now, then, if we can perform a work of this kind, and secure the approbation of God, and the co-operation of the holy Priesthood, then we will be doing something that will not only be acceptable to Him and to the holy angels, but to our name, and fame, our honor and happiness and glory, and to the increase of our dominion there will be no end. But if we



give way to folly and to vanity, to covetousness and pride or to evil, to wickedness or corruption of any kind, the hand of God will be over us, our candlestick will be removed out of its place, the light within us will take its departure, and darkness will take its place; and oh, how great will be that darkness! How often have I seen men whom I have known in this Church, and whom I have respected as honorable, make shipwreck of their faith, lose the Spirit of God and go into darkness. When they turn aside, after having received certain light and intelligence, can you lead them back? No, you cannot. They have no desire for it, and you cannot implant that desire within them. What does Paul say? "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God." We do not want to be in that fearful condition. Let us be careful, then, what we do and what we say, and how we act and live. Let us treat one another in a right and proper manner, not seek to oppress and defraud, or rob one another of property, or of honor, or of char-

acter, or anything else; but let us all copy after the Son of God, walking in all humility and meekness, feeling rather to suffer wrong than do wrong, and ever be desirous to promote each other's happiness and welfare. Do not let us be censorious, or oppressive, or tyrannical, or exacting; but cultivate the spirit of kindness and charity, and seek continually for the Spirit of God to lead and direct us. Every morning that we arise, dedicate ourselves to God, and ask his blessing upon us through the day, that we may be preserved from evil, folly and vanity. Let us be governed and influenced by the counsels we receive from our Bishops and presiding authorities; and let us pray for them, that they may be kept pure and holy; and fail not to supplicate the Father in behalf of the Twelve, for we are poor, weak creatures, and need the faith and prayers of the Saints, and the help and favor of the Almighty, and we ask an interest in your prayers, that we may be led in the paths of life; for none of us can do anything unless God be with us.

Brethren and sisters, God bless you, and lead you in the paths of life, that you may be prepared for an inheritance in the celestial kingdom of God, in the name of Jesus. Amen.



## DISCOURSE BY ELDER CHARLES C. RICH,

DELIVERED AT A CONFERENCE HELD IN PARIS, IDAHO, NOV. 11, 1877.

*(Reported by James H. Hart.)*

EXPECTATIONS DEFERRED — ON REVELATION — MARRIAGE, HOW PERFORMED—SHOULD BE ENCOURAGED AMONG THE YOUTH—LOVE CONTROLLABLE—MEANT TO BE UNDER THE DOMINION OF RIGHTEOUSNESS —AND TO BE FOR TIME AND ETERNITY.

Brethren and sisters:—I have a few remarks to make to the Saints this afternoon, and I trust I shall have your prayers and attention. I feel my weakness and that I am unable to benefit the Saints without the Spirit of the Lord. And the same applies to all who stand before the Saints, to minister in word and doctrine. We are taught by the revelations given us through the Prophet Joseph, that we should not undertake to teach without the spirit, and I feel that I need its influence and power, that I may speak such things that will be pleasing to the Lord. If I have any pride it is in being an Elder in the Church of Jesus Christ, and having the privilege of presenting the principles of life and salvation to the people, and in preaching the fulness of the Gospel that has been restored to us in the last days. Many seek after the honors of the world, none of which are worthy to be compared with the honor of serving God, in proclaiming His Gospel to the inhabitants of the earth. I have had the honor of being in this Church for many years. It has been organized upwards of forty-seven years. When I first re-

ceived the Gospel I did not expect forty-seven years to pass away before the prophecies would be fulfilled concerning the second coming of the Savior, and the end of the world. I expected the Savior would come and reign upon the earth, before this time, as the King of Kings and Lord of Lords. In the revelations given to the Prophet Joseph, Jesus said it would be but a short time before he would come and take the Kingdom. We are not accustomed to hear the Lord speak, and when he spoke of a short time, we understood it according to our use of the language. Forty-seven years may appear a long time with us, but a thousand years is not a long time with the Lord. A few moments with Him is a long time with us. It takes a long time according to our reckoning to do the work the Lord has decreed concerning the children of men in this last dispensation. It is no small matter to preach to all nations and kingdoms of the earth; this has to be done; all people must be warned of the judgments of the Lord that are coming upon the earth. The sound of the everlasting Gospel must go forth to all



nations. It is a great work for us to perform individually and collectively, to preach the Gospel of Jesus Christ to all nations, and to prepare for his coming. Some may think it a small work to prepare for his coming. I do not think so. I find myself far from being prepared. Are we worthy to be received and dwell where our Savior dwells? No one can dwell with him but those who overcome and endure to the end. It should give us more energy and more determination to overcome our sins when we find everything depends on our perseverance to the end. We should be energetic in doing the will of God. We find we have many things to learn, and we learn daily by our experience something we did not know before, and thus we feel our dependence upon the Lord for wisdom to lead and guide us into all truth. It is important we put our trust in God. We may have imagined that we were safe from danger and would stand, but difficulties crowd upon us which we had never considered, and we are tempted and tried to prove whether we are willing to stand the trials or not. It is with us like the parable of the sower; some seed fell on stony ground, some fell among thorns and so perished. So it is in the hearts of many who join the Church of Jesus Christ. Some seed has fallen on good ground, and has brought forth fruit. The Lord has said He seeks those who worship Him in spirit and in truth. He is no respecter of persons. He has no favorites—only on the principle of righteousness. We are all His children, one as well as another. His sun shines on the just and the unjust, and He causes the earth to bring forth fruit for the benefit of all. He is impartial in His character, and those who love Him and keep His com-

mandments are accepted of Him. If you will not accept His kindness, if you will not receive His blessings, He is not to blame. They are offered free to all without money and without price. When Jesus came into the world and died for the sin of the world, he blotted out original sin. He did not die for us only, but for every creature. These are some of the characteristics of our Lord and Savior. We do not receive His counsels as we should. We are called upon to be perfect like unto Him, and to walk in His footsteps. To be perfect and godlike, we must do as He did while upon the earth, for He said, "I came not to do my will but the will of my Father who sent me."

I want to say a few words on another important subject. We are a people who profess to believe in revelations. I have thought many times that this principle was very little understood. If I can have the spirit to sustain me I will instruct the Saints this afternoon in this principle. What is the spirit of which we are speaking? It is neither more nor less than the Holy Spirit. I don't know of two kinds of Holy Spirit. It is the spirit of promise, the same that imparts revelation from heaven. I have many times heard persons deliver revelations, in which I had no faith whatever. It is difficult to be deceived, if we know the proper channel through which they are to be received. We, as the Church of Jesus Christ, cannot live without revelation. If we had no revelations in this Church, we would not be the Church of Jesus Christ. It is important when we need revelations, that we understand what channel they should come through. We read in the early history of this Church that Oliver Cowdery, who



was the second Apostle in this Church, was instructed on this subject, and it is written for our learning. The Lord told Oliver that Joseph was the man to receive revelations for the Church; he might receive revelations for himself, but those to the Church must come through Joseph Smith, or the leader. If we need revelations for our guidance, what channel should they come through? You have just voted to sustain the Twelve Apostles as Prophets, Seers, and Revelators. Brother John Taylor is the President of that Quorum, therefore when revelations are needed for the government of this Church, they will come through President John Taylor, as long as he lives, because he holds the keys of the Apostleship. He does not hold any keys or powers that he did not hold when President Brigham Young was alive, or any other keys than are held by his brethren of the Twelve; but the Lord will speak to us through the head of his Church, through him who holds the Presidency. We should all understand these principles that we may not be deceived, and if revelations are given from any other source professing to guide the Church, we may know they are not from God. All of us have the privilege of receiving revelations. For the Church? By no means; we cannot receive all that are necessary for the performance of our duties. We have here a Stake of Zion, and a presidency of this Stake. Can anybody receive revelations for the government of this Stake? Certainly not. If any person other than the Presidency should profess to receive revelations for its government, would you consider them genuine revelations? If so, you would be mistaken. We are entitled to the Holy Spirit to help us in the dis-

charge of our duties and to teach us all that is necessary for our guidance. The Bishop is entitled to the spirit of revelation to teach him his duties, and when guided by that spirit he will never come in collision with those who preside over him.

Some years ago, when I was presiding in California, evening meetings were established. I think it was about the time of the reformation. On one occasion I had been away for a short time, and on my return I found a large crowd on the water's edge, some of whom were being baptized. I think brother Hopkins was there, and I asked him, subsequently, what induced the people to turn out so suddenly; he replied that some sister had received a revelation the night before, commanding them to be baptized. I told him that if any revelation had been given on that subject, I should have known it. We should seek to be governed by these principles, and learn to discern the spirits, and discriminate between that which is from God and that which is from beneath. If we seek unto the Lord he will give us wisdom to lead us into all truth. It is a serious thing to say the Lord has spoken through us if he has not. To say thus saith the Lord, when the Lord has not spoken, would subject us to his wrath and displeasure. It is a fearful thing to fall into the hands of the living God. If we receive revelations we should be sure they are not leading us outside of our duties, but tend to our instruction and improvement, and lead us to perform those duties devolving upon us.

There is another matter important to the Saints, of which I would like to speak this afternoon; it is the subject pertaining to marriage. It was the first great commandment given to our parents in the Garden



of Eden. The Lord said: "Be fruitful and multiply and replenish the earth." This principle, like the principle of revelation, should be properly understood and rightly and legally administered. Some persons rush into marriage hastily and inconsiderately, with no other consideration than that they call love, which frequently brings misery and unhappiness. We have to tell them what is wrong in relation to this principle. It would be unwise and unpleasant for an Elder in Israel to perform a marriage ceremony that could not be acknowledged in heaven. Since the endowment house has been closed in Salt Lake City, those wishing to be married according to the laws of heaven have had to travel down to St. George, where they can be sealed together for time and all eternity; for a Temple is the proper place in which to perform these sacred ordinances. We learn from our past history and experience that there have been deviations from this rule from time to time, according to the circumstances of the people, and the attention of the Twelve has been called to the subject, and it has been taken under advisement. We learn that although a Temple stood in Kirtland, still the Prophet Joseph gave endowments and performed marriages in Nauvoo before the Nauvoo Temple was built. The same was done in Salt Lake City for many years, and those endowments and marriages were legally administered; and the way may be opened by which these ordinances can be performed among us without having to travel to St. George for that purpose. This no doubt will be gratifying to the Saints, particularly to the young. There are ordinances that can only be administered in a Temple, hence the importance of completing the Tem-

ple so that these ordinances may be administered for the living and for the dead. In relation to this deviation from this rule pertaining to sealings and endowments, we understand that the Priesthood is greater than the Temple, and that which is sealed on earth by those holding the keys, is sealed in heaven. Many cannot go to St. George to receive their marriages and endowments, and should the way be opened by which they may be performed without going there, it will be appreciated, for all who understand the Gospel and the sacred ordinances pertaining thereto, would prefer to be married in the proper manner. I don't know how far these privileges may extend, whether they will extend to plural marriages or not; it will be as the Lord wills; should it be the case that we obtain these privileges, it will be no cause for slackening our labors on the Temple. Our dead friends are waiting for their baptisms and other ordinances, which can only be administered in a Temple. I cannot say any more on this subject until arrangements are more fully perfected.

There is no blessing that our heavenly Father is not ready to bestow upon us on condition that we observe the laws and ordinances established for the salvation of his Saints. We are brought together from time to time that we may be instructed and learn our duties. There are many things to talk about, we have to select a few and pass by the rest. The principle of marriage is one of great importance; our young men and maidens are called upon to become united and to learn to live together and accomplish all the Lord has commanded.

One of the Bishops remarked yesterday that the people liked co-operation very much when they obtained



big dividends, which principle is very good if it is right. As Latter-day Saints we have to deal with the Lord; he knows our hearts and comprehends our thoughts, and we cannot cover up the secrets of hearts from him. What we do that is right will be approved; that which we do that is wrong will be disapproved. If we are willing and obedient we shall find very little trouble in co-operation. We have embraced it in a small way, and we are expected to handle it honestly; and if we do not handle it honestly, it would be better if we never embraced it at all. We should seek to the Lord for knowledge and wisdom that we may deal with each other righteously, that we may establish confidence in each other that cannot be shaken. The Lord wishes to introduce and perfect among his Saints the principles of union. He intends to lift his people up, and to make them wealthy. When his will is done among the Saints there will be no poor among them. When this time comes all will form one kingdom and serve one God. We are all entitled to his blessings and all should be devoted to his service.

It is not his will that one should be lifted up and another put down, one be made rich and another poor. We have to keep this principle in view in our co-operative labors and be one, or we are not the Lord's. It is the purpose of the Lord to build up the poor, and these principles are revealed for its accomplishment. If twenty or thirty persons engage in business and we make them more wealthy, and others poor, what difference is there between us and the gentile world? If we do as is done in the world, wherein are we better than they? If we carry out the principle of co-operation with unselfishness of spirit and singleness of heart, it will build us up, and the poor

also. We do not want to take one man's means and give to another; that is not the principle intended; but by uniting our means we can establish a store, a tannery or other business that will be profitable. If we do not so co-operate, others may come in who have no interest in our prosperity, who will trade and traffic, and when they become wealthy would leave us and spend their means elsewhere. This has been our experience in years past with those who have come among us with their merchandize. We can prevent this in the future by our co-operative institutions. It is right and proper that we should combine for self-defense against this world, and so protect our general interests.

I cannot say much in favor of stores although it is necessary that we have such institutions. The grand object before us is to make what we need, and dispense with outside importations, as much as possible. We must not be content to buy and sell what we get abroad, we want to establish a factory, and make our own clothing. We don't want our wool to go abroad to be manufactured for us; but we must make the necessary preparations to make it up ourselves. We find occasionally among us one who wants to strike out in business on the gentile principle, and a few are always ready to feed and encourage an institution of that kind; but we must learn better and do better, and show by our faith and works that we will not sustain such institutions, but that we will serve the Lord, and sustain our brethren, and discard everything that is set up in opposition to the institutions of Zion. When the Saints are governed by these principles, then you will find a people who are willing to devote their energies and means to establish and advance our home institutions.



I will say a few words on the subject of counsel. We are a people who profess to be governed by counsel. It never hurts any one to obey the counsels of the servants of God, but we should never ask counsel unless we intend to receive it; you should never ask counsel when your mind is made up concerning the thing you ask. The most important counsels are given us from the pulpit or stand, and it would be well with us if we obey them. King Saul inquired of the Lord through his Prophet concerning Israel. They had already determined to go to battle. The Prophet Samuel told them to go; they did so and got whipped. We should understand that there is safety in counsel, but we should seek for it in the proper manner, and from the proper source. We should go for counsel where we have the right to go. When you need counsel you should go to your Bishop or President, and he will give you good counsel if he has any to give. If the Bishop does not understand the matter and cannot give counsel understandingly let him tell the applicant that he don't know how to counsel in this matter; for we shall be held accountable for our acts and counsels, and for everything we do or say. If any persons want to know anything you do not know, tell them to go to some one who does know, so that they may not take a leap in the dark. If I were counseled to leave Bear Lake Valley I would leave. It is right for me to be governed by counsel, and if it is right for me it is right for you also, for this principle will apply to us all. Some have left Bear Lake Valley without asking counsel; I do not condemn them; let them do as they please; if they want counsel of me I will give it if I have any to give, if they do not, I wish them well; but I am mistaken

if they do not find more or less difficulty where they go, but that is their affair; they are gone, and may they prosper.

I have a few words to the sisters, Ladies' meeting was announced for Thursday next; the general report given at this Conference concerning the Ladies' Relief Societies, is, that they are a great help to the Bishops. One of the Bishops stated that they rendered assistance in substantial means in helping to build a meeting-house. I am glad to learn of their efforts in laying up grain. It is gratifying to see this disposition manifested among the sisters. If all the sisters advocate the laying up of grain it would not be graceful for them to say to their husbands, let us have a few bushels to trade out at the store. When in Salt Lake some time ago, a lady came round and wanted to sell some notions; she said she had just sold a sister twenty-five yards of lace, only one dollar per yard. When I see such things among the Saints I think it a little extravagant; it needs a great amount of means to support a wife who indulges in many such purchases. Some people have extraordinary notions concerning marriage; they think they must have everything to start with; they don't want to marry unless they can have a carriage, horses, and servants, and many things besides; these are extravagant notions. I have heard it taught by the Presidency that young people should marry, and to commence they should have a straw bed; they should have at least a bed tick, and fill it with straw, and commence any way. I remember hearing that my great grandfather and his wife, when they started in married life had but one or two blankets to start with. They took up some land, both went to work with a will, and they were successful, and before they died they had



become wealthy. They owned two large farms, good rock houses and property worth sixty thousand dollars, all accumulated by their labor, industry and economy. Many persons marry those possessing fortunes and soon become poor; they are almost sure to run through their property; they did not earn it, and they don't know how to use it. Concerning marriage, it must be an important matter for God to teach and command obedience to it. What constitutes its importance? In the first place a man cannot have an exaltation without a wife. It was some years before I learned the fact that I could not do much good without a wife and without posterity. I therefore concluded to marry. And you ladies cannot wear a celestial crown without a husband; if you happen to get a husband who is not entitled to a crown, what are you going to do? If I were a lady I should be careful whom I married: I should want to be pretty sure that the man tried to live his religion as revealed to us. Young folks generally marry because they love, sometimes because they are pretty. It is said that beauty is "only skin deep," and I believe it is so, it will shortly fade away. We should be reasonable on this subject, as well as on others; but when a person is love struck, there is no reason in them. We should never be struck very bad. We should love so that we could throw him off at any time if he does not do right. Where is the man who understands the principles of the Gospel who does not want to lay a foundation for a kingdom? Some young people, and some older ones, appear to have but little judgment of marriage. When we marry it should be for time and eternity. I have thought many times that if a man or woman could get the Lord to tell them who to marry they would

do well, if not, I would do the best I could. Father Abraham married Sarah and Hager many years ago, and great nations have sprung out of this marriage. If we do as well as he did we shall be blessed as he was blessed. I want to impress this upon the minds of the young and old, that we should labor to accomplish all the good we can in this world. We have encountered many things and have learned many things. We have learned that there is an immense amount of selfishness in this world, and that it is a very bad thing, and we should get rid of it as soon as possible. We should be as willing that others should enjoy the blessings of the Lord as ourselves. We should be as willing to bless other people as we are to be blessed ourselves. I want you, my brethren and sisters, to think of these things and treasure them up in your hearts. Whatever the Spirit will allow me to say to you I will say to the best of my ability. When Jesus came to the Nephites he found them unprepared to receive his words, and he said to them, "I will come again to-morrow; you are not prepared to receive my words." He came to them several times; and they became prepared, finally, to hear and learn, that which they were not prepared to learn before. If we are not prepared to receive the word of the Lord to-day, we may possibly be prepared to-morrow.

I am glad to meet you, my brethren, to behold the manifestation of good feeling and witness your willingness to build up Zion, and establish righteousness on the earth. And may you continue faithful, that you may be happy and prosperous and realize all the promises. It is promised that the Saints shall be the richest of all people, and to realize this promise, we must be guided by those placed to lead us. This is the



principle of safety and success. Any other course will produce sorrow. That God will bless the Saints in this

Stake of Zion and all his people, is my prayer in the name of Jesus Christ. Amen.

### DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE FOURTEENTH WARD ASSEMBLY ROOMS, ON SUNDAY  
AFTERNOON, DEC. 2, 1877.

(Reported by Geo. F. Gibbs.)

THE OUTPOURING OF THE SPIRIT—THE RECORDS OF THE PAST—THE  
TWO STICKS—THE PROMISES AND BLESSINGS OF JOSEPH—THE SANCTI-  
FIED EARTH—THERE IS A SPIRIT IN MAN.

I will call the attention of the congregation to a passage in the prophecy of Joel, second chapter, commencing with the 28th verse :

“And it shall come to pass afterward, that I will pour out my spirit upon all flesh ; and your sons and your daughters shall prophecy, your old men shall dream dreams, and your young men shall see visions ;

“And also upon the servants and upon the handmaids in those days will I pour out my spirit.

“And I will show wonders in the heavens and in the earth,—blood, and fire, and pillars of smoke.

“And the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.”

These words were spoken by the inspired man long before the first coming of our Savior ; they refer to the future condition of the world, a

state of things that has never been known to have existed upon our earth since the Prophet lived here. All flesh should be under the influence of the Spirit of God, and not only all human flesh, but also the animal creation, and all things living. The effect of the outpouring of this Holy Spirit upon mankind will be to cause the young people to prophecy, making revelators of them, and the older ones to dream dreams. This prophecy was quoted by the Apostle Peter on the day of Pentecost, when under the influence of the same Spirit. It was not referred to, however, with the intention of declaring its fulfillment at that time, but merely to inform the unbelieving Jews that it was the same Spirit which Joel spoke of. It will be remembered that on the morning of the day of Pentecost, about 120 disciples had received this Spirit.



On that occasion, while assembled in the Temple, it operated so powerfully upon them, that the illiterate and unlearned were enabled to speak in different languages, and that it manifested itself in the form of cloven tongues, like fire in appearance. The people who witnessed these operations marveled and wondered exceedingly. But some were inclined to evil, and accused these men of God of drunkenness. It was then that the Apostle Peter, in order to correct any false impression upon the minds of the congregation, arose, and after denying the accusation of these evil-disposed persons, said, "This is that which was spoken by the Prophet Joel," quoting the prophecy nearly word for word.

Some have supposed that the prophecy was then fulfilled. It is very evident to every one who will reflect for a few moments, that such was not the case, but that the Spirit which rested upon those one hundred and twenty was the same Spirit that should, in the last days, be poured out upon all flesh. It is still further evident that it was not then fulfilled, as appears from the following: "I will show wonders in the heavens and in the earth—blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood," etc., having reference to His second coming, when these great events should take place. It is generally believed, by the various Christian churches, that there are to be no more revelations, or visions, or dreams, given by the Spirit of God, and this belief has been entertained for generations by millions of people terming themselves Christians. But when this prophecy is really fulfilled, all men and women upon the earth will become revelators, receiving from the heavens information and knowledge

by the power of that Spirit poured out upon them. I think our present Bible will then be greatly enlarged, should their revelations be written.

Before all flesh receive the Spirit of God, the kingdom of God is to appear upon the earth. The work is to be commenced, and his Spirit poured out upon a few, preparatory to the coming of the Son of Man, that there may be Prophets and revelators again on the earth, and the true Church of God again exist among men, as anciently. The time having fully arrived, in this the 19th century, for the prophecies to be fulfilled, in regard to the setting up of the latter-day kingdom, the Lord and his angel, as predicted in the 14th chapter of John's Revelations, revealed the original plates from which the Book of Mormon was translated by inspiration and the aid of the Urim and Thummim, is found to contain the fullness of the Gospel of the Son of God, as revealed in ancient times to the Israelites of this western hemisphere, the forefathers of our Indian race. They understood the Gospel and also the law of Moses, the latter of which they had kept for nearly 600 years before Christ. After His crucifixion and resurrection from the dead, they were favored with His personal ministry; the Gospel was taught them in great plainness, and twelve men were chosen on this continent, and commissioned to go forth and preach the fullness of the Gospel to all the inhabitants of the land. These Twelve men, like the Apostles of the eastern hemisphere, preached faith in the Lord Jesus Christ, and baptism by immersion in water for the remission of sins, and the laying on of hands for the reception of the Holy Ghost; and upon those who believed and obeyed, the Spirit of



the Lord was poured out to a very great extent. They had visions, and dreams, and revelations, and great manifestations of the power of God, and the people generally of both North and South America were converted and were taught and instructed in the things of God. Yet this did not include all flesh, and therefore did not fulfil the prophecy of Joel.

The Lord has brought to light these ancient records, containing the fullness of the Gospel, which he has commanded to be preached and published to every nation and in every tongue upon the face of the earth, that all of his numerous children may have the opportunity to hear, and, through obedience to its requirements, may receive the Holy Ghost, the Comforter, which should reveal to them the mind and will of God concerning them, and lead them in the path of truth. This command strictly specifies that this Gospel is to be preached to all the world, but first to the Gentile nations, and when they are fully warned, and their times are fulfilled, then the Lord will declare the law and the testimony sealed, so far as preaching any more to them is concerned; and he will once more commission his servants to go to the Jews, the House of Israel, whom the Lord will prepare, through his own power and wisdom, to receive the message, and not reject it as they anciently did. Scores of thousands, among the different nations, have already received the ministry of the Gospel, revealed by the angel, and they have been filled with the Holy Ghost, according to the promise made to every soul who will believe and repent of his sins; and they have measurably become revelators and prophets. This, therefore, is the beginning of the great latter-

day work, which will never end, until all flesh, that will not be destroyed from the face of the earth by the judgments spoken of, will be made partakers of this same Spirit, and it will have the same effect promised.

You may ask, Why it has not been the case since the first century of the Christian era? Why it has not been fulfilled among the various Christian denominations of our globe? Why they have not received dreams, and visions, and revelations by the power of the Holy Ghost? It may be a mystery to some, why so long a period should have elapsed among the people of the different nations, during which they have had no revelations, no visions, no prophecies, no voice of God. The reason of this, as revealed by the Lord, is because the people did turn away from the ancient Gospel; they did, as had been predicted they would do, change the ordinances and break the everlasting covenants; they did apostatize from the truth so that the authority of the Apostleship ceased among them; the authority to baptize no longer existed, the authority to lay on hands that they might receive the Holy Ghost no longer existed, and they were no longer able to minister authoritatively in the name of the Lord in any of the ordinances of the Church. There were many good moral people that lived. But where was to be found the Church organized according to the New Testament pattern, with Apostles, living Apostles receiving revelation from heaven, and possessing the power that those anciently possessed? You could find churches in abundance, which were called Christian churches—thus denominated by themselves, some called by certain names and some by others; all of them believing in separate, distinct



doctrines which characterized them ; one believing one principle of the Gospel, and another believing some other ; one believing in one mode of baptism, another in some other ; one receiving part of the Gospel, and another claiming some other part. This was the condition of the Christian nations when the Lord sent his angel to reveal the fulness of the Gospel to Joseph Smith, a mere boy, who was raised up specially by the hands of God to bring to light another record, agreeing with the one which already existed, called the New Testament ; not another Gospel, but the same gospel taught to another branch of the house of Israel. Our Heavenly Father is not a respecter of persons ; he respects one branch of the house of Israel just as much as another ; and inasmuch as he did by his own power, according to their own records, bring a remnant of the tribe of Joseph out of the land of Jerusalem to this continent, he had as much regard for them as he had for the Jews, and as he had for the ten tribes who were taken away from the land of Palestine some 720 years before Christ. They were led away to the north country, but where, we do not exactly know. He had equal respect to all these branches of the seed of Israel ; and as all had a knowledge before their dispersion about the coming of the future Messiah, it would be perfectly reasonable that when he should come to suffer and be crucified for the sins of the world, the Jews, only a portion of Israel, should not be the only portion who should be favored and blessed with his personal ministry ; it is perfectly reasonable that he should go to the ten tribes, and also come to this great continent, where a part of one tribe existed, and minister to them. You know Jesus

himself says, "I am not sent but unto the lost sheep of the house of Israel." Not merely to the Jews, for they were only a part of them, he had others dispersed in various countries, and upon the islands of the seas ? and inasmuch as they all had a knowledge of the coming of Christ, and that he would offer the great last sacrifice, thereby doing away with the rite of sacrifice which they had for so many generations held sacred, it would seem consistent that he should inform them in whatever land they might have been, that the true Messiah had come and offered himself, and therefore they should no longer offer up beasts and birds as sacrifices, but forever afterwards believe in Him. It is also just as reasonable, that a branch of Israel, existing thousands of miles from Palestine, having the personal ministry of Christ, would keep a record of his teachings, just as much as they did in the land of Jerusalem ; and that his teachings would be just as sacred, when written, as the New Testament is. And it is again just as reasonable that they should receive the same gospel and the same spirit, and that the same effects should be produced among them, as among these at Jerusalem. Jesus informs us too in St. John's Gospel, that he had other sheep besides those at Jerusalem. The passage reads : "Other sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice ; and there shall be one fold and one shepherd." He did not go to the Gentiles, as they were not the "other sheep" referred to ; they were never denominated in any of the Scriptural writings as the sheep of Israel, they were always called by their own name. But the sheep that Jesus speaks of were those he meant to visit ; "they shall



hear my voice"—that is, he would minister to them, and they would see Him and they would hear His voice. And the instruction that he gave, they were commanded to write, with a view of its coming forth in the latter-days, preparatory to the time when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea; not merely the knowledge of God contained in the Jewish record, but the knowledge of God contained in all the records. The Book of Mormon informs us that the ten tribes in the north country will have a record as well as the Jews, a Bible of their own, if you please. Indeed Jesus after having instructed the remnant of Joseph upon this land and revealed to them His gospel, said to them, "But now I go unto the Father, and also to show myself unto the lost tribes of Israel, for they are not lost unto the Father, for He knoweth whither He hath taken them." And it was predicted concerning them by one of the ancient American prophets, who lived in those days, that when God should bring these ten tribes from the north country, they would bring their records with them. And it should come to pass that they should have the records of the Nephites, and the Nephites should have the records of the Jews, and the Jews and the Nephites should have the records of the lost tribes of the house of Israel, and the lost tribes of Israel should have the records of the Nephites and the Jews. "It shall come to pass that I will gather my people together, and I will also gather my word in one." Not only the people are to be gathered from the distant portions of our globe, but their records, or bibles, will also be united in one.

In the good old book believed in

by the world of Christianity, we have a prophecy which may be found in the 37th chapter of Ezekiel, concerning the uniting together of two of the records. I will read the prophecy. "The word of the Lord came again unto me, saying:

"Moreover, thou Son of Man, take thee one stick, and write upon it, For Judah, and for the children of Israel, his companions; then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions.

"And join them one to another into one stick, and they shall become one in thine hand.

"And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these?

"Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

"And the sticks wherein thou writest shall be in thine hand before thine eyes."

Why was he commanded to do this simple thing, for surely it would be considered simple in our day for a man to take two sticks, writing upon one for Judah, and upon another one for Joseph, and then joining the two sticks together, and holding them up in his hands to become one? If we were to undertake to preach in this way the people would think we were insane. But it was a familiar way by which the Lord intended to instruct his people, and the interpretation is this: These two sticks were to represent what the Lord would do. Says he, "When the children of thy people shall speak unto thee saying, Wilt thou not show us what thou



meanest by these two sticks, that they become one in thine hand, Thus saith the Lord God, Behold I, (not Ezekiel) will take the stick of Joseph, etc." And what will you do with it? I will put it with the stick written upon for Judah, and will make them one in mine hand. And the sticks whereon thou writest shall be in thine hand before thine eyes; "one being a representation of the other. But when will it take place? Read the next verse.

"And say unto them, thus saith the Lord, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will bring them into their own land:

"And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to all, and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all:

"Neither shall they defile themselves any more with their idols, nor with any of their transgressions: but I will save them out of their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God."

Has this been fulfilled? Has He done this for the House of Israel, scattered among the heathen, bringing them back and making them one nation in the land and upon the mountains, with one king to reign over them all? Has there ever been a period since the twelve tribes lived, some two thousand five hundred years ago, that the House of Judah has been made one? It is very well known that such things have not yet taken place. But the prophecy will be fulfilled, and that too in our day. The Lord will gather the ten tribes from the north, and the House of Judah from the four quarters of the earth whither they be gone, and will

gather them on every side, and bring them into their own land, making of them one nation under one king never more to be divided, neither, says the Lord, shall they any more defile themselves with their detestable things, etc. "And they shall dwell in the land that I have given unto my servant Jacob, wherein your fathers have dwelt, etc." It is not a spiritual thing, it is natural, and will take place even as it is written. How will He accomplish this work? In the very way He has pointed out in this chapter? He will take the stick, or records, of Joseph written upon for Joseph, and join it with that of the Jews, written upon by the Jewish nation; and when they become one in His hand, then He will bring Israel from the four quarters of the earth and fulfill all that has been said concerning them.

Here (holding the Book of Mormon in his hand) we present a record of this American continent, a history of a branch of the tribe of Joseph, for nearly 600 years before Christ, and until 420 years after Christ, a history of the Lord's dealings with them from the time they left Jerusalem until one of their principal nations fell in battle, because of their apostacy; and the descendants of the remaining remnant are this degenerated people we call Indians, who still exist. Their record has been brought to light; the Lord has done it, not Joseph Smith. He has already united the record and testimonies of Joseph with those of Judah that we may have additional evidence that Jesus is the Christ, that we may have the testimony of two great nations—the Jewish nation and the nation of Joseph that dwelt on this land, and which afterwards became a "multitude of nations," according to the blessing pronounced by the ancient patriarch Jacob, when bles-



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ing his two grandsons, Ephraim and Manasseh. Here we find on this continent a multitude of nations, and when we come to examine the language they all speak, we find that it evidently sprang from the same source. Antiquarians who have searched diligently into this matter, all testify to this one fact—that their language evidently sprang from the same source. It is also stated by them they must have lived for many generations on this continent in order to have become so diversified in their several tongues. You know where people have no written language, as we have, that it will become corrupted, and as they separate from each other, as the Indian race has done, it will corrupt itself more and more. When you come to trace the languages spoken by the aborigines of our country, you will find that they have the same origin; also that this “multitude of nations” are the descendants of Joseph, in fulfillment of the promise God made him through his father Jacob. Patriarchs used to bless their children in ancient days and tell them what would come to pass in the latter days. Jacob so blessed his twelve sons; and when he came to Joseph he pronounced a peculiar blessing upon his head. It reads—“Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall;” signifying that a portion of his seed would not always stay with the main body of his people, but would branch off, “run over the wall,” depart out of the land of Jerusalem. “The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him, that was separate from his brethren.” Jacob’s progen-

itors were Abraham and Isaac. What blessings were given to them? Palestine. But says the Patriarch, I have a greater blessing, it has prevailed above that of my progenitors. How much above theirs? Unto the utmost bounds of the everlasting hills. Said he, I will give this to you, Joseph; or, “they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.” How marvelous are the dealings of God with man in bringing to pass the prophetic utterances of his servants! There was another blessing pronounced upon his head by Moses, before he was taken out from the midst of Israel, which was very distinct from the rest of the tribes. It reads—“And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven. And for the precious things of the earth and fulness thereof.” As much as to say, his land shall be very ehoice. Instead of being blessed with lands side by side with the rest of the tribes, he was to be a fruitful bough by a well, whose branches run over the wall, unto the utmost bound of the everlasting hills, and there he should be blessed with all kinds of climate; the temperate and the torrid zone; the blessings of the earth and fulness thereof, so far as the temperate zones are concerned; then the blessings of the earth, so far as the torrid zone is concerned.

¶ Here then we perceive with all these predictions and prophecies that the Lord in his providences has so wrought among the Israelites as to fulfill these promises to the very letter. They should not be blessed with the blessings of the earth only, but “Blessed of the Lord be his land, for the precious things of heaven.” What would you consider the precious things of heaven? I should say that the revelations given from



heaven to his descendants would be as precious as anything that could be bestowed upon them. Why then should it be thought unreasonable that these prophecies in relation to the descendants of Joseph should be fulfilled, that the Lord should bring forth these precious things in the latter days, under the name of the record of Joseph, in order that it might go forth as testimony in connection with the Jewish record, first to the Gentiles, and then to the house of Israel, that the way might be prepared, that the kingdom that was to be set up in the last days might increase upon the earth, in fulfillment of the prophecies of Daniel, even until the Kingdom and the greatness of the Kingdom under the whole heavens should be given to the Saints of the Most High. If God intends to set up a Kingdom represented in the Book of Daniel by a "stone cut out of the mountains without hands," and that Kingdom is to extend until it becomes, as he saw it in vision, as a great mountain filling the whole earth, it will no doubt be but a preparatory work for the second advent of his Son, so that when He comes in all His glory, in the clouds of heaven, accompanied by the prophets, and apostles, and revelators, and the rest of the Saints to reign on the earth, it is reasonable to suppose that the Kingdom to be set up would have prophets, and revelators, and inspired men, old men dreaming dreams, and young men seeing visions. And in this way, when Jesus descends with his resurrected Saints finding a Kingdom prepared for him composed of those who have the Spirit of God in their hearts, he will commence his reign—his universal reign upon the earth, over all the Saints living. Then will be fulfilled that part of the prophecy of Daniel, "And the Kingdom and dominion,"

not only the Kingdom, but the dominion, also, "And the greatness of the Kingdom under the whole heavens shall be given to the people of the Saints of the Most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey Him." That is, all people then living will be under this one King of Kings, he will reign in the midst of his people, the resurrected Saints, and the Saints then living. And all flesh will have the Spirit of God poured out upon them.

I said "all" flesh including the flesh of the animal as well as human. This has been clearly spoken of in the prophecies. That is, in those days when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," then the "lion shall eat straw like the ox." His nature will be so susceptible to the Spirit of God that it will be entirely changed, instead of his preying upon other animals and devouring their flesh, he will feast upon the vegetable kingdom, just as he did in the morning of creation. When the earth was first made, all things were pronounced very good; it issued forth from the hand of the Creator in a very perfect condition, but when man fell, a change came over, not only man, but also the animal creation, and the vegetable kingdom came under the curse, and the power of Satan was exercised upon the earth, enmity was introduced between man and the animals. But the time will come, when the Spirit of God will be poured out upon all flesh and "The wolf shall lie down with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them," etc. That will change the fall of creation or at least, the living portion of it. The curse then will be



removed. It will be like the garden of Eden, and Jesus will be here, and he will teach his people, fulfilling what is written in the sacred Scriptures about his reign of a thousand years. The Saints then will be resurrected, and they will also be the inhabitants of this globe. They are singing about it in heaven, while their bodies are sleeping in the grave. Read the 5th chapter of John's Revelations, that will give you an idea what the Saints of heaven anticipate. The words of the new song which John heard them sing, were: "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue and people and nation. And hast made us unto our God kings and priests; and we shall reign on the earth!" How plain! "We shall reign on the earth!" They hope for it; they sing about it; they expect it, just as much as we hope to go with them, and mingle with them, and just as much as we have faith that we will, when we lay our bodies down in the grave, go to our former abode where we once were, to the mansions prepared, and that we will join with the heavenly hosts. We will not forget the earth; it is our native abode; but instead of forgetting it, we will join with them in their new song, and with them we will look forward with joyful anticipation to the day when we shall return to reign on the earth, having been made kings and priests unto our God. And Jesus and the Twelve Apostles will be in our midst. And we have an account of their thrones. "And Jesus said unto them, Verily, I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the

twelve tribes of Israel." Then the twelve tribes will come back, and twelve men sitting on twelve thrones, in the land of Palestine, will reign over them. The Twelve disciples raised up in this land, 1800 years ago, are to have their thrones; who, after being judged themselves by the Twelve at Jerusalem, will sit upon their thrones and will judge the remnant of the tribe of Joseph. And they will have that work to do in the eternal worlds. The Priesthood is not given for a few years and then to cease; but all the servants of God who have ministered here below by authority of the Priesthood will continue their work among immortal beings, and among those living who will not have been changed to the immortal state. Some think that when Jesus comes all that are then living upon the earth will be changed. There is no Scripture to this effect. But there is a Scripture that says, the Saints living will all be "changed in a moment, in the twinkling of an eye, at the last trump." When the first trump sounds, at the coming of the Savior, they will not be changed, but they will be caught up, but when the graves of the Saints are opened and they come forth as immortal beings they will be quickened, not made immortal, renewed in a measure, and they will be taken up with those who will ascend out of their graves to meet Jesus, and descend with him. And the immortal ones will multiply and spread forth so that the many places depopulated in consequence of the great judgment that will precede his coming, will become inhabited by their numerous children during the millennium, filling up the different parts of the earth. So that when the thousand years are ended, and Satan is again loosed, he will find a large number who have not been tempted by him, and he will



use his cunning among them, and will succeed in leading more or less astray. He will gather up his numerous hosts from the four quarters of the earth, and will encompass the camp of the Saints. The Saints will then gather from abroad, as they now do, and they will have to pitch their tents while doing so; and Satan's army will also compass the beloved city to destroy the people of God; but fire will come down from God out of heaven, and will devour them. And the beloved city and the righteous will be taken to heaven; and after the thousand years are ended the earth will pass away. This earth that will be sanctified and purified and blessed with the presence of Jesus, and upon which the immortal and resurrected Saints will live and reign as kings and priests; this earth because of the fall and the curse that came upon it, will have to undergo a greater change, the same as our bodies, and will pass away. There will be no place found for it, as an organized world: it will exist in an elementary condition, all of its elements scattered through space, until the Lord sees proper to gather them together by his power, and forms an immortal earth, an earth free from the curse, free from the effects of the fall, restored as it was in the beginning. This then will be the new earth and the new heaven, whereon the righteous only will dwell. The beloved city will descend upon this eternal earth, and it will then become one of the heavenly mansions, whereon the Saints that are prepared will reign forever and ever.

This is our eternal home then; we are not to look for a heaven —

“Beyond the bounds of time and space,  
Where human mind can never trace.”

We are not to go further than our thoughts can carry us, to some remote unknown place, concerning

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which there has been no revelation given. But we will return to our earth, and then will be fulfilled that part of the vision where John says, “And I heard a great voice out of heaven saying, Behold the Tabernacle of God is with man, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

“And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.”

Why? Because all its inhabitants then will be immortal, and the earth itself will be celestial, consequently there will be no more funerals, nor any cause for mourning: “Behold I make all things new,” said he that sat upon the throne.

That will be the history of this little creation of ours; it is only one out of the immensity of creations that God has made, all of which have their times of redemption, having to pass through similar changes as those which I have alluded to; and the people inhabiting them have to learn by a school of experience; they have their joys and sorrows as well as we, because they, like us, could not acquire the necessary experience in any other way to fit them for the society of the heavenly hosts.

When, according to the prophecy of Joel, God bestows visions and revelations upon his sons and daughters, and dreams, by the same Spirit, upon the old men, they will acquire more knowledge in a very short time, than could be learned by studying the best of books that are possessed by the colleges and institutions of learning all over the world. We have to study for years in order to learn one branch, mathematics for

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instance, viz: geometry, conic sections, calculus, etc.

It takes years of study to acquire a knowledge of them, and about the time we have partially mastered them, we are old men, ready to pass away from this state of existence. But when the time shall come that the Spirit of the living God shall be poured out upon all flesh, in a very few moments of time the Lord could unlock the mysteries and treasures of the earth, so that we could understand not only the geographical surface of the earth, but be able, by the power of vision, to behold every particle of it inside as well as outside, and also the law that governs its elementary portions, nearly all of which is now closed from our mortal vision. We can only go about so far with our natural sight; but there is a faculty in every man and woman which is now sleeping in a dormant state; and as soon as it is touched by the spirit of the Lord, we shall be enabled to see a new world of things as it were, mysteries will be opened up and we will perceive naturally as if they were written, and in this way we shall be able to learn very rapidly indeed. If we want a knowledge of

this world or of ourselves, when our spirits were born, or if we desire to know things that took place before the foundations of the world were laid or the nucleus was formed, when the sons of God shouted for joy, if we desired to know these things it would only be necessary for the Spirit of the Lord to touch the vision of our minds and light up our understanding and we could gaze upon things past for thousands of generations of worlds before the earth was made, and we could see the succession of worlds that have been and were in existence long before this earth was formed, we could see the ordeals through which they had passed, see them brought into existence and passing through their several changes and finally become glorified celestial mansions in the presence of God. By this same spirit spoken of by Joel, we could look forward into the distant future and behold new worlds formed and redeemed, and not only this, but see and understand the laws by which they were made, and the object and end of all these creations, being touched by the finger of the Almighty and lighted up by the Holy Ghost. Amen.



## DISCOURSE BY ELDER ERASTUS SNOW.

DELIVERED AT PROVO, ON SUNDAY AFTERNOON, JUNE 3, 1877.

*(Reported by Geo. F. Gibbs.)*

THE UNITED ORDER—AMONG THE NEPHITES—NOT INCOMPATIBLE WITH INDIVIDUAL RESPONSIBILITY OR STEWARDSHIP — THE LATTER-DAY SAINTS GATHER FOR TRAINING—HOME MANUFACTURE INDISPENSABLE.

The house is so crowded that in order for all to hear it will be advisable that each one keep as quiet as possible.

In my remarks yesterday forenoon I alluded briefly to the subject of the United Order, as I understood it. In the minds and feelings of some the United Order is a sensitive topic: but this is chiefly for the want of a proper understanding of the revelations of God, and the obligations of the Gospel which we have embraced, for the want of understanding what the Lord has purposed to accomplish through this Order. In one of the revelations contained in the Book of Covenants is to be found these words: "Except ye are one in your temporal affairs, how can ye be one in obtaining heavenly things?" This oneness referred to is variously understood, oftentimes construed according to the peculiar views and notions of men and women, who do not take the broad, comprehensive view, as the Lord does, and intended we should do, and who do not comprehend the revelations and the manner in which the Lord purposes to deal with his people.

Under the operations of the United Order the ancient Nephites were

said to be the best and most prosperous people on the earth; it was said of them, as of no other people we read of, that there were neither rich nor poor among them; that they dwelt in peace and righteousness, and every man dealt honestly with his neighbor. The fact that every man dealt honestly with his neighbor, necessarily implies individual responsibility and stewardship. The Book of Mormon tells us further that after a period of one hundred and sixty-five years living in this state, there began again to be disunion, and they began to cease to have everything in common; a certain class began to wear jewelry and costly raiment; class distinctions began to spring up, some exalting themselves over their fellows, and they commenced to build up societies and associations and classes which were graded by their wealth. And thus they grew from bad to worse, until the judgment of God fell upon them to their utter destruction. Those who are inspired by the Holy Spirit to comprehend the dealings of God with his people, both ancient and modern, may be able to look forward to the future and behold a prosperous and happy people that shall be one in temporal things, and



rich in the enjoyment of heavenly things, and among whom there will be no poor or rich, having all things common, so far as property is concerned, when no one will say "this is mine, and I have a right to do just as I please with it."

And yet to my mind this state of things will not necessarily be incompatible with individual responsibility and stewardship. It will merely imply that advanced condition of the people, that will enable them to seek each other's welfare, and build each other up instead of pulling each other down, in order that they may rise upon the ruins of their fellows. And that which they possess, or are stewards over, will be held in trust, from the Lord, accounted for to Him, and to His servants who shall be over them in the Lord. This state of things will be such as Brother Cannon referred to this morning; when there will be no temptation placed before the people to take advantage of their neighbor, because there will be nothing to be gained by it; there will be no temptation to steal or plunder, for if they need anything for their personal comfort, it could be supplied them with all good feeling; and he that would take stealthily that which would be given to him freely and abundantly, would be a consummate fool, or grossly wicked. This state of things also pre-supposes a disposition on the part of all to do their duty; to be saints in very deed, to be industrious, to be frugal, using their gifts and talents for the common welfare, to be ready to serve where they are best fitted to serve; in a word, to be the servants and handmaidens of the Lord, instead of serving themselves and having a will of their own contrary to the will of heaven, and determined to follow that if they have to go to hell for doing it. We are, some of us, at times apt

to think that this state of feeling is necessary to constitute us good democrats; in other words, unless we have this kind of feeling of "doing as we damn please"—you will please pardon the expression—we are not men, that this is the only way we can give expression to our manhood. To me this is worse than folly; it is ignorance of the true spirit of manhood. A Saint will say, "I have no will of my own, except to do the will of my Heavenly Father who has created me. True, he has given me an agency and this will, but he has given it to me to see what I will do with it, how I will use it; and I have been instructed from heaven sufficiently to know and understand that it is for my best interest to allow this will to be subservient to the will of my Father; it is best for me so to live and so to seek his face and favor, that I may know and learn what his will is concerning me, and that I may be ready to do it, holding my will in subjection to his. "Well, then, how can you be an independent man? Surely you cannot be an independent man unless you resist everybody's will but your own." If good and evil is placed before us, does not the person who chooses the good and refuses the evil exhibit his agency and manhood as much as the man who chooses the evil and refuses the good? or is the independence of manhood all on the side of the evil-doer? I leave you to answer this question in your own mind. To me, I think the angels and saints and all good people have exercised their agency by choosing the good and refusing the evil; and in doing so they not only exhibit their independence and manhood as much, but show a much higher and greater nobility of character and disposition; and I leave the future to determine who are wise in the choice of their freedom and independence.



Joshua said to ancient Israel: "Choose ye this day whom ye will serve; if the Lord be God, serve him; if Baal, serve him. But as for me and my house, we will serve the Lord." I think what we need to learn are the true principles that shall lead us to peace, to wealth and happiness in this world, and glory and exaltation in the world to come. And that if we can learn these principles, and receive them in good and honest hearts, and teach them as our faith, and practice them in our lives, we shall show our manhood, our independence and our agency as creditably before the angels and the Gods, as any wicked man can, in refusing the good and cleaving to the evil, exhibit his before the devil and his angels.

Now the Latter-day Saints are gathering from all nations and tongues, with divers customs and habits and traditions, and we have brought them with us, unfortunately we could not leave ourselves behind, while we gathered to Zion. Having brought ourselves along we have the labor of separating the follies of Babylon, the traditions of the fathers and every foolish way, learning something better as fast as we can; and this is the duty that is upon us. Many sermons would be necessary to teach us this lesson; we shall need the lesson often repeated before we can learn these principles and practice them thoroughly; we shall need a great deal of self-control, and a great deal of effort on the part of the brethren to help us, and by mutually assembling together, by doing business together, by learning correct principles and then living them. One thing is certain, that if God accomplishes with the Latter-day Saints what the prophets have foretold, and establishes his Zion, and he makes them a holy nation, a kingdom of priests, a peculiar people to himself, as

he has promised, it will not be by our clinging to Babylon and to her foolish ways, and imitating the evil and foolish things of the world. But what we have proved and know to be good, hold fast to it; but lay aside that which tends to evil. We must become a people within and of ourselves, sooner or later, and learn to be self-reliant and self-sustaining; this we cannot do as individuals nor as an individual community, but by combining our energies as a whole, we may eventually arrive at this. To accomplish it requires a united effort, concerted action and perseverance, a long pull and a pull altogether. Disunion and pulling against each other will only retard it; we need never think we can truly enrich ourselves by plundering each other by carrying on merchandising, and importing the products of the labor of other men while our own brethren at home are idle, hungry, naked and destitute. Merchants and middlemen are necessary evils, their legitimate sphere is interchanging commodities between the producing classes. The Lord has taught us that by and by he will waste away the wicked and ungodly, or they will devour and destroy each other, when the righteous shall be gathered out through the preaching of the Gospel. And He designs his people to prepare while there is time, and while he gives them bread to sustain themselves. But if that time should come suddenly upon us in our present condition, who would be prepared for it? If the news was to reach us that Babylon was really going down, that a general war had overtaken her, causing distress of nations, and the closing up of her manufactories, and the struggle between capital and labor were again renewed, causing domestic and national trouble, and as a consequence we found our foreign supplies cut off, how many would



begin to pray that Babylon might be spared a little longer? The sisters would begin to cast their eyes around to see where they were to get their pans and kettles, their stoves and articles of domestic use; the farmers would think it very hard that mowers and reapers, plows and harrows could no more be found on the market; and the mechanic would find too that his business was affected for the want of tools; and how the ladies would feel when they found that their hats and bonnets and fine apparel were no longer to be purchased. The real value of Provo Factory would then be appreciated, and it would not be considered transending to say, that it was worth more to the county than all the merchants in Utah. It is true, it does not nett as large dividends to the stockholders, as these merchants get who enrich themselves by encouraging the vanity and foolishness of the people. The Provo Factory takes the raw material produced at home, and converts it into the useful articles of clothing for the people, and that mainly by the labor of your own citizens. The same might be said correspondingly of every other branch of home industry. They ought to be encouraged by the masses of the people; they ought to be multiplied and increased among us by our united efforts, for they produce our wealth. What is wealth? Does it consist of gold and silver? No. Let this Territory be filled with gold, and war prevail outside and all intercourse be cut off, what would we do with it? It would be a medium of exchange, and as such would facilitate home trade; but nothing further. There is no real wealth in metallic or paper currency, in drafts, letters of credit, or any other representative of value. At best they are only the representatives of wealth, though convenient in carrying on our trade. But the

real wealth may be summed up in a few words, to be the comforts of life; that is to say what is needed for us and our families and those depending upon us. How are these obtained? We might say money, when we have the money to exchange for them, and when these commodities are to be bought. But where do they come from? They are not in the market unless somebody has produced them; if in the shape of food, some farmer has raised it; if clothing, some manufactory has produced it; if boots and shoes, somebody did the work. It is the labor of men's hands with the aid of machinery that produced these articles; if not by the labor of our community, by that of some other; and if we are dependent upon other people then are we their servants and they our masters. The Southern States in the late civil war were whipped by the Northern States, why? There may be some general reasons, but you may say, speaking on natural principles they were not sufficiently self-sustaining. They relied mainly upon their cotton, and a few other products of the earth, mainly fruits of their close labor; they had few manufacturing establishments. They sent the raw material to other States and countries, and these worked it up, sending back to them the manufactured articles. No nation under heaven can long thrive, and continue this state of things. Just as soon as their trade was interfered with, their domestic institutions broken into, and the country blockaded, preventing the export of their raw material, and the import of manufactured goods, they were brought to the verge of ruin.

This subject of home-manufacture has become somewhat hackneyed. When will we cease to talk about it? When the necessity ceases to exist, when we will have learned to apply



these principles in our daily lives and conduct. The greatest lack among us is the means to employ our idle hands. We should be able to afford every man, woman and child in our community profitable employment; were we able to do this, we would by wisely and prudently directing that labor become a thriftier, wealthier and happier people, of whom it might be said, there were no poor among us. Comparatively speaking, we can say now there is no abject poverty among us, yet we are far from enjoying that which is our privilege to enjoy, and that which we have comes from abroad and we are striving for money to pay for it. Crops are mortgaged or sold to our creditors in advance for articles of foreign manufacture. I was told that Sanpete County owed for sewing machines alone from forty to fifty thousand dollars; and I was told by brother Thatcher of Cache Valley, that forty thousand dollars would not clear the indebtedness for sewing machines. The irrepresible sewing machine agents have ravaged our country, imposing themselves upon every simpleton in the land, forcing their goods upon them. Tens of thousands of dollars are lying idle in the houses of the Latter-day Saints to-day in this article alone; almost every house you enter you can find a sewing machine noiseless and idle, but very seldom you hear it running; and all of which were purchased at enormous figures, and now the patent rights having expired, they can be bought for less than half the prices paid for them. And in this way many of our agricultural machines are obtained; we should be properly classified in our labor, so that our investments in agricultural and other machinery could be kept in constant use in the season thereof, and then well taken care of, as pro-

perty ought to be, instead of allowing them to be exposed to the storms of winter, as many are, and get out of repair. Some have thought we need but few factories to-day; I may be mistaken, but I am under the impression that every factory in the Territory, except yours, before the last wool was brought into market, had to stop running for want of material. The wool that should have supplied them was shipped out of the country, gone abroad to afford other hands employment, and the goods brought back made up ready for wear, to sell to you. You not only buy back again your own product, but you buy the labor of foreign manufacturers, and pay the transportation both ways, all the expenses of the merchants or middlemen who handle the wool, and sell you the clothes, while your own wives and children are idle at home, and your own factories standing still for want of wool. Is this the way to get rich? The same may be said with regard to the manufacture of leather. Our hides and skins either rot upon the fences, or are gathered up and sold mostly to men who ship them to other countries to be tanned and worked up into harness and boots and shoes, which are brought back for you to wear; so that you are buying back your own hides and skins, in the shape of these manufactured articles, and paying the cost of the transportation and the profits of the middlemen, besides employing strangers, while our own bone and sinew too often are engaged either digging a hole in the ground or lounge around the street corners for something to turn up.

During the last sixteen years I have been engaged laboring and counseling and trying to assist my brethren in Southern Utah to become self-sustaining, and as much as they can



to develop the resources of the country. We have begun a great variety of associations which are incorrectly called co-operative institutions, but in reality they are only combinations of capital. I have sought for the last six or eight years to start co-operative institutions; that is to say associations of laborers, workmen's and workwomen's associations, associations to derive benefits from a combined effort, and by the unity of labor accumulate material manufacturing them into useful articles for the common good, and then to induce those who begin to gather together a little surplus of capital, to encourage these labor associations, by letting them have a little means to help them to start. But the great difficulty I have had to fight against has been the ignorance of the laborers, their inability to make their labor pay for itself, and their unwillingness to be put to the test. They prefer some one to raise the capital to be invested in the enterprises, and employ them and pay them big wages; and if we have not the money necessary, they would have us borrow it at big interest, and establish shoe-shops, and woolen-factories and other various branches of industry, fitted up with the latest improved machinery, and they will say, "Let us work by the day or piece, and be paid our wages every Saturday night; and then let us have a store to spend our money at, that we might do as our fathers used to do in the old countries we came from." This is the spirit of the working classes of the old world, and I said before, unfortunately we brought ourselves with us when we emigrated to the new world. They do not seem to know that our capitalists are generally men who have lived closely, have walked instead of rode, and through the dint of perseverance and the study of

economy, have accumulated a little means, and that such men are not willing to put their money at the mercy of laborers who have not sense enough to take care of it, or to preserve intact the capital invested, let alone increasing it. This, I say, is one of the great difficulties we have met with throughout this country, in attempting to start home industries. Everybody is willing that somebody else should furnish the means and assume the responsibility; in other words, "if you have anything to give us, we are willing to take it." If we work we must have from three to five dollars per day, whether you make anything out of the business or not; we would not want to work for any less, and when we have got it instead of buying articles of home production, we will buy those imported from foreign countries." Do all the people feel and act like this? O, no; but I think nearly all of us have indulged more or less in that folly. There are not many of us that say by our acts "we desire to do away with the antagonism between capital and labor." There are not many capitalists in our community; if we counted out a dozen, that would be about all. We are so evenly balanced, that it might even be said of us now, that we have neither rich nor poor among us. The little capital we have, compared with the many who think themselves poor, would be a mere breakfast spell if turned loose among a greedy horde; I include myself of course. When I say, greedy horde, I mean we are ignorant of the laws of life and true liberty, that which is needed among us for our own good. We should look and see how we can make ourselves useful in producing something, and not waste our time either in digging holes in the ground in the hopes of finding something,



or laying in our nest with mouth wide open like young robins, for something to be dropped in. This is not the way to become a self-sustaining, wealthy and happy people. Will we form our associations and establish home industries? Will we tan the hides that come off our cattle and our sheep, and goats and other animals, making them into leather, and then work it up into boots and shoes and harness and so forth; or will we suffer them to be shipped out of the country for others to do it for us? Will the sisters ask their husbands and fathers to plant out mulberry trees along the water ditches, where the willows are now growing, so that you may secure food for the silk-worm? A little while ago we had lots of worms, but nothing to feed them. Let the sisters raise the worms, and commence their little associations for feeding them, that you may have silk to manufacture your ribbons and dresses. This climate is adapted to the silk-worm, the growth of the mulberry, and the feeding of the worms, and the manufacture of the silk. Let us then have silk manufactures, let us all say, we will bless this enterprise with our faith; and let the men encourage the sisters by planting the trees for them and affording them every facility within their power. You may say, this is a hard way of getting silk. I assure the Latter day Saints, that it will be harder by and by when Babylon goes down. We had better improve the time and use the elements now within our reach. Let us multiply our factories, and work up our wool at home, and cease employing spinners and weavers at distant parts of the world, while our own people are hunting for something to do, and crying "hard times," or wasting their time hunting for minerals. I

will venture to say that nine-tenths of the property under mortgage and to be sacrificed in Salt Lake City, and in fact throughout the Territory, is sacrificed at the shrine of this wild-cat speculation. One of the best shares in any bank is a plow-share, and the best speculation we can go into, is to raise from the elements around us the things necessary to supply our daily wants. Everything produced at home, furnishes employment for idle hands, and stimulates the production of some other articles. Let home manufacture, and the production of raw material from the elements, be our watchword, that employment may be furnished our sons and daughters, and those who shall come unto us from distant lands. Let us too establish reasonable and consistent fashions within ourselves, and cease patronizing the fashions of the wicked world.

Now, referring to what we call the United Order, what is it? I will tell you. It is to live at home and sustain ourselves. It is not to hunt after capital as we would a fat goose to eat it up, and when eaten to hunt another the next day, for fat geese are not so plentiful. Our true policy is, learn how to produce and be sure to produce a little more than we consume; and if we only produce five cents a day in something more than we consume, we will soon be rich. But if we all consume five cents a day more than we produce, how long before we shall all be poor? We are poor already when we commence that system. It is a great lesson to impress upon the minds of this great people, gathered from all nations and tongues, to induce them to live at home and support themselves, to depend upon their labor for their subsistence, instead of hunting for somebody to devour.



Many of the people may say, I do not want to be eaten up by the rich. I can tell you there is a heap of us for the rich to eat up, and there are not many rich to do it. My opinion is the scare is the other way, for, as I have said, the few rich among us are only a breakfast spell. How long do you think it would take if we were all producers, and converting the raw materials into useful articles, to become a self-sustaining people? And then if we heard of Babylon's downfall, we would not of necessity lift up our hands and cry, "O Lord spare her a little longer, we are not ready for her to go down, we should suffer from the want of boots and shoes, and for our clothing, and our machinery, and so forth." The United Order is designed to help us to be self-reliant and to teach us to understand what it costs to produce that which we consume. One of the chief obstacles in the way of our progress towards becoming a self-sustaining people is the lack of this understanding among the people. They cling to the habits and customs of Babylon that they have learned abroad—the laborer wishing to eat up the capitalist, and the capitalist constantly guarded for fear he should be drawn into close quarters, and

then to succumb to the demands of operatives. This is the way of the world, and the warfare that is going on all the time; and why? Because they comprehend not how to promote their mutual interests; covetousness of capital on one hand, and covetousness of labor on the other, each trying to enrich itself at the expense of the other. Most of the Saints, when they embraced the Gospel, partook of its true spirit, opening their hearts and hands, and those who had it to spare, used their means to gather up the poor; and when they landed among us were generally on a common level. And hence the necessity of our labor, and through our labor accumulate capital instead of needless expenditures, exhausting the results of our labors and getting us into debt. Learn to live within our means that there may be a little increase, that we may have something wherewith to purchase improved machinery, and extend our industries until we shall be able to supply our every need. And that we may learn these lessons, and profit by them for the mutual benefit of the Saints, and the advancement of the Zion of our God, I pray in the name of Jesus. Amen.



## DISCOURSE BY ELDER JOSEPH F. SMITH,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY  
AFTERNOON, SEPT. 30, 1877.

*(Reported by Geo. F. Gibbs.)*

ARRIVAL IN SALT LAKE CITY—THE FIRST PRINCIPLES—THE QUESTION  
OF AUTHORITY—THE ORDINANCES—EDUCATION OF OUR YOUTH—  
PLURAL MARRIAGE, ETC.—“MORMONISM” IMMORTAL.

I fear I shall not be able to make myself heard by this vast congregation. I have not been accustomed lately to address so many people; but on the contrary, a very few in a place at a time. It is difficult for me to speak so that all may hear me distinctly, in this immense house. Besides, I have not been in very good health of late, having had an attack of sickness since my return home, which has drawn heavily upon my strength.

I am thankful that I have been privileged to meet with you to-day, under so favorable circumstances as those which surround us; although in common with the Latter-day Saints, I cannot but regret the cause of my presence among you. I left my home and friends here, but a few months ago, for Europe, expecting to fill a mission there of two years and perhaps much longer. But soon after hearing of the death of our departed President, Brigham Young, Brother Orson Pratt and I received a cablegram from our Brethren, the Twelve, inviting us to return home. As soon, therefore, as circumstances permitted, we were on our way hith-

er, making the journey from England to this city in about fifteen days. We had rather a rough passage across the Atlantic, having experienced equinoctial gales and heavy seas for the first few days, which made it very disagreeable; the remainder of the voyage, however, was comparatively pleasant, and the trip from New York here very much so indeed.

For the past few months I have been engaged preaching the Gospel in England, as opportunities presented for me to do so. I did not travel very extensively, as my limited time and other circumstances did not warrant it.

I was pleased, in July last, to meet in Liverpool Brother Orson Pratt, who came to England to publish the Book of Mormon and the Doctrine and Covenants in phonetics, or phototype. He was diligently engaged prosecuting this work at the time the sad news of the death of the President reached us. Arrangements had been so far completed that the type was mostly obtained and delivered at our office, and preparations were nearly made for the commencement of this work. But as Brother Pratt is



here, I will leave his mission and labors for him to narrate himself.

I can say, in all consciousness that during the time I have been absent from home, I have felt as strong a desire in my heart as I ever did, for the advancement of the kingdom of God, and the spread of the Gospel among those who sit in darkness. And I feel that I have done the best I could under the circumstances to carry out my desires.

As missionaries we have labored unceasingly through England, Scotland and Wales during the past summer, availing ourselves of every opportunity of holding meetings in the streets, on the squares, and in whatever places we could procure for the purpose; the Elders going around from house to house to notify the people and invite them to attend. The brethren have labored diligently and unceasingly the past summer, endeavoring in this way to spread the Gospel. In many places very encouraging success has crowned their labors; in many instances congregations, numbering from one to three thousand persons, have assembled in the public parks, and upon the commons, to listen to the Elders preaching. It is true, that so far we have seen but little immediate fruits of this labor; but we feel that the seed is being sown, that it will fall in more or less good soil, and in due season it will bring forth fruit meet for repentance.

The European mission to-day if I am to speak my feelings plainly upon the matter, is in a very low condition—that is, speaking of Great Britain. Whereas, on the Continent and throughout Scandinavia, the work is flourishing. In some places in Germany, which have been impenetrable heretofore, the Gospel is now preached. There have been recently a number of baptisms in and adjacent

to Berlin; and we feel encouraged in our labors in that country, knowing that efforts have been made so long and so persistently to open up the Gospel to that nation, without accomplishing anything.

The object of sending Elders forth to the nations of the earth is to preach the Gospel, that the world may know the truth as it is in Christ Jesus, and through obedience thereto be gathered to the people of God, and be saved in His kingdom. We are thankful that we are engaged in the great latter day work, that God our heavenly Father is at the head, and has decreed to carry it forth to a successful consummation. Therefore, so long as we put our trust in Him, doing the best we can to accomplish His purposes, we may rest content that all will be well.

I have been a member of the Church of Jesus Christ of Latter-day Saints from my childhood; and ever since I began to investigate for myself, I have been satisfied with my religion; I have been perfectly confident that I was engaged in a righteous cause, having had every assurance that it is the work of God and not of man; and that it is the business of the Almighty to sustain it, choosing and using the instruments best suited to accomplish His purposes that were at His command. I believe He has ever done so, and will continue to do so until He completes His undertaking. As Latter-day Saints we have every reason to rejoice in the Gospel, and in the testimony we have received concerning its truth. I repeat, we have reason to rejoice and to be exceeding glad, for we possess the testimony of Jesus, the spirit of prophecy, which the world know nothing about, nor can they without obedience to the Gospel.

Jesus thoroughly understood this matter, and fully explained it when



he said, "Except a man be born again, he cannot see the kingdom of God." On first reflection, it would seem that anything so clear, reasonable and tangible could be easily made plain to the understanding of all men. Hence the feeling that has prompted many of the Latter-day Saints to believe, after their minds have been enlightened by the Spirit of God—everything being made so plain and clear to them—that they had only to tell their friends and kindred what they had learned and they would gladly receive it. But how disappointed, after they had presented to them the truths of heaven in simplicity and plainness, to hear them say "We cannot see it!" or "We do not believe it!" or perhaps bitterly oppose it, which is by far the most common practice of the world. They cannot understand it. Why? Because, as Jesus has said, no man can see the kingdom except he is born again. You may preach the Gospel to the people, but unless they humble themselves as little children before the Lord, acknowledging their dependence upon him for light and wisdom, they cannot see or sense it, although you may preach to them in as great plainness as it is possible for the truth to be conveyed from one person to another. And should any believe your testimony it would only be belief. They would not see as you see—nor comprehend it as you do—until they yield obedience to the requirements of the Gospel, and through the remission of their sins receive the Holy Ghost. Then they, too, can see as you do, for they have the same spirit; then will they love the truth as you do, and may wonder why they could not comprehend it before, or why it is that there can be anybody with common intelligence that cannot understand truth so plain and forcible.

I have been preaching for a few

months past to the world, and perhaps it would not be amiss to dwell for a few moments upon some of the principles of the Gospel, as though I were talking to strangers, notwithstanding I feel I am in the presence of the Latter-day Saints.

About the first question an honest enquirer would ask would be: What is your religious belief? or, What are the principles of the Gospel as you understand them? I do not propose to tell you all about the Gospel in one discourse, but I may tell you a few of my thoughts upon some of its principles, which are essential not only for the Latter-day Saints to know, but for all the children of men, in order to be saved in the kingdom of God.

First, then, it is necessary to have faith in God, "faith being the first principle in revealed religion, and the foundation of all righteousness."

Faith in God is to believe that he is, and "that he is the only supreme governor and independent being, in whom all fullness and perfection and every good gift and principle dwells independently," and in whom the faith of all other rational beings must centre for life and salvation; and further, that he is the great Creator of all things, that he is omnipotent, omniscient, and by his works and the power of his Spirit omnipresent.

Not only is it necessary to have faith in God, but also in Jesus Christ, his Son, the Savior of mankind and the Mediator of the New Covenant; and in the Holy Ghost, who bears record of the Father and the Son, "the same in all ages and forever."

Having this faith, it becomes necessary to repent. Repent of what? Of every sin of which we may have been guilty. How shall we repent of these sins? Does repentance consist of sorrow for wrong doing? Yes; but is this all? By no means. True



repentance only is acceptable to God, nothing short of it will answer the purpose. Then what is true repentance? True repentance is not only sorrow for sins, and humble penitence and contrition before God, but it involves the necessity of turning away from them, a discontinuance of all evil practices and deeds, a thorough reformation of life, a vital change from evil to good, from vice to virtue, from darkness to light. Not only so, but to make restitution, so far as it possible, for all the wrongs we have done, to pay our debts, and restore to God and man their rights—that which is due to them from us. This is true repentance, and the exercise of the will and all the powers of body and mind is demanded, to complete this glorious work of repentance; then God will accept it.

Having thus repented, the next thing requisite is baptism, which is an essential principle of the Gospel—no man can enter into the gospel covenant without it. It is the door of the Church of Christ, we cannot get in there in any other way, for Christ hath said it. “Sprinkling,” or “ponring,” is not baptism. Baptism means immersion in water, and is to be administered by one having authority, in the name of the Father, and of the Son, and of the Holy Ghost. Baptism without divine authority is not valid. It is a symbol of the burial and resurrection of Jesus Christ, and must be done in the likeness thereof, by one commissioned of God, in the manner prescribed, otherwise it is illegal and will not be accepted by him, nor will it effect a remission of sins, the object for which it is designed, but whosoever hath faith, truly repents and is “buried with Christ in baptism,” by one having divine authority, shall receive a remission of sins, and is entitled to the gift of the Holy

Ghost by the laying on of hands. Only those who are commissioned of Jesus Christ, have authority or power to bestow this gift. The office of the Holy Ghost is to bear record of Christ, or to testify of him, and confirm the believer in the truth, by bringing to his recollection things that have passed, and showing or revealing to the mind things present and to come. “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you.” “He will guide you into all truth.” Thus, without the aid of the Holy Ghost no man can know the will of God, or that Jesus is the Christ—the Redeemer of the world—or that the course he pursues, the works he performs, or his faith, are acceptable to God, and such as will secure to him the gift of eternal life, the greatest of all gifts.

“But,” says an objector, “have we not the Bible, and are not the Holy Scriptures able to make us wise unto salvation?” Yes, provided we obey them. “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” The “good works” are the great desideratum. The Bible itself is but the dead letter, it is the spirit that giveth life. The way to obtain the Spirit is that which is here marked out so plainly in the Scriptures. There is no other. Obedience, therefore, to these principles is absolutely necessary, in order to obtain the salvation and exaltation brought to light through the Gospel.

As to the question of authority, nearly everything depends upon it. No ordinance can be performed to



the acceptance of God without divine authority. No matter how fervently men may believe, or pray, unless they are endowed with divine authority they can only act in their own name, and not legally nor acceptably in the name of Jesus Christ, in whose name all these things must be done. Some suppose this authority may be derived from the Bible, but nothing could be more absurd. The Bible is but a book containing the writings of inspired men, "profitable for doctrine, for reproof, for correction and instruction in righteousness;" as such we hold it is sacred; but the spirit, power and authority by which it is written cannot be found within its lids, nor derived from it. "For prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." If by reading and believing the Bible this authority could be obtained, all who read and believed would have it—one equally with another. I have read the Bible, and I have as good reason for believing it as any other man, and do believe it with all my heart; but this does not give me authority to teach men in the name of the Lord, nor to officiate in the sacred ordinances of the Gospel. Were the Scriptures the only source of knowledge, we would be without knowledge for ourselves, and would have to rest our hopes of salvation upon a simple belief in the testimonies and sayings of others. This will not do for me; I must know for myself, and if I act as a teacher of these things, I must be clothed with the same light, knowledge and authority those were who acted in a similar calling anciently. Else how could I declare the truth and bear testimony as they did? What right would I have to say "thus saith the Lord,"

and call upon man to repent and be baptized in the name of the Lord? or, that "This Jesus hath God raised up (from the dead) whereof we all (the Apostles) are witnesses." And, therefore, let all men "know assuredly that God hath made that same Jesus," who was crucified, "both Lord and Christ?" No man, without the Holy Ghost as enjoyed by the ancient Apostles, can know these things, therefore cannot declare them by authority, nor teach and prepare mankind for the salvation of God. God Almighty is the only source from whence this knowledge, power and authority can be obtained, and that through the operations of the Holy Ghost. The Scriptures may serve as a guide to lead us to God, and hence to the possession of all things necessary to life and salvation, but they can do no more.

Having profited by this example, and done the works commanded by both Christ and his Apostles, ancient and modern, I am happy of the privilege to declare to the inhabitants of the earth that I have received this testimony and witness for myself. I do know that these things are true. Jesus my Redeemer lives, and God hath made him both Lord and Christ. To know and to worship the true God, in the name of Jesus—in spirit and in truth—is the duty of man. To aid and qualify him for this service is the duty and office of the Holy Ghost. Man may fail through faltering and unfaithfulness, but the Spirit of God will never fail, nor abandon the faithful disciple. I can say as one who has tried the experiment—for it may be called an experiment to the beginner—that all who will take the course and accept the doctrine thus marked out will, through faithfulness, become acquainted with the truth, and shall know of the doctrine, whether it be



of God or of man, and will rejoice in it as all good, faithful Latter-day Saints do.

Here is an ordinance which we are now administering, the Sacrament of the Lord's Supper; it is a principle of the Gospel, one as necessary to be observed by all believers, as any other ordinance of the Gospel. What is the object of it? It is that we may keep in mind continually the Son of God who has redeemed us, from eternal death, and brought us to life again through the power of the Gospel. Before the coming of Christ to the earth, this was borne in mind by the inhabitants of the earth to whom the Gospel was preached, by another ordinance, which involved the sacrifice of animal life, an ordinance which was a type of the great sacrifice that should take place in the meridian of time. Hence, Adam, after he was cast out of the Garden, was commanded to offer sacrifices to God; by this act he, and all who participated in the offering of sacrifices, were reminded of the Savior who should come to redeem them from death which, were it not for the atonement wrought out by him, would forever exclude them from dwelling in the presence of God again. But in his coming and death, this commandment was fulfilled; and he instituted the Supper and commanded his followers to partake of this in all time to come, in order that they may remember him, bearing in mind that he had redeemed them, also that they had covenanted to keep his commandments and to walk with him in the regeneration. Hence it is necessary to partake of the sacrament, as a witness to him that we do remember him, are willing to keep the commandments he has given us, that we may have his spirit to be with us always—even to the end, and also that we may continue in the for-

givenness of our sins.

In various dispensations there are various differences in regard to certain requirements of the Gospel. For instance, in the day of Noah, when he preached the Gospel to the antediluvian world, he was given a special commandment, to build an ark, that in case the people would reject him and the message sent unto them, that himself and all who believed on him might be saved from the destruction that awaited them. In this dispensation there is a principle or commandment peculiar to it. What is that? It is the gathering the people unto one place. The gathering of this people is as necessary to be observed by believers, as faith, repentance, baptism, or any other ordinance. It is an essential part of the Gospel of this dispensation, as much so, as the necessity of building an ark by Noah, for his deliverance, was a part of the Gospel of his dispensation. Then the world was destroyed by a flood, now it is to be destroyed by war, pestilence, famine, earthquakes, storms, and tempests, the sea rolling beyond its bounds, malarious vapors, vermin, disease, and by fire and the lightnings of God's wrath poured out for destruction upon Babylon. The cry of the angel unto the righteous of this dispensation is, "Come out of her O my people, that ye partake not of her sins, and that ye receive not of her plagues." We believe also in the principle of direct revelation from God to man. This is a part of the Gospel, but it is not peculiar to this dispensation. It is common in all ages and dispensations of the Gospel. The Gospel cannot be administered, nor the Church of God continue to exist without it. Christ is the head of his Church and not man, and the connection can only be maintained upon the principle of direct and



continuous revelation. It is not a hereditary principle, it cannot be handed down from father to son, or from generation to generation, but is a living vital principle to be enjoyed on certain conditions only, namely—through absolute faith in God and obedience to his laws and commandments. The moment this principle is cut off, that moment the Church is adrift, being severed from its ever-living head. In this condition it cannot continue, but must cease to be the Church of God, and like the ship at sea, without captain, compass or rudder, is afloat at the mercy of the storms and the waves, of ever contending human passions, and worldly interests, pride and folly, finally to be wrecked upon the strand of priestcraft and superstition. The religious world is in this condition to-day, ripening for the great destruction which awaits them, but there is an ark prepared for such as are worthy of eternal life, in the gathering of the Saints to the chambers of the Almighty, where they shall be preserved until the indignation of God is passed.

Marriage, is also a principle or ordinance of the Gospel, most vital to the happiness of mankind, however unimportant it may seem, or lightly regarded by many. There is no superfluous or unnecessary principle in the plan of life, but there is no principle of greater importance or more essential to the happiness of man—not only here, but especially hereafter, than that of marriage. Yet all are necessary. What good would it be to one to be baptized and receive not the Holy Ghost? And suppose he went a little further and received the Holy Ghost, thereby obtaining the testimony of Jesus, and then stopped at that, what good would it do him? None whatever, but would

add to his condemnation, for it would be as burying his talent in the earth. To secure the fulness of the blessings, we must receive the fulness of the Gospel. Yet men will be judged and rewarded according to their works. "To him that knoweth to do good and doeth it not, to him it is sin." Those who receive a part of the Gospel with light and knowledge to comprehend other principles, and yet do not obey them will come under this law, hence condemnation will be added unto such, and that which they did receive may be taken from them and added to them who are more worthy.

Obedience is a requirement of heaven, and is therefore a principle of the Gospel. Are all required to be obedient? Yes, all. What against their will? O, no, not by any means. There is no power given to man, nor means lawful to be used to compel men to obey the will of God, against their wish, except persuasion and good advice, but there is a penalty attached to disobedience, which all must suffer who will not obey the obvious truths or laws of heaven. I believe in the sentiment of the poet:

"Know this, that every soul is free,  
To choose his life and what he'll be;  
For this eternal truth is given,  
That God will force no man to heaven.

He'll call, persuade, direct aright,  
Bless him with wisdom, love and light.  
In nameless ways to be good and kind,  
But never force the human mind."

Is it a difficult task to obey the Gospel? No. It is an easy matter to those who possess the spirit of it. Most of this congregation can testify that the Gospel "yoke is easy and the burden is light." Those who have embraced it will be judged according to their works therein, whether they be good or evil. To such as are untrue to their covenants,



it may be said by and by, "depart from me!" In vain will they plead their former good works, and faith. Why? Because the race is not to the swift nor the battle always to the strong, but to him that endures faithful to the end. We must save ourselves from this untoward generation. It is a continual labor, but the strength of the righteous will be sufficient for their day. Jesus said, "in my Father's house there are many mansions. There is a glory, or mansion, of which the sun is typical, another of which the moon is typical, and still another like unto the stars, and in this latter the condition of its occupants will differ as the stars differ in appearance. Every man will receive according to his works and knowledge. "These are they who are of Paul and Apollos, some of one and some of another, some of Christ, some of John, of Moses, Elias, Isaiah and Enoch, but receive not the Gospel nor the testimony of Jesus." Thus impartial justice will be meted out unto all, and none will be lost but the sons of perdition.

Let us treat with candor the religious sentiments of all men, no matter if they differ from ours, or appear to us absurd and foolish. Those who hold them may be as sincere as we are in their convictions. It is well to prove all things, so far as we can, and be sure to hold fast to that which is good, no matter where we find it. Ridicule is not likely to convince a man of his error, or if it does, it may destroy his respect and love for its author, and if he has truth, his victim will most likely spurn it.

I desire to say that my faith in this work is as firm or firmer than ever. My heart is in it, and I know truly it is the kingdom of God. These things of which I have been so imperfectly speaking, I know to

be the truth,—Bible truth, Gospel truth, and are essential to the salvation of mankind. I am not deceived in this but know whereof I speak. My religion teaches me to do good, to be at peace with my neighbors, at least not to infringe upon their rights nor trespass upon their property, and even to endure wrongs from them rather than do them wrong, or even demand from the trespasser what I might deem full justice. It teaches me to trust in the justice of the Almighty, and to rest my cause in his hands. It enjoins honesty, sobriety and industry. It forbids profanity, lying, adultery, deceitfulness, and vile cunning.

It gives true enlightenment to the mind and exalts the low and debased who will hearken and obey it. The observance of the Gospel will make good men of bad ones, and better men of good ones. It will make good citizens, good fathers, husbands, wives and children, good neighbors, a good people, an enlightened, pure and high minded community, a blessed state and a prosperous nation. Obedience to the Gospel will save the world from sin, abolish war, strife and litigation, and usher in the millennial reign. It will restore the earth to its rightful owner, and prepare it for the inheritance of the just. These are all principles of that same Gospel of Christ, and the effects which will flow from their acceptance and adoption by mankind. Jesus taught them, and on one occasion the people took up stones and were about to stone him for it. When he said, "Many good works have I shewed you from my Father, for which of those works do ye stone me?" He had done many good works, taught them many good things, and for this they were about to stone him. The



Latter-day Saints could with propriety address themselves in like manner to the world, but more especially to our own nation. We have done many good things, have tried to do no harm, have suffered the spoilation of our goods without retaliation, have been driven from place to place. Our Prophets and leaders have been slain, and you still persecute us, and are not satisfied. For which of the good works we have done do ye these things? I know they will say, "for your good works we do not hate or persecute you, but for your blasphemy, and because you say you are the people of God." This was about what the Jews said to Jesus, but it did not change the fact that he had told them the truth, or that he had done the many good works among them which he did, nor that it was for these they hated and crucified him. What did the Savior or his disciples do to injure mankind? Nothing. But much to benefit them; yet they were hated, persecuted, hunted and destroyed. What have the Latter-day Saints done to injure anybody? absolutely nothing, but a great deal to benefit humanity. I am at the defiance of the world to prove to the contrary. We have gathered our people by thousands out of poverty and distress from many nations to these valleys where they are now enjoying good homes, the sweets of liberty and plenty. Aside from religion, that is an inestimable blessing to them. But we have also taught them good principles and doctrines, and they are happy, honest, industrious and prosperous.

We have labored diligently to advance in the scale of intelligence. Our schools compare favorably with any in our broad land; our children are as intelligent, and we are the

pioneers of true and enlightened civilization in the Western States and Territories. Through our industry and enterprise, cities, towns and villages have sprung up in the wilderness, and the deserts and waste places have been made fruitful and to blossom as the rose. Can there be any wrong in all this? "But," says one, "it is not for this you are persecuted, it is for your religion." What, then, in the name of reason, is there in our religion that we should be persecuted for it? Is it because we believe in the Lord Jesus Christ? The Christian world also profess belief in him, and we believe in him as much as they do and a little more. Is it because we believe it is necessary to repent of sin? Certainly we have a right to do this. Is it because we baptize for the remission of sin? Christ commanded it, and laid it down as the law. Then what can it be that so distinguishes us from the people of the world, and that moves their hatred toward us? Is it revelation from God to man? Perhaps so.

Some forty years ago, the great cry against Joseph Smith was "He believes in revelation!" and this was considered a crime. But very soon after, others who were not "Mormons" commenced to have "revelations," and seemingly the stream has so enlarged that to-day the world is full of "revelation." So our belief in revelation is not now considered so much of a crime as formerly, and therefore it can be no longer the object of persecution, for we would have as good a right to persecute them, as they would to persecute us on that score. We do not believe in these "revelations" of the world, no more than they do in ours. We believe them to be bogus, but we are quite wil-



ling that others should enjoy their opinions. We believe that while they have rejected the true light, they are found willing and ready to be thus deceived, by false and delusive spirits, just as the Prophets have foretold would be the case. (See 1 Tim., 4th chap., 1st verse, and 2 Tim. iii, 1). The revelations given through Joseph Smith are full of light, knowledge and wisdom, because they emanated from God. What has Spiritualism done for the world? Can it boast of bringing life and immortality to light? I have yet to learn that a single principle has been developed from this source that will save mankind, or exalt them to the presence and glory of God. Yet they have a right to their convictions, and we grant it cordially. We have the same right.

But says one, "You have dodged the main question; it is polygamy that causes all the trouble!"

This is the mind of our enemies generally, yet nothing can be more fallacious; those who assert this only expose their ignorance. The fact is that since the announcement and practice of that principle by this people, their persecutions have been comparatively trivial and harmless to what they were, before it was even known to themselves.

But the plural marriage of the "Mormons" now seems to form one of the strongest pretexts for the bitterness of our enemies, and the thoughtless readily fall into the ranks of the maligners of this principle. Did they ever stop to reflect as to what harm this principle and practice has done? Let me ask the ladies in this vast audience, Have any of you, or do you know of any woman who has been compelled to practice polygamy among this people? Or who has been compelled even to marry at all? I think not.

Has plural marriage deprived any woman of a home, of husband or children? Has it promoted immorality or vice? No, it has not. Has it sown the seeds of corruption and death among the people? On the contrary it has promoted healthy, robust and vigorous increase, and the laws of life and health. Can the Elders of this Church be accused of going to the Gentiles for their wives and daughters? No, for we think we have better ones at home, we have not the least occasion to go abroad. So far as relates to this matter we are independent of the world. We are willing to let them and theirs alone, and mind our own business, while we respectfully request them also to attend to their own affairs.

The real facts are, the Latter-day Saints have embraced the unpopular doctrine of Jesus Christ, have received the keys of the Holy Priesthood—heaven's delegated authority to man, and are not ashamed of the gospel, knowing it to be the power of God unto salvation. Hence the Devil is enraged, and although they will not believe it, this professedly pious, hypocritical world are moved with hatred towards, the work and the people of God, instigated by the spirit of him whose servants they are. "By their fruits ye shall know them."

They predict our downfall, but they will not live to see their predictions fulfilled. The wicked may rage and imagine they can successfully measure arms with the Almighty, but he will hold them in derision and laugh when their fear cometh, while the kingdom of God will continue to progress until his purposes are consummated as has been decreed.

It is vain for the world to hope that "Mormonism" will die with President Brigham Young. When



the Prophet Joseph Smith was assassinated the press and pulpit universally joined in predicting the end of "Mormonism." But instead of their being any truth in their predictions, "The blood of the martyrs was the seed of the church;" for the church grew as fast as it had ever done before, and it took deeper and firmer root. Men were no longer dependent upon the Prophet, the man of God to guide them; they began to stand upon their own foundation, to seek more earnestly after God themselves, and to know for themselves, and not to be dependent upon the voice of man. Hence they grew in faith and in power, the truth sinking deeper into the hearts of the people who remained true to the Lord, and they a comparative handful, have succeeded in building up the church as it exists to-day in these valleys. Are we now going to be scattered to the four winds because one or two distinguished men should pass away? No, the seed has fallen into good ground, and it will germinate and mature; the priesthood itself is still with us, the authority is here, and in obedience to the command of God, we will continue to go forth and organize and establish the kingdom, never more to be thrown down or given to another people, until all is consummated and finished. This is the work of God, and not of man. Man is incompetent to direct and manage it. He will not suffer man to arrogate to himself the honor of doing it. The honor belongs to him and he will take it to himself.

This is my faith in the Gospel. It fills my soul with joy and gratitude

to God my heavenly Father, and I desire to increase in the truth, to become better, more faithful and diligent in overcoming every weakness, that I may be worthy to stand in the position I occupy in the church of the living God. This is the way we should all feel; and we should, above all other considerations, be determined to cleave to the gospel, building our faith upon the rock, not upon the arm of flesh. Let us humble ourselves before God, seek unto him continually with prayerful hearts, be diligent in the observance of our covenants, and he will bear us off triumphant over every opposing foe and every power that undertakes to measure arms with him and his cause. This is my testimony, and this is my exhortation to the Latter-day Saints. I pray God to bless his people, and to bless his servant brother Taylor, who stands at the head of the Quorum of the Twelve Apostles, who now preside over the Church of Jesus Christ of Latter-day Saints in all the earth. May the Lord bless him, prolong his life and give him power and wisdom to stand in his place and calling and to magnify the priesthood conferred upon him; may his brethren stand with him in one solid phalanx, united as one man, even as God the Father and Jesus and the heavenly hosts are one, and I tell you the whole people will be united and rejoice in the truth. That God may bless the faithful everywhere and enable them to keep sacred the covenants they have made with him, is my earnest prayer, in the name of Jesus. Amen.



## DISCOURSE BY ELDER GEO. Q. CANNON,

DELIVERED IN THE BOWERY, SALT LAKE CITY, JULY 21, 1867.

*(Reported by David W. Evans.)*

LEAVING NAUVOO—NO CHANGE ACCIDENTAL—DIVINITY MARKS THE HISTORY OF THE CHURCH—DILIGENCE WILL AID IN SECURING SUCCESS—THE TEMPLE IN NAUVOO.

It has been very interesting to me, and no doubt it has to all who have been present, to listen to the remarks of our brethren this morning, in relation to the principles of the Gospel as taught by us, and their experience in this work. While Brother Lawrence was speaking in relation to our position in Nauvoo, my mind reverted to the time when we left there, and to the reluctance displayed by many of our people to cross the river and take their journey westward. It required a great amount of faith on the part of the people, to venture into an unexplored and desert country to attempt again to build up homes, and to perform the labors enjoined upon us by God, our Heavenly Father. There was a cry of exultation went up throughout all that country when we were broken up, and the hope was indulged in by all who were inimical to us, that the solution of the Mormon problem had been arrived at, and that the subject of Mormonism might henceforth be dismissed from every mind. We had gone forth into the wilderness, and it was not at all likely that we would ever trouble civilization again. It was naturally supposed, by those who

knew but little of us, that we must be quite as bad as we had been represented to be; and if we were, of course we had nobody to steal from in the wilderness but ourselves; nobody to aggress and prey upon but ourselves, and these being our characteristics, as they believed, they very naturally came to the conclusion that we would quarrel one with another, and the result would be our extermination through our own quarrels, or that we should fall an easy prey to the Indians. How these anticipations have been realized, the lapse of twenty-one years has proved. For a number of years after leaving Nauvoo we were not deemed particularly worthy of notice. Men's minds were attracted in other directions, and our operations here, being so far removed from all communication with them, were almost overlooked. But time has wrought great changes, not only with us and in our position, but also in the position and feelings of the world by which we are surrounded. Instead of being regarded as a people scarcely worthy of notice, we now, through the blessings of our Heavenly Father, inhabit a large Territory, and if we are alluded to at



all by the world, it is in a national capacity. Have these changes been accidental and unlooked for? Did no one anticipate such results as we now behold being wrought out? Or were they anticipated years and years ago by those most familiar with the genius and organization of the kingdom of God? Those who are not familiar with our early history have but to read the utterances of those who were engaged in the founding of this work, to become convinced that they were anticipated long ago by those who contemplated the future growth and development of the kingdom of God. There is no feature connected with our circumstances to-day that has not been familiar for years to the minds of those who have contemplated the future of this work. When the church was organized, and a small house would hold all its members, predictions were indulged in that the circumstances of to-day but partially fulfil, and years will yet have to elapse before they are completely fulfilled. Our Heavenly Father poured out his spirit upon his servants in the beginning, which enabled them to comprehend the work he had established on the earth, and through the spirit of prophecy and revelation they could plainly see the great results which would be wrought out through the faithfulness of the people of God. Can we now see the limit of this work? Is the horizon of our vision bounded by those things actually transpiring around us, or do we still stretch forward to a future, for this people, too glorious for description? I do not suppose there is one here who has ever thought on this great subject and attempted to grasp the circumstances by which we are surrounded, that has not stretched forward in delightful anticipation of the glorious future that awaits the people of God,

if they are only faithful to the truth that he has committed unto them. Would to God that all the inhabitants of the earth could see and comprehend these things! Would to God that they would divest themselves of their prejudices and preconceived ideas, and that they would calmly look truth in the face and reflect upon the work that God, our Heavenly Father, is performing in the midst of the nations of the earth! If they would do this, they might avoid a great many difficulties into which they will otherwise be inevitably involved. It is no more, nor no less, true to-day, than it was thirty-seven years ago, that God has stretched forth his hand to accomplish a great and a mighty work, that shall stand for ever, and shall not be given into the hands of another people; but it will go on increasing and spreading abroad, until it has accomplished that for which it was destined by our Almighty Father. I say it is as true now as it was then, and no more true to-day than then, and they who pay heed to it then have never had cause to regret doing so; and they who give heed to it to-day will never have cause to regret it in the future. To us who are familiar with this work, and understand the operations of the spirit, and can see the design of God, our Heavenly Father, it seems strange that mankind should be so indifferent to so great a work as this in which we are engaged. Yet it is so. You would imagine that men going forth with the proclamation that the elders bear would receive everywhere that attention that the importance of their proclamation demands, at least until men were satisfied in their own minds of the truth or falsity of the message they bear. But this is not the case. No man ever calmly sat down with a prayerful heart to ex-



amine the claims of this work, popularly termed Mormonism, who did not rise from the investigation convinced that there was a power, an influence and a spirit accompanying this work, that he had never met with before. Are they who investigate the ones who fight against this work, and persecute and slay the servants of God? No; they who do this are the ignorant, who have never investigated, or, having investigated and embraced it, have afterwards apostatized, and have thus become two-fold more the children of hell, through rejecting the truth. God our Heavenly Father has commenced a great and mighty work, and has given the strongest kind of evidence in favor of it, if the inhabitants of the earth would only receive it; but their condemnation will consist in their rejection of this work and the evidence of its truth which is spread before them. The whole history of this people, from the commencement until the present time, affords abundant evidence of the divinity of the work in which we are engaged. When our elders go forth into the world men cry aloud for miracles, for some supernatural manifestation of power, that will convince them that we are the people we profess to be. Jesus said, "A wicked and an adulterous generation seek a sign, but no sign shall be given them save the sign of the prophet Jonah." But God, our Heavenly Father, has nevertheless left his handwriting, as it were, to be seen by all the nations of the earth on the work that he has established. Divinity is marked in every feature of this great work; in every step of its progress, from its commencement until the present time, we see divinity exhibited, and the power of God manifested in its preservation, growth and development. What is it that brings this people from the nations of

the earth, binds them together, and makes a unit of the people of the various nationalities here assembled together? Is it the power of man? Is it delusion? or, Is it a manifestation of the restoration of that power bestowed upon men in ancient days, and which has been so long withdrawn from the earth? Why is it that we love one another? Is it as the Apostle John said, "We know that we have passed from death unto life, because we love the brethren?" We love one another because we have bowed in obedience to the truth which God has revealed, and through the reception of the Holy Spirit of promise we have the love of God in our hearts. If mankind loved the truth and would examine these things, they would see something desirable about this work, and they would be prompted to investigate. But the difficulty now is, as it has been in every age when God has attempted to establish his work upon the earth—men in general are blinded by the traditions of their fathers. This, and the love of ease, and popularity, and other worldly objects that surround them, prevent men from seeing the work of God in its true light, and blinds them to their highest interests. They cannot see how they are going to receive any benefit from this work. That which is material is right before them, and they can understand the material advantages accruing to them through not obeying this work; but the advantages and blessings that would result from obedience are hidden from their sight, being discernible only by the light of the Spirit of God. Yet there is this peculiar feature about the work of God to-day, more especially than at any other time since the days of Enoch, that they who embrace it not only receive the Spirit of God, with its gifts, but they



also receive blessings of a temporal nature, which they would never receive outside of it. Those who have joined the Church, as a mass, have been benefitted temporally, though at the time of rendering obedience, they probably could not see how advantages of this nature could result. They could see that their names would be cast out as evil, that they would be hated of all men, persecuted and probably driven from place to place, but how they would be blessed temporally they could not see. But God, our Heavenly Father, has held in reserve until these days great and glorious blessings for his people, who are faithful to the truth. He has reserved for his Saints the kingdom and the greatness of the kingdom under the whole heavens. Not something beyond the bounds of time and space, not something that we will inherit in eternity alone; but he has also temporal advantages to bestow upon his people here. A great many people imagine that we hold these out as inducements to get people to join the Church; but they who join the Church for the love of these things, and with a desire to obtain them, are invariably disappointed. If people join the Church of God with any other motive than to embrace the truth and to be associated with the people of God, and to receive the spirit of the Gospel, they are invariably disappointed; but when they come in for the love of the truth, willing to take upon them the cross of Christ, and endure all the persecutions incident to the life of a Saint, submit, to the contumely and privation that in the providence of God they may be called to endure, God thus tests their faith, and if they continue faithful he will bestow upon them every blessing promised to the most faithful.

The work in which we are engaged differs in some respects from the work in which the Apostles were engaged in the days of Jesus Christ. Many things operated against them that we have not to contend with. They had to scatter out and preach the Gospel in various places; they could not gather together with the same facility that we can. But God, our Heavenly Father, reserved this—the land of promise—for the especial purpose of building up his kingdom in the latter days. As the “Book of Mormon” informs us, it has been hid from the eyes of the generations of men for this purpose. If it had not been thus hidden the nations of the earth would have overrun the land until there would have been no foothold found for the establishment of the kingdom of God upon it. But the Lord concealed it, from the days of the flood, from the eyes of men, excepting those whom he led hither; as we are informed by the “Book of Mormon” that no nation after the flood, knew anything about this land; although I believe it is said in the Norwegian Antiquarian researches, that this land was visited by the Icelanders in the eleventh century. But there is nothing authentic in this. But be that as it may, this land was kept secret until Columbus was moved upon by the Spirit of God, to go forth and penetrate the western ocean. Then the land was settled and a government was formed under the protecting ægis of liberty, and a place was found for the establishment of the kingdom of God, to which the Saints from every nation under Heaven could gather together. Hence we are surrounded by many more favorable circumstances than they who preceded us in the work of God in the days of Jesus and the Apostles. They did not possess the



advantages that we enjoy; but we have them, and our Heavenly Father intends that we shall possess them, and that we shall build up his kingdom on the earth, establish righteousness and bring about that improvement alluded to by brother Jesse N. Smith, in his remarks. Our circumstances, then, being different, we can indulge in anticipations no other people have ever been able to indulge in, unless it be the people of Enoch and the Nephites, to whom Jesus appeared on this Continent.

Those who investigate the Gospel with a desire to keep the commandments of God, as I have remarked, rise from its investigation with convictions of its truth, for an honest man can not go to the Lord in the name of Jesus Christ, and ask Him respecting this Gospel without receiving a knowledge for himself that it is true. In my preaching to the world, I have many times dared them to this test, that if they would go in honesty before the Lord and ask Him in the name of Jesus Christ to show to them the truth of this Gospel, I would pledge myself that the Lord would show them and they would become convinced that the principles we taught were indeed the principles of life and salvation. No person ever investigated this Gospel with that spirit without being convinced of its truth, because our Heavenly Father bestows upon every one who embraces it with the right spirit a knowledge of the truth. What a glorious privilege it is to have this knowledge bestowed upon us. This testimony emboldens us to declare to the inhabitants of the earth, no matter to what nation we may be sent, that if they will embrace the truth, as it is taught by the Elders of this Church, they shall know for themselves that this is the work of God. This testimony it is

the privilege of all to possess. It is this that binds us together, and gives the Priesthood influence over the Saints of God. My brethren and sisters, it is only by faithfulness that we can retain this knowledge. A man may be an Apostle and may have had the administration of holy angels, and the heavens opened to his view, and behold the things of eternity, but if he is not faithful himself, pursuing a right and proper course before God, he cannot retain his standing in this Church and keep that knowledge God has given him undimmed by error; but errors will creep into his heart and false spirits take possession of him, and sooner or later he will become alienated from the work of God. We should every one be careful on these points. This is the work of God, and there is a well-established principle upon which we can remain connected with it, and that is by being true and faithful to the principles which God our Heavenly Father has revealed. We cannot grieve the Spirit of God with impunity; we cannot indulge in frivolity nor in anything that is wrong without driving that spirit from us with its holy and sweet influence. We should seek, therefore, as individuals, whether Apostles, High Priests, Seventies, High Councillors, Elders, Priests, Teachers, Deacons or members of the Church, to have the spirit of our holy religion continually resting upon us. How can we retain this? Can we retain it by being negligent and indifferent to its claims? Do men gather earthly riches around them by being negligent? We all know that, as a rule, the man who is the most diligent in business is he who gains the greatest amount of profit for his labor; we are proving this every day in earthly business, and if necessary in earthly business, it is



equally so in the things of the kingdom of God. The men and women who most diligently keep the commandments of God, offer up prayers in sincerity, not with their lips, but with their hearts, making it a rule to live near the Lord, are they who retain the light of the Holy Spirit; and they are they who, when persecution or affliction comes, feel that God is near to them; and that when they pray He is not afar off, but He hears their prayers and pours consolation, peace, and every good gift upon them, and they can rejoice from morning to night among the changing vicissitudes to which we are exposed in this mortal life. My brethren and sisters, we are commanded not to give the whole of our attention to the accumulation of earthly things; we are commanded also to lay up treasures in heaven. We are required to build up Zion on the earth; then let us take a course that will ensure to us the blessing and favor of God our Heavenly Father, that our prayers and thanksgiving may be acceptable before Him. We should do this, especially when we reflect upon the nature of the work in which we are engaged, and the nature of the opposition with which we have to contend. We have the whole world to contend with to a certain extent, or rather, we have to defend ourselves against the whole world; they are combatting us. There are probably thousands of honest men and women in the world who manifest no disposition to prosecute or oppose us; but this is not the case with the majority. There is a spirit of opposition to this work gone abroad in the world; and, as in the beginning, we had a township to meet and contend with, afterwards a county and counties, then a State, and ultimately we had a nation, so

to speak, in arms against us; so in the future we will have the whole world to contend with. Not only this nation, but every nation on the face of the earth will manifest greater or less opposition to us as a people, and we will have a thousand things to contend with. Why? Because Satan has influence over the hearts of the children of men; he has power with them, and so long as there is a foot of this earth upon which he can maintain foothold, so long may we expect warfare, and find difficulties to contend with, and it will only be by the power of God manifested in our behalf that we will overcome. This warfare will not be a contest with cannons, rifles, or earthly weapons of war, so much as a moral warfare. We are engaged in a great moral warfare; it is by the exercise of moral force that we are going to achieve the victories that God our heavenly Father has promised us. We may be threatened, as we have been, with weapons of war, and it will doubtless be necessary, so long as we have an existence on the earth, to be prepared for every contingency. This will no doubt be necessary, but the day is probably far distant when we will have to shoulder weapons and engage in actual warfare. I look for a moral contest, a moral triumph, and moral victories, gained by the force of truth, and the exercise of those Godlike qualities with which we have been endowed by our heavenly Father. And when the great victory is achieved, there will be no blood to mourn over, no sorrow to be indulged in, and nothing to prevent us from building the Temples of God, as was the case with David, because he was a man of blood. I anticipate that we will be free from this, and that we, like Solomon, can go forward and build the Temples of



God according to His commandments. While brother Henry W. Lawrence was talking about the Temple in Nauvoo, I felt to echo the sentiment I have heard expressed by President Young respecting that Temple. I am glad it is destroyed; I am glad that it was burned and purified by fire from the pollution our enemies inflicted upon it, and I am glad there is nothing of it left; and I would prefer that this Temple

in course of erection here, should never be completed, and that we should never build another, than to see those holy places built by God's commands, pass into the hands of our enemies and be defiled by them.

May God bless you, my brethren and sisters, and enable us to be faithful and true in keeping His commandments, is my prayer for Christ's sake. Amen.

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### DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TWELFTH WARD MEETING HOUSE, ON SUNDAY  
AFTERNOON, DEC. 9, 1877.

*(Reported by Geo. F. Gibbs.)*

KING LIMHI'S ENQUIRY, FROM THE BOOK OF MORMON—AMMON REPLIES  
—SEERSHIP AND THE URIM AND THUMMIM—THE BROTHER OF JARED  
—HYRUM SMITH'S ENQUIRY—WHAT IS A GENERATION—THE IMMENSE  
NUMBER OF RECORDS TO BE REVEALED.

Since coming to this stand I have been reminded of a certain passage contained in the "Book of Mormon" (commencing on page 161,) which I will read.

"Now, as soon as Ammon had read the record, the king inquired of him to know if he could interpret languages, and Ammon told him that he could not. And the king said unto him, being grieved for the afflictions of my people, I caused that forty and three of my

people should take a journey into the wilderness, that thereby they might find the land of Zarahemla, that we might appeal unto our brethren to deliver us out of bondage; and they were lost in the wilderness many days, yet they were diligent, and found not the land of Zarahemla, but returned to this land, having traaveled in a land of many waters; having discovered a land which was covered with the bones of men, and of beasts, etc., and was also covered



with ruins of buildings of every kind; having discovered a land which had been inhabited with a people who were as numerous as the hosts of Israel. And for a testimony that the things that they have said are true, they have brought twenty-four plates, which are filled with engravings, and they are of pure gold. And, behold, also, they have brought breast plates, which are large, and they are of brass and of copper, and are perfectly sound. And again, they have brought swords, the hilts thereof have perished, and the blades thereof were cankered with rust; and there is no one in the land that is able to interpret the language, or the engravings that are on the plates. Therefore I said unto thee, canst thou translate? And I say unto thee again, knowest thou of any one that can translate? For I am desirous that these records should be translated into our language; for, perhaps, they will give us a knowledge of the remnant of the people, who have been destroyed, from whence these records came; or, perhaps, they will give us a knowledge of this very people who have been destroyed; and I am desirous to know the cause of their destruction.

“Now Ammon said unto him, I can assuredly tell thee, O king, of a man that can translate the records; for he has wherewith he can look and translate all records that are of ancient date; and it is a gift from God. And the things are called interpreters and no man can look in them, except he be commanded, lest he should look for that he ought not, and he should perish. And whosoever is commanded to look in them, the same is called seer. And behold, the king of the people who is in the land of Zarahemla, is the man who is commanded to do these things, and who has the high gift

from God. And the king said that a Seer is greater than a Prophet. And Ammon said that a Seer is a Revelator and a Prophet also; and a gift which is greater can no man have, except he should possess the power of God, which no man can; yet a man may have great power given him from God. But a Seer can know of things which have passed, and also of things which are to come, and by them shall all things be revealed, or, rather, shall secret things be made manifest, and hidden things shall come to light, and things which are not known shall be made known by them; and also things shall be made known by them which otherwise could not be known. Thus God has provided a means that man, through faith, might work mighty miracles; therefore he becometh of great benefit to his fellow-beings.

“And now, when Ammon had made an end of speaking these words, the king rejoiced exceedingly, and gave thanks to God, saying, doubtless a great mystery is contained within these plates, and these interpreters are doubtless prepared for unfolding all such mysteries to the children of men. O how marvelous are the works of the Lord, and how long doth he suffer with his people; yea, and how blind and impenetrable are the understandings of the children of men, for they will not seek wisdom, neither do they desire that she should rule over them. Yea, they are as a wild flock which fleeth from the shepherds, and scattereth, and are driven, and are devoured by the beasts of the forest.”

The instructions that are imparted here, which I have just read, are of importance to the children of men. We are here taught about a very great, and precious, and high gift that comes from God—the gift



of being a Seer, a Revelator, a Prophet, and inspired man. Not only to receive revelation from God, but to interpret revelations given to other Prophets who lived in times before, bringing to light knowledge, and intelligence, and wisdom, and the dealings of God with the human family, among more ancient people. This gift is more fully explained in the "Book of Mormon" than in the Jewish record. We have in the Jewish record, the Bible, some information in relation to the instrument here called interpreter, but which is called in that record by another name, namely, Urim and Thummim.

It was a gift that was exercised in the days of Moses, among the house of Israel: it was a gift specially given to Aaron, the brother of Moses, who was appointed the chief priest over all the tribes of Israel. The Lord saw proper to give him instructions in relation to the duties of his office and calling, how he should be clad—what kind of priestly garments he should wear, what he should perform in administering certain ordinances and how he should perform them; and also gave unto him some instruction in regard to the breast-plate, that was called the breast-plate of judgment. The reason of this was, that Aaron was appointed to be a judge among the children of Israel, occupying a similar place among that people that the President of the Bishopric occupies in the Church. But he was blessed above those who have been ordained to the same calling in this dispensation, for he was in possession of the Urim and Thummin, and by virtue of this instrument he could inquire of the Lord in relation to every case that should be brought before him for adjudication. The judgment of man is na-

turally very weak and imperfect, and inasmuch as Aaron was required to judge the people of God, it was of the utmost importance that all his decisions should be given in righteousness, that there should be no imperfections connected with them, and for that reason the Lord gave express instructions to Aaron, through his brother Moses, to have a breast-plate. In this breast-plate were twelve stones, representing the Twelve Tribes of Israel, and in the centre of these rows of stones the Urim and Thummim was placed, and when he was required to render judgment upon any matter, he inquired of the Lord through it, and was enabled to give decisions according to the word of the Lord.

We have other accounts given in the Bible concerning the exercise of this same gift. David was blessed with this gift, and when Saul was pursuing him from place to place, seeking his life, he would inquire of the Lord, by means of a similar instrument, and receive revelations. The nature of his inquiries was—Would Saul go to such a city seeking him? Would the people of such a city deliver him into his hands? and the Lord would answer him, and he of course would govern himself accordingly. This gift seems to have been of frequent occurrence among the Israelites in their several generations, down to a few centuries before the coming of Christ. Then it seems that Israel so far transgressed the law of heaven, and so far strayed from the Lord that the Urim and Thummim was taken from their midst, as you will find mentioned by one of the Prophets in the Jewish Bible; it was taken from them, and they were to abide many days without this instrument, also without a king and without sacrifices, and eventually the ordinances of God were to be taken from them. In



other words, they were to be left without revelators, without prophets, without an inspired king to rule over them, all of which has been fulfilled for many centuries in the dispersion of the descendants of Jacob from their land of promise, among the nations whithersoever they are driven, without having any king; they do not offer sacrifices as anciently; they have no priest with the breast-plate of judgment, and Urim and Thummim to inquire of the Lord.

It seems that the Lord manifested himself to the people of this great western continent in a similar manner. Here he raised up Prophets, and here they were in possession of an instrument, although not called strictly by the same name, yet an instrument evidently designed by the Almighty as a medium of communication to his people. King Mosiah, who lived some time after the Israelites came to the American continent, some few centuries before the first coming of Christ, he had this great gift. Ammon, a servant of God, who explained this gift to King Limhi, tells us the nature of the gift. He informs us that Mosiah had wherewith he could look and interpret writing and engraving of ancient date. It seems that forty-three of the people of King Limhi had been sent from the kingdom where they resided, which was down at, or near Equidor, in South America, to search the land which they had left some two or three generations before; and they lost their way in the wilderness, and failed to find Zarahemla, the land they were seeking, which was in the northern part of South America. They passed by the land through a wilderness country, and it appears that they went into North America. They found all the land which they ex-

plored covered with ruins of buildings and cities, and they found the bones of men and animals, and among other things they found twenty-four plates which were of pure gold, on which were engravings, which they brought, among other things, to King Limhi. He at that time was a righteous man, as well as most of his people, and they were exceedingly anxious to know the interpretations of the engravings, believing that they would give some account of the people who had occupied the country where they were found. They wanted to know what had become of so great a people, for evidently it appeared to them they had been very numerous. And it was for this purpose that Ammon was questioned. Ammon was a man who had been sent up in the mean time from the northern portions of South America, called Zarahemla, and he informed King Limhi that the King of Zarahemla had this high gift from God, that he was a seer, and could, by using the interpreters, interpret ancient languages. Hence the rejoicing of the king, because there was a man who could give them the information they were so anxious to find out.

Afterwards we have a history in the "Book of Mormon," of the people of King Limhi having been driven out by some of the wicked portions of the people. He came to the land of Zarahemla, taking, with his colony, these twenty-four plates, and asking King Mosiah to translate them into the Nephite language. He did so; and they gave an account of a people—who came from the tower of Babel, at the time of the confusion of tongues; that they landed upon this north country, called North America, and dwelt here some sixteen or seventeen centuries, and they were part of the time a



righteous people, and a part of the time wicked. And many Prophets existed among the ancient colony, and they kept their records, some upon metallic plates and others upon other materials. There was a Prophet at the time of the destruction of this first colony whose name was Ether. He wrote an abridgment of the Jaredites, also an account of their coming to this land from the Tower of Babel; he wrote also concerning the creation of the world, and the doings of the Lord from the beginning down to the building of the great tower, this short account was given on these twenty-four plates. And there is also given in the "Book of Mormon," by Moroni, the man who hid up the plates from which the book was translated, a very short sketch of the history of this first colony that came from the tower, under the name of the "Book of Ether." And in this Book of Ether we find that they had some thirty kings from the time they left Babel, and that they were finally destroyed because of great wickedness, to fulfil a prophecy and decree which the Lord made when he was bringing them forth to this land. The decree was that if they or their descendants should fall into wickedness and become fully ripened in iniquity, that the Lord would utterly destroy them, and bring forth another people to possess the land in their stead. Accordingly these twenty-four plates mentions their overthrow, how they were destroyed; also some mention is made of their most eminent Prophets, and much instruction is given in regard to the coming to this land of this first colony, how they were brought here by the Lord from the tower, and how, in passing through the valley called Nimrod, the Lord himself went before their camp in a cloud, teaching them and instruct-

ing, and leading them, the same as he afterwards led the children of Israel. And he brought them to great waters, where they were commanded of him to build vessels, which they did, eight in number, by which, under the particular care of the Almighty, they were brought across the great Pacific, as we now term it, taking them three hundred and forty-four days, and finally they landed upon the western coast of North America, as near as we can determine from this book, in Mexico, south of the Gulf of California. And that when the brother of Jared was coming to this land the Lord gave him some very remarkable visions, and, among other things he gave him the Urim and Thummim, prepared two crystal stones in two rims of a bow, and sanctified them, and showed to the brother of Jared many marvelous things, some of which I will read, for the instruction of those who have not, perhaps, given their attention to these matters.

I will read first how the Lord lighted up the eight vessels in which the colony from the tower came.

"Howbeit, ye cannot cross this great deep, save I prepare you against the waves of the sea, and the winds which have gone forth, and the floods which shall come. Therefore, what will ye that I shall prepare for you that ye may have light when ye are swallowed up in the depths of the sea?"

Their barges were so constructed that they could dive under the waves and be brought up again, and thus they were driven by the force of the winds for 344 days.

"And it came to pass that the brother of Jared, (now the number of the vessels which had been prepared was eight,) went forth unto the mount which they called the mount Shelim, because of its ex-



ceeding height, and did moulten out of a rock sixteen small stones; and they were white and clear, even as transparent glass; and he did convey them in his hands up on the top of the mount, and cried again unto the Lord saying, O Lord thou hast said that we must be encompassed about by the floods. Now behold, O Lord, and do not be angry with thy servant because of his weakness before thee; for we know that thou art holy and dwellest in the heavens; and that we are unworthy before thee; because of the fall, our nature has become evil continually; nevertheless, O Lord thou hast given us a commandment that we must call upon thee, that from thee we may receive according to our desires. Behold, O Lord, thou hast smitten us because of our iniquity, and hast driven us forth, and for these many years we have been in the wilderness; nevertheless thou hast been merciful unto us. O Lord, look upon me in pity, and turn away thine anger from this thy people, and suffer not that they shall go forth across the raging deep in darkness, but behold these things which I have moulted out of the rock. And I know, O Lord, that thou hast all power, and can do whatsoever thou wilt for the benefit of man; therefore touch these stones, O Lord, with thy finger, and prepare them that they may shine forth in darkness; and they shall shine forth unto us in the vessels which we have prepared, that we may have light while we shall cross the sea. Behold, O Lord, thou canst do this. We know that thou art able to show forth great power, which looks small to the understanding of man."

You can see from the very language itself, what great confidence this man of God had in relation to the doings of the Lord. It was not a thing that looked impossible to

No. 14.

him for the Lord to touch these sixteen stones, two of which were to be placed in each vessel, one at each end. He knew the Lord could touch them, and that it was possible for him to cause them to shine forth in these vessels, giving them light while they crossed the ocean.

"And it came to pass that when the brother of Jared had said these words, behold, the Lord stretched forth his hand and touched the stones, one by one, with his finger; and the vail was taken from off the eyes of the brother of Jared, and he saw the finger of the Lord; and it was as the finger of a man, like unto flesh and blood; and the brother of Jared fell down before the Lord, for he was struck with fear. And the Lord saw that the brother of Jared had fallen to the earth; and the Lord said unto him, arise, why hast thou fallen? And he said unto the Lord I saw the finger of the Lord, and I feared lest he should smite me; for I knew not that the Lord had flesh and blood. And the Lord said unto him, because of thy faith thou hast seen that I shall take upon me flesh and blood."

It must have been the spirit of our great Redeemer whose finger he then saw, thousands of years before he came and took a body of flesh and bones.

"And never has man come before me with such exceeding faith as thou hast; for were it not so, ye could not have seen my finger. Sawest thou more than this? And he answered, nay Lord, shew thyself unto me. And the Lord said unto him, believest thou the words which I shall speak? And he answered, yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie. And when he had said these words, behold the Lord showed himself

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unto him, and said because thou knowest these things, ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I shew myself unto you."

You know that one of the penalties of the fall was, than man should be shut out from the presence of God, by this mortal tabernacle; but this man, because of his knowledge and the great faith he had obtained, had the vail removed and was restored back again to the presence of God, as man was before the fall.

"Behold, I am he who was prepared from the foundation of the world to redeem my people."

The Lord had the plan already laid before this world was made, or brought into existence. And it was all understood in the councils of eternity about the Lord's coming in the meridian of time to take upon himself flesh and blood. It was understood that he should suffer death, and be as a Lamb slain from before the foundation of the world, in the mind of God.

"Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have light, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters. And never have I showed myself unto man whom I have created, for never has man believed in me as thou hast. Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning, after mine own image. Behold, this body, which ye now behold, is the body of my spirit," (not a body of flesh and bones, but the shape, the stature and form of the body of his spirit, a pure and immortal body,) "and man have I created after the body of my spirit; and even as I appear unto thee to be

in the spirit, will I appear unto my people in the flesh.

"And now, as I, Moroni, said I could not make a full account of these things which are written, therefore it sufficeth me to say, that Jesus showed himself unto this man in the spirit, even after the manner and in the same likeness of the same body, even as he showed himself unto the Nephites."

The Nephites were Israelites to whom Jesus appeared after his resurrection.

"And he ministered unto him, even as he ministered unto the Nephites; and all this, that this man might know that he was God, because of the many great works which the Lord had showed unto him; and because of the knowledge of this man, he could not be kept from beholding within the vail; and he saw the finger of Jesus, which, when he saw he fell with fear; for he knew it was the finger of the Lord; and he had faith no longer, for he knew; nothing doubting; wherefore, having this perfect knowledge of God, he could not be kept from within the vail; therefore he saw Jesus, and he did minister unto him. And it came to pass that the Lord said unto the brother of Jared, behold, thou shalt not suffer these things which ye have seen and heard, to go forth unto the world, until the time cometh that I shall glorify my name in the flesh; wherefore ye shall treasure up the things which ye have seen and heard, and shew it to no man."

It seems that the Lord did not wish to show these things to others, when the people had not sufficient faith. These things were too great and glorious for them at that early period of the world, to be made acquainted with. But at a certain time, when his name should be glorified in the flesh, and after he



should rise from the dead, then he would permit these things to come forth, which he did among the ancient Israelites on this continent; they were then translated into the Nephite language and brought to light. But the Lord said unto the brother of Jared: "And behold, when ye shall come unto me ye shall write them and shall seal them up that no man can interpret them; for ye shall write them in a language that they cannot be read. And behold, these two stones will I give unto thee, and ye shall seal them up also, with the things which ye shall write. For behold, the language which ye shall write, I have confounded, wherefore I will cause in my own due time that these stones shall magnify to the eyes of men, these things which ye shall write. And when the Lord had said these words, he showed unto the brother of Jared all the inhabitants of the earth which had been, and also all that would be; and he withheld them not from his sight, even unto the ends of the earth." What a great gift it is to know and see by the enlightenment of the Spirit, by vision, things that have taken place from the beginning of this world; to see, for instance, all the inhabitants of the earth that had been prior to the day that the Lord gave this vision; and then all the inhabitants of the earth that should be, even to the end of the world. For he had said unto him, in times before, that if he would believe in him, that he could show unto him all things—it should be shown unto him; therefore the Lord could not withhold anything from him, for he knew that the Lord could show him all things. And the Lord said unto him, write these things and seal them up, and I will show them in my own due time unto the children of men.

And it came to pass that the Lord commanded him that he should seal up the two stones which he had received and show them not, until the Lord should show them unto the children of men. And the Lord commanded the brother of Jared to go down out of the mount from the presence of the Lord, and write the things which he had seen; and they were forbidden to come unto the children of men, until after that he should be lifted up upon the cross; and for this cause did King Mosiah keep them."

I told you that Mosiah was a righteous man, and a revelator as well as a king, who dwelt on this American continent some few centuries before Christ, and when he interpreted the history of the people, he did not interpret these things that the brother of Jared saw in this great vision; the Lord would not permit him to do so.

"That they should not come unto the world until after Christ should show himself unto his people. And after Christ truly had shown himself unto his people, he commanded that they should be made manifest."

They were translated after Christ first appeared to the Nephites, and probably sent abroad among the Nephite nation. The Prophet Moroni says, "And now, after that they have all dwindled in unbelief, and there is none, save it be the Lamanites, and they have rejected the Gospel of Christ; therefore I am commanded that I should hide them up again in the earth. Behold, I have written upon the plates the very things which the brother of Jared saw."

A great many, in reading this record carelessly, would wonder why it was that a part of these plates should be sealed, and why Joseph Smith should not be permitted to



break the seal. It was because, in this great revelation, the sealed portion of the plates from which the Book of Mormon was taken, contained this great vision, given to the brother of Jared. Joseph was not permitted to translate it, neither to break the seal of the book; it is to be reserved to come forth in due time.

The Prophet Moroni further says, "And there never was greater things made manifest, than that which was made manifest unto the brother of Jared; wherefore the Lord hath commanded me to write them, and I have written them. And he commanded me that I should seal them up; and he also hath commanded me that I should seal up the interpretation thereof; wherefore I have sealed up the interpreters, according to the commandment of the Lord. For the Lord said unto me, they shall not go forth unto the Gentiles until the day that they shall repent of their iniquity and become clean before the Lord; and in that day that they shall exercise faith in me, saith the Lord, even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the thing the which the brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are. And he that will contend against the word of the Lord, let him be accursed; for unto them will I show no greater things, saith Jesus Christ, for I am he who speaketh; and at my command the heavens are opened and are shut; and at my word the earth shall shake; and at my command the inhabitants thereof shall pass away, even so as by fire; and he that believeth not my words, believeth not my disciples; and if it so be that I do not

speaking, judge ye; for ye shall know that it is I that speaketh at the last day.

"But he that believeth these words which I have spoken, him will I visit with the manifestations of my Spirit, and he shall know and bear record."

Now, I want to appeal to the Latter-day Saints who occupy this room, whether this promise has been fulfilled to you, or not? I will read it again. "But he that believeth these words which I have spoken, him will I visit with the manifestations of my Spirit, and he shall know and bear record." It does not say, he shall merely have an opinion and bear record, but he shall know and bear record. Do you know that this book (the Book of Mormon) is true, Latter-day Saints? Do you know that what I have been reading are the words of the Lord? If you have believed these things with all of your hearts, and complied with the commands of the Most High, manifesting your faith by your works, then you have been put in possession of this knowledge, and you know, by the Spirit which he has poured out from heaven upon you, that they are true, and in force to all the world, and this Spirit gives you a knowledge concerning all truth. You are not like those who have no revelation of whom the ancient Apostle speaks, who were "Ever learning, and never able to come to the knowledge of the truth;" but you are of those, if you keep the commandments of God, who are not only learning from the word of God, but have a knowledge of all revealed truth by the power of the Spirit, the Comforter, which is a revelator, an unction to all those who receive it; and they are able to bear record of the things which they formerly believed to be true. The Lord has thus raised up a great cloud of witnesses in connection with scores of thousands of



others to bear record of the truth, in this last dispensation of the fullness of times. "For, because of my Spirit, he shall know that these things are true; for it persuadeth men to do good; and whatsoever thing persuadeth men to do good, is of me; for good cometh of none, save it be of me. I am the same that leadeth men to all good; he that will not believe my words, will not believe me that I am; and he that will not believe me, will not believe the Father who sent me. For behold, I am the Father, I am the light, and the life, and the truth of the world. Come unto me, O ye Gentiles; and I will show unto you the greater things, the knowledge which is hid up because of unbelief. Come unto me, O ye house of Israel, and it shall be made manifest unto you how great things the Father hath laid up for you, from the foundation of the world; and it hath not come unto you, because of unbelief. Behold, when ye shall rend that veil of unbelief which doth cause you to remain in your awful state of wickedness and hardness of heart, and blindness of mind, then shall the great and marvellous things which have been hid up from the foundation of the world; yea, when ye shall call upon the Father in my name, with a broken heart and a contrite spirit, then shall ye know that the Father hath remembered the covenant which he made unto your fathers, O house of Israel; and then shall my revelations which I have caused to be written by my servant John, be unfolded in the eyes of all the people. Remember, when ye see these things, ye shall know that the time is at hand that they shall be made manifest in very deed; therefore, when ye shall receive this record, we may know that the work of the Father has commenced upon all the face of the land. Therefore, repent, all ye ends of the earth, and

come unto me, and believe in my Gospel, and be baptized in my name; for he that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned; and signs shall follow them that believe in my name. And blessed is he that is found faithful unto my name at the last day, for he shall be lifted up to dwell in the kingdom prepared for him from the foundation of the world. And behold, it is I that hath spoken it. Amen."

I have read these things because I am fully aware that there are in the Church of Latter-day Saints many persons who are very careless about reading the "Book of Mormon." It is one of the greatest treasures, so far as books are concerned, that has been given to mankind for almost 1,800 years. It contains the things of God in great plainness, so easy of comprehension that the child who reads can understand it. And yet, how many there are of the Latter-day Saints who suffer this book to remain upon their shelves, week after week, without ever reading a page of these precious things. I have also read these things for the benefit of strangers who may be present on this occasion. It is not to be expected that they will read it, for they do not believe it is a divine record; they do not believe that God has spoken, or that Joseph Smith was raised up to bring it forth to the children of men, by the power of the Urim and Thummim. It is not expected, therefore, that they will read a work that they have no faith in. They do not want to have faith in it, they do not consider it a matter of sufficient importance even to enquire of the Lord whether it is true or not. And yet, sometimes they may have, for a few moments, a feeling in their hearts that they would like to know what is contained in the "Book of



Mormon;" hence, I have read this that you may have an idea what is contained in this book, on which the Latter-day Saints found their faith, as well as on the Bible.

You will perceive, Latter-day Saints, how this Urim and Thummin was formed in the first place. It was not something that existed on the earth in a natural state, it was something made by the Lord. He is a good mechanic, he understands how to make things. He made the heavens and the earth, he made many worlds that we see roll as it were, upon their wings in the midst of space. He made the garments that first clothed Adam and Eve; and he made a very beautiful garden, and planted it with a variety of trees, and caused them to bear fruit, and that they should have seed within themselves. He understands how to do such things; he is not like many of us, who, after attempting to do certain things, fail for the lack of knowledge; but when he undertakes to do a thing, he does it in the best manner possible, and what he makes is made perfect. And if afterwards his handiwork becomes imperfect, it is because of the curse that comes upon the earth in consequence of sin. He made the Urim and Thummim, and we have an account of his making it in the words which I have been reading. Two crystal stones that he gave unto the brother of Jared were made by him. When ye shall write these things, ye shall seal them up, also the interpreters, until the Lord shall see fit, in his own due time, to reveal them to the children of men.

Perhaps some of you may ask when this great revelation, that was given to the brother of Jared, will be revealed. I wish I could answer the question; I cannot answer as to the year, for I do not know. I may, however, answer you in general

terms. If you will turn to the "Doctrine and Covenants," you will there find a revelation, given in the year 1829, to Hyrum Smith, who went down from Manchester, Ontario County, N. Y., to Susquehanna County, Pennsylvania, to visit his brother, Joseph, who was then engaged in the work of translating the "Book of Mormon." When Hyrum arrived in the presence of his brother, he felt anxious to know what the Lord had for him to do, or if it would not be well for him to commence to preach, bearing testimony to the manuscripts of the "Book of Mormon," etc. He finally desired that his brother should inquire of the Lord, through the Urim and Thummim, what he wished him to do. The Lord gave a revelation, telling him he was not to preach his word at that time, that the time had not come. He had not received the ordination authorizing him to preach, neither had the Church been organized on the earth. The Lord told him, however, of certain things he should do. He said, "Study my word which hath gone forth among the children of men, and also study my word which shall come forth among the children of men, or that which is now translating, yea, until you have obtained all which I shall grant to the children of men in this generation, and then shall all things be added thereunto." After the generation living in 1829, some forty-eight years ago, is all accomplished, then we may look for the revelation which the brother of Jared obtained upon the mount, then we may look for the things he saw when the Lord showed him all the children of men that had ever been upon the earth from the beginning of creation down to his day, and also that would come upon the earth down to the end of time. In showing him these things, I do not think he merely gave



him this to satisfy his curiosity, for no man, we are told, had ever before witnessed such great things, and the Lord could not withhold them from him, because of his great faith. I do not believe, either, that this great man would have sought the Lord seeking to satisfy curiosity; but I told you, and I do believe, that He revealed to him many of his great and marvellous purposes in relation to the inhabitants of the earth in relation to his future dealings with the nations of the earth, in relation to the rise of his kingdom in the latter days, as now taking place. I have no doubt he saw every particular as they have occurred, since 1830 to the present time. He saw our history and our travels and our persecutions; and he also saw the state of darkness that the world would be in before the Lord would set up this Church upon the earth again, and the persecutions that would come up on the former-day Saints, and how the Church would fall away and the Priesthood be taken away from among men; all these things were manifested to him, and he was commanded to write them. And if we had these things now which he wrote, I have not the least doubt we could read the future history of this Church, just the same as we can its past history; we could understand all the particulars until the wicked shall be destroyed from the earth, and we could see our future travels and our future tribulations and persecutions, and also our blessings that shall come upon us after the days of tribulations are ended; we could behold the glory of God that would rest upon Zion, and the resurrection of the righteous dead, and the coming of the Church of the First Born in the clouds of heaven, in connection with Jesus, and the coming of the ancient day Zion. All these things, I have no

doubt, were revealed to this man of God, and were commanded to be written, and will come forth when the generation has fully past away that were living in the year 1829—forty-eight years ago.

As regards the number of years by which a generation shall be measured, we have no special definite period given to us by revelation; the Lord speaks in terms that are general in relation to generations. Among the Nephites, immediately after Christ's appearance to them, a generation was a hundred years, and in the fourth generation they were destroyed, as a nation; except some few who went over to the Lamanites. We find generations numbering from father to son, and from son to grandson, etc., and when we come to average generations, according to the statistics of nations, we find them to be about thirty years to a generation; but when the Lord speaks in general terms, and says, This generation shall not pass away, until a House shall be built to his name, as is given in this "Book of Covenants," and a cloud should rest upon it; in that case I do not think he is limited to any definite period, but suffice it to say that the people living in 1832, when the revelation was given, will not all pass away; there will be some living when the House spoken of will be reared, on which the glory of God will rest. Already forty-five years have passed away since that revelation was given, concerning the building of that House. And when he says to Hyrum Smith, "Study my word, etc., until you have obtained all which I shall grant unto the children of men in this generation," I do not know how long that generation was intended, in the mind of God, to be, and I do not think there is any person in the Church that does know, unless the Lord has revealed



it to him. But we have every reason to believe that the time is not far distant, and that there are some living among the young now upon the earth, that will live to behold great numbers of revelations given, and will behold other books come forth and other records translated by the Urim and Thummim, that same instrument that Joseph Smith used in the translation of the "Book of Mormon," which will again come forth and be revealed to the seer and revelator that God will raise up by which these ancient records will be brought to light. Then these great things will be known, then we shall rejoice in the greater fulness of knowledge and understanding, according to the promise; and when we rend that veil of unbelief, spoken of in the "Book of Mormon," and when it is taken away from our midst, and we exercise faith in God, even as the ancient man of God, the brother of Jared, did, then will the Lord reveal to this people what was shown to this man. And if it were important for him, in the early ages, to understand the great things of the latter-days, how much more important it is for us who are living, as it were, just preceding the coming of the Son of Man; and if ancient men of God were privileged and blessed in understanding the things of the future, how much greater blessing it will be to us, inasmuch as these things are at our doors.

I believe I will make a few more remarks in relation to this same revelation that is to be given. In the second book of Nephi, the 11th chap., we have some account of what the Lord is going to do, referring to the things which the brother of Jared saw. The prophecy I am about to read was delivered nearly six centuries before Christ, by a man whose name was Nephi, whom the Lord

brought out from Jerusalem, in connection with his father's family and some others, landing them on the western coast of South America where they formed a colony. Before he got here, he had a great revelation, and also after coming here. I will commence at the 17th paragraph of the vision he had.

"And it shall come to pass, that the Lord God shall bring forth unto you the words of a book, and they shall be the words of them that have slumbered."

He was prophecying of the last days, of the time when the Book of Mormon should be brought forth to the inhabitants of the earth.

"And behold the book shall be sealed: and in the book shall be a revelation from God, from the beginning of the world to the ending thereof." This is the part that is sealed. "Wherefore, because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abomination of the people." That agrees with what I was telling you about the generation that is passing away. The people who are wicked shall be swept away from the earth, and those who remain that are righteous will have this great revelation unsealed to them. "Wherefore the book shall be kept from them." The Lord did not suffer these plates to go among the wicked, for he well knew that they would have destroyed them for the sake of the gold upon which they were written. "But the book shall be delivered unto a man, and he shall deliver the words of the book, which are the words of those who have slumbered in the dust; and he shall deliver these words unto another; but the words which are sealed he shall not deliver, neither shall he deliver the book." I wish to state here for the informa-



tion of those who do not understand, that before Joseph Smith translated the part that was unsealed, he copied some of the words and sent them by Martin Harris to the city of New York to have them exhibited to the learned, to see if they could read them. "For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord they may come forth; for behold, they reveal all things from the foundation of the world unto the end thereof." We will get some knowledge of the purposes of God, not only in relation to the six thousand years past, but for the thousand years to come, after the revelation is given showing forth the purposes and designs of the great Jehovah in relation to this creation. "And the day cometh that the words of the book which was sealed shall be read upon the house tops; and they shall be read by the power of Christ; and all things shall be revealed to the children of men which ever have been among the children of men, and which ever will be, even unto the end of the earth. Wherefore, at that day, when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it, save it be that three witnesses shall behold it, by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein. And there is none other which shall view it, save it be a few, according to the will of God, to bear testimony of his word unto the children of men; for the Lord hath said, that the words of the faithful should speak as if it were from the dead. Wherefore, the Lord God will proceed to bring forth

the words of the book; and in the mouth of as many witnesses as seemeth him good will he establish his word; and wo unto him that rejecteth the word of God."

That gives us a little more light upon the same subject. When that is brought forth, I expect that the same Urim and Thummim which the Lord gave to Joseph Smith will come forth with these plates, and they will be translated, but by whom I know not. Who will be the favored Seer and Revelator that will be raised up among this people to bring this revelation to light, is not revealed to me. And not only this revelation, but those twenty-four plates of gold which contain the doings of the old Jaredite nation that inhabited this North American continent; at present we have only an abridgment, not a hundredth part of their history. These plates of gold will come forth, as well as many other records kept by the first nation—the Jaredites, that came here; and I have no doubt that the Lord will give the Urim and Thummim to translate them. And not only these, but the Lord intends, in this dispensation in which you and I live, to overwhelm the whole earth with a flood of knowledge in regard to himself, in regard to his purposes and designs, and in regard to the future glories and blessings that are ordained for the Latter-day Saints, in regard to the preparation of the earth for the thousand years of righteousness to come. Hence these plates, these great numbers of plates, that were kept by the kings of the Nephites and by many Prophets before and after Christ, as well as those sealed records of which I have been speaking, will all come to light; we then will have revelations of heavenly and earthly things, and the designs and purposes of God. We will have,



perhaps, the most complete history of this continent that there is in existence of any other nation or kingdom on the earth. Moreover, we have abundance of promises that God has made to us, in this book called the Doctrine and Covenants, given through the Prophet Joseph, concerning other records besides those I have named, that were kept by the Jaredites and the Nephites, a record for instance back so far as the days of Enoch. You might say, they did not know how to write in those days. But the Bible indicates that they did know, and speak about the book of the generations of Adam even before the flood. Furthermore, we have an account that three years prior to the death of Adam, he called together the righteous of his posterity, he called also the High Priests of that day, into a certain valley, called Adam Ondi-Ahman, which is located about fifty miles north of Jackson County, or what is now called Davis County, Missouri. Here assembled the righteous of his posterity for eight generations, and he pronounced upon them his last blessing, as the grand patriarch of the whole. And he stood up, notwithstanding he was bowed down with age, before the vast body that were gathered on that occasion, and prophesied of all things of importance that should transpire among his seed, and the nations that should spring from him, down to the very end of time. These things, it says, were written in the book of Enoch, and are to be testified of in due time. When we get that, I think we shall know a great deal about the ante-diluvians, of whom at present we know so little.

Then there is still another record to come forth. John the Baptist is said by the highest authority to be

one of the greatest Prophets ever born of a woman; but we have very little written in the Jewish record concerning him. We have a revelation in the Doctrine and Covenants concerning the record of John, that great Prophet. And we are promised that if we were faithful as a people, the fullness of the record of John shall hereafter be revealed to us. When we get this, I think we shall have still more knowledge in regard to doctrine and principle, and things that are great and marvelous, of which we know very little, if anything about. This is not all. The Lord has told us that he would bring forth those brass plates that Lehi and the families that came with him from Jerusalem, some six hundred years before Christ, brought with them, which contain the history of the creation, and the writings of inspired men down to the days of Jeremiah; they came out in Jeremiah's day. We are informed in the "Book of Mormon" that they contained many prophecies very great and extensive in their nature. And when these plates, now hidden in the hill Cumorah, are brought to light we shall have the history of the Old Testament much more fully, with the addition of a great many prophecies that are not now contained in that record. The prophecies of Joseph in Egypt were very great, and we are told in the "Book of Mormon" that there were a great many given to him. When we have all those, also the prophecies of Neum, a great Prophet who prophesied concerning Christ; also those of Zenos and Zenock, and others of which only bare reference is given; and then again when the ten tribes of Israel come from the north country, they will bring with them their records which they have kept since seven hundred and twenty years



before Christ, which will contain an account of the hand dealing of God among that lost people, which doubtless will be exceedingly interesting as well as instructive.

Shall we stop here? No, the time will come when this people will become more fully revelators, and Prophets, and Seers themselves, and the earth will be filled with the knowledge of God, and even out of the mouth of babes and sucklings will the Spirit of God reveal things that have been kept secret from the foundation of the world; they will utter forth the things of God, helping to fill the earth with the knowledge of God, as the waters cover the great deep.

We might now stop and say no more about the bibles that are yet to come. From what little I have said, the strangers present may begin to believe the truth of that Scripture which says, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the book that should be written." The Lord has not, because of unbelief and wickedness of the people, permitted these things to come forth to be trampled under the feet, as swine would trample

jewels under their feet. But as soon as the righteousness of the people shall warrant, he will reveal these hidden treasures of knowledge, and they will understand and comprehend the great things of God; and not only will records be brought forth, but the minds of men, and minds of women, and minds of children, and the minds of all the people who believe, will be like a fountain of light and intelligence, and they will be able to comprehend all records and books inspired from on high.

Sometimes, when I reflect upon these things in the spirit, it seems as though I can scarcely wait for the present generation to pass away, without seeing the Latter-day Saints in possession of these great things. They will surely come! Rest assured, Latter-day Saints, that these things will be fulfilled, yea, every jot and tittle; and every record that God has commanded to be kept among the ancient seers and revelators, will be brought to light in this last dispensation, and none need think that the Lord is trifling with us, for these things will be made manifest.

May God bless you is my prayer, in the name of Jesus. Amen.



## DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED AT RICHFIELD, SEVIER COUNTY, UTAH, ON SUNDAY AFTERNOON,  
APRIL 22, 1877.

(Reported by Geo. F. Gibbs.)

LIVING ACCORDING TO THE LIGHT—TEMPLE WORK—GOOD COUNSEL—  
WHAT SAY THE HIGH PRIESTS AND SEVENTIES.

I am very much gratified in the opportunity of appearing in this house again. I am disposed to say a few words to you. I have not time to instruct you in all things, nor to say all I wish to say. Do just as well as you know how in all things, never permitting yourself to commit an act unless the Spirit of God within you justifies you in doing it. And if you live every day of your lives according to the best light and understanding you possess, glorifying God, our Heavenly Father, just as far as your knowledge extends, I will promise you eternal life in the kingdom of God. This is saying a great deal, it is a very important discourse embodied in a few words. The grand difficulty with the people is they do not do quite as well as they know how; it is that which hinders us from accomplishing the work given us to do.

Now let me say to you, my brethren and sisters, if you live according to the light within you, you will be of one heart and one mind; your interests and labors will be one, and you will take hold with all the power God has given you to consummate this great and glorious work com-

mitted to our charge. When we become one we shall have a heaven here upon the earth. Do you think that in the family of heaven dwelling in the presence of God there is any jarring, bickerings, contentions, fault-finding, or distrust in the Priesthood? No. It is true we are in a world of darkness, and we have a great many weaknesses, temptations and annoyances all tending to lead us astray. But if we do as well as we know how, we shall accomplish the work.

I have been spending the winter in St. George. Our Temple there is finished, which is the first completed Temple built to the name of the Most High, in which the ordinances for the living and the dead can be performed, since the one built by Solomon in the land of Jerusalem, that we have any knowledge of. The Nephites may have built Temples, and in all probability they did, but we have no account of them. We enjoy privileges that no other people enjoy, or have enjoyed. In the days of Solomon, in the Temple that he built in the land of Jerusalem, there was confusion and bickering and strife, even to murder, and the very man that they



looked to to give them the keys of life and salvation, they killed because he refused to administer the ordinances to them when they requested it; and whether they got any of them or not, this history does not say anything about.

We enjoy the privilege of entering into a Temple, built to the name of God, and receiving the ordinances of his House, with all the keys and blessings preparatory of entering into the "lives;" we also enjoy the privilege of administering for our fathers and mothers, our grandfathers and grandmothers, for those who have slept without the Gospel.

You can understand why it is that the press of our nation is so ready to cry out against the "Mormons;" why it is that these poor Latter-day Saints are not considered fit to live, why they ought not to enjoy the common blessings of citizenship, and why the wicked world, if they could, deprive this whole people of their rights and privileges, and destroy their leaders from off the earth? It is evidence to all Latter-day Saints, if they have hearts to understand, that God is with this people, and that the Evil One is using the same means now, as he always has done, to oppose Him. We ought to be thankful that we are worthy to receive these persecutions. And I can promise you, that if we exercise patience and faith, and attend faithfully and diligently to the work given us to do of the Father, that they will work out for us a more excellent degree of glory and exaltation. Consequently it becomes us to be patient, trusting in God and the promises he has made unto us.

I was about to say to you, that our labors during the time I have spent in St. George, are perfectly satisfactory to me; and I believe we have all the evidence we can ask for, that the Lord is satisfied. And now that

we have succeeded so well in building one Temple, we feel encouraged to continue our labors in the same direction until we shall have built and finished others. We want to commence another one in your region of country, at Manti; and we intend to lay out the ground when we reach there on our way to the city. We have, traveling with us, in our company, Elder Parry, the man who had charge of the rock-work of the St. George Temple; he is on his way to Manti, to work on the Temple to be built at that place. We expect to say to the Latter-day Saints, Rear these walls forthwith, and complete this building, that you may enjoy the blessings therein promised.

Brethren and sisters, live your holy religion that the spirit of truth, of virtue and of holiness may burn within you, that your only desire may be to do the will of the Father in the literal building up of this his kingdom on the earth. Say your prayers, and increase your faith in the Lord and in his promises made to the faithful. Bring up your children in the love and fear of the Lord; study their dispositions and their temperaments, and deal with them accordingly, never allowing yourself to correct them in the heat of passion; teach them to love you rather than to fear you, and let it be your constant care that the children that God has so kindly given you are taught in their early youth the importance of the oracles of God, and the beauty of the principles of our holy religion, that when they grow to the years of man and womanhood they may always cherish a tender regard for them and never forsake the truth. I do not wish you to lay the stress and importance upon outward ceremonies that many do. There are those belonging to what is called the Mother Church who say give them the care and training of children at



from three to seven years old, and they could so ground them in their faith, that they for ever afterwards, would remain good Catholics. The secret of their great success is no doubt in their strict observance of outward ordinances and ceremonies. But while they go to one extreme in the observance of ceremony, making bigots of their children, (for one of the earliest recollections of the child, who is reared in Catholicism, is the use of the sign of the cross) many of the Latter-day Saints go to the other, failing entirely to impress the minds of their children with that degree of reverence and sacredness that belongs to the ordinances of our Church. Parents, teach your children by precept and example, the importance of addressing the throne of grace; teach them how to live, how to draw from the elements the necessaries of life, and teach them the laws of life that they may know how to preserve themselves in health and be able to minister to others. And when instructing them in the principles of the Gospel, teach them that they are true, truth sent down from heaven for our salvation, and that the Gospel incorporates every truth whether in heaven, in earth, or in hell; and teach them too that we hold the keys of eternal life, and that they must obey and observe the ordinances and laws pertaining to this holy Priesthood, which God has revealed and restored for the exaltation of the children of men.

If I were to ask the High Priests of this district, Do you pray in your families before going to work, or before sit around the breakfast table?

Do you kneel down in humility and meekness, with the faith that the Father requires at your hands to ask him in the name of Jesus, to bless and preserve and give you grace according to your day; and do you do this before retiring to bed? Seventies, do you call upon the Lord morning and evening? The Lord says, I will be sought unto by my people for the blessings that they need. And instead of our classing prayer among the duties devolving upon us as Latter-day Saints, we should live so as to deem it one of the greatest privileges accorded to us; for were it not for the efficacy of prayer what would have become of us both as a people and as individuals?

I do not feel disposed to preach a lengthy sermon to you, but we feel in our hearts to say, God bless you, peace be to you. I do not expect to come to see you as often as I have done, my health will not permit of it. My voice is good, I feel as though I could make myself heard a mile off, but my system is almost worn out; yet I expect to work right in the harness until I am called for to go hence. I am so thankful we have completed our Temple, it is the greatest blessing that could be bestowed upon us, I know of nothing that could equal it. But we are not satisfied with this one, we must hurry the building of another one, and thus another one and so on, and perform the great work therein that is required at our hands. Let us live so that we may be worthy to be owned of the Lord, and to be received into the fulness with him. Amen.



## DISCOURSE BY ELDER WILFORD WOODRUFF,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY  
AFTERNOON, SEPTEMBER 16, 1877.

*(Reported by Geo. F. Gibbs.)*

NOT ASHAMED OF THE GOSPEL—THIRTY YEARS PROGRESS IN THE  
MOUNTAINS—THE GOSPEL UNCHANGABLE—JOSEPH INSPIRED—PRESI-  
DENT YOUNG'S WORK—WORK OF THE TWELVE—LABORS IN ST.  
GEORGE TEMPLE—GATHERING OF THE SPIRITS OF THE DEAD.

It is with much pleasure and satisfaction I again stand before the Saints of God in this Tabernacle. A year nearly has passed since I enjoyed this privilege, my labors having been directed elsewhere. Whatever I may say to you depends entirely upon the dictation of the Holy Spirit. And I may say that we all need the inspiration of the Almighty to dictate us, whether we preach or listen, and not only in our public gatherings but in all of our labors connected with the building up of the kingdom of God, yes, just as much as the Saints of God did in every past age and dispensation.

I can truly say as the Apostle Paul said, "For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." I am not ashamed of what the world is pleased to call "Mormonism;" I am not ashamed of any revelation that God has given unto the Latter-day Saints, through the mouth of modern Prophets; I am not ashamed to acknowledge myself a firm believer in the literal fulfillment of the Bible, as well as every

communication of God to man, although I am well aware that the Scriptures have been more or less spiritualized by the whole Christian world, especially during the last hundred years. I believe that holy men of old wrote and spoke as they were moved upon by the Holy Ghost, and that they meant what they said and said what they meant, and that the Apostle Paul spoke truly when he said, "that no prophecy of the Scripture is of any private interpretation." The Lord has taught us in a modern revelation contained in this book, the "Doctrine and Covenants," that it matters not whether he speaks from heaven by his own voice, or by the ministration of angels, or by the mouth of his servants when they are moved upon by the Holy Ghost, it is all the same the mind and will of God; and although the heavens and the earth pass away, my words would not fall unfulfilled.

I desire more particularly to address myself, this afternoon, to the Latter-day Saints; and at the same time if any of the strangers present can receive any benefit from my re-



marks, I shall be glad of it.

Our position, to-day, before the heavens and the earth and before each other, reminds me of days that are past and gone. On the 20th of July, 1847, I brought our late President Young in my carriage through Emigration Canyon into this valley, which was the first time he set foot upon this land. The question has been often asked by strangers who visit our city, why did Brigham Young pick upon this spot to build a city? Because it was shown him before he came here. But when we came to this country, what did we find here? A barren desert, as barren as the Desert of Sahara; and the only signs of life were a few black crickets, some cayote wolves, and a few poor wandering Indians. To-day we may travel from Paris in the north of our Territory to St. George in the south, a distance of some 500 miles, and see on every hand towns and villages, gardens, and orchards, fields and crops; we behold a people industrious and happy, building their own dwelling-houses, meeting-houses, school-houses, tabernacles and Temples, and improvements and enterprises are constantly going on. And all this within so short a time. What does this mean? What does it bespeak to the strangers who visit our Territory, and in fact to the whole world, and to heavenly as well as mortal beings? It is evidence that God has set his hand to fulfil the prediction contained in the Bible, that he has commenced the work of uniting the record or stick of Joseph with that of Judah; that the set time has come for him to favor Zion. And how have these things come to pass and what was the origin of this peculiar system that presents itself now to the inhabitants of the earth, which found a resting-place in

the wilds of this desolate, uninhabited land, and which has already produced such marvellous results? It was performed in a very singular manner, to begin with. As the Lord ever has done in attempting to establish his rule and government on the earth, he chose the weak things of the earth, and then he will use to confound the wisdom of the wise. He manifested himself to a boy in his teens, and also sent an angel to him on several occasions, in fulfilment of the revelation to John the Revelator, and of the inspired words of many other Prophets and Apostles who have spoken concerning the marvellous work and wonder of the latter-days. But says the world, "We do not believe that." We understand that perfectly well; we do not expect you to receive the Gospel of the Son of God with the same readiness that you believe the falsehoods and misrepresentations that are constantly made about it. The world ever has opposed it, and we expect to meet all manner of opposition until the final triumph of right over wrong, of truth over error. We might commence with father Adam and trace it down to the present time, and we would find that the same spirit of opposition and of persecution followed the people of God in every age, as exists to-day against us, as a people. And so natural is it for the devil to oppose every move that the Lord makes towards reclaiming and redeeming the earth, that men are often found to denounce the "Mormons" and their religion when they know nothing either of us or our tenets. The Savior of the world himself was denounced as a deceiver, as an imposter; why? Because those who raised this cry against him knew him not, and those who re-echoed it took not the trouble to ascertain whether it



was true or false. And it has been precisely in the same way that the names of Joseph Smith and Brigham Young have been had for evil by the masses of this enlightened age. The Savior said of those that rejected him, that he was hated by them because he testified of their works, which were evil. And so verily it might be said of those who decry against the men who, in this respect have not been more favored than their Master. Through them light has dawned upon the world, and because men choose darkness rather than light, their deeds being evil, they find their opposite in "Mormonism," and in all those who faithfully adhere to it and advocate it.

Through this boy, inexperienced and unlearned as he was, the Lord organized this Church on the 6th day of April, 1800, with only six members; and it can be said of him as of no other man in Christendom, that he was the instrument in the hands of God of presenting to the world a system of religion, a Church organization complete with all the keys and powers of the Holy Priesthood, and that through him has been imparted to the religious world more light and knowledge than all the professors of religion combined, with all their boasted intelligence and learning. And when he published to the world this new yet old doctrine, even the everlasting Gospel, it was found to agree precisely with that taught by the Savior, and the Church organization was after the same pattern as the one instituted by Him, although the Gospel had not been preached since it was driven away from the earth by the iron hand of persecution. One of the peculiar features in the faith of the Latter-day Saints is that we believe there is but one Gospel, that

there never has been nor never will be any other, and that that Gospel never changes from one generation to another, and that it consists of the simple principles taught by the Savior and contained in the New Testament, which principles never deviate one from another. The first was faith in the Lord Jesus Christ; the second was baptism in water by immersion for the remission of sins, and then the laying on of hands for the reception of the Holy Ghost; and this was the kind of doctrine taught by Christ and his Apostles, and this was the doctrine that Joseph Smith preached. In doing so he stood alone in the world, and he had to meet the traditions of eighteen hundred years, traditions which had been handed down from generation to generation, which were entirely opposed to the doctrine which the Lord had revealed to him, and which he was commanded to preach. You and I were taught from our youth that there was no such thing as new revelation, it was all done away; and this same tradition is being imbibed by the youth of Christendom to the present time. Ask the ministers, the men to whom people look as their spiritual guides, why they do not enjoy the gifts and graces and the light of revelation from heaven, and what is the universal reply? It is in substance, "Oh, these things are all done away, they are no longer needed; it was necessary that they should exist in the dark ages of the world but not in these days of the blaze of Gospel light." Whenever God had a Church upon the earth—these gifts were enjoyed by the people. The sick were healed of their sickness, the lame were made to walk, the blind to see, the dumb to speak, etc., through the administrations of those among them who held the Priesthood, which authorizes men



to act in the name of the Lord; and without it no man ever did or ever can officiate in the ordinances of the House of God. And I cannot believe that there is an honest-hearted man anywhere who possesses any portion of the spirit of the Lord, and who has any faith in the revelations of God, who can believe that men, whether of high or humble birth, learned or unlearned, would be divinely called to minister in the things of God, unless they were endowed from on high with the same power that the ancient Apostles possessed.

Well, the Prophet Joseph Smith lived fourteen years after he had organized the Church; and during that time the work spread over the United States, and to some of the foreign nations and islands of the sea. And when he had done this, he had a mission the other side of the veil, as well as this. Here again we widely differ from other religious denominations. As I before intimated, the world of mankind do not comprehend "Mormonism;" the people are as ignorant of the Gospel to-day as Nicodemus was when he inquired of the Savior what he should do to be saved. And I will here say that the answer which Jesus made him in that early day is strictly applicable to all who are now seeking the same information. "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." And no man from Father Adam to the present time ever understood the principles of the Gospel, unless he received the testimony of Jesus through obedience thereto.

We are living in the dispensation which Daniel saw in prophetic vision, when the kingdom of God was to be established upon the earth, whose dominion is to have no end, and when the greatness of the kingdom is to be given to the Saints of the

Most High, to possess it for ever and ever. Who are the Saints of God, I may ask? Every honest soul who on hearing the Gospel preached, receives it and obeys it, and uses his energies to consummate its establishment upon the earth.

The Prophet Joseph was moved upon by divine inspiration in the establishment of this Church. And before his death he called the Twelve Apostles together, whom he had called to the ministry by revelation, intimating that he was going to leave them, that he would shortly be called home to rest. And he talked with them and instructed them for weeks and months in the ordinances and laws of the Gospel; and he sealed upon their heads all the Priesthood, keys and powers that had been conferred upon him by the angels of God. And then, in addressing them he said, "Brethren, no matter what becomes of me, or what my fate may be, you have got to round up your shoulders and bear of this kingdom; the God of heaven requires it at your hauds. I have desired," said he, "to see the Temple completed, but I shall not be spared to see it, but you will." Although he spoke so plainly to us, intimating that his end drew near, we could no more get it into our hearts that he was going to be martyred, any more than the Apostles could comprehend the meaning of the Savior when he told them he was going away, and that if he did not leave them, the Comforter could not come. When the Messiah was crucified his followers felt sorrowful and disappointed, because they expected him to release them and their nation from the Romish yoke. And so helpless did they feel themselves when denied his society, that even Peter, the first among the Apostles, proposed that they return



to their nets, that instead of pursuing the high calling of "fishers of men," that they again become common fishermen. They comprehended not the words of the Savior to them. But after his death, he appeared to them, and they began to understand then what he had previously told them. We did not understand either what Joseph meant when he told us he was going to be taken away. But so it was, and when it came, we knew too well his meaning, for sorrow and gloom rested upon all Israel. The question may be asked, Why was this necessary? There may be more than one reason; one, however, is, the dispensation already ushered in is the dispensation of the fullness of times; and like preceding ones, the men who have been called upon to open them up, had to seal their testimony with their blood, Joseph had to do the same. But those who took his life, and those who assented to it, will have to pay the bill. He held the keys of the Priesthood, and had a work to perform in the spirit world, as Jesus had. When he was put to death, and while his body lay in the tomb, he went to the spirit world to introduce the Gospel to the spirits there, that they might have the opportunity of either receiving or rejecting it, and be judged according to men in the flesh. And it will be the privilege of every son and daughter of Adam, sometime of their life, either in the body or in the spirit, to hear the glad tidings of great joy proclaimed to them, for God is just and is no respecter of persons. Joseph, then, standing at the head of this dispensation holds the keys of the Priesthood pertaining to this time, and it was a duty that the God of heaven required of him to open up the Gospel to those in the spirit world

who had not received it. And there is no greater duty resting upon the Latter-day Saints to-day than that of building Temples, and officiating therein for the dead as well as the living. Said Paul, in support of this doctrine, "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" There is no doubt or obscurity in the minds of the Latter-day Saints respecting this principle, it has been made plain unto our understanding by the light of revelation. The Adversary, well knowing the nature and importance of the mission of this Prophet of God, put it into the hearts of wicked men to kill him, and in taking his life they thought they were putting an end to "Mormonism." They reasoned from their human standpoint, for such might have been the case if this work were the creation of man. But the hand of God was over him and the work that he established, and it is his work and he directs it, and those who want to find fault with it, or any part of it, should enter complaint against God, for he is its Author; we are merely the instruments in his hands in carrying it on.

After the martyrdom of our beloved Prophet, the Twelve Apostles stepped forward, in the magnitude of their calling, and assumed the Presidency of the Church, and, as a Quorum, they led it, with President Young as President of that Quorum, for several years before there was an organization of the First Presidency; and when this organization was effected, with Brigham Young as President of the Church, he continued to preside for the space of thirty-three years, until the time of his death, notwithstanding the combined efforts of the



Adversary and wicked men to destroy him from off the earth. His works are before you; they are before the heavens and the earth, and all men. The entire Territory bears marks of his genius and enterprise; and the Lord certainly crowned his labors with success, as he has blessed the labors of his brethren who have not spared their hands or their hearts in assisting him. And instead of the work of the latter-day stopping, or its progress being retarded in consequence of the death of our beloved President, it will move forward with accelerated speed, until Zion arises in beauty, and power, and dominion, in fulfilment of the inspired words of Prophets and Seers who have spoken, and who, while wrapt in heavenly vision, saw our day.

It cannot be a very great while before many of us will follow him. I have traveled with him for some forty-four years of my life, and during those years I have never known him to waver or flinch in the performance of his duties. He has performed an honorable mission to earth, and while his body sleeps his spirit lives, and he continues his labors, strengthening the hands of Joseph, and Hyrum, and Jedediah, and Heber, and George A., and all those who have been true and faithful to God and to man while upon the earth, who are now engaged in the same great cause of redemption and salvation. Although President Young has finished his earthly career and mission to this earth, the work has only commenced. The Gospel must be thoroughly and faithfully preached to every nation under heaven, and the Lord holds us responsible, for verily the trust has been imposed upon us, and it behooves us to see to it. I have traveled more or less for the last

forty years, without purse or scrip, and I have been sustained by the hand of the Lord, and so have my brethren. Our Elders who are called constantly from the plow and the workshops to go forth into the world and preach the Gospel, traveling from place to place on foot, without purse or scrip, and although they are not trained in colleges or seminaries of learning, yet they are sustained and enabled to cope with the learned and wise, and the honest in heart receive their testimony, which is accompanied by the Spirit of God, and the Holy Ghost.

Before I close, I want to say one thing to the Latter-day Saints, which is resting upon my mind. President Young having now passed away, his labors with us have ceased for the present. He, with his brethren, built and completed one Temple, also laid the foundation for one at Manti and one at Logan, and besides a great deal of work has been done on the one in this city. He left this unfinished work for us to carry on to completion; and it is our duty to rise up and build these Temples. I look upon this portion of our ministry as a mission of as much importance as preaching to the living; the dead will hear the voice of the servants of God in the spirit-world, and they cannot come forth in the morning of the resurrection, unless certain ordinances are performed, for and in their behalf, in Temples built to the name of God. It takes just as much to save a dead man as a living man. For the last eighteen hundred years, the people that have lived and passed away never heard the voice of an inspired man, never heard a Gospel sermon, until they entered the spirit-world. Somebody has got to redeem them, by performing such ordinances for them in the flesh as they cannot attend



to themselves in the spirit, and in order that this work may be done, we must have Temples in which to do it; and what I wish to say to you, my brethren and sisters, is that the God of heaven requires us to rise up and build them, that the work of redemption may be hastened. Our reward will meet us when we go behind the veil.

“Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.”

We have labored in the St. George Temple since January, and we have done all we could there; and the Lord has stirred up our minds, and many things have been revealed to us concerning the dead. President Young has said to us, and it is verily so, if the dead could they would speak in language loud as ten thousand thunders, calling upon the servants of God to rise up and build Temples, magnify their calling and redeem their dead. This doubtless sounds strange to those present who believe not the faith and doctrine of the Latter-day Saints; but when we get to the spirit-world we will find out that all that God has revealed is true. We will find, too, that everything there is reality, and that God has a body, parts and passions, and the erroneous ideas that exist now with regard to him will have passed away. I feel to say little else to the Latter-day Saints wherever and whenever I have the opportunity of speaking to them, than to call upon them to build these Temples now under way, to hurry them up to completion. The dead will be after you, they will seek after you as they have after us in St. George. They called upon us, knowing that we held the keys and power to redeem them.

I will here say, before closing, that two weeks before I left St. George, the spirits of the dead gathered around me, wanting to know why we did not redeem them. Said they, “You have had the use of the Endowment House for a number of years, and yet nothing has ever been done for us. We laid the foundation of the government you now enjoy, and we never apostatized from it, but we remained true to it and were faithful to God.” These were the signers of the Declaration of Independence, and they waited on me for two days and two nights. I thought it very singular, that notwithstanding so much work had been done, and yet nothing had been done for them. The thought never entered my heart, from the fact, I suppose, that heretofore our minds were reaching after our more immediate friends and relatives. I straightway went into the baptismal font and called upon brother McCallister to baptize me for the signers of the Declaration of Independence, and fifty other eminent men, making one hundred in all, including John Wesley, Columbus, and others; I then baptized him for every President of the United States, except three; and when their cause is just, somebody will do the work for them.

I have felt to rejoice exceedingly in this work of redeeming the dead. I do not wonder at President Young saying he felt moved upon to call upon the Latter-day Saints to hurry up the building of these Temples. He felt the importance of the work; but now he has gone, it rests with us to continue it, and God will bless our labors and we will have joy therein. This is a preparation necessary for the second advent of the Savior; and when we shall have built the Temples now contemplated,



we will then begin to see the necessity of building others, for in proportion to the diligence of our labors in this direction, will we comprehend the extent of the work to be done, and the present is only a beginning. When the Savior comes, a thousand years will be devoted to this work of redemption; and Temples will appear all over this land of Joseph, —North and South America—and also in Europe and elsewhere; and

all the descendants of Shem, Ham, and Japheth who received not the Gospel in the flesh, must be officiated for in the Temples of God, before the Savior can present the kingdom to the Father, saying, "It is finished."

May God continue to bless us, and guide and direct our labors, is my prayer, in the name of Jesus. Amen.

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### DISCOURSE BY ELDER GEO. Q. CANNON,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY MORNING, OCTOBER 8, 1877.

*(Reported by Geo. F. Gibbs.)*

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AN IMPORTANT CONFERENCE—THE DEATH OF JOSEPH AND THE DEATH OF BRIGHAM—THE KEYS OF THE APOSTLESHIP—REVELATION FOR THE GUIDANCE OF THE CHURCH COMES THROUGH THE HEAD—AS TO THE FIRST PRESIDENCY.

Our Conference is a most important one, one that doubtless will be long remembered by those who have participated in its deliberations and actions. It is not often that we, as a people, have been called upon to pass through such circumstances as those which have surrounded us for the past four or five weeks. Twice in our history, during the past forty-seven and a half years, have we been called to mourn the loss of him who has led the cause of the Holy Priesthood upon the earth. At both times the

blow has fallen, it may be said, unexpectedly upon us; it was particularly so at the martyrdom of the Prophet Joseph Smith, for he had passed through so many difficulties, and had so many narrow escapes, and so many deliverances from perils of the most menacing character, that the Latter-day Saints had been led to regard him as almost invulnerable, and that his life would be spared to a good old age, if not to the winding up scene. His martyrdom, then, fell as a very unexpected blow upon the people. It



was a dreadful shock, for which a great bulk of the Latter-day Saints were unprepared. It is true that many were warned, especially those who were abroad among the nations preaching; they had dreams and manifestations of the Spirit concerning the terrible calamity. But those at home were scarcely prepared. Evidences came so quickly, one after another, that there was scarcely an idea among the people that his arrest, or his delivering himself up as he did, would terminate in such a catastrophe. The Church itself was so unprepared, by any previous experience, for the steps that were necessary to carry on the work that the Lord had established, and of which he had been the instrument.

I well remember the feelings that were experienced upon that occasion; how men's minds wondered, and the surmises that were indulged in; the guesses, the anticipations, some thinking one man would be chosen, and others that some one else would be. Many of the people were at an entire loss to know who would take charge of the Church affairs. And while they were not satisfied with Sidney Rigdon, nor his preaching, nor his propositions; a great many were undecided in their minds as to who would be the leader, or who would have the right to stand at the head. When the Twelve returned and their voices were heard in the midst of the people; when President Young stood before the congregation and spake to the people, doubt and uncertainty and every kindred feeling vanished, and every one who had a sufficient portion of the Spirit of the Lord recognized in him the man whom the Lord had chosen to lead and guide his people, instead of the martyred Prophet.

For the first time in the history of the Church, the Twelve Apostles stepped forward and took the charge

of affairs, by the authority of the Apostleship, and the authority which they had received from the Prophet Joseph. And for a little rising of three years they led and guided the Church, until the Lord inspired his servant Brigham, to organize a First Presidency of the Church. This experience has been most valuable to us under our present circumstances. Men have looked back to the past; they have remembered what was done at the period to which I refer, and doubt uncertainty and hesitation have not existed to any extent; in fact, have not existed at all in the minds of those of long experience in the Church. The Twelve Apostles have the authority to lead and guide, to manage and direct the affairs of the Church, being the Quorum standing next to the First Presidency. Naturally it falls to them to step forward once more and assume the direction and control, to dictate and counsel and to regulate, so far as may be necessary, everything connected with the organization of the people, and the proclamation of the Gospel among the nations of the earth.

Although the blow has been a heavy one, and has fallen unexpectedly upon us, it seemed to me, during the past summer, in watching President Young, in listening to him, in associating with him, that he had obtained a new lease of life. He had not been able to speak for years in public assemblies with the ease to himself that he had done since the last winter. It seemed that he had overcome his weakness, a weakness of the stomach from which he suffered when he spoke to large congregations, and his bodily health appeared to be as perfect as it could be for a man of his age; this being the case, it was a very unexpected thing for him to pass off so suddenly. But in looking back at the circumstances that surrounded



him and that surrounded the Church, and the labors that were so essential for him to perform, we can now understand why it was that he was so greatly strengthened, that he had such vigor not only in speaking, but in performing the labors of traveling and visiting the various settlements, that he enjoyed. I do not believe myself that President Young could have felt as happy, as I know he does feel, had he left the Church in the condition it was in when he commenced his labors last spring. I am convinced that it has added greatly to his satisfaction; it has been a fitting consummation to the labors of his long life that he should be spared to organize the Church throughout these valleys in the manner in which it now is organized. It was remarked by brother Pratt, in his discourse, that at no time since the first organization of the Church have the Latter-day Saints been so well organized; everything set in order so completely as we now see them. This is his experience and his testimony; and you know he has been familiar with the Church from nearly the first of its organization to the present time. And I believe this would be the testimony of every man of years belonging to the Church. And I am thankful this day that President Young was spared to accomplish this work, that the Lord gave him the bodily vigor and the mental capacity sufficient to enable him to close up the labors of his earthly career in so fitting a manner.

He has marked out the path for the Twelve to pursue. And I was a number of times impressed during the summer that the spirit he possessed in relation to these matters impelled him to hurry them up, and have everything attended to quickly; almost a feeling of restlessness was manifested by him (which was so con-

trary to his usual calmness of manner), to have the work of organization completed. I have been reminded a number of times of the same spirit that rested upon the Prophet Joseph; he seemingly could not rest, he was constantly stirring up and urging the Twelve to step forward and assume the responsibility that lay upon them, and to impart to the people the knowledge that the Lord had given to him, and to bestow upon the servants of God the keys and the authority of the holy Priesthood in its fulness. And President Young manifested the same spirit. He lived to receive Elder Taylor and the brethren of the Twelve who accompanied him after their return from organizing the last of the Stakes of Zion, and to confer with them. In a few hours afterwards he took his exit.

At no time probably in the history of the Church have the Saints been so calm and so serene, manifesting so little concern in relation to the way matters should go, and the affairs of the Church be conducted, as they have on this occasion. It has seemed as though the Lord has prepared the people for these things. He has poured out upon us the spirit of union that has not been enjoyed, probably, to so great an extent at any time in our history. There are great labors assigned to all of us in every department of the Priesthood. If we take up the work and carry it forward in the spirit with which it has been committed to us by him, now that he has gone from our midst, the Lord will continue to be with us, and to bless us as he did him. For He was with him all his life; He was with him in counseling the people; He was with him in prophecying to the people, and in teaching them and directing them in their temporal as well as their spiritual labors. And



the Lord crowned his life with success, and his labors with blessing; and they who sustained him and obeyed his counsel have been prospered in every instance; and when they received the counsel in a proper spirit, and carried it out as it was given to them, they and the Church prospered under his presidency and administration; and it has gone forth in power and majesty, and in such a way as to bring conviction to the hearts of thousands of people that there is a power connected with this system called "Mormonism," not comprehensible to any who do not view it by the Spirit of God. I feel that we, as a people, should take hold of this work; that we, as Apostles, that we, as Seventies, and as High Priests, as Elders, as Priests, Teachers and Deacons, should take hold of this work in earnestness and in zeal, and carry it forward as our Prophet and file leader did during his lifetime; that we should take it up where he laid it down, and carry it on until the end is reached, and the full consummation of all things is accomplished; seeking to have the spirit that animated him, and to follow him as he followed Joseph, as he honored Joseph, as he revered Joseph, as he upheld Joseph, as he maintained Joseph, touching doctrine and counsel, so that it appears to me if we are animated by the Spirit of God we will honor him and follow in his footsteps, as he followed Joseph, and as Joseph followed Christ. When we do this, and take hold of this work with the earnestness and zeal which should characterize our actions, the Spirit and power of God will rest upon us, and he will bear us off as he has borne them off who preceded us; he will not desert us, nor leave us in any position where we will be destitute of help.

I listened with a great deal of

pleasure to that portion of brother Pratt's discourse which I heard, in relation to the Apostleship and the authority of the Apostleship, and the right of the Priesthood to rule and to govern. There have been a great many ideas afloat in the minds of men concerning this work, and I suppose I have been interrogated I might say thousands of times—at any rate I have been interrogated upon this point more than any other namely, Who will succeed President Young in case he dies? The Latter-day Saints who have had experience in this matter have not had occasion to ask this question; but many inexperienced Saints had it in their hearts, wondering what shape affairs would take in case anything were to happen to the President of the Church.

Every man who is ordained to the fullness of Apostleship, has the power and the authority to lead and guide the people of God whenever he is called upon to it, and the responsibility rests upon him. But there is a difference, as was explained by brother Pratt, that arises in some instances from seniority in age, in other instances from seniority in ordination. And while it is the right of all the Twelve Apostles to receive revelation, and for each one to be a Prophet, to be a Seer, to be a Revelator, and to hold the keys in the fullness, it is only the right of one man at a time to exercise that power in relation to the whole people, and to give revelation and counsel, and direct the affairs of the Church—of course, always acting in conjunction with his fellow-servants. And while we say that the Twelve Apostles have the right to govern, that the Twelve have the authority, that the Twelve Apostles are the men who preside—when we say this, we do not mean that every one of



the Twelve is going to give revelation to this great people, that every one of the Twelve has the right to counsel and dictate and regulate the affairs of the Church as emergencies may arise, independent of the rest. The Church is not governed like Zion's Co-operative Institution, by a Board of Directors; this is not God's design. It is governed by men who hold the keys of the Apostleship, who have the right and authority. Any one of them, should an emergency arise, can act as President of the Church, with all the powers, with all the authority, with all the keys, and with every endowment necessary to obtain revelation from God, and to lead and guide this people in the path that leads to the celestial glory; but there is only one man at a time who can hold the keys, who can dictate, who can guide, who can give revelation to the Church. The rest must acquiesce in his action, the rest must be governed by his counsels, the rest must receive his doctrines. It was so with Joseph. Others held the Apostleship—Oliver received the Apostleship at the same time that Joseph did, but Joseph held the keys, although Oliver held precisely the same authority. There was only one who could exercise it in its fullness and power among the people. So also at Joseph's death, there was only one man who could exercise that authority and hold these keys, and that man was President Brigham Young, the President of the Quorum of the Twelve whom God had singled out, who by extraordinary providence had been brought to the front, although many were ahead of him according to ordination at one time and another.

Now that he has gone, one man only can hold this power and authority to which I refer, and that man

is he whom you sustained yesterday, as President of the Quorum of the Twelve, as one of the Twelve Apostles and of the Presidency, John Taylor by name. When revelation comes to this people, it is he who has the right to give it. When counsel comes to this people, as a people, it is he who has the right to impart it; and while the Twelve are associated with him, one in power, one in authority, they must respect him as their President, they must look to him as the man through whom the voice of God will come to them, and to this entire people. By extraordinary providence he has been brought to the front. Men have wondered at it, why it was so. It is easy of explanation. There was a time when three living Apostles, three Apostles who now live, whose names were placed above his in the Quorum of the Twelve. But when this matter was reflected upon, President Young was moved upon to place him ahead of one, and afterwards ahead of two others, until by the unanimous voice of the Apostles he was acknowledged the Senior Apostle, holding the oldest ordination without interruption of any man among the Apostles. Not that he sought it; not that he endeavored to obtain it; not that he begged for his place, for it is due to him to say to this congregation today, that no man has been more modest in urging his claim or setting forth his right than he. But President Young was led by the Spirit of God, as we do verily believe, to place him in his right position; and two years ago last June, in Sanpete, he declared in a public congregation that John Taylor stood next to him; and that when he was absent it was his right to preside over the Council. We little thought then, at that time, that there would be a necessity so soon arise when he



would be required to exercise that power, that authority and right. Most of the people could very readily imagine that President Young would have outlived President Taylor, but the Lord has ordered otherwise.

In relation to ordination, a great many people have imagined that it was necessary to ordain a man to succeed another, that it would impart a particular efficacy or endow him with some additional power. Ordination is always good and acceptable; blessings and setting apart are always desirable to those who have to go forth to prepare them for God's service; but it is not necessary that an Apostle should be ordained to stand at the head of the people. When the exigency arises, he has already got the fulness of authority, and the power of it. I was told of a dream that a person had shortly after the death of the Prophet. A person dreamed that a certain man had been set apart by the President, and the keys had been given him; and that President Young came and said that he had given to this person the keys. Now, that of itself, to a person understanding the principle, would carry its own contradiction with it. The man dreamed of was already an Apostle, holding and exercising the keys of the Apostleship; and therefore it would not be necessary for President Young to confer again upon him the keys. If every man of the Twelve but one were slain, the one remaining would have the right to organize a First Presidency of the Church, to choose Twelve Apostles, and to organize the Church in its fulness and power, and to preside over it. And his acts would be accepted of the Lord, and binding upon the people. This is the authority of the Apostleship. If every Apostle anciently had been slain but John the Revelator, as they

all were, and there had been faith and men enough left, he would have had the right to ordain other Apostles, and set in order the entire Church, and carry forward the work as the Lord should dictate it. So in our day. As I have stated, it is not necessary for a man who has received this power and these keys to be ordained and set apart to act; he can act in any position. President Young, when he chose brother George A. Smith to be his First Counselor, in the place of Heber C. Kimball, did not lay his hands upon his head to confer upon him any additional power or authority for the position, because brother George A. held the Apostleship in its fulness, and by virtue of that Priesthood he could act in that or in any other position in the Church. He chose other assistant Counselors; he did not set them apart, there was no necessity for it, as they already held the Apostleship. And if he had, he could only have blessed them; he could not bestow upon them any more than they already had, because they had all that he himself had, that is when he chose them from the same Quorum. He did choose several of his assistant Counselors from the Quorum of the Twelve; he did not put his hands upon them to set them apart, nor to give them the authority and power to act as his Counselors; they already held it.

It is well for the Latter-day Saints to understand the principles of the Holy Priesthood, and the power thereof, that it may be known by you where the authority rests, who has the right to teach and guide and counsel in the affairs of the kingdom of God. The Lord has revealed it in plainness, so that a way-faring man, though a fool need not err therein. Was it necessary that Elder Taylor should be set apart to preside over this people? was it



necessary that the Twelve Apostles should be set apart to preside over this people? No it was not, for they already possessed the power, authority and ordination. Was it necessary for the Prophet Joseph Smith to set apart Brigham or Heber or Willard, or any of the rest of the Twelve Apostles? No, for the same reason, they had received the fulness of the Holy Priesthood, the full endowment and the keys, and the authority, and the fulness of the Apostleship; therefore it was not necessary. It might have been done; there would have been no wrong in doing it; there would be no impropriety in blessing a man; there would be no impropriety in a man like Joseph or Brigham, favored of God with the power to move the heavens to bring down blessings upon the children of men; I say, there would be no impropriety in such men laying their hands upon any man and blessing him; the Lord would bless him, if he were thus blessed. But I am now speaking of the authority and power of the Holy Priesthood. The blessing of such men or by such men, would not bestow upon him any additional authority or any more keys, presuming that he already had received the fulness of the Apostleship. Some may feel that the Lord should raise up a man by special manifestations of power to preside over his Church—they having an expectation of that kind. Whenever the Lord does it will be because of there being a necessity for it, and whenever there is a necessity for it, it will not be made plain through one of the Twelve aside from the President, it will not be made plain through a Seventy, it will not be made plain through a High Priest, through an Elder, through a Patriarch; it will come as all revelations from the Lord come, to be binding upon this people, through the voice

of him whom the Lord chooses to be his voice, sanctioned by the Twelve Apostles. Hear it, O Israel! and remember it. Have I the right to say who shall preside over this people? No. Although an Apostle, holding the keys with my brethren and being side by side with them, having equal authority with them. Why? Because I am not chosen by the Lord to be his mouthpiece to the Latter-day Saints; what I mean by this, to give them revelation. It is my right to instruct and teach, to labor and to counsel; but it is not my right to organize a First Presidency for this Church, neither is it the right of any other man, excepting him whom the Lord has chosen the President of the Twelve, with that Quorum standing as the First Presidency. A day or two ago, a man came here and notified the President of the Twelve that he was to be the successor to Brigham. The most charitable construction you can put upon such speeches is that the man is crazy. Whenever the voice of the Lord comes upon such a subject, it will come with the power and demonstration of the Holy Ghost and with much assurance, and every Latter-day Saint on the earth will receive it, because the Spirit of God will bear testimony to our spirits that it is from Him, so that we cannot be deceived. It is our privilege to so live that we know the voice of the true shepherd, and can not be deceived by those who profess to have revelation and have authority, when they have it not. And every man and woman in this Church should so live that when they hear the true voice, they will know it as they would know the voice of their nearest friend, and not be deceived or led astray. Well but, says one, Why cannot you organize a First Presidency now, if



the Twelve have this authority? Do you want to know the reason, brethren and sisters, why we do not take such a step? I suspect you would like to know why a man and his two Counselors are not singled out, called and set apart by the voice of the people at this Conference, as the First Presidency of the Church? The reason is simply this: the Lord has not revealed it to us; he has not commanded us to do this, and until he does require this at our hands, we shall not do it. For the present, it seems to be the mind and will of God, as manifested to us, that the Twelve should preside over the Church. And until he does reveal unto his servants that it is right and proper that a First Presidency should be organized again, we shall wait, we shall do nothing of that kind. When the voice of God comes, when it

shall be the counsel of our Heavenly Father that a First Presidency shall be again organized, the Quorum of the Twelve will be organized in its fullness as before. Therefore you can wait, as well as we, for the voice of the Lord; and when it does come, whenever it will be, you will see the Church take action in this matter; but until then, Latter-day Saints, you will be governed by the authority that already exists. If three men have the right to govern, certainly twelve men, all possessing the same keys, have that right and that authority. Then let us wait the good pleasure of the Lord, and cease surmises, and cease indulging in vain and foolish ideas upon these subjects.

I pray God to bless you, and pour out his Spirit upon us all, in the name of Jesus. Amen.

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## DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED IN THE OGDEN TABERNACLE, ON SUNDAY AFTERNOON,  
OCTOBER 21, 1877.

(*Reported by Geo. F. Gibbs.*)

THE GOSPEL REVEALED FOR THE BENEFIT OF THE WORLD—WITNESS OF THE SPIRIT — PRIESTHOOD, — HIGH PRIESTS AND SEVENTIES—ENERGETIC MISSIONARIES — DUTIES OF PRESIDENTS, BISHOPS, ELDERS, PRIESTS, TEACHERS AND DEACONS—RELIEF SOCIETIES—TITHING—P. E. FUND—COMMON SCHOOLS.

I am happy to meet with the brethren and sisters at this Conference. Since I was last here we have

had to suffer the loss of our venerated and beloved President Brigham Young, which cast a gloom over the



feelings of the Saints throughout the Territory, and made us all feel sorry. His demise, with that of others, however, is among the evidences that are necessarily associated with human affairs, and is something over which we have no control, for the Lord manages such things according to the counsel of his own will.

I remember the time very well when Joseph Smith was taken from us, not however in the manner that President Young was, but by a ruthless mob, meeting his death at the hands of assassins. But these things are matters, although of great importance to us, yet relatively they have not a very great deal to do with the building up of the Church and kingdom of God upon the earth, and with His work in which we are all engaged.

When the Lord revealed the everlasting Gospel to Joseph Smith, he unfolded unto him his purposes and designs in relation to the earth whereon we live, and gave unto him a knowledge of his law and the ordinances of the Gospel and the doctrine thereof. It was not for the object simply of elevating him as a man, but it was done for the interest of society, in the interest of the world, and in the interest of the living and the dead, according to the decrees and designs of Jehovah which he formed before the world rolled into existence, or the morning stars sang together for joy. The Lord had his designs in relation to the earth and the inhabitants thereof, and in these last days he saw proper to reveal and restore, through his servant Joseph Smith, what we term the new and everlasting Gospel; new to the world at present, because of their traditions, their follies and weaknesses, and their creeds, opinions and notions, but everlasting because it existed with God, and because it existed with him

before the world was, and will continue when change shall have succeeded change upon this earth, and when the earth shall have been redeemed and all things made new, and while life and thought and being last, and immortality endures. Therefore, although the Gospel is new to the world, it is everlasting. And it was introduced, as I have stated, in the interests of humanity—our fathers, the ancient Prophets and Apostles, and men of God who have lived in the various ages of the world, who have administered in the holy Priesthood while they lived upon the earth, and who are now administering in the heavens, and who had a hand in the introduction of this work, together with God our heavenly Father, and Jesus the Mediator of the New Covenant; and to-day they feel interested in the rolling forth of this work, and in the accomplishment of these purposes which God designed before the foundation of the world. And it is to God and his Son, and to these men, that we are indebted for the light and the intelligence that has been communicated to us, and to them we shall be indebted through all time for the same kind of knowledge and intelligence to sustain and direct us.

We talk sometimes about the organization of our Church, and about a First Presidency, and about Apostles, and Patriarchs, and High Priests, and Seventies, and Elders, etc.; but who knew anything about any of these offices, their rights and privileges, etc., until God revealed it? Nobody. And this is not only so with regard to the several offices of the Melchizedek or higher Priesthood, but it is also the case with those of the Aaronic or lesser Priesthood. These are things that were not originated by man, they came to us through revelation from God,



and hence we are indebted to the Lord for them, and also for all the knowledge we possess in relation to them. Who taught us anything about the Gathering, and why are we here to-day? What brought us here, and under what influence did we come, and by what principle were we united as we find ourselves at the present time? You who are familiar with the history of the Church know that there was a Temple built in Kirtland, Ohio, and that while the Prophet Joseph Smith and Oliver Cowdery were seated in their proper places in that Temple, there were several important personages appeared to them, and gave unto them several keys, powers and privileges, and that among these heavenly beings was Moses, who represented what is termed the Gathering dispensation. His mission to earth was to restore the keys of the Gathering dispensation, which should gather Israel from the four quarters of the earth, and also restore the ten tribes. You who have not read this for yourselves, you will find it in the new edition of the Doctrine and Covenants; I refer you to it and recommend you to read it. Moses conferred these keys of authority upon the prophet Joseph Smith, and he afterwards conferred them upon the Twelve Apostles and others, who when they were ordained received them as part of their ministry and priesthood, to prepare them for the work that was to be done. And when these elders went forth in the performance of their duties, calling upon the people among whom they traveled to repent and be baptized in the name of Jesus Christ for the remission of their sins, promising believers that they should receive the Holy Ghost, in obedience to the gospel requirements, they laid their hands upon their heads confirming them mem-

bers of the church and also conferred the Holy Ghost, and they received it; and among other things they received was the principles of the Gathering. And it was universally the case, and they hardly knew why it was, that among their first desires after their confirmation, was a wish to gather to Zion; and no one that remains faithful to the cause ever remained satisfied until he did gather with the saints. I would defy the world and all the Elders of Israel to have gathered this people together, as we now are, unless these keys of the Gathering had been restored to earth, and the people had received the spirit of it through the proper channel. But as it was, there was no trouble at all, so far as their willingness was concerned. I have seen many of them after baptism almost ready to sell themselves in order to have the chance of coming to Zion. And you elders, who are my hearers to-day, have witnessed the same, and many of you were doubtless numbered among those of whom I speak, who were so extremely anxious to gather.

We are living in what ancient men of God have been pleased to term the dispensation of the fulness of times, which embraces all previous dispensations and all the priesthood that has ever before existed on the earth. And among other means that God will make use of to accomplish his purposes is that of Temples; and the spirit of Temple-building comes in the very same way, as that of gathering together, and this accounts for our desire to assist in erecting Temples. The Lord, through the prophet Malachi, in referring to this feature of the great Latter-day work says "Behold, I will send, you Elijah the prophet before the coming of the great and terrible day of the Lord. And he shall turn the heart of the



fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse." Did Elijah hold these particular keys of the priesthood? He did. And did he confer them upon Joseph Smith? Yes, he did. An account of this too will be found in the reference I have already given you. Did the Latter-day Saints generally manifest any particular desire to build Temples before the prophet Elijah came? No; but ever since this desire and feeling has existed in the minds of the Latter-day Saints. It might appear very foolish to other people, but to us it is both consistent and necessary. The first Temple we built was in Kirtland, Ohio; the next was in Nauvoo, Illinois, and a foundation of a third was laid in Far West, Missouri. Since our coming to Utah, we have built one Temple in St. George and a beautiful building it is; and in that Temple are now performed ordinances for the living and the dead. And let me ask, if any present in this large assembly to-day regret in the least having contributed to it. I do not think for a moment that there is a man or woman that does. We have already expended a large amount of means on the Temple now being constructed in Salt Lake City; and still we have commenced two other such buildings, one in Mantí and the other in Logan, all of which will be magnificent buildings when completed; I suppose there are not less than five hundred men employed on these buildings, in this Territory. It looks odd and simple, the world does not know what it means; but we know, for God has revealed it to us; and he has not only revealed it, but he has put it here (pointing to the heart), and we cannot get rid of it.

In the year 1876, President Young

was strongly impressed with this feeling, and he requested the Twelve to call upon the High Priests and Seventies, and the Elders to subscribe towards carrying forward the Temple in this city. Was the call responded to? Yes; the various quorums throughout the length and breadth of the Territory willingly contributed and a very material advance has been made in the construction of that building. Why did President Young feel so? Because the spirit of God rested upon him, prompting him to move in this direction. Why did the brethren of these several quorums so readily respond to the call? Because the same spirit rested upon them; and hence we find that the First Presidency, the Twelve, and the Saints generally, are all interested in this movement, evincing the same desire to accomplish this work of Temple building, as the Saints of foreign lands do to gather to Zion. What object have we in view in doing this? That we may administer the ordinances which the Lord has revealed unto us, and which, according to his command, must be done in Temples built to his name. If we were to turn over to-day these buildings to the religious world, they would know no more how to use them legitimately, than a baby would know what to do with algebra; neither would we had not the Lord taught us by revelation from heaven. The Gospel brings life and immortality to light; it places us in communion with the heavens, the Priesthood there and the Priesthood here working harmoniously together, we being taught of them are enabled to accomplish what the Lord requires of us.

We, as intelligent beings, made in the image of our Creator, are placed here upon the earth to accomplish a certain work, that we



may operate with the Gods in the eternal worlds, through the light of revelation that God has given unto us, and that he will continue to give us, until all things designed by him pertaining to this earth and its inhabitants shall be accomplished. In other words, they are helping us to do our work, by communicating to us principles we require to know, and also by operating in our behalf, while we are operating for them, and their children, who are our fathers. As the Scriptures say, "that they without us should not be made perfect," it is requiring a union of the heavens and the earth, forming a grand co-operative society, if you please, connected together by indissoluble ties, by the gift of the Holy Ghost, the light of revelation and the power of God. Thus we are united to each other and to them, and are able to act intelligently, doing works that will be approved in heaven which are connected with the interests of God and the interests of humanity.

It is not our work, it is not anything we have done, but it is God that has done the whole of it, he having called upon us to help him a little in our weak way; and inasmuch as we seek continually to do his will, he will help us, for in and of ourselves we can do nothing, no not any of us, for we are all poor, weak, erring human beings, constantly needing his sustenance, aid and guidance.

The various quorums of the Priesthood, which have been presented to you this afternoon, give a more perfect representation of your Stake than has been given before. And I am pleased to say that this extended organization of the Priesthood exists among all the Stakes—some twenty in all—throughout the Territory. It may be proper on the

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present occasion to refer to some things connected with the organization of our Church for our information; although I presume a good deal of similar instruction has already been given you by brother Richards, who is very conversant in such matters. Yet it is very desirable that the Saints generally, as well as the Twelve and leading Elders, should become familiar with these things and have a correct understanding of them; and it will do no harm to again talk on some of them.

In Kirtland, Ohio, a great many things were revealed through the Prophet. There was then a First Presidency that presided over the High Council, in Kirtland; and that High Council and another which was in Missouri, were the only High Councils in existence. As I have said, the High Council in Kirtland was presided over by Joseph Smith and his Counselors; and hence there were some things associated with this that were quite peculiar in themselves. It is stated that when they were at a loss to find out anything pertaining to any principles that might come before them in their councils, that the presidency were to inquire of the Lord and get revelation on those subjects that were difficult for them to comprehend. And I would make a remark here in relation to these things, that all High Councils, and all Presidents of Stakes and Bishops, and in fact all men holding the Priesthood, who are humble and faithful and diligent and honest and true to the principles of our religion, if they seek unto God with that faith that he requires of us, he will give them wisdom under all circumstances and on all occasions, and the Holy Spirit will never fail to indicate the path they should pursue. This is the order of God in relation to these matters, that every

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man holding any position in the Church, through his faithfulness, shall have his Spirit commensurate to the duties devolving upon them, to enable them to magnify their calling to the acceptance of God and their brethren. And if such men do not enjoy this blessing, this divine assistance, it is because they do not "live godly in Christ," because they do not seek unto him in humility and lowliness of heart, making it their daily study to observe the laws of God and the rights of their fellow-men. It is true, we all of us have certain infirmities and foibles, and as you heard this morning, God has placed them upon us that man should not glory in himself, but that he might depend upon and glory in the God of Israel; but it is our duty to overcome them, and learn to subject our will to that of our Heavenly Father, and continue on in the way to perfection.

There is a matter that has of late become a subject of a good deal of conversation, and it occurs to my mind to refer to it, namely that of the High Priesthood, or the place and calling of a High Priest. In the revelation on this subject I find these words: "And again, I give unto you Don C. Smith, to be a President over the Quorum of High Priests, which ordination is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over the different Stakes scattered abroad." What are they organized for? It is instituted for the purpose of qualifying those who shall be appointed standing presidents over the different Stakes scattered abroad. A sort of a normal school, if you please, to prepare men to preside, to be fathers of the people. Have they fulfilled this? Hardly; perhaps many of them have not thought about it;

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but if they had reflected more upon these things, and humbled themselves before God, and met together often to talk over the principles of the Gospel, manifesting an eager desire to become acquainted with doctrine, and using due diligence in seeking for wisdom from the best of books and every available source, I do not think we should have taken so many men from among the Seventies and Elders to make of them Presidents and Bishops and Councilors, as we have been obliged to do. But instead of the High Priests pursuing this course, many of them have indulged in much unnecessary talk about which was the biggest, a High Priest or a Seventy. I can answer that question for you, my brethren: If you will take a little child among you, and on comparing yourselves with it, can find the one most like unto it—the one who is the most honest, truthful and child-like, such a man should be classed among the greatest in the kingdom of God. It is not talking about these things that qualifies men for positions, but doing them.

We are only just starting in on the great work before us. Zion is bound to spread and grow; her cords will be lengthened and her stakes will be strengthened; but we must be energetic and alive to the duties devolving upon us, always keeping in mind the object to be accomplished, and in order to facilitate things and to meet the mind and will of God, and that his work may be cut short in righteousness, we must operate together. And not, what? "Lullaby baby on the tree top, when the wind blows the cradle will rock." We have had enough of that; let us now begin more earnestly to seek after the wisdom and power of God and the light of revelation, so that the love of God may burn

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in the hearts of the people, and awaken them up to an understanding of the principles of eternal truth. This is what we want. And if they do this, magnifying their calling, then when other Stakes are to be organized and other changes made, all we will have to do will be to go to the High Priests for such persons to fill such offices that rightly belong to the High Priesthood. And the question that has agitated the minds of the Seventies and High Priests will no longer trouble them, for all will then more clearly perceive that Church or body of Christ is as the body of man, composed not of one member, but many. For instance, there is the head, there are the eyes, there is the nose, the mouth, there are the ears, the arms and hands, the legs and feet, all of which are members of the human body; which of these would you like to be without? Supposing you had to part with one of your legs, or one of your arms, you would of course want to retain the most useful of the two; but if you will tell me which of the two is the most useful to the human body, then I will tell you which is the most useful to the body of Christ, the High Priests or the Seventies. I do not think, however, we need discuss this question; but rather let us magnify the Priesthood we hold, seeking to acquire a proper fitness for the positions we occupy.

Now, I will tell you something I have noticed lately. We call upon Seventies, and sometimes upon High Priests to perform missions abroad, but how is it with them? They generally go, but it is often a hard squeak. One man has a roof to put on a house, another is perhaps building a new house, or his business is in such a flourishing condition as to need his personal superintendence; another has perhaps "bought five

yoke of oxen," and he must needs "go to prove them; and another has perhaps "married a wife, and therefore" would like to be excused. And still such men generally have quite an opinion of themselves, and they are oftentimes anxious to know which is the biggest, they or somebody else. And when such men do go upon missions, they are of very little account, they are ready to find excuses not to go, and just as ready to find excuses to return, and are soon reconciled to the fact that "there is no place like home," and that "Jordan is a hard road to travel;" they have all kinds of difficulties to encounter, meeting with lions in their way, etc. Did you ever remember the time when the Elders felt a desire to preach the Gospel, and men were ready with open arms to receive those who proclaimed it? I believe the Scripture to be true to-day which says, "I will take you one of a city and two of a family, and I will bring you to Zion." We profess to be Apostles of the Lord bearing his Gospel message to the nations of the earth; then let us exhibit a little more of the apostolic power and zeal when we go out among our fellow-men, realizing that we have got the light and life and power of God with us; and that we are sent to teach and not to be taught of men, to control circumstances, in a great measure, by the power of the Priesthood, instead of allowing ourselves to be controlled so much. We have not got through with the work, we have only just commenced it. Here are our fallen brethren, the Lamanites. What an extensive work opens up among them, which must yet be done, but which will not fairly commence until we approximate to the consummation of our mission to the Gentile world. And when we shall have introduced more fully the Gospel,



and developed the purposes of the Almighty to this Branch of Israel, the Jews will be ready to receive the servants of God and the Gospel, which will then be proclaimed to them. And when we get through with Israel, there will remain the ten tribes to be restored, the earth to be redeemed and the kingdom of God to be established thereon; all of which must be done in order that the Scriptures may be fulfilled, and the designs of God consummated. Our work is mapped out before us, it is all designed and planned by him who rules above, and it is time that every Elder in Israel fully understood this fact that the Latter-day Saints have got to take a part in all this work, and that we are not here to attend to our own personal affairs merely, but, we are called to look after the interests of God, to build up his Zion and establish his kingdom on this his earth.

There is another class of men—the Elders of Israel—that play a most important part. They are very numerous, and it is time that they commenced to feel after God, and to think and reason and reflect: “What can I do to help to build up the kingdom of God temporally and spiritually. O God, inspire my heart with light and revelation, that I may magnify my calling, honor my position, teach the principles of righteousness, and help to build up thy kingdom on the earth.” This is the way they should feel.

And I might refer to Presidents of Stakes and to our High Councils; how ought they to feel? That we are the servants of the living God; that the eye of the great Jehovah is over us, and that we are operating in the interests of Zion and for her welfare in all things pertaining to time and eternity. If they do not do this, God will be after them, and

they will feel his hand upon them. For as I have said, we are not here to build up ourselves, but to build up Zion and establish the principles of righteousness upon the earth. That is our calling, that is what the Priesthood is conferred upon us for, and it behooves us to magnify it and honor our God. Be governed by integrity and truthfulness, and never allow yourselves to be bartered or sold in the interests of anybody, but operate for Israel, doing justice before God and the angels and all good men.

And then we have our Bishops; they have their place in our midst, to attend to the interests of their several Wards, to look more particularly after the temporal affairs of the people, and act and counsel them as fathers for their good; and not in their own interests, but for the good and benefit of the whole. And then, in the capacity of High Priests, to take charge of meetings, and instruct and counsel those of their wards, always setting a pattern in all that is upright, good and noble, saying to the people, Follow me, as I follow Christ. And as common judges in Israel, they should be jealous of the people's rights, adjudicating all matters that may come before them in all righteousness.

Then we come to our Priests, and what are they to do? I do not think I need tell you, for I have heard brother Richards tell you. They should visit from house to house, and see that there are no hard feelings existing in those households, or between the inhabitants of different households; and such men ought to be full of the Holy Ghost, standing as watchmen over the flock committed to their care, trying to put things right, and to keep them right. The Teachers should be their assistants, whose duty it is to see



that there is no iniquity of any kind, and that righteousness and truth prevail among the people. And then, the Deacons should be active in their place and calling, standing side by side with the Bishops, assisting them in all their temporal duties, operating together as one family. And then everything will move on harmoniously and pleasantly, for through these ordinances come the blessings, we are told in the revelation; and without them the power of godliness is not manifested to men in the flesh. God placed in the Church, Apostles, Prophets, etc., for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ; that we may all grow together to a perfect man, to the full measure of the stature of Christ. This Priesthood and our Church organization are introduced for this purpose, not to make big men of some, and little men of others; for I tell you, I would rather see a Deacon magnify his calling, than an Apostle who treats his indifferently. We must seek to magnify our offices, and not expect our offices to magnify us.

I will here refer to the young people. I find a very good spirit growing up through the Territory, associated with the Young Men's and Young Women's Improvement Societies. It is very gratifying, and we trust that the youth of Zion will continue to search after God and a knowledge of his ways, for I want to say to you young men, that by and by the burden of this work will fall on your shoulders, and it is pleasing to God and all good men, that you should prepare yourselves for the labor and responsibility to which you are fast approaching. And I wish to say to you further, that if you will go before the Lord

in all humility, and ask him for wisdom and intelligence, your prayers will be heard. You are commanded to search after wisdom from the best of books, and also through faith; and I will promise you that diligent study of our own works will place you in possession of a fund of knowledge that you never dreamed of. And then devote your leisure time to the acquisition of such useful knowledge as can be obtained through the schools, and from works on the sciences; but do not be led by their nonsense, and scepticism, and false theories. And in doing this, seek earnestly for the Spirit of God to aid you, to enlighten your mind, that you may the better comprehend truth, and be able to discard error. And when you meet together, let your hearts be set on the worship of God, and you will grow up in his fear, and your delight will be in doing good and laboring in the interest of his cause on the earth.

Now a few words to the sisters. They have their Relief Societies and Retrenchment Societies, and their Mutual Improvement Societies, all of which are very laudable and praiseworthy. You heard quoted this morning that the man was not without the woman, nor the woman without the man, in the Lord. Or in other words, it takes a woman and a man to make a man. Did you ever think about that, that without a union of the sexes we are not perfect? God has so ordained it. And therefore do we expect to have our wives in the future state? Yes. And do wives expect to have their husbands? Yes. Are we engaged in building up the kingdom of God? Yes. What have we to do? Why, our sisters have to learn to manage their household affairs in a proper manner, and to train their



daughters in such a manner as will prepare them to become mothers in Israel, competent to attend to the various duties and responsibilities which must sooner or later devolve upon them in the household, and also cultivate their nobler qualities, calculated to elevate and exalt woman in the estimation of God and man; and not only your daughters, but sons also; begin early to teach them meekness, kindness and gentleness, and withhold not from them such training as will give them an acquaintance with the common branches of education, and, if possible, afford them a knowledge of science, and of music, and everything that will have a tendency to lead their minds to find enjoyment in the development of the mind, but be sure and have for your base, or foundation, the early cultivation of the virtues, and a due regard to their superiors, as well as reverence for God and sacred things. And what next? Teach others who lack the opportunity that your children may possess. Sisters, you are eminently constituted for this work. God has given you both the desire and ability to do it; you can enter into the sympathies of others, and you can better appreciate their feelings than we men can, and you are altogether more competent to minister in such affairs. Hence the Prophet Joseph Smith, in his day, organized a Female Relief Society; some of you sisters now before me I remember seeing present on that occasion. Sister Emma Smith was President of that Society, sister Whitney, now of Salt Lake City, was one of her Counselors, sister Cleveland was the other Counselor, and sister Eliza Snow was Secretary. This movement, under the auspices of the Relief Societies, was allowed to sleep for a while, but it has again began

to awaken, and great good is being accomplished. And what do we want to teach our good sisters? I do not propose to go into details, but will merely say they should be things most elevating and useful. Teach them to cook aright, to dress aright, and to speak aright; also to govern their feelings and tongues, and unfold unto them the principles of the Gospel. Let the elderly ladies teach the younger ones, leading them on in the paths of life, that we may have sisters growing up, whose goodness and praiseworthy principles will make them fit to associate with the angels of God. And if you persevere in this good work, God will bless you and your efforts. Let male and female operate together in the one great common cause. Sisters, let it be your daily study to make your homes comfortable, more and more pleasant and agreeable, in fact, a little heaven on earth. And brethren, let us treat our wives properly, and prepare proper places for them; be kind to them, and feel to bless them all the day long. Do away with unkind or harsh words, and do not allow hard feelings to exist in your hearts, or find place in your habitations. Love one another, and by each trying to enhance the welfare of the other, that element will characterize the family circle, and your children will partake of the same feeling, and they in turn will imitate your good example, and perpetuate the things they learn at home.

There is another subject I wish to refer to, which was introduced this morning by brother Joseph F. Smith. He said, in speaking on Tithing, that if all of the brethren would pay their Tithing, there would be no need to call for donations. I am precisely of the same opinion.



But then all of you have not done this, neither do you do it. "But are you in hopes that something of that kind will be accomplished?" Yes, of course we are. Well, how is it now with our Temple affairs, there has been a change made in relation to these matters? The High Priests and Seventies were called upon to contribute in this direction, and they did it, and did well, which is praiseworthy. If I remember correctly, the whole amount subscribed during the year was some sixty-three thousand dollars, and this act not only facilitated the building of the Temple, but also rendered employment to a great many of our brethren. Now, President Young, before he left us, said that after the Stakes of Zion were organized, these subscriptions should be made through the Bishops, instead of through the Presidents of these several Quorums. Some would be ready to suggest that we do away with that, and use the Tithing instead. I am, as I have said, in hopes that we will be able to do that by and by, but I do not think you can to-day. We wish to take a steady, even course, and advance in improvements gradually, as our way shall open. I will show you what effect these sudden changes has. We talk about the Seventies, and the High Priest and Elders, and what they have done. But it is not generally known that the result of that sudden change was that Bishop Hunter had to furnish supplies for 50 or 60 men out of the Tithing Office. And our experience convinces us that any sudden changes in relation to these matters, might prove disastrous, causing perhaps the stoppage of some of our works.

I find there is considerable means owing by the Church, and I will speak a little about that, believing as I do

that in making such things public, that all may have an understanding of our position. There were some propositions made to the Twelve, when they were in Cache Valley, lately, the substance of which was in the form of a request that the Tithing of that Temple District, comprising three Stakes, be used on the Temple now building. This, doubtless, seemed very desirable to them, but some of us thought, and so expressed ourselves, that if this request were granted, then the people of the other two Temple districts would, of course, want the same favor extended to them, which could not well be denied. And if this were done, how could we meet all the other expenses? Perhaps some of you wise men can tell me; the brethren of Cache Valley could not. There are thousands of dollars owing in different directions, which I am constantly called upon to meet, and if our resources were stopped, we could not carry out certain public labors required of us, and should be unable to pay our debts. But, with the hearty and continued co-operation of my brethren, I am in hopes that we will so work things before very long, that we shall be able to ease up in some of these matters, and have things move along a little more agreeable. We do not wish anybody to feel oppressed or crowded, but, on the other hand, we want to feel as we sing sometimes—"We are the free-born sons of Zion," etc.; and that it is "All free grace and free will." I mention these things to show you that there are responsibilities that many of the people little dream of.

Bro. Joseph mentioned one thing this morning to which I think I should have demurred a little, and I think you will when I tell you. In speaking about the poor people, that



they seemed to get along very well, etc., and that it was necessary sometimes for the Lord to humble the rich, etc., which things are spoken of in the "Doctrine and Covenants." But what of some of the others—those who cannot be said to be either rich or poor? I want to refer to an item. There is owing to the Perpetual Emigrating Fund Company, upwards of a million of dollars; the nature of this indebtedness you are acquainted with. Certain brethren have been assisted here and you have joined in rendering that assistance. They have since come in possession of means and property of various kinds, but they have not settled for their emigration indebtedness. And this debt has increased to this enormous sum, and it hangs in this position to-day. Is this right? Is it just? I am inclined to think, with the president of the company, that if we only have the patience, the thing will be completely hung by and by, it is only a question of time. But then this state of things I look upon as an outrage to the community, and a greater outrage to the good and worthy poor who are ungathered, who are crying for assistance. And the Church has listened to these cries, and has advanced a large amount of means, at one time and another, to do what these once-poor people should have done, but have not done. Now I would ask, shall these things continue? I hope not; I trust that those who are indebted to this Fund will have more "bowels of compassion." How anxious you were, when in foreign lands, to get to Zion; and you felt when assistance reached you, that one of the first things you would do, would be to extend the same to others. Let us be reminded of these obligations, and see that they are paid.

There is another subject I want to

speak on, that is our school operations. You have elected me Superintendent of Common Schools, and I feel a good deal of interest in the welfare of Common Schools, and also in all of our institutions of learning, where good education can be had, for I feel interested in our youth, and I take this opportunity to speak to the whole county in relation to this matter. I can perceive quite an interest in educational matters, manifesting itself in our brethren who preside here; and I am much gratified in it. I hope that this whole county will go at this matter in all good faith, and where you lack good school-houses put them up; and when you have already the school-house, but lack the furniture, get it and try to make the school-house comfortable for the children; and then good teachers who are good Latter-day Saints. Shall we have them, or shall we employ teachers that will turn the infant minds of our children away from the principles of the Gospel, and perhaps lead them to darkness and death? Some say, "You ought to be very generous, quite as liberal and generous as others." I think so. But if some of these liberal people, who talk so much about liberality, would show a little more of it, we would appreciate it a little better. I would like to know if a Methodist would send his children to a Roman Catholic School, or *vice versa*? I think not. Do either send their children to "Mormon" schools, or employ "Mormon" teachers? I think not. Do we object to it? No, we do not; we accord to all classes their rights, and we claim rights equal with them. Well, shall we, after going to the ends of the earth to gather people to Zion, in order that they may learn more perfectly of His ways and walk in His paths, shall we then allow our



children to be at the mercy of those who would lead them down to death again? God forbid! Let our teachers be men of God, men of honor and integrity, and let us afford our children such learning as will place our community in the front ranks in educational as well as religious matters. But would we interfere with other religious denominations? No. Prevent them from sending their children where and to whom they please? No. Or from shipping where they please? No. I would not put a hair in their way, nor interfere with them in any possible way; they can take their course, and we want the same privilege.

With regard to some of these other things which I have referred to, I

would say: We wish to continue on as we have done, and as soon as we can see our way out, we will make things more agreeable. These are my feelings; but in the meantime, there will be no radical changes. We started in with the intention of carrying out the views of President Young, and we purpose to do it; but should we, by and by see a better way, one that suits us better, that would be more pleasant all around, we will then adopt it. In the meantime, we will stick to the rod of iron, and humble ourselves before God, seeking to do His will in all things; and by and by, when we shall have done our work on earth, will obtain an inheritance in the celestial kingdom of our Father. Amen

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### DISCOURSE BY ELDER CHARLES C. RICH,

DELIVERED AT THE QUARTERLY CONFERENCE HELD IN PARIS, BEAR LAKE COUNTY, IDAHO, FEB. 10, 1878.

(Reported by James H. Hart.)

BLESSING THE RESULT OF OBEDIENCE TO LAW—OUR AGENCY IN THE FLESH—THE ADVANTAGES OF UNION—ORDER IN THE KINGDOM OF GOD—THE ETERNAL WARFARE BETWEEN GOOD AND EVIL.

Brethren and sisters, I am pleased to have the opportunity of meeting with you in Conference. I have enjoyed myself very much while listening to the reports of the Bishops, and also to those who have addressed us. We have had some

excellent instructions during the Conference. I am glad to meet so many of the Saints. I will say, however, that I feel of myself very weak, and I desire the prayers of the Saints, that I may be able to instruct you. I desire to speak to



your edification, but that depends upon the Holy Spirit, without which no one can instruct and edify the Saints. I trust the Spirit of the Lord will be with us this afternoon, that I may, peradventure, be a means of blessing and building you up in the principles of the Gospel. I will read, for your instruction, from the Book of Doctrine and Covenants, and will give you some keys by which you may unlock the treasures of the Gospel. Page 424, new edition: "Mine house is a house of order, and not of confusion," etc. Page 421: "All blessings are predicated on law," etc. I have read these passages because to me they are important, and they are important to you also. We learn from the revelations we have just read, that it was ordained before the foundation of the world how the blessings of the Gospel were to be obtained, and why some people could not attain to certain blessings. We are told they could not obtain these blessings because they did not abide by the law. As Latter-day Saints, it is important that we understand the principles of salvation, that we may be enabled to comprehend and obtain all the keys, principles, and blessings pertaining thereto. It was a long time after the Prophet Joseph Smith had received the keys of the kingdom of God, and after Hyrum and others had received many blessings, that the Lord gave Joseph a revelation, to show him and others how they could ask for and receive certain blessings. We read in the revelations of St. John, that the Saints are to receive a white stone, "and in the stone a new name, which no man knoweth save him that receiveth it." Joseph tells us that this new name is a key-word, which can only be obtained through the en-

dowments. This is one of the keys and blessings that will be bestowed upon the Saints in these last days, for which we should be very thankful.

In the first instructions we received from the Elders, we were told we must repent of our sins and be baptized, in order to receive the Holy Spirit, and that we had no claims upon the Lord for his Spirit, until we had complied with the requirements made of us. I remember very well my feelings upon this subject before I obeyed the Gospel. I studied carefully, anxiously, and prayerfully, that I might know if it were the Church of Jesus Christ. I did not want to run any risk in the matter, and remain in uncertainty. I was willing to do anything that would give me a knowledge of the truth. I was willing to receive it through the ministration of an angel, through direct revelation, or by any other way, but I did not want to be deceived. Every time I reflected carefully upon the subject, I came to this point—the conditions upon which the promises have been made are, repentance, baptism, and imposition of hands. The spirit would then whisper, you have not been baptized, you have not obeyed the Gospel; but when I had complied with the law, then I had a perfect claim to the blessings and the promises, and did receive them, and obtained a perfect knowledge of the truth, and could then bear a testimony of it to all the world. I mention these things to show you the principles we have to act upon in order to obtain the blessings of salvation and eternal life. And I can testify that the Lord has fulfilled his promises, and has poured out his Spirit upon the people, through baptism and the laying on of hands. So we see that



the keys given for our introduction into the Church of Jesus Christ, are as effectual in this our day as they were in the days of the former Apostles. Some might say, Why would not some other ordinance do as well? Simply because these were the principles ordained for that purpose before the world was. It is not a new feature in the Gospel, something started a few years ago. From what I have read, we find they are eternal principles; that they existed and were ordained for our salvation before the foundation of the world, and cannot be changed. We must comply with the principles of the eternal law, in order to obtain eternal blessings. I want to impress these principles upon your minds, for there is no "think so" and "guess so" about these things, for the Lord himself has decreed them, and I bear record that they are true. I hope these principles will make a lasting impression upon your minds, that you may devote yourselves more fully to the service of the Lord, and faithfully obey all the commandments which he has given us, and may give us hereafter.

There is another principle to which I will call your attention; that is, the pre-existence of spirits. Before we came into this world we had an existence with the Father in the heavens. We are eternal beings. How do you know that? one might say. We know it by the revelations of Jesus Christ, which bring life and immortality to light. It was revealed to Abraham and many of the ancient Prophets, and it has been revealed unto us in these the last days. We are told that before the inhabitants of the earth had an existence in the flesh, they had an existence in the spirit world; and that it was necessary to come into this world and be clothed with mortality. And

why was it necessary? Because we could not attain to an exaltation without coming here. Many people think this is a world of sorrows, and a very horrid world to live in. So it may seem to some people, but I think that it is a glorious world, for it is here we are enabled to obtain our blessings and endowments. We come into this world weak and frail mortals. We have an agency given us, with an opportunity of doing good and evil. We are invited to obey the Gospel, which embraces principles that will endow the willing and obedient with exaltation and eternal life. But our agency is not taken from us. We have placed before us light and darkness, the bitter and the sweet, exaltation and degradation, life and death, and we have reason and intelligence given us, by which to judge and choose for ourselves. By choosing the good and obeying the principles of truth, we are entitled to the spirit of revelation, and by that spirit only can we know God the eternal Father, and his Son Jesus Christ. Is it not important that we should know God? Surely it is; for to know God, and his Son Jesus Christ, is eternal life. So notwithstanding we have our trials and sufferings here, we have joys and happiness likewise, and we learn to discern and appreciate the difference between good and evil. An opportunity is also afforded us in this world to increase in faith and wisdom, and in all that leads to exaltation and eternal life. And we are told that all the intelligence we gain in this world will rise up with us in the resurrection. Now, who is there among the Saints that does not want to learn something concerning the principles of life and salvation? We should, above all people, be diligent in seeking to know the principles of truth, that



we may obtain eternal life. We can use the keys and principles that we have received to obtain this knowledge, and what is there pertaining to the Gospel that we cannot learn if we are faithful? If we do not know all that is necessary for our advancement, it is our privilege to go to some person who does know. And when we understand how to use the keys and principles ourselves, we can then teach others, for all who have received the Gospel are expected to practice its principles in their lives, and to devote their energies and lives to the establishment of truth and righteousness upon the earth. Are we doing this? Are we doing our duty as Saints of God? Or are we passing away our time idly and indifferently? If so, we are doing ourselves an injury, and we thus deprive ourselves of the blessings promised to the faithful.

There is another great principle often brought before us, that may be considered a very common principle. It is the principle of Union. We are told by the Savior that we must be united, or we are not his. Does this concern us as Latter-day Saints? I think it does, but some do not seem in any way concerned about it, notwithstanding the word of the Lord, that otherwise we "are none of his." How can we be united so as to be acceptable to God? We have to be united, not merely in doctrinal matters, but in every other way. So far as doctrine is concerned, we are pretty well united, but not so in our temporal affairs. But we may become united in our temporal affairs, if we are willing to learn some practical lessons that have been taught us, and uniting in their execution; by entering into them with all our heart and our means, we may then be united in temporal matters also.

There is but one way to be united, according to the will of God, and that is by being dictated in our affairs by the Spirit of the Lord. When we were baptized we received the spirit of the Gospel, and by that spirit we obtained a knowledge of its truth. And the same spirit we then received, if it continues with us, will lead us into all truth and reveal to us things to come. We have need of revelation at every step after we are baptized, for when we take a step it ought to be a right step, and the only right step we can take will be one that is in accordance with the principles of truth, as dictated by those authorized to teach and instruct the Saints. This is the only principle on which we can be united, and when this principle fully is carried out, then perfect union will exist among the Saints.

I remember once being sick, but I scarcely realized that I was sick, for my mind was bright and active. During the night the Spirit rested upon me, and the principles of the Millennium were opened up to me. It seemed to me that all was happiness and union. Now what will it require to bring about the Millennium? In the first place every man will have to learn his duty, and do it. Each one must study his neighbor's interest as well as his own. No one will do that which would conflict with his brother's interest, and no man would wilfully infringe upon his neighbor's rights and privileges. Now if all had learned their duty and were doing it faithfully, it would bring about a reign of peace and righteousness, and knowledge would cover the earth. If these principles were understood and carried out, we should have no reason to find fault with each other. Are we seeking after these things? I trust we are, and I feel rejoiced at



the progress we are making as a people, although we come far short of that we should attain unto. We must have our minds fixed on this subject, and be determined to receive these truths, and live for them. This should be our first and last thought every day, and we should not be contented till we realize our desires in righteousness. Some persons think that a few prayers offered to the Lord will be all-sufficient in securing their salvation. It is very good to pray, but something is required besides praying; for example, we must be baptized, for that ordinance has been instituted for the remission of sins. We need endowments and ordinations, and they can only be administered by those holding the Priesthood, for without these gifts we could not obtain a celestial crown. We bestow the Priesthood on many young men, to bring them up and qualify them for future usefulness. We want our washings and anointings, and how can we receive them without some one to administer them to us? And no one could give them without divine authority. The same words might be used, and the same ordinances administered in the same way precisely, but they would be of no avail whatever, without the priestly authority. Our baptisms, confirmations, ordinations and endowments can only be administered by those who are ordained and set apart to administer them. The law must be complied with concerning these things or the ordinances are void and of no effect. Temples have to be built in which some of these ordinances must be performed. Who is to dictate concerning their construction and management? The Lord himself controls these things, and authorizes whom he will.

Some might ask, Why not baptize for the dead, and give endow-

ments in this meeting-house? Just simply because the Lord has not so ordered it. The way and manner in which these ordinances have to be performed have been determined in the eternal world, and unless you comply with the requirements and obey the law, you cannot obtain the keys, and without the keys you cannot pass by the angels and the Gods in the eternal worlds. For example, you cannot attain to an exaltation without a wife, or wives; and you ladies cannot be exalted without a husband. "For man is not without the woman nor the woman without the man in the Lord." So said the Apostle Paul. What, then, will be the situation of those who remain single, and do not attain to an exaltation? We learn from the revelations that they will be angels. Some people think that angels are the most exalted and glorious beings in the eternal world; but this is a mistake. If it will satisfy any of you to receive that glory it will not satisfy me. Now we understand that in order to obtain an exaltation we must have a wife, and we have to comply with the celestial law, so as to have her in the eternal world. In the first place, we must receive her from the man whom God has authorized and appointed to seal for time and eternity, otherwise we have no claim on her in the eternal world. Perhaps some do not care much about the other world. Such persons remind me of a man I knew in California, who became acquainted with and courted a lady whose husband was dead. He was told that the lady was sealed to another man for eternity; he replied he did not care, all he wanted was to marry her for this life, he did not care about the other world. Such a man will not attain to an exaltation. Some persons may be satis-



fied without a complete exaltation. I do not feel so. I feel my unworthiness and my inability to speak as I would like, and if I did not know it was my duty, I would shrink from this undertaking; but I feel it my duty to declare faithfully the counsels of God, to instruct the Saints in their duties, and tell them how they can obtain salvation. When I have done this I have done my duty. Every man and woman can obtain and enjoy the spirit of revelation, so as to guide them in the path of duty, and if we are all guided by the same spirit, and all our actions are dictated by its influences, we shall then enjoy happiness and peace.

We have co-operative institutions established among us, and if they are conducted properly they will be a blessing to us. How shall we carry on our co-operative institutions so as to be approved of heaven? They must be dictated by the spirit of revelation, for unless they are dictated and controlled by that spirit they are in danger of being overthrown. If we build up institutions on any other foundation they will be overthrown sooner or later. If we establish our institutions according to the principles of revelation, they will be approved by the Almighty, and they will be preserved when he overthrows the kingdoms of this world. Who would not like to see the co-operative institutions growing up among us, built upon a firm foundation? We should look well to the foundation on which we build, for unless we act upon correct principles we cannot expect to prosper. The building that is reared properly will stand the winds and storms and will be firm and solid. Time will tell whether we build by the spirit of revelation or otherwise. You may be assured that if we do not our building will be overthrown.

We are dependent on the Almighty for the breath of life, for the bread we eat, and for every blessing we enjoy. We need not feel in any way troubled when we see a man lifted up in his feelings, and act as though he was some great person. We are all of us, mere worms of the dust, and at best are poor dependent creatures; but some men appear to grow larger and larger in their own imagination, and when we see a man ascending higher and higher in his own conceit, it is not always wise to pull him down suddenly, but give him a lift, and when he gets so high that his head swims, we can then help him gently down. We must learn to be humble, meek and lowly, or we cannot enjoy the spirit of the Lord.

There is another thing I wish to mention, and that is the manner in which we should treat each other. The principle was advanced anciently, "Do unto others as you would have others do unto you." This principle is as binding upon us, as it was upon the people in former days, and we need as much urging to observe it as they did. How would we do with the Lord if he were here? We have his word for it, that forasmuch as ye do it unto one of the least of these my disciples ye do it unto me. If we see a brother mistreated, we do not like it, and we feel to take his part. If we do not like to see a brother mistreated, we should be the more careful not to mistreat each other, for it is displeasing to the Lord. What can we say concerning these things? We can say "straight is the gate and narrow is the way that leadeth to the lives, and few there be that find it." Do we all want to find it? I do. And you do, then let us seek diligently that we may find the right way—the way God has pointed out. He has made it plain before us, and has



told us the manner in which he is willing to bestow his blessings upon us. And if we do not obtain them it will not be his fault. What would be the condition of society if these principles were fully carried out? We would find a brother and a friend in every place where God is known. No one would have any disposition to wrong his neighbor. No one would seek to injure his brother or sister. Would it not be good to live in such society? Instead of men striving to take advantage of their fellow men, and seeking to aggrandize and build up themselves at the expense of others, they would seek to build up and enrich others as well as themselves, and instead of hungering and thirsting after the perishable things of this life, they would hunger and thirst after righteousness.

We read in the "Book of Mormon" that Jesus told the Nephites to return home, for they were not prepared to receive his words. They went home and they did prepare their hearts for the reception of the truth. Why do we not receive more truth than we do? We hear a great many teachings and counsels from the servants of God. And why do we not receive more? Peradventure we are not prepared to receive it. Why does not the Almighty bestow on us more light, truth, intelligence and other blessings he is able to bestow? It is because we are not prepared to receive them. We have more offered now than a great many can receive because their hearts are unprepared, they are filled with the spirit of the world, they have lost sight of the principles of salvation, and do not comprehend them. You may have heard these things preached many times before, but if you have not received them and made them your

rule of action, it would have been better for you if you had never heard them.

We have been taught that we have a great work to perform in working out our salvation, in promoting that of our families, and securing the salvation of our dead friends. We cannot leave any of these things undone and feel justified before God, and before our dead friends when we meet them in the other world, and if we do not feel justified we shall not feel very happy.

An opportunity is now offered by brother Cummings, by which some of us may obtain our genealogies, and we should improve it as much as possible. I feel happy in being able to send to the States where many of my ancestors have lived and died, so as to get the names of many of my dead friends, that I may do a work for them that they had no opportunity of doing for themselves. We have the privilege of being baptized for our dead, and performing other ordinances for them, and thus become saviors on Mount Zion. There is a great labor to be performed by every faithful Saint. There is no time to waste in foolishness. There is too much time wasted in frivolity and nonsense. It is important that we make good use of the time allotted us in this probation, for we understand that we shall be judged according to the deeds done in the body. We have placed before us good and evil—that which tends to exalt and dignify, and that which tends to corrupt and degrade. And we are expected to overcome evil, and not allow the evil to overcome us. For example, we find too often persons who can be overcome with whiskey, and by that means they destroy their usefulness in the Church of Jesus Christ; they have been tried in this matter, and have made a failure. I



would say to such, do not receive nor partake of that which leads to destruction. Hundreds and thousands have been overcome by this evil, and are now suffering the consequences of their folly. We should be prepared to resist every evil, if we do not we shall bring trouble upon ourselves. It will not be because we do not understand the laws of God, but because we do not observe them. I trust my brethren will remember these things, and that they will make a lasting impression on your minds. I want you to remember that you are eternal beings, that God is eternal, and that the principles he has revealed to us are eternal—that you have an opportunity of receiving them, and that you must give an account of all your actions, and will be rewarded according to the principles of righteousness.

We have learned that there is a warfare between good and evil, and we are free to choose the one or the other. We have learned what is required of us, and what our privileges are as Saints of God; and if we do not receive and obey the principles of truth, and secure the blessings of salvation for ourselves, and for our dead, we shall know it when we get into the eternal world; we shall know that we have failed to comply with the condition on which they are promised. Don't you think we shall be sorry when we discover what we have lost? I think we shall. And how long shall we be sorry? Can we think of any time in future ages when we will not be sorry if we lose this opportunity of obtaining salvation? When we have sorrowed for thousands of years, we shall still be sorry if we neglect this great salvation; we shall forever sorrow if we do not improve our opportunities and lay hold of eternal life. I want you to think of these

things, for now is the time to avoid the trouble that might come upon us, and to secure our future happiness and exaltation, by carrying out the principles revealed for our salvation.

The Lord has greatly blessed us, and we have great reason to thank him for our homes in these mountains. We have been led by him in all our travels, and he has blessed us in all our labors. We have reason to thank him more abundantly for the fullness of the Gospel, and for the promise of eternal life. We are told by him that it is his business to provide for his Saints. Now the better Saints we are, the better the Lord will provide for us. He has told us through his Prophet, that his Saints shall be the richest of all people. But here comes the question, are we his Saints? It should be remembered that we must be one, or we are none of his; and to become one, we must allow the Lord to dictate all our actions and lead us in his way. If we have our own way we shall do as the world does. The Lord wants to build up a people like the people of Enoch, who had no poor among them. If it was necessary that such a condition of society should exist then, is it less so now? The nations of the earth, and the large cities of the United States, are crowded with the poor and indigent, thousands and millions among them suffer for want of bread; how thankful we ought to be for our condition in these mountains, where we enjoy peace and plenty, and if not very rich we are not very poor. It is written that against none is the Lord displeased, but against those who do not acknowledge his hand in all things. And those who feel themselves poor, should acknowledge in it the hand of the Almighty and be comforted, for poverty is a most excellent thing; 'tis the poor in this



world's goods, but the rich in faith, who are the heirs of the kingdom. Poverty has been one of the greatest blessings that could be conferred upon us. If we had been rich we might have gone to the devil long ago. But being poor we had to hold on to the kingdom of God, or nothing. Many men, when they get wealthy, apostatize, because they love their money more than the Almighty. When we love the Almighty more than we love money, or anything else, then perhaps he will entrust us with riches, but may the Lord keep us from becoming rich, if riches would tempt us to forsake the truth, and hinder us from serving him and keeping his commandments. Poverty is a great blessing, if in our poverty we learn to serve God. And riches are also a great blessing if we make a good use of them. When the time comes that the Saints can be intrusted with riches, the Lord will give them all they need, for they all belong to the Almighty. I am blessed with a Rich name, but I have been through poverty myself, and I know how it feels. I trust I have gained some good by my experience. Have I anything to complain of. Certainly not. I have no fault to find with the providences of God, who doeth all things well.

Soon after my return from a mission to England, I was called to Bear Lake Valley to superintend the settlement of the Saints in this country. I felt that it was right that I should come here, not because I could live better here than any other place, but because this was my place and field of labor. And there is one good thing we should all learn, that is, always to be contented where the Lord has placed us. But I want to be in a better country says one. Well, I think you will get into a better

country bye and by, but I would recommend you not to be in too great a hurry. I don't want to dictate the people too much, but I am willing to counsel you for your good, if you are willing to take my counsel, all right, you will be blessed in your obedience. I would like to pour out blessings upon the Saints. There are many things that occur to my mind that I cannot say to you, but that which the spirit dictates that I will communicate. I have nothing in my heart but the best of feelings towards the Saints.

Some people think I am a poor financier! Perhaps I am. There are some persons who are such good financiers that they take all the wool and part of the hide with it. Now I would not like to financier in that way. And if I do't fleece any one, and take an advantage of those with whom I deal, I shall have nothing to regret, and shall enjoy a clear conscience; but if I do these things it will have a bad effect in this world and worse in the next. Perhaps those who financier so closely to the injury of their neighbors will not feel so well about it in the next world. If they have deceived and taken advantage of us in our necessities, they will not feel so well about it, if they should meet us in the other world. I could tell a story. I think I will do so. I could mention names. You understand that when a man dies and leaves this world, he don't take his family with him, but they are left to the care and protection of others. A certain good man died and left a large family. A near relative took charge of the family and removed them to a certain town, built a grist mill, from which the family was supplied with the necessary bread. He built the first mill in that town, and it was a blessing to the people as well as to the family



of our deceased brother. By and by a few persons concluded to build another mill, and in order to get the grinding they resolved to build another mill. The consequence was the first mill failed to supply food for the widows and fatherless children. These brethren expect to go into the eternal world. Will the head of this family be there? He certainly will. And how will these brethren feel when they meet him? I don't think they will feel very happy.

The effect produced by their financing was that of taking the bread from the fatherless children. Will they feel as well as though they had not done it? I think not. I was always sorry when I thought of these circumstances and their effects. These things will have to be met somewhere. The God we profess to serve lives and takes notice of our actions, and if we do wrong we shall have to meet

it sooner or later. Then let us do to others as we would have others do unto us. But do not suffer transgressors to deprive you of any blessing, but rather suffer wrong than do wrong. Deal righteously with each other, and so establish confidence by your good works. Do not take any right or privilege from any man or woman. Not from a Gentile? No! take no right from any man. I would not like to infringe upon any man's rights. If we do the Lord will hold us accountable in the day of judgment. He causes the sun to rise upon the evil and the good, and sendeth rain upon the just and on the unjust. And as the Lord dealeth will all the children of men, so should we deal with each other. I have detained you longer than I expected. My prayer is that the Lord will bless you, in the name of Jesus Christ. Amen.

## FUNERAL SERVICES

PREACHED BY ELDER JOSEPH F. SMITH,

OVER THE REMAINS OF EMMA, DAUGHTER OF ELDER DANIEL H. AND EMELINE WELLS, ON THURSDAY MORNING, APRIL 11, 1878.

*(Reported by Geo. F. Gibbs.)*

AN AGE OF VISITATION AND REVELATION—REVELATION THE LAW OF GOVERNMENT—THE NATURE OF DEATH—JESUS OUR FORERUNNER AND EXEMPLAR—THE THREE WITNESSES—PERSONAL KNOWLEDGE ABOVE ALL—ORDINANCES FOR THE DEAD.

While sitting listening to the singing, it occurred to me that, in making a few remarks on this occasion, I

would read part of a revelation given to the Church of Jesus Christ of Latter-day Saints on the 27th of



December, 1832, believing that we may derive some comfort and encouragement, as well as enlightenment by doing so.

He then read section lxxxviii, Doctrine and Covenants, new edition, from the 3rd to the 32nd verse inclusive.

These are the words of God unto us, words that were not spoken in some remote period of the world, and handed down to us by the traditions of our fathers, but they are the words of the Almighty spoken directly to our brethren chosen by God to be his mouthpiece and revelators to the people of this time. They are, therefore, words of truth, and of eternal life, words upon which we may rely with the utmost confidence, without doubt or misgiving, or fear of yielding to the caprice of vain philosophy, for they are not the words of man, but of God.

It is well for us to realize, if we possibly can—and we can if we enjoy a sufficient portion of the Spirit of God—that we are living in an age in which the Father in heaven has deigned to visit his children, making himself known by declaring his law and his word, by his own mouth and by his own presence. If we could always realize this, it appears to me that we would place greater reliance upon the words of eternal life which have come unto us; we would thereby be induced to live so near to the Lord, and be so faithful in the discharge of our duties, as the covenant people of God, that our hearts would burn with grateful joy, we would be inclined to that which is pleasing and acceptable unto the Lord, all the day long, and we would eschew even the appearance of evil. In all the varied scenes of life, we would never forget him, disobey his will, nor neglect a duty; but we would abide in the covenant of the Gospel, in the

love of God and of our fellow-creatures, doing the works of righteousness, not omitting to improve an opportunity to do good. It is necessary for us to understand these things and bear them in mind, in order to abide the law which has been given unto us, a portion of which I have read to you; and which is necessary for us to obey, in order to be found keeping the celestial law, and in order to be quickened by that glory, that our souls, which are our bodies and spirits, may be redeemed and restored to life and immortality, to possess crowns of glory and exaltation, which are to be had only in the celestial kingdom; in other words, that we may be quickened by the celestial glory and receive a fullness thereof, according to this revelation.

God has given laws to govern all his works, and especially has he given laws to govern his people, who are his sons and daughters. We have come to sojourn in the flesh, to obtain tabernacles for our immortal spirits; or in other words, we have come for the purpose of accomplishing a work like that which was accomplished by the Lord Jesus Christ. The object of our earthly existence is that we may have a fullness of joy, and that we may become the sons and daughters of God, in the fullest sense of the word, being heirs of God and joint heirs with Jesus Christ, to be kings and priests unto God, to inherit glory, dominion, exaltation, thrones, and every power and attribute developed and possessed by our heavenly Father. This is the object of our being on this earth. In order to attain unto this exalted position, it is necessary that we go through this mortal experience, or probation, by which we may prove ourselves worthy, through the aid of our elder brother, Jesus. The spirit without the body is not perfect, it is not capacitated, witho<sup>ut</sup>



the body, to possess a fullness of the glory of God, and, therefore, it can not, without the body, fulfil its destiny. We are fore-ordained to become conformed to the likeness of the Lord Jesus Christ; and in order that we may become like unto him, we must follow in his footsteps, even until we sanctify ourselves by the law of truth and righteousness. This is the law of the celestial kingdom; and when we die, its power will bring us forth in the morning of the first resurrection, clothed with glory, immortality, and eternal lives. Unless we do keep the law that God has given unto us in the flesh, which we have the privilege of receiving and understanding, we cannot be quickened by its glory, neither can we receive the fullness thereof and the exaltation of the celestial kingdom.

“There is a law, irrevocably decreed in heaven before the foundations of the world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.”

We must, therefore, learn the laws of heaven, which are the laws of the Gospel, live and obey them with all our hearts, and in faith abide in them, perfecting ourselves thereby, in order to receive the fulness of the glory of that kingdom.

I make these remarks, not to the departed, but to the living—to you as well as myself, who still tarry in the flesh, to battle with the weaknesses and infirmities of human nature, who have yet to learn by experience, that we may be instructed in the things necessary to know, in order that our course here may secure unto us the greatest reward in the presence of our Father and God.

We have not met here to brood over our sorrows in this our temporary loss—in thus being deprived,

perhaps only for a little while, of the society and companionship of a daughter, a sister, a friend; for tears are partially dried and sorrow is greatly ameliorated in the fact that our loss is her gain. She has been released from a world of sorrow, anguish and pain, and rests from her earthly labors. Blessed is her condition, for she has performed her mission to earth, she has made her name honorable amidst the honest and true of God's people, she has fought the good fight, and has now taken her departure, gone to her old home from whence she came. What has she lost? Simply the society of her earthly friends, but not to the extent that we miss her; for I believe the greater can always comprehend the lesser, but the lesser can only comprehend the greater as it may be revealed by glimpses from time to time by the Holy Spirit. While we are in mortality we are clogged, and we see as through a glass darkly, we see only in part, and it is difficult for us to comprehend the smallest things with which we are associated. But when we put on immortality, our condition will be very different, we ascend into an enlarged sphere; although we shall not become perfect immediately after our departure from the body, for the spirit without the body is not perfect, and the body without the spirit is dead. The disembodied spirit during the interval of the death of the body and its resurrection from the grave is not perfect, hence it is not prepared to enter into the exaltation of the celestial kingdom; but it has the privilege of soaring in the midst of immortal beings, and of enjoying, to a certain extent, the presence of God, not the fulness of His glory, not the fulness of the reward which we are seeking and which we are destined



to receive if found faithful to the law of the celestial kingdom, but only in part. The righteous spirit that departs from this earth is assigned its place in the Paradise of God; it has its privileges and honors which are in point of excellency, far above and beyond human comprehension; and in this sphere of action, enjoying this partial reward for its righteous conduct on the earth, it continues its labors, and in this respect is very different from the state of the body from which it is released. For while the body sleeps and decays, the spirit receives a new birth; to it the portals of life are opened; it is born again into the presence of God. The spirit of our beloved sister in taking its departure from this world is born again into the spirit world, returning there from the mission it had been performing in this state of probation, having been absent a few years from Father, Mother, kindred, friends, neighbors, and from all that was dear; it has returned nearer to the home-circle, to old associations and scenes, much in the same way as a man who comes home from a foreign mission, to join again his family and friends and enjoy the pleasures and comforts of home. This is the condition of her whose remains now lie before us, or of every one who has been faithful to virtue and purity, while traveling here below; but more especially of those who while here had the privilege of obeying the Gospel, and who lived true and faithful to its covenants. They instead of continuing here among the things of time, surrounded as we are with the weaknesses of a fallen world, and subject to earthly cares and sorrows, are freed from them to enter a state of joy, glory and exaltation; not a fulness of either, but to await the morning of the resurrection of the just, to

come forth from the grave to redeem the body, and be reunited with it, and thus become a living soul, an immortal being never more to die. Having accomplished its work, having gone through its earthly probation, and having fulfilled its mission here below, it is then prepared for the knowledge and glory and exaltation of the celestial kingdom. This Jesus did; and he is our fore-runner, he is our exemplar. The path which he marked out we have got to walk in, if we ever expect to dwell, and be crowned with him in his kingdom. We must obey and put our trust in him, knowing that he is the Savior of the world.

It is not a difficult thing for me to believe this; I read the Bible in which I find narrations of many of his doings, sayings, precepts, and examples. And I do not believe that any upright, honest man or woman, possessing common intelligence, can read the Gospels of the New Testament and the testimonies therein given of the Savior, without intuitively feeling that he was what he professed to be. For every upright, honest person is possessed, more or less, of the Holy Spirit, and this holy messenger in the hearts of men bears record of the word of God; and when all such read these inspired writings, with honesty of heart and meekness of spirit, divested of prejudices and the false conceptions arising from traditions and erroneous training, the Spirit of the Lord bears witness in unmistakable language that burns with conviction, therefore, I believe that Jesus was the Christ, the Savior, the only begotten of the Father; and this too through reading the Bible. But do we depend upon the Bible for this conviction and knowledge? No, thank the Lord we do not. What else have we to impart this know-



ledge and confirm this testimony? We have the "Book of Mormon," the "stick of Ephraim," which has come to us by the gift and power of God, which also testifies of him, and which reveals an account of his mission to and dealings with the inhabitants of this continent, after his resurrection from the dead, when he came to this land to visit his "other sheep," to unite them in the one fold, that they might also be his sheep and he their great shepherd. Besides the conviction that the Book itself carries with it, we have the collateral testimony of him who translated it, who sealed his testimony with his blood; also that of other witnesses, who testify to the whole world that they saw the plates and the engravings thereon, from which the Book was translated, these plates were shown them by an angel of God, who declared that the Book had been translated correctly by the gift and power of God; and in obedience to divine command these witnesses bear record of what they saw and heard.

Here, then, are two witnesses—the "Bible" and the "Book of Mormon," both bearing record of the same truth, that Jesus was the Christ, that he died and lives again, having burst the bands of death and triumphed over the grave. This latter additional evidence the Latter-day Saints have of this fact, over and above that possessed by the Christian world who do not believe in the "Book of Mormon."

But is this all? No. We have here another book, the "Doctrine and Covenants," which contains revelations from God through the Prophet Joseph Smith, who lived cotemporary with ourselves. They are Christ's words, declaring that he was the same that came to the Jews, that was lifted up on the

cross, was laid in the tomb, burst the bands of death and came forth out of the grave. That he was the same who came to the Nephites upon this continent; who, when about to take his departure from them, declared that he was going to visit the ten tribes whom the Father had led away, having the same purpose in view that he had in visiting the Nephites. Here, then is another testimony of this divine truth; hence we have three witnesses. In the mouth of two or three witnesses, we are told, all things shall be established; and by the testimony of two or three witnesses shall we stand, or be condemned.

But would this satisfy me? It might, if I could obtain no further light or knowledge. But when greater light comes, and I have the privilege to make myself possessor of it, I could not remain satisfied with the lesser. We could never be satisfied nor happy hereafter, unless we receive a fulness of the light and blessings prepared for the righteous. This, in part, will constitute the misery, sorrow and anguish of the condemned—those who reject the truth when it is offered to them, for their eyes will be opened to behold, in part, the greater light, exaltation and joy which they might have attained unto, but which is irretrievably lost, to them, because of their disobedience and wrong doings. Then I say we cannot be satisfied with anything short of a complete salvation in the kingdom of God; our joy cannot be full unless we obtain a fullness of knowledge. Hence, I am not satisfied with the Bible, the "Book of Mormon," nor the "Doctrine and Covenants." All these three are not sufficient for me, for the reason that greater privileges have been revealed to man, and they are



within the reach of all that live upon the earth. Therefore, I could not rest satisfied with myself until I had fully availed myself of my privileges.

It is given to us to know these things for ourselves. God has said he will show these things unto us; and for this purpose the Holy Ghost has been imparted to all who are entitled to it through submission, which bears record of the Father and the Son, and also takes of the things of God and shows them unto man. Convictions that we may previously have had respecting the truth the Holy Ghost confirms, giving us a positive assurance of their correctness, and through it we obtain a personal knowledge, not as one that has been told, but as one that has seen, felt, heard, and that knows for himself.

Then, in standing before you, my brethren and sisters, as a humble instrument in the hands of God, I testify, not by virtue of the knowledge I may have derived from books, but by the revelations of God to me, that Jesus is the Christ. I know that my Redeemer lives; I know that although the worms may destroy this body, that I shall in my flesh see God, and I shall behold him for myself and not for another. This light has come to me, and is in my heart and mind, and of it I testify, and through and by it I testify, and I know whereof I speak. God has called me, in connection with my brethren, to this mission, and this is our testimony to the whole world. I therefore say, there is no death here, instead of death it is life to the departed. That which we call death is merely the slumber and rest of this mortal clay, and that only for a little season, while the spirit, the life, has gone to enjoy again the presence

and society of those from whence it came, and to whom it is joy again to return. And this will be the condition of the righteous until the morning of the resurrection, when the spirit will have power to call forth the lifeless frame to be united again, and they both become a living soul, an immortal being, filled with the light and power of God. I am a witness of these things. Am I alone? No; there are tens of thousands to-day that can bear this testimony. They, too, know it for themselves; God has shown it to them, they have received the Holy Ghost, which has born witness of these things in their hearts, and they likewise are not dependent upon books, nor upon the words of another, for they have received a knowledge from God themselves, and know as he knows, and see as he sees in relation to these plain and precious things.

What reason have we to mourn? None, except that we are deprived for a few days of the society of one whom we love. And if we prove faithful while in the flesh we will soon follow, and be glad that we had the privilege of passing through mortality, and that we lived in a day in which the fullness of the Everlasting Gospel was preached, through which we will be exalted, for there is no exaltation but through obedience to law. Every blessing, privilege, glory, or exaltation is obtained only through obedience to the law upon which the same is promised. If we will abide the law, we shall receive the reward; but we can receive it on no other ground. Then let us rejoice in the truth, in the restoration of the Priesthood—that power delegated to man, by virtue of which the Lord sanctions in the heavens what man does upon the earth. The Lord has taught us the ordinances of the Gos-



pel by which we may perfect our exaltation in his kingdom. We are not living as the heathen, without law; that which is necessary for our exaltation has been revealed. Our duty, therefore, is to obey the laws, then we shall receive our reward, no matter whether we are cut down in childhood, in manhood or old age; it is all the same, so long as we are living up to the light we possess, we shall not be shorn of any blessing, nor deprived of any privilege; for there is a time after this mortal life, and there is a way provided by which we may fulfil the measure of our creation and destiny, and accomplish the whole great work that we have been sent to do, although it may reach far into the future before we fully accomplish it. Jesus had not finished his work when his body was slain, neither did he finish it after his resurrection from the dead, although he had accomplished the purpose for which he then came to the earth, he had not fulfilled all his work. And when will he? Not until he has redeemed and saved every son and daughter of our father Adam that has or ever will be born upon this earth to the end of time, except the sons of perdition. That is his mission. We will not finish our work until we have saved ourselves, and then not until we shall have saved all depending upon us; for we are to become saviors upon Mount Zion, as well as Christ. We are called to this mission. The dead are not perfect without us, neither are we without them. We have a mission to perform for and in their behalf; we have a certain work to do in order to liberate those who, because of their ignorance and the unfavorable circumstances in which they were placed while here, are unprepared for eternal life; we have to open the door for them, by performing ordinances which

they cannot perform for themselves, and which are essential to their release from the "prison-house," to come forth and live according to God in the spirit, and be judged according to man in the flesh.

The Prophet Joseph Smith has said that this is one of the most important duties that devolves upon the Latter-day Saints. And why? Because this is the dispensation of the fullness of times, which will usher in the millennial reign, and in which all things spoken by the mouth of holy Prophets, since the world began, must be fulfilled, and all things united, both which are in heaven and in the earth. We have got that work to do, or at least all we can of it, leaving the balance to our children, in whose hearts we should instil the importance of this work, rearing them in the love of the truth and in the knowledge of these principles, so that when we pass away, having done all we can do, they will then take up the labor and continue it until it is consummated.

May the Lord bless this bereaved family and comfort them in their deprivation. Those who die in the Lord shall not taste of death. When Adam partook of the forbidden fruit he was cast out from the presence of God into outer darkness; that is, he was shut out from the presence of his glory and the privilege of his society, which was spiritual death. This was the first death; this indeed was death; for he was shut out from the presence of God, and ever since Adam's posterity have been suffering the penalty of this spiritual death, which is banishment from his presence and the society of holy beings. This first death will also be the second death. Now we look upon the mortal remains of our departed sister; her immortal part has gone. Where? Into outer darkness?—banished from the pre-



sence of God? No, but born again into his presence, restored, or born from death to life, to immortality and to joy in his presence. This is not death, then; and this is true in relation to all Saints who die in the Lord and the covenant of the Gospel. They return from the midst of death to life, where death has no power. There is no death except to those who die in sin, without the sure and steadfast hope of the resurrection of the just. There is no death where we continue in the knowledge of the truth and in hope of a glorious resurrection. Life and immortality are brought to light through the Gospel, hence there is no death here; here is peaceful slumber, a quiet rest for a little season, and then she will come forth again to enjoy this tabernacle. If there is anything lacking in regard to ordinances pertaining to the House of the Lord, which may have been omitted or not reached, those requirements can be attended to for her. Here are her father and mother, her brothers and sisters; they know the course to pursue, they know the ordinances necessary to be performed in order to

secure every benefit and blessing that it was possible for her to have received in the flesh. These ordinances have been revealed unto us for this very purpose, that we might be born into the light from the midst of this darkness—from death into life.

We live then, we do not die, we do not anticipate death; but we anticipate life, immortality, glory, exaltation, and to be quickened by the glory of the celestial kingdom, and receive of the same, even a fullness. This is our destiny: this is the exalted position to which we may attain, and there is no power that can deprive or rob us of it, if we prove faithful and true to the covenant of the Gospel.

That the Lord may bless, comfort and solace the family of his servant, who are called to lament this momentary loss, that in the midst of their affliction, while their sorrow finds no relief in tears, they may bow obedient to Heaven's will, and in gratitude and thanksgiving, praise Him "from whom all blessings flow." And that the Lord may help us to be faithful, is my prayer, in the name of Jesus. Amen.



## DISCOURSE BY ELDER ERASTUS SNOW,

DELIVERED IN THE MEETING HOUSE, BEAVER CITY, BEAVER COUNTY, UTAH,  
ON SUNDAY MORNING, MARCH 3, 1878.

(Reported by Josiah Rogerson.)

THERE IS A GOD—COMMUNION WITH HIM AN INHERENT CRAVING OF  
THE HUMAN HEART—MAN IN HIS IMAGE—MALE AND FEMALE CREA-  
TED HE THEM—SPIRIT AND FLESH—MORTAL AND IMMORTAL.

“And God said, let us make man in our own image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

“So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, be ye fruitful and multiply and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”—Gen. i, 26—28.

In Gen. v, 1, 2, we read, “This is the book of the generations of Adam: In the day that God created man, in the likeness of God made he him, male and female created he them, and blessed them and called their name Adam in the day when they were created.”

All mankind feel instinctively that there is a God. I admit that many people try to reason themselves out of the idea and into a state of infidelity, or into atheism, but it is very

hard for them to do it, or to satisfy themselves that they are correct when they think they have done it. And the universal feeling that may be set down to be common to all nations and people bearing the human form, is that there is a God; and there is a yearning after him, and a desire to worship him, however difficult it may be to satisfy themselves of the manner in which they may worship him acceptably.

On one occasion our Lord and Savior said to the people among whom he ministered, “Ye worship ye know not what, but we (speaking of himself and his disciples and followers) know whom we worship, and we speak the things we have heard of him, and we know what we speak, and yet you receive not our testimony.”

The Jews were in possession of many laws and regulations given to their fathers, and they were taught the true and the living God, but darkness covered their minds, and many of them walked in darkness at noonday, and enjoyed not the true light, as it was in Christ, pertaining to themselves and to their heavenly Father.



Heathen nations, as they are termed by Christians, have less definite ideas of their Creator, though all of them entertain the common notion of the Deity, and seek to worship him, though it may be in a crude way, and very undefined. Sometimes they are accused of worshipping the work of their own hands—images made of wood, of stone, iron and brass, and various other materials, and other nations, tribes and tongues are accused of worshipping animals of various kinds. They have their sacred elephants, crocodiles, or other beasts of the earth, whom they learn either to love or fear and worship, either as “friend” or “foe.” Yet when we become acquainted with these nations and find out their inward faith, we find that none of them look upon these as anything but representations of Deity. They do not see Deity before them, they do not walk, and talk, and converse, and eat, drink, and sleep with the being whom they have in their minds as God, but they set up before them something they can see, to represent him, and as soon as they begin and rear up before them some representation of Deity—one representative they consider to be about equal to another, and if it is the work of men’s hands, it is something that corresponds to their ideas of a Deity, and whether it be in his exact likeness or not they know not—not having formed a personal acquaintance with him, nor having any likeness of him, from which they can pattern after—one image answers as well as another, or one representation as well as another. But all these are but representations of Deity. And no nation has been found upon the earth, tribe or tongue, but what have some mode of worship, or some faith in the Deity, and feel the need of honoring a superior Being.

This craving of the human heart is universal; and education does not remove it. It is not confined to barbarous tribes and less cultivated people. All nations may have their sceptics, and in many enlightened nations of modern times, there is an evident tendency to infidelity; yet those who seriously entertain doubts of the existence of a Supreme Being, are generally those who have a smattering of learning and have become mad in this particular. The thorough scientist is forced to recognize the existence of the Great Supreme. They cannot get around it, or arrive at any other conclusion, than that the great wheel of nature is moved by an over-ruling hand, and the regularity and uniformity that is found in all her laws, are traceable to that Supreme Being, and unaccountable upon any other principle. It is almost impossible for them to arrive at any other conclusion, and where, in the history of the world, is it chronicled of any great astronomer that he was an infidel? any one that has the mind, and whose researches have enabled him to stretch out and begin to comprehend and fathom the greatness of the works of creation, that has not in the most humble and reverential manner acknowledged God? Those who deny him as I said before, are those that have a partial education; and a little learning is intoxicating to the brain.

As the great English poet says:

A little learning is a dangerous thing!  
 Drink deep, or taste not the Pierian spring;  
 Those shallow drafts intoxicate the brain,  
 And drinking largely sobers us again.

It is those that gain a little knowledge, and begin their researches in various branches of science, but do not fathom them, who are bewildered in their imaginations, and they tend to infidelity.



There is a theory in the human mind—I will say with a certain school of modern philosophers—to satisfy themselves and justify their infidelity; the bent and tendency of their inclinations is that way. But it is probable that the crude, undefined devices and erroneous notions and ideas of modern Christianity touching the Deity leads to this infidelity, as much as anything else. The advocates of Christianity are in a great measure to blame. When we begin to scan the teachings and enquire into the views of the leading divines of modern times, and examine their articles of faith and their discipline, the teachings of different Christian denominations on the subject of the Deity, we do not wonder that the reflecting, careful thinker, should repudiate their crude notions.

The old Catholic Church, who call themselves the Holy Mother Church, the English Church and the Lutheran Church, the two most extensive branches of dissenters from the Catholic Church, and the most of the lesser Protestant denominations, all declare to their followers that God is a spirit, without body, parts and passions. Some leave off the word passions, but they all say he is without body, or parts; and when they attempt to locate him, they locate him nowhere. His centre is everywhere his circumference is nowhere. His form may be best described in the quaint language of Parley P. Pratt, "A footless stocking without a leg," sitting upon the top of a topless throne, far beyond the bounds of time and space; that heavenly unknown place that some crazy poet sung about. And we are asked to believe in, render obedience to and worship this being. The careful thinker says, "I cannot; it is impossible for me to believe in a being

that has neither body, parts nor passions, and that is located nowhere; I cannot conceive of him." The elaborate thinker says, "I cannot conceive of any such being, nor can anybody else conceive of him. It is not within the sphere and range of our comprehension." It is simply nothing at all; and in the exercise of his reasoning faculties, he chooses to disbelieve in their dogmas, and is set down by them as an infidel. Yet the true philosopher is not an infidel. He is only infidel to those vague ideas and theories that are in themselves monstrosities. Yet in the absence of true religious teaching, and being taught by the Christian world that the Scriptures do not mean what they say, and must be taken in some mysterious sense, they come to the conclusion that they do not know anything about the true character of the Deity, and it is not their province to teach him, only as they learn to know him in scanning his works. But in scanning his works we learn that he is a Being of order and law, and that all things are governed by law. Whether the minutest atoms that are examined under powerful glasses in the molecular world, that are scrutinized by the aid of the microscope, or whether we study the works of God in the vast unnumbered worlds that are rolling in the midst of the power of God, we find the same order. "All things are governed by law."

If we study physiology or anatomy, we are led to exclaim with the Psalmist of old, "I am fearfully and wonderfully made," and see a beautiful harmony in all the parts, and a most exquisite design. This is proven by an examination of the various parts of the human form. And every organ adapted to its special use, and for its special pur-



pose, and combining a whole, a grand union — a little kingdom composed of many kingdoms, united and constituting the grand whole, the being we call man, but which in the language of these Scriptures was called Adam—male and female created he them, and called their name Adam, which in the original, in which these Scriptures were written by Moses, signifies “the first man.” There was no effort at distinguishing between the one half and the other, and calling one man and the other woman. This was an after distinction, but the explanation of it is— one man, one being, and he called their name Adam. But he created them male and female, for they were one, and he says not unto the woman multiply, and to the man multiply, but he says unto them, multiply and reproduce your species, and replenish the earth. He speaks unto them as belonging together, as constituting one being, and as organized in his image and after his likeness. And the Apostle Paul, treating upon this subject in the same way, says that man was created in the likeness of God, and after the express image of his person. John, the Apostle, in writing the history of Jesus, speaks in the same way; that Jesus was in the likeness of his Father, and express image of his person. And if the revelations that God has made of himself to man, agree and harmonize upon this theory, and if mankind would be more believing, and accept the simple, plain, clear definition of Deity, and description of himself which he has given us, instead of hunting for some great mystery, and seeking to find out God where he is not and as he is not, we all might understand him. There is no great mystery about it; no more mystery about it than there is about ourselves, and our own relationship

to our father and mother, and the relationship of our own children to us. That which we see before our eyes, and which we are experiencing from time to time, day to day, and year to year, is an exemplification of Deity.

“What,” says one, “do you mean we should understand that Deity consists of man and woman?” Most certainly I do. If I believe anything that God has ever said about himself, and anything pertaining to the creation and organization of man upon the earth, I must believe that Deity consists of man and woman. Now this is simplifying it down to our understanding, and the great Christian world will be ready to open their mouths and cry, “Blasphemy! Sacrilege!” Open wide their eyes and wide their mouths in the utmost astonishment. What! God a man and woman? The Shakers say he was, and Ann Lee says, “Christ came in the form of a man in the first place, and now comes in the form of a woman,” and she was that form.

Then these Christians—they say he has no form, neither body, parts nor passions. One party says he is a man, and the other says he is a woman. I say he is both. How do you know? I only repeat what he says of himself; that he created man in the image of God, male and female created he them, and he called their name Adam, which signifies in Hebrew, the first man. So that the beings we call Adam and Eve were the first man placed here on this earth, and their name was Adam, and they were the express image of God. Now, if anybody is disposed to say that the woman is in the likeness of God and that the man was not, and if vice versa, I say you are both wrong, or else God has not told us the truth.



I sometimes illustrate this matter by taking up a pair of shears, if I have one, but then you all know they are composed of two halves, but they are necessarily parts, one of another, and to perform their work for each other, as designed, they belong together, and neither one of them is fitted for the accomplishment of their works alone. And for this reason says St. Paul, "the man is not without the woman, nor the woman without the man in the Lord." In other words, there can be no God except he is composed of the man and woman united, and there is not in all the eternities that exist, nor ever will be, a God in any other way. I have another description: There never was a God, and there never will be in all eternities, except they are made of these two component parts; a man and a woman; the male and the female. Some of those who are disposed to cavil will say, how will you explain the idea of a plurality in the female department? Here opens a subject involving philosophy and the philosophical propagation of our species, and it involves the great principles of virtue, and the laws that govern, or should govern through all eternity the commerce of the sexes; and the more they are scanned in the light of true philosophy and revelation, the more it will be proven that the superior wisdom of Jehovah has ordained that in the higher type of the Godhead, they are not limited in their union of the sexes; I refer to the female principle. On the other hand all the laws governing the commerce of the sexes, and the results flowing from them in the procreation of our species, show that the violation of the laws that God has ordained to govern and control the commerce of the sexes, produces disease, death and deteri-

oration of the human family; deteriorates the vital power and physical strength and longevity, and tends to weaken, lessen and destroy the human race, instead of building up, and sustaining and strengthening; while on the other hand, the strictly confining of a woman to one husband, tends to all that is lovely, to family organization and government, and the classification of human beings in groups, in families and kingdoms, tends to increase the vital powers, endurance and long life; and in every sense accomplishes the great object of creation.

There is a theory put forth by Mr. Darwin, and others, that is the school of modern philosophers, which is termed in late years, the theory of Evolution, that man in our present state upon the earth, is but the sequence and outgrowth of steady advancement from the lowest order of creation, till the present type of man, and that we have advanced step by step from the lowest order of creation till at last man has been formed upon the earth in our present sphere of action; in short, that our great-grandfathers were apes and monkeys. And how much satisfaction these philosophers have in the contemplation of their grandfather monkeys, we are left to conjecture; but such are the theories put forth by some of our modern philosophers. But we find nothing on the earth, or in the earth, nor under the earth, that indicates that any of these monkeys or apes, or any other orders of creation below man have ever accomplished any great exploits. So far as the history of this earth is known, whether written or unwritten, or whether written in volumes of books, whether engraven upon metallic plates, or whether found impressed in rocks, neither geologists, nor any other scientists have ever been able



to show us any great exploits of any of these inferior grades of being to indicate that there was any such vitality in them, as to develop in their future progress, the present order of beings we call man. But if there is any truth in the history given us by Moses this being we call man, is only God in embryo. And Moses tells us that the Creator conversed with this man whom he called Adam, consisting of male and female. He conversed with them, showed himself to them, spoke with them at different times, gave them instructions, gave them his law, visited them repeatedly in their new home, in the place we call the Garden of Eden, the garden that the Lord planted for man—eastward in Eden. And after he was driven out from the face of his Creator, from the Garden, and the veil was drawn between him and his Creator, yet from time to time God was wont to draw aside that veil and show himself, and we not only find that Adam and Eve had frequent intercourse with their Creator and talked with him personally as we talk with our children and they with us; but we find many of Adam's descendants obtained like privileges of seeing their Creator, and speaking with him, receiving instructions from him. Enoch, the seventh from Adam, it was said walked with God, and enjoyed this privilege for three hundred years. From time to time the veil was drawn aside, and whenever he desired, and it was expedient to receive instructions and counsels from his Father and Creator he enjoyed this privilege, and the Father came and showed himself to him and spoke with him. The same may be said of Noah and of Abraham, who conversed with him, and the Scriptures tell us, furthermore, that Abraham killed the fatted calf, and prepared savory meat for a meal, and set

before him and he ate with him.

Our Lord and Savior Jesus Christ was born of the Virgin Mary, the Scriptures tell us; and she bare record of it, and there were many witnesses of this fact, and the record teaches us that he was begotten by the power of God, and not of man, and that she had no intercourse with mortal man in the flesh until after she gave birth to the Savior, who is called the Son of God. I will also say that Adam was called the Son of God.

Matthew, in giving the genealogy of Jesus Christ, traces it back from his mother, through the lineage of the fathers, back to David, from David to Abraham, from Abraham to Noah, and Noah to Adam; when he gets back to Adam he says "Which was the Son of God." But Jesus was begotten by the power of and not by mortal in the flesh. And the New Testament tells us that God sent his angel to visit this beautiful Virgin Mary, and to make known unto her that she was chosen of the Lord to be the Mother of Jesus who should be the Savior of this people. And the messenger or the angel sent to her was designed to prepare her mind, her heart and her faith for this great work unto which the Lord had chosen her. And he said unto her, "The Holy Ghost shall come thee, and the power of the Highest shall overshadow thee, and therefore that Holy Thing that shall be born of thee shall be called the Son of God." This Jesus, therefore, partook of this divine nature; he partook also of the human, the mortal, through the mother. And because he had partaken of the human—the mortal through the mother, he became subject unto death, the same as all other mortal beings; for death passed upon our first parents, Adam and Eve, through their partaking of



the fruits of the earth, their systems become infected by it, and the blood formed in their veins, and composed of the elements of the earth, which they partook, and these contain the seeds of dissolution and decay. And this blood, circulating in their veins, which was made up of the fruits of the earth—those things of which they partook—that formed their flesh, and made the deposits that constituted their muscle, and their bones, arteries and nerves, and every part of the body, became mortal and this circulating fluid in their systems produced friction which ultimately wore out the machinery of their organism, and brought it to decay, that it became no longer tenable for their spirits to inhabit, and death ensued; and this was the decree of the Father, “In the day you partake of this fruit, you shall die.” But this death was the death of the mortal, and not the immortal. The dissolution of the mortal tabernacle, which was the outer covering of their spirit. As I said, man was created, male and female, and two principles are blended in one; and the man is not without the woman nor the woman without the man in the Lord; and there is no Lord, there is no God in which the two principles are not blended, nor can be; and we may never hope to attain unto the eternal power and the Godhead upon any other principle. Not only so, but this Godhead composing two parts, male and female, is also composed of two elements, spiritual and temporal. Or in other words, two organisms; the one capable of dwelling within the other. The spirit dwelling within the outer tabernacle, answering to the spirit what our clothing answers to this body, as a covering and shield and protection. The spirit is also an element. It is not an im-

material nothing as some imagine. We read about material and immaterial things, and such terms are used by men for the want of more suitable language to correctly represent ideas; but in truth there is no such thing as immaterial substance. Though we are told that God is an immaterial substance, and you read the philosophic descriptions of the Deity by some of these learned divines, and it is all simmered down to an immateriality or nothing at all. But there is no such thing as immaterial substance in the strict sense of the word; and immateriality when rigidly defined is another definition for nothing at all. But we use these terms only comparatively to compare one thing with another, and we say that one thing is material because we can touch it with these hands, and we can handle it with these mortal bodies, we can see it with these mortal eyes, and it is visible to the sight, touch and so on, and hence we call it material; and what is not visible to these natural eyes, and what these coarse hands cannot feel, we call that immaterial or intangible; but these are only comparative terms.

If the vail were drawn aside, and we could see the spirits of those that once have lived here in the flesh, and that have passed behind the vail, or have been separated from their tabernacles, and now exist in the spirit world, if the vail was drawn aside and we could see them, if this second sight, this spiritual sight was enjoyed by us, that we could look through the eyes of our spirits instead of through the eyes of our earthly tabernacles, and could see these spirits and converse with them, we should find we could talk with them, and we would not talk through the organs of speech either. We could talk through other organs.



This tabernacle may be upon the couch, the eyes closed, and all the sensibilities of the tabernacle suspended for the time being, and yet the organism of life may be kept up by the circulation of the blood, and the motion of the heart, the machinery of our organism may be kept in motion, and for the time being, kept from decay and dissolution, while the spirit is conversing with spirits. This some call a trance. In the scriptures, and other places it is called a vision. It is simply the spirit within us enjoying a higher privilege of conversing with spirits, seeing spiritual things and conversing with spirits or immortal beings; but they neither converse through these organs of speech, nor see through these natural eyes, but they see through the eyes of their spirit, and converse with the organs of speech that belong to the spirit, and if the spirits of men did not possess the faculties and power of communication, and conversing and carrying on conversation with each other before they came into this tabernacle they never would speak in this tabernacle. This is only an art; this art of speech—this power of sight—of hearing. Speech is not something peculiar to the tabernacle and belonging to this tabernacle. It belongs to the spirit, and the spirit teaches the tabernacle; and the spirit makes use of the tabernacle. When once it finds itself embodied in this tabernacle, it begins to use the fingers and hands of the tabernacle, and makes these its servants. The moment it is separated this tabernacle lies senseless. It has mouth and teeth and tongue and organs of speech, but it cannot use them. It has eyes, but it cannot see. It has ears but it cannot hear, and it has no power of using these organs. It cannot set itself in mo-

tion, it cannot keep itself in motion; it is the spirit that does all this. And when the spirit is separated from the tabernacle it still retains the power of seeing, hearing, feeling, tasting, smelling and conversing; but the tabernacle loses all these powers, the moment the spirit takes its departure.

Now what is this spirit? Is it an immaterial substance? No? As I said before, that is only another definition of nothing at all. It is a being precisely as we are seen here to-day; and if you ask, "How does brother Snow's spirit look when it is disembodied?" Why, you just look at me now, and you can answer the question. How does the spirit of my wife look? Why, just look at her and see. And if we were both disembodied at the same instant, we should scarcely know that we were changed any more than we would if we both started out of the door at the same instant and found ourselves outside, looking at each other, and do not see very much difference between us than what there was when we were both inside the house. Whether inside or out of it, we are the same beings. Conversing together? Yes. Looking at each other? Yes. The same features exactly. Our tabernacles are formed for our spirits, yes, expressly for our spirits. But why were they not all made alike? Why were they not all made just six feet high? and why were they not all, in every respect, all the same length; limbs, likeness, the same; the same length of an arm? You may just as well ask the tailor, "Why do you make different sized coats and pants?" And say to the milliner also, "Why do you make different sizes of dresses and other garments?" And their answer is, because I have so many different persons to fit, and I make



the garment to fit the person. And that is the answer concerning the tabernacles. They are made to fit the spirits. I say, therefore, that God not only includes within himself the male and female principle, the same as man does, but it also includes the two elements which we call spirit and tabernacle, and these are only comparative terms, to illustrate in a crude way the idea of the two principles, the spirit being of finer material, possessing greater intelligence, more fully developed, and organized for greater and more glorious works.

Now touching the doctrine of mortality and immortality. Says one, "What is mortal and what is immortal?" These are only comparative terms, again; the same as we use temporal and eternal. Time means temporal—short lived. Immortal means that which reaches forward into eternity? And what is eternity? Why it is another term which we use—a comparative term to measure time, and we say time and eternity. And then the scriptures use other terms, eternities, and from eternity to eternity; while these are only so many definitions, or divisions of duration. But the scriptures tell us that time only is measured to man, that is to say, time as a term is used in reference to the short period belonging to mortality, while eternity is used in the measure of the time of the Gods, from one period to another, and the vastness of eternity none can comprehend. It is illustrated by Abraham, by the figure of a ring. He marks a round ring to give an illustration of his views of eternity. You may start anywhere on that ring and undertake to find the end, and you cannot, for it has none. You may have a starting point any place on the ring, but you cannot

have any stopping place, and so the Scriptures in another place, more expressly use the term, that the course of God is an eternal round, and therefore it is called eternity. But this course of God being "one eternal round," is marvelous in our eyes, and who can comprehend it? But we see, yes, we see right before us to-day, his image, man—male and female.

The first pair placed here was on a farm he had prepared for them; an earth he had organized for them, and where he gave them dominion as gods over it, as rulers over the earth and all things therein. Lucifer, who fell from heaven, when these evil spirits we read of rebelled against God the Father, and his angels that fell with him, set about the opposition of this earth and to wrest the dominion from Adam, and he has been trying it ever since, from the beginning till the present, to wrest the dominion of this earth from Adam and his posterity, and the only means by which he expects or hopes to accomplish it is, in short, to take possession of the tabernacles of Adam, which means a man and his wife—male and female, whom he called Adam, and rule the earth, and make the earth and the fullness thereof his servants. He has sought to do this, but he will not accomplish that evil design, for the Father has provided a way of thwarting him. The Savior will displace him. The name of Jesus has power over all these evil spirits, Lucifer and all the hosts of hell who are cast down to the earth, and have set up their abode in the tabernacles of men, and in many instances they have succeeded. They do not altogether get possession of the tabernacles of men, only in isolated cases. There are cases in which it seems that these spirits so far control the taber-



naclcs of men as to find the natural spirit that owns these tabernacles and suspend the operations of their functions, and usurp the control of the functions of the body, and make these organs of speech speak the language of devils, and make these tabernacles perform the wicked works of the evil one; while the spirit that owns, and should control this tabernacle, is bound, as it were, hand and foot; and where these powers and functions are thus suspended in these isolated cases, we call them maniacs, because their natural powers are suspended, and they are under the dominion of devils. But others, and this embraces all of us, are more or less influenced by evil spirits, that prompt and lead to passions, and the lusts of the flesh; and to do many things in violation of the true laws of life and health, and of peace and glory and exaltation, and these evils to which we are prompted through the influence of these spirits are designed, little by little, to bring us into bondage, to sin and death, and to him who has the power of death, which is the devil.

Now the term devil we use also as a term representing a power that is at the head of the rebellion against God our Father. A power that stands at the head of that organized rebellion. A power that governs all evil spirits. He is called in the Scriptures that old Serpent, the devil, and Satan, and Lucifer, and a variety of names. These are applied to him, and all representing the chief power over that organized rebellion, that governs and controls these evil spirits, and that power holds the power of death over mortality, and over man in the flesh. And why and how do they obtain that power? I have said by influencing the parents in the first place, and then by influencing their poste-

rity after them, and violating the laws of their being, and thereby subjecting themselves to dissolution and death. The form of this organism does not necessarily imply dissolution and death. It is only the materials that enter into it that implies this, and that brings it about. The seeds of dissolution and decay are planted here, as I said, through the influence of this evil one leading us to violate the laws of our being, and which brings death in its train. The Father, in his economy, has foreseen this, and has provided a way of escape, provided a deliverance. He has provided the resurrection, a period when the spirits which are unclothed in death when the natural death comes, and which is the separation of the spirit from the tabernacle, when this natural death comes which unclothes this spirit and leaves it in its native state unclothed, he has appointed a time when it shall be clothed upon the second time, and then in immortality, with tabernacles incorruptible, undefiled, that fade not away. And this is the second clothing; this is immortal. This incorruptible is free from the coarser elements that enter into these mortal tabernacles, and free from these seeds of dissolution and decay, and those things that wear out, and destroy this tabernacle, that perish with their using. Herein then is life. We eat and drink and live, and yet that very eating and drinking destroys us. We partake of the fruits and elements of the earth, and that build up these mortal tabernacles, and when they have been built up to a certain stage, the very process by which we build them up destroys them again, and they perish with the using. They are worn out in the objects for which they are created. Just like our clothing, boots, and shoes, and hats, do they perish with



their using. Not so with the immortal; the spirit is clothed upon with the immortal tabernacle. Is it like the mortal? Yes; and yet unlike, like so far as the form is concerned; the form and organism constituted to the spirit, and to the labor which has to be performed throughout eternity; but not composed of perishable materials. That immortal tabernacle, that incorruptible, will have no blood circulating in its veins. That is free from the gross elements of this earth, from the fruits of this earth, from the grains and vegetables of this earth.

We have a sample of this immortal in our Lord Jesus Christ. He was raised from the dead after he had lain in the tomb for three days. We are told in the Scriptures that he was quickened by the power of the Father, who raised him from the dead; and he looked as he did when he perished, his features were the same. He showed himself to his disciples after his resurrection, on numerous occasions. First, he showed himself to Mary, near the tomb where he was raised. When Mary came to the tomb at early dawn, she saw two angels by the tomb, and they said unto her, "whom seek ye?" (of course they knew whom she sought, but they spoke to draw her out,) and she, supposing them to be the guards, in the grey dawn of the morning looked in the door of the tomb, and saw he was gone. There was the winding sheet, and the napkin that had been about his head neatly folded and laid down, but no Jesus was there, and in her disappointment and grief, she turned to go away, and saw two men which were supposed to be the guards, and said, "If you have borne him hence, tell me I pray you where you have lain him." They replied, "Jesus has risen; as he said unto you when

he was living; go and tell his disciples that he is risen" and as she turned to go away Jesus was by her. She met him, saw that he looked just as he did when he died, and she recognized him instantly. And as she made the motion towards him, as if she would seize him by his feet and worship him; says he, "Touch me not, I have not yet ascended to my Father, I have just risen, I must go and report myself to my Father, and then I will come and visit you, but you cannot touch me yet. But go and tell my disciples I go before them into Galilee, as I promised them, and I will go to my Father." After a little he showed himself to his disciples. He appeared to two of them the same afternoon, as they were journeying out of the village, a few miles out of the city, talking and conversing with them by the way side, and discovered himself to them in the act of breaking bread. Then he departed from them. The next time he appeared unto eleven of the disciples as they were gathered together in a room, and instructed them. But Thomas called Didymus was not present, and when these told him that they had seen the Lord he could not believe it, he says, "I must not only see him myself before I believe, but I must feel the prints of his wounds, where the nails were driven through his hands and feet, thrust my hands in his side, and feel the hole that was made by the spear when the soldiers thrust it into his side, and drew out his heart's blood. Unless I can do this I will not believe." So the next time the disciples were together, and Thomas was with them, Jesus came into their midst and showed himself to them again, and the first thing he said was, "Thomas, come here, stick your fingers in the holes in my hands, thrust your hands into my side, feel



the wound as it was made by the spear in my side, feel the print of the nails in my hands and feet, and doubt not but be believing." Not a word had been said, but Jesus heard his words, and knew the thoughts of his heart, and it took him unexpectedly. Now come, come said he, "Now apply the test you demand. Feel the print of the nails in my hands and feet, and thrust your hands into my side, and doubt not but be believing." Thomas saw that the thoughts of his heart were known and heard, and the words of his mouth were known and read, and he at once exclaimed, "Lord! It is enough. Well, says Jesus, "Thomas, you believe now that you have seen, but blessed are those who shall believe and have not seen.

I know there is a great many think that they must show their great strength of mind by doing as Thomas did, and swear that they won't believe anything till they see it; but Jesus says, "Thomas, you believe now you have seen, but blessed are those who believe and have not seen."

Now, the first time Jesus appeared to his disciples they thought it was a spirit that had appeared to them, and to show them that he had his tabernacle with him, he says, Bring me something to eat, and I will prove to you that there is something more than spirit in me, "What have you to eat?" And they answered, "we have got some fish here and some honey." "Bring me some fish and honey comb." And he took some of the fish and some honey and eat it before them. Now, says he, "be believing; the spirit has not flesh and bones as ye see me have."

Here was an immortal being raised from the dead. In what did that tabernacle differ from the mortal tabernacle? Was there a change wrought upon it? Had it the same

eyes in its sockets, same tongue in its head, same hands and feet, with the same holes made by driving the nails through them, the same hole made in its side by the spear that was run into it? Says he, "spirit has not flesh and bones as you see me have," and he used the same teeth, the same organs, and eat before them, and showed them that there was his tabernacle. Then wherein did he differ from the mortal tabernacle? I answer, the blood was spilled, and that the purpose of the Father might be accomplished, he caused the soldiers to run the spear into his vitals that they might draw out the last drop of his heart's blood. And when he was raised from the dead he was quickened by the spirit, by the spirit and power of the Father, and the life that was in him was not the life infused by the circulation of the blood, it was not that that kept the machinery of this organism in motion, it was the element called spirit. And this is the essential difference between the mortal and immortal.

As I said, a union of two principles—the refined element that is organized into spirit, and the grosser element we call tabernacle, organized as an outer clothing, the two united and blended together, and the two principles, male and female, united. And for what purpose? Why, we see here, for the purpose of procreation; for the purpose of endless increase, and the building up, and enlarging, and extending the kingdoms and dominions of eternity. Else why are all these vast creations, the shining orbs, that indicate to feeble man on this lower earth the existence of these glorified worlds! Why all this if there were not the works of the Gods of eternity going on, and that continually? And the need and extent thereof, none can



tell; and to use the language of Enoch, the seventh from Adam, said he, "If the particles of this earth were numbered, and millions of earths like this, it would scarcely be a beginning to the number of thy creations, and thy hand is over them all." And this is the object we worship. And, notwithstanding the Apostle Paul says, "There are Lords many and Gods many, yet" said he, "unto us there is but one God, even the Father of our Lord Jesus Christ," and that is enough for us. And we may say to every child, though there are fathers many and mothers many, but to you there is but one, and that is enough, that is enough for you. Honor your father and your mother, and let your father and mother honor their father and mother, and this is the chain of the Priesthood, and power let down from the eternities to man on the earth. And may God enable us to grow in this chain, and climb higher and higher, onward and upward, and work ourselves up to the eternal power and godhead. I repeat to you what the Apostle Paul said to the Ephesians, in his epistle to them; says he, "Brethren, let the same mind be in you that was in Christ Jesus, who, when he found himself in the form of God, thought it not robbery to be equal with him." But, says the narrow-minded bigot sectarian, What blasphemy! for man, in the form of God, to aspire to be equal with him! That is precisely the exhortation of St. Paul to his former-day Saints. Shall we continue in the estimation of Jesus for applying the same truth to us, or using the same exhortation that Paul did to his brethren? And St. Paul understood what he declared, and he wished to instil this same faith and feeling in numbers of his brethren, and cherish the same feeling, hope and aspiration, and labor

and aspire to rise up and become one with God, because, says he, "You are his image, and you are his." Why? We may aspire to be equal with him, and that is not robbery. Yes, Jesus, who found himself in the form of God, thought it not robbery to become equal with him. How can that be? I ask if any son robs his father if he grows up to become equal with him; attains to all the perfections of his father; attains to all knowledge, all wisdom, all understanding, all power, and performs as great works as his father performed? Did he rob his father of anything? Has his father lost anything because the son has attained to the same greatness, glory and perfection? No! The Scriptures tells us that God, in bestowing blessings, loses nothing. In giving it does not impoverish him, and in withholding it does not enrich him. He can impart light, truth, knowledge, power, wisdom, understanding, ability, lift up and exalt his creatures, and make them like unto himself, and instead of losing anything he is greatly enriching himself. He is enlarging and extending his dominions, he is multiplying his kingdoms, and his offsprings, over which he is extending his benign influence, and blessings, and glory, and honor, for ever and ever. Then, says the Apostle Paul, Why your narrow-mindedness, Let the same mind be in you that was in Christ, who, finding himself in the form of God, thought it not robbery to become equal with him, growing up unto Christ, our living head, and that is the object of the organization of the Priesthood on the earth, and the classification, and organization of the Church of Christ upon the earth. It is not to exclude and send down to damnation, to hell, everybody that does not subscribe to our ideas and beliefs in an instant, nor in a day, week, month, nor a year, nor in this.



short life time; but it is to gather out men and women, and locate and organize them, and classify them together, and instruct them, and lead them on and inspire them with faith, and build them up, and teach them the laws of life and health, and lift them up that they may exercise faith, and lay hold upon the promises of God and climb up upon this chain that is laid down from the Gods of eternity to their children on earth. Climbing by this chain till they are built up in Christ, our living head, and become one with Christ Jesus, for, says the Apostle Paul, We are heirs of God and joint heirs with Jesus Christ.

Now, again, that same Paul says, in the same epistle to the Ephesians, that Christ set in his Church first Apostles, secondly Prophets, and thirdly Evangelists, Pastors, and Teachers, and gifts and healings. All these hath he placed in his Church for the perfecting of the Saints, and for the work of the ministry, and for the perfecting of his people, that they may grow up unto Christ, our living

head, and all the parts being fitly joined together may become perfect in him. Here are the objects of this organization of this Priesthood, and the ordinances thereof, and the power of godliness, that is made manifest unto man in the flesh, and through it to urge them on, faster, further and further, until they shall attain to this fullness of eternal power and the Godhead. And that we may not lose sight of this high calling of God in Christ Jesus, which has come down unto us, and that we may not turn back to the beggarly elements of the world, but cast away the lusts of the flesh, and the pride of life, and all the vanities and follies of this mortal state, and learn to appreciate our true position, and our high and holy calling, and labor to perfect ourselves through the Gospel, and in obedience to his ordinances, till we shall become heirs of God and joint heirs with Christ, rising up to the eternal power and Godhead and the perfection that is in him, is my prayer, through Jesus Christ our Lord, Amen.



## DISCOURSE BY ELDER ORSON PRATT,

DELIVERED AT THE FOURTEENTH WARD ASSEMBLY ROOMS, SALT LAKE CITY,  
SUNDAY AFTERNOON. ———, 1878.

*(Reported by Geo. F. Gibbs.)*

GOD IS LIGHT — GOD OUR FATHER — GOD A PERSONAGE — THE HOLY GHOST — THE EARTH AS PART OF THE UNIVERSE — THE PURPOSE OF EXPERIENCE — THE RESURRECTION — ZION TAKEN FROM EACH OF THE CREATIONS — SPIRITUAL FACULTIES.

These words are found in the 5th verse of the 1st Epistle of John: "God is light, and in him is no darkness at all."

Inasmuch as God is represented to be a being full of truth, full of knowledge and intelligence, having almighty power, we would naturally suppose that he was also a God of light, that is full of the principle of light; and that there is nothing too deep for him to understand, or too great for his understanding to comprehend or reach. He being full of light, there can be no darkness in him. Indeed, he is spoken of by James as the "Father of lights." In other words, his offspring, his children, his sons and daughters, partake of a portion of that light which dwells in the Father; the same as our children, born unto us, partake, in some respects, of the light and intelligence which dwells in their parents. All creatures that we are acquainted with, that have life, and being, and power to move upon the earth, have a degree of light, a degree of understanding, and that light or understanding is meted out to them, according to the decree of heaven, and according to the

condition in which they are placed, to fill the object of their creation.

The Lord does not intrust a fullness of light to any of his creatures in this world, not even his own sons and daughters have this privilege, while in this mortal state of existence. It seems to be in accordance with the great purpose of Jehovah, to place his own children here in this creation and impart to them a very small degree of light and truth. They are required to improve upon this degree of light, adding thereunto understanding, knowledge and truth. Some, in reflecting upon this subject, might ask the questions, "If the Lord is an almighty being, possessing all power, and is full of intelligence, knowledge and truth, and if we are his children, why did he not impart unto us the fullness of this light in the beginning of our existence in this world? why should he give us little by little? why are we not born with an understanding of all things past, all things present, and all things to come?" To my mind these questions are easily answered. The Lord designed, in placing his children here upon this creation, that they should not only



attain to great knowledge, and understanding, and wisdom, but that they should show themselves approved in every sphere in which they might be placed. Where little is given, but little will be required. And having determined in his own purpose and mind that they should be agents to themselves, he designed to try them in their agency, with a small degree of light and truth at first, to see how they would act in relation to the degree of intelligence given; in other words, to see whether they would make a good use of the same, exercising their agency in doing that which is right, cleaving to that which is good, and resisting evil of every kind. And then having been found worthy he would impart a greater degree of light, and impart to them greater knowledge concerning himself, and his purposes, and his ways, and the works of his hands. If we were created with a fullness of knowledge, it would be very difficult for us to conceive how it could be possible, to use this agency properly before the Lord. It is true we would be placed in possession of a vast amount of information concerning the past present and future, but being agents to ourselves we might, peradventure, use this knowledge in a manner to do great injury. Therefore the Lord determined that we should only be intrusted with a little information, and with an agency to use it according to his mind and will.

We are the sons and daughters of God, just as much so as the children, present this afternoon, are the sons and daughters of their parents, and in the same light, that we are the children of our earthly parents, so are the children of men the offspring of the Almighty. He is our Father in the full sense of the word, and we were begotten by him, and born to him, not in this probation, but in the

world prior to the existence of this one—in our former or first estate. There we were born, there we were begotten, there we received a spiritual existence in the image of God, we were then without flesh, without bones, without the organization we now are in possession of. When I speak of a spiritual existence, do not misunderstand me, I do not mean the kind of existence spoken of in the writings of many theologians in which the spirits of men are represented as occupying no space, and as having no relation to duration or time. Such an existence is inconceivable; it is absurd in its very nature, to suppose that there can be any existence, either in an immortal form, or in the present form of body and spirit, as persons occupying no space; it is one of the greatest absurdities ever invented by intelligent beings. Yet this is incorporated in the articles of faith of some of the Christian societies and especially in their theological writings. They try to make spiritual existence as mysterious as they possibly can, and often declare our Father and God to be a person, and yet, according to their articles of faith, he is said to be without body, parts or passions, as though we could comprehend the existence of something without a body or parts.

Some of you, my hearers, may be surprised, especially the rising generation growing up in these valleys, when I tell you that there are millions of Christians (so called), who believe that God occupies no space, that is, as a body, and yet is a person. You read the 39 Articles of the Church of England, if you doubt what I say, and you will there find it just so; also the Articles of the Methodists, which are more or less copied from those of the Church of England. In the Methodist discipline it reads: We believe in one



God, consisting of three persons, without body, without parts, without passions.

In reading these things when a boy, and not having reflected much, I thought, of course, it was one of the mysteries which we were not permitted to understand. I did not then perceive the absurdity of the idea, incorporated as one of the articles of faith of a great and numerous religious body. But after I grew up to manhood, and reflected upon these things, and began to try to grasp in my mind and comprehend, in some measure, a being consisting of two other beings beside himself, and yet having no body, I could not do it. It was a contradiction in my mind, something that did not look consistent; and especially when they, in order to make the thing so plain, in their estimation, that nobody might misunderstand them, declare that he has no parts. Consequently he does not occupy any portion of finite or infinite space. However minutely we may divide a cubic inch of space, though separated into millions of parts, yet every one of these minute portions are parts of the cubic inch; and when you speak about that which has no parts, then you come to the representation of nothing; then you come to the modern Christian God, as represented in their discipline, and in their articles of faith. I have oftentimes wondered how it is, that there are so many who believe in these absurd ideas; men of intelligence, men that would scorn to believe such principles connected with natural philosophy, and with the sciences of the day, yet so mistaken in their minds, and so infatuated by false religions, as to conceive of the existence of a being that has no parts.

Now let me say something about

that being, the subject of our text. "God is light, and in him is no darkness at all." Does he exist as a person? Yes. Has he a Son called his Only Begotten? Yes. Did his Son have a body? Yes. We have, this afternoon been celebrating the Lord's Supper, and commemorating his broken body, that was crucified for us. Had he parts? Yes, and those parts occupied space just the same as all the children of men? Yes. Was he about the common height of men? Yes. Had he dimensions? Yes, a body and parts. And yet we are really told that God consists of three persons without body or parts. Is Jesus one of these three persons? They will tell you so, and that these three have one body. How did the Jews crucify him when he had nothing to crucify? Please do not blame me for speaking of these absurdities. But what says the Scriptures in regard to these matters. Paul, in speaking of Jesus, says, he was "the brightness of his (Father's) glory, and the express image of his person." The martyr Stephen, in his last dying testimony said, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." How many persons did Stephen see? Two; and the Son was standing on the right hand of the Father. Then we have testimony to show that the Father has a right hand, and it would, therefore, be fair to infer that he has a left hand also. But let me refer you back to a very early period just before, and immediately after man first appeared on our earth; among other things that are said of him, you will find these words: "And God said, Let us make man in our image, after our likeness." And then it says, "So God created man in his own image, in the image of God created he him." Hence, whenever



we have had any account given us of heavenly beings appearing to man on the earth, they have always come in the form of man. For instance, the Lord and two other heavenly personages appeared to Abraham, who besought them to tarry until something could be prepared for them to eat; and we are told that "a calf, tender and good," was killed and dressed, and cakes also were prepared, which, together with butter and milk, constituted the meal, and that they did eat. Can you conceive of a more ridiculous idea than for a person without body or parts to sit down to a meal and eat? You may say, these were angels; but you will find by reading the whole of this chapter that I have quoted from, namely: the 8th of Genesis, that after the repast, they proceeded on their way towards Sodom, accompanied by Abraham, and that two of the persons went ahead leaving the Lord himself in conversation with Abraham, both of them in the same human form.

Again, we are informed that seventy of the Elders of Israel, at a certain time, went up into Mount Sinai, where "they saw the God of Israel;" and they describe his person, and also the appearance of the ground upon which he stood. Jacob also tells us that he saw God face to face; and we have many declarations made by many of the ancient Prophets to the effect that they saw him. Isaiah speaks of having seen him, and says that his train filled the Temple; he was accompanied by a numerous host of heavenly beings.

In all of the references, the Lord appears as a man, they saw him as a man, and those who saw him describe him as a man, as having a head, eyes, ears, mouth, etc., in common with the human family, his children.

The difference, however, between man and God does, not consist so much in the personal form, as in the vast, immeasurable amount of knowledge and information in possession of the Father, while we, his offspring, have but little, a very limited amount, comparatively the same as our little children: they have power to move their limbs, and that information apparently is all that they have; their minds are much limited, indeed, and they have to learn by actual experience. They at first learn something that concerns them; they have to learn the nature of their sight, and that is not correct at first, but by experience they learn to compare things, and also find the distances of things. For instance, a little child taken to the door and seeing the moon shining in the heavens, puts forth its little hand to reach that luminary; it does not know the distance of objects, until it learns by experience. And hence it seems we have been placed in the first conditions of knowledge, and we have to cultivate this knowledge by degrees—from one degree to another, until we arrive to manhood and womanhood; and some continue to cultivate knowledge and information until they become old and gray-headed. But some learn much faster than others, from either natural advantages, or those of method. But there is a certain school far superior to any schools established among men. It is this. The Lord has taught us that if we, his children, will only repent of our sins—when I speak of repentance, I mean a reformation, a putting away of sin; when we do this with all our hearts, and are immersed in water for remission of our sins, we have the promise that the Holy Ghost shall be given to us. This is a blessing that the natural man is not acquainted with; but when he becomes a spiritual



man, so far as learning is concerned, he comes in possession of a power he never knew before to any great extent; in other words, he is baptized with the Holy Ghost. What does this do for the education of the children of men? Far more than our academies do. Our children have, by hard study, year after year, to acquire their learning in these human institutions; hard thinking is necessary, reasoning, gaining little by little, and it frequently requires many years of close application to become what is termed a learned man—a man that understands the sciences, that has worked his way through the various departments of mathematics, and perhaps geology, and mineralogy, and all the sciences, such as are usually taught in universities. But the man filled with the Holy Ghost has got the advantage of students who graduate at our universities. Why? Because he can learn more in ten minutes, in regard to many things, than another, not so favored, can in all his life. Indeed, he can learn some things by the operations of the Holy Ghost, which no natural man or woman could learn, however gifted they may be. You may inquire where they could learn these things? I answer, by the revelations of the Holy Ghost, which brings to light many things that are past, and shows things that are in the future. The Lord is just as able to show one of his pupils, who will take the necessary steps to be taught, what will take place a year, or ten years, or a hundred, or a thousand or more years hence, as the principals in our universities are to teach persons concerning things present. God is not confined to the present, or to things immediately concerning his pupils, or those who may enter into the university he has prepared, but he opens the past and

future to the minds of men, just as Jesus promised his disciples, when he was about to leave them. "Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth; and he will show you things to come."

Supposing then that the children of God, who are counted worthy to be in possession of the Holy Spirit, should comply with all his commandments, and become revelators, and supposing they should inquire about the condition and formation of the earth, when the Lord rolled it into existence, also about the changes that have come upon it, how easy it would be for the Lord to show them, in a moment, almost in the twinkling of an eye, all about it, giving the whole history of its condition, before and when it was first formed. Geologists may study, year after year, all the best works they can obtain, concerning the geological phenomena of our globe; they may speculate and say, the earth is several millions of years old, founding their speculations upon geological appearances; they may say, that it must have passed through successive changes for millions of years. But after all, what do they really know? They may have a very imperfect idea in relation to the surface of the earth; but they do not know anything about the depths, underneath this superficial stratum—the great interior; they have only a faint idea of certain very limited localities—a few surface scratches, and almost infinitesimal in thickness. From these uncertain data they have drawn their conclusions concerning the age of the earth.

Supposing persons, under the influence of the Spirit of the living God, should behold how many of these changes have been brought about, and how great revolutions have taken place, since the earth was last organ-



ized out of pre-existent and eternal materials; supposing they should behold the solid earth gradually emerging from its watery envelope, and becoming one land, the waters gathered together into one place—not into two places, not into different oceans, seas and lakes, but into one place, leaving the dry land in one place. Supposing they should still further see by the power of the Holy Ghost, this dry land, after a few thousand years, separate into great continents, not by long gradual phenomena, in the nature of geological periods, but by the immediate power of the great Creator; supposing again, that the ocean should change from its location, and land, in many places, should be brought to light. Supposing again, that they should behold in vision, mountains sink, forming deep valleys, and valleys rise up, forming high mountains. Supposing again, that they were to see many parts of these continents sink, and lakes appear in the sunken portions; and supposing too, they were to behold great and important changes, at different times, wrought upon the dry land, and upon the parts called ocean, changing places by degrees.

Now, a geologist would say that all these things, and all these revolutions were brought about by gradual and slow changes; whereas the man of God, being taught by the Holy Ghost, would say that these things were accomplished in a comparatively short period of time. Which of the two would be most correct, the man who speculates from the little he can find out from the surface examination of our little globe, or the man who, by the power of the living God, penetrates in vision, into the depths of the earth, and also beholds those various revolutions which have taken place upon

the surface of the earth?

Then again, when it comes to astronomical phenomena, we are taught that there are very slow climatic changes taking place, which occupy very long periods, during which, the northern and southern hemispheres of our globe, are alternately affected with extremes of heat and cold. It is true, there are causes of an astronomical character, which, if permitted to act through immense periods, would necessarily produce alternate extremes of temperature in the two polar hemispheres. It is also true, that differences of temperature in the two hemispheres, would necessarily diminish the polar ice in one, and increase it in the other; thus there would necessarily result a continued change of sea level—a change in the earth's center of gravity—a rising of the ocean in the colder hemisphere, a corresponding retirement of the ocean in the warmer, giving rise to glacial and inter-glacial periods of great length.

But all these great phenomena could also be brought about, in a few thousand years, by simply and alternately changing the angle between the planes of the earth's orbit and the equator. He who formed the universe holds the regulating key in his own hand. By his almighty power it was organized; by his law it is governed; by his good will and pleasure it passes through great changes; by his decree it will pass away and be renewed. Which gives the most information, that which comes from God, direct by the power of his Spirit—revelation from heaven,—or that which comes from mere speculation, based upon some uncertain data, that may be correct, and that may not be correct? I would say, give me the privilege of being taught from on high, give me the privilege of being taught by



that being who knows and comprehends everything pertaining to this creation, and knows the changes that it has undergone, and how long the earth has continued in its present condition, or nearly in its present condition.

We infer from this good book, called King James' translation of the Bible, that a few thousand years ago the earth was formed. And many have supposed that it was then formed out of nothing. I need hardly say to this congregation, that no such nonsense can be found in the Scriptures; but in the creeds of men, may be found this idea set forth, that God created all things from nothing. Now, how do the founders of these creeds, as well as those who believe in them, know that he did such a thing? Have they any revelation, from the first chapter of Genesis to the end of the revelations of St. John, which states or intimates that the Lord made the earth out of nothing? Not one. This is the addition of man; this is a tradition formed by uninspired articles of faith and discipline to govern people in their religious ideas; whereas the word of God says nothing of the kind. The materials out of which this earth was formed, are just as eternal as the materials of the glorious personage of the Lord himself. Now, he consists of a body and parts, and not only of parts but passions. He has the passion of love, so much so that he is called a God of love: hence this nonsense about God having no parts nor passions is among the inventions of human wisdom. This being, when he formed the earth, did not form it out of something that had no existence, but he formed it out of materials that had an existence from all eternity: they never had a beginning, neither will one particle of substance now in

existence ever have an end. There are just as many particles now as there were at any previous period of duration, and will be while eternity lasts. Substance had no beginning; to say that laws had no beginning would be another thing; some laws might have been eternal, while others might have had a lawgiver. But the earth was formed out of eternal materials, and it was made to be inhabited and God peopled it with creatures of his own formation.

There have been many people in this world so limited in their information and knowledge, in consequence of tradition and false creeds, and catechisms, that they really believe that our earth is the only creation that exists on which inhabitants dwell, that the stars were made to shine for the benefit of our earth, that the sun and moon were made especially for us, and that the earth is the great central standard, and that all things were made for its benefit. But I am happy to say, that these ideas are fast getting out of date, and that people are beginning to learn that God is not so limited in his power as to confine himself to a creation so little and insignificant as that of our earth. There is an infinitude of space, boundless in every direction. In other words, when I say boundless, I mean that it is impossible for us to limit any bounds to that space. Has this space materials existing in it? Yes. (So far as our telescopes are able to penetrate, and some of them go very far indeed.) You take Lord Ross' six foot reflector, and point it towards yonder heavens, and you find new systems, new universes, as it were, revealed. What are these worlds? They are mighty globes. To say they are like our globe would not be correct; for if they were only little specks like our little earth, they



could not be seen. But they are mighty suns, like our sun in yonder firmament. Our sun is over twelve hundred thousand times larger than our earth; and those distant bodies that are seen—some of them by the naked eye, and others by the aid of powerful glasses, are worlds of great magnitude. For what purposes were all these mighty worlds framed? What object had the Lord in view in their creation? Was it to satisfy a few individuals that should dwell upon this little earth that the Lord made them to twinkle in yonder heavens, to shine by night? Was that the main object that he had in view? No; he had a greater and more glorious object than that. He has created worlds without number, that is they cannot be numbered by us; millions on millions have been discovered by the aid of glasses, but those are only a beginning of the immensity of the worlds in existence; and he has made them to be inhabited by his own offspring, or own children, his own sons and daughters, intelligent beings designed to be brought up and eventually to be made like him. You know our children become like their parents in many respects; and you know, too, that it is the hope of all parents that their children, if they live, and are properly educated and trained, will grow up to be good men and women, and that they will possess the same intelligence, if not more, than their parents. And we also see other kinds of beings brought forth in the likeness of their parents; the lion begets a lion, not a lamb; and so with every species of beings that exist, each begets his own likeness. And why not we, the masterpiece of the creations of our Father, grow up unto all that fullness of eternal knowledge and truth which he himself possesses. If he is full of light, and in him there

is no darkness at all, why not his children, if they be educated and taught properly, and prove themselves acceptable and worthy before him, be brought up, in due time, and be made like him, on the same principle that all other things beget their like. It is true, we are now fallen beings, we have departed from our Father, we have transgressed his holy laws, we have been thrown into unhappy circumstances, in consequence of the transgression of our first parents, in the Garden of Eden, and hence, darkness reigns over this little creation, and has taken possession of mankind; but as they were immortal when placed in the garden, and death had no power over them, so must their offspring (if they were permitted to have any) have been immortal and not subject to death. But by the fall, death came; by sin and transgression men became subject to death, and consequently this world of ours became a fallen world. Our first parents were in the immediate presence of God, their Father; they could behold him and converse with him face to face, before the transgression. But how changed everything became! they were not only cast out of the garden, but out of the presence of their Creator and God; cast out from the presence of celestial beings—cast out into a world of darkness, there to learn by sad experience many lessons, which we, perhaps, never could have learned, had we still continued to dwell in our former condition.

Now this, no doubt, has been done in wisdom. When we occupied our first estate, dwelling in the presence of the Father, before this world was created, we were without bodies of flesh and bones, but possessing parts and passions then as much as we do now; we were there as intelligent spirits, in our present form and shape,



but although we had no bodies of flesh and bones, that spiritual substance of which our spirits were formed had a form, and that form was after the likeness and image of God, the Father. But if we had continued to dwell there for innumerable millions of years, we never could have learned, in that state of existence, many things that we are being taught in this fallen world. We might have seen other worlds formed: we might have had some idea, perhaps, of their condition and of their misery and wretchedness, and we might have had some idea of the awful calamities that happened to the bodies of other fallen creations; but then there are many things that intelligent beings cannot learn without experiencing the same. For instance, we can learn a great many things by our reflective powers, without the aid of natural senses; we might, by reason alone, find out some obtruse problems of mathematics; we might, by reason, too, comprehend more or less of the revolutions and mechanism of our celestial system; we might, by a pure process of reason, find out all the principles of geometry, and the differential and integral calculus and many other principles of mathematics. But there are some things we might never find out by the process of reason. For instance: suppose we were created in the celestial world without a knowledge of that which we term pain, could we learn to sense it by seeing others suffer? No, no more than a person born in a dungeon and kept there until he reached the years of manhood, without the least gleam of light, could, while in that condition, be instructed about the principle of light. Why could he not be instructed? Because it is something he never has experienced. You tell him that light produces beautiful colors, such as red, blue, green, etc.,

what would he know about these colors? Nothing at all; his experience has not been called to grasp them; such a thing as a ray of light never penetrated his dungeon. But when he is permitted to experience the nature of light, when he sees the various colors, he then learns something which he never could reason out. So with regard to ourselves. We, in our first state of existence, never having seen misery among any of the immortal beings, and never experiencing it in our spiritual personages, how could we know anything about it? I do not think we could possibly comprehend the nature of it. We could not reason out the difference between happiness and misery. Why? For the want of experience. It was for this reason that God the Father caused the tree bearing forbidden fruit to be placed in the garden. This tree was not placed beyond Adam's reach, but it was found in a conspicuous place—in the midst of the garden, so that man, by his agency, might bring upon himself his own misery, and by that means he would be able to distinguish between happiness and misery. The Lord prepared everything, and he made special reference to the tree of knowledge of good and evil, forbidding Adam to eat of it, saying that in the day he eat the fruit of that tree he should surely die. But then, what did Adam know about death? Such a penalty could not be understood by him; the only way possible for him to conceive of it was through vision, and the probability is he did not know anything about it. But he was his own agent, and he exercised that agency by putting forth his hand and partaking of the fruit: both he and his wife eat the fruit, and thus transgressed the law of God. Then the earth became fallen, and all the inhabitants thereof have inherited



the effects of the fall, through these two fallen beings. Death is not something we bring upon ourselves, but we are sure to die because our first parents rendered themselves mortal; before that they were immortal. They made themselves mortal by partaking of the forbidden fruit, transgressing the law of heaven and we are the inheritors of these calamities and these penalties, the same as children are susceptible of parental diseases, and frequently inherit, for many generations, evils that their forefathers were in possession of. We learn quite an experience here: we learn what it is to be miserable, we learn what it is to be unhappy, and we can now contrast misery with happiness; and we can say in our hearts, if I could only get rid of sickness, and pain, and sorrow, the effects of this death, how I could appreciate it! We often give expression to such feelings, when we are deeply afflicted. The Lord intends to free us, if we keep his commandments, after having suffered sufficiently long through this state of sickness and feebleness, this state of suffering and sorrow, which we have endured for so many years. He intends to bring us forth triumphant over the grave, bring up our bodies from the tomb, restoring our spirits to immortal bodies, as Adam was in the Garden of Eden, and make us immortal and eternal in our nature. Then we shall know, by experience, how to appreciate as well as distinguish between happiness and misery, and be as the gods, knowing good and evil. Is this lesson necessary? Yes, suppose the Lord were to appoint to you a kingdom; suppose he were to say to you, "Son, yonder are materials which you may organize by my power into a world; and you may place upon it your own offspring, as I did my offspring upon the world upon

which you dwelt." What kind of person would you be if you had no experience? What? Go and create a world, and then people that world with your own offspring, and not know the difference between good and evil, between sickness and health, between pain and happiness, having no knowledge of these by experience. I think that such a one would not be fit to be entrusted with a world that was to undergo and pass through the same ordeals that our creation is now experiencing.

As Latter-day Saints, we look forward to the future with a great deal of pleasing satisfaction, when we shall come forth from the grave, and our vile bodies be changed and fashioned after His most glorious body; and this is what the Scriptures set forth and testify of. Hence, when the materials of our body shall come together again to be reorganized, our bodies will be a little different to what they are now. Blood will not then flow in the arteries and veins of the immortal male and female; for blood leads to death—leads to change; but instead of blood will flow the pure Spirit of the living God. This is referred to in the 37th chapter of the prophecy of Ezekiel, as follows:

"The hand of the Lord was upon me and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones and caused me to pass by them round about; and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live.



“And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.

“So I prophesied as I was commanded; and as I prophesied, there was a voice, and behold a shaking, and the bones came together, bone to his bone.

“And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: and there was no breath in them.

“Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say unto the wind, Thus saith the Lord God: come from the four winds, O breath, and breathe upon these slain, that they may live.

“So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.” That was a vision of the resurrection. The interpretation is given in the following verse. The children of Israel at that time disbelieved more or less in the resurrection, which was taught by their Prophets; and they began to say in their hearts, “Our bones are dried, and our hope is lost: we are cut off for our parts.”

“Therefore, (says the Lord) prophecy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.” When the Lord brings up the children of Israel out of their graves, he will do it just as Ezekiel saw it in vision. The materials that form the bones will come together: first, the anatomy or framework, the most part of the system; then the flesh, afterwards the skin, and then the Spirit of the living God will enter into them, and they will live as immortal beings, no more to be subject to

death. And when they leave, instead of going away off to a heaven inconceivable, such as we find in the articles and creeds of men—a “heaven beyond the bounds of time and space,” a place supposed to be beyond infinity, they will actually come here and be brought to the land of Israel, as immortal beings, male and female. They will have kings and priests among them, and they will reign on the earth. And if you want to know how long, you can learn it from the revelation which John had. He says, “a thousand years.” But that “the rest of the dead lived not again until the thousand years were finished.” After the thousand years here referred to, this earth will die; it will pass through a change similar to that of our bodies; it will pass away, as an organized world, but not a particle, however, will be destroyed or annihilated; it will all exist, and when it is resurrected again, it will be a new earth. Then those immortal beings who come up out of their graves, at the beginning of the thousand years, will again descend from heaven upon the new earth; and the earth will be eternal; and the beings that inhabit it will be eternal. And the earth will at that time have no more need of the light of a luminary like our sun, or any artificial light, for it will be a globe of light; for when God makes this earth immortal, he will make it glorious like the inhabitants that will be permitted to live upon it. They will become immortal, and be crowned with crowns of glory, and light will radiate from their personages and countenances; so will the earth radiate its light, and shine forth in celestial splendor. I will not say as the splendor of our sun, for it is not a celestial body. Although the light of the sun is very glorious, it will not begin to compare with that of this earth, when it becomes celestial and



eternal and is lightened by the presence of God the Father. It is doubtful whether the children of mortality on other worlds, will ever behold the light of this earth, after it is made eternal, unless they happen to catch a glimpse of it by vision. God dwells in a world of light too glorious for mortal eyes to behold, unless aided by the Spirit of the living God.

Let me say a few words on these different worlds of which I have spoken. They are stretched out in the immensity of space, are infinite in every direction, and they are inhabited. I doubt very much, whether any of these worlds are celestial. I do not think we could behold them, unless by vision, if they were celestial. They are worlds in various stages of progression, some more glorious than others, inhabited by beings prepared to dwell upon them, beings who are the sons and daughters of God, or the sons and daughters of his children. If God is our Father, and we become like him, we may have our attributes greatly enlarged, sufficiently to prepare us to occupy a greater sphere of existence, to become rulers and creators under the command of God, being one with him, as the Father and the Son are one, to carry out his law and eternal purposes. Not only are present worlds existing, but worlds without number have existed from all ages of eternity, in their various stages of progress from the infinite duration of the past, and are peopled by the children of God—his own offspring, or the offspring of those who have become Gods. Besides, these worlds will exist for ever, and there still remains no end, as it were, to the materials which will yet be organized into worlds, for the materials are infinite in quantity; they cannot be exhausted. And do these worlds communicate one with

another? Why not; is the Lord limited in the process of communication. We find that man, poor, weak, fallen man, is now able to communicate from one end of the world, on which we live, to the other; and why not immortal beings communicate from world to world. If they were limited, then they would partake more of the nature of mortality. But they are not limited in their communications. There is a faculty in mankind which, when lighted up by the Spirit of God, can not only pierce in vision through millions of miles of space, but can also hear through millions of miles of space. Indeed, the progress of man, in this the nineteenth century, shows to us, in a very forcible manner, what may be hereafter in our more perfect state. What a wonderful thing it was to the whole world, a few years since, to communicate their thoughts, by the means of electric wires, sending them from city to city, from state to state, and then across the great ocean to foreign countries, and that too almost momentarily! If people had been told some fifty years ago that such wonderful developments would take place, in so short a time, they would have laughed at and even derided the idea; but now it is an accomplished fact. Who, some two years ago, would have supposed that the senses of the ear could have been awakened by sounds transmitted some hundreds of miles distant? And yet this is now done by the aid of the telephone; and although the discovery is yet only in its infancy, the human voice is heard distinctly, and readily recognized at that distance.

Now, supposing we were immortal beings, and we stood upon one celestial world, away in a distant part of space, and others dwelling upon another celestial world innumerable



miles distant from us, there may be a process by which we could communicate one to another, and ideas be exchanged, from world to world, without adopting the slow progress of communication by light or electricity. Well, says one, "I thought that light was transmitted more rapidly than anything that we could conceive of." Light proceeds from one luminary to another, at the rate of 18<sup>5</sup>,000 miles per second. Can anything be swifter than this? Do you suppose the Lord would reveal all his resources to us? I think not; I believe that when the children of men become immortal and eternal, their privileges will be enlarged; and those powers of nature, and laws of which we have such a limited understanding, will become greatly multiplied and enlarged. There may be a process of communication by means of celestial, heavenly light, that will far outstrip the natural light which proceeds from yonder luminaries in our heavens. It may be that this natural light travels very slowly, compared with the light that proceeds forth from celestial worlds, wherever they may be situated. Then again, if immortal beings on celestial worlds can hear, and see, and communicate with each other, would it not be just as pleasant as though they were associated together in the same room? What difference can it make, seeing that distance is no impediment to them? This is the destiny of these worlds that twinkle in the firmament of heaven; they will finally arrive at that state of perfected existence, unless they forfeit their privileges through transgression; all that do not forfeit these privileges will be exalted to them; and they will be sanctified; they will be full of light, like unto the sea of glass, that John the Revelator saw, upon which the

redeemed were permitted to dwell, whom he saw and heard, singing the songs of Moses and the Lamb. What a happy state and condition, not only to study these things pertaining to this little world we inhabit, but to extend our researches to our neighboring worlds, learning the laws, institutions, and governments of the peoples that inhabit them, also their history, and everything pertaining to them, and then extend our researches still further. Let me here quote from one of the revelations given anciently to Enoch, and revealed anew, in these latter days to Joseph Smith. Enoch, we learn, was favored with a great and glorious vision; he saw the different worlds, and saw the Lord and other glorious personages, who were weeping over the fallen sons and daughters of this world. This astonished Enoch; he was astonished beyond measure, to think that there should be so many worlds in existence, and all passing through certain changes and degrees of changes, and yet the Lord should weep over the fallen sons and daughters of this little planet. So he inquired about it, asking how it was that the heavens wept and shed forth their tears like rain upon the mountains; saying, Thou art holy from all eternity to all eternity; and were it possible for man to number the particles of this earth and a million of earths like it, it would not be a beginning to the number of thy creations, and yet thou art there and thy bosom is there, how is it that thou canst weep! It was marvelous to him, why the Lord should weep over so small a creation, when there were so many others. The Lord then told him concerning the wickedness of the people who existed before the flood; he told him of their abominations and sinful practices. And then he



further tells him, that his eyes could pierce all the creations which he had made, showing how powerful are the eyes of the great Jehovah, that he can behold all these creations; however numerous, and can behold all that transpires upon them.

There is one thing connected with this same revelation, to which I wish also to call your attention; it is in regard to the fallen condition of many of these creatures. Notwithstanding the unnumbered worlds which have been created, out of each one of these creations the Lord had taken Zion (in other words a people called Zion) to his own bosom. What does this signify? Are we not to understand that all these creations were fallen worlds. Why did he not take them all? Because they were not all worthy, because being fallen, they did not keep his commandments, because they did not exercise their agency to worship God; for that reason he did not take them all to himself. He did not qualify them and make them one in him, as Jesus is one with the Father; he did not make them like him in all respects, to go forth and make new creations and people them. I mention these things to show that we have, in the revelations that God has given, many indications, that there are worlds beside our own that are fallen; also that we may see that the Lord has one grand method, for the salvation of the righteous of all worlds—that Zion is selected and taken from all of them. And reasoning from analogy, may we not, with propriety believe, that these fallen creations, after fulfilling their temporal destiny, will be changed, and become the celestial abodes of their respective Zions? Let us, for a moment, consider the planets of our solar system, namely, Mercury, Venus, Mars, Jupiter, Saturn, Ura-

nus and Neptune—the great primary planets of our system; are these made for nothing? No. What has the Lord said to us, Latter-day Saints, concerning these planets? He says, all these are kingdoms, to which he has given laws. And he likens these worlds, or kingdoms, unto a man having a field, and he sent forth his servants to dig in this field. To the first he said, “Go and labor in the field, and in the first hour, I will come unto you, and ye shall behold the joy of my countenance. And he said unto the second, go ye also into the field, and in the second hour I will visit you with the joy of my countenance; and unto the third and so on unto the twelfth. And the lord of the field went unto the first in the first hour; and tarried with him all that hour, and he was made glad with the light of the countenance of his Lord; and then he withdrew from the first, that he might visit the second also, and so on unto the twelfth.” This withdrawing from one, to go to another is something which I will explain. Why was it necessary, that there should be a withdrawal of the presence of the Lord in visiting the different worlds? I think it was necessary, so far as mortality is concerned, and indicates that the inhabitants of these different planets are fallen, as we are. It does not say so, in so many words, but I can see that they must be fallen, and for that reason the Lord withdraws his presence from them, and visits them in their hour, and time, and season, and then withdraws from them, leaving them to ponder in their hearts the commandments given them. If they were immortal beings and celestial in their nature, the Lord would not act with them thus, for then they would always be in his presence, whether they are beings of one world



or another, or whether the worlds upon which they dwell are as numerous as the sands upon the sea-shore; when they become celestial the veil that obscures the view of mortals is removed, and it makes no difference whether a world be one million, a hundred million, or a million million of miles distant from another, if the veil is taken away, they are still in each other's presence.

There is a spiritual faculty of seeing, different from that of the natural sight, a power of discerning through space, by which celestial beings can see innumerable millions of miles in distance, just as easy as mortals can see ten feet with their natural vision. To be in the presence of God, then, is simply to have the veil withdrawn, which will be done when we prove ourselves worthy of celestial glory. If the worlds of which I have spoken, pertaining to the planetary system, were celestial worlds, occupied by celestial inhabitants, they would all the time be in the presence of their Father, and there could be no withdrawing from the first, to visit the second, etc., according to the revelation from

which I have quoted. His method of conveying intelligence is far more rapid than that of light. Light, how slow! Only 185,000 miles in a second. It would take three and a half years at that rate for light to come from one of the nearest fixed stars. A long time to wait, especially if you were in a hurry to get an answer to any message you may send; you would have to wait three and a half years for the message to go, and probably for the same time, for the returning answer. Now, the Lord has powers beyond those with which we are acquainted. He has almighty powers. He has only intrusted us his children of mortality with a knowledge of some of the more gross principles and laws of this fallen creation, and when we, through hard study, search out the relation of one law to another, we think we are learned men; but I think when we learn in that great university the sciences of which the Lord our God is the great Teacher, we shall learn more rapidly and comprehend more easily the things of his kingdom, than we now do the things of time. Amen.



## DISCOURSE BY ELDER WILFORD WOODRUFF,

DELIVERED AT THE ANNUAL CONFERENCE, SATURDAY MORNING, APRIL 6, 1878.

*(Reported by Geo. F. Gibbs.)*THE BLESSINGS REALIZED BY THE SAINTS—MEN DIE, BUT THEIR WORKS  
REMAIN—A DAY OF INFIDELITY—THE COMING GLORY OF ZION—  
TEMPLE BUILDING AGAIN—BESSING AT ST. GEORGE.

The very fact that we have a people, that we have a Zion, that we have a kingdom, that we have a Church and a Priesthood which is connected with the heavens, and which has power to move the heavens, and that we know that the heavens are communicating with us, directing the performance of this great latter-day work in which the Latter-day Saints are engaged, this very fact alone should fill our hearts with humility before the Lord our God, and it should continually remind us in our reflections and feelings of the responsibility we are under both to Him and to one another, and also of our dependence upon him for all the blessings we enjoy of a spiritual as well as a temporal nature.

The prayer offered up by brother Pratt filled my mind with reflections of the past. Almost half a century has expired since the Prophet of God organized this Church upon the earth; but he and most of the men who labored prominently with him, in laying the foundation of this Church, are not with us to-day, their voices are hushed in death, they have finished their earthly work, having labored a series of years, and are now the other side of the veil. There

are but two of the first Quorum of the Twelve with us in the flesh, and only two of the second Quorum. And this speaks in loud and forcible language, at least it does to me, that what we have to do in the interest of the great cause of salvation, we should perform it faithfully and diligently, making the very best use of the few remaining days we have yet to labor in the flesh.

While I refer to the absence of our brethren whose works remain and whose memories are cherished, I am fully conscious this morning that we who are left are not laboring alone, nor particularly for our own benefit, in a temporal point of view; but I realize that we are called and ordained of God to labor with him and the heavenly hosts, in the accomplishment of his purposes, the bringing forth and establishing of his Zion and Kingdom in the earth, and all that has been designed to be consummated in this the dispensation of the fullness of times. I also sense that when I and my brethren who still remain shall pass away, we shall go as others have done—we shall not take this world or any part of it with us. When Joseph Smith died, Nauvoo remained, he did not take it



with him ; when President Brigham Young died, Salt Lake City still remained, and when we join them we shall leave behind us the things of time, even as Jesus did himself who was the founder of the earth. This truth itself should incite the Latter-day Saints to reflection, it should indelibly impress upon our memories, the fact that we are working for something far greater, in real worth, than dollars and cents, houses and lands, and this world's goods. We have been gathered here in our present condition by the commandment and by the inspiration of the Lord, to continue the work that others commenced, and like them we must improve the time in doing what is required of us, working faithfully for God and his Kingdom while the day lasts.

I know, you know, and all Israel knows who have received the fullness of the everlasting Gospel in this last dispensation of God to man, that this is the work of God and not of man ; we understand this perfectly. This Church and Kingdom has been organized by the administration of angels from God. The organization of this Church has been governed and controlled by revelation and upon no other principle, and what has already been accomplished since our existence, as a church, reveals the handiwork of God, for no man could have done what has been done unless God were with him. I rejoice to have the privilege of meeting with so many of my brethren and sisters, and that I have the privilege of bearing testimony to the divinity of this latter-day work, and of the principles of salvation revealed from God to man. The scene I behold this morning, and that which I behold in traveling through the extent of this Territory, speaks to me in very loud language that it is in fulfilment of

the designs of God, and the revelations of Jesus Christ, which are recorded not only in the Bible, or on the stick of Judah, but also in the Book of Mormon, or stick of Joseph in the hands of Ephraim, as well as in the New Testament, and those revelations of modern date as those of ancient time, have been sealed with the blood of him who brought them forth, and this testimony therefore is in force to all the world. The Lord is not trifling with this generation, neither is he trifling with the Saints or with the world of mankind. During the last 48 years the Gospel has been preached to this generation, and this work will continue preaching to the Gentiles, until the Lord directs otherwise. The harvest is ripe, and he, the Lord, said, through the Prophet Joseph, he that would thrust in the sickle and reap was called of God. And some have continued to labor faithfully almost from the organization of this Church to the present time—almost half a century. I think it a great blessing and privilege to stand in the midst of the people of God in this age of the world to preach the Gospel of Jesus, and to labor to build up Zion, in obedience to his commandments, and to carry out his purposes in the day and age in which I live. We, as a whole people, should certainly exercise our faith in God and in the revelations, more especially those that immediately refer to our present condition ; no matter where they are found, in any of the records of divine truth. The Lord has said unto us, through Joseph Smith, that it matters not whether he speaks unto the children of men by his own voice or by the ministrations of angels, or whether by the voice of his servants, that it is all the same, it is his word, his mind and his will to those to whomsoever it



comes; and that although the heavens and the earth pass away, not one jot or tittle of his word shall remain unfulfilled.

I am a believer in this revelation and also in the records which are left for us to pursue, the inspired words of ancient as well as modern Prophets; and I also believe that they will have their fulfilment in the due time of the Lord, and that no power on earth can prevent it. And I do not believe there has been a revelation given from God to man, from the days of father Adam to this hour, but what has had its fulfilment, or will have, as fast as time will admit; and we are every day of our lives making history, and we are also fulfilling the prophecies of Isaiah and many other ancient men of God, who were permitted in vision to see our day.

I know we live in a day of infidelity; I know that darkness covers the earth and gross darkness the minds of the people; I know that the Lord is angry with the wicked, and withholding his Spirit from the inhabitants of the earth; I know that light has come into the world, and that men love darkness rather than light, because their deeds are evil. But as a servant of the living God I will say that, notwithstanding all the unbelief of this wicked generation—the Christian, the Jewish and the pagan world, together with the combined efforts of the devil and wicked men, the fulfilment of the purposes of God in their times and seasons cannot be frustrated. These volumes of revelation are written on the pages of divine truth as in letters of fire, and they will have their fulfilment whether men believe or disbelieve, for they are the words of God.

It is a great work, an almighty work; it is a work different from that of any dispensation which God

has given to man. When I look upon these Latter-day Saints I cannot help contemplating our calling and the labor required at our hands, and, when I am reminded of the account that we have all got to give before the judgment seat of God for the use we make of our own time and talents, and the gifts of God and the holy Priesthood, and the work of our God which has been committed to us, I feel to ask, What manner of men ought we to be. Our souls should be open to the building up of this Kingdom of God, and we should continue with increased diligence to rear towards heaven these Temples of our God, the foundation of which we have laid and commenced to build upon, so that all Israel who dwell here may enter into them and attend to the ordinances of the house of God. And I again say to the Latter-day Saints, this work the God of Israel requires at your hands. This requirement is not confined to the Twelve, the President of Stakes and the Bishops, but it is binding upon every man who has entered into covenant with the Lord our God, and I trust that one and all will willingly share this responsibility, and not for a moment permit this work to drag or appear laborious to perform.

I thank the Lord my God that my ears have been saluted with the sound of the Gospel, and that I have had the privilege of reading the revelations of God to us, and I know that, as an individual, I am held responsible for my duty to Him. We have a harvest to reap both sides of the vail. We have already done considerable work on this side, by way of preaching the Gospel to the nations of the earth, as commanded to do by God. Well do I remember the early experience of the first Elders of the Church, how we traveled afoot for



sands of miles, without purse or scrip, with valise in hand, and many times having to beg our bread, from door to door, in order to impart to the people a knowledge of the Gospel. Our garments are clear from the blood of this generation, and the testimony of these Elders will yet rise in judgment against this generation to condemn them. Notwithstanding the unbelief of the Christian world, and notwithstanding the warfare that may be waged against God and his Christ, Zion will be redeemed and his kingdom will be established never more to be thrown down. He holds the nations in his own hands, and he also has his Saints in his holy keeping, and he will continue to guide and direct and sustain his people, until they consummate all unto which they have been ordained.

Look at these valleys! When we came here in 1847, they were barren and desolate, without the least sign or mark of civilization. Today our Territory is filled with villages, towns and orchards, and the land is brought under a good state of cultivation, inhabited by a civilized race. Who are they? Sons and daughters of the Lord Almighty; they are a people that have been, as corn sifted in a sieve, among the Gentile nations, and called out by the proclamation of the everlasting Gospel. The Lord chose a boy from the humble walks of life, and endowed him with intelligence and power to commence this great work, and also to send forth others throughout this and to other nations bearing the message of life, and this people opened their hearts to receive it, and were baptized in water for remission of sins, and received the laying on of hands for the reception of the Holy Ghost. They have been born of the Spirit, and they have seen the king-

dom of God, and they have received ordination in order to enter into it. And when they enter into it, they have the spirit of it, and this makes the difference between the Latter-day Saints and the former-day Saints. No man can see the kingdom of God unless he is born of the Spirit; and this is wherein these Latter-day Saints have faith in God, and observe the signs of the times, and trust in him by this principle. Their prayers have ascended in the ears of the Lord of Sabbath, asking for things which they stood in need of; and he has answered our prayers and he has continued to sustain us until the present time. I ask, my brethren and sisters, will the Lord withhold now his hand, will he now close the heavens, withdrawing the power by which we have been upheld? No, he will not; his hand will continue over us if we be true to him and the laws he has given unto us. He has decreed before the foundation of this world, before the fall of man, that in the dispensation of the fulness of times, he would gather unto himself all things, both things which are in heaven and things on the earth. He is doing it, although the world generally does not know it.

Now, brethren and sisters, I do not wish myself to occupy all your time this morning, but I want to say to you that our position, our calling, our religion embrace the noble work of God, both temporal and spiritual, which rests upon us. We have to go forth with our hands and build up Zion. Zion will be built up; Zion will be redeemed, and she will arise and shine and put on her beautiful garments; she will break from off her neck her yoke, and she will be clothed with the glory of our God. Zion has been sold for naught; she will be redeemed without money; she will



arise in her beauty and glory, as the Prophets of God have seen her; she will extend her borders and strengthen her stakes, and the God of heaven will comfort her, inasmuch as we will unite together to carry out his purposes.

I see nothing to tempt me or you to turn aside from the work given us to do. The Propbets have predicted that every weapon that is formed against Zion shall be broken, and this is in accordance with the revelations of God to us. He will continue this work and direct its onward course, but he expects us to continue to reclaim the waste places, and to continue to build Temples and also to impart of our substance. And I wish all Israel to understand that when we impart of our substance to build Temples that we do not do it to benefit the Lord at all, he had his endowments a long time before we were born, and also passed through his probation. We are his children, he wishes to exalt us back to his presence, and he knows very well we are obliged to walk in the same path and receive the same ordinances in order to inherit the same glory that surrounds him. And when we erect Temples in which to perform ordinances for the living and the dead, we do it to benefit our own blessed selves. I want salvation, I wish to inherit eternal life, I wish to get back to the presence of God from whence I came, when I have finished my probation in the flesh. And I believe that I desire nothing in this respect but what you also wish. Then I know that it requires my diligence and my constant labor and study, the little time I have to spend in the flesh, to do all I can to build up Zion and to establish the Church and the kingdom of God upon the earth. If we can only obtain eternal lives we shall attain to the greatest of

God's gifts to man. Our Savior, our Heavenly Father, the angel Gabriel, Peter, James and John, Joseph Smith and Brigham Young, are not coming back to build our Temples for us, they are not coming to settle new country and open up new roads, plant out our trees, build up and beautify this land, this is our part of the work, and we have got it to do, working while we live, and when we go away we shall move on exactly as others have done, leaving our houses, our gardens, our flocks and herds, and all our earthly interests behind us. And when we go to the spirit world and our eyes are opened on eternal lives, we shall all marvel at the way in which our lives have been spent. There is a veil over all the earth, it is ordained of God that it should be so, and the fact of it being so will prove all of his children whether we will abide in his covenant even unto death or not. And those who are not willing to abide in their covenant unto the end for the building up of the kingdom of God, are not worthy of a place with God and with the Savior and those who have sealed their testimony with their blood.

I pray the Lord to bless you and all those who may attend this Conference, and also the brethren who may address you; and trust that our prayers may continually ascend into the ears of the Lord on behalf of Zion and her speedy redemption.

I will say before closing, that I have just returned from St. George, where I have been laboring in the Temple. The work of God continues there; as a general thing we have as much labor as the Temple is capable of sustaining. The spirit of the work does not lag. And I can safely add that just as quick as the people get the Temple done at this place, the way will be opened before them,



they will feel the responsibility of attending to the work so essentially necessary to be done on behalf of those who have lived and passed away without having had the privilege of receiving the blessings of the Gospel; and as their time and attention will be occupied in this direction will they perceive the importance as well as the magnitude of the work. There are many to-day who stand in need of this assistance, and as I have often said, so say I again to this body of Latter-day Saints, that this labor devolves upon us, and God requires it at our hands. The Prophet Joseph may turn the keys in the spirit world, and he and those engaged with him may preach to the spirits in prison. but they can not baptize them nor confirm them, nor administer offices of the endowment. Some person or persons dwelling in the flesh must attend to this part of the work for them; for it takes just as much to save a dead man who never received the Gospel as a living man. And all those who have passed away without the Gospel have the right to expect somebody in the flesh to perform this work for them, Amen.

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### DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT THE CONFERENCE, SALT LAKE CITY, SUNDAY AFTERNOON,  
APRIL 8TH, 1878.

*(Reported by Geo. F. Gibbs.)*

NO MAN CAN DIRECT THE KINGDOM OF GOD—THE GOSPEL DID NOT ORIGINATE WITH JOSEPH SMITH OR BRIGHAM YOUNG.—THE SAINTS OPERATING WITH GOD AND THE ANGELS—THE GRAND ORGANIZATION OF THE CHURCH—OTHER INSTITUTIONS OF ZION.

I shall feel very much obliged, while I attempt to address you; if you will keep as quiet as possible; because it is quite a labor to speak to so large a congregation, and unless quiet and order is preserved, it is impossible for all the people to hear.

I have been very much interested and edified in listening to the remarks made by the brethren since we have assembled together in this Confer-

ence. And I have been very much pleased in witnessing the union and general feeling of interest manifested among the people to attend these meetings. It is evidence to me that the people feel interested in these great and eternal principles developed through our holy religion, and that they have a desire to yield obedience to the law of God and to keep his commandments. And in that alone is our safety, our happiness, our



posterity, and our exaltation, as a people; for we derive every blessing we enjoy, whether of a temporal or of a spiritual nature from our heavenly Father; and without him we can do or perform no good work, for in him "we live and move and have our being," and from him, and through him we receive all blessings pertaining to this life, and we shall hereafter, if we possess eternal lives, inherit them and obtain them through the goodness, mercy and long-suffering of God our Eternal Father, through the merits and redemption of Jesus Christ our Savior.

It is not in man to direct, to manage and control affairs of the Kingdom of God. No man ever did possess that power, nor will he, unaided by the power of the Almighty. All nations and all peoples are more or less under his direction and control, although many of them do not know it. He raises up one nation, and puts down another, he debases the proud and exalts the humble at his pleasure, and he pursues that course among all the peoples and nations of the earth, as seemeth best unto him; and all nations and all peoples are his offspring and he is the God and Father of the spirits of all flesh, and feels an interest in the welfare of all the human family. He has been in the ages that are past, and he is in the present age doing all that he can to promote the happiness and well-being of the human family. This does not always appear to men of superficial minds, the dealings of God with man are not always comprehended. But he nevertheless does control the destinies of all peoples; and if in many instances it does not seem for their present benefit, yet as mankind are eternal beings, having to do with eternity as well as time, when the secrets of all hearts shall be developed and the actions of gods shall be made known and fully com-

prehended in the future destinies of the races of men, it will be found that the Judge of all the earth has done right.

The Lord has in these last days, for his own special purpose, and also in the interest of humanity, revealed himself from the heavens, made manifest his will to man, sent his holy angels to communicate and reveal unto us his children certain principles as they exist in the bosom of God, and he has pointed out the way whereby we may secure our happiness and an eternal exaltation in the celestial Kingdom of God. He has been pleased to restore again the everlasting Gospel in all its fullness, with all its riches, and blessings, and power, and glory. He has organized his Church and Kingdom upon the earth; he has chosen men as he did in former times to be the bearers of his message of life and salvation to the nations of the earth. He has, through these instruments, instructed us, and gathered us together, as we are found here today, from the different nations where the Gospel reached us. He has brought us here according to certain eternal principles which he had in his mind before the world was, and according to certain councils that existed in the heavens among the gods, who have been operating upon and with the human family from the commencement to the present, and will until the winding up scene.

The work that we are engaged in is not the work of man, it did not originate with man, it was not found out by him. It is the work that has been prophesied of by all the holy prophets that have lived on this continent, on the continent of Asia, and in the various portions of the earth. As the Apostle Paul describes it, it is "the dispensation of the fulness of times spoken of by all the holy prophets since the world was." And



anything that we may have received—any light, any intelligence, any knowledge of the things of God, have emanated and proceeded from him. He saw and comprehended the fitting time for this work to commence; he prepared the way by once more opening the heavens, by revealing himself and his Son Jesus, and by afterwards sending holy angels to communicate his will and his purposes and designs to the human family. It therefore did not originate with us, nor with any sect or party or people, for nobody, not even Joseph Smith, or Brigham Young, or any of the Twelve Apostles knew anything about the great principles that were stored up in the mind of God. It was the mind and will and revelations of God, made known to the human family, in the first place to Joseph Smith, and through him to others. And when the Elders of this Church went forth to the nations of the earth, as bearers of the gospel message, if they had gone upon their own responsibility they could have accomplished nothing. But having been chosen and set apart of the Lord, they went forth as his messengers, without purse or scrip, trusting in Him. And he opened up their way and prepared their path, as he said beforehand that he would. "Behold," said he, "I send you forth to the nations of the earth, and my Spirit shall go with you, and my angels shall prepare the way for you." I send you forth not to be taught, but to teach, not to be instructed by the world of mankind or the intelligence of the world, but by the wisdom and intelligence and power and spirit which I shall give you, and it is through and by this influence that we have been gathered together. And why are we gathered? These Elders could not have gathered you unless God had been with them; they could not have influenced

you to come here unless the Spirit and power of their mission had been with them. But the Lord said in former years through his prophets, "I will take you one of a city, and two of a family, and I will bring you to Zion. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." And through the operation and influence of the Spirit of the living God, manifested through the priesthood, God's ministers on the earth, you have been brought together as you are to-day. But why should we be thus gathered together? That there may be a body of people found to whom God can communicate his will, that there might be a people who should be prepared to listen to the word and will and voice of God: that there might be a people gathered together from the different nations who, under the influence of that spirit should become saviors upon Mount Zion; that they might, under the inspiration of the Almighty, and through the power of the Holy Priesthood which they should receive, go forth to those nations and proclaim to the people the principles of life, that they might indeed become the saviors of men. And if we could fully comprehend our position, we should see things very differently from what we now do. If we could comprehend our relationship to God, to each other, to his church upon the earth, and also the greatness and magnitude of the work in which we are engaged, and the responsibilities that devolve upon us as Elders in Israel, as Saints of the Most High God, we should see things in a very different light from what we now do. We are not here, as they say in the Church of England, to "follow the devices and desires of our own hearts;" we are not here to pursue our own individual interests and emoluments,



we are not here merely to attend to our own secular affairs, but to learn the laws of life, and then teach the people the way of salvation. There was an old saying among ancient Israel: "Hear, O Israel, the Lord our God is one Lord, and thou shalt worship the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength, and him only shalt thou worship." And Jesus, in after time, added a little more to this: "Thou shalt love thy neighbor as thyself." God is one, and they who dwell with him are one. Those who will inherit the celestial kingdom will be one when they get there; and we, as a people, ought to be one—one in faith, one in principle, one in practice, one in our interests, one in our associations with each other and in our families, one with God, one with the holy angels, one in time, and one in eternity.

To bring about a union of this kind, the principle of baptism has been introduced that we all might be baptized into one baptism, by the laying on of hands, and through the various orders of his Priesthood, we all partake of the same spirit; and being brought into union and communion with God, that we all might feel after God, that the tens of thousands, and hundreds of thousands might be brought into connection with the Almighty, whose prayers could ascend into the ears of the Lord of Sabbath. And for the accomplishment of this purpose, he selected Joseph Smith to be the first Apostle in his Church: he was called "not by the will of man," nor by the power of man, nor by the intelligence of man, but by God who revealed himself unto this young man, as also the Savior, committing unto him a mission to perform to the inhabitants of this earth. He was endowed with power

and authority which was given him for that purpose, that he might be the legitimate representative of God upon the earth. He also taught him how to organize his Church, and put him in communication with many of the ancient Prophets who have long since passed away, who also communicated with him, and revealed unto him further the plan and design of the Almighty in relation to this earth, and the salvation of all who would listen to the principles of truth.

The nations of the earth have their representatives, their ministers, their plenipotentiaries, empowered and sent forth by the recognized authority of the several nations. He was the representative of God, his credentials came from God, and his mission extended not to one nation only, but to all nations; and he was authorized to establish and organize what was termed the Church and Kingdom of God upon the earth. And every step that he took, every principle that he inculcated, and every doctrine that he taught, came from God by the revelations of God to him, and through him to the people. He selected others by revelation—Apostles, High Priests, Seventies, Bishops, Elders, Priests, Teachers and Deacons, also High Councils, and Bishops' Councils, and Patriarchs, and all the various authorities and organizations of this Church. Joseph Smith neither knew how to select men, whom to select, nor what their offices should be until it was communicated by the Lord. And yet we find that these principles revealed to him, agree with those that existed in former ages whenever God had a Church or people on the earth. And hence the ushering in of the Gospel simply means the revelation of the will of God to man; it simply means the placing of mankind in



communication with the Lord that he may not be governed by his own follies or notions or theories, but by the will and word of God. And the examples that you heard referred to here, of our Stakes, with their Presidencies, together with the Bishops and their Council, etc., is a part of the system of heaven, as it exists in the eternal worlds; and the Priesthood that we hold is the everlasting Priesthood, and it administers in time, and it will administer in eternity; and a knowledge of the works that we are now engaged in, in regard to the building of Temples and administering therein, all came from God, and are a part of the eternal system. Who knew about them until God revealed it? Nobody. Who knows how to administer acceptably in these Temples without revelation? Nobody but those to whom it has been communicated, it came from God. And our preaching to the living, and our administering for the dead are all of them parts and parcels of the same concern. The fact is, we are in a state of probation; we have enlisted under the banner of the Almighty; we have dedicated ourselves to him for time and for eternity, and he expects it at our hands that we be true to the trust conferred upon us, that we be faithful to our obligations and fulfil them, that we honor our God, that we magnify our callings and Priesthood, and that we stand forth among the people and before the nations, as the representatives of God upon the earth. We have a similar view to that of the Apostle Paul, who said when addressing himself to the Corinthians: 'Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.' We have enlisted in a work, have engaged in a warfare that will last while time

shall be, and if we live our religion and keep his commandments, the principles that we are in possession of will bear us off triumphant over death, hell and the grave, and land us among the just, among the celestial host that dwell with our Father in heaven. We really have no time to attend to those trivial affairs, that some people seem to think ought to occupy so much of our time. I wish now, while we are together to talk upon some general principles associated with the Priesthood which has been conferred upon us.

It was said of ancient Israel, if they had kept the commandments, that he would have made out of them a kingdom of Priests. We are literally a kingdom of Priests to-day. Our business is not to follow our own will, our own desires and plans, but to seek to know and to do the will of God, to carry out these principles which he has revealed, and in this is our happiness and exaltation in time, and will be throughout the eternities that are to come.

We ought to be operating with God, and with the holy angels; we ought to be feeling after them, we ought to be operating with the ancient Priesthood that have lived before—the Patriarchs, the Prophets, the Apostles, and all those men of God who have lived and died in the faith who act with God our heavenly Father, and with Jesus the Mediator of the new covenant. We ought to be operating with them in establishing righteousness throughout the earth, not nominally, but really; we ought to be laboring in conjunction with them in saving the living, not to make it a hardship and a trouble and a toil; something that we can hardly endure to go through; but on the contrary, feeling it an honor to be associated with the interests of God and bearers of the message of life and salvation,



and also seeking for wisdom, and intelligence, and power, and revelation from God to carry out his will and designs, and to accomplish his purposes upon the earth.

Will his purposes be accomplished? They will. Will the Gospel grow, spread and increase? I tell you, in the name of Israel's God, it will. Will the time come when every fictitious thing will be removed, when light and truth shall prevail, and when the kingdoms of this world will become the kingdoms of our God and his Christ? I tell you it will, and God will hasten it in his time. And this priesthood and this people are to be the instruments, in the hands of God, in connection with the priesthood who have gone before, who are now operating in their sphere, as we are in our's. The Lord hath so ordained, says the Apostle, "that they, (referring to the dead) without us should not be made perfect;" neither can we without them be made perfect. There needs to be a welding and uniting together, that in all of our doings as God's servants and representatives, we may be influenced and directed from above, being united with the Gods in heaven we may become one in all things upon the earth, and afterwards one in the heavens. And says the Lord, "If ye are not one, ye are not mine." Everything that tends to divide the people, as you heard this morning, proceeds from beneath, and those that are engaged in it are the emisaries of the devil; for as he is the father of lies, so he is the father of division, strife and discord. But union, peace, love, harmony, fellowship, brotherhood and everything honorable, noble and exalting, proceeds from God; these are the principles that we ought to seek after and to disseminate as far as we can everywhere and among all peoples. And then when we have done that

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work, turn our attention to the building of temples and minister in them for the dead, that we may operate with the fathers in the interest of their posterity, helping them to perform that for their posterity which they were not able to do.

And in regard to the world, what ought our feelings to be towards them? A feeling of generosity, a feeling of kindness, a feeling of sympathy, with our hearts full of charity, long-suffering and benevolence, as God our Father has, for he makes his sun to rise on the evil as well as the good; he sends his rain on the unjust as well as the just. And while we abjure the evils, the corruptions, the fraud and iniquity, the lasciviousness and the lyings and abominations that exist in the world, whenever we see an honorable principle, a desire to do right, whenever we see an opening to promote the happiness of any of these people, or to reclaim the wanderer, it is our duty to do it, as saviors on Mount Zion.

Will they have trouble? Yes. Will there be tribulation? Yes. Will nation be arrayed against nation? Yes. Will thrones be cast down and empires destroyed? Yes. Will there be war, and carnage, and bloodshed? Yes. But these things are with the people and with God. It is not for us; we have a mission to perform, and that is to preach the Gospel and introduce correct principles, to unfold the laws of God as men are prepared to receive them, to build up his Zion upon the earth, and to prepare a people for the time when the bursting heavens will reveal the Son of God, "and when every creature on the earth and under the earth will be heard to say, blessing and glory, and honor, and power, and might, and majesty, and dominion be ascribed to him that sits

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upon the throne, and unto the Lamb forever."

Will this people grow and increase? Yes. And the time will come—it is not now, we are not prepared for it—when calamity and trouble and bloodshed, confusion and strife will spread among all the nations of the earth. The time will come, and is not far distant, when those who will not take up the sword to fight against their neighbors, will have to flee to Zion for safety. That was true some time ago, and it is nearer its fulfilment by a great many years than at the time it was first uttered.

What are we here for? To build up or aggrandize ourselves? No, but to build up the Church and kingdom of God upon the earth, and to spread the light of truth among the nations. That is our duty, and also to pray for the revelations of God, that the Spirit and power of God may rest upon us, that we may comprehend correct principles and understand the laws of life, to guide and guard and protect the ship Zion from among the rocks and shoals and troubles that will sooner or later overcome this nation, and other nations, and prepare ourselves for the events that are to come. We ought to be men of honor, of honesty, of integrity, having our eyes single to the glory of God. That is the duty of these Apostles, and not to act with a view for their own aggrandizement, and for the obtainment of filthy lucre, or anything else pertaining to this world. We brought nothing into this world, we can take nothing out. It is for us to operate for God, and in the interests of his Church and kingdom.

And what of these other brethren, the High Priests? They have a mission to perform, and that is to make themselves acquainted with the laws, doctrines, ordinances and gov-

ernment of the Church of God upon the earth, that they may be prepared, when called upon, to fulfil the duties and responsibilities devolving upon them. I will here read part of a revelation which indicates the nature of these duties. "And again I give unto you, Don C. Smith, to be a President over a Quorum of High Priests, which ordinance is instituted for the purpose of qualifying those who shall be appointed standing Presidents over the different stakes scattered abroad." Hear it, O ye High Priests! This is the prominent duty devolving upon you. The position you occupy is a sort of a normal school, if you please, to prepare those who are in it and are taught in it, that when they shall be called to hold official places in the various stakes of Zion, they may be prepared to magnify them. How was it when we were engaged organizing these stakes, were these brethren prepared? No, many of them were not by any means. One was engaged on his farm, another was tied up in his merchandising, another had bought five yoke of oxen and had to prove them, and another had married a wife and he could not come. And we, therefore, had to go outside of the High Priests, whose legitimate business it was to occupy these positions, and call other men and ordain them High Priests, and set them apart to preside in these stakes, as Presidents and Bishops and Councilors, having to take them from among the Seventies' and Elder's Quorums, because the High Priests were not prepared to magnify their legitimate calling; whereas, if they had been doing their duty, living their religion, and meeting together in prayer, and examining the doctrine of Christ, instead of being engaged almost exclusively in many of these other matters, they would hav-



been prepared to step forward and magnify their calling. There are many other stakes to be organized. Prepare yourselves, you High Priests, for the duties and responsibilities that may devolve upon you, that the Church of God may be strengthened in all its parts, and every man in his place, all prepared to magnify their calling.

Then, again, there are seventies; I think there are some seventy-six quorums of seventies. Does their duty consist merely in making their own plans and calculations, such as to go on a farm and live there all their life time, attending to their own individual affairs, or pursue any other avocation without considering the obligations they are under by virtue of their Priesthood, and calling? I tell you nay. We have something else to do. I read in the revelation touching this matter, when the seventies were ordained, "they were to ordain more seventies until there should be seven times seventy, if the labor in the vineyard required it." They were to do this if the labor in the vineyard required it." In whose vineyard? Their orchards and farms? I do not read it so. Does this refer to their merchandizing? It does not so read. In looking after their own affairs or emoluments? That is not what I read; but for the labor of the vineyard. Whose vineyard, then? The vineyard of the Lord. But it seems that a great many of the Seventies have no more idea of going into the vineyard of the Lord, than if they held no such Priesthood or calling; they do not seem to comprehend their duties, nor their responsibilities. Hear it, O ye Seventies! you are called and set apart by the Priesthood, to act under the direction of the Twelve, to go forth as His messengers to the nations of the earth. Do you believe

it? This is your calling. Prepare yourselves for it. I do not want Elders coming to me, as some have been doing, after having been called upon missions saying, I pray thee have me excused. And I call upon the first President of the Seventies to instruct the various Presidents of Seventies, and they in turn the members of their several quorums, in regard to their duties; and to live themselves so that the spirit of the living God may rest down upon them, that they may indeed be qualified to teach their brethren what their duties are, that they may prepare themselves to magnify them. Instead, therefore, of every one seeking his own individual gain from his own quarter, let every man feel that he is a servant of the living God, a messenger to the nations of the earth, and that when the Lord calls upon him, through the proper authority, to do a certain work, he must obey, and that readily and willingly! These are the duties and responsibilities that devolve upon you, my brethren of the Seventies.

And it is the duty of the Elders also to magnify their callings; to feel after God and to seek instruction from Him, and to magnify their calling and Priesthood at home or abroad, being governed by the Holy Priesthood, in regard to their duties, that they may be acceptable to the Lord, and magnify their callings with all diligence and fidelity, and then it is the duty of the Presidents of Stakes to look after the interest and welfare of their own people under their Presidency, not in a formal manner, but as interested in their welfare, having a lively desire to benefit and build them up, both spiritually and temporally, and perfect them in righteousness, purging out when necessary the ungodly, lifting up and exalting the poor, and blessing and benefiting everybody according to the principles



of righteousness and truth, guarding their virtue and their honor, and see that men are honorable, that they regard their word of more value than their bond, that all people may rely on them; men who, in the language of the Prophet, will swerve to their own hurt and change not, and who will do that which is right and equitable before God. It is their duty, and the duty of the Bishops and also that of the High Priests and Seventies and Elders operating with them, to look after the poor and see that they are provided for. Do not let us have anybody crying for bread, or suffering for the want of employment. Let us furnish employment for all, divide up our farms and plan and devise liberally that all who need work, and want to be employed, may find labor. And I now call upon the Presidents of Stakes throughout Zion to give this matter their serious and earnest attention. We have land in abundance, water in abundance, and means in abundance; let us utilise them for the common weal. Talk about financiering! Financier for the poor, for the working man, who requires labor and is willing to do it, and act in the interest of the community, for the welfare of Zion, and in the building up of the kingdom of God upon the earth. This is your calling; it is not to build up yourselves, but to build up the Church and kingdom of God; and see that there is no cause for complaining in all your villages and cities and neighborhoods. Let us take hold together for the accomplishment of this object, and pray God to give us wisdom to carry it out, and he will pour upon us blessings that there will not be room enough to contain.

Again, we have what is called a Perpetual Emigration Fund. I wish to draw the attention, not only of the Presidents of Stakes but of the

Bishops of the various wards, and of the whole people, to the responsibilities that devolve upon us in relation to this matter. We seem to be dwindling down in some of these matters, and I am sorry to say that there is a great lack of that integrity and interest that we would like to see manifested among our brethren. There are those here who have assisted with their means to the amount of upwards of a million dollars, which is unpaid by those who received the benefit of it. It was the calculation that this means should be used to bring those of our brethren to this land, who needed and were worthy of this assistance, and when you who were thus assisted were in distant lands praying and wishing to be gathered to Zion, this help came to you and you were brought here; and instead of paying this your honest debt, you go to work and build up yourselves, without meeting your obligations, what is the result? Those of your brethren who still remain, who are just as worthy as you to be gathered to Zion, are left to cry for assistance. I am daily in receipt of letters from different parts of the earth, asking to be thus assisted pleading: "we want to gather with the Saints, can't you help us?" Yes, we can if you who owe the Fund will pay your honest debts, we can then meet all these requirements. And I call upon the Presidents of Stakes and upon the Bishops to look after these things, and see that these obligations are met, that the poor from abroad may not cry in vain; but that we may help them, and then they return the amount advanced to them to assist others, and thus keep the work rolling in the same direction. And if this duty is not performed, how can we expect the blessing of God to rest upon us?

We are engaged quite extensively



in the erection of Temples. We are building one here, and also one in Cache Valley, and another in Sanpete, and if we had time, and it was considered advisable, we could read the report read setting forth the receipts and disbursements of these places; and I presume we shall, before the Conference adjourns. Suffice it to say, with all our backwardness in some other things, there are a great many of the Latter-day Saints who are doing all they can in every laudable enterprise. I presume at the present time there is not less than 500 men engaged in rearing the walls of these Temples. And men are taking hold of it with energy, doing all they can in many instances, but not in all by a great deal.

Then in regard to our Tithing operations, Bishop Hunter informs me that many of the people are very negligent in regard to this matter. Now, I would say in behalf of the people, that perhaps there may be a partial excuse for some of these things. We have had a very stringent time for a number of years past, a financial crisis has prevailed in the eastern States for some years now, and almost every paper reports the failure of mercantile and business institutions—of the failure of one firm after another; and we have been subject, more or less, to these depressions. The fact also must be considered that great exertions have been made in the building of the St. George Temple, and also the three Temples now under way, which have already exhausted considerable means furnished chiefly by the people residing in those Temple districts. I must give the people credit for their zeal and energy in this direction, which we must all acknowledge is very commendable and praiseworthy. And, perhaps, in the performance of this labor many have done the best they

could, and possibly circumstances have so overruled that they find themselves hardly able to meet their Tithing, for as a rule it is those who take delight in observing the law of Tithing that subscribe to these other calls. We do not wish to crowd or press upon the people; but rather let us take things easily and deliberately, seeking always to break off the yoke of him that is bound, letting the oppressor go free. And let our sympathies be extended towards the widow and the orphan; and while we are building Temples, paying our Tithes and offerings, and doing the best we can before God and man, we will let that go for the present, and when we get into more favorable circumstances we will do better. At any rate, we will keep doing with a long pull and a strong pull, and a pull altogether, as one in the interests of all Israel. But we must not forget our duties to the Lord.

I would say in this connection that there are three of the Twelve appointed to superintend the erection of these edifices in these outside districts, and then there are those residing here attending to home affairs. And we are seeking to act in concert and do the very best we can. Some people have an idea that these Temples ought to be built from the proceeds of the Tithing; I do not object to it in the least, providing you will only pay your Tithing. But we cannot build Temples with something that exists only in name. You deal honestly with the Lord, handing over in due season that which belongs to his storehouse, and then we will show you whether we can not build Temples, as well as do everything else that may be required with it. In the mean time, we have got to do the best we can in these matters; and as we are personally interested in these things, as well as our brethren, the



departed dead who have gone before us, and who depend upon this being done, we feel a strong desire to carry out these projects; and this feeling, I am happy to say, exists throughout all Israel.

We want also to be alive in the cause of education. We are commanded of the Lord to obtain knowledge, both by study and by faith, seeking it out of the best books. And it becomes us to teach our children, and afford them instruction in every branch of education calculated to promote their welfare, leaving those false acquirements which tend to infidelity, and to lead away the mind and affection from the things of God. We want to compile the intelligence and literacy of this people in book-form, as well as in teaching and preaching; adopting all the good and useful books we can obtain; and what we need and cannot obtain, make them. And instead of doing as many of the world do, take the works of God, to try to prove that there is no God; we want to prove by God's works that he does exist, that he lives and rules and holds us, as it were, in the hollow of his hand. For it is very unfair for man to take the works of God to try to prove that there is no God. But then it is only the fool that has said in his heart, there is no God. I would like to talk upon this subject if time would permit.

I am pleased to see the exertions made by the young men's and young women's mutual improvement associations, to benefit and bless the rising generation of our people. And I am also pleased to witness the degree of intelligence and studiousness manifested by our young people; it is creditable and praiseworthy. We want to lead them on and encourage them in the study of correct principles, so that when the responsibility

of bearing off the Church and Kingdom of God shall pass from us to them, they may be prepared for it, and carry on the work to a glorious and triumphant consummation. And that we may stand in regard to education and literacy, the sciences, the arts and intelligence of every kind, as high above the nations of the earth, as we do to-day in regard to religious matters.

And before closing I would refer briefly to the ladies' relief society. We are told that, "the man is not without the woman, nor the woman without the man in the Lord." She is spoken of as a helpmeet to her husband. I remember the organization of the first Relief Society in Nauvoo, by the Prophet Joseph Smith; to-day we find them spreading all over the land, and the benefits of their labors are widely realized. Our sisters are doing a noble and commendable work in writing and publishing, in visiting the sick and needy, and ministering to their wants, and showing kindness and benevolence towards the suffering and distressed, and also advocating principles that are honorable and praiseworthy before God and man, calculated to elevate and bless their sex. And I say to the sisters, God bless you in your labors of love, and in your enterprise, continue to press forward in your good work, and the Lord will bless you and your posterity after you; for you are mothers in Israel who are raising up kings and priests unto the Most High God. See that your children are taught aright, and that they grow up in virtue and purity before the Lord. Teach them good principles, never mind so much about the fashions; but let economy, industry, charity, kindness and virtue be early impressed upon their minds, and try to love your sons and daughters, and to lead them in the paths of life.



I should like to speak of our Sunday Schools and other institutions, but time will not permit. I have

talked long enough. God bless you, in the name of Jesus. Amen.

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## DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, OCT. 7, 1867.

(Reported by David W. Evans.)

TEMPLES IN ANCIENT AMERICA—THE GOD OF MANKIND AN IMPOSSIBLE GOD—THE TRUTH IN REGARD TO HIM—MAN IN HIS IMAGE—PRE-EXISTENCE—WHY INFANTS DIE—THE REDEMPTION BY JESUS—PLURALITY OF GODS—THE WORD OF THE LORD IS TRUTH.

Never having had the opportunity of speaking to so large a congregation as the present, or at least in so large a house as the one in which we are now assembled, I do not know whether I shall be able to adapt my voice so as to make the congregation hear me. I know the object of coming to meeting and preaching is to hear and to be edified and instructed more perfectly in the things pertaining to God and to godliness, and in our duties before the Lord. When I look upon this large tabernacle, which has been erected here in these high regions of our globe, I am forcibly reminded of the sayings of two of the ancient prophets, Isaiah and Micah, both of whom have spoken of an event that was to take place in the latter days. I will quote their sayings, for the language of both is almost identical. "It shall come to pass in the latter days that the mountain of the House of the Lord shall be established in the tops of the

mountains." I have often wondered when I have read this portion of Scripture, what was meant by the meant by the mountain of the house of the Lord being erected, or established, in the tops of the mountains. The mountain of the house of the Lord is something, it seems, that God himself would establish in the mountains. When I entered this Territory in August last, on my return from my last mission, I beheld from the mouth of Parleys Cañon the top of this building very prominent. It seemed to rear itself up above the surrounding buildings, and it was easily to be seen. It looked very much like an artificial mountain erected here, or like some of those mounds that we see down on the Missouri River, that were made by the ancient inhabitants of our country, only it is much larger and higher than some of them. Whether this is really what the prophet in ancient days meant, it is not for me to say,



I only say that the shape of this buildings reminds me, or suggests to me what was prophesied anciently; but whether or not it is the fulfilment of that prophecy I do not know.

I will take this opportunity to express my gratitude and feelings of thanksgiving to the Almighty, that he has enabled this people to erect unto him so large a building in which they can assemble to worship his great and holy name. The Lord, in ancient days, when he constructed temples and tabernacles, did honor them by his presence. No doubt on some occasions his presence was made more manifest than on others. Oftentimes we read that the power and the glory of God, as manifested in his tabernacles and temples were so conspicuous that the people could behold them with their natural eyes. I do not say that this was the case under all circumstances, and in all houses that were built unto the name of the Lord. Many temples and houses were built on the American continent by the remnant of the House of Israel, to whom this land was given. It is not recorded whether the Lord manifested himself in all these houses or not; but it is recorded that at the temple which was built in the land Bountiful, in the northern part of South America, the Son of God, himself, did show forth his power and his glory to a certain congregation assembled in and around about the temple. Jesus, after his resurrection from the dead, was sent by his Father from the heavens to the American continent, to a congregation of two thousand and five hundred souls, men, women and children, who were assembled together for the purpose of worshipping God the Father in the name of Jesus. Consequently God did respect this temple built on the American continent, as well as the great temple built by

Solomon in the days of old. When Solomon had built the temple, he spread forth his hands to the heavens, and prayed to the Father, in the presence of the congregation of Israel that was assembled, and the spirit of the Lord was poured out in such a wonderful manner that the people, through their faith, beheld the power and the glory of God as they were manifested in that temple. By this the people knew that God respected his own house. So it was in the days of Moses. When they journeyed in the wilderness, God commanded the Children of Israel to build a tabernacle. He gave them a pattern thereof. In that tabernacle the Lord showed forth his power among Israel. It became visible not only on the inside, but on the outside the glory of God was made manifest and rested upon it. By this the Children of Israel knew that God was near unto them. They not only believed, but the testimony manifested before their eyes gave them a knowledge that God was in the midst of their camp; although through their wickedness, unbelief, and darkness of mind God withdrew his immediate presence from the midst of the congregation, and Moses only was permitted to see the Lord and talk to him face to face, yet the display of God's power and glory was so great that the Children of Israel knew that God was near them.

The question may arise, Will there be a time again when the glory of the Lord will be manifestly visible to and his voice heard by his people? I answer, yes. God has promised this in the last days. There is no doubt, as was said yesterday by Brother Kimball, that heavenly messengers hover around the congregation of the Saints here assembled. I have no doubt of this in my own mind, thought I have not seen them



and you may not have seen them; yet that God who has seen your labors and diligence in building a house to his name, has no doubt sent heavenly messengers to hover around us, to bluff off the powers of darkness, that seek to darken the minds of the people, and to close their hearts against understanding. The time will come when the faith of this people, the pure in heart, will be sufficiently great that when they build a house to the name of the Lord, and do not suffer any unclean thing to enter therein, that the Lord will come and grace it by his presence, as well as by the presence of his angels. That will be the time when the pure in heart, who enter into the house of God, will behold his face. O! what a grand, glorious, happy privilege that will be to the sons and daughters of the Most High, to behold the face of him who created them, the Father of their spirits, who created them before the foundation of the world. How great and glorious a privilege for the sons and daughters of God who are now shut out from his presence! For this cause the people of God are commanded at all times to build a house to his name, that he may reveal those ordinances devised by him for the salvation of the children before the world were laid.

I know there are some people who do not believe God has a face like unto man, or in other words that we are in his image and likeness. There has been a great variety of views among the inhabitants of our globe in regard to the being or beings whom they have worshipped and called God. Some have believed that he was an immaterial being. Some have believed that he had no properties, perfection or qualities in common with any other substance in nature; that he was entirely separated from all material nature. This seems to be

the view of the great mass of the Christian world at the present day. Some two hundred millions of the inhabitants of our globe consider that God is something altogether indefinable, incomprehensible, a person, and yet has no parts; consisting of three persons, Father, Son and Holy Ghost, and yet no part of these persons. That is a horrible idea in my mind. My mind is so constructed that, with all my reading and meditation, I never could conceive of a being of that description, and yet it is incorporated in the articles of the Church of England, also in the Methodist discipline, and is in accordance with the views of almost all the Christian world at the present day. "God consists," say they in their creeds, of three persons without body parts or passions." I do not wish to dwell upon this long; it is so inconsistent, so very absurd, so contrary to all intelligence, reason and revelation that I am willing to throw it by without contemplating it for any length of time. I merely mention it to call to your mind the inconsistencies of the religious world who profess Christianity. One of these persons, called the Son, without body and without parts, was actually crucified, died and was buried in a tomb, and the third day he rose again, and with his body ascended into heaven, when he did not possess a body. If anybody can believe such nonsense, they are perfectly welcome to it, only keep it away from me. I want nothing to do with it. I never expect to worship such a being here on earth or throughout all the future ages of eternity. I have no reverence whatever for such a being, for I do not believe that such a one ever existed only in the hallucinations of disordered minds.

Perhaps the strangers who are present, if any there be, may be led



to inquire what kind of a being do the Latter-day Saints worship? Let me reply according to my understanding. I believe that God—I mean God the Father is a material personal being; that he has a body and a spirit united together; that his spirit within his body is material; that he is a personage just as much as every man in this congregation is a personage; and let me go still further and say that he is a personage of flesh and of bones. Perhaps that may shock the ideas of some of the outsiders and they may think that to get over their immaterial god, without body or parts, we have gone to the other extreme. Well, whether it is to the other extreme or not, I wish to state to you my views, and I think they correspond with the views of the of the servants of God.

God is a being, then, who has a tabernacle of flesh and bones in which his spirit dwells; and this flesh, bones and spirit are material. Strangers may be anxious to know something more about this personal being whom we call God the Father. We are told that in the beginning man was created in the image of God, and we are also told the Jesus the Son of God, was the express image of His Father. The doctrine that man, in his form and shape is in the image of God, may be or may seem something new and strange to those who are not acquainted with the principles in this church. But why should not men resemble God is the question, seeing that we are his offspring? Would you expect that sons and daughters of this world would be like a horse or like the fowls of the air or the fish of the sea? Or would you expect them to resemble their parents, and be in their image and likeness? Do we not see in the animal creation—of which the human species is said to be a part—a likeness

between the parent and the offspring certainly we do. If then this law prevails among all animated beings here on the earth, why should we imagine God to be entirely distinct and different from his own sons and daughters? Why not believe that there is a resemblance between them and him. When we look at our fellow man we behold him erect in the form of God. To be sure there may be many deformities among men and women, produced in many instances, perhaps, by wickedness, disease and by accident; but in the general outline there is resemblance among all the human species, and there should be in as much as their Father and God is indeed their Father, as any in this congregation are the literal fathers of their children. We, who compose this congregation, are all one family, and only a very small portion of the family of our Father and God. But when did he beget us? I answer before this world was made; not our flesh and bones, but that being called man that was created in the image and likeness of God and who dwells in his mortal tabernacle. That being is the offspring of God; we were all begotten by him before this world was made. We then dwelt in his presence and could behold his face as sons and fathers here on earth can behold each other. We then partook, in a measure, of his glory, and were acquainted with the glory and power of his kingdom. We were present with him in the grand and magnificent work of creation, and we saw and rejoiced in his handiwork. We sang praises in the presence of our Father and God; before we had tabernacles of flesh and bones. We then assembled ourselves together as we do here on the earth; we then accompanied our Father and God and his Son Jesus Christ, on the grand and glorious mission of the formation



of the world we now inhabit. Did we know anything about the object for which this world was created? Yes, we knew that it was created expressly for us, and we sang and rejoiced over it as much as the people of God now rejoice, when they erect a temple or tabernacle to his name. When you erect a tabernacle to the Most High, you expect to enter at times, and be feasted with the words of eternal life, and to partake of the blessings of God. So it was in regard to the creation of this world. We were there and I think all this generation among all nations, kindreds, tongues and people were present on that occasion. Shall I limit it to this generation? No; I believe all the sons and daughters of God who had proved themselves faithful were assembled on that occasion. I do not include in this number the one-third part of the family that fell, but the two-thirds who kept the law of their first estate who were really and truly accounted the sons and daughters of God, the thousands and millions who inhabit this globe besides the generations of the past and all future generations. Think of this and try to conceive in your heart the magnitude of the great army of the sons and daughters of God assembled at the time the foundations of this world were laid.

The Lord put a very curious question to the old patriarch, Job, on a certain occasion. Job had been praising up the works of God, and so far as his narrow mind would permit him, he tried to magnify the greatness of his power; but, by putting a few questions to Job the Lord showed to him that his wisdom and knowledge were but foolishness in the sight of his creator. Said the Lord, "Where were you, Job, when I laid the foundation of the earth, and the corner stones thereof? Where were you,

Job, when the morning stars sang together, and all the sons of God shouted for joy?" I do not know that Job understood the pre-existence of man, it might not have been revealed to him; at any rate he left the Lord to answer the question on the subject, knowing that he would give information on the matter that he, Job, could not give. If Job had been a sectarian, how easily he could have answered this question! "Why, Lord," Job could have said, "I did not exist then, and why do you ask me such a question?" But Job very well understood that there must be something in the pre-existence of man, or the Lord would never have put such a question to him. The very question itself implied the pre-existence of Job at the time the foundations of the earth were laid, and it also implied a knowledge on the part of all the sons of God of the objects of the creations of this world; for if they had had no such knowledge, why should they have joined together in singing the songs of heaven on account of it? Well, then, we have come to the point, namely, that we did exist in the image and likeness of God before the foundations of the world were laid, and this is what is meant when the Lord says to his only begotten Son on the sixth day of creation, "Let us make man in our image and in our likeness, and give him dominion over the fish of the sea, over the fowls of the air, the beasts of the earth, and over all the earth to subdue it," and so forth. So God created man male and female. He did not tell us all the particulars of the creation—that we were born male and female in the spirit world, and so on, but yet there are many sayings which indicate that such was the fact. For instance, in the books of Moses and in the books of



the New Testament we read that God is the Father of all our spirits, that we were begotten sons and daughters unto God. The vision given in 1832 to our Prophet, Joseph Smith, shows this matter more clearly. Besides showing the vast number of worlds that the Lord had created, the voice of the Lord, in that vision, declares that all the inhabitants of all those worlds were begotten sons and daughters unto God. The Book of "Mormon" bears testimony to the same great doctrine. You who are familiar with that book will recollect reading in the book of Ether how that the brother of Jared fell to the earth with fear when he saw the finger of the Lord, after the veil fell from his natural eyes. And the Lord spoke to him, saying, "Why hast thou fallen?" Then the brother of Jared answered, "I saw the finger of the Lord, and I knew not that the Lord had flesh and bones." It did resemble flesh and bone, but he, doubtless, thought it was so in reality, whereas it was the body of his Spirit. Then said the Lord, "I am he who was prepared from the foundation of the world to redeem my people; I am Jesus Christ; I am the Father and the Son, and the body which thou now beholdest is the body of my spirit. Seest thou not that thou art created after the body of my spirit, and all men," says Jesus to the brother of Jared, "have I created in the beginning after the image of the body of my spirit." This, I believe, is the only passage in the Book of "Mormon" that directly teaches the pre-existence of man.

Well, that body—the body of the Lord—that the brother of Jared saw, was a personal body. It had fingers, a face, eyes, arms, hands, and all the various parts which the human body has, so much so that

he thought it was really flesh and bones, until he was corrected and found that it was the spirit of Jesus, that same spirit, says Jesus, which, in the meridian of time, should come and take a body, and die for the sins of the world. These beings, who, in the beginning, were created after the image of the spirit of Jesus, had a probation; they had law; they had intelligence. It was called their first estate. They were agents there just as much as you and I are here. They could obey the law that was given to them, or they could disobey that law. I have already alluded to a third part of the great family, who did not keep their first estate. What became of them? They were thrust down, and thus came the devil and his angels. Jude says they were reserved in chains of darkness, until the judgment at the great day. That was their doom; their transgressions were so great—sinning against God the Father, whom they could behold, and against the person of his Son, whom they could also see—disobeying the most sacred of all laws—seeking to dethrone the Almighty, and to take the power from that Being who had begotten them, into their own hands. For this they were thrust down, and were called Perdition, and the heavens wept over them. I do not know how faithful the remainder of the spirits were; that is not for me to say. I do not know whether they transgressed any of the laws of God, or not in their first estate. If they did, one thing I do know, and that is, that they understand about Jesus and his atonement; for he was as a Lamb slain from before the foundation of the world, and inasmuch as he suffered in spirit as well as in body, I do not know but his sufferings in spirit would redeem them in their first estate as well as us who sin here



in the body. I do not pretend to say that such was the case. Suffice to say, that the plan of redemption was known by them, and suffice it to say again, that they were faithful enough to retain their position in their first estate, and to have the privilege of coming forth in this world, and taking upon themselves tabernacles, or bodies, and having a second estate. We also read that all who come into this world were innocent. That shows that they never had sinned, or if they had, that they had been forgiven and made innocent. Which way it was I do not know. If they had sinned and were all made innocent through the blood of the atonement, and through the sufferings of Jesus in the spirit, as well as in the flesh, that would prepare them to come into this world without having any stain upon them. But if they never transgressed the law, never went beyond its bounds, or limits, they would be sanctified, purified, perfected, saved and be innocent by keeping the law. But let us come down a little further. When we came forth into this world, and took upon ourselves bodies of flesh, they were fallen bodies—subject to pain, sickness, sorrow, mourning, trials, and finally death, or dissolution. This death that came upon the bodies of the children of men, was brought to pass by the transgression of one man and woman, that is, by our first parents; as it is written, "By the transgression of one sin entered the world, and death by sin." It matters not whether it is the little infant that dandles on the knee that has never sinned, or the youth, the middle-aged or the old, all have to feel this great penalty that has been inflicted upon all the posterity of Adam by reason of his transgression.

Now, there is a question that has

often been asked of me by the Latter-day Saints, and by those outside of this Church—"Why is it that infants, who have never sinned, should die? Why should they be subject to death because their father some six thousand years ago sinned and transgressed?" I answer this by asking you a question, Why is it that children, oftentimes to the third, fourth and fifth generation, suffer from lingering diseases here in this life, because their forefathers were licentious, and broke the laws of life and happiness? Why, it is hereditary, is it not? Is it just that they should suffer, because their parents or some of their progenitors have sinned? No, it is hereditary. Why, then, may not all the inhabitants of the world, whether in their infancy or not, inherit death as well as these children who suffer through diseases entailed upon them by their forefathers? Not as a matter of justice particularly, but something that comes upon them in consequence of the fall of man. It is handed down among them. Now, that would be a very unpleasant condition if they were always to remain in that state. They are plunged into slavery, as it were, by one man; hence the Redeemer steps forth and rescues them from that slavery. When I say rescues them, I do not say that he does it at once, before they have had a chance to know the difference between good and evil, between the bitter and the sweet, to contrast between happiness and misery. It is wisdom that they should suffer, even should it be from hereditary disease, that they may gain experience. But I will tell you what he rescues them from, by his atoning blood. He breaks the bands of death and rescues them from the power of the grave, which, but for that, would have held the infant as well as the



middle-aged in their power eternally. There is such a thing as a father, through his foolishness, plunging not only himself but all his children into a slavery from which he cannot redeem himself or them, so far as their bodies are concerned; but with Adam's children this was the case with both their bodies and spirits, for the Book of "Mormon" says that all mankind, through Adam's transgression, became subject not only to a temporal death—the separation of the body and spirit, but also to a spiritual death, eternal in its nature. If there were no atonement—no sufferings and death of our Redeemer—no infinite atonement to rescue men from the grave, their spirits, in consequence of the slavery entailed upon them by their first parents, could not have been rescued from eternal death. Could they have delivered themselves? No. They were in captivity—slavery—and their master, the devil, was there to bind them in that slavery. Could they turn the key of the prison doors and run back again? No! Could they say to the grave, Yield up my body and let me go again into the presence of my Father and God? No; there were potent enemies who had endless power over them had it not been for the atonement.

We are taught in the revelations of God that Jesus suffered the pain of all men. You will find it in the teachings of Jacob, the brother of Nephi, in the Second Book of Nephi. "He suffered the pains of all men, women and children, says Jacob. What was this great suffering for? That the resurrection might come unto all men, women and children; that Jesus might have power to say to the grave "restore those captives you have taken, behold I have redeemed all whose

bodies slumber in the grave. I have power to bring them forth by virtue of the atonement I have made."

Could man have redeemed himself? Could one man have shed his blood for another, and said to the grave give up your dead? No. Why not? Because all were fallen; all were under the dominion and power of Satan. All were spiritually dead—dead to things pertaining to righteousness. It was universal eternal death. A being greater than man was required to redeem him, hence Jacob says, in the passage to which I have already referred, in relation to the atonement, "that it must be infinite." Wherein was the Son of God infinite? In the first place, he was begotten different from you and me. We were begotten by a mortal father, but Jesus was begotten by an Immortal Being, his Father and God. If then his body was begotten by that Being, do you not see that his body in that respect differed from ours? It is true that he inherited the same as we do so far as his mother was concerned, but on the part of the Father he was superior. Hence, being begotten by an Infinite Being, he could do that which no other man could do—redeem from spiritual death and the captivity of Satan. Hence it is said that "through Jesus came life and light into the world." If it had not been for Jesus, darkness would have reigned eternally over this creation.

Talk about works of righteousness redeeming us without the atonement! Why the thing is preposterous in the highest degree. Why? Because we were spiritually dead, and can a person who is dead work righteousness? Can a person who is dead to everything good, holy, upright and Godlike, who is in captivity to



Satan, work righteousness? Could a feast of salvation be prepared for him in that dead state, unless there was some redemption or atonement made to bring life to the world to impart to the human family? Light and life have come upon all men. Jesus is that light and life; He is the light and life of all things; and by reason of that light and life which he has purchased for us by his own blood, you and I have the privilege of working righteousness, which we never would have had without the atonement. We could not have done anything acceptable in the sight of God, without his atoning blood. That is the very foundation of the redemption of the children of men; without it, this would have been a lost and fallen creation, and not one could have been saved.

But let us pass on a little further. You recollect in the former part of my remarks, I was speaking about the personality of God. Now let us come along to the plan of redemption, and see how it is that we are exalted and brought back into the presence of God, and become as it were, gods, then we can form some idea concerning our Father and God. We are instructed, and we believe, that all of us who believe in Jesus Christ, in his sufferings and death, and receive the benefit of his atonement, will, if we remain faithful, be exalted into the presence of that being who is our Father, and that we will be made like unto him, and be crowned with glory, and shall have the privilege of sitting down with the Son upon his throne, as he has overcome, and has sat down with his Father upon his throne, and that we will become one with him, as he is one with the Father. We believe we will be perfected, purified and cleansed in him, and made not only the sons of God, but grow up unto him in all

things, that we may become Gods like unto our Father who begat us.

This is consistent with analogy. Analogy shows that sons here upon the earth, grow up and become like their parents. Why then should we set a barrier between the sons of God, who are redeemed through the atonement, and their restoration to the mansions where they formerly dwelt? Why should we erect obstacles, and set a barrier so that we cannot become like him? Analogy would say at once that when he appears we shall be like him, for we shall see him as he is. Analogy would say that when he shall redeem our bodies from the grave, that he will fashion them after his own glorious body, and clothe them with power and glory, even as He is clothed with glory and power, in the presence of his Father and our Father and God.

But says one, if you adopt that sentiment, then your people believe in a plurality of gods, and we have all been taught in the Christian world that there is but one personal God, or rather three persons in the Trinity—the Father, Son, and Holy Ghost. Well, these three are called one, are they not? Yes, they are called one. Jesus prays that all his disciples may be made one, as he and the Father are one. If ever that prayer is answered, then, in one sense of the word, there would only be one God, but, in another sense of the word, there would not only be three, but a great many personal beings called gods. Let us for a few moments refer to that glorious saying in the revelations of St. John. In the visions of eternity that were shown to John, he beheld things that were to take place in future generations. Among other things that were shown to him, were the one hundred and forty-four thousand, standing on Mount Zion, who had been redeemed



from among men. Who were they? Let us look at the inscription that John says was written on their foreheads. That will tell us that the name of their Father was written there. What was his name? God, translated into the English language. Ahman in the pure language. The Father's name John saw inscribed on the foreheads of the hundred and forty-four thousand who were singing the new song before the Lord. What would you think if you were to have the future opened to you as John had, and could see these men with the word God, inscribed in bright and shining characters upon each of their foreheads? Would you think that God was making fun of them by putting such an inscription there? Would you suppose the inscription was a mere form without any meaning? No: every man permitted to see these things would at once say, "they are gods having been redeemed, and made like their Father." This is what we believe. Then, when we come to personality, we not only believe in our personal Father, in His Son Jesus Christ, and in the Holy Ghost, as personages, but we also believe that in the eternity of eternities, in the heaven of heavens there will be innumerable millions of persons who will occupy that exalted station—each one being a personal god, as much so as the God of this creation—the Father of our spirits is.

If time permitted, we might bring up the revelations of heaven, given in these days as well as anciently, in regard to the representations which God has given of Himself, not only representing himself by his person, but also by his attributes. But this is a subject upon which we do not feel to dwell at this time. Suffice it to say, that God has said that he is light and truth; that he is a spirit:

that he dwells in tabernacles and temples, and so forth. I do not know, but that in my teachings in years past, when teaching upon these two distinct subjects, I may have left an impression upon the minds of the people that I never intended to convey in reference to the qualities, perfections, glories and attributes of these personages, for attributes always do pertain to substances, you can not separate one from the other. Attribute can not exist without substance; everywhere it shows its bearing and relation to substance and person, and if in any of my preaching or teachings I have ever conveyed the impression that attributes could exist separate and apart from substances I never intended to do so. I do not know that I have ever declared any such in my writings. I have said that God is love, and that he is truth because the revelations say so. I have said that he oftentimes represents himself by his attributes. The same as when he says I am in you; but he does not mean that his person, his flesh and bones are in us. When Jesus says I am in the Father, he does not mean that his person is in the Father. What does he mean? He means that the same attributes that dwell in his own person also dwell in the person of the other. I think I have heard this doctrine taught from the commencement, by the authorities of this Church, and I think it is taught, more or less, now, almost every Sabbath day. We are exhorted to develop and perfect those attributes of God that dwell within us in embryo, that we may more and more approximate to that high state of perfection that exists in the Father and the Son.

Attributes belong, in all cases, in this and all other worlds, to personages and substances, and without personages and substances, they cannot exist.



In the "Kingdom of God," published in October, 1848, I have set forth the personality of the Father and the Son, and the glorious attributes that pertain to each. And again in many of my writings, to which I might refer, and could perhaps give the page, I have taught the same thing, and my views to-day concerning this matter are just the same as they were then, and then the same as they are now; only I think, by searching more fully, I have progressed and obtained some further light and information more than I had twenty or twenty-five years ago. I do not know, that, in my remarks this morning, concerning the atonement, and the personalities and glorious attributes of God, I have varied in my views from those of the rest of the authorities of the Church. If I have I hope they will correct me and tell me wherein I am wrong, for it is my desire, and ever has been, to go in accordance with the revelations of heaven, to abide in the word of God, and to have that word abide in me.

We are taught that the words of truth have power. The word of God we are commanded to live by. In one of the revelations we are taught and

commanded that we shall live by every word that proceeds from the mouth of God, for says the revelation "the word of God is truth, and whatsoever is truth is light, and whatsoever is light is spirit, even the spirit of Jesus Christ, and the spirit gives light to every man that comes into the world, and the spirit directs every man through the world who will hearken to it; and he that hearkens to the voice of the spirit comes to God, even the Father, and he teaches him of the covenant which he has renewed and confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world."

Now, I want to abide in that. If the word of the Lord is truth, and whatever is truth is light, and whatever is light is spirit, I want to embrace it, and hold fast to it. Again, he says, when giving a revelation to the servants of God: "That which you hear is the voice of one crying in the wilderness? In the wilderness because you cannot see him. My voice because my voice is spirit, and my spirit is truth, and truth abides forever and has no end." I desire to abide in it for ever and ever. Amen.



## DISCOURSE BY ELDER ERASTUS SNOW,

DELIVERED AT THE FOURTEENTH WARD ASSEMBLY ROOMS, SUNDAY  
AFTERNOON, JAN 20, 1878.

(Reported by Geo. F. Gibbs.)

ORIGIN OF MAN AND ATTRIBUTES OF DEITY — PHILOSOPHERS AND  
ASTRONOMERS *versus* THE SCRIPTURES—MAN POSSESSES THE POWER  
OF IMPROVEMENT—THIS DEVELOPED BY INSPIRATION.

“And God said, let us make man in our image after our likeness ; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

“So God created man in his own image, in the image of God created he him ; male and female created he them.

“And God blessed them, and God said unto them, be fruitful and multiply, and replenish the earth, and subdue it ; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.” Gen. i, 26, 27, 28.

“This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him.”—Gen. v, 1.

“Whoso sheddeth man’s blood, by man shall his blood be shed : for in the image of God made he man.”—Gen. ix, 6.

Those who believe in the Christian religion, and in the divinity of the

mission of our Lord and Savior Jesus Christ, believe also the words of the Apostle Paul, speaking of him in this wise : That he was in the likeness of his Father, and the express image of his person. And the accounts we have of Jesus represent him as being physically and in all essential parts, in the likeness of man. That he ate and drank, and partook of the elements that enter into the composition of our earthly tabernacle, that he was subjected to pain and to the infirmities of our flesh, and that he suffered all things that we are subject to in the flesh ; that this mortality was subject to pains and penalties of death in him, as well as in mankind generally. In this particular his divine origin did not exempt his mortal tabernacle from the laws that govern our flesh, only in that, the Spirit from on High was given him without measure, and he had strength to withstand every form of temptation, and was able to obey the law pertaining to his existence here without committing sin. Otherwise there was, so far as his person and



outward appearance was concerned, no essential difference between him and Adam's race generally.

There are a great variety of ideas and notions prevalent in the world at the present time, pertaining to the origin of man, and attributes of the Deity. There seems to be an instinct in man everywhere among all nations and peoples to worship a superior being. In this particular Christian nations are not an exception. True, in heathen countries, a variety of images, representations of Deity are set up for the people to worship, or to pay some deference unto them, as unto Deity. But the thinking portion of all these nations who encourage these various representations of Deity, do not for a moment admit that these gods, as they are sometimes called, made by man's hand, of wood and stone, or other material, are really gods, or that they are worshipped as gods; but only the embodiment of the idea of a Deity, a representation of a superior being. And the fact of this prevailing sentiment of mankind and the universal necessity of doing homage to a superior, however crude and indefinite this idea is, and however varied in the minds of men in the different nations of the earth, yet, taken as a whole, it is the impress of Deity upon all that bear his form in the earth, recognizing him as Deity; as a Superior Being. With many Christian sects of our time, and for generations past, the idea of Deity has seemed to be very undefined.—Many philosophers and divines have attempted to describe Deity. We have it set forth in many Christian catechisms and articles of faith. God was a being without body, parts or passions. This, for many generations has been taught by the Established Church of England, and

by most of the Protestant sects, both in Europe and America; Deity is described by them as “a spiritual immaterial substance.” This word substance is used in connection with the word “immaterial.” A spirit immaterial, and yet a substance! I have never yet found a philosopher that was able to describe a substance that was not material. The idea of a Deity that cannot be located anywhere, that has no form or substance, or materiality, and described as a spirit! It is the best definition, to my mind, of nothing at all, like the quaint familiar phrase, “a footless stocking, without a leg.”

If we believe there is any truth in the writings of Moses, the Patriarchs, Prophets and Apostles, and the teachings of Jesus, if we would indeed be consistent Christians and receive the writings of the fathers, and believe what was said unto them, we must believe that man is made in the image of God, and consequently that we are of the same species as the gods. However child-like and feeble we are in this condition of mortality, we are nevertheless descended from the gods, made in their image and after their likeness.

And when Luke, in giving us the genealogy of Jesus Christ, traces his lineage back through his mother to David, who was the son of Jesse, and so on, he traces his descent until he reaches Abraham, who was the son of Terah, and so on to Noah, who was the son of Noah, who was the son of Lamech; and when he reaches Adam, the first of our race, he says of him, “which was the son of God.” Oh, says one, we are told that Adam was created, not born. This is something I am not disposed to dwell upon much at this time. You can think of this as you please, whether he was created or born, or whether a man, because he is born, is not created. I



do not understand the term *creation* as meaning something suddenly made out of nothing. I believe man that is born is as much created as the thing which is made in a mould and turned out to dry, which we call an adobie. It matters not whether it takes a few minutes to make it, or a longer period—it is created or made. And the term create I understand to be synonymous with the verb to make, and what is made is created, and what is organized is formed. And when it is written that God formed man in his own image and likeness, it does not describe the time or manner, but simply the fact of having made or created man in his own image.

It has been oftentimes expressed by the religious teachers of the Christian world, that God created all things in six days, and on the seventh day he rested. We read in this first chapter of Genesis, that in six days the Lord created the heavens and the earth. Now modern scientists attempt to confute this history given by Moses, by demonstrating that the earth has been formed through the operation of a long process of natural laws, and that it never could be brought into its present condition in six days. Of course, those who reason thus assume that the days here spoken of were periods of the same duration as the days counted out to us by the revolution of the earth on its axis, every time it turns upon its axis and marks the day and night. But I must be allowed to call attention to this one fact, that in the beginning of this history Moses tells us that when God first organized or created the elements of this earth, that it was without form and void; that is to say it was without its present form, and that darkness was upon the face of the abyss. Then how were the days reckoned? Until our

earth assumed its position among the planets, and began to perform its revolutions, and the earth was so far completed as to assume its position among the heavenly orbs, and perform its revolutions as now, present modes of reckoning time could not be appointed to man—either our days or months or our years, all of which are determined by the revolutions of the earth upon its axis, and the moon around the earth, and the earth in its orbit around the sun. But what is the rule or measure of time by which God reckons his labor and work? Is it the time measured to the inhabitants of Mars or the little planet Mercury that describes its revolution around our sun in less than three months, and counts out four of its years while we upon the earth are counting one? Or is it after the time appointed for a more distant orb of our system, that is 160 or more of our years, in performing their revolutions around the sun, thus counting out its single year? Or were the days reckoned after the great cycle of the multitudes of systems moving in space around the common center.

Philosophers and astronomers have not lived long enough upon this earth, or kept a record of the heavenly bodies long enough to make any calculation of the length of this period. There is, however, one saying of Apostle Peter which reads—“Be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.” But whether that has any reference to the days that Moses speaks of, in which the Lord was engaged in the formation of this earth, we are not told. But be the periods longer or shorter, which the Lord called six periods, or days, in which he did his work, is of very little importance to us. Nor is it worth our time to



question or contend with geologists or modern scientists as to the duration of these periods. It is a fact that the earth exists, and that it has its sphere in which it moves, and that it is appointed for the abode of man, and that we are here, and the fathers have told us we have descended from the Gods. And that when God said to his associates, let us make man in our image, after our likeness, he was not alone. And as Paul said, "there be gods many and lords many," but so far as we are concerned, there is given unto us one God, even the Father of our Lord Jesus Christ. And it matters not how many more, nor where they are located, nor what might be the extent of their power and dominion. We cannot comprehend it, we are mere infants, comparatively speaking, our ideas just beginning to learn how to shoot; we are striving to grasp the little within our reach, and we find we can but grasp a little; and it is in vain to attempt to look back to the beginning, if there is any, or to look forward to the end, if there is an end. But we are taught that the works of God are one eternal round, and there is neither beginning nor end.

We may jocosely ask ourselves the question, Which was first the goose or the egg? And again, Does the pumpkin produce the seed, or does the seed produce the pumpkin? You can answer the question just as you please, either in the affirmative or negative, and either or both would be, in one sense, correct. But say you, "That is not enough for us, we want to know where and how the first pumpkin was produced." That is something we cannot tell, nor any other mortal being; you might just as well ask, when the last pumpkin will be produced. It is something that is absolutely incomprehensible, because there is neither beginning nor

end, it is beyond the reach of human ken. But we accept the effect; we are here; the creation is a reality. We see a variety of solid rocks, and ask, How are they formed? Geologists undertake to tell us, and they refer us to the Book of Nature. But they are like other school-children; they make a great many mistakes in reading. What they read correctly is correct; what they read incorrectly is incorrect. "It is as it is, and it can't be any tisser." And it is folly for geologists, or any other class of scientists, to assume that they know it all, or that they have read the Book of Nature from beginning to end, and comprehend it through and through.

Mr. Darwin, and a kindred school of modern philosophers, would fain try to impress upon us their theory of evolutions, and would have us believe we are descendants from, and only a little in advance of our ancestor, the monkey; and that other inferior grades of animals are aspiring to become monkeys; they fail to demonstrate their theories, simply because they are not demonstrateable.

We see an endless variety in the creations before us, variety in every species of animal life, and in every species of the vegetable kingdom, and the same may be said of the heavenly bodies. And so far as man is concerned, though evidently of a common origin, yet the variety is almost as great as the number of individuals; and though the general features of the face are substantially the same, yet that variety is so great that no two can be found exactly in every respect alike. No mother that has produced from her womb twins, however near they may approach each other, was ever at a loss to discern some difference by which one could be distinguished from the other. Nor even in the vegetable kingdom can we find this law of endless variety violated, nor



yet in the animal kingdom. Where do you find any species except man endowed with the capacity of subduing the earth, and controlling the elements upon it? Moses tells us that God said unto man, have thou dominion over the earth and subdue it, and exercise dominion over all the lesser species of animal life, and over the fruits and herbs which shall be given to you for meat." Has any other branch of the animal kingdom done this? When man is first ushered into being, he seems more helpless than the calf or the goat, but in his progress and development he exhibits the power of the Gods; he seizes the elements, and commands them into form and shape to suit his convenience, and to serve his purposes; not only does his superior intelligence cause the king of beasts, and all branches of the animal kingdom, to crouch beneath him, but every element found to exist is at his service; by reason of this divinity in him, in its exercise and development, he chains the lightning, and makes it his servant to flash his thoughts or mandates over the earth; he touches the steam and makes it a motive power to waft him over land and sea. He makes all the elements within his reach subserve his purposes, and he invents the means by which he controls and handles them. I use the word "invent" because it suits the pride and vanity of a man a little better; but the more appropriate term, I should say is, *inspiration*, for no great truth was ever revealed to man that was not an inspiration. And when Watt's, watching the trembling of the tea kettle lid, caused by the power of steam, conceived the idea of utilizing that power, was it invention or inspiration? When Newton, on seeing the apple fall from the tree, by questioning in his mind why it should fall downwards,

why not fly upwards, or to the left or right, his mind was being led on from this simple observation to the comprehension of one truth after another until he was able to give to the world the laws of gravitation; and from that to searching out the laws governing the planets, so that astronomers to-day can make mathematical calculations of the future movements of the heavenly bodies, with much greater accuracy than the superintendent of the Utah Southern Railroad can calculate the speed of his train. Was this inspiration or was it invention?

When the fathers that labored to bring forth and develope truth, whether scientific or religious—for I hold all truth to be both scientific and religious; in other words, true religion embraces all truth, for it emanates from God, who is the fountain head of all truth, or in other words, who is in possession of all truth that is possible for us to reach at least. And for me to say that he has got to the end, I would no more attempt to say it, than to say that you or I have got to the end. It is not for me, in my imagination and folly, to place any bounds to or drive a pin to lariat the gods to.

But we see that this being called man, said to have been formed in the image of God, that he possesses the power of improvement, of advancement, *ad libitum*, and who shall set the bounds to the advancement and improvement of man any more than the gods of eternity? The Apostle Paul, in his letter to the Phillipians, says, "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God." "Oh blasphemy!" the narrow-contracted bigot will cry, "blasphemy! Paul, you naughty fellow, you had better take that back.



What, to exhort your brethren to cultivate the same mind and feeling, and desire and ambition, as were in Christ Jesus, who, when he found himself in the form of God, thought it not robbery to be equal with God! What an idea! Does not every father expect his son to grow up and become his equal? and does not every son born aspire to become like his father? And the child looks in the face of the mother, as the dearest creature it knows anything about, regarding her perhaps as perfect; her word is law, it knows no other. "Let this mind be in you, which was also in Christ Jesus." And as he thought it not robbery to be equal with God, when he found himself in the form of God, don't you think differently. Why? Shall we not rob him? Oh no, we could not do it. Giving does not impoverish him, withholding does not enrich him. He is able to impart that which he possesses, if we are capable of receiving, and as fast as we are ready to receive, he is abundantly able to impart; he is not impoverished, while we are enriched; while we have waxed greatly, he has grown no less. And this he has ordained for those whom he has formed in his image and likeness. But, says the world, "These are things we cannot comprehend." Very true, we cannot see the end of it; but we can see a little of it, if we cannot comprehend the whole. We may stand and look upon the chain, revolving and endless, and as it turns we may count the links, but we cannot find the end of it, neither can we tell the beginning. But we see the links, and it is a matter of very little importance to us whether we know or not how many links compose the chain, as long as we see that the eternal is one eternal round. We need not to try to find the end, we

cannot do it, nobody ever did, and nobody ever will, simply because there is no end. And if you want to know which pumpkin produced the first seed, and which seed produced the first pumpkin, we say that neither you nor anybody else can tell, they cannot point to the time when there was either one or the other. But there was a time when we began to exist, was there not? Yes. Our spirit? Yes. Our earthly form? Yes. Will there be a time when our our bodies will cease? Oh, Yes; that is something of daily occurrence, mankind coming and going. And so with all the creations of our hands. This house, in which we meet, when was this created? Oh, about 15 or 20 years ago. Still the philosopher will tell you that the trees from which the lumber was sawn, must have been hundreds of years old. Oh, to tell me that this house was made only 15 or 20 years ago, I know better; my knowledge of timber teaches me that the very trees from which the lumber was made, were several hundred years old. And the geologist will take you to the hills or along the beach and point out to you the evidences in nature of the long periods that must have elapsed since the formation of the sedimentary rocks, to say nothing about the primary rocks. And they will tell you that the period alluded to in Moses, in the history of Adam, and to the creation is scarcely a cypher compared with the period in which these elements of the earth have been coming into shape. What is all that to do with the great grand principle. We will say that the component parts of every implement formed by the ingenuity and labor of man are far older than the implement itself. A lady who makes a pound-cake, does it perhaps in a few hours; but the man that has not seen it made, and who knows not the course from whence it



came, sees a raisin in the cake. Oh, (says he) madam, how old is this cake?" "I made it yesterday," is the reply. "Oh, bnt madam, this raisin grew on some vine surely, and my knowledge and experience teaches me that vines do not grow in a day." But the lady insists that she made the cake yesterday, saying "If you wish to know how I compounded it, step into my kitchen and you will readily learn all about it." By and by we may be permitted to step into the Lord's kitchen or laboratory, there perhaps commence to take lessons in these matters, as we now may by stepping into the iron-masters shop, there to learn how he takes the different classes of ore, and by putting them through a certain process they are formed into pig or railroad iron. He speaks, he directs, and out comes his material at his command. We go into his shop and learn how this is done; we have not got far enough yet to know how these materials were brought together, how they were compounded. But it is enough for us to know that it has been done, and that somebody has done it; and we might as well say the railroad iron had no creator, nobody to design it, or command the elements to go together, as to say there is no God, because we have not the privilege of going right straight into his laboratory to find out how he commanded the elements together. We go down to the sea coast of old Salem or Boston; we see ships start out to sea properly officered and manned, under sail or steam, or both. In the course of a month, the same vessels return to port; and by and bye they make another voyage, in about the same time. We see other ships start out, and it is a much longer or shorter time before they return. We know not where they have been or the several orbits in which they have been moving, but we know

that they return. And although we may not know whither they have been, or whence they came, the time they have made, etc., the crew that manned them, and the captain that steered them, and the power behind them, all that commands them, know all about it. And yet our own observations should teach us that there was somebody that directed them, their movements were not the work of chance, but of design; that others perform their work and somebody has purposed it. And although we may not be able to measure the distance of the heavenly bodies, nor comprehend the extend of their revolutions, we see and know enough to convince us that they are all regulated by and subject to law; so that their laws are so well understood as frail mortal man, that even the number of them can be counted, and their movement understood, and their times and periods calculated.

Now, would not a man be as senseless to say, there is no God, as to say, there is no shipmaster that guides the course of the vessel, and no shipowner that controls them. Their periods are appointed by him who lists to direct them. So with man. As the Apostle Paul has said: "He giveth to all life, and breath, and all things."

And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.

What is the fountain from which we drink knowledge, is it from books? I say yes, if we have within us the inspiration that enables us to cull the good from the bad, the truth from the error, storing up that which is worth retaining, and casting away the dross. For we find that books are oftentimes a labyrinth of folly and human weakness; for men write as they talk, and they talk as they think. And when



they think wrong, they talk wrong and write wrong. What is the standard of truth? Our Father and without him there is no sure standard for us. Though there are many of our own species before us, that are advancing, that are climbing onward and upward in the scale of intelligence and power, and we are striving to follow after and learn of them, yet the inspiration of the Almighty is the only true source of knowledge. As Job says, "But there is a spirit in man; and the inspiration of the Almighty giveth them understanding." It is the candle of the Lord, and his spirit lights it. Proud, haughty, self-conceited men, do, often ignore this source of knowledge, and when they are recipients of his grace and inspiration, their hearts are too proud to acknowledge it. And if any have been inspired a little ahead of them, or have been favored with one idea in advance of their own, they, in their pride and bigotry, rise up and resist it. Thus it was when Galileo, whose mind had been susceptible to the inspirations of the Almighty, revealed to the world that the earth moved upon its axis. "Blasphemy!" they cried; and the power of the Romish Church was brought to crush the boy. And so it has ever been when prophet, seer, revelator, philosopher, or sage has given utterance to inspiration beyond his fellows; opposition was rife against him. "We cannot stand this innovation! Away with! Kill him, we can't endure it!" This is why the seed of Abraham killed the ancient prophets, and why they persecuted Jesus: and it is also the self-same reason why the prophet Joseph Smith was martyred; he went

a little beyond his fellows in his theory of God, and eternity and immortality and godliness, and his theory of human associations and morals. He was a little in advance of the men of his time, and therefore they could not endure it. "Let him be slain, and let his people go to the wall! What is the matter?" "O, they marry their wives! they father their children, they honor and care for them, instead of casting them into the mire and filth of the streets to perish! The women they marry they take truly to their bosoms, and love, honor and cherish, and sustain and bless them, instead of secretly stealing around, more like low, crouching brutes than men, to seduce the fair daughters of Eve; and when they have gratified their lust, cast them off and their offspring, to be forever looked upon with reproach. O, you Latter-day Saints, we can't endure you! you will not descend to a level with us we congressmen are after you, we will teach you morals! No matter how many mistresses you may have, we do not enter any complaint against that phase of it, the bills we have introduced are not intended to prevent your having and keeping as many courtesans as you may choose to, but it is to prohibit your marrying them!"

Brethren and sisters, I will not detain you longer. God bless you. Let us be men and women, true to ourselves, true to our God, true to the holy religion we have received, and by and by, those who now scorn, revile, abuse, belie, defame, and seek to trample us in the dust, will honor our memory and bless our children.

That heaven may protect us is my prayer, in the name of Jesus. Amen.



## DISCOURSE BY ELDER ORSON PRATT,

DELIVERED AT THE ANNUAL CONFERENCE, SALT LAKE CITY, SUNDAY  
MORNING, APRIL 7, 1878.

(Reported by Geo. F. Gibbs.)

PARABLE OF THE VINEYARD — THE GRADUAL ORGANIZATION OF THE  
CHURCH—DUTIES OF OFFICERS—UNION IN ALL MATTERS ADVANTA-  
GEOUS AND INEVITABLE—POLITICAL AND RELIGIOUS GROWTH.

I will call the attention of this large assembly to the latter part of a very important and extensive parable, recorded in the Book of Mormon.

The speaker read from the Book of Mormon, commencing at the 128th page.

I have read these words of the ancient prophet, to whom it seemed good unto the Lord to reveal his purposes and designs in regard to the inhabitants of this earth, by means of the trees of the vineyard, calling the house of Israel, the literal descendants of Israel, the natural trees of his vineyard; and the other nations, whom we term Gentiles, as the wild branches of the wild olive tree.

I have read only a small portion of the latter part of this extensive parable, that part which more particularly relates to the great work which we, as Latter-day Saints, are now performing in the earth.

Forty-eight years ago, yesterday, after this Book had been printed making known this great parable to the people, the Church arose, consisting of only six individuals. From that time until the present, as the Church has grown and extended its borders, the Lord through his ser-

vants, has been organizing his Priesthood. We speak of the Church being organized on the 6th day of April, 1830, and of it consisting then of only six members. No one could expect that with that very small number there could be a very perfect organization. But so far as there were individuals introduced into the Church, on the day of its organization, the Lord gave a revelation concerning their duty. And after the Church had extended forth its borders, and a few hundred individuals were gathered unto it, in the year that it was organized, a still further organization took place; and it was but a few years until the Church stood forth in a more perfect organization than it had on the day of its foundation. Twelve men were called to be Apostles according to a certain prediction given some ten months before the organization of the Church. About this same period of time the first seventy elders were chosen, which perfected the organization still more. And also in those early days the High Priesthood, after the order of Melchisedec, was made manifest more fully and men were ordained to that order of priesthood. In those early days also the Lesser Priest-



hood, or the priesthood after the order of Aaron was made manifest more perfectly in the eyes of the people, bishops were called and their duties defined, requiring them to manage, in conjunction with the higher authorities, the temporal concerns of the Church. This organization continued to increase and grow, and become more and more perfect, untill finally, temples were built to the name of the Lord, when the duties of these various councils of priesthood were, in a greater degree, made manifest before the people. The teachings were many that were imparted in those days, and a union began to exist among the Saints of God, such as had not been known among the inhabitants of the earth for many long generations.

After the completion of the Temple at Kirtland, and this more perfect organization had been established, the Saints of God began to increase and multiply to that extent that the Lord saw proper to place them in a country and land by themselves, where they could have a chance to enlarge their borders, to lengthen the cords of their habitation, to break forth on the left and on the right, and where there might be a majority in the land, and where they might have the privilege of serving the Lord their God, according to the dictates of their conscience.

Thus you see our Heavenly Father has been at work among this people, and with this people, for almost one half of a century, bringing together, gathering the branches of the wild olive tree from the distant nations of the earth and grafting them in and making them, as it were, one body, on this great western hemisphere.

You may ask, what great purpose the Lord has in thus organizing his people, year after year. The answer is, to accomplish a very important object, namely to make them like

unto one body, that there may be a most perfect union from the highest officer in the Church down to the lowest member; that there may be no disunion, no division of feeling or sentiment in regard to doctrine or ordinances or in any of the principles pertaining to the Gospel of the Son of God; and that there may be no division in our political ideas and sentiments, but that a perfect oneness may exist in the heart of every male and female, from the gray headed old man down to the little child, that one feeling and one spirit may pervade the whole body, that they may be equal and bring forth the natural fruit again. That is the object; that is the reason why you behold the organization such as now exists throughout all these mountain regions. When has the Church, from its commencement exhibited what we now behold in all parts of our land—stakes of Zion having jurisdiction over every branch in the Church in these mountains, and over every family and every individual. And every one of these stakes has its presiding officer with his two counselors; and is also composed of numbers of wards over which bishops, with their counselors are appointed to preside.

What is the duty of the presiding officers of these stakes? To see that all things under their watchcare are conducted according to the order of God, to look to the spiritual concerns first, that pertain to their stake, and to see that the high priests, the seventies, the elders, the priests, the teachers, and the deacons are all doing their respective duties, according to the requirements of the Most High; and then they act as the presiding authority and power over the bishops that may be in the several wards of their stakes, seeing also that they are in the performance of their duty, in relation to temporal matters. And then



all the other authorities under these presiding officers of stakes are to see that those, under their immediate watch-care, are performing their duties, according to the laws of heaven which have been revealed for our guidance.

When all things are in proper working order, and when every bishop is living his religion, and has the spirit of his bishopric resting upon him, and he fully understands the nature of his duties, everything in regard to temporal affairs will move like clock-work, and there will be no running down, as it were, of the clock, no deranging of the machinery, but every part will fulfil that which is required of it in relation to its particular calling, and all these various quorums of priesthood will strive to stir up the people to a oneness in regard to spiritual things; thus we keep spiritual and temporal things running parallel to each other, connected more or less together. So that the whole church becomes like unto one body, they become equal. "And the root, and the top thereof is equal." Indicating, when these things are carried out strictly, that the branches will not have power to overrun and grow beyond the strength of the root; neither would the roots have power to outgrow the branches. The husbandmen trimmed up the trees of the vineyard, and they pruned them; or in other words, the servants of the Lord teach the people, and instruct them, so that they may become one in all things. What! become one in our views in regard to politics? Why not? One may say, If you undertake to carry out such views of union in regard to political affairs, you will all vote the same ticket; there will be no division nor disunion throughout all the Church organization, and would not such a state of things be antagonistic to the genius of our

American government? Wherein, I would ask, would it be contrary? Is there any principle connected with our government that would forbid us, as a people, becoming so united? Does the constitution of our country in any one particular prohibit American citizens from uniting and casting a solid vote in favor of any eligible candidate who may be regularly nominated, say for the position of President of the United States? I know of no such restriction; there is none.

Supposing, then, that all the states of this union at the next general election, should, without one dissenting voice, conclude in their own minds to vote for one and the same individual, making him our president, what part or portion of the Constitution of our country would be violated by such a united effort? None whatever; because it is the privilege of the people to unite or divide as they may choose, there being no compulsion one way or the other.

Which is calculated to produce the greatest good, union throughout all the states, concentrated not only upon the president, but upon the governors, and all of our political officers, or disunion and party strife. Everybody would certainly agree with me in saying that union in such matters would be the best calculated to promote the interest and common good of our government and people; that to be without a single dissenting voice in our election affairs from Maine to Texas, from the Atlantic to the Pacific, all concentrating themselves upon the officers they want, and then vote for them unanimously would be carrying out the form of the American government in its perfection. But our fathers, who framed that Great instrument of nationality—that instrument by which all classes of people are protected in their rights



—provided for disunion, if the people should feel disposed to introduce it. Showing that they were permitted to dissent and vote for as many candidates as they may choose to nominate.

But in the Church of the living God, according to the oneness required by the Lord of heaven, we should act unitedly in all things. Some may have an idea that if we are only united about some of the spiritual things of the kingdom that is all the union needed among us. I do not know of any one principle, or subject, connected with the building up and advancement of the kingdom of God upon the earth, upon which we have a right to be disunited. The law of God is of such a nature, when complied with strictly, as to unite us not only in the first principles of the Gospel—faith, repentance and baptism, and confirmation, and upon doctrine and spiritual things generally, but also in regard to the cultivation of the earth, the raising of flocks and herds, manufacturing, and all kinds of mechanical business, and also with regard to our political affairs and everything with which we have to do here in this temporal probation. There are some great political parties very much united, and how diligently they strive to make themselves still more united. The Republican and Democratic parties vie with each other in their efforts to elicit the sympathy of a majority of the people, in order to become the dominant party. Hence the great number of political agents, that go forth throughout the country stump speaking, as well as other means that are resorted to for this purpose. Is there anything in the Constitution of our country prohibiting them from striving to bring about disunion? No, not in the least. Neither is there anything written that would forbid the Methodists, the Baptists, the

Presbyterians, or any other religious society throughout the confines of this great republic, from striving with all their might to vote with one heart and one mind, both in regard to their political and their church affairs.

That is what we are striving to do. We are laboring in faith and with much assurance, that the day will dawn upon Israel, when this people will attain to a perfect oneness, so much so that not a dissenting voice will be heard or raised, in regard to things religious or secular, from one end of the Territory to the other.

This union exists in the eternal worlds. If you should dwell there for the period of ten millions of ages, you would see no dissension among those who dwell in yonder celestial worlds. If the affairs of a celestial world were divided into different departments, calling one political and another religious, and so on, you would find the whole body, both religious and political, vote for the same ticket, if I may be allowed the expression; they would be agreed, of one heart and one mind. This oneness among the people of God must be attained in this world, in order that His purposes may be brought about, respecting man and the earth on which he lives.

How much reason have we to rejoice that our fathers, a little over a century ago, began to consider the importance of being free and untrammelled in regard to their religious ideas and opinions; and that by having their feelings so deeply impressed upon their minds, they were enabled to get out that great instrument of liberty which guarantees to this great nation to-day civil, political and religious rights.

Our enemies would try to frighten us, by representing before the Congress of the United States there is a union among those Latter-day Saints, and that all vote one way. Supposing we



admit this to be true, ought not Congress to rejoice exceedingly to think that there is one portion of the people under the flag of this great and glorious republic, that have strength of mind sufficient to be united on politics. I presume the Republican party of our government, that has some hundreds of thousands united with them, rejoice exceedingly to think that they have as much union among them as they have; and it is their constant labor and study to use and devise every means in their power to maintain and, if possible, increase this union. And so we intend to use every lawful (not unlawful) means in our power to keep the people united upon one platform, religiously and politically, and also in every other position in which we may be placed.

Remember the parable I have read in your hearing, which was printed in the Book of Mormon, before we had an existence as a Church. The servants labored in the vineyard with their might. What for? To prune up the trees, to graft them into their

proper place, that they may bring forth that fruit which was most precious to the Lord from the beginning and the fruit become like unto one body. And the roots and the top thereof were equal. And the blessings of the Most High began to be made manifest upon the fruits of the vineyard, and they began to grow and extend themselves, their branches spreading upon the face of the whole earth. What will be the final result of all this? I will answer in the words of Daniel the prophet: "I beheld until the kingdom, and the greatness of the kingdom under the whole heaven was given unto the Saints of the Most High." And what became of the other kingdoms, empires, republics and governments, generally instituted by men? I will again answer you in the words of the same prophet: "They became like the chaff of the summer threshing floors, and the wind carried them away, that no place was found for them." Amen.

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## REMARKS

MADE AT A MEETING HELD IN NEPHI, ON WEDNESDAY EVENING,  
MAY 15, 1878.

(Reported by Geo. F. Gibbs.)

BISHOP L. W. HARDY.

Brethren and sisters, I am pleased to meet with you, and to see so many present. I am requested to occupy

ten minutes time, which I propose to devote to the subject of Tithing.

Tithing is a law of God which we are required to obey, and it is bind-



ing upon all the Latter-day Saints, the poor as well as the rich. In some places the widow, who depends upon the Church for support, pays one-tenth of her income as Tithing. And this course I would recommend to all in similar circumstances, for it is only in compliance with the law that we can expect to obtain the blessings promised. And the poor woman herself is not the only one that is blessed by taking this course, but her children, if she has any, are taught a lesson that will not be forgotten, and they will always have pleasure in its contemplation, as long, at least, as they are worthy the name of Latter-day Saint, say nothing of the influence for good which she wields among those of more favorable circumstances. It is not the amount that we pay, but it is the honest Tithing, paid willingly and in the faith and spirit of the Gospel, that the Lord requires, no matter how small it may be; and then, on the other hand, it matters not how large. The Savior, when on a certain occasion he sat near the treasury, looking at the people how they cast in money—and we are told that many that were rich cast in much, but, notwithstanding, the poor widow who came along and threw in her two mites, which only make a farthing, contributed, he said, more than they all. “For all they did cast in of their abundance; but she of her want did cast in all she had, even all her living.” The Lord acknowledges the honesty of the heart by providing for and blessing us with the necessaries and comforts of life; and he will continue to do so, as long as we fear and obey him with all our might, mind and strength. He will not fail in the fulfilment of his promises, inasmuch as we are found worthy before him. It is not only our duty to pay our

Tithing, but our offerings too, that our poor may be fed and clothed, and their hearts made glad. It is just as binding upon us to look after our poor, as it is to be baptized for the remission of sins. How do you think, brethren, the Lord would regard us if the cries of the widow and the orphan, the aged, and the halt and the blind, were to ascend into his ears, while we heed them not? I tell you he would not own us as his people, neither could he pour out his blessings upon us. Then pay your Tithes and your offerings, and be blessed. Attend your fast meetings, and bring in your offerings in the time thereof, that the poor may rejoice and feel that they are not neglected. Why, if every man and woman fulfilled his and her duty in this respect, your offerings would be piled up so high that there would not be poor enough to eat them, and you would be sending up to Bishop Hunter asking him to send you some poor people to eat them up. We are a blessed people, we enjoy peace and plenty, while millions of our fellow beings to-day know not what it is to enjoy either. But supposing we all were prompt and faithful in paying our Tithes and offerings, how do you think it would be with us? Why, He would be mindful of his promise to fulfil it; He would “open to you the windows of heaven, and pour you out a blessing, that there would not be room enough to receive it.” And further, he says to those who comply with this law, “I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground,” etc. Then pay your Tithes and your offerings, that the blessings of God may be upon us and our land, and upon our orchards, and that the hearts of the poor may be made to rejoice, and that Temples may be reared to his



holy name, and the work of the Father may go on to its consummation. I doubt, my brethren, whether a man can save himself, much less prove a savior to his dead, who neglects to Tithe himself. Well, I see that my time has expired. God bless you. Amen.

ELDER ERASTUS SNOW.

I propose to continue the subject that has been alluded to.

In a very early period of the history of this Church, when in its infancy, the Lord said unto us, in a revelation which is contained in the Doctrine and Covenants, "He that is Tithed shall not be burned." In several of the revelations the subject of Tithing is referred to in a general way; but the special revelation on that subject was given at Far West, Missouri, in July, 1838, in answer to the question, "O Lord, shew unto thy servants how much thou requirest of the properties of thy people for Tithing." And by this revelation we learned that we were required to consecrate all of our surplus property for the purposes mentioned therein, and after doing that, to pay annually one-tenth of our increase. This means increase from every source. For instance, if a man depend only upon the labor of his own hands, than one-tenth of his earnings would be his lawful Tithing. But if in addition to this he possess teams or employ other labor, then the increase of such labor should also be Tithed. Again, if he should be engaged opening up farms, building or making other improvements, thus accumulating a surplus around him, one-tenth of the increase of such property would be due, as Tithing, as well as a tenth of his labor combined. Then again, should part of his surplus property be in such a condition as to enable him

to invest it in any branch of business, one-tenth of the profits arising therefrom is due as Tithing; or should he have money loaned out on interest, on every dollar so accumulated the sum of ten cents belongs to the Lord, in accordance to his law regulating the Tithing of his people; and so on, this law strictly applying to our income derived from every source.

It is not, as some verily suppose, the Tithing of what you may have left after deducting all of your expenses; or in other words, after spending all you can. There are some calling themselves Latter-day Saints who try to appease their conscience in the belief that Tithing means the tenth of what may be left after deducting all expenses, which would amount to this: "What we cannot spend we will give a tenth of that as our Tithing." How much, my brethren and sisters, do you think the Lord would get if all of us felt and acted so? This is not the law of Tithing; all who aim to comply with it after this manner deviate from its true reading. We are required to pay the tenth of our increase, or interest, or income, which is our Tithing, and which is necessary for the general welfare in building Temples, sustaining the Priesthood, administering to the poor, etc., while we retain the nine-tenths for the sustenance of ourselves and families, etc.

Brother Hardy expressed himself doubtful whether men who ignored this law of Tithing could save themselves, much less save their dead. I will here say, that when this law of Tithing was revealed, in 1848, the Lord said, "This shall be a standing law unto them forever," and "shall be an ensample unto all the Stakes of Zion." And we are also told that all who observe not this law should



not be found worthy to abide among the people of God. And the Lord further says, "If my people observe not this law, to keep it holy, and by this law sanctify the land of Zion of unto me, that my statutes and my judgments might be kept therein, that it may be most holy, behold, verily, I say unto you, it shall not be a land of Zion unto you." This was the word of the Lord to his people at that early day, and it has never changed, but is in force to this day and will remain so forever. Unless certain conditions are complied with, this chosen land cannot be a land of Zion unto us.

After this law was given unto us we were driven from Missouri, and we built a Temple at Nauvoo. And when that Temple was so far completed that a baptismal font could be established in the basement, and the Latter-day Saints began to have access to the same, the Prophet Joseph instructed the brethren in charge, to the effect that none should be allowed to participate in the privileges of the House of God excepting those who shall produce a certificate from the General Church Recorder, certifying to the fact that they had paid up their tithing. How many of these old Saints have yet preserved among their old papers certificates of this character, issued by Brother Wm. Clayton. And should any have had access to the privileges of the House of the Lord either on behalf of themselves or their dead, without having complied with this law, thus securing unto themselves, in a legal and proper way, the right of the Temple, they would be like thieves and robbers that enter not into the sheepfold by the door, but climb up some other way. And the time will come when such persons will be treated as thieves and robbers—bound hand and foot and cast out again. This is the testimony I wish

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to add to the remarks of Brother Hardy.

That we may be more diligent and faithful in the observance of the laws of God than in the past; and that through faith and good works we may be able to see as God sees us, and be Latter-day Saints indeed and of a truth, is my prayer. And by thus placing ourselves in a condition to receive, we will see if he does not fulfil his promise, by opening the windows of heaven and pouring out a blessing such as we can hardly contain. Amen.

PREST. JOHN TAYLOR.

I am pleased to have the opportunity of meeting with the brethren in this place. As we are only making a passing visit, being on our way to Sanpete, we have not time to make very long speeches. I have been interested in the remarks which have been made, and I presume you have been also.

In regard to our religion and our feelings about tithing, and in fact everything else, we need to act conscientiously before God, and as honest men, without any equivocation of any kind. In regard to our doctrine and the principles we believe in; in regard to our deal and intercourse with all men everywhere; in regard to our associations with our families and with one another, we ought to really be what we profess to be—Latter-days Saints. And not only have the profession, but seek to possess the principles that all good Latter-days Saints ought to be in possession of, and which are our privilege to possess. It is quite possible that we may deceive one another; but it is not always that we succeed in doing that. We often try, but we make a poor out of it, for people generally are not so much deceived as we may think. It is true they may not say anything, but at the

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same time they keep up a loud thinking about it. But if we do manage to deceive each other we cannot deceive God. And what is the use of making a profession of anything unless we carry it out. Why are we here? Because we embraced the Gospel, and because we believed this was the land of Zion. Why do we attend to Temple ordinances? Because we believe they are ordained of God, and are necessary for our welfare and the welfare of our progenitors. Why do we build temples? Is it to appear liberal towards these institutions, in the eyes of our brethren? It should not be. But it should be because we believe it to be a duty devolving upon us, and because, as Elders in Israel, the Lord expects us to do it, because it is a part of the plan of salvation ordained of God for the living and the dead; and because it is expected to carry out his purposes in regard to the world in which we live, and that we should operate and cooperate with the Priesthood behind the veil, in all sincerity and honesty before God in all that we do to this end, for as one of old said, in contemplating these things, "Hell and destruction is without a covering before thee," and how much more so are the hearts of the children of men. And how pleasing it is to operate with our Heavenly Father in all sincerity; how pleasing it is to feel that God is our Father, and that we are his children, that we are his covenant people, and that we are engaged doing his work. We should be honest with ourselves, honest with our families, honest with each other and honest with our God, and in all the various relations of life.

The subject of tithing has been referred to. We profess to believe in it, and therefore we should carry it out. If we do not believe in it, let us be frank enough to say so, and

quit. We profess to have faith in God, and that it is our duty to call upon him morning and evening. If I did not believe that the Lord would hear me, I would not trouble myself about calling upon him. But I do believe that the Lord says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? etc." Jesus tried to impress this principle upon the people in his day; but it is difficult for us at times to realize it. And again he instances the widow and the unjust judge, showing that by continual prayer, importuning the Father, in the name of Jesus, in faith that he will hear us, our prayers will not be in vain. We should feel that God is our Father and that we are his children, and that he has promised to listen to our prayer, and that we are called upon to be obedient to his will and to carry out his designs. And then we ought, in order that our prayers may be effectual perform the various duties devolving upon us, such as have been referred to, and we should be honest and honorable in our dealing one with another. If we try to defraud our brother, how can we expect God to bless us in that, for he is a child of our Heavenly Father just as much as we are. And being his child he feel interested in his welfare, and if we try to take advantage to the injury of the Lord's child, do you think he would be pleased with us? Formally, according to the Mosaic law, if a man stole anything he would make him restore it four fold. That was a law of carnal commandments and ordinances. And we are living under a more ele-



vated law, and occupying a higher position than the Children of Israel did. We want to be just and generous to each other, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This we are told is the first commandment. And the second is like unto it, namely, "Thou shalt love thy neighbor as thyself." Do we do this? If we did, then how pleasantly we could come before the Lord. Yet, if we were living our religion, possessing the light and intelligence of God, we would do so. But, to go a little further, quoting from the injunction of Paul: "Be kindly affectioned one to another with brotherly love; in honor preferring one another." Could you go that, do you think? There would first have to be a little change among some of us. Yet those were the principles taught by some of the former-day Apostles, and it is just as true to-day as it was then. There is something very pleasing in these things; and if we could only carry them out how pleasant it would be; we would have confidence in every man. We sing sometimes something like this—and we sing it quite glibly too: "When every man, in every place shall meet a brother and a friend." Do you ever remember hearing folks sing that? If we were one and all, so united as to inspire that confidence in all our acts and doings, so far as we were concerned in our immediate vicinity, every man would meet a brother and a friend; and the same would also be said of our sisters. These are the kind of feelings the Gospel ought to inspire in our hearts: love for one another, a feeling of interest in one another's welfare and so fulfil the law of Christ—the law of the Gospel.

And then men should feel right towards their wives and treat them in

kindness and with regard, not allowing our love to wear out. We might have been a little foolish in our younger days, when doing our courting, paying too much attention to the object of our affection, whereas, by and by, we pay too little attention. We should so live that our love for each other can increase all the time and not diminish, and have charity in our bosoms so that we may bear with one another's infirmities, feeling that we are the children of God, seeking to carry out his word and will and law. And then treat everybody right. What, the Gentiles? Yes, certainly; it would be a pity if we could not afford to treat everybody honorably and right. These "damned Gentiles," as you are sometimes pleased to call them, are the children of our Heavenly Father. What was the Gospel introduced into the world for? What was the promise made to Abraham? "In thy seed shall all the nations of the earth be blessed," not cursed. What was the mission that Jesus gave to his disciples? "Go ye into all the world and preach the Gospel to every creature." What, to the Gentiles? Yes; were not you among that class when the Gospel reached you? Yes, you were, and if the elders had not gone out to preach the Gospel you would not have been here? Well, shall we treat men aright here. Certainly; but that is not to say you shall be governed by any of their meanness or corruption. God sends us to teach, not to be taught or to be influenced by anything improper or impure; he sends us to elevate the standard of truth and to act the part of a friend to all men, but not to be partakers of their sins, or mix up with them in their vice and contentions; but preserve our bodies and spirits pure together, that we may be the children of God without rebuke in the midst of a corrupt and perverse gene-



ration. What would I do with the hungry? I would feed them. What if they were not good people? Yes, you and I can well afford to treat everybody right. God makes his sun to shine on the evil as well as the good, and he sends his rain on the just and the unjust. But do not descend to their evils and wickedness and corruptions, nor to the evils and wickedness of those who call themselves Latter day Saints, who are not, who do not keep the commandments of God.

I am a believer in the things the brethren have been speaking about, they are matter of fact principles. There are some Christian people in this world who, if a man were poor or hungry, would say, let us pray for him. I would suggest a little different regiment for a person in this condition: rather take him a bag of flour and a little beef or pork, and a little sugar and butter. A few such comforts will do him more good than your prayers. And I would be ashamed to ask the Lord to do something that I would not do myself. Then go to work and help the poor yourselves first, and do all you can for them, and then call upon God to do the balance. So with the building of our Temples and everything else. Never mind so much about the prayers; prayers are all very well in their place. There is an old saying which is not without meaning; it is "Yankee dooale, do it." Let us do something and feel that we are men among men, and that we are prepared to fill the various responsibilities devolving upon us, and then things will move along right enough. We get excited sometimes and want to do everything in a rush. Why the world was not built in a day, neither does winter change into summer in a day, it takes time. When it begins to get a little

warm in the spring you begin to plow, and when you cast in the seed you do not expect to reap on to-morrow; but you wait, and by and by the grain begins to shoot, and everythings looks beautiful and green, and when it commences to head out, you begin to talk about the harvest. There is, however, an overwhelming power, which is the power of God, at the back of it, which gives life and vitality to all nature; and it moves gradually and slowly, but surely. We want to grow in grace and in the knowledge and love of God in the same way.

We have commenced to built up the Kingdom of God, and like the grain of mustard seed, which is the smallest of all seeds, it will grow and extend until the whole earth shall be full of the knowledge of God, and the kingdoms of this world become the kingdoms of our God and his Christ and he will reign forever.

We will try to be united, and purify ourselves and purify our families, and purge out iniquity from our households. We will try to have a conscience void of offence towards God and man. We will try to magnify that priesthood God has conferred upon us. And we will go on from truth to truth; from intelligence to intelligence, and from wisdom to wisdom until we see as we are seen and know as we are known. We will operate together, and with all Israel and with the gods in the eternal worlds, and with the patriarchs, prophets and apostles, and all the holy men of God who have lived before us, in assisting to bring to pass all the designs of God of which the prophets have spoken, and in building up the Zion of God, in redeeming the earth and establishing the kingdom of God thereon.

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



## DISCOURSE BY ELDER LORENZO SNOW,

DELIVERED IN THE TABERNACLE, OGDEN CITY, SUNDAY AFTERNOON,  
APRIL 21, 1878.

(Reported by James Taylor.)

UNITED ORDER—TITHING—CO-OPERATIVE LABORS IN BRIGHAM CITY.

I will read, this afternoon, a few verses of the revelation commencing on page 345 of the new edition of the Book of Doctrine and Covenants:

“1. Verily I say unto you who have assembled together, that you may learn my will concerning the redemption of mine afflicted people.

“2. Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now.

“3. 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.

“4. And are not united according to the union required by the law of the celestial kingdom.

“5. 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.

“6. And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.”

I wish to remind my brethren and sisters, in the first place, that we are dependent for our information and intelligence upon the Spirit of God, which may be in us, if properly cultivated, a spirit of inspiration, of revelation, to make manifest

clearly to our understanding the mind and will of God, teaching our duties and obligations; and what is required at our hands. And, on occasions of this kind, when we are assembled together to learn the will of God, it is of importance that we exercise faith, and have the spirit of prayer, that the Lord will cause something to be said that will instruct, and give us such information and knowledge as will be of use and service in our daily walk and under the circumstances that surround us.

We need assistance. We are liable to do that which will lead us into trouble and darkness, and those things which will not tend to our good, but with the assistance of that comforter which the Lord has promised his Saints, if we are careful to listen to its whisperings, and understand the nature of its language, we may avoid much trouble and serious difficulty.

We are told in these verses which I have read, that the Saints in former days were driven from the land of their possessions because they lacked that union which was necessary for their safety and salvation, and to preserve them upon this land which the Lord designed to give



them for an inheritance. They were not united according to the union which was required by the celestial law. And we are told here that Zion cannot be built up upon any other principle or foundation. This is the subject that concerns every Latter-day Saint, and is well worthy of deep reflection, and we should seek the spirit of inspiration, that we may understand it properly, and how it may, perhaps, effect us in our present situation.

There are principles which are revealed for the good of the people of God, and clearly manifest in the revelations which have been given; but in consequence of not being more persevering and industrious, we neglect to receive the advantages which they are designed to confer, and we think, perhaps, that it is not necessary to exert ourselves to find out what God requires at our hands, or in other words, to search out the principles which God has revealed, upon which we can receive very important blessings. There are revealed, plainly and clearly, principles which are calculated to exalt the Latter-day Saints, and preserve them from much trouble and vexation, yet, through lack of perseverance on our part to learn and conform to them, we fail to receive the blessings that are connected with obedience to them. These principles of union, which the Latter-day Saints in former times ignored, and in consequence of disobedience to them, were driven from Missouri, are called by different names—United Order, Order of Enoch, the principles of Union of the Celestial Law, etc. When we search the revelations of God in regard to them, we see that wherever the Gospel of the Son of God has been revealed in its fulness, the principles of the United Order were made manifest, and required

to be observed. The system of union, or the Order of Enoch, which God has taken so much pains to reveal and make manifest, has been, and is, for the purpose of uniting the Latter-day Saints, the people of God, and preparing them for exaltation in his celestial kingdom, and also for the purpose of preparing them here on this earth to live together as brethren, that they may become one in all matters that pertain to their worldly affairs, as well as their spiritual interests, that they may become one—one in their efforts, one in their interests—so that there shall be no poor found in the midst of the Latter-day Saints, and no monied aristocracy in the midst of the people of God, but that there should be a union, an equality. Before this Church was organized, in April, 1830, there were given revelations touching the United Order; and from the day the first revelation was given in regard to these principles, there have been given a great number of revelations making the principle of the United Order very plain to the understanding of those who wish to comprehend them. The principles and system have been pointed out in various revelations very distinctly, so that the Saints might not err. The Lord has shown us that he considered this order no small matter, but a subject of vast importance; so much so, in fact, that he has pronounced severe penalties on those who disobey its principles, and promised most important blessings to those who receive it and conform to its requirements. Doc. and Cov., page 327, 276, 258, 264.

The Latter-day Saints, no doubt, have made very great improvement, and advanced considerably beyond the point the Saints reached when they were in Missouri, and were



chastened in consequence of their not having conformed to the principles of union, as required ; but when we see these sacred principles disregarded, to a certain extent, so much as they are, we wonder why it is so, and how it is that they are so much neglected, so much ignored—principles of such vast importance to our exaltation and glory, and for our safety, and on account of disobedience to which the Lord could not sustain and defend his people in the State of Missouri, but suffered them to be overcome and expelled by their enemies.

The Lord, when he counseled that Jackson County should be purchased by the Saints, was very strict in regard to the manner in which they should observe the principles of union ; and he called one of his servants, and told him that he would make him an example in regard to what would be required of those who should go up to the land of Missouri to receive their inheritance. That was Martin Harris. (Doc. & Cov., sec. 58, page 203, verses 35 and 36.) The Lord said : “It is wisdom in me that my servant Martin Harris should be an example unto the Church, in laying his monies before the Bishop of the Church. And also, this is a law unto every man that cometh unto this land to receive an inheritance ; and he shall do with his monies according as the law directs.”

Now, here is one of the first principles of the United Order, and it was made and ordained a law by every person, and every one was required to observe it, who should be privileged to go to the land of Missouri to receive an inheritance. But this, I think, will apply, not only to those who should go to the land of Missouri, but to the people of God in every land. Wherever

there is a people of God, the principles of the United Order are applicable, if they would receive and obey them. Some have thought that the United Order was to be kept only by the people who should go up to the land of Missouri. Now this, I believe, is incorrect. It would seem very singular that the Latter-day Saints, when they receive the Gospel, should not have the privilege of uniting themselves, according to the principles of the celestial law, and that Jackson County should be the only place where this law might be observed. I shall not have time to pursue this subject so particularly as I would wish, I will simply refer to some revelations in regard to the matter.

In Kirtland, Ohio, there was a United Order established under the direct influence and instructions of Joseph Smith. He received revelations from the Lord in regard to this subject. And there was not only a United Order established in Kirtland, but there was also a United command of God to be established in a locality about fifteen or twenty miles from Kirtland, in a town called Thompson. And the Lord gave his servant, Edward Partridge, the first Bishop of this Church, revelations and important instructions in reference to organizing a Branch of the Church into the United Order in that township. And Edward Partridge needed these instructions, because it might well be understood that he, of himself, would not be able to understand the mind and will of God touching what was required according to the principles of the celestial law. Therefore, the Lord told him it was necessary that he should receive instructions in these principles. And he gave him instructions, and told him that it was necessary that the people should



be organized there according to his law, otherwise they should be cut off. And he told him, furthermore, that it was their privilege to be organized according to the celestial law, that they might be united upon those principles. And also, in this revelation, he told Edward Partridge that he should have the privilege of organizing, for this was an example unto him, in all other places, in all other churches. So it was not confined to any particular locality, to Kirtland, nor to Thompson, nor to Jackson County; but in that revelation it was told the Bishop that this should be an example unto him in organizing in all Churches. So that wherever Edward Partridge should find a Church, he would have the privilege of organizing them according to the United Order, the Celestial Law, or the Order of Enoch.

Now, we might ask ourselves, would it be supposable that there could be any transgression or that we would offend God in ascertaining what the United Order is, and then conforming ourselves to its requirements, as near as possible?

In the days of the Prophet Ezra, the Jewish nation, for many years, had been in captivity, and in transgression, and been permitted to be destroyed, and driven from their locations by their enemies. Well, Ezra, on a certain occasion, saw proper to bring them together and build Jerusalem that had been thrown down, The Lord aided him in this work; and after they had been successful in building the walls, they commenced reading the laws and revelations of God; and they found that the people were in great transgression, and in disobedience to a very important and sacred law, and that was in regard to their inter-marriages with aliens. They discovered that there had been a law given in the days of Moses,

that they should not give their daughters to the sons of aliens, neither should they take the daughters of aliens to their sons. Well, when Ezra made this discovery, and found that the people had been inter-marrying to quite an extent, he was in consternation. He sat down, plucked the hair from his head, and his beard from his face, and rent his garments; and called upon his God to forgive the people. Well, finally, the prophets, and chief men were called together and had a consultation; and then the people were called together, and they had a very greivous time in making the thing right wherein they had transgressed this holy law; and however unpleasant the requirements were in regard to making this right, it was considered absolutely important to have the blessings of God, and be approved of him. Now, I do not say, when we come back again to our subject, the principles of the United Order, that this might be our position with reference to our obedience to it. But I would say this, however, that if these principles of the United Order were so important in former days, and the Lord by some thirteen revelations or more, has made them manifest to his Saints, and the results of disobedience were such as we see, why should we not consider them of some importance at the present time? And would the Lord find fault with the people, if the Latter-day Saints would strive with all their hearts to conform to them? And would we not feel ourselves better prepared to go back and build up Jackson County, the Centre Stake of Zion? Would we expect to go back unless we complied with the law in all things, and in consequence of disobedience to which, the people were expelled from that country?

It is argued by some that when the principle of tithing came in, it



superseded the principles of the United Order. The law of Moses was given to be a school-master, to bring the people to a knowledge of the Son of God, and induce them to obey the principles of the fulness of the Gospel. The higher law was given to the children of Israel when they were first delivered from Egyptian bondage, but in consequence of their disobedience, the Gospel in its fulness was withdrawn, and the law of carnal commandments was added. Now, do you imagine that there would have been any wrong if the people wanted to find the principles of the higher law and obey them as near as circumstances would admit? Do you suppose it would have been wrong to search out the fulness of the Gospel, while living under the Mosaic law? But, in the Book of Mormon we find this point more fully illustrated. We find that the inhabitants of this continent had a knowledge of the fulness of the everlasting Gospel and were baptized for the remission of sins, many generations before Jesus came into the world. We find that Alma was baptized in the waters of Mormon, and some four hundred and fifty other individuals. Alma, by his energy and perseverance, had discovered the fulness of the Gospel and obtained revelations from the Lord, and the privilege of observing the Gospel in all its fulness and blessings. Do you think the Lord was angry with them? They were under the Mosaic law, and yet considered it a blessing to observe the higher law.

Now I will say in regard to the matter of tithing, I think that law was given to the Latter-day Saints, one object being to prepare them for, and conduct them to, the United Order, that they might not fall into the same error as the people who were driven from the State of Missouri, but gradually be inducted into these

higher principles. There is nothing more elevating to ourselves and pleasing to God than those things that pertain to the accomplishment of a brotherhood. Wise men, for centuries, have sought to bring this about, but without success. They had not the ability, the wisdom, the intelligence, nor the authority, to bring the people up to that standard, that they could become a united brotherhood. All their efforts were ineffectual. But the Lord will be successful; and he will prepare the Latter-day Saints that these principles will be in their hearts when they go back to Jackson County. Remember, while the Gospel in its fulness was observed by Alma and his brethren, and by many thousands in different ages of the world, they lived under the Mosaic Law, and cannot the Latter-day Saints under the law of tithing, observe the fulness of the gospel? If we allow that we are under the principle of the law of tithing, is there any harm in our complying with the principles of the United Order?

I am aware that it is unpleasant in the ears of some individuals, to hear about the principles of the United but take the Latter-day Saints, generally speaking, throughout the various settlements of this Territory, their hearts seem to be drawn out in reference to this principle. When President Young first came into these mountain valleys, he was impressed with the importance of this principle, and he took the first steps for the accomplishment of this union. There are hundreds and thousands of individuals that came into these valleys at that time, who conformed to the first principles of this union. There are many of us that consecrated all that we possessed, and this is the first step in regard to the United Order. It is very possible that there may have been some neglect in carrying



forward this principle, as, perhaps, we might have done. This I would not say particularly, but there may have been fault in us, in this matter in not carrying out what we commenced. In things that pertain to celestial glory there can be no forced operations. We must do according as the Spirit of the Lord operates upon our understandings and feelings. We cannot be crowded into matters, however great might be the blessing attending such procedure. We cannot be forced into living a celestial law; we must do this ourselves, of our own free will. And whatever we do in regard to the principles of the United Order, we must do it because we desire to do it. Some of us are practising in the spirit of the United Order, doing more than the law of tithing requires. We are not confined to the law of tithing. We have advanced to that point that we feel to soar above this law. Now, we have thousands and tens of thousands, and I might say millions of dollars, that have been appropriated by the Latter-day Saints in various directions. We have appropriated tens of thousands of dollars for the gathering of the poor and the building of tabernacles, and for many other things that might be mentioned. When we do this, we act up to one of the principles that pertain to this United Order.

The Lord, in Kirtland, established a United Order. He called certain individuals, and united them by revelation, and told them how to proceed; and every man who would subscribe fully to the United Order will proceed in the same manner. He told those people and the Church afar off, to listen and hearken to what he required of men in this Order, and of every man who belonged to the church of the living God—that all that they received above what was necessary for

the support of their families, was to be put in the Lord's storehouse, for the benefit of the whole Church. This is what is required of every man in his stewardship. And this is a law that is required to be observed by every man who belongs to the church of the living God. [Book Doc. and Cov., p. 234.] Now, this is one of the main features of the United Order. We are not going to stop here, in these valleys of the mountains. Many of us expect to go forth and build up the centre stake of Zion; but before we are called, we must understand these things, and conform to them more practically than many of us do at the present time.

We are told in one of these revelations that it is necessary that we should be equal. If we are not equal in temporal things, we cannot be equal in spiritual things. Men on whom God has bestowed financeering ability are the men that are wanted at this time—that God wants, and whom he would wish to call to step forth in the accomplishment of this great union. Now we call men at our conferences and send them forth to preach the gospel to the nations of the earth. They go forth in the strength and power of God, depending upon the Holy Spirit, to assist in the accomplishment of the work. In regard to the building up the kingdom of God here at home, persons who have the ability are the ones who should step forward in things that would lead the Latter-day Saints to this union. It would be of more value to them than all the things of earth. The blessings of God upon them in time and eternity would well repay them to step forth and labor for the Zion of God. We are told that the priesthood is not called to work for money, but to establish Zion. What a lovely thing it would be if there was a Zion now, as in the days of



Enoch! that there would be peace in our midst and no necessity for a man to contend and tread upon the toes of another to attain a better position, and advance himself ahead of his neighbor. And there should be no unjust competition in matters that belong to the Latter-day Saints. That which creates division among us pertaining to our temporal interests should not be. The Lord considered this union a matter of importance, and he uses strong expressions in reference to it. Speaking in regard to those who should disobey the principles of the United Order after receiving it, the Lord says, "I have decreed in my heart that any man among you that shall break the covenant by which you are bound, he shall be trodden down by whomsoever I will." [p. 337.] And he says, in regard to some parties who turned away from this principle, "I have cursed them with a sore and grievous curse." He says in another revelation, showing the sacredness of this order, "Therefore a commandment unto you, and he who breaketh it shall lose his standing in the church, and be turned over to the buffeting of Satan." [p. 258.] These are severe penalties, but it is in consequence of his desire to prepare a people for celestial glory. Now, shall we say that these matters do not pertain to us, and that we shall leave them until we go back to Jackson County? I have sometimes thought that if the Latter-day Saints did not open their eyes and attend to these things very strictly, we should hardly escape these afflictions, but be persecuted as were our brethren in Missouri. After the instructions we have received during the last forty years, shall we say that we cannot conform to these principles? Shall we say that we shall ignore these glorious principles that pertain to this exalted brotherhood?

Now, we are trying to do something in Brigham City in the direction to this order; but there seems to be the greatest difficulty with ourselves, when we come to these temporal affairs. Our old ideas of things have a wonderful influence over us, that it seems a difficult matter to break the crust, and conform wholly to the requirements of the United Order. We have arrived at certain points of union in our city; but I do not wish to speak about our affairs there in any spirit of boasting, for when I consider the sacredness of these principles, and the importance of them, I feel my insufficiency and unworthiness. To engage in this labor seems to be a great and sacred undertaking. President Young used to say, "Why, up there in Brigham City Brother Snow has led the people along, and got them into the United Order without their knowing it." But I can see many things that we are very short of accomplishing. We have not entered into the fulness of the principles of the United Order, but we talk about them, and many of us try to conform to them, and get the spirit of them in our hearts. Now we number about three thousand souls, and we have moved along so far as this—I presume it is a little further than you have in Ogden—there is but one store in our city where imported goods are bought, and this belongs to the people. Now that is consider towards a union in a people of three thousand, to be agreed to do their trading in one place—that there should be one mercantile establishment. Now, you have more than one store in Ogden. Then, we have united a little further; we have but one tannery in our city of a population of three thousand. We have but one shoemakers' establishment—an association of shoemakers, consisting of about thirty persons. There is



no competition in this business. I suppose you have more than one in Ogden; but you are a greater people than we are, several times over. They all purchase their boots and shoes at this industrial department, and thus the men engaged in this business are sustained by the people, according to their covenants; and there are no other shoemakers in that locality. Well, we have united together on another point, that is, in a woolen factory and shepherd. We met with a loss of some fifty thousand dollars in the burning of our factory, and the destruction of our crops by the grasshoppers. There are no rich people in Brigham City, but the people, through their union, have erected another building, much better than the one destroyed. We expect to have the factory in operation about the first of July. This shows some proof of the advancement of the people. This achievement is not in consequence of the people there having money; but this work—this amazing work, as I consider it—has been accomplished in consequence of the advancement that the people have made in this union. Well we have but one blacksmith shop in that city; some twelve or fifteen work in this establishment, and the people sustain them in their operations. Those engaged in the various branches of labor feel confident that the people will patronize them, and carry out what they have agreed in this particular, and they do not trouble themselves about any other employment, or business. There is but one furniture shop in Brigham City, and the people sustain those engaged in that business. I suppose you have more than one. There is but one tin shop, and it is patronized by all the people of Brigham City. There is but one lumbering department there, and the people sustain the parties who are employed in that

business. Some eighty or one hundred persons are engaged during the lumbering season. The mills are owned by the people, and there is no competition. There is but one millinery shop in that city, and it is sustained by the people. You have more than one here; perhaps you ought to have. There is but one tailor's shop in Brigham City, and the people employed in that business are patronized by the whole people. I might mention a great many other businesses, but will leave that subject now.

Now, for the people in Ogden and the people in other settlements, it would be a good thing to unite together to supply themselves with their clothing, food, furniture, building materials, and with everything that pertains to their comfort and convenience, without being under the necessity of employing, or using, those things that are imported. You have a great many wide-awake, financeering men in Ogden, very intelligent men, who are full of wisdom and stir, and have the principles of the Gospel in them. You are ahead of the people of Brigham City in this respect, but we are ahead of you in some other respects. In proportion as a man possesses a knowledge over his brethren, we should be more anxious to accomplish good for Zion; and he should be the one to set a proper example for the union of the people. I believe if the Latter-day Saints would go forward and establish the United Order in their midst more than they do, the Lord would more abundantly sustain and bless us, and provide remedies against the evils to which we are exposed—persecution and difficulties from outside, that we will not talk about to-day.

The sisters here in Ogden are accomplishing considerable in regard to the United Order. They are uniting



themselves together to do a great work. I do not know but what they, in connection with others, will be, more or less, the salvation of Zion; and it is a good thing for them to persevere, and for some of the brethren to follow their good example in this respect.

A great deal might be said in regard to the principles of the United Order, that I do not feel to talk about this afternoon, but I do feel to urge on those brethren who have the means and are in circumstances, to search out the mind and will of God in regard to these matters, and let us try to build up Zion. Zion is the pure in heart. Zion cannot be built up except on the principles of union required by the celestial law. It is high time for us to enter into these things. It is more pleasant and agreeable for the Latter-day Saints to enter into this work and build up Zion, than to build up ourselves and have this great competition which is destroying us. Now let things go on in our midst in our Gentile fashion, and you would see an aristocracy growing amongst us, whose language to the poor would be, "we do not require your company; we are going to have things very fine; we are quite busy now, please call some other time." You would have classes established here, some very poor and some very rich. Now, the Lord is not going to have anything of that kind. There has to be an equality; and we have to observe these principles that are designed to give every one the privilege of gathering around him the comforts and conveniences of life. The Lord, in his economy in spiritual things, has fixed that every man, according to his perseverance and faithfulness, will receive exaltation and glory in the eternal worlds—a fulness of the Priesthood, and a fulness of the glory of God. This is the

economy of God's system by which men and women can be exalted spiritually. The same with regard to temporal affairs. We should establish the principles of the United Order, that give every man a chance to receive these temporal blessings. I do not say that it would be proper to give a man just baptized the fulness of the Priesthood at once. Neither would it be right to give a man who has just come from the old country the home and possessions of him who has been here and labored and toiled for years to accumulate them. It would not be right for the possessor to step out of his house, and let the one who has never labored and toiled go in and take his place; but this man who has got the blessings of God around him, should be willing to sacrifice a portion of his surplus means to establish some industry, that this poor man can work and obtain a good remuneration for his labor, that he can see comfort and convenience before him, by persevering as he has done who has been thus blessed. This is the spirit and aim of the United Order, and that we should endeavor to establish. We should employ our surplus means in a manner that the poor can have employment and see before them a competence and the conveniences of life, so that they may not be dependent upon their neighbors. Where is the man who wants to be dependent upon his neighbors or the Tithing Office? No! He is a man, and is the image of God, and wants to gather the means around him, by his own, individual exertions. Blessed of God, are we, who have surplus means, and we should be willing to employ those means whereby such individuals may have, as before mentioned. The United Order is not *reach Communism*. It is not required of those who possess the means of living to



expend those means among those who know nothing about taking care of and preserving them. But let no man be oppressed and placed in circumstances where he cannot reach forth and help himself.

Well, I wanted to say a few things by way of suggestion to the brethren. May God bless his people in Ogden.

Take the Book of Doctrine and Covenants, trace the subject of the United Order, and you will find it explained fully. And there need not be any difficulty in regard to what is required at our hands.

May we so live as to be worthy of a standing in the presence of God. Amen.

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### DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON,  
JUNE 16, 1878.

*(Reported by Geo. F. Gibbs.)*

A MARVELOUS WORK—ANGEL VISITATION—THE BOOK OF MORMON—  
EVIDENCE CALCULATED TO EXCITE FAITH—TESTIMONY NOT ALWAYS  
TO SALVATION.

A very strange thing has happened in our day—a work that is considered by the Latter-day Saints, and by all people, to be a marvelous work and a wonder; something almost entirely unexpected by the great mass of the human family, something which our fathers were not looking for has happened in the land. What is it? God has sent an angel from heaven. What, an angel in the latter-days come from heaven! Yes. What a strange thing! How different from the traditions of our fathers, for seventeen centuries past! Tell people of this generation that God has sent a holy angel communicating his will to man, and they will be ready to laugh you to scorn. They have

formed an idea in their own hearts that angels were no more to minister to the human family. No messages from heaven to be sent by them; no voice of the Lord to be heard again speaking to man on the earth; no more revelations to be given; no more Prophets to be raised up, and no more Seers and Revelators to make known and proclaim the will of heaven to the people. Such were the traditions of our fathers; such were the traditions of some two or three hundred millions of people, calling themselves Christians. Speak to them about more of the word of God to be given to the human family, the universal idea and exclamation of the nations of Christendom would be, "the canon of Scrip-



ture is full." Who told them this? From what source did they get their information. Did the Lord ever reveal this to them, or is it a creation of their own imagination? Did you ever hear a single individual, even the most learned and wisest of them, prove this assertion by the divine writings? Did you ever hear of any lay member, minister or priest, having substantiated these ideas and traditions in accordance with Scripture and reason? Never, never. And the simple reason why is, because they have no proof or evidence to sustain their position. There is not a man living, however learned he may be, however familiar with the Scriptures of divine truth he may be, that can bring one idea, by way of proof, to support these traditions. And yet, how general and universal these things have been circulated among the nations, and imbibed by the human family as though they were real truths!

When the Latter-day Saints came forth forty-eight years ago, testifying that God had sent an angel from heaven, how unexpected, how strange to this generation! Say they, "The Lord once had a religion on the earth, and angels were included as part and portion of the blessings connected with it; but now we do not need them." Why? "Because we are so enlightened. We have studied the Scriptures and become so effectually acquainted with them, and also with science and everything else, that we do not need further instruction from the Almighty; we do not need Prophets in our day to foretell the future; we do not need Revelators to come forth and manifest to us the word of God. Why, we are so enlightened! The blaze of Gospel light is shining forth so brilliantly, we can get along with human learning without any revela-

tion from the heavens." Have I not expressed before this congregation, the real ideas of the two or three hundred millions of Christendom, so called, that live in the various civilized nations?

Now let us go back to the real principles of the Gospel, to find out whether they countenance and embrace the visitation of angels. History informs us, that before the flood angels conversed with men, as one man would with another. And we find that Abraham and Enoch conversed with God; and through faith Enoch was translated from mortality to immortality. At the time of the deluge, we learn there was one man upon the earth that received new revelation from heaven, and that he and seven others who believed on his word, were the only ones worthy to be spared from the terrible judgment which, for the time being, put an end to wickedness upon the earth. A Revelator was spared—the only man among them who could commune with the heavens, and receive information from on high.

After the days of the flood, we learn that the Lord made to Abraham, Isaac and Jacob, great and most precious promises—promises concerning things of eternity and things of the earth. These men were called and esteemed the "friends of God;" they were perfect in their day, and they were Revelators, to whom angels came and ministered the words of eternal life. They were the only ones who received instruction from heaven by new revelation, and who were counted worthy in that day to enjoy the divine approbation, and to be called his friends.

So likewise we may come down to the days of Moses, and the children of Israel who were in Egypt. Did the Lord bless them? He did.



In what way? By speaking himself, and also by sending angels to administer in their midst; by communicating revelation by day and by night while the children of Israel sojourned in the wilderness; by revelation they were taught in all the ordinances, and by revelation they journeyed; and when the Lord commanded them to pitch their tents, they remained in such a place until another revelation was given. Angels communicated the things of God to that people, after they were brought to the Promised Land, and from generation to generation the Lord sent forth his angels to minister among his people. Prophet after Prophet was raised up in their respective generations to declare the word of the Lord in the midst of all Israel; and such men were regarded as the mouthpieces of God. And so it was continued until a few centuries before Christ. Then came a day of darkness; then came a time when, because of the wickedness of the people, no angels were sent, no Revelators or Prophets were raised up in the midst of the people. The consequences were, the people were left to themselves without the guidance of new revelation, and instead of building up and establishing the kingdom of God, they created man-made systems, dividing off into sects and parties, such as Pharisees, Sadducees, Essenees, etc., numbering a great many different denominations. And they estranged themselves so far from the ways of God, and became so wicked, and Satan had so much control over them, that when Christ came preaching to them the everlasting Gospel in all its simplicity and plainness, he found them in such a condition as to love darkness rather than light, and they were fully prepared to imbrue their hands in the blood of the

Savior of the world.

We find that after Christ had established his Church, that angels continued to minister; and one of the Apostles, on a certain occasion exhorted the former-day Saints to be careful to entertain strangers; for in so doing some had entertained angels unawares. And we find that, during the first century of the Christian era, angels frequently appeared; and revelations were also given by the gift and power of the Holy Ghost which rested upon the Apostles, for the guidance of the Church. Paul also testifies of angels in this wise: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Showing to us clearly and plainly that these celestial inhabitants of heaven, — these pure sanctified beings that dwell in the presence of God were sent forth as authorized ministers of God to those who should be heirs of salvation here upon the earth. But by and by, after the first century of the Christian era, the heavens became as brass over their heads again. The voice of inspiration was heard no more, neither did the voice of angels salute the ears of mortals. No visions among the people, the veil of darkness that hung over them, in consequence of the Lord's withdrawing his ministering agency from the earth, so befogged their minds, that they could no longer gaze upon the glorious future.

This state of apostacy continued, until about the last half century of the Christian era, and it prevailed more or less among all people. And the priests, to whom the people looked for spiritual light and instruction, have persisted one and all in teaching the people, from generation to generation, that the Bible was full, that the canon of scripture was closed, and that it was no more necessary for



angels to communicate with man, nor that the miraculous gifts and graces, that once adorned the Church, should be continued. The people settled down to this belief without any evidence or testimony of its truthfulness and it became a widespread and popular tradition: and the children even down to our day, have inherited these notions and traditions of their fathers without once questioning them; they are born in the children, as it were, and they are educated and trained in this belief, and hence it has become deeply rooted, and most difficult for them to rid themselves of.

But again the long, long silence has been broken, again the voice of angels has saluted the ears of mortal man, and that too in fulfilment of a prophecy uttered by John the Revelator, while under banishment upon the Isle of Patmos. While there suffering for the gospel's sake, the Lord showed unto him by vision, things that should take place upon the earth. And among other things that passed before him, he saw that, after a length of time the darkness that would necessarily follow the rejection of the Gospel by both Jew and Gentile, - and that must come upon the face of the whole earth, would be gradually dispelled by a heavenly communication from God to man. And from the 14th chapter of Revelations we learn the manner in which this message should come from the courts of heaven. John speaks of the event in this wise. "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," etc. Strange as it may seem, this

angel spoken of, has flown from heaven to earth, parting asunder the veil of superstition, ignorance and doubt, and bringing with him from his celestial abode, glad tidings of great joy, duly authorizing man on the earth to preach the same to all peoples of every nation. This Gospel committed by the angel has been preached among many nations wherever they would receive the bearers of this heavenly message; there the voice of inspired men has been heard; and this missionary labor has been faithfully prosecuted during almost one half of a century. And the Gospel will be preached until every nation and tongue and people upon the face of our globe shall have the privilege of hearing this glorious angelic message.

"But," says one, "this is your testimony; you say that an angel has come, but we do not know it; you say that he has brought the everlasting Gospel, but we do not know it. What evidence have you to give us, that we may know for ourselves that an angel has really come bearing this message?" I will tell you how you may prove it, how every son and daughter of Adam now living may know whether there has been a divine message, called the everlasting Gospel, sent from heaven to the inhabitants of the earth by a holy angel. Do the will of your Father in heaven; call upon his name, and inquire of him, saying in your hearts: O Lord, hast thou indeed sent forth from the heavens thine angel, according to the prediction by thy servant John, bringing to man on the earth the everlasting Gospel? And hast thou commanded it to be preached to every people, nation and tongue under the whole heavens? If, you do this in all honesty of heart and purpose, you may all know for yourselves. "What!



does the Lord give us knowledge in our day by seeking unto him in prayer?" Why not? Did he not anciently, in every dispensation from the beginning down to the closing up of the first century of the Christian era, impart a knowledge concerning the truth? He did; and that same God that gave a knowledge to his people anciently, will give a knowledge to you, provided you will comply with his will. "But," you may say, "in order that we may put such a question to the Lord, we would like to have some testimony, sufficient at least to encourage us in making this inquiry." I do not know how much you want. So far as external evidence is concerned, he gave abundance of it before this Church arose. The Lord did not suffer the Book of Mormon to be sent forth to the nations to be published to all people, until he gave a testimony to certain individual witnesses. How many? Four persons at least—the translator of the book, Joseph Smith, and three other persons, Martin Harris, Oliver Cowdery, and David Whitmer. They knew of a surety, and have given their testimony in the beginning of this record. Here, then, are four witnesses. What does Jesus say? "That in the mouth of two or three witnesses every word shall be established." He saw proper, however, to give four. "But," inquires one, "may not these four witnesses have been mistaken?" Let us examine into the nature of their testimony, to see if there is any possibility of their being mistaken. Joseph Smith, one of these witnesses, testifies that the angel came down from heaven, and that his countenance was like lightning, and the glory of God shone round about him. And the angel told him to go to a certain hill, not far from his father's house, in the town of Manchester, Ontario County,

in the State of New York, where he should find these ancient records—plates of gold, containing the everlasting Gospel, which was anciently preached among the inhabitants of this continent. He obeyed; he went and found the records in the very place which had been shown him in vision by the angel. Was there any possibility of Joseph's having been deceived? We say, No; the circumstances were such as to preclude the possibility of any such deception. The angel also told him that with these plates there was an instrument called the Urim and Thummim, which would enable him to translate the records into our language. Joseph accomplished the work of translation between the years 1827 and 1830, through the use of this instrument, which had been hidden up with the plates. Could he be deceived, when he got the plates before him, intently looking upon the peculiar characters engraved upon them, and also upon that most singular instrument, the Urim and Thummim? Every man of common sense, possessing the least degree of judgment, will at once say that it was not possible, under these circumstances, for him to be deceived; that the testimony given is true, and the message divine, or else he was a bold impostor, a man that came forth purposely to deceive the people.

Now in regard to the other three witnesses. They testify that in the year 1829, after the plates had been translated, that an angel of God appeared unto them, clothed in light and glory, and holding these plates in his hands, turned them over leaf after leaf, showing them the characters engraved thereon. And they also say that while they stood gazing upon this heavenly being, clothed in his glory, in the act of showing them these gold plates, they heard a voice out of the heavens proclaiming to



them that the plates had been translated correctly, by the gift and power of God. And what they saw and heard they bear testimony to, which is addressed to all peoples of every nation to whom this record—the Book of Mormon—should go. Let me ask, Was there any possibility of their being deceived? If there was, then we might say all men of ancient times who professed to have seen angels were deceived themselves. But I do not see that anything could be more positive. The promise had been given that there should be three witnesses raised up to bear testimony of the truth of these records, which purport to be a history of the aborigines, or the ancient Israelites, that inhabited this country. The Lord did send the angel; they saw him come down from heaven; they saw the light and glory that radiated from his countenance; they heard the words of his mouth; they saw the plates in the hands of this heavenly personage, and they could distinguish the characters engraven thereon; and they also heard the voice of the Lord commanding them to bear testimony to all peoples of what they had seen and heard. They could not have been deceived, 'it was utterly impossible.

Then here are four witnesses, all bearing testimony to the divinity of this work. And, as I have already quoted to you, the Savior has said, that every word shall be established by the mouth of two or three witnesses. The Lord, therefore, did not raise up this Church, he did not commence the organization thereof until he had given sufficient evidence to a sufficient number of witnesses to commence the establishment of this work.

Again, Joseph Smith was commanded of the Lord to show these plates to eight other persons who,

besides the three referred to, also became witnesses to this work. And their published testimony is, that they saw the plates and handled them, and they saw the peculiar writing thereon, which they say had the appearance of curious and ancient workmanship. And notwithstanding some of these witnesses have fallen by the wayside, having been overcome by the power of the Adversary, rendering themselves unworthy of the fellowship of the Latter-day Saints, not a single one of them has ever been known to deny the testimony which they have borne concerning this marvelous occurrence. Here, then, are twelve witnesses. Is not this external evidence sufficient to satisfy every inquiring soul whose heart is honest before the Lord? But I will refer you to still more. When this work was first published, the Lord called upon these men to go forth among the people, proclaiming the Gospel which they themselves had received, promising that all who would yield obedience thereto should receive the Holy Ghost, which should confirm, to the entire satisfaction of the believer, the testimony of these Elders. And when this Holy Spirit descended upon such people, they knew for themselves that these men were servants of the living God, and that the power that rested upon them was indeed the Holy Ghost, of which they had read in the Scriptures. How did they know this? Because it manifested divers gifts. It enabled them to lay their hands upon the sick, rebuking in the name of Jesus the disease, and the sick were restored to health. You may say imagination had something to do with this; the sick imagined themselves better, and consequently they got better. But let me testify that little infant children, not capable of exercising the powers of ima-



gination, have been healed in the same manner, and by the same power, which was the power of Almighty God manifested through his servants. And these first Elders of the Church were thus enabled to convert to a knowledge of our faith, multitudes of people who, like themselves, could bear testimony to the divinity and truthfulness of this latter-day work, having received the convincing assurances of this Comforter, which bears record of the things of the Father. And in this manner this whole community have received the knowledge they testify of, and hence we become, to use a Biblical term, a great cloud of witnesses, whose testimony is in force to the whole world, whether they receive it or reject it.

I have now laid before you evidence sufficient to excite the principle of faith in your hearts, provided you have a genuine desire to know of the doctrine we teach, as to whether it be of God or man. You have the testimony of twelve men to begin with, besides the testimony of scores of thousands of men and women that have received the Holy Ghost through obedience to the requirements of the Gospel, whose knowledge of this latter-day work enables them also to testify to the truth of it. And the testimony of this people speaks as with the voice of thunder to all nations and tongues, to the effect that God has spoken from the eternal worlds, and that he has sent his angels again to earth to commit to man the everlasting Gospel. If so remarkable a testimony of twelve men, together with the united testimony of a community so large as we are, is not sufficient to create faith in your hearts that God has indeed commenced his great and marvelous and strange work and a wonder in our day, then what would awaken up the people to a sense of

the fact? There can be no excuse for those who hear and reject the testimony and teaching of the Elders of this Church, for the cry has been raised these many years, and it cannot but have a striking effect upon all honest-hearted people, because of its singularity and fairness, for the promise is, if you have sufficient faith to call upon God and ask him, you yourselves may obtain a testimony, and you can receive that which supercedes faith or belief—you can know of a surety that he has indeed visited the earth again in these the last days by his angels, and that Joseph Smith was and is a Prophet of the living God, and that the doctrines we teach are not of man but of God; and they will prove the savor of life to those who obey, and of death to those who reject them.

Therefore as I said in the commencement of my remarks, a marvelous thing has occurred in the land! a wonderful work has made its appearance! The heavens no longer keep silent! Prophets again are heard among the people! The inspiration and power of the Holy Ghost rests upon the servants of God, and his power is made manifest among the various nations again, as in olden time, in healing the sick, causing the lame to walk, the blind to see, and the deaf to hear, and in pouring out his Spirit upon the children of men, as he did in former dispensations of the world!

Is not this, then, sufficient to wake up the honest-in-heart among the people? If it is not, then I know of nothing that is likely to do it. Will it be by the fulfilment of the Prophets, that have been spoken of by the former speakers? when the hand of judgement shall be laid upon the nations, and the fierceness of his wrath he made manifest, wasting away the disobedient and the wicked,



and the earth becomes depopulated of all excepting the righteous? This will be a testimony they cannot resist. But such testimony will not always be unto salvation. It will be the testimony of judgment that will overwhelm them, in a time, too, they think not of; a time when they will be crying all is peace and safety—lo! sudden destruction is at their doors; and thus the Scriptural saying will be literally fulfilled, "As the days of Noah were, so shall also the coming of the Son of Man be," etc. When that unfortunate, but disobedient and

wicked people, the Ante-diluvians, were sinking in the waters, they could then say, "I know that Noah is a Prophet, and that the message he has declared in our ears for these many years is divine." But alas! it was too late; they rejected the message, paying heedless regard to it as well as to him who preached the Gospel to them; they would not call upon God in all honesty of heart, but they considered Noah deceived; they obeyed not, and were destroyed by the mighty flood. Amen.

### DISCOURSE BY ELDER WILFORD WOODRUFF,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY, JUNE 30, 1878.

(Reported by Geo. F. Gibbs.)

#### FAITH—FULFILMENT OF PROPHECY—RESTORATION OF THE GOSPEL—PRIESTHOOD.

There is a principle that I feel disposed to say a few words on, in connection with what brother Rich has been saying, and that is the principle of faith.

[The speaker then read the 11th chapter of Hebrews.]

I have taken the liberty of reading this catalogue of blessings which ancient men of God obtained through the principle of faith; which principle is as much needed to-day by the people of this generation, as by any people at any age of the world. We might continue the chapter of results and operations of the prin-

ciple of faith to the present day. For by faith Joseph Smith received the ministration of God out of heaven. By faith he received the records of Nephi, and translated them through the Urim and Thummim into our own language, and which have since been translated into many different languages. By faith he made the foundation of this Church and kingdom, just as much as Noah, by faith, built the ark, and received the fulness thereof. By faith he prophesied, leaving a record, a testament which has been given through his mouth to the inhabitants of the



earth, and which contains the revelations of God yet to be fulfilled. The testator is dead, but his testament is in force to all the world. By faith the Elders of this Church left their homes and families, and went, when called upon, to foreign nations without money and without learning or experience, to preach the Gospel of the kingdom without price to this generation, and warning the inhabitants of the earth of the judgments of God which await the world, and which must overtake the wicked. Faith is necessary on the part of the Latter-day Saints, say nothing about the outside world, in order to read and believe the records of divine truth which have come unto us; and it requires faith on the part of the Christian world to really believe this record, the Bible—to believe that the Lord, through his servants, really means what he says, and says what he means. It requires faith on the part of the Latter-day Saints to perform their duties acceptably before God, for we, in this dispensation, must walk by faith and not by sight, just as much as the people of God in any previous dispensation. And this principle we should exercise and live by. Some of the revelations which God has given unto us point to the future condition of the world, and foretell what must shortly befall the world of mankind. These predictions were uttered by holy men as they were moved upon by the Holy Ghost; and although the men themselves have passed away, not one jot or tittle of their words will fail in their fulfillment. Notwithstanding all the unbelief and infidelity of the modern world, there is not a man living that can place his finger upon the first revelation of God to man, from the days of father Adam to the present time, but what has had or is having its fulfillment

as fast as time and opportunity admit of. God lives. These revelations which have been given through men who were inspired of the Holy Ghost, will have their fulfillment, even if the results should effect the destruction of the generation now living. When Jesus brought the Gospel to his father's house—the Jews, they rejected him and the words of life he taught them. He found them intently looking forward to the coming of their Shiloh in the person of a king, a ruler who should possess great power, even power sufficient to deliver them from the Romish yoke. They never once dreamed that he would appear in their midst as the babe of Bethlehem, who should be born in a stable, and cradled in a manger, a man who should know sorrow, and who should be acquainted with grief, and who should choose as his disciples illiterate fishermen of low degree. And although he was their Savior King who would have redeemed them, and delivered them, and given unto them the Gospel of peace and of liberty, yet they in their vanity and pride despised him, and persecuted him, and at last shed his blood. But was there a word ever uttered by him concerning their Temple or nation but what met with its fulfillment to the very letter? The history of the Jews, which chronicles the days of their glory and power, when they held the Urim and Thummim, the ephod, the Priesthood, and when they offered sacrifice, taken in connection with the prediction of Jesus foretelling their downfall and dispersion, is of itself sufficient to teach every infidel mind that there is truth in the revelations of God to man. The Jews have been trampled under the feet of the Gentiles for the last 1,800 years, fulfilling, too, what Moses said of them;



and they have been overthrown as a nation, and led captive unto other nations, and are held in scorn by the Gentiles even to the present hour. And you may begin at the beginning, taking, for instance, those great cities that figured anciently in their splendor and magnificence, and which were built to defy all time, such as Nineveh, Thebes, Tyre and Sidon, Memphis and Babylon. Where are they, and what become of them? They are gone, their history buried as if it were, in oblivion, and that too in fulfillment of prophesy. Yes, the words of some poor honest prophet or apostle raised up to declare the Gospel to the inhabitants thereof, but whom they despised and rejected, have met with their fulfillment, and the disobedient and wicked have passed away to be judged according to the deeds done in the body. And you may trace the history of the world from father Adam to the present time, and I can defy any man to point to a single prediction, uttered by inspired men raised up of God, but what has or will come to pass in its time and season. And if the Gentiles to-day would read these revelations of God, and exercise faith in them, they would no longer wonder when they come among us, to see these valleys, for 600 miles, filled with cities and towns, gardens and orchards, temples and tabernacles, and with comfortable dwellings. But the fact is, unbelief has overwhelmed the Christian world, and man has spiritualized the Scriptures until there is no faith in him, and he has no faith in God, nor in the literal fulfillment of his revelations to man. That is what ails the world to-day. The predictions of the Bible never would have been fulfilled, had not the Lord, in these last days raised up a prophet as an instrument in his hands to again establish his Gospel

on the earth, and gather together the house of Israel to the valleys of these everlasting hills, according to his decree to old father Jacob; and his seed have yet to make this western desert to blossom as the rose, bringing forth "the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary." The whole history of this people has been foretold by the prophet Isaiah, thousands of years ago; and it has been a steady growth from the commencement to the present. And will the Lord stop here? No; whether men believe or not, this Zion so often spoken of in holy writ, has got to arise and put on her beautiful garments; these mountain vales have got to be filled with the saints of God and temples reared to his holy name, preparatory to the time when "the Gentiles shall come thy light, and kings to the brightness of thy rising." And this time will come when the nations are fully warned by the preaching of the servant of God, and his judgments commence to be poured out upon the world, in fulfillment of the revelations of St. John. Faith then is what the unbelieving world needs to exercise in God and in his revelations to man; but as I have said, whether we do it or not, our unbelief will never turn the hand of God to the right or the left.

God has restored again his Gospel. He has raised up men and commanded them to go forth and preach it to the world, and they have been engaged doing so now for nearly half a century, ever since the organization of this Church. It was organized by revelation, with prophets, apostles, pastors, teachers, helps and government, and the principles of it were taught by revelation, the same as Jesus and the Apostles taught them there is no change whatever. The Lord never revealed but one Gospel to the inhabitants of the earth, in any



age of the worlds, nor never will; the Gospel is the same yesterday, to-day, and forever, and the principles thereof are faith in the Lord Jesus Christ; believing that he is, and that he belived and died as a ransom for the sins of the world; and baptism for the remission of sins, being immersed and buried in water, by one having authority of God, that you may rise in newness of life, in fulfilment of the testimony of Jesus, and then receive the Holy Ghost by the laying on of hands confirming the believers members of his Church. And when you are born of the water and the Spirit, you can enter into the Kingdom of God, and being born of the Spirit, you can see the Kingdom of God. And such believers, when they receive the Holy Ghost receive the inspiration and revelation and light of it. Our eyes and ears may be deceived by the cunning and machinations of man; but the Holy Ghost never deceives anybody. It bears record of the Father and the Son, and it bears record in the Gospel to those who possess it. The Lord never had a church on the face of the earth, from its first organization until to-day, unless that church was organized by revelation, with prophets and apostles, pastors, teachers, helps and governments endowed with the Holy Priesthood—that power delegated from God to man, which authorized him to act for God; and without this Priesthood no man, from the day the world rolled into existence has any right to administer in any of the ordinances of his holy house neither has any man a right to that Priesthood save he be called of God as was Aaron who, we are informed was called by revelation. What is the priesthood for? It is to administer the ordinances of the Gospel, even the Gospel of our Father in heaven, the eternal God, the Eloheim of the Jews and the God of the

Gentiles, and all he has ever done from the beginning has been performed by and through the power of that Priesthood, which is "Without father, without mother, without descent, having neither beginning of days, nor end of life," and the administration of his servants holding this priesthood is binding, being the savor of life unto life or death unto death. It was by virtue of this priesthood the twelve apostles anciently went into the world to preach the Gospel, and it was because of this priesthood which they held that men, in rejecting them, rejected Him who send them and consequently brought upon themselves condemnation. Light has again come into the world; but men love darkness rather than light because their deeds are evil. Hence condemnation rests down upon the world, for the consequences of rejecting the Gospel must overtake the world in this the last dispensation, just as much as they did in former ones, in the days of Noah and Lot and those of the Savior.

As I before stated, so say I again, the Gospel of Christ requires faith all the day long, for no man can continue faithful to the end without it. God has set his hand a second time to build up that kingdom which Daniel was permitted to see in vision, and to establish that Zion in the mountains which Isaiah saw. He has set his hand, for the last time, to gather together all things which are in heaven and on earth which are in Christ, unto himself. The day has come when the Lord has sent forth a proclamation to warn the nations to prepare for his second coming; and the signs of both heaven and earth all indicate the coming of the Son of Man, which is near at the door. No man knows the day or the hour when Christ will come, but the generation is clearly pointed out, the fig tree is leaving, and great



changes are near at hand. Great Babylon is coming in remembrance before God, and the Lord has called upon the inhabitants of the earth who are very wicked, to repent of their sins and turn unto him. The generation in which we live is a wicked and an adulterous generation, and wickedness and abomination of every kind are increasing, and the earth has commenced to groan under the evil practices of man. The heavens are in pain over the disobedience and unrighteousness of the children of men, and the angels, we are told, are waiting in their places in the Temple for the time to come when they will be called upon to go forth and reap down the earth. Judgments await the world, but they heed not, and apparently do not care. With fire and sword the Lord will plead with all flesh, and as the prophet has said respecting this event, "the slain of the Lord will be many;" and these things will overtake the world in an hour when they expect them not, when they will be crying peace, but alas, peace will have departed from them, and they left to devour and destroy each other. All these things are foretold and many of them are written in these revelations given in our day, and they are already being fulfilled before our eyes; and they will continue to be fulfilled, until all that is spoken of shall have come to pass. Therefore, I want to say to the Latter day Saints: exercise faith in God, and exercise faith in his revelations, and read them and ponder over them, and pray earnestly that you may have a correct understanding of all that God has revealed, that you may grow in the light and knowledge of God, and see the importance of living your religion and of living uprightly before him; for all men, both Jew and Gentile, Saint and sinner, will be judged according to the

deeds done in the body, and for the opportunities which we have of informing ourselves of the will of God concerning us, which we allow to go unimproved, we cannot be held guiltless. It certainly becomes us, who have named the name of Christ, to walk uprightly before God, for we cannot escape his chastening hand if we reject the light we have received. Our condemnation will be far greater than those who never embraced the principles of the Gospel, if we apostatize, or through indifferent carelessness we allow the cares and things of this world to choke down the good seed planted, we have "tasted the good word of God, and the powers of the world to come;" we "know the Master's will," and if we do it not we will be "beaten with many stripes." The religious world talk about non-essentials, there are no such things existing in the Gospel of the Lord Jesus. He requires us to obey the same laws that he himself obeyed, and which he taught in his day. Why did he go into Jordan to be baptized of John? To fulfil all righteousness. It was a righteous law, it belonged to him, and his example is in force to all the world. No man can enter into the kingdom of God except he is born of the water and of the Spirit. Men may be judged and their bodies lie in the grave until the last resurrection, to come forth and receive of a celestial glory, but no man will receive of the celestial glory except it be through the ordinances of the House of God. Jesus performed that act that he might set the example; he was the way for others to follow. The Jews, as I have said, rejected him and the Gospel he brought to them, and they shed his blood. They have been paying the penalty of their misdeeds for the last 1800 years. It costs something to shed innocent blood, it costs something to shed the



blood of prophets and apostles. And I have sometimes taken the liberty, before strangers as well as Latter-day Saints, to express my views in regard to shedding the blood of Joseph Smith and other prophets. It has cost this nation four years' war, laying in the dust nearly a million and a half of men, and it has also cost millions upon millions of dollars, creating a debt which it will never live to pay. This is the faith of Wilford Woodruff, and I think I have a right to exercise my faith in this matter. I say then, it costs something to shed the blood of righteous men in this as well as in previous generations.

My testimony is that judgments await Babylon, judgments await the Christian world, and if people will read their Bible, they will see these declarations written down, and these judgments will increase until the world is cleansed from wickedness, And I say to all the world, Repent of your sins, and be baptized for the remission of them, that you may receive the Holy Ghost by the laying on of hands, and be saved in the kingdom of God. Without complying with these requirements, you nor I can never go where God and Christ dwell, worlds without end, for these things have been made known to us by ancient and modern prophets.

Therefore, yours, as well as my eternal destiny, our future position throughout the ages of eternity, depend upon the few hours, the few days, the few weeks we spend in the flesh. If I ever obtain a full salvation it will be by my keeping the laws of God. If I sin against God and man, I shall have to foot the bill; it will be so with you and with the whole world. This is the Gospel of Jesus Christ; this is the Zion of God, and what you see already accomplished in this desert land is really in fulfillment of the revelations of God. The

hand of God has guided this Church from its incipency to the present time. God will continue to direct its affairs, and there is no power on the earth or under the earth that can ever stop its progress, for he himself, has decreed that the Zion of the latter-days shall never be overthrown; but on the contrary, as he has said through the mouth of the Prophet Isaiah, "For the nation and the kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." Pretty strong doctrine to be taught by a humble man of God. Nevertheless, time will bring it about and it is not in the power of man to prevent it. I am a believer in revelation. I am a believer, from the crown of my head to the soles of my feet, with every particle of spirit in me, that God will bring about, literally and to the very letter, all that he has spoken through his servants, ancient and modern.

By way of concluding my remarks I wish to bear testimony to this congregation and to the strangers present, that Joseph Smith was a prophet of the living God; he was raised up by the Lord, and laid the foundation of this Church. He lived to accomplish the work he was raised up to do. He received the keys of the Priesthood from under the hands of Peter, James and John, and these pertaining to the gathering of scattered Israel, from under the hands of Moses, the leader of ancient Israel. Elijah, or Elias, also visited him and bestowed upon him the keys to "turn the hearts of the fathers to the children, and the heart of the children to the fathers," which was in fulfillment of a prediction by the Prophet Malachi. He also received the keys of the Aaronic Priesthood under the hands of John the Baptist, which Priesthood pertains to the temporal government of the Church. After performing his



work he sealed his testimony with his blood, passed behind the vail, and he with his brethren who have also gone, is still engaged in carrying on the same great work. He still labors by virtue of this Priesthood which he received on earth, and which he will continue to hold, worlds without end. And this will be the case with every faithful man of God who magnifies

his calling and Priesthood here below.

May God bless you, my brethren and sisters and friends, with his Holy Spirit, and give you faith in him, and in his revelations, that you may be led to do his will while you live upon the earth. But whether you live to be thus favored or not, my testimony is that they will have their fulfilment. Even so, amen.

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### DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON,  
JUNE 16, 1878.

*(Reported by Geo. F. Gibbs.)*

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THE HEAVENS FULL OF INTELLIGENCE—GOD HAS REVEALED PORTIONS OF THAT FOR THE WELFARE OF HIS CHILDREN — REASONING FROM SCIENCE TO SACRED THINGS—ALL DIVINE LAW UNCHANGABLE.

As has been remarked by one of the speakers, a great deal might be said upon the principles of the gospel of the Son of God. The heavens and the earth are full of intelligence, and God ruler over and directs the affairs of nations as well as those of individuals and people; and whatever may be our peculiar notions or ideas of other men and their profession, the time will come, and is not far distant when the secrets of all hearts will be revealed, and when all of us, Latter-day Saints and others; Jews and Gentiles, peoples who now live, those that shall live and those who have lived, will be judged, not according to their peculiar theories, ideas, or

notions, but according to the principles of eternal truth as it exists in the bosom of God, or is manifested by his eternal laws.

He has from time to time revealed his will to mankind, and he has in these last days revealed himself to the human family and the men to whom he has revealed himself in the different ages, comprehend all the principle of truth and the laws of God alike, so far as they were understood by them, having been taught by the same Lord and instructed from the same source, and had intelligence from the same fountain, they have comprehended, according to the positions which they have occupied, and so far



as revealed unto them, alike, whether they were things pertaining to the living, or the dead, or to the various kingdoms that exist in the eternal worlds, telectual, terrestrial or celestial as the case might be, and as it may have been revealed unto them; but no man in any age of the world has understood anything pertaining to God and godliness only as it has been revealed unto him by the Lord. "For what man knoweth the things of a man, save by the spirit of a man which is in him: Even so the things of God knoweth no man, but by the Spirit of God." And hence it is impossible under certain circumstances, for mankind to judge correctly of these principles. For although the Lord has given unto every man a portion of his Spirit to profit withal, no matter who he may be, or what climate he may live in, yet at the same time, if he does not improve upon this manifestation of the Spirit of God, and cultivate correct principles, it would be impossible for him to comprehend the things of God.

Jesus, when upon the earth, said, "My sheep hear my voice and know me and follow me; but a stranger will they not follow, for they know not the voice of a stranger." It may appear singular, and it does to the minds of many when they reflect upon the various dispensations of God to man, and the position that the various nations of the earth have occupied in the different ages of time. All men have knowledge, more or less, and feel a reverence for the Divine Being, which is manifested in various forms of worship. But there are few men, comparatively, who have understood correctly the relationship, that exists between God and man. Such has been the power of the adversary, and so profound has been the darkness of the human mind, and so great the disparity between God and his crea-

tures here upon the earth, that light, effulgence, glory and intelligence that exists with him and with that by whom he is surrounded, has been little understood by man upon earth, grovelling in the midst of darkness, weakness and imperfection. Combatting continually with evil and with the powers of the adversary it seems almost impossible for man to foster and maintain these high aspirations and feelings which the gospel alone can inspire, placing man in his true position before God, and causing his anticipations and hopes to ascend to those high, magnificent and glorious principles that exist in the bosom of God, and in the bosom of those intelligencies with whom he is surrounded. Nothing but light and revelation, nothing save the manifestations of the Spirit of God, nothing but communication from him can bring man into relationship with him. It is impossible. And hence the theories, wild notions, erroneous views and peculiar feelings that prevail among men, yes, among the wisest of men—among statesmen, kings, and emperors, and potentates and governors, and rulers, as well as among divines, priests and people; and how different the sentiment! How widely apart are the religious beliefs, forms of worship and ordinances of all of them! What peculiar darkness is manifested in relation to these things, in comparison with many other things with which we are acquainted!

When we talk about practical matters of fact, the laws of nature and matter, the motions of this and other planets; or when we reflect upon the various organizations of matter, and of man, and of the brute creation, we can comprehend in part concerning the laws by which they are governed. And although we may speak in different languages, yet at the same time we



arrive, in a great measure, at the same conclusions in regard to most of these prominent facts; we agree in regard to these matters. But when we come to Jesus and God, we are altogether dissimilar. What is the matter? We do not comprehend the law, we have not been taught by the same rules, the principles of instruction are not within our reach, we wander in the dark and act foolishly and ignorantly in relation to these matters. But if we were taught in these schools as we are taught in the schools of science, and art, and literature, we could comprehend things alike; and not until we have a teacher, not until we have those who are competent to teach, who understand the laws of life and the principles of salvation, can we, no matter what our intelligence otherwise may be. Until then we shall have to grope in the dark, live in the dark, and when we leave this world we must, according to the saying of an eminent philosopher, "take a leap in the dark." We comprehend nothing of our origin, of the object of our existence, or of our destiny; neither can we comprehend it unless God reveals it.

He has, as before stated, in different ages of time manifested his will to certain individuals, and he has sent them forth to make known his will to the human family. And they declare certain principles, simple in themselves, yet emanating from God, which are calculated to enlighten, to impart intelligence; to bring him into relationship with the Almighty, to give him a knowledge of God, of the Savior, of his own being and the object of God in creating the earth and man upon it, and also of the destiny of the earth, the world in which we live, and all its inhabitants.

These things, however, are almost too simple for the human mind, mystified and befogged by false theo-

ries and notions; they are almost too simple for them to bow unto. What is it? Jesus said to his disciples in former times, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." He gave unto them power to lay their hands upon believers and impart to them the Holy Ghost, which placed them in communion with God, and whose faith, as we are told, "entered within the veil, whither Christ their forerunner had gone." And still the words that these men preached, as Jesus himself expresses it in referring to the same thing, were not his own, but the Father that dwelt in him; he did the works. And we are told that when those ancient men of God preached, their words went with power and with much assurance, and the Spirit of God and with the Holy Ghost, to the convincing of those who desired to know the truth and be governed thereby. What was the result? This confusion heretofore existing among them departed; they were no longer split up into sects and parties, but they had "one Lord, one faith, one baptism, and one God, the Father; of whom are all things;" precisely the same as we have in all the works of nature, in all organized matter. There are certain eternal, unalterable, unchangeable laws by which it is governed; and no chemist or philosopher can change these laws; they are eternal, inexorable, and always produce the same results.

We think these things correct upon natural principles; why not in regard to these higher principles which God has revealed to the human family? We read of men in former times who said they gazed upon the Lord; they saw him, and his train filled the Temple. But says one, "I do not believe it." Who cares whether you



do or not? that does not invalidate the fact. Your ignorance in regard to these matters does not affect in the least, the great truths of God. And unless you yourselves have had some revelation to show you that this statement is incorrect, it is foolishness in any man to dispute these principles thus communicated. We understand these things, having obeyed the law. What do you understand? What does man know? Nothing, only some few principles pertaining to the laws of nature. Who organized these laws? That very being whom we affect to despise. Who organized the universe? Who makes this planet and other planets revolve in their several orbits, and by what influence and power are they governed? By a power far greater than we know anything about. What can we do? Where is there a philosopher that can organize a blade of grass, or a grain of sand producing the material to make it from? You cannot find them. The great Creator, who governs and regulates these and other systems, has given a law to man telling him how to approach him, and showing him the means whereby he can obtain intelligence from him; and he is able to carry out that law, for he comprehends it. And what is it? Why, "Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the Holy Ghost." And what shall that do for you? It shall take of the things of God and show them unto you. But you would learn it in some other way, would you? You cannot do it. That is the way God has appointed, and man may exert all his influences and bring into requisition all his talents and powers, but he never can obtain it only in the way which God has appointed. I have a watch. The man who made it tells me if I would keep it going, I must wind it up every day. But

suppose I should want it to go in some other way, would it go? No. Should I blame the maker then? Certainly not; in fact, you might consider me a fool for not carrying out the maker's instructions. And when God points out a path whereby we can obtain a knowledge of him and of his laws, that is the way to receive it, if we receive it at all.

The laws of matter and of mechanism are unchangeable, and so are the laws pertaining to life, and also the medium of communication between God and man. And hence Paul, after speaking some time to a congregation that he was addressing, said the words that we speak unto you, we speak by the power of God and by the Holy Ghost, and with much assurance. And then in speaking of these things, he says, Ye are my witnesses. Who? Those who received his word and obeyed it. You are my witnesses, as also is the Holy Ghost that bears witness of us. He had the living witness within him; and they among themselves had this evidence. And John, in speaking to some of his disciples said, "But ye have an unction from the holy one, and ye know all things." "Ye need not that any man teach you; but the same anointing teacheth you all things, and is truth, and is no lie." And in speaking to the people, Paul said, "Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered."

This, Latter-day Saints, is your privilege. You have embraced the same Gospel; you have been baptized into the same baptism, have partaken of the same hope, and are in possession of the same spirit. Do not allow your feelings to be overturned; do not give way to the follies and delusions of men, nor to the powers of



darkness, but maintain your integrity before God in all fidelity; and live your religion, keeping the commandments of God, and your faith will be as the faith of the just, that shines

brighter and brighter until the perfect day.

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

[FROM THE "TERRITORIAL ENQUIRER."]

DISCOURSE BY COUNSELOR DANIEL H. WELLS,

DELIVERED IN THE PROVO MEETING HOUSE, SATURDAY MORNING,  
JUNE 1, 1878.

(Reported by John C. Graham.)

OPPOSITION TO GOD AMONG MANKIND—RELIGIOUS INTOLERANCE A CONSEQUENCE—INFIDELITY THE RESULT OF DEPARTURE FROM REVEALED ORDER—THE UNITED ORDER.

There is an opposition to the Lord having on the earth a people, called by his name and doing his will. It has been so from the beginning. The Lord never had a people who were received with open arms by the world, admired, cherished and respected; on the contrary they have been persecuted or totally destroyed from off the earth. The wicked have invariably prevailed over the good; it might almost be said that the first bad man killed the first good man. The Latter-day Saints have had the same experience to pass through, and when a time of comparative peace has come around, as it has sometimes, they are apt to ask, "What is the matter? Have we lost our faith, that the Adversary should thus let us alone?"

There will come a time, however, in the history of the Saints, when they will be tried with peace, prosperity, popularity and riches.

The world look with terror toward that period when the Lord's purposes in regard to building Temples predominates, when universal peace is established, and the sceptre of righteousness is wielded. The world would not like any religious power to predominate on the earth, and rightly, too, considering the tyranny and despotism that have marked the history of religious rule. We find, in days past, that various religious influences have swayed the sceptre in a most unrighteous manner, made captive the human will, and men have been forced to yield submission



to the most oppressive measures. The religious wars have been more terrible in their effects, caused more bloodshed and sorrow, than all the others put together. A gradual but sure relief from religious rule and dictation has been brought about, until the nations of the earth are made free. No wonder, then, that the people look with ill favor upon any one religious element gaining ascendancy over the other. As the old saying goes, "A burnt child dreads the fire."

In this country there is no religious power predominating, but now that the kingdom of God is established this opposition is brought about and is felt even to a greater extent than before. The world is jealous of its growing power and, hence, its bitter and unrelenting opposition. So opposed have men been to the increase and spread of religion as a political power that in many places no person holding a religious office has been permitted to hold a position of trust or profit under the government. It was for this same reason that the name of God is not mentioned in the Constitution of the United States. The Puritan Fathers suffered from religious oppression, and rather than be made to bow the head or the knee when mentioning the name of Jesus Christ, or being compelled to place the cross on their churches, as was and is still customary with the Roman Catholic church, they sought elsewhere that toleration they could not obtain in their native land; but singular to say, after the lapse of time, when the colonies were founded, they were unwilling to accord unto others of different faiths to their own, that religious freedom for which they themselves had forsaken fatherland, and expelled from the colonies all who differed with them in a religious point of view.

Besides this intolerance there is another reason why religion has become so distasteful to many people, and why the nations have eschewed religion from their councils. Because these teachers and professors of religion are without the knowledge of God, and their ideas and doctrines have been so far different to the written word, that reasonable people say, "Hum-bag!" and fly to the other extreme and become infidels. After witnessing the strife and variety of forms, and being unable to gain assurance from such sources respecting the realities of the future, they say, "We don't know anything about it; we'll live good moral lives and all will be well."

The greatest difficulty the elders have to contend with in the world is this wide spreading infidelity, brought about by the assumptions of so called religious teachers. Now, the Lord has restored his Holy Priesthood, his mind and will,—the glorious Gospel which is "the power of God unto salvation," and fearful of losing what power they hold over the minds of men, these self-elected teachers and priests have combined to oppose it. Now, in order to understand the principles of the true and everlasting Gospel, we must look at them by the spirit of God, for "the things of God knoweth no man except by the spirit of God." A man cannot understand the things of man with the spirit of a horse or an ox; then how can a man understand the things of God except by the spirit of God,—a higher grade of intelligence. By that Spirit, the Bible, with all its apparent inconsistencies, is made plain to the human mind. People have misconstrued, have turned the truth into lies and perverted the Gospel of Christ. When a Latter-day Saint has conformed to the ordinances of the Gospel and received the Holy Ghost, the Bible has



seemed a new book to him, although, in his childhood he may have perused its pages over and over again. The light and intelligence of the Spirit has beamed upon his understanding, so as to enable him to form a just and correct conception of its sacred truths.

Through the great variety of forms systems and creeds, infidelity has been brought about. The true plan, as revealed to the Latter-day Saints, is sufficiently ample to save all men, but the plans and creeds of men are not ample to any great extent, even if they were true. Take the Catholics, for instance; they consign to perdition all but themselves, contrary to the meaning of the term Catholic, which is universal; but they have become sectarian. The plan designed in our pre-existent state has been ignored, but in this dispensation it has been restored and we can see wherein it is ample to provide for the salvation of the children of men. It is to be preached to all nations, and those who will accept it may be redeemed and exalted. Then why should people be afraid of the government of God? It is bound to come and rule. When it is established in its greatness, glory and power it will be the most efficient and complete government on the face of the earth. People are afraid of the government of God, even some Mormons (I will not say Latter-day Saints,) lest some man or men get undue authority. Some persons in the Church think that an Apostle or a Bishop has no right to interfere in temporal things; that their business alone is to look after the spiritual affairs, and their temporal affairs they can attend to themselves. It is very possible some of these men understand financial matters better than the servants of the Lord; but it should not be forgotten that the spirit of God and the Holy Priesthood will qualify men

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for all positions of life. People can, through these agencies, acquire superior intelligence to administer in the things of this world, and it must be done before the eternal riches are conferred upon this people, because the light of heaven is superior to that of the world. The kingdoms of this earth are to become the kingdoms of our God and his Christ. I look for this government to come through the Holy Priesthood, and to exercise power in temporal, political and all other things,—a government that will extend to all men their rights and privileges.

Confusion reigns over the face of the whole earth. Look at the combinations and warfare being waged one against another; capital against labor, and labor against capital. There are thousands of broad acres lying uncultivated, and yet men are going without bread to eat. We hear of organizations parading the streets, with banners on which are inscribed the words, "Give us Bread; Labor or Blood!" There should be no strikes for higher wages—no strife between capital and labor. The labor of men should command a subsistence, and if everything is regulated, as it would be under the government of God, there would be no hard times, no complaints, no strikes, no warfare.

There is plenty of unoccupied land in this country and any man can get a piece of it. "But," says one, "I have no team, nor seed to plant, and no money with which to buy either. What can I do?" You can take up a piece of land, get your citizenship papers; and the moment you do so, you have the right to file upon it, and have two or three years in which to pay for the land. No other person can go to the Land Office and take that land away from you. In order to get a start, you

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can work for your neighbor and for your labor get the privilege of using his team, plough and seed, and afterwards attend to it yourself. You have then bread enough for yourself and family for one year. A man, by this course, forms the nucleus of his prosperity, wealth and comparative independence. Subsequently he gathers around him the comforts of life; he gets a cow, a pig or two, and a few chickens. This position in life is much more self-reliant and independent than employment by the day, week or the month in cities or overcrowded business centres. There, when a day's labor stops, the supply stops; but when you have your own source of supply, and your labor temporarily fails, you still have plenty of grain, and other produce of the farm by which you can get along.

President Young gave more houses to the poor than all the societies in the world, and laid the foundation of a great nation—a kingdom—even the kingdom of God. All these stakes of Zion are strengthening with the saints of God. Is it the outsiders who come here to Utah that build up the country? No; the material prosperity of Zion is alone attributable to the labors of the Saints, guided and directed by the Almighty. It is they who are to be found in the nooks and corners—in all directions—wherever there is a spring or a bit of land—building up, making the earth bring forth its products, and strengthening and enlarging the borders of Zion. It does my heart good to see the settlements extending, even to the remote corners of the Territory. Besides, this class of the Latter-day Saints, who are branching out and developing remote sections of the country, are generally the most faithful, hardworking and industrious of the community. Some

of the people think that the Lord is not showing the signs of his coming; they get disheartened; they expect to see some great apostle come from heaven with the mysteries of the Kingdom. Now the church and kingdom of God is to be built up by our practical efforts. Industry should be employed in Zion, and the labor of the people ought to be put to the best possible practical use. This has everything to do with the kingdom of God, and this is where we require revelations of God—to teach us how to build up his temporal work. We do not raise feed enough for our teams; we do not cultivate as much as we ought, and do not know how to cultivate that that we have. All these things should be known, as they tend to the building up of the kingdom of God. We require intelligence to guide the cultivating hand. I contend it is building up God's kingdom to make a yard of cloth, to build school houses, to cultivate the earth, and to practically apply every conceivable plan of life necessary for our common subsistence; and in order to accomplish these things we must have intelligence that comes from heaven,—that is, if we desire to exceed our fellows. Until we know how to properly accomplish and apply all these things, the Lord will never hand over to us the riches of the earth. As it is we have not sufficient of the Spirit of the Lord to entitle us to this great blessing. As soon as he finds out he has got a people who will hold what he gives, he will bestow it, and when he knows that they will apply it to his glory. Why could not we establish the United Order among the people? Because we did not know how to do so, and I have not seen a man who knew how, and for the reason that we were not prepared to receive it. When the Lord finds he has a people who will



not give them over to the devil and waste them, then he will bestow the eternal riches, but this will not be done, and cannot be done consistently, until he has a people who will use them for the glory of his kingdom.

I think the Saints are on the road of improvement. Their labors are being directed to the welfare of Zion; but there is yet a great deal of unemployed labor that can be made available to that end. We should open up new industries, when others fail to employ all the material at command. When one branch is overdone, open up another and thereby find the means of employment for those in need of it. It has been thought that labor-saving machinery and railroads have injured us. It is not so; men should go at something else, and so keep on, constantly turning our attention to something that will pay better and accomplish more.

The time will come when the thread will be cut, but I think we could live if the thread were cut tomorrow. We can produce everything, except perhaps what are called the

luxuries; still we would suffer much inconvenience. There are a great many things we would have to do without, and if the thread were cut we would have to do a great many things that we now neglect to do. We should not be forever dependent on Babylon. Call them little things if you please, but they are as essential to the building up of the kingdom as they are to any other kingdom on the earth. Wickedness is permitted only to try men and women,—to prove their integrity. If we could have learned and accomplished all things just as well in the spirit world as here on the earth, do you think the Lord would have sent us to this world of sorrow and wickedness? Jesus had to pass through these ordeals, in order to get an exaltation. Then let us apply our labors to the circumstances and requirements which surround us, and serve God—if we believe there is a God—and use all our abilities for the accomplishment of his purposes, that we may pass on to glory, and exaltation in his kingdom, which may God grant. Amen.

### DISCOURSE BY ELDER CHARLES C. RICH,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY, JUNE 30, 1878.

(Reported by Geo. F. Gibbs.)

**NO SALVATION IN IGNORANCE—REVELATION OF CALAMITY—THIS WORLD NOT A BAD ONE; SUITED TO ITS PURPOSE—UNBELIEF OF MANKIND—THE SAINTS WILL LIVE.**

I am thankful to have the opportunity of meeting with the Latter-day Saints, this afternoon in this Taber-

nacle. I trust that I may be able to impart a few words of instruction to you, inasmuch as I shall be assisted



so to do by the Holy Spirit ; without this aid, I am aware that I would not be qualified to speak to your edification.

We have met this Sabbath day for the purpose of offering up our Sacrament to the Most High God, to worship him ; and while we are thus engaged, let me request you, my brethren and sisters, to call in the wanderings of your minds, and implore His Holy Spirit to rest upon us, that our worship may be acceptable unto the Lord, and truly beneficial unto ourselves ; for, as we have learned, all blessings flow from Him, and that we are dependent upon him for every good thing that we receive.

We are a blessed people in having received a knowledge of the plan of salvation ; for we are in a position to improve our condition, day by day, by the instruction we receive, inasmuch as we are desirous to be found obedient to all the requirements of God concerning us. We have commenced to walk the straight and narrow way which, we are told, leads to the exaltation and continuation of the lives, and few there be that find it. The fact of our having found the way of life, ought to inspire in our hearts a desire to learn all that is necessary for us to know in order to enable us to continue in the way, serving our God with all our hearts. I presume these are the feelings of my brethren and sisters present to-day. You, doubtless, want to know what the Lord requires of us, in the hope of overcoming every imperfection and folly, and every evil that we are subject to while in the flesh.

The Lord has told us in our day, through the mouth of his servant Joseph, that a man cannot be saved in ignorance. This one item itself is very important for us to continually bear in mind, for it is calculated to

stimulate us to seek after that knowledge and wisdom that come from God, which will enable us, under all circumstances, to decide between right and wrong, and eventually lead us back to His presence. And, having attained to a portion of that knowledge that we are seeking after, we are doubtless willing to live according to and practise it in our lives. For everything that is right and pleasing in the sight of God, is not likely to produce an evil ; on the contrary, its natural fruit is good. By doing right, by carrying out the will of God, we injure nobody ; but on the other hand, we are then in a condition to bless and benefit others. We have already demonstrated this fact. We all know that the more nearly we live to the Lord, the better we feel, and the greater the degree of happiness that exists in our midst, and we exert an influence for good wherever we go. I have known people whose religious belief has led them to imagine that salvation was not to be obtained short of what we term the spirit world. But we have learned that the principles of righteousness produce happiness in this world as well as in the world to come.

So far as the religious world is concerned it seems to be perfectly understood by all classes and all denominations, that it makes but little difference what mode of worship is chosen or adopted, so that the individuals themselves are suited ; the idea as to whether the service they aim to render Him be acceptable and approved of him or not, does not seem to be worthy of their consideration, in fact it is never questioned.

There were many creeds existing when the Savior was upon the earth, having for the foundation of their faith the Old Testament. Since his day many have had, and do have an



existence, and the saying of the Savior is just as applicable to-day as when he spoke it. "Straight is the gate, and narrow is the way which leadeth unto life, and few there be that find it." Jesus told it precisely as it is, and he knew whereof he spoke. The Christian world, as a whole, will find when they get through with this life, that this, as well as many other sayings and teachings of the Savior, is full of significance, and they will find out, too, that it is true, a truth that cannot be changed or done away. It is not everybody that will find the gate, neither will the creeds of men nor the notions of men enable them to find it. God himself has a voice in the matter; he has provided the way, it is according to his appointment, which is no more or less than the plan devised and fore-ordained in the heavens and before the foundations of the earth. This Gospel plan cannot be changed or altered; it is the "narrow way" and the only way by which man can serve God acceptably. If, therefore, it be according to the plan that men, in order to become bearers of his message, should first themselves obey certain unchangeable requirements, and then be commissioned of him, before they could be authorized to preach his word and will to their fellow men, and thereby become virtually his servants, such requirements must be complied with, it will never do for individuals who disregard these requirements and who are wholly unauthorized of him, to go forth and act as ministers sent of God to declare the way of life to the children of men. Neither would it answer for persons to accept the doctrines of these men, however popular and acceptable to man they may be, for God, with whom all of us have to do, will not countenance them. The service we render him must be done

according to his will, if done in some other way, he will not approve of it. The ordinances pertaining to his holy Temples must be performed only as he has directed, and in the place that he has commanded, unless the Lord reveals otherwise. This is consistent with reason. If we, for instance, employ people to serve us, we want to dictate their labors, and we want them to do just as we wish them, and not as they may desire to do. And how much more so with our heavenly Father. If our services be not acceptable to God, we are not serving him; then whose servants are we? Says the Savior, "he that gathereth not with me scattereth abroad. And again, "he that is not for me, is against me." And the Apostle Paul says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." Therefore, my brethren, let us duly consider the importance of this, fearing the services we do may not be of "obedience unto righteousness," and consequently lost unto us, and prove to be in opposition to the will of our heavenly Father. We must conform our will unto his will; the Savior himself did this, and he sought to do no more, nor no less. And if we serve him acceptably it must be as he is pleased to direct, not as we might please unless we please to do as he wishes us to do.

When we understand the true position we occupy as the children of God, and not of this world, we shall find that we occupy a peculiar position.

We have to learn something, and we have to learn through the proper channel what the Lord requires of us; and when we have learned this, we must be ready and willing to comply with it, whatever it may be. And if



the world did but know it, this is the mission given unto us to this earth, that we might learn, in this earthly school, things we could not learn elsewhere. And in order that we may learn correctly we must be willing to be taught by those who are competent to teach, and we must accept and study the lessons provided for us.

Nearly half a century ago, when the Lord first commenced to reveal the principles of salvation to us his children, he began to tell us what was coming upon the earth; he predicted the overthrow of the kingdoms of this world, and he commissioned and sent forth his servants to bear testimony of his second coming and reign on the earth. He told us of earthquakes, of famine and pestilence, and of other judgments that must eventually overtake the wicked in their unrighteousness, and that was said at a time when the world was crying peace. But people are as blind concerning the fulfilment of prophecy in these days as they were anciently, when the Savior said of them "they seeing see not; and hearing they hear not, neither do they understand." Such has been the condition of all generations, notwithstanding the revelations, given to them have been plain and positive, and many have been fulfilled and many are being fulfilled. As it was with the overthrow of the Jews, so will it be in these last days. The Lord will fulfil his word, and he will fulfil all that he has said concerning his coming, whether we are prepared or not. He will overturn the kingdoms of this world, and will establish his kingdom, and the world of mankind cannot prevent it. It is for us to prepare ourselves for the dispensation of his providences by doing right, not by thinking so, or guessing so, or may be so, but by knowing what is right. We have the opportunity to learn what right is, and what is

required of us, and we have the power to do it; and if we do not do it, surely we shall be found wanting. In comparison, we will be like unto the foolish virgins whose lamps had gone out, and who, when the time came for them to appear ready to go forth to meet the Bridegroom, whom they were waiting for, found they had no oil in their lamps; and while they were seeking to renew their stock, the bridegroom came and they were too late to meet him. There are a great many things pertaining to us, Latter-day Saints, that should occupy our serious attention. It is an easy matter to make mistakes unless we are very careful; and if we do make mistakes we will find ourselves more or less injured, and astray from the right path, and devoid of that portion of the Holy Spirit that we otherwise might enjoy.

So far as this world is concerned, some people look upon it as a horrid world, a world full of pain, sorrow and suffering. I do not regard it as such. I consider it a blessed world, a glorious world, which affords us very many privileges. What other place is there besides this world where we can obtain remission of sins? That ordinance belongs to this life and this world and to no other. And a great many things pertaining to this world we can do here, but which we cannot do after we pass behind the veil. If we attend to the duties of this life in the time and season thereof, not leaving undone anything which we are able to do, all will be well with us hereafter; but if we fail in the performance of our duties here, we certainly shall regret and perhaps mourn our negligence when we shall have passed away; and besides we shall then have to depend upon others to do things in our behalf, which we might have done ourselves. Let us improve our opportunities here, and



appreciate them as fully we ought to. They are great and glorious, and if we not make a good use of them, we will certainly be sorry when we pass away, and what makes it more serious is that we do not know when, if ever, we shall cease to be sorry. This probation is short, and when we shall have done everything in our power to do, using our very best exertions to fulfil every obligation and duty, we shall then no more than be prepared. The more we learn and understand pertaining to the things of God, the more sensible we will become of the importance of being careful and determined, on our part, never to yield to the spirit of indifference or be guilty of committing an act that is wrong. We should be astonished if a messenger from the eternal world could be influenced to commit an act of folly or wrong; As saints of God we ought to be so firm, and have that determination, in connection with our knowledge, that we could not be moved by any influence or power to do a wrong, however trivial. What is at stake in regard to this matter? Everything so far as our exaltation is concerned. This is something that we should think of and bear in mind in all our associations and situations in life, being careful and cautious that we do not produce an evil that will live longer than we do. Seeing that we are all the time subject to temptation, and consequently to do wrong, we ought to be determined in our own hearts, never to allow any wrong that we may do to live longer than we do; let us see that no evil, however small, finds place in our hearts; but rather cultivate the good fruit in all of our associations in this life, feeling thankful that we have the privilege of laboring for the cause of right and truth, and of developing these principles within use.

We are called upon now to build Temples. I can say with great pleasure that, so far as my knowledge extends among the Latter-day Saints, that they, as a whole, are willing to perform this labor. We have, through the goodness and mercy of God, learned that Temples are for an important use, and that without them we cannot, in our present condition, receive certain blessings necessary to our salvation and exaltation in the Kingdom of God. Why so? Because the Lord has ordained that those blessings shall be administered in such places, and which, if not performed as he has directed, are without effect. These are things that we understand, because the Lord has enlightened us through his Holy Spirit. It has been a common saying in the world that the Latter-day Saints were led blindly of the Prophet Joseph; after his death it was said they were the dupes of the Prophet Brigham; and now it may be said that we yield blind obedience to President Taylor. But, as Latter-day Saints, we understand it is every man's privilege and every woman's privilege to know for themselves that these men were and still are servant of the living God, and that it is, therefore, God who leads and directs them. And if any belonging to this church are not satisfied on this point, it is because they are not living up to their privileges; and to all such, if there be any, I would say it is time you were obtaining this knowledge; it is time that every man and woman, claiming membership in the church and kingdom of God, were enabled to rise up and bear testimony to the world, if necessary, that they do know that God has set his hand to build up his kingdom, and that it has been established in the earth in our day, and that we have been permitted to receive it.



When we can bear this testimony, it will not be, "I guess so," or "may be so;" but it will be "Verily, thus saith the Lord."

I can say now, as I have often said before you and before the world, that I know for myself that God has established his kingdom on the earth in these days, and that he requires obedience to the laws of his kingdom and that he not only requires it, but that it is our duty to willingly and gladly submit to his will whatever it may be, for he can require nothing of us only that which will be for our good, and that, too, which we must perform in order to purify ourselves to enter into the Celestial kingdom. "Well," one may say, "But the world do not believe it." I know the world did not believe Noah, when he preached unto them for the space of 120 years that if they did not receive his testimony, the Lord would send a flood of water upon them. The world did not believe Jesus the Son of God, when he told them the future of Jerusalem. I know, too, that, so far as history informs us, the world never has received the testimonies of the servants of God, neither do they believe now what is being preached to them by his servants. But for all that the Lord has always fulfilled his word, and by it the

righteous have been saved, and the disobedient destroyed. And we know that he will bring to pass all that has been spoken by the mouth of his servants, whether the world believe or not. And, as the people of God, who have been simple-minded enough to receive the message he has sent unto us, we have the consolation of knowing that while wickedness and abomination and all who delight therein, will be swept away from the earth, according to the decree of the Almighty, his saints, with their children, will live to increase and spread abroad and ultimately fill the whole earth. Let us cultivate within us the knowledge of God, by living according to the light we have received; and let us ever appreciate the privileges that this world affords us of learning good and evil, and of being able to distinguish between that which is right and that which is wrong. We have the power, if faithful, to overcome evil and opposition and all the powers of darkness, and of sanctifying ourselves before the Lord through his truth, and of preparing ourselves while on this earth to inherit his glorious presence in the world to come.

That this may be our happy lot, is my prayer in the name of Jesus. Amen.