

JOURNAL OF DISCOURSES.

BY

PRESIDENT JOHN TAYLOR

AND OTHER MEMBERS OF THE

QUORUM OF THE TWELVE APOSTLES.

ALSO,

REMARKS BY OTHER PROMINENT ELDERS.

REPORTED BY

GEO. F. GIBBS, JOHN IRVINE AND OTHERS.

RESPECTFULLY DEDICATED TO THE LATTER-DAY SAINTS IN ALL THE WORLD.

VOL. XX.

LIVERPOOL :

PRINTED AND PUBLISHED BY WILLIAM BUDGE, 42, ISLINGTON.

LONDON :

LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, BALL'S POND ROAD, ISLINGTON.

1880.

JOURNAL OF DISCOURSES

BY

PRESIDENT JOHN TAYLOR

AND OTHER MEMBERS OF THE

CONGREGATION OF THE TWELVE APOSTLES

1830

REMARKS ENTERED AT STATIONERS' HALL. EVIDENCE

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P R E F A C E .

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It contains lucid explanations of the laws and doctrines of the true Gospel of Christ, and inspirational teachings suited to the circumstances of the people to whom they were delivered.

Those who read the utterances of the servants of God, contained in this book, under the same influence by which the speakers were inspired, cannot fail to receive profit from the perusal. Therefore, "He that hath an ear, let him hear what the Spirit saith unto the churches."

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DISCOURSE BY ELDER GEO. Q. CANNON,

DELIVERED AT THE ANNUAL CONFERENCE, SALT LAKE CITY, SUNDAY
MORNING, APRIL 7, 1878.

(Reported by Geo. F. Gibbs.)

IDEAS HELD BY THE LATTER-DAY SAINTS WINNING THEIR WAY—TERRI-
TORIAL PROSPERITY—"MORMONISM" NOT FAVORED OF THE GOVERN-
MENT—LATTER-DAY SAINTS TO SAVE THE GOVERNMENT—GOOD
COUNSEL ON MANY POINTS.

It is somewhat unexpected to my-
self that I have the opportunity,
this morning, of appearing in your
midst. Important business demand-
ed my return to this city for a short
time; but in consequence of certain
responsibilities devolving upon me at
Washington, it seemed imprudent
for me to leave and come here. A
week ago last Friday morning I
scarcely thought it possible that I
could get away; but during the day
I was favored in making such ar-
rangements that I felt I could leave
with safety, for a few days at least.
And I immediately started for this
city by way of Philadelphia.

I am glad to have the opportunity
of meeting with so many of my
brethren and sisters, of beholding
your faces, of listening to the instruc-
tions which have been given, and in
sharing in the spirit that has been

and will be poured out upon us. It
is a great relief to one who has been
absent for any length of time,
mingling with the world, to have the
opportunity of associating with
you, my brethren and sisters; at
least I esteem it as such. I never
turn my face homewards without ex-
periencing joy and gladness at the
thought of once more being reunited
with you.

I never in my life have had a
deeper interest in the welfare, in the
prosperity and in the advancement
of the cause with which we are
identified, than at the present time.
This feeling has rested with great
weight upon my mind; I feel we
are living in a most important era
of time. I feel that the mission
assigned unto us is one that we, at
the present time, scarcely begin to
comprehend. The most important

results that are to flow from it have scarcely begun to dawn upon our minds. At least personally this is my feeling. When I contemplate the immensity of the field of labor that lies before us, the evils and wrongs that have to be corrected, as I believe, through the agency of this people, as also the reforms that have to be effected and to be carried out successfully, it seems to me that as the days roll around, I begrudge the passing hours; I feel as though the days are entirely too short, and that I should like to live for a millennium to help those with whom I am associated to bring to pass the great, the important, the soul-saving as well as body-redeeming plans that are to be carried out in order to bring to pass the designs of Providence in relation to man and the earth.

Already the Latter-day Saints can see that the leaven that has been planted by the Gospel has been doing a gradual work in effecting important changes. It may be thought of a people confined to these mountains, numbering no more than we do, that our influence must be necessarily very limited, and that we can accomplish but very little. But the ideas that have been propagated by the Latter-day Saints, though they have not converted as many to our faith as they should have done, have had a most wonderful influence upon the religious, the philosophic and the scientific world. Ideas that men now believe in and receive readily, Joseph Smith was persecuted and denounced for proclaiming. And while there are millions who do not believe that he was a Prophet of God, or that the principles he taught were revealed from God, there is no mistaking the fact that his teachings, that the truths he advanced, and the ideas which he dissemi-

nated, have had a wonderful effect upon the human mind throughout Christendom. If those of you who have had experience in the world, who have arrived at middle age, will let your minds revert to the time when you first heard these principles, and will compare the condition of human thought at that time with the condition of human thought today, I doubt not you will agree with me in saying that, although men and women have not become Latter-day Saints, nor have the mass of mankind received the religious truths in their entirety, as they were taught by Joseph, and as they have been taught by those who succeeded him, yet there has been a very visible and a marked advancement by men and women all over the world wherever the Elders of this Church have traveled. So that it is not in the baptism of people, it is not in the gathering of the people together alone that we are accomplishing great results; but it is in teaching the world the principles that God has revealed to us, and gradually indoctrinating the mind of mankind, to some extent at least, uplifting them from the prejudices and the darkness and the ignorance in which they have been enshrouded to a higher plane, to breathe a purer and a freer spirit of inquiry in religious and scientific thought. Much, however, remains to be done, and it devolves upon us, as a people, to discharge our duty, each one of us, as though the entire responsibility devolved upon us. And herein, probably, there is as much fault to be found with us as upon any other point—a non-recognition by the Latter-day Saints of the fact that God holds us, each one of us, individually responsible; for there is assigned unto every man and every woman an individual labor which he and she must per-

form. For myself, I know that the influence of one man rightly exercised is potent for good; or, if improperly exercised, for evil, upon his fellow man. Each man's life, each man's conversation, each man's deportment and walk before his fellow man, wields an influence that he most probably does not begin to comprehend, or understand. And if we all understood this, and acted accordingly, living up to the light and knowledge we possess, just think of the influence that we, as a united body, could wield among the inhabitants of our land, and in fact among the inhabitants of the whole earth.

I look upon our position, politically, as one that is most important, far more important than that of any other community with which I am acquainted. To-day it is conceded upon all sides, and the fact is not disputed by intelligent persons, that the Latter-day Saints, or, to speak more properly, the people of Utah Territory, occupy a position superior to that of any other Territory within the confines of the Union. This is conceded. And for temperance, for frugality, for economy, for good government and for submission to the law (if I may except that relating to plural marriage, which is in violation of the constitution, and which was passed as a blow at our religion), for the honest administration of financial and governmental affairs, for the preservation of good order and the maintenance of peace, and for the promotion of education; on all of these points, it is conceded if we are not superior, at least we are the equals, of any other people of our Republic. While the eastern states are burdened with debt and groaning under local taxation, with failures of no mean magnitude occurring continually, and men not knowing what to do to redeem them-

selves from their financial difficulties, Utah Territory occupies, it may truly be said, the unique position of being out of debt: no Territorial debt to speak of, no county debts. Notwithstanding the innumerable temptations that have existed, and that our officers might have succumbed to, we are, I am happy to say, free from debt, and also the most lightly taxed community now within the confines of the government. When I mentioned these facts to President Hayes, he remarked: "Your position is certainly an enviable and unique one." This is conceded upon all hands. In our own neighboring territories, take, for instance, Wyoming, the people of which are justly proud of their position, because they have comparatively little debt; yet their taxes are $2\frac{1}{2}$ higher than ours; and so with all our neighboring territories. Our percentage of illiteracy is lower than that of any of the territories, and also than many of the states; not but that the illiteracy of Utah ought to be lower still, for there is room for great improvement in matters of education. We have 1200 miles of telegraph line owned in this Territory; we have upwards of 300 miles of local railroad, not counting the Union and Central Pacific railroads. This is the condition of this Territory. If we take the statement of the last Federal census respecting our population, and apply the ratio of increase during the previous decade—that is the increase from 1860 to 1870—to the last eight years, it will be seen that Utah has a population of at least 150,000. But our ratio of increase has been greater during the last eight years than the previous ten. The States are divided into Congressional districts, at the present time, with a population numbering about 135,000; that is to say, a district having a population of that number is entitled to a member of

Congress. In this Territory our population is in excess of that number. No Territory has ever applied for admission into the Union with so many advantages as ours. In 1789 the Federal Constitution was adopted, and we became a consolidated Republic. This was 89 years ago. We have lived in this country upwards of one-third of that time. It might be thought, then, that with such a lengthened experience and advantages, with such capacity for self-government, with such a developed and lightly taxed Territory, with such good order and freedom from debt, that Utah would be welcomed into the union of states. Why are we not? Because we are "Mormons." That embodies the whole reason. If we were split up into factions, if we were fighting, party against party, if drinking saloons and houses of ill-fame were through all our settlements, and if we were heavily in debt, not having even the requisite population, and were not "Mormons," we would be admitted into the union of states. What is the reason assigned for it? "We do not want to countenance polygamy. If we admit Utah, we sanction, to a certain extent, polygamy." This is the reason assigned. Suppose, for instance, that one man of every ten among these "Mormons" is a polygamist, are there any more than that? If there are I do not know it. I have never taken the census, but in the range of my personal acquaintance, as I have scanned them, I think that there are not one-tenth of the men in this Territory who have attained their majority who are polygamists. And we will say there are 150,000 people in the Territory, how many of them are men? If we apply the same rule of ascertaining this that we do to other communities—and it will not apply to ours because our children are in excess; but

as it is, we will apply the same rule and divide 150,000 by five; how many does it leave? Thirty thousand. We will say there are thirty thousand men in Utah Territory who have attained their majority, and one-tenth of this number are polygamists, What do we have left? Three thousand men. And for three thousand men the Congress of the United States say that the bulk of the people shall not have their political rights. Does it not seem as though by the action of Congress in this respect, that they are uplifting a doctrine comparatively obscure, when you take into consideration the forty millions of people that live under the flag of the United States—and giving it national importance? This is one of the most extraordinary instances of fatuity that I ever recollect reading of in any history; yet such a thing is done, and this is the only reason that can be truthfully and correctly assigned for the refusal, on the part of the nation, of admitting Utah as a State. In spite of all we can say and do, there seems to be a determination to give this doctrine of plural marriage a national and a world-wide importance, like everything else connected with this people. It has been advertised and talked of as though it might be the practice of twenty millions of people, instead of that of three or four thousand men.

Now, I say that we have to teach the world a lesson in this direction. A people patiently pursuing their course, without murmuring, without rebelling, without rising in riotings, when receiving a denial of their legitimate and constitutional rights. Such a spectacle as this is worthy of admiration, especially when it is understood that not an officer within the confines of our Territory can hold an office of Federal appointment, if it

be known that he is a "Mormon," or scarcely if it be known that he is even favorable to the "Mormons." As soon as the office of Postmaster becomes worth holding, the Mormon Postmaster, who may have held it when it did not pay him for his labor, is turued out and somebody else is put in. The Marshal, the Secretary, the Governor, and Judges and all of the Federal officials were appointed during the last administration from those who were known to have no sympathy with the "Mormons." It was as much as our present Governor could recently do to retain his position, because he was accused of favoring the "Mormons," because it was believed that he favored a people he was sent to govern. This is most extraordinary when you think of it; but the most surprising thing connected with it is, that the people thus imposed upon should bear it with the forbearance and equanimity that the Latter-day Saints manifest under these circumstances.

You remember our last Governor. He started out thinking he had been sent here to govern this Territory and the people of the Territory as his fellow-citizens. He was disposed not to know the difference between a Mormon and a non-Mormon; he was disposed to travel through the Territory and mingle with the people, attend their public gatherings, and talk to them, as he would were he in any other place. This he did, and it was brought against him as a crime, as a reason why he should not continue to hold office. And an important official no less a person than the Assistant Secretary of the Interior, was sent to find out whether these things were really true. And this officer of the government, a gentlemen, who is acknowledged to be efficient, and who had served three terms in Congress with credit to himself and his

constituency; and who is looked upon as a man of national reputation, and who, in his private life, is considered most exemplary, for no other reason than that he was mingling with the "Mormon" people, treating them as his fellow-citizens, was removed from office.

I allude to these things not to find fault particularly, not to embitter your feelings because of treatment you have received, this is not my motive; but to call to your attention the fact that among other things we have to teach this nation and show to the whole world is, that although largely in the majority in this Territory, we have learned the great and most important lesson that a citizen can and should learn, namely, that of obedience. I am glad that this is the case. I am glad to know that the Latter-day Saints are setting an example to their fellow-citizens all through the union in this respect. Will this continue? Shall we continue to live as we are living to-day—denied rights to which we are entitled? We shall, doubtless, for a time, until, in the Providence of the Almighty, we shall be enabled to assume the position that rightfully belongs to us, and receive those rights to which we are fully entitled. The time will come, and it is not far distant—although we may occasionally get tired waiting, and may ask ourselves, how long will it be delayed—but let me say to you that the signs of the times portend for us a much greater degree of liberty than we possess to-day, or even than we have dared to anticipate. And as I have said often—for I have never failed to declare it—that the Latter-day-Saints or "Mormons" as we are called, expect it to be their destiny to uphold constitutional liberty on this continent, and to preserve our government and the forms thereof from overthrow

and destruction. I have been taught from my boyhood that this was to be the destiny of the Latter-day Saints, and this people have been trained in the same belief, and we train our children to look forward to it, and to cherish the love of civil and religious liberty in their hearts, toleration for all men of every creed, of every nation, of every language and of every color, that all the sons and daughters of Adam, without exception, who dwell upon this broad land, may enjoy the inestimable blessing of liberty, and that it will be our favored and honored destiny, in the course of human events, unlikely as it may appear to-day to be the case, to preserve constitutional liberty in this land, which God has said shall be a land of liberty to all those who are righteous who dwell thereon. I have said, and I firmly believe, that the day will most assuredly come when the people of these mountains will become a great factor in the settlement of differences, in the preservation of human rights in the future, in the great contests which seem ready to burst upon us at any moment. You contemplate the condition of the East to-day! The elements of destruction are widespread in society, and instead of being smothered and allayed, they are more or less fostered and harbored, and are fast maturing; and when certain contingencies arise, they are likely to burst forth, and that, too, to the death and misery of many souls. Think of the feeling that existed thirteen months ago, when it was not known who would be the President of the United States, or whether we would have another President or not. That was a time when the memories of the late war were forced upon the attention of earnest and thoughtful men. They remembered the blood and sacrifices and dreadful horrors of that struggle, and they shrank from the

bare thought of their repetition. Had it not been that the great civil war had been so recent, and the recollection of its horrors was so vivid, especially among the Southern people, undoubtedly there would have been a conflict of arms before the President could have been seated in the presidential chair. But men shrank from the dreadful arbitrament of war and they preferred to submit even to what they believed to be wrong, agreeing to a compromise as being better than war.

Our position, as a people, in many respects, is one for which we can be exceedingly thankful. We can congratulate ourselves that we are in these mountains, a land of liberty, a land of freedom. No man, that is a man, can breathe this air and be a slave. When he looks upon these towering mountains, lifting their grand and lofty peaks to heaven, and he breathes the pure air of freedom, and his lungs expand with it, he feels as though he never could bow to slavery, nor his children after him. There is a race springing up in these mountains whose influence and power, sooner or later, must be felt in shaping the future of this nation. There need be no fear about this. Let us pursue the course marked out for us, submitting, if necessary, to wrong, but never failing to protest and contend, nevertheless against it; let our continued protest go forth, that we understand our rights, and that we are disposed to maintain them, as far as we can without violence. Let us continue to pursue our course patiently and unitedly, presenting an unbroken front to the enemy, having no traitors within, no factions, no strifes or bickerings, burying our little piques and feelings, having the one great and grand object to accomplish, namely, the establishment of truth and righteousness upon the earth, that eventu-

ally a place and people may be found worthy of Him who will come, and whose right it is to reign. And in pursuing faithfully and diligently the course which God has marked out, you may depend upon it that the day-star will arise, and the dawn of that glorious day will be witnessed by all that share and engage in this labor. But how many labors devolve upon us, and how they accumulate and crowd upon us. The labor of lifting up the people and uniting them, furnishing suitable work for the unemployed and for our sons and daughters, that there may be no idleness in our land, that there may no need of any Union societies to be organized, arraying labor against capital. How necessary it is that we should listen to the words of wisdom and instruction which have been given, counseling us to so organize ourselves and arrange our temporal affairs, that there may not be a single individual throughout our land, who desires to work, go unemployed, but that all may have this blessed privilege, for when men labor they keep out of mischief. You remember the old proverb—"An idle man's brain is the devil's workshop." We want to banish idleness, how shall we do it? By organizing, and every President of Stake and every Bishop making it the study and object of his life to furnish employment to every man under his immediate presidency who may desire it. And thus we will preserve ourselves, and our sons will find employment at home, instead of scattering abroad, going hither and thither: and our daughters, too, will then find husbands who will be in a position to maintain them honorably and properly, and thus marriage be promoted in the land. Our boys, when they arrive at years of maturity and can take care of a wife, should get married, and there should not be a lot of

young men growing up in our midst who ought to be, but are not married. While I do not make the remark to apply to individual cases, I am firmly of the opinion that a large number of unmarried men, over the age of twenty-four years, is a dangerous element in any community, and an element upon which society should look with a jealous eye. For every man knowing himself, knows how his fellow-man is constituted; and if men do not marry, they are too apt to do something worse. Then, brethren, encourage our young men to marry, and see that they are furnished employment, so that they can marry.

And then there is the education of our children. O, that we could bestow upon them, in every sense of the word, a proper education, so that they might become the peers of any people. Our children are noted for their brightness of intellect. Teachers say, who come from the east and the west, they never saw children receive knowledge with more ease than the children of these mountains do. We should take all the pains in our power to educate our children, furnishing them the best facilities, that our daughters and sons may be educated and accomplished. And at the same time teach them to labor. I tell my daughters that I want them to learn to wash, and sew, and cook, and become the best of housewives; and that I do not care then how much else they may know about music and other accomplishments, that they may be fitted to mingle with and feel at home in the best society. Girls as well as boys ought to be so trained as to confer dignity upon labor; and the idea, prevalent among some people, that because girls are accomplished they are spoiled and unfitted for labor, or to do housework, ought to be frowned down.

Let us think of these things after

we separate and go to our homes ; and let us endeavor to carry in our breasts the spirit of this Conference, and diffuse the same among the people not present. And let us so live that the desire may continually well up in our hearts, not how can we aggrandize ourselves, but how can we enrich this community, how can we benefit and

bless this people, how can we elevate them and make these multitudes of children growing up in our midst more useful, so that they can be ornaments to society?

I pray the Lord to bless us and preserve us in the truth, in the name of Jesus. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON,
JUNE 23, 1878.

(Reported by Geo. F. Gibbs.)

INTERPRETATION OF SCRIPTURE — APPARENT MIRACLES EASILY PERFORMED WHEN NECESSARY — DISOBEDIENCE BRINGS CALAMITY — FULFILMENT OF PROPHECY.

I will call the attention of the congregation to a portion of a prophecy by Malachi, which will be found in the last chapter of the Old Testament.

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

“But unto you that fear my name shall the Son of righteousness arise with healing in his wings ; and ye shall go forth and grow up as calves of the stall.

“And ye shall tread down the wicked ; for they shall be ashes un-

der the soles of your feet in the day that I shall do this, saith the Lord of hosts.”

On arising, and on opening the Bible, I happened to open to the words which I have just read, which were spoken through Malachi, one of the last of the ancient Prophets. They are words very familiar to the Latter-day Saints, for their attention has been often called to them. In reading the prophecies of the holy Prophets, we expect that that portion of them which has not already been fulfilled, will take place in its time and in its season. We do not read the Scriptures as most of the inhabitants of the earth do, thinking that they must be spiritualized.

There are scarcely any of the prophecies but what this generation, as well as some of the past generations, interpret as meaning something altogether different from the reading of them. They look upon inspired men as saying one thing and meaning another, and the only way to ascertain what meaning they really wish to convey is to get an uninspired man to give some other meaning entirely different from the literal construction of the words of the inspired writer. There are but few individuals, comparatively speaking, among the nations of Christendom, who differ from the prevalent belief, namely, that the Bible is a book to be understood only by the learning and wisdom of man, that the uninspired preacher, who may be highly educated after the manner of men, is a great deal better qualified to interpret the things of God, than he or they through whom they were spoken. The Latter-day Saints, who may have been similarly trained, were more or less disposed to entertain such views; but when they embraced the everlasting Gospel, and received of the Holy Ghost, even that Spirit by which the Scriptures were written, they were corrected in their judgments, and learned that the word of God would all be fulfilled, which have not already come to pass, and that they are to be understood in the same light, and in the same sense as we would understand the writings of uninspired individuals, when plainly and clearly written upon any special subject. This is something that every ordinarily intelligent man, without any book-learning whatever, is abundantly able to do, especially when simple language, easy of comprehension, is used. For instance, when we get letters and communications from our friends abroad, we

never think of putting a different construction upon their sentences, and claim that they did not mean what they had written. When, therefore, the ancient Prophets predicted that "the day cometh, that shall burn as an oven," and that "the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch"—we must believe that the Prophet meant precisely what he said. When we read in the Book of Genesis about the rains which fell from the heavens, causing a flood of waters to deluge the earth, in fulfilment of a certain warning message which had previously been preached to the people then living, by which they were swept away and drowned, we must believe that the inspired writer who penned the words, described the event as it occurred, so far at least as the general facts are concerned, and that the flood spoken of was a literal body of water, and that it did prevail upon all portions of the earth. I do not say that the flood did prevail, at the same moment, upon all the face of the earth; but before the floods abated, every part of the solid portions of the earth that were habitable, were covered by the waters. How this was accomplished is not given by the inspired writer, but is left for us to conjecture. The Lord has a great many ways and means by which he could bring about an event of this nature. For instance, how easy it would be to drown all the inhabitants of the temperate and arctic regions, by just merely stopping the earth from rotating on its axis. Unless there should be another miracle performed to prevent the waters that are heaped up around the equatorial regions from flowing

to the polar regions, they would necessarily, as the earth began to cease or rotate more slowly in its axial revolutions, cause the waters of the equatorial region to flow towards the two polar regions. It is an easy matter for a mathematician to demonstrate the depth of the waters in any part or latitude of our globe, should such an event take place or happen. The waters in receding from the great equatorial region would cover up the great mountains on our east, and we, in this altitude, would be buried under water at least over a mile in depth. I do not say that this was the manner which the Lord took in "breaking up the fountains of the great deep." There may have been other causes unknown to us; but to say there never was such an event is something entirely unwarranted. Still, it may be said, this would not cover all the solid portion of the earth, but leave the equatorial land still further elevated above the ocean, and if all the lands of the earth were to be under water, how could that be accounted for? Very easily. Cause the earth to rotate on its axis more swiftly than what it now does, say for instance, in one-half the time—in 12 hours instead of 24—and you would bury up all the equatorial lands of our globe. How easy a matter it would be for the Lord to cause the earth to rotate more swiftly, and then again to rotate more tardily, and produce the effects ascribed to the flood.

When therefore, we read that the earth was once depopulated, except a few individuals, who were saved in the ark, why should it be thought a thing incredible that the Lord should again depopulate our globe, not by a flood, but by devouring fire. It may be said that we cannot see how a universal fire can prevail over all the face

of the earth. There are various ways by which this could be accomplished. How did the Lord cause fire in ancient times to break out among the children of Israel, when they transgressed his holy laws, and when they murmured and complained against God? Fire was sent forth from his presence we are told, rested upon the tabernacle; he was in the tabernacle, and his cloud was over the tabernacle; and fire went forth from this centre, or the place where the Lord chose to manifest and show forth his glory, and it destroyed many of the people. You may say, "But this was a supernatural fire that proceeded from the presence of God, from the tabernacle, consuming thousands of transgressors." I would ask, cannot the same Being who was able to produce this destruction by fire upon a few thousand individuals cause it to be more extensive and more universal in its operation? Has he not the same power to produce a supernatural fire over all the earth; even to the consuming of "all the proud, yea, and all that do wickedly;" burning them up literally, their bodies becoming as "ashes," as a farmer would set fire to and burn up the stubble of his fields? Well, you say, "If we admit that the first was supernatural, that God did actually burn the transgressors among Israel by fire, we are willing to admit that the same Being that could do this upon a small scale, could perform a similar work on a universal scale." That is very reasonable to admit. But then, perhaps the Lord may not see proper to do this work of burning in the latter-days altogether upon a supernatural principle; he may, perhaps, bring it about by certain physical forces or laws, by certain changes that may be wrought upon our elements; for the Lord holds in his own hands all the elements, and not only those of this little globe of

ours, but all the elements that compose the universe; they are in his hands, he can give instructions and they are made subservient in the accomplishing of his great and wise purposes. Now, there is in the very air which we breathe, and which all animated beings, more or less, breathe, and by which they live—a principle of heat; and when this heat in its latent form is evolved, or comes forth from the constituents of the atmosphere, would there not be a sufficient amount to produce this revolution upon the earth? Is there not sufficient heat not only to burn up the wicked and the proud, but to cause the very elements of our globe to melt by its intensity? thus fulfilling another prophecy which says, “the hills melted like wax at the presence of the Lord;” and yet another prophecy, which says, the mountains shall flow down at His presence like melted substance; run like rivers, in consequence of the intensity of the heat, connected with the elements of which our atmosphere and mountains are composed.

Again, independently of the latent heat which is connected with the atmosphere of our globe, is He not able to cause the great centre of our system, the sun, to give forth more heat, sufficient to consume the wicked and melt the earth by its intensity? Yes. I recollect reading in one of the prophecies of Isaiah, in relation to this matter. I recollect reading too in the revelations of St. John that men should be scorched with great heat. Rev. chap. 16, verse 8. It was to be one of the great judgments of the latter-days, as seen by that inspired man. And Isaiah, in speaking on this subject, says, “Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold,” etc. Suppose the heat should be increased in

the same proportion that the light is increased; or, in other words, supposing that our thermometers, when standing at a hundred degrees Fahrenheit, should be increased to 700 degrees Fahrenheit, what would be the effect? A general conflagration over the whole face of the globe would be produced, thereby fulfilling ancient as well as modern prophecy.

But we will pass on. It is not for us, unless we have some definite instructions by the word of God, to tell *how* He is going to accomplish His great purposes. It is sufficient for us to know that he will do it. We are told this burning is to be universal, so far as all the proud, and all that do wickedly are concerned. It seems, then, it is to be one of the last destructions of the wicked. Prior to this there will be numerous destructions, by way of earthquakes, plagues, hailstorms, wars, etc., that will prevail and that will sweep away millions from the face of our globe. But the great judgment that is to cleanse the earth from all sin, is to be by the element of fire, “But,” inquires one, “do you think there will be many in that day, that will be proud and wicked? Will they not be mostly converted, and consequently escape this great conflagration, as Noah escaped being drowned?” I will answer this by repeating another prophecy, that now occurs to my mind, recorded in the 24th chapter of Isaiah. This man of God saw the period of time when the earth should reel to and fro like a drunken man; and he saw that glorious day when the Lord of Hosts shall be about to reign in Zion and Jerusalem. And among other things he saw in vision was that the earth became defiled under the inhabitants thereof; “because,” says the Prophet, “they have transgressed the laws, changed the ordinance, broken the everlasting covenant.”

Plainly showing that they were to be a corrupt people; a people who, for instance, would change the ordinance of baptism, from immersion to sprinkling or pouring, or doing it away altogether, and in the same manner changing the various ordinances of the Gospel from the original form in which the Lord revealed them. He says, through the mouth of His Prophet, that the people who should be guilty of this great wickedness should be visited with fire; "the inhabitants of the earth are burned and few men left." This is a little more definite. We learned through Malachi, that they should be destroyed both root and branch — no branch of wickedness, no roots of wickedness left; but it does not give us the proportion, between the righteous and the wicked. But Isaiah gives us a little further clue to this matter. To the query, how many are to be overtaken by this last great and overwhelming judgment, Isaiah would answer, "the inhabitants of the earth are burned and few men left." What, only a few persons to be converted, only a few to receive the true Gospel, and be prepared for the coming of the Bridegroom; only a few people to escape this awful desolation? So says the Prophet Isaiah; that is, few in comparison to the great and numerous population of our globe. Even some few millions would be few compared with the twelve hundred millions that inhabit the earth. Isaiah, in the same chapter, in describing the glory of his personal reign on the earth, says that "Then the moon shall be confounded and the sun ashamed," because of the superior light that will attend the presence of the being who is to reign in Zion and Jerusalem. The Lord causes the natural light of the sun and the heat thereof; he causes the natural light of the other luminaries

that twinkle in yonder heavens, and also the heat which proceeds from their bodies. Now, if he can produce such intense heat by such bodies as our sun; if he can cause the surrounding worlds to be heated and to receive a certain temperature by the radiation of light and heat; if the sun can produce such a high temperature upon our earth, existing some 90 millions of miles away, why not the Lord be able to produce a greater light and heat if necessary, to sweep off the wicked, and to cause the earth in a moment, as it were, to feel the power of that heat, even to its melting like wax before his presence? But, you may ask, why not this heat destroy the righteous, as well as the wicked? Have not the righteous often times been burned at the stake? have they not been consumed to ashes, by the power of the wicked? And why should this intense heat, of which you are speaking, which is to destroy the wicked root and branch, not affect the righteous as well?" Let us explain. Before this day of burning, there will be no righteous on the earth. Not one? No, not one. "What is to become of them?" The Apostle Paul informs us that, "The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trumpet of God; and the dead in Christ shall rise first. Then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air." It seems, then, that the righteous that sleep in their graves are to arise at this time, to be caught up with those living on the earth, who will be sufficiently righteous. Now, suppose they should not ascend to meet the Lord, but should remain on the earth, and he saw proper to preserve them from this devouring fire, could he do it? Certainly, and on the same principle

as he preserved the three Hebrew children in the midst of fire. We are told, in connection with this remarkable preservation of life, that there was not so much as the smell of fire on their garments, neither was a hair of their heads injured, while some of the wicked, when they were in the act of casting these young men into the furnace, which had been heated seven times hotter than was usual for them, were devoured themselves. Yet the righteous were spared, receiving no harm whatever. Now, that same God who did preserve the three Hebrew children in the midst of the most terrible ordeal which they passed through, could preserve the righteous on the earth if he saw proper to do so. But he will take them up into the cloud, and they will be with him when he comes. But, you may say, "Have you not said that when he comes the sun will hide his face in shame, etc., therefore will not that glory which surrounds the personage of the Savior consume the righteous after they are taken up?" Not at all; they will not be subject to the devouring element of fire, even though they have not as yet been changed to immortality; for the time for the righteous who remain alive, to be changed, will be as much as a thousand years after they descend upon the earth; after there shall have been generation upon generation here upon the earth; then, at the sound of the last trump the Apostle Paul informs us, that those who are righteous shall be changed in the twinkling of an eye. They are not to undergo this change, when Jesus comes at the beginning of the thousand years' reign, but after the thousand years are ended. at the sound of the last trump, which shall awaken and call forth the sleeping nations of the wicked from their graves, then the righteous, who remain in the flesh,

will be changed in a moment; and after that time there will be no more mortality upon the earth. "But," you may say again, "we can hardly believe these great miracles will take place as you say, according to prophecy." Supposing you cannot, does your unbelief make the predictions of the servants of God without effect? Supposing, for instance, we should disbelieve excepting eight souls, as was the case with the ante-deluvian world, would our unbelief subvert the word of God. No. The Lord is a God of miracles, or in other words, he is a God of power and he operates upon the materials of our globe, according to his own good will and pleasure. When he burns up the wicked, when he causes the elements to melt with fervent heat, when he causes the mountains to flow down and melt like wax before his presence, all this does not destroy one particle of matter, but only changes matter from one condition to another. There is not a particle of the materials of our globe that will be annihilated, they will all exist; and although the time should come that the intense heat should be such as to disperse the materials of our solid globe and convert the great and mighty deep into gaseous substances, and separate the elements, and the water should cease to exist as either steam or water; although the time should come when the hydrogen and the oxygen, which possess the great bulk of the water upon our globe, should become gasses, yet the Lord could reorganize these elements, so scattered in space, by his power, bringing them together again by his law and by his word, making a new world, and creating a new heaven, and a new earth, wherein, says the Apostle Peter, shall dwell righteousness. This new earth, which is to be created, is not to be inhabited by the disobedient and wicked, as is now the case with the present world; there

will be an entire change in the condition of the earth, and also in the condition of the human family, the curses of the fall will not be found in either, and consequently there will be no more mortality upon the new creation, neither sorrow, nor weeping; neither will there be any more death; for the former things will have passed away, and all things will become new. There will be but one government, not several hundred different forms of government, but one form will prevail upon the new creation, inhabited by immortal beings. All these changes are what the Latter-day Saints are looking for. We do not read these prophecies and then undertake to change them, and tell our hearers that they must be understood to mean something else, in some spiritual sense. We do not tell them that this day of burning is a day in which wickedness is to be cleansed from the earth by the purifying influence of the Spirit of God, and that all the people are to be converted, and therefore, the earth will be inhabited by none except the righteous; and that that portion of the Scriptures referring to the wicked becoming ashes under the feet of the righteous, means something entirely different from the literal reading, and that their sins will all be consumed, and that they will be righteous and will all walk upon the new earth free from sin. No, but when we speak of devouring fire burning as an oven, we expect it will be fire; we expect it will be intense heat; and when he says it will consume all the proud and all that do wickedly, we do not expect there will be a wicked man or woman left upon the whole earth; and when it says there shall neither be root nor branch left of them, we do not expect there will be found a vestige of wickedness in any corner of the earth however remote; but that all will be consumed

and none but the righteous left.

Our modern Prophet, Joseph Smith, when he delivered his prophecies the Lord spoke through him, and we do not need any uninspired man to get up and tell what the Lord meant, when He spoke through him. For instance, our Prophet spoke of this same day of burning; it is referred to by him in many places in the Doctrine and Covenants, which book I hold in my hand. Has the Lord undertaken to spiritualize, in giving these new revelations? No; but he has told us the facts in the case. For instance, in one place speaking of the Lord's coming, it says the wicked shall be destroyed out of the earth, and that the righteous shall be caught up, in the same manner as the New Testament describes it. And then it speaks of the righteous also coming down after the wicked are destroyed. There is a promise made to the Latter-day Saints, as well as to the former-day Saints. The Lord said, in 1831, to the Prophet Joseph, in a revelation given before a general conference, and written by a scribe in presence of the conference, that among other great things that should take place, the Saints should possess the earth for their inheritance in this our day, and that all wickedness should cease. I make a promise, saith the Lord, and this is my covenant with you, and your children after you, that you shall have a certain land that I will give unto you, for an inheritance, and you shall possess it in time, while the earth shall stand, and shall possess it again in eternity, never more to pass away. If the Latter-day Saints want to know where this promise is found, let them read the revelation given on the 2nd of January, 1831. It was a revelation given when we were but a small people, before there was any gathering of the Saints; and in fact, when there were only a

few individuals gathered in the house of Father Whitmer, the place where the Lord first organized His Church. There, we were informed, that the Lord intended to give a certain portion of this continent to the Latter-day Saints, and to their children after them, for an everlasting inheritance. This was contrary to our former faith, when we were Methodists and Baptists, and when we were Presbyterians and professors of the different denominations, before we came into the Church of Jesus Christ of Latter-day Saints; we were taught then, that our home was away in yonder heavens, away in some distant part of the universe, beyond the bounds of space, if anybody can comprehend where that is; I never could. And yet enlightened Christians sing about it. Before I became connected with the Church of Jesus Christ of Latter-day Saints, I often attended the meetings of the Methodists, the Baptists and the Presbyterians; and I well remember that this sentiment was embodied in one of the favorite hymns sung by the Methodists. They had a very good tune to the words, and being but a boy at the time, I could not but think it the very best kind of religion. I never mistrusted the truthfulness of the sentiment, because I too had entertained the belief that we were going to take an everlasting farewell to earth, and that we were going to be wafted and wafted until we got beyond the bounds of space, there to find a heavenly place, adapted to our heavenly condition. But when I commenced to reflect and search the Scriptures for myself, I found that although the tune was sweet and the singing was beautiful, yet there was no truth in it; I found that the "Saints' secure abode" was not beyond space, but that it was on this our earth. And for how long? For all eternity. But the earth has to under-

go numerous changes. A partial change will take place when Jesus comes, at the beginning of the thousand years' rest; then a still further change, after the Millennium should pass, when the great last trump should sound, awaking the nations of the wicked from their sleeping graves. I then read in the Scriptures of truth that God would create a new heaven, and a new earth, and that on this new creation should dwell righteousness. I also read of a holy city, called the New Jerusalem, which should come down upon this new earth, and that God himself should be among those righteous people who should inhabit that holy city. And I also read that the former things should pass away, and that all things should become new. I read, too, that not only the New Jerusalem should descend on this earth, but another city called the Holy Jerusalem, whose dimensions and architecture are described, and that because of the glory that should exist there, the inhabitants thereof should not have need of the light of the sun, nor of that of the moon, nor of the stars; for God himself should dwell there with them, and he would be their light and their glory. And that those two great cities which are to descend upon this new earth are to be the great capitals of this new creation, inhabited by immortal beings—the Saints of God that have lived in the various dispensations of this world. This was something new to us; and it was contrary to our sectarian notions and views, and the sectarian teachings about the future condition of man, and the earth we live in. Yet, when we come to compare the new doctrine of the new revelation, with that laid down in the Old and New Testament, we find a perfect agreement. For instance, let our minds revert back to the days of the Patriarchs, and we find Abra-

ham, after leaving his native country, in obedience to a direct command of God, dwelling in a new land called Canaan, now known as Palestine; and while there, we learn of the Lord conversing with him, and promising him and his seed "the land of Canaan for an everlasting possession." What does this all mean? Did Abraham ever inherit any of that land? Not a foot of it. He did buy a place—a burying place for himself and kindred; but he did not realize this promise, the possession of the land of Canaan, but on the contrary, he counted himself a stranger and pilgrim in that very land. And not only Abraham, but his descendants have failed to realize this promise. The martyr Stephen, who lived many centuries afterward, just prior to his death, in bearing testimony to the people who stood before him, concerning Abraham, said, referring to this promise of the Lord, that he did not receive so much as to set his foot on, during his lifetime. Nevertheless, the Lord promised him the whole of the land, to be for an everlasting inheritance, for himself and his seed after him. The Apostle Paul, speaking of the same thing, says, that "they all died in faith, not having received the promises, but having seen them afar off." How far? Thousands of years after they should sleep in the tomb. They looked forward in faith to the vast futurity, being persuaded of the truth of the promise; but they saw that before they could inherit the promised land, they would have to seek a city, that was in the heavens, and there to dwell, until the due time of the Lord should bring them in possession of their inheritance. The Prophet Ezekiel saw the way in which they should come in possession of it, as is recorded in the 37th chapter of his prophecy. The Spirit of the Lord took him into the midst of a valley—

a great cemetery, as it were, where he saw a vast quantity of bones which were very dry, the flesh having crumbled to dust. And the question was put to him, no doubt to try his faith, "Son of man can these bones live?" Ezekiel was not an infidel, he did not say it was impossible, nor that there could be no such miracle, but he said, "O, Lord God, thou knowest." He was willing the Lord should know all about it, and that he should display his power provided he saw proper to do so. Then the Lord commanded him to prophecy, using these words: "Prophecy unto 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." And after he had thus spoken, the Prophet tells us that "there was a voice, and behold a shaking, and the bones came together, bone to his bone." They did not make any mistake, such as one bone belonging to a certain tabernacle uniting with that of another; but each bone joined its fellow bone, and sinews and flesh and skin covered them, and thus the tabernacles were formed. But there was as yet no life in them. Therefore he was commanded to prophecy again, and say to the wind: "Thus saith the Lord God; come from the four winds, O breath, and breathe upon these slain, that they may live." He did so "and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." This was a vision of the resurrection—the resurrection of the ancient patriarchs prophets of God, and all the righteous of Israel.

It seems from the record, that the Jews, in the days of Ezekiel, had formed an idea very similar to that of many of our Christian friends now living—they had got rather infidel in their views; they had begun to say in their hearts, referring to their fathers, "Our bones are dried, and our hope is lost; we are cut off for our parts;" or, in other words, our forefather, whose children we are, and whose names are held in sacred remembrance by us, are all dead. The promises have not been fulfilled and we are cut off from the part of our inheritance, and how is it possible now that they can come to pass? They were of similar mind to the Sadducees—they did not believe in the resurrection. But the Lord, in order to encourage them in the belief that it would be fulfilled, gives the interpretation of this vision. I have heard the Methodists give their version of this vision. Whenever there was a revival among them, I have seen them get down on their knees and exclaim, O Lord, make a shaking among these dry bones; believing that the sinners were the bones, and the resurrection, the conversion of sinners. The same interpretation is given by a great many of the Christian sects of the day. But hearken, O Latter-day Saints, to the Lord's interpretation, and judge between them: "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." What can be plainer than that? And which is the better of the two, the Lord's interpretation or that of the sects of the day?

This promise will most assuredly be fulfilled, the patriarchs, and their seed who are worthy, will come into possession of the inheritance. But when? It will be about the time, or a little after, this great day of

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burning. The graves of the Saints will be open just before the fire sweeps over the nations to consume the proud, and all they that do wickedly; and they will be opened at the sound of the trump by the Archangel. And the Saints will come forth; for then the face of the Lord will be unveiled, then the heavens will be parted as a scroll, then will be seen the prophets of God, and all the righteous who have not yet arisen from their graves, and they will appear in the clouds of heaven with the Savior. Abraham will be there, Isaac and Jacob will be there, and all the ancients of whom the children of Israel, in Ezekiel's days, said, "Our bones are dried, and our hope is lost," will all be there, ready to enter into the possession of the earth as their inheritance. "Blessed are the meek," says our Lord in his sermon on the mount. And what is the peculiar blessing of the meek? "For they shall inherit the earth." Did they formerly inherit the earth? No; they wandered about, in the days of the Apostles, in sheep skins and goat skins, finding shelter from the inclemency of the weather, and concealment from their persecutors in the solitary dens and caves of the mountains. A great many infidels and sectarians cannot believe that this promise can ever be literally fulfilled, because they did not realize it in the day of their mortality. But Jesus says, they shall inherit the earth;" this includes too, all the Gentile Saints that have, and that will embrace the gospel, among all peoples, and nations, and kindreds and tongues, for all such become Abraham's seed and heirs according to the promise. What promise? The promise made to Abraham. To inherit the earth. Hence all people who are baptized into Christ, whether Jew or Gentile, bond or free, male or female, and who are true and faithful

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to him, have Abraham for their father; and they, with him and the patriarchs, will inherit the earth, when wickedness ceases to exist.

It is then that the enmity of the beasts of the field as well as that of all flesh will cease; no more one beast of prey devouring and feasting upon another that is more harmless in its nature; no more will this enmity be found in the fish of the sea, or in the birds of the air. This change will be wrought upon all flesh when Jesus comes; not a change to immortality, but a change sufficient to alter the ferocious nature of beasts, birds and fishes. In those days the lion will eat straw like the ox; he will no more be the terror of the forest, but will be perfectly harmless, and gentleness, will characterize all the wild and ferocious animals, as well as the venomous serpents, so much so that the little child might lead them and play with them, and nothing should hurt or destroy in all the holy mountain of the Lord; all things becoming, in some measure, as when they were first created. For it will be remembered that animals did not devour one another until after the fall, neither was there any death, until after the fall. What did they eat, then? The Lord said, "To every beast of the field, and to every thing that creepeth upon the earth, wherein there is

life, I have given every green herb for meat." The grass, and the herbs, and every green thing were their food. And Adam and Eve ate fruits and vegetables, not animal flesh. The whole earth will be restored; and man will be restored; and not only upon man, but upon all flesh the Spirit of God will be poured out and they will eventually be restored to all that was lost by the fall of our first parents. Then the knowledge of God will cover the whole earth, as the waters cover the great deep. And then the animal creation will manifest more intelligence and more knowledge than they do now, in their fallen condition. Indeed, we have a declaration, by John the Revelator, that when this time shall come, they will even know how to praise God. He says, "And every creature which is in heaven, and on the earth, and under the earth and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honor and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." What? The animal creation endowed with language? Yes, a language of praise, saying something concerning the Lamb that was slain, and about his glory and excellency. What a beautiful creation this will be when all these things are fulfilled. Amen.

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DISCOURSE BY ELDER JOHN TAYLOR,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY, JULY 7, 1878.

*(Reported by Geo. F. Gibbs.)*AN IMPORTANT AGE—CLOSE QUESTIONS—A WORD WITH THE BISHOPS—
ALSO THE SEVENTIES—HONOR THE SABBATH.

I have been very much interested, as no doubt all of you have who have attended this Conference, in the principles that have been taught here. It is true a very great many have not been present to hear the things that have been spoken of by the Elders of Israel, and the Apostles of the Lord, during this Conference. There has been a number of reflections, no doubt, in relation to principles advanced by the various speakers; a great many plain truths have been enumerated; but we need, as has been stated, continual awakening up to a sense of our duty, and to a realization of those great responsibilities which devolve upon us.

We are living in a very important age of the world, when great events are about to transpire, and the Lord has called upon us to perform a very great work in our day and generation. He has sent forth a revelation of his will; He has restored the ancient, the everlasting Gospel; He has restored the Holy Priesthood; He has manifested himself by the opening of the heavens and communicating his will, by the ministration of angels, by the

organization of his Church and kingdom, by the continuous manifestation of his Holy Spirit, daily imparting faith to the human family who are humbly and diligently seeking to observe his laws and to keep his commandments.

The Lord has a work to perform upon the earth; and the ancient Priesthood who have lived upon the earth, and who now live in heaven, have also a work to perform. And this Gospel and this kingdom has been introduced that there might be a Priesthood upon the earth to operate with God and with the Priesthood in the heavens, for the accomplishment of his purposes, for the redemption of the living, even all who desire to love the truth and work righteousness, and for the salvation and redemption of the dead; that the purposes of God from before the foundation of the world may be carried out, and that the laws, principles, rules and government as they exist in heaven, may be taught to man upon the earth; and that through the operation and co-operation of the heavenly Priesthood and the earthly Priesthood, and God the Father, and Jesus the Mediator of

the new covenant, an organization may take place, a union be formed, truth developed, and a kingdom established that the will of God may be done upon the earth as it is done in heaven. And this is what Jesus taught his disciples to pray for. "Thy kingdom come. Thy will be done on earth, as it is in heaven." But we cannot do the will of God as it is done in heaven, until he reveals it; we cannot know the will of God in heaven, until he reveals it to man on the earth. And then, as it requires the powers and the spirit and wisdom of God to manage and direct and control the affairs in the heavenly worlds, and to regulate his kingdom there, so it requires the same power, the same wisdom, the same light and intelligence to carry on his purposes here, and to establish his kingdom on the earth. And hence, for this very purpose, he has commenced to reveal himself to the human family, and also for the purpose of organizing the everlasting Priesthood. Do we know what that means? A Priesthood that administers in time and through all eternity; a Priesthood that is under the guidance, direction and control of the Almighty; a Priesthood to whom he will communicate his will, make known his designs, through whom he will accomplish his purposes, build up his Zion and establish the kingdom of God on the earth. And it is for this purpose that the kingdom of God is established; it is for this purpose that the various organizations of the Priesthood are put in order; it is for this purpose that men are ordained and set apart to fulfill the various duties and responsibilities devolving upon them, at home or abroad as the case may be. It is not to seek after our own gain, or interest, or emolument, or to satisfy the

devices and desires of our hearts; we are here as Jesus was here, not to do our own will, but the will of him who sent us—not to speak our own words, but the words of life, under the inspiration of the Most High, so that Zion may be instructed in the principles of righteousness, and that she may comprehend the laws of life, and be able to fulfill her destiny on the earth.

Ye Latter-day Saints, this is why this Church was organized; this is why the Priesthood was organized; this is why messengers have been sent, and are now being sent, and will continue to be sent more abundantly to the nations of the earth. And it is proper and right, in our Conferences, to reflect upon these things, and upon the duties and responsibilities devolving upon us, and to ask ourselves, Are we fulfilling the requirements of the great Eloheim? It has been asked here by brother Brigham, who has just spoken, whether this kingdom will fail. I tell you in the name of Israel's God it will not fail. I tell you in the name of Israel's God it will roll forth, and that the things spoken of by the holy Prophets in relation to it will receive their fulfillment. But in connection with this I will tell you another thing: A great many of the Latter-day Saints will fail, a great many of them are not now and never have been living up to their privileges, and magnifying their callings and their Priesthood, and God will have a reckoning with such people, unless they speedily repent. There is a carelessness, a deadness, an apathy, a listlessness that exists to a great extent among the Latter-day Saints, and there never was a stronger proof of this than that which was exhibited here yesterday. I asked myself, as I looked over the empty benches, Where are all the

Bishops? Have they not time to attend the Quarterly Conference? Oh, shame on such men! are they worthy to hold a place in the Bishopric, and associate with the Holy Priesthood of God? They are desecrating the holy principles by which they ought to be governed. Where are their Counselors, I asked myself, and where are the Priests and Teachers and Deacons? Is there no interest manifested in the Church and kingdom of God, or in the Zion he is about to establish? Not much with many of them. Where were these thousands of Seventies and High Priests and Elders? The great majority of them were not here; but to-day they are, and I thought I would talk to them while here, and not when absent. Are the things of God of so small importance—are the issues of life, the destinies of the world, and the salvation of the living and the dead of so small importance, that we can not afford time to spend a day once a quarter in attending to the duties of our office, in representing our different districts, and in fulfilling the duties of our priesthood and the obligations God has placed upon us? I tell you, ye Elders of Israel, who neglect these things and who shirk your duties, God will remove your candlestick out of its place, and that speedily, unless you repent. And I say so to the Bishops, and I say so to all Israel who hold the Priesthood. We are not here to do our own will, but the will of our Heavenly Father who sent us. God has placed an important mission upon us; he expects us to fulfill it. If we treat it lightly and neglect our duties, he will remove us and others will take our crown. But he is not going to allow His kingdom to be overthrown, for it will roll forth and spread and increase

until the kingdoms of this world shall become the kingdoms of our God and His Christ and he will rule for ever and ever.

I was reminded, yesterday, of a parable made use of by the Savior in his day.

“Then shall the kingdom of heaven be likened unto ten virgins which took their lamps, and went forth to meet the bridegroom.

And five of them were wise and five were foolish.

They that were foolish took their lamps, and took no oil with them:

But the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept.”

I thought that part of it was pretty nearly fulfilled; for very nearly all of the people belonging to this stake were caught napping. By and by, or to quote the words of the text:

“And at midnight there was a cry made, Behold, the bridegroom cometh: go ye out to meet him.

Then all those virgins arose and trimmed their lamps.

And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut;” and the others did not, and—that’s all. And there is another Scripture to which I will refer. Jesus says: “Many are called, but few are chosen.” And there are many other peculiar Scriptures in relation to this matter. I will refer to another one. “Many will say to me in that day, Lord, Lord, have we not prophesied

in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

“And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.” Or in other words, Depart from me, I never approved of you. Who, my brethren and sisters, do you think these Scriptures refer to? Some will say to the Gentiles; but I have quite another opinion about it. There are men before me to-day who have prophesied in the name of God, who have cast out devils in the name of God, who have healed the sick in the name of God, and done many wonderful works in the name of God; but they are not keeping his commandments, nor magnifying their priesthood; they are tampering with sacred things, and God will hold them to an account for it; and if they expect they can serve mammon, the world and the devil, at the same time, they are making a grand mistake. God will say to them, “I never knew you.” Now I shall be there, and you will be there; and I warn you, in the name of Jesus, to repent of your sins, and humble yourselves, and from henceforth magnify your priesthood and honor your God.

How is it with our various quorums and authorities, and how is it with many of the Bishops? They do not care much about things whichever way they go. They have time to attend to their merchandizing and trading and business operations and pleasures, but they have not time to attend to the cause of God nor the interests of the flock, over whom he has placed them. But if they cannot find time, God will find a people that will find time to attend to his affairs. We have been engaged for years, but more especially of late years, in organizing the church more perfectly. And we have been ordain-

ing men in the various quorums for the last 40 years; and what for? Merely to give them a place and position and the priesthood? No, I tell you nay; but that holding the holy priesthood you may magnify it and become the saviors of men. But is it not the case with a great many of our Elders and Seventies, that that they are trying how little they can do to save themselves and preserve a standing in the church; instead of how much they can do? Why, all the heavens are waiting for our operations; the Gods in the eternal worlds and the fathers of the departed spirits—the holy priesthood behind the veil, are all waiting for our operations, to see what we will do. And we are found slumbering and careless and indifferent, willing that anybody should perform the work of the Lord, if we will be left out. I tell you, in the name of God, that he will give you your wish; he will leave you out, unless you speedily repent. “Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.” But what are the duties of these Seventies, so many of whom are before me to-day? As I read it, it is to be under the direction of the Twelve, and to be on hand to go to the nations of the earth, as messengers, and to prepare themselves for that purpose. We sometimes talk about the work we have done. A very few men, comparatively, have done this work, and the great majority have done next to nothing. How many nations are yet unwarned, and know nothing about the principles of salvation? Our fathers are anxious about them, looking to us to carry the word to them. O shame upon the Elders of

Israel, especially upon the Seventies who are called specially to this work. I received a letter from one of our Elders a short time ago, who is out laboring in the ministry, faithfully and diligently, in which he writes something like this: "If you can send me two or three Elders here, I shall be very much obliged; if the Seventies or Elders would not consider it too much trouble to come here." What? Too much trouble for the Elders of Israel to proclaim the words of life and salvation to their fellowmen, and to magnify their calling and priesthood? O shame on such Elders and such Seventies and such High Priests; shame on them. God, I tell you in the name of God, will hold you responsible for these things. And yet that man's statement was pretty nearly true. If a man goes on a mission, he thinks he is accomplishing a wonderful thing. We used, in former years, to think it our duty, regarding it as one of the things which God required at our hands. We held ourselves in readiness all the time. And some of us who have never been abroad will begin to talk of the great work *we* have performed. How we apples swim, don't we? To tell what we have done, when perhaps hundreds and thousands of brethren who have never been abroad on a mission in their lifetime would consider it a great calamity to be called to go on a foreign mission.

I am talking plainly, but it is true before God, and you know it is true, and I know it is true. And I say to you Seventies and you Elders, Awaken up! God has placed the priesthood upon you, and he expects you to magnify it, and not be all the day long, and year after year, singing,

"Lullaby baby on the tree top,
When the wind blows the cradle will rock."
we want something else; we want some manhood, and some priesthood

and power of God to be manifested in Israel, and the Spirit of God to be poured out upon Israel and upon the Elders thereof. And I pray God, the Eternal Father, to waken up these Elders, that the spirit of their mission may rest upon them, and that they may comprehend their true position before God.

Now, I would not have said these things before a public congregation, if I had not said them before you frequently in your priesthood meetings. But it is time we were waking up to a sense of the position we occupy before God; for the day is not far distant when we will hear of wars and rumors of wars; not only rumors of wars, but wars themselves—nation arrayed against nation and seizing one another by the throat, and blood will flow, and general carnage will spread through the lands, and if you do not magnify your callings, God will hold you responsible for those whom you might have saved had you done your duty. How many of you can say, My garments are clean from the blood of this generation? I speak in behalf of the nations and the people thereof, and the honest in heart who are ignorant of God and his laws. He has called upon us to enlighten them, and to spread forth the truth, and send forth the principles of the Gospel, and point out the way of life. And it is for us to attend to these things, that we may secure the smiles and approbation of God.

But we are careless and thoughtless; and, as has been already remarked, we pay very little attention to the Sabbath day. Some would rather go on these Sunday excursions, and take their families with them, leading them in the paths that lead to death, then they would bring them to the house of God. But let me say to all such, that as sure as you do these things you will have to feel, and

that keenly too, the result of your acts, and they will follow you in time and all eternity. And I call upon you, ye Latter-day Saints, to repent of your iniquities, and keep the Sabbath day holy, set it aside as a day of rest, a day to meet together to perform your sacraments and listen to the words of life, and thus be found keeping the commandments, and setting a good example before your children. Let us do that which is right, honor our God and magnify our calling, and the Spirit and blessing of God will rest upon us. But if we do not these things, his Spirit will depart from us, and we be left to ourselves. God will not be mocked by his people, or by any other people; but we shall reap the reward of our doings.

We talk about being a good people. Well, we are when compared with the rest of the world; but we ought

to be twenty times better than we are to-day. And if we, as Latter-day Saints, were to strictly observe the Sabbath day, and pay our tithes and offerings, and meet our engagements, and be less worldly minded, be united in temporal and spiritual things, Zion would arise and shine, and the glory of God would rest upon her. And it would not be long before all nations would call us blessed. But we are slothful and careless and indifferent, and we neglect our duty and the responsibilities that devolve upon us.

I pray that God may enlighten our minds, and lead us in the paths of life; and that we may honor our calling and our God; that we may be found worthy to be associated with the just on the earth, and with them obtain an inheritance in the kingdom of God, in the name of Jesus. Amen.

DISCOURSE BY ELDER JOSEPH F. SMITH,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY MORNING,
JULY 7, 1878.

(Reported by Geo. F. Gibbs.)

PLURAL MARRIAGE — FOR THE RIGHTEOUS ONLY — OBEDIENCE IMPERATIVE—BLESSINGS RESULTING.

I naturally shrink from the task of addressing a congregation in this house, feeling as I do my inability to make myself heard.

I have been interested this morn-

ing in listening to the remarks of Brother Cannon. We cannot but be delighted with the testimony that has been given in our hearing, and that we are continually receiv-

ing from many sources, which go to prove that the world can do nothing against, but for us. Even their attempts to slander and misrepresent us, and their unrighteous attacks on the principles of our religion have ever tended to excite inquiry and investigation into the facts, which cannot but result beneficially to us as a people. I say, the efforts of our enemies against us have ever had a tendency to cause people who desire to arrive at the truth, to inquire into the real condition of things. The more people interest themselves in this direction, the more truth they will learn, and we court such investigation, for there is certainly nothing connected with us, as a religious community, in consonance with the gospel we preach, that we should be ashamed of, or that should not be known by all men. It makes no difference with the truth how much we are wrongfully accused; nor will it permanently injure us. If we sustain injury or suffer loss by the misrepresentations and evils maliciously promulgated about us by our enemies, it can only be such injury and loss as will be temporary, for when the facts do come out, and people learn the truth, so much the more good will be accomplished in our favor, and so much greater injury to those who are the authors of the falsehoods concerning us. We want nothing hidden or covered up neither can we respect any principle or individual that will not bear the daylight and the most careful investigation. Since 1830 the Elders of this church have been faithfully endeavoring to promulgate the gospel which we have received to every nation and people, without distinction as to race or color that would receive them; in other words they have diligently sought to "expose 'Mormonism'" to the world.

We are not ashamed of our domestic relations, so far, at least, as they exist in accordance with the principles of the Gospel, nor does any right-minded man or woman feel in his or her heart to shrink in any manner from the most rigid exposition of correct views in relation thereto. It is true that in common with mankind generally, we do not like our faults made public, we shrink from that, and it is natural that we should. It is very proper that we should feel a reluctance to have our weaknesses and imperfections exposed to the world, or even to our neighbors. This feeling is a very proper incentive to us to continue in the work of self-improvement, until we shall overcome the weaknesses we have inherited, living nearer to the principles of life and salvation which we have received. But the errors of man affect not in the least the principles of the Gospel of the Son of God. You show me a man who has embraced the Gospel in its entirety, in faith and practice, and I can then point to a man who has overcome the follies and weaknesses of the flesh; or show me a man who is trying to live according to these principles, and I will show you a man who is trying to overcome his weaknesses. Hence there can be no blame attached to the doctrines of our faith, because of the infirmities and shortcomings of mankind; but we should rather attribute such weaknesses to their proper source—the defectiveness of man, or to his failure, at least, to comply with those principles which are calculated to correct every evil, and to establish man in righteousness. It is perhaps a difficult thing for us, under the circumstances in which we are placed, the traditions of the fathers clinging to us, the practices of the world before us, and the temptations to evil so continually

surrounding us, at all times to live the religion of Jesus Christ as perfectly as we should or otherwise might. It is no doubt difficult for us to overcome our follies, to forsake the traditions of the fathers, to eschew the practice of sin, to be patient in suffering, to endure privations and trials of our feelings, while we possess so little, as we do, of the Spirit of the Lord, and the knowledge of the truth. But we need not be discouraged because of this, nor because we see faults in each other, for no man is perfect; all men have, more or less, the shortcomings incident to humanity. We need not falter or be discouraged because of this, for perhaps it would not be possible for one who was perfect in all good to remain in the midst of this corrupt and perverse generation. Still it would seem good if we had a few among us who were really perfect, whose example we could see, whose precept we could learn, and whose footsteps we might follow. We might then be the better able to perfect ourselves. Still we will do well to emulate the good that are in our midst, and to observe those great truths we have already received in part, which in their fulness are able to save us unto the uttermost. We shall not be cast off, my brethren and sisters, for those sins which we ignorantly commit, which are the results of misunderstanding in all honesty before the Lord. The difficulty does not lie here; the danger lies in our failing to live up to that which we do know to be right and proper. For this we will be held responsible before the Lord; for this we will be judged and condemned unless we repent and forsake our follies, and our unwillingness to obey the light and the knowledge which we have received. There are some plain, simple truths which we do

know, but which we do not observe. Herein lies our great sin. The condemnation of the world, when the Savior commenced his mission among men, was that light had come into the world, but they loved darkness rather than light, because their deeds were evil. This principle applies with equal force to us in this dispensation. If we had remained without the Gospel, we would not be under condemnation. But now that light has come into the world; now that truth and the authority of God have been restored, we cannot longer remain without sin, unless we obey this Gospel so revealed, and practice our profession.

There is a great deal said about our plural marriage by the outside world, and sometimes it is referred to by the Latter-day Saints at home. I fancy sometimes that not only is the world without knowledge in relation to this principle, but many of those who profess to be Latter-day Saints are far from possessing a correct understanding of it.

In the first place, it is a principle that savors of life unto life, or of death unto death; therefore it is well for those who have embraced the Gospel to obtain a knowledge in relation to this matter. It is a principle that pertains to eternal life, in other words, to endless lives, or eternal increase. It is a law of the Gospel pertaining to the celestial kingdom, applicable to all gospel dispensations, when commanded and not otherwise, and neither acceptable to God or binding on man unless given by commandment, not only so given in this dispensation, but particularly adapted to the conditions and necessities thereof, and to the circumstances, responsibilities, and personal, as well as vicarious duties of the people of God in this age of the world. God has revealed it as a principle particu-

larly suited to the nature of the work we are called to perform, that it might be hastened to its consummation. It is a righteous principle not an unrighteous one. It is a pure and holy principle; and, therefore, persons, either male or female, who have not the desire in their hearts to become pure and righteous, have no business to practice it, for it cannot be practiced acceptably before God on any other principle than that of purity and righteousness, therefore no wicked unjust or impure person can enter into the law of celestial or plural marriage without incurring the displeasure of the Almighty and his own condemnation before the Lord, unless he speedily repent of all his impure motives and designs. A man that is not honest in his heart, who does not desire to be just and impartial, even as God is just and impartial, has no business in plural marriage; and before he enters into the practice of that principle he needs to repent, to learn wisdom to get the Spirit of God, to get understanding in relation to the purpose God has in view in regard to this principle; that he may go into the practise of it understandingly, that his heart and mind may be set upon practising it in righteousness. It is a difficult matter, I am aware, to distinguish between the actions of a man and the principles in which he professes to believe. A corrupt ungodly hypocrite can do more injury in the midst of a people, in a given length of time, correspondingly, than a host of upright men can do good. Send an Elder to preach the Gospel among the nations, and let him degrade himself, dishonor his priesthood and calling, and he will bring more reproach upon the cause misrepresented by him, than twenty good men could remove. Because people generally look at the man. To judge him by his acts would be right-

eous judgment: but to condemn the Gospel or the Saints, because of his acts, would be unjust; yet the cause he misrepresents suffers wrong because of his connection with it. A man's acts may justly be considered as resulting from his principles. We judge a tree by its fruits. The fruits of the Gospel are good; he that has actually embraced the Gospel will do good, only so far as he may err, or depart therefrom. Hence, it is difficult to separate a man's actions from his principles.

There is no difficulty, however, in this matter to those who always bear in mind, that evil and corrupt practices are not the results of obedience to the Gospel, but of disobedience, and of the perversion of the truth. If we would keep this in our minds we would not cast blame upon the principles themselves when we see or hear of men, who should represent them, do wrong; but we would rather say, the man has departed from his principles and gone into error. It is he that is defective, through not practising what he professes; the principles are good and holy, and he himself would become so too, if he would but practise them.

It is precisely so in relation to our domestic relations. We see trouble in families occasionally, not any more so in plural than in single families. There is no reason why there should be any difference between the husband and wife, or husband and wives, in the midst of this people, if all are disposed to obey the principles and doctrines of the Gospel. It is only by the practise of these principles that we can avoid the disturbances that occur in families, or among mankind. We must learn and obey correct principle, or we will ever be in turmoil and confusion, and in antagonism one towards another. Where differences exist in families

they are traceable directly to some cause. I want to impress upon the minds of my hearers that the cause of such evils is not traceable to the practice of any principle which God has revealed touching these matters, but to the non-observance of them; and this is true in relation to every principle of the Gospel. Sometimes it is the fault of the man, sometimes of the woman, and oftener of both, but never the fault of the principle. The principle is correct, great, ennobling and calculated to bring joy, satisfaction and peace, if we would but observe and practice it as we should. But in order to do this we must get wisdom and understanding. These, by many, are acquired only through long experience. We begin as children, we have to learn precept by precept, line after line, here a little and there a little, which is good, provided we profit by that which we learn. Men must be just, so also must women, in relation to these matters. All must be just one towards another; also forbearing and patient, cultivating largely that Christian attribute called Charity, in order to get along peaceably with our neighbors, our brethren and sisters, as well as with our wives, husbands and children. We are all imperfect, we have to learn by littles as we pass along, profiting oftentimes by that which we suffer, yet often repeating the same errors. When we find ourselves overcome in a fault, that should be set down as an example for future time, if possible, never allowing ourselves to be caught in the same predicament again. Thus profiting by the experience we gain.

Some people have supposed that the doctrine of plural marriage was a sort of superfluity, or non-essential to the salvation or exaltation of mankind. In other words, some of the Saints have said, and believe,

that a man with one wife, sealed to him by the authority of the Priesthood for time and eternity, will receive an exaltation as great and glorious, if he is faithful, as he possibly could with more than one. I want here to enter my solemn protest against this idea, for I know it is false. There is no blessing promised except upon conditions, and no blessing can be obtained by mankind except by faithful compliance with the conditions, or law, upon which the same is promised. The marriage of one woman to a man for time and eternity by the sealing power, according to the law of God, is a fulfillment of the celestial law of marriage in part—and is good so far as it goes—and so far as a man abides these conditions of the law, he will receive his reward therefor, and this reward, or blessing, he could not obtain on any other grounds or conditions. But this is only the beginning of the law, not the whole of it. Therefore, whoever has imagined that he could obtain the fullness of the blessings pertaining to this celestial law, by complying with only a portion of its conditions, has deceived himself. He cannot do it. When that principle was revealed to the Prophet Joseph Smith, he very naturally shrank, in his feelings, from the responsibilities thereby imposed upon him; foreseeing, as he did in part, the apparently insurmountable difficulties in the way of establishing it, in the face of popular opinion, the traditions and customs of many generations, the frowns, ridicule, slander, opposition and persecution of the world. Yes, this man of God, who dared to meet the opposition of the whole world with bold and fearless front, who dared to dispute the religious authority and accumulated learning and wisdom of the age—who dared everything for the truth, and shrank not even from

the sacrifice of his own life in testimony of his divine mission, shrank, in his feelings, from the weight of the responsibility of inaugurating and establishing this new innovation upon the established customs of the world. But he did not falter, although it was not until an angel of God, with a drawn sword, stood before him and commanded that he should enter into the practice of that principle, or he should be utterly destroyed, or rejected, that he moved forward to reveal and establish that doctrine.

To put this matter more correctly before you, I here declare that the principle of plural marriage was not first revealed on the 12th day of July, 1843. It was written for the first time on that date, but it had been revealed to the Prophet many years before that, perhaps as early as 1832. About this time, or subsequently, Joseph, the Prophet, intrusted this fact to Oliver Cowdery; he abused the confidence imposed in him, and brought reproach upon himself, and thereby upon the church by "running before he was sent," and "taking liberties without license," so to speak, hence the publication, by O. Cowdery, about this time, of an article on marriage, which was carefully worded, and afterwards found its way into the Doctrine and Covenants without authority. This article explains itself to those who understand the facts, and is an indisputable evidence of the early existence of the knowledge of the principle of patriarchal marriage by the Prophet Joseph, and also by Oliver Cowdery.

When the revelation was written, in 1843, it was for a special purpose, by the request of the Patriarch Hyrum Smith, and was not then designed to go forth to the church or to the world. It is most probable that had it been then written with a view to

its going out as a doctrine of the church, it would have been presented in a somewhat different form. There are personalities contained in a part of it which are not relevant to the principle itself, but rather to the circumstances which necessitated its being written at that time. Joseph Smith, on the day it was written, expressly declared that there was a great deal more connected with the doctrine which would be revealed in due time, but this was sufficient for the occasion, and was made to suffice for the time. And, indeed, I think it much more than many are prepared to live up to even now. When the time came to introduce this doctrine to those who were worthy in the church, God commanded the Prophet and he obeyed. He taught it as he was commanded to such as were prepared to receive and obey it, and they were commanded to enter into it, or they were threatened that the keys would be turned against them, and they would be cut off by the Almighty. It need scarcely be said that the Prophet found no one any more willing to lead out in this matter in righteousness than he was himself. Many could see it—nearly all to whom he revealed it believed it, and received the witness of the Holy Spirit that it was of God; but none excelled, or even matched the courage of the Prophet himself.

If, then, this principle was of such great importance that the Prophet himself was threatened with destruction, and the best men in the Church with being excluded from the favor of the Almighty, if they did not enter into and establish the practice of it upon the earth, it is useless to tell me that there is no blessing attached to obedience to the law, or that a man with only one wife can obtain as great a reward, glory or kingdom as he can with more than

one, being equally faithful.

Patriarchal marriage involves conditions, responsibilities and obligations which do not exist in monogamy, and there are blessings attached to the faithful observance of that law, if viewed only upon natural principles, which must so far exceed those of monogamy as the conditions responsibilities and power of increase are greater. This is my view and testimony in relation to this matter. I believe it is a doctrine that should be taught and understood.

The benefits derived from the righteous observance of this order of marriage do not accrue solely to the husband, but are shared equally by the wives; not only is this true upon the grounds of obedience to a divine law, but upon physiological and scientific principles. In the latter view, the wives are even more benefitted, if possible, than the husband physically. But, indeed, the benefits naturally accruing to both sexes, and particularly to their offspring, in time, say nothing of eternity, are immensely greater in the righteous practice of patriarchal marriage than in monogamy, even admitting the eternity of the monogamic marriage covenant.

Man may receive great reward, exaltation and glory by entering into the bond of the new and everlasting covenant, if he continue faithful according to his knowledge, but he cannot receive the fullness of the blessings unless he fulfills the law, any more than he can claim the gift of the Holy Ghost after he is baptized without the laying on of hands by the proper authority, or the remission of sins without baptism, though he may repent in sack-cloth and ashes.

"But," says one, "how will it be with good men who believe the doc-

trine, but are prevented, or cannot enter into the practice of it?" I reply that every man and woman will receive all that they are worthy of, and something thrown in perhaps, on the score of the boundless charity of God. But who can justly expect to obtain more than they merit? All the judgments of God are not given unto man. What we do not learn relative to the salvation of our souls which are our bodies and spirits, in this probation we will have to learn in the eternity which lies before us, for we cannot be saved without knowledge. "But what if we never get knowledge?" Then we never will be saved.

Suppose we live and die without knowledge? Then, if we ever obtain salvation we will have to get it in the next world, as the Antediluvians did, who rejected the Gospel as preached unto them by Noah and were destroyed by the flood, sent to the prison-house to be punished for their disobedience and other wickedness, and in the meridian of time received knowledge by the proclamation of the Gospel, as preached unto them by the Savior while his body slept in the tomb, without which they would forever have remained ignorant of God, his government and laws, in a lost condition. All men must obtain salvation upon their own merits, for by our works shall we be judged, and by them justified or condemned.

It is a glorious privilege to be permitted to go into a Temple of God to be united as man and wife in the bonds of holy wedlock for time and all eternity by the Authority of the Holy Priesthood, which is the power of God, for they who are thus joined together "no man can put asunder," for God hath joined them. It is an additional privilege for that same man and wife to re-enter the Temple

of God to receive another wife in like manner if they are worthy. But if he remain faithful with only the one wife, observing the conditions of so much of the law as pertains to the eternity of the marriage covenant, he will receive his reward, but the benefits, blessings and power appertaining to the second or more faithful and fuller observance of the law, he never will receive, for he cannot. As before stated no man can obtain the benefits of one law by the observance of another, however faithful he may be in that which he does, nor can he secure to himself the fullness of any blessing without he fulfills the law upon which it is predicated, but he will receive the benefit of the law he obeys. This is just and righteous. If this is not correct doctrine then I am in error, and if I am in error I want to be corrected.

I understand the law of celestial marriage to mean that every man in this Church, who has the ability to obey and practice it in righteousness and will not, shall be damned, I say I understand it to mean this and nothing less, and I testify in the name of Jesus that it does mean that. But what will become of him that cannot abide it? Says the Lord, "whoso having knowledge have I not commanded to repent, and he that hath not understanding it remaineth with me to do according as it is written." In other words he that is without understanding is not under the law, and it remains for God to deal with him according to his own wisdom. If a man acknowledges that he is incapable, or disqualified by a lack of knowledge, wisdom or understanding to obey this law, when it remains with God to deal with him according to those principles of justice which

are written, or are yet to be revealed it is not likely however, that he will take his seat with Abraham, Isaac and Jacob, or share in their promised blessings.

This law is in force upon the inhabitants of Zion, and he that is qualified to obey it cannot neglect or disregard it with impunity. But it must be observed in righteousness. The commandment is "be ye righteous as your Father in heaven is righteous; be ye holy as he is holy.

Why did the Son of God make this requirement of his disciples, seeing that it is so universally believed by the world, that man cannot be righteous at all? Did Jesus require anything inconsistent or impossible? No, he did nothing of that kind. All that he commanded us to do, we can accomplish by the help of the Holy Spirit; but we cannot do it ourselves. Therefore if we will seek for the Holy Spirit, the gift of wisdom and understanding from God, we may practice these principles of righteousness, and they will make us righteous even as God is righteous, in the sphere in which we are called to act. We will fulfil the law, and receive the blessing, exaltation and reward which will follow; if we do not, we will fail of the reward.

This is very simple reasoning, I admit. Critics would say, these are axioms that need not to be told. If we do wickedly we will be punished; if we do righteously, we then receive blessings at the hands of God.

May God bless you, and keep us all in the path of righteousness, and enable us to live the religion we have received from Him, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY MORNING,
JULY 7, 1878.

(Reported by Geo. F. Gibbs.)

GRATIFYING POLITICAL AND GENERAL MATERIAL CONDITION OF THE SAINTS—EMPLOYMENT FOR THE POOR—ENEMIES FOILED—PLURAL MARRIAGE.

It is with much pleasure I meet with the Latter-day Saint this morning; it was a great pleasure to me yesterday to sit and listen to the remarks which were made by the brethren who spoke, and to the testimonies which they bore; and I trust that the same spirit which rested upon them while addressing us yesterday, will be upon us, speakers and hearers, today.

I can appreciate the privilege we enjoy in meeting in these quarterly conferences, perhaps more so because of my lengthened absence from home, than I could were I constantly in your midst. After a person has been deprived of food, many of you know how good it is to sit down to a well-spread table. I do not know that the Latter-day Saints are exactly in this condition. There are privileges we need and which we can enjoy, even when away from the body of the Church, which enable those who are thus separated to rejoice in their religion and its blessings. It has been a rule of my life, since I was old enough to comprehend the truth, to so live that the Spirit of the Lord would be my companion, and thus

to have peace, to have joy and to have satisfaction of mind; and this I can testify I have had. But still absence from the society of the Latter-day Saints is a great deprivation; at least it is to me.

With regard to our condition politically, I do not think it would be inappropriate for me to allude to it casually, although it is Sunday. There probably never was a time since we have been in these mountains when we were in a better political position than we are today. Notwithstanding all the efforts which are being made against us to destroy our liberties, to embarrass us in our progress and to malign us, the people who reside in these mountains have gained and are gaining a credit which in many respects is very gratifying to those who love the truth. It is a difficult thing to condemn an entire people, and make the world believe that those who manage a Territory such as ours, the affairs of which are so well managed, and are in so healthy and thrifty a condition, are a wicked people. And so far as my observation has extended, I think

we are being better understood. There is one thing particularly that I have noticed, that where men and women have visited this Territory, with scarcely any exception, they speak favorably of what they have seen. I have endeavored to urge men of national standing, men who hold high positions in the Government, to visit Utah. And I may say that some of the warmest friends we have, while they do not sympathize particularly with our religious views, but are tolerant and desirous that we should have our rights in common with other people, are those who have visited this Territory and have seen us in our homes, and have had opportunities of witnessing the changes that been effected in this desert land by our residence and labors.

As to the time when we shall become a state, concerning which considerable is said by outside parties, as well as by ourselves, it is difficult at the present time to say anything definite respecting it. I believe, however, the time will come, and that too before long, when certain exigencies of a political character will arise that will make the vote of Utah necessary in deciding national questions, and under those circumstances it would be important to have Utah as a state. In fact it is already acknowledged that had Utah been admitted as a state when Colorado was, that all this difficulty which has occurred connected with the presidential election would have been entirely settled; indeed it would not have arisen. This is now conceded. But this experience comes too late to be of any benefit in correcting the injustice which we suffered, and to be of any avail in the presidential contest which is now past; but it may have some effect in the future. There are many, a great many men of both political parties who have said to me that

they would vote for Utah's admission whenever the question should be brought up, provided they had a voice in the matter. However, as far as this is concerned I think sometimes it is a matter of comparatively small moment. It is true we have looked to our admission to statehood as likely to greatly relieve us, and to bring about a better condition of affairs throughout our Territory. But the conviction has grown upon me in watching the progress of events, that our being kept in a territorial condition to the present time has been attended with great advantage to us as a people. The experience we have gained under this condition of affairs is an experience that is necessary to us, and without which we could not so well, in my opinion, fulfill the destiny assigned to us. I believe there is an overruling Providence in all these affairs; I believe the Lord is watching over this people, and that he is controlling and shaping events and circumstances, and managing everything connected with the affairs of this nation, and our affairs as part of the nation, with a view to accomplish his great designs and purposes. And whenever it shall be wisdom in his sight that we should have our political condition changed and our Territory become a State, it will be effected. And it will come, too, as easily as other changes that have been wrought out and that at one time seemed exceedingly improbable. So that it is not necessary that we should become excited or impatient or indulge in too much anxiety concerning such things, but leave them in the hands of Him who has up to the present time controlled all things for the good of his people and for the bringing to pass of his own purposes.

I consider our condition to-day in these mountains the best condition that we can occupy. When I travel

through the States and converse with gentlemen who are familiar with the affairs of the nation through its length and breadth, I never arise from such conversation without feeling impressed more than ever with the excellence of the circumstances which surround us. It is true we have a desert land, that it is a land requiring excessive toil to make it fruitful and habitable for those who live in it. The grass does not clothe our hills spontaneously; our territory is not favored with the rains of heaven to make it green with verdure: our fields would be barren indeed, if it were not for the labor of irrigation and the constant efforts of the husbandman. In this respect our country differs very much from every other place east of us. In travelling through the broad prairies of Illinois, with the continuous fields of grain; and through Iowa and Nebraska, so far as Nebraska is settled, and contrasting the ease with which those lands are cultivated, compared with the toil required in this mountain region, I could not help thinking that if we were permitted to live in so goodly a land, under favorable circumstances, we would soon convert it into an Eden. But in the providences of the Almighty we were driven out and led to this land, and the Lord has showed unto us, and is showing to the inhabitants of the earth, that when a people will do that which He requires of them, that he is abundantly able to sustain them and make their labors successful. He has done this in leading us to this country, and in sustaining us since we came here. Our condition in many respects is far superior to those who live in those favored localities to which I have referred. We have a healthy land; we have a land that the Lord has blessed and made fruitful as the result of our labors. It is a land in which men cannot, from the very

nature of things, monopolize large bodies of land to the exclusion of their poorer neighbors. This is an advantage to the people of this country. The nature of our surroundings compels us to occupy small holdings and the result is our land is better cultivated, there is a more widespread ownership of the soil than you will find in any part of these United States; that is, there are more men holding land and owning and occupying it, in this country, in proportion to the entire population, than you can find elsewhere. The result is a condition of independence you cannot find elsewhere. At the present time, in the western States especially, men are greatly concerned about the element known as Communism, which has taken possession of the minds of a numerous class of the people. The working classes are becoming very dissatisfied, and men are trembling for fear of what will come upon the nation. One of the strongest arguments that was made in favor of keeping up the United States army up to its present numbers was, that there would probably be riots in large cities and in populous centres, which would require the presence of the military acting as police to quell. And had it not been for this evil the army would have been cut down. But a good many men were anxious to have it increased, deeming it necessary for the preservation of life and property. When we reflect upon this it shows how changed have become the affairs of our nation, when it is deemed necessary to appeal to military power to maintain good order in the Republic. There can be no surer sign of the decay of a republic than when human life and property and liberty cannot be sustained by the masses of the people, and the military power, the ranks of which are filled with hired soldiers, has to

be appealed to sustain good order in the midst of the people. Let such a state of thing continue and there would soon be an end of true republicanism.

In this respect we also have our difficulties. The business of furnishing employment for our poor people, so that our streets shall not be filled with idle men and boys, has no doubt pressed, and will continue to press itself upon the minds of the leading men of this Territory. But in comparison with the magnitude of this question elsewhere, it seems to sink into insignificance here. It is a matter of small moment, comparatively speaking, in this Territory; because the great bulk of the people have employment, and can easily furnish themselves with employment. However, this is a matter that should receive attention and from those, too, who care for the people and have their welfare at heart. No doubt everything will be done that should be to preserve good government throughout this Territory, and throughout all these valleys which are inhabited by the Latter-day Saints. The fact is, the time will come, concerning which there has been so much said in the past, when it will devolve upon the people of these mountains to maintain good government, to uphold constitutional rights; and we are receiving the training necessary to fit and prepare us for that great and glorious destiny. I have no doubt that the day will come, and come speedily, when Utah will be looked to, as an example of good government, and that the condition of affairs in this Territory will be pointed to as an example for other communities and other societies to imitate with advantage to themselves and the country at large. There is every inducement therefore for us, as Latter-day Saints, to continue to persevere

in the direction in which we are going.

I have no doubt many of you would be surprised if you knew the interest that is being taken, outside of our Territory, in our affairs. When the news of the death of President Young reached the east, there was, I might say, a general expectation that rival claimants to the power he wielded would arise, that dissensions would ensue and that the work of disintegration would commence and the speedy overthrow of the system soon follow. I suppose I have been spoken to hundreds of times upon this point and men seem surprised that this has not been the result. Many have said to me, "Your affairs seem to go on prosperously, notwithstanding the death of your great leader." Yes. "Well, we scarcely expected this would be the case; we have heard so much said through the newspapers concerning the probability of dissensions in your midst and quarrels over the leadership, that we were expecting you would have trouble." I have told them invariably that President Young had all his life-time acknowledged that the qualities and powers he possessed he owed to what the world call "Mormonism;" that he was not the creator of "Mormonism," but he himself was the product of it, and that this would continue to increase, no matter how many leaders might die or pass away. The results which have followed the decease of President Young have given to thinking men a higher idea of the strength and power of this system. It assumes a different position in their minds. The idea now begins to prevail that it is not entirely dependent upon the life or the ability of any single individual; and I think the death of President Young has had the effect also to cause men to pause, and to look upon the work a little differently. He was the

target at which every arrow was aimed he was the object of every plot and scheme; every combination for evil had for its object, his destruction or his embarrassment. His withdrawal from the scene spoiled these combinations, and brought these plots to naught. To this I attribute the quiet of the past season. Although I have often been at Washington for the past 20 years, and have spent a considerable portion of my time there for a number of years past, I have never seen less of the disposition on the part of public men to take adverse measures against the people of Utah Territory than there has been this season. The feeling has been to let us alone for the present; and although there were emissaries sent down from here who labored very diligently to stir up feeling and to secure action against the people of Utah, their efforts scarcely created a ripple upon the surface of political affairs, and they attracted no attention outside of the committees, to whom they addressed themselves. Though it is unpleasant upon some accounts to have men there who are circulating all manner of falsehood about the people of Utah to gain their ends, they have their uses. They create discussion. They stir one up, and their presence and opposition furnish opportunities to talk to committees and members about Utah affairs, which otherwise the Delegate would not have. Such discussions made things lively in the committee rooms, but outside of the committees there was not a feeling that I could discover particularly hostile to Utah. This is a remarkable condition of affairs; and I attribute it in part to the effect that the death of President Young has had upon the public mind throughout the entire country.

I do not think there is any less

hostility against the truth; I do not think that Belial has lost any of his hatred to the Lord; but the Lord in his wisdom has permitted a feeling of this kind to grow up, and is overruling it for his own purpose.

I have said the eyes of the people are upon us; they are watching us and great hopes are entertained concerning us by many people who are not of us. We are looked upon as the pioneers in many reforms. The ladies, as you are aware, have lately been agitating in Congress their question—Woman's Rights. Among other ladies who argued their cause before the general committees of the Senate and the House, was a sister of the Rev. Henry Ward Beecher—Mrs. Isabella Beecher Hooker, a lady of character and great ability. It was most gratifying to me to hear the tribute that these ladies paid to the women of Utah; not that they sympathized with plural marriage, for they disavowed their sympathy with it; but they begin to recognize, as they never have until quite recently, the true position that the men and women of this Territory occupy upon this question. Indeed, I heard more than one say, and among them was one very prominent lady, that if there had to be a choice, she would prefer plural marriage than to have the condition of affairs which exists in their communities. There seems to have been a good deal of light thrown upon this subject: and our sisters here, through their publication, the "Woman's Exponent," as well as other channels of communication, have greatly aided in this matter. Their efforts are commendable, and are already beginning to have their good effects in the States among their sisters; and I am pleased to be able to bear this

testimony. When the question of legislation for Utah was argued, the committee rooms were thronged to listen to my argument upon the subject; and on one occasion two ladies took part in the discussion against the bills urged by our enemies and in favor of the rights of the women of Utah. A knowledge of the true condition of affairs in this Territory is gradually growing, and although it may be but slowly, it is of faster growth than we generally imagine. This is especially true of that much abused principle called plural marriage. It is becoming recognized in its true light, and people are beginning, as I never heard them before in my experience, to talk about it and reflect upon it, often alluding to it in a way that shows that a better understanding of the subject is steadily spreading among the people. And there is a reason for this: this question has been so much agitated. It is a remarkable fact that every publication against this doctrine of the Latter-day Saints has the effect to spread the knowledge of it among the people and it makes men and women reflect upon it. Our efforts alone would not be attended with the results that are now witnessed. But every man that has published articles against it, or lectured or written books or made any effort against it, has helped to propagate the knowledge of it; they have been missionaries in its favor. And no true doctrine need ever fear being assailed and denounced; for it will emerge from the conflict brighter and better understood than it otherwise would appear. Every man who has gone down to Washington from here to fight us has made men in Congress think about us and talk about us, and has made editors write about us. They have, without designing it, helped to disseminate a knowledge of our cause. The more the "Mormon" question,

as it is termed, is agitated, the better it is for us; the more it is fought, the more it is written against and talked about, the more that Congress is stirred up to take steps against it, the better the principles of our faith are understood; because there are some men and some women who reflect upon these things, and who will contrast that which they hear of us, with that which exists in their midst. And when they see a man stand up boldly and say, "We believe in plural marriage; we do not believe in prostitution; we do not suffer women to become the slaves of men's lusts; but believe they ought to become honored wives and mothers, and that children ought to be educated and provided for and called by the name of their father, and at their father's death his property be equally divided among them even though their mothers should be plural wives." When they hear this, they cannot help thinking about such a condition of affairs; and they say, there is a moral courage which these people evince in this matter that is admirable. I have had it said to me often times, by both sexes, that it is better that we should live as we do, than such practices as exist elsewhere should come in our midst.

So that, as has often been said, everything done against us is overruled for the good and spread of the work of God.

The subject of plural marriage is always an interesting subject, and it is made still more so by the constant attacks made upon it, and the misrepresentations made concerning it. Whenever people meet with a Latter-day Saint, it is almost sure to be the first topic broached. The opinion which some entertain who take their views from the slanderous reports published about us, is that we are a licentious people, who take wives

to gratify Inst. Such persons, if reasonably honest, are soon made to reflect and to modify their views by asking them a few questions. A prominent gentleman with whom I recently conversed, entertained that opinion. I said to him, after conversing a little while: Sir, you believe the people of Utah are bad and licentious, and that they degrade women by their system of plural marriage. Let me ask you, if their purposes were only sensual, have they any occasion in this day to marry women? Could they not accomplish sensual ends much easier, cheaper, and without creating any especial remark by not marrying women and not caring for and educating and legitimatizing their children? There are practices which prevail in society, and which are not unpopular if a certain degree of secrecy be observed which a licentious people could avail themselves of, without the trouble, care, expense and responsibility of marriage. What is the crime of which the people of Utah are accused? It is that of marrying women! It is not that of seducing or debauching them. All the pains and penalties inserted in bills before Congress for the punishment of the "Mormon" people are affixed to the marriage of women. This is made a crime, and because of it, it is proposed to punish men. Not one word of condemnation, nor penalty of any character, is proposed for the seducer, or the vile betrayer of female innocence; he is to walk up to the polls and vote unchallenged; but the man who marries women, and maintains them honorably and virtuously, sustaining family and parental relations in all purity and sacredness, is to be disfranchised and visited with other pains and penalties! You will perceive, therefore that the "Mormon" people are either not a licentious

people or they are the most foolish in the world. No one ever charges them with a lack of shrewdness or prudence. Such a charge would be utterly at variance with all their known characteristics. If they were not a conscientious people, with strong moral and religious convictions, they would not risk becoming martyrs, as they do, for the sake of marrying women, when, if they followed the usual practice of the age, they could get them without marrying.

He frankly acknowledged that what I had said had given him a new view of the case, and he admitted that if the gratification of sensual desires were our object, we could reach that without marriage and without exciting any particular odium. The fact is, illicit connexions are winked at and overlooked by very many people in the world while they are kept from public knowledge; they only excite scandal and unfavorable comment when the parties to them are so unfortunate as to become known.

A reply of Bro. Hooper and myself, which we are credited as having made to inquirers who were curious to know respecting our domestic relations, is often quoted and created some amusement in Washington City. Both of us have doubtless made remarks similar to that quoted; the reply, however, is not original with us, but with Bro. Horace S. Eldredge. Upon one occasion, while purchasing machinery in the East, he called upon a firm in Providence, Rhode Island, to whom he brought a letter of introduction. One of the members of the firm, after carrying him in his carriage to see the various objects of interest in the city, brought him back to his place of business and introduced him to his partner. This gentleman had a number of inquires to make respecting Utah and its people, and soon learned that Bro. Eldredge

was a "Mormon." After stating that he understood that the "Mormons" believed in marrying more than one wife, to which bro. Eldredge replied in the affirmative, he asked if he himself had more than one, to which he again responded affirmatively. He then asked how many he had. To this bro. Eldredge replied: "I have such a plenty of my own that I have no occasion to trouble my neighbors'; and that is more than a great many in the land of steady habits can say." This was a home shot. His partner laughed heartily. Knowing the other's character, he could appreciate its applicability to him. After getting his reply, the gentleman had no more questions to ask, and soon made an excuse to go out. Many who have heard of this reply, think the idea embodied in it a capital one, for it is not uncommon in many places for other men's wives to receive attentions which should be only tendered to them by their husbands.

I desire greatly to see this people prosper and increase in everything which will make them the favored

people of God. I want to see us become a strong people, strong in our virtues; looking after our children, and bringing them up in the fear of God, and teaching them good morals and good precepts; whilst we endeavor to put down those evil practices that are creeping in, such as smoking and chewing tobacco, using the name of the Lord in vain, and also profane and improper language, and to see that our boys and girls are educated in everything that will make them great and noble. It is the great desire of my life to see this people become all that the Lord desires us to be. But when I saw how few there were in this Tabernacle yesterday, few compared to the attendanse this morning, I felt the reproofs that were made by brothers Pratt and Woodruff were well-timed, and ought to be taken to heart by all of us, and the disposition be encouraged to be more attentive to our duties.

That the Lord may bless you, and bless all who belong to His Israel, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT LOGAN, SUNDAY AFTERNOON, AUGUST 4TH, 1878.

(Reported by Geo. F. Gibbs.)

GOD'S POWER IN ALL THINGS—KINGDOM OF GOD—CO-OPERATION, A STEPPING STONE TO THE UNITED ORDER—POLITICAL ECONOMY—NATIONAL TROUBLES—MISSIONARY LABORS—SCHOOLS AND TEACHERS.

I have been a good deal interested in the remarks made by my brethren; and in connection with them, I

am very much pleased to see you meet in this beautiful house, and in possession of the privileges you enjoy;

and you have a right to enjoy them, because you have made them yourselves. And then again, you did not make them yourselves, only as God assisted you. I think there is a modern Scripture which reads: "Against none is His wrath kindled, save those who do not acknowledge his hand in all things." And there are some other principles connected with these matters that are of a good deal of importance to us. One of the old prophets, in speaking of the people and their relationship to God, says: "The Lord is our God, the Lord is our king, the Lord is our judge, the Lord is our law-giver, and he shall rule over us." If we could really place ourselves in this position, and feel that we live in God, that we move in God, and that from him we derive our being, and that he holds the issues of life, and every blessing we enjoy whether of a temporal or spiritual nature, either referring to this world or the world to come, proceeds from God. If we, as a community, could comprehend our position in regard to this grand, leading, and very important feature of our faith, we should be prepared to receive greater blessings at the hand of the Almighty, and be prepared also to magnify that great and holy priesthood which he has placed upon us. We should be prepared more understandingly to build temples, and to operate in them; we should be prepared to stand as saviors upon Mount Zion, and to operate with God and the holy angels, and with apostles and prophets who have lived before, and with the holy priesthood in the eternal worlds, as well as in this world, for the accomplishment of the purposes of God for the redemption and salvation of the living and the dead; for the salvation and exaltation of ourselves, our progenitors and our posterity. But we need to realize and comprehend our

position and relationship to the Almighty.

Some of the brethren who have addressed you have spoken upon our political rights, which is all very correct. It would be a poor thing indeed, if, after God has gathered us from among the nations of the earth to place His name upon us, and to establish and build up His kingdom upon the earth, we should be under the necessity of calling in the devil to help us to do the Lord's work. It is one of those incongruities which the reasonably intelligent and reflective mind will necessarily disown. We are gathered here, not in the interests of any political party or any essential organization, other than that which God dictated and ordained. Why are we here to-day? It is because the heavens have been opened, because angels have appeared, because the revelations of God's will have been made known to man, it is because God and the holy angels, with the eternal priesthood, have thought proper to manifest in these last days the fullness of the everlasting Gospel, which Gospel has been proclaimed to us in the different nations from whence we came. And having yielded obedience to its first principles we have gathered here. We did not come here as being associated particularly with any colonization scheme; we did not come here because of the richness or fertility of the soil; we did not come here because there was gold and silver in our mountains. We had no such idea. We came here because we believed that the Lord had restored the everlasting Gospel; because he had renewed the everlasting covenant; and because he had sent forth the proclamation, "Gather my people together, those who have made a covenant with me by sacrifice," and because we had been baptized into Christ, and put on Christ. This is

the reason of our being here; and, therefore, as Latter-day Saints, it becomes our first and most paramount duty to build up the church and kingdom of God upon the earth.

Now, we all believe this. And there is a number of duties that seem to devolve naturally upon us, such as to prepare buildings like this, that we may meet in to attend to the worship of God; and to build temples in which to administer the ordinances of God. Who for? The living and the dead: for ourselves, our progenitors, and our posterity. And that we might operate and co-operate with the priesthood behind the veil, in the accomplishment of his purposes toward the human family. This is the kind of labor we are engaged in. But I occasionally think we are something like the disciples who lived in the days of the apostles on the Asiatic Continent. It is said of them, that they saw in part, and prophesied in part, and of course comprehended in part. But they thought then, and we think now, that what which is in part is done away, and that which is perfect is come—and which the Lord is trying to introduce as fast as he can—then shall we see as we are seen, and then we shall know as we are known; then we shall comprehend as God comprehends in relation to all of these subjects which we have been reflecting upon and praying about. But we only comprehend in part at the present time. We are something like our little children—when they begin to walk a little, they make awkward stumbles, oftentimes falling down and scratching themselves. Our Father watches over us, the same as our mothers did when we were babies. You all know what watchful care a fond mother bestows upon her little child; how anxious she is about its safety and welfare. But

our children frequently think they are much smarter than their parents. They would think nothing at all of taking hold of a razor and cutting their fingers with it, or running over rough and dangerous ground. We are, in many respects, a good deal like them. We see in part and comprehend in part; and some of us have been so long steeped in the superstitions and traditions of the age, and are imbued with false religious and political ideas and notions, and so inoculated by the world, that we hardly know what is right and what is wrong. We want a little of God in the kingdom of God, a little of man, and, I am sorry to say, a little of the devil in the kingdom of God, so that we might all mix up together and be hail fellows well met, God and all creation together. That is not the calculation of the Almighty. He has called us together; what to do? Let me tell you what the prophet said: "I will take you one of a city, and two of a family, and I will bring you to Zion." And what will he do with those he gets there? "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." Who would give them pastors? The Lord. One of the prophets, in speaking of this time, when people should be very much better than we are to-day, says: "And they shall be all taught of God." But some of us would like a little infidelity with it, a little of this world's politics, a little of the theories of men, and a little false tradition with it; and it is difficult for us, with all our traditions and erroneous training which we have inherited from our forefathers, and which we have been brought up in from our early childhood, to divest ourselves from them, and listen to the pure word of God, and be governed by

the laws of life.

We talk sometimes about the thing we call the kingdom of God. Now, if it is the kingdom of God, it is not the kingdom of man; it is not our kingdom only so far as we are subject to its laws, which are the laws of God. We have made attempts lately, under the direction of our venerable and respected President Young, who has left us and gone behind the veil, to organize the church of God, and this organization has spread, more or less, through the Territory. But it is a good deal with us as it was with the boy in Salt Lake City. A stranger, walking along, said, "Boy, are you a Mormon?" The boy answered: "No, sir, I am not, but dad is." "Oh, he is?" "Yes, sir; but he does not potter much at it." It is a good deal so with many of us. We have our individual affairs and our own operations, which occupy our attention, and we have little time to attend to the things of God. We have an organization of our priesthood; we have our stakes organized with President, with High Council, with Bishops and their Counselors, and Priests, Teachers and Deacons; and we have our Seventies' quorums, our High Priests' Quorums, and our Elders' Quorums; all of which are in accordance with the order that exists in heaven. But how little many of us think of this. Yet we are doing pretty well, as has been remarked here. I have no feeling of complaint in my mind about the doings of the people generally. I think that you have manifested a zeal, liberality and generosity in the building of this house, that is praiseworthy and commendable; and I think you have manifested the same in the progress that is exhibited in the building of your temple here. But these are only very small parts of the duties of this priesthood which we have taken

upon us; very little parts indeed. How many of our Bishops are there who do not comprehend really and truly that they hold their priesthood from God? that they administer in the cities of Zion, or ought to, by virtue of that priesthood; and therefore ought to be fathers over the people over whom they preside, having self and its interest in abeyance, laboring as good shepherds in the interests of their flocks, and thus operating in it according to their ability; but a great many do not comprehend the position of things in relation to these matters. If a man is appointed a Bishop, is it that he may aggrandize himself? No. Is it that through his position he may monopolize certain interests? No. It is expected of him that he will operate in the interest of the church of God, and more especially in the interests of the community over whom he presides. That is the way I understand this matter; and these are some leading features, by which a Bishop ought to be governed. And in our Bishop's Courts, when cases are brought before them, they ought to be as free from partiality in their judgments as the Gods in the Eternal worlds are, and feel to administer justice and righteousness, and seek for the Spirit of God to actuate and govern them in all of their decisions. And the same spirit and feeling ought to actuate in the High Council. They are making a record of which there is a record kept in heaven; and so are the Bishops. And when you are administering in any of these offices, God will hold you to an account, and the priesthood on the earth will hold you to an account; and you are now writing a history in indelible characters that never can be erased. If for every word and secret act all men shall be brought to judgment, how much more will the public acts of public men be brought

into account before God and before the holy priesthood.

Here, for instance, is the President and his Counselors, who preside over this Stake. They ought to feel interested in the welfare of every man, woman and child in the Stake, so far as they come under their observation; and these men, by virtue of their high calling, ought to be full of life and the Spirit and revelations of God, to comprehend things as they are presented to them and that they may administer justice in righteousness, and rule over the people in that way and manner that will secure the favor and approbation of the Most High; always seeking first the interests of the kingdom of God and the flock that God has given them the oversight of.

Now I will mention some things here that my attention has been called to, in regard to union, and union of effort. We have had a great deal said about the United Order, and about our becoming one. And some people would wish—Oh, how they do wish, they could get around that principle, if they could! But you Latter-day Saints, you cannot get around it; you cannot dig around it; it will rise before you every step you take, for God is determined to carry out his purposes, and to build up his Zion; and those who will not walk into line he will move out of the way and no place will be found for them in Israel. Hear it, you Latter-day Saints for I say to you in the name of Israel's God that it is a revelation from the Most High, and you cannot get around it. There seems to be difficulties in the way at present; but we shall surmount these. The only way for us to do now, in consideration of the weaknesses and infirmities with which we are surrounded, is to do the very best we can, and advance those interests as near as we can, practi-

cally and in their spirit and essence, until we can bring about the thing that God designs, for men are not prepared for these things yet in full. But we are in part, as they of old prophesied in part, and understood in part; and by and by that which is perfect in relation to these matters will be introduced. Joseph Smith tried to introduce this order, but such was the corruption, covetousness, fraud and injustice of men, that he found it almost impossible to do it. This was the idea he conveyed, if not the precise words that he used in speaking upon this subject. We have made various attempts to do what the Prophet Joseph tried to do. In some places they are doing very well, and in other places very poorly; I can tell you this much about it, it is pretty hard work to make sheep out of goats. Did any of you ever try it? Let me quote you a passage of our Savior's: "My sheep hear my voice, and I know them, and they follow me."—"A stranger will they not follow, but will flee from him; for they know not the voice of strangers." And he prayed to the Father concerning them: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are." "That they all may be one, as thou, Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Or, in other words, God sent him and his people knew it and knew him, but the world believed it not; but when this oneness should be brought about, the world would know it. And when we become one in all things, our condition will be a spectacle for God, angels and men to gaze upon with delight: and the world then will know that God is with us, and that we are his Israel, and that he is our guide, our shield, our deliverer.

There are some things that Brother Lorenzo Snow is doing that are very creditable ; but it is not the United Order. He is working with the people something after the same principle that our sisters teach the little ones how to walk ; they stand them in a sort of chair which rolls along, and the babies appear delighted, they think they are walking. But we have not learned how to walk yet. And then there are other institutions scattered throughout the Territory, having the same laudable object in view, many of them have most excellent principles among them, and they manifest a most admirable spirit ; but they only see in part, and know and comprehend in part. And you here are doing pretty well in some things ; but some of you are like it was said by President Young of Brother Snow, that he had got the folks into the United Order without their knowing it. You have hardly got one foot in yet ; but you are aiming at progress, and are making some little advancement. For instance, I hear you have a kind of commercial business here in connection with some other interests that you are trying to unite on. This is very proper, and it is proper that your president should dictate in such matters ; it is his business to do it, and it is your duty to be governed by such principles and follow such instructions as may be given in regard to these things ; and keep together, and let this individualism be held in abeyance, and let us feel that we are all holding the holy priesthood, and that we should, as brethren, operate in the interests of the church and kingdom of God. I suppose these things could go on and increase, and everything in regard to your commercial relations could be operated with one common consent, under the proper authority and administration of the

priesthood, and you all labor unitedly, with singleness of heart before God. And what would be the result? You could not be preyed upon by outsiders ; you would have no middle-men living off you, and what speculations might be entered into would be in the interest of the community. And then you could operate in regard to your farming interests, and the disposing of your grain, and cattle, sheep, etc. And operating and co-operating together, you will be able to form a phalanx in this valley that will become a power in this part of the land. And then if you could go to work and manufacture your own leather and cloth, and make your own boots and shoes and harness, and your own wearing apparel, men's and women's wear, as they are doing in Brigham City, a great deal of remunerative employment could be furnished your own people, and it would be the means of putting trades in the hands of many of your boys ; and by and by you could become a self-sustaining people. The people of the world comprehend this principle that we are striving to accomplish among ourselves. There has been quite a talk lately about something that has existed in France. You will remember that in the late war with Germany, the French nation was badly beaten, and an enormous debt was the result, which the French Government has since paid. And how? The first Napoleon, in his day, introduced what was called at that time the "Continental System," which meant nothing more nor less than home manufacture. Every encouragement was extended to the people of that nation to raise and manufacture everything possible, that they might become independent of other nations for their sustenance. And this was the secret of their success in paying their indebtedness incurred by the

late war. We have had enough talk about these things; the only thing left is to contrive in all our various settlements, to introduce such things, gradually and according to circumstances, as will subserve the interests of the people and make them self-sustaining. And then let the people throughout the Territory do the same thing, and we shall be progressing in the march of improvement, and get, by and by, to what is called the United Order. But I will tell you one thing you can never do—unless you can get the United Order in the hearts of the people, you can never plant it anywhere else; articles and constitutions amount to very little; we must have this law, which is the law of God, written in our hearts. Many men associated with these institutions do not act in good faith. I have seen men unite with them, thinking that they could get a very easy living by preying upon the people who were more confiding and honorable than themselves. Will such men be blessed? No, they will not but the curse of God will rest upon them for trying to pervert his purposes; and it would have been better for them never to have entered into such connections. These have been some of my reflections in relation to these matters.

We have here Seventies and Elders. I wish to talk a little upon some things associated with their callings, for there are a great many of them present to-day. I suppose the great majority of the brethren here are either Seventies, High Priests, or Elders—three prominent quorums in the church and kingdom of God. Now then, what are we called to do? What, for an instance, is the duty of an Apostle? We used to understand it to be our duty to go to the ends of the earth and preach the Gospel; and I may say we have

traveled hundreds of thousands of miles to accomplish that object. But some of us are getting white-headed. As I was saying to one of my wives a little while ago, Your head is getting a little grey, but mine is not (it is white). And it is so with many of the Twelve; they have got past that some time ago. But the Twelve went out, and were always ready to go out, and are to-day if required. And I will say of my brethren who are around me, I do not know of a better set of men in existence, nor could I tell where they can be found. I will bear this testimony concerning my brethren of the Twelve. They are ready to do what God requires of them at any time. Now, we have had a great many honorable men among our Seventies, our High Priests and Elders, who have gone forth with alacrity, as have the Twelve, filled with the spirit and power of their calling, feeling to rejoice all the day long, and sing, hallelujah, the Lord is our God; they have been the means of gathering the House of Israel, as they are to-day in these mountains. Shall they have credit among Israel? Yes, and so will they have credit before God and the holy angels. But the Presidency or the Twelve, or the Seventies, or the High Priests, or the Elders, never could have done it, unless God had been with them. They went forth in the name of God, bearing precious seed; and they returned again rejoicing, bringing many sheaves with them. And God will hold all such men in honorable remembrance in time and through all eternity. But a great many are getting like myself, they are getting old; and we cannot expect them always to be going. But then, they have a lot of boys growing up, and we expect the boys to step forward and take the place of their fathers, and try to do something in

the interests of the church and kingdom of God upon the earth.

We have been passing through quite a scene for some time past, and the world generally has, especially the European nations, since about 1873. There was, as was termed, a financial panic, and it has grown worse and worse until the present time; and trouble seems to be spreading and growing among the nations, and is permeating the nation with which we are associated. It is now workmen against employer—labor versus capital, and vice versa, instead of union, harmony, fellowship, and sympathy, which ought always to exist between man and man. And we have felt a little of the effects of the monetary crisis here. Then the grasshoppers have paid us a visit now and then; and the codling moth is among us, and some parts of our valleys have suffered considerably from winter frosts. And I have thought sometimes that if the people did not understand that God ruled, they would find out by and by; for I believe that all these things are used by the Lord to bring the people to reflection. And if I read my Bible aright, judgments are first to begin at the house of God. And if judgments are to commence at the house of God, where are the wicked and ungodly to appear? There is a terrible time approaching the nations of the earth, and also this nation, worse than has ever entered into the heart of man to conceive of—war, bloodshed and desolation, mourning and misery, pestilence, famine, and earthquakes, and all those calamities spoken of by the prophets will most assuredly be fulfilled, and they are nearer by forty years than they were forty years ago. And it is for us, Latter-day Saints, to understand the position we occupy. Among the honorable men I have referred to,

there are some things that make it extremely difficult for men sometimes to perform the kind of missions that they did formerly, owing to age, infirmities, and circumstances. Yet I have frequently felt ashamed when I have seen the acts of many in these quorums to which I refer, when they have been called upon to go on missions. One has one excuse, and another, another. It was easier some twenty years ago to raise two or three hundred men than it is now among all those thousands in Israel. How do you account for this? Partly in consequence of an apathy that exists in the different organisms of the priesthood; and partly from circumstances with which we have been surrounded. We have been grappling with these difficulties in common with others; and the Lord has placed us in this position to try us to see what material we are made of. Or, to use a common saying, to see who would be found at the rack, hay or no hay. But the general feeling seems to be—and I suppose it is so with us in Salt Lake and other places—that we would rather go to the rack when there was plenty of hay. But there is such a thing as having faith in God, I will tell you how I have viewed these things. A great many have been thrown into circumstances that without distressing their families it would be extremely difficult to pick themselves up and go on missions. We did not use to think about this; but there should be in this, as in other things, a co-operation, a united order if you please. We have found, in looking over some of our affairs, that these pinching times have reached to England. And lately when our Elders have returned home after having been absent two or three years, they themselves not having the means to pay their way home, have had to

give their notes for the money ; and the consequence was they would return with a load of debt upon their shoulders. The Council have considered this matter, and decided to cancel such indebtedness ; it amounted to some \$50,000 ; and then we contrived with Brother Staines and the Presidency in Liverpool, to try to make such arrangements that when our brethren returned home from missions, they shall come free. How do you feel ? All who are in favor say aye. [The congregation said aye.] We do not want Elders to feel pressed down or embarrassed, but, if possible, to be relieved ; and we are aiming to accomplish this. And when they are away, it is not proper that they should feel worried and concerned about their families at home ; and therefore we will call upon our brethren here who preside, to see that the families of the missionaries are looked after, that they may not suffer. I hear men sometimes pray God to bless and provide for the families of those on missions, and in their prayers they are ever mindful of the poor. This is all very well so far as it goes, but it does not go very far. My feelings are, never to ask the Lord to do anything I would not do myself. If I were a woman—but then I am not, you know, and I do not know much about it ; but if I were a woman, the wife of one of our missionaries abroad, I would much rather have a sack of flour ; a little meat, some butter and cheese, a little fire-wood or coal, and a little cloth for myself and family, than all the prayers you could offer up for me. And if you want to see these folks taken care of, you must see to it yourselves. And you sisters of the Relief Society, do not give your husbands any rest until these families are all provided for. And do not spare the Bishop if they are not provided for but go after him and

“ding” it into him ; and perhaps by your continued teasing and worrying him, he may hearken to your prayers. And I will risk it, if the sisters get after him.

Now after making excuses of that kind, we cannot excuse everybody. There are lots of able-bodied men who, if they could only have a little more faith in God, and could realize the calamities that are coming upon the earth, and the responsibilities of that priesthood that God has conferred upon them, they would be ready to break all barriers and say, Here I am, send me ; I wish to benefit the human family. If Jesus came to seek and save those who are lost, let me be possessed of the same spirit. And if the Twelve, the High Priests and the Seventies, who are now aged, have done these things, let me also do it ; I am willing to enter into the harness and do all that God requires at my hands. I tell you, my brethren, in the name of God, that right among the nations of Europe, where many of you have come from, there will be some of the bloodiest scenes that you ever read of ; and God expects you to assist in warning the nations, and in gathering out the honest in heart. Then when you come back, having accomplished a good mission, you can say, “My garments are clean from the blood of this generation.” Many of you cannot say that now, therefore I wish to remind you of these things, that you may reflect upon them, and prepare yourselves for the work that is before you.

Another thing that has been referred to here—about our schools and education. God expects Zion to become the praise and glory of the whole earth ; so that kings, hearing of her fame, will come and gaze upon her glory. God is not niggardly in his feelings towards us. He would as soon we all lived in palaces as not ; but he wants us to observe

his laws and fear him, and standing as messengers to go forth to the nations; clothed upon with the power of the priesthood which has been conferred upon us; seeking "first the kingdom of God and his righteousness;" seeking first the welfare and happiness of our fellow-men, and God will add unto us all the gold and silver and possessions and everything that may be good for us to receive. I was going to say, perhaps more than would be good for us. But all these things shall be added, for no man that forsakes father and mother, houses and lands, wives and children for God and his kingdom, but what shall receive in this world a hundred fold, and in the world to come life everlasting. This was true anciently, it is true to-day. This being the case, we ought to foster education and intelligence of every kind; cultivate literary tastes, and men of literary and scientific talent should improve that talent and all should magnify the gifts which God has given unto them. Educate your children, and seek for those to teach them who have faith in God and in his promises, as well as intelligence. I was talking with Bro. Maeser, who is principal of the Brigham Young Academy, in Provo. I saw the students go through their various exercises in the several classes, and I was congratulating him upon the success, when he remarked—"There is one thing, Pres. Taylor, I will guarantee, that is, that no infidels will go from my school." He would teach them the Gospel, and inculcate its principles, which are so far advanced of infidelity, that it would have to hide its hoary head in shame before the light, glory, and intelligence that comes from God, and that exist in all his works, and that fools do not comprehend. I am pleased to know that Pres. Young made arrange-

ments before his death for the endowment of a college in this neighborhood, and the brethren acting as trustees in the matter are feeling interested, and are taking steps for the accomplishment of that object. And that object is, as I understand it, to afford our own children greater facilities to become learned, and that they also have the privilege to learn trades, and agriculture, and horticulture, and become progressive, intellectual and informed in regard to all these things, and that they may comprehend the earth on which we stand, the materials of which it is composed, and the elements with which we are surrounded. And then, by having faith in God, we might stand as far above the nations in regard to the arts and sciences, politics, and every species of intelligence, as we now do in regard to religious matters. This is what we are aiming at; and if there is anything good and praiseworthy in morals, religion, science, or anything calculated to exalt and ennoble man, we are after it. But with all our getting, we want to get understanding, and that understanding which flows from God.

Bro. Smith said his time was up; mine is more than up.

Brethren and sisters, God bless you. Let us love one another; let us seek to promote one another's welfare. And let the Bishop's and the Relief Societies, and the Young Men's and Young Women's Associations, and our mechanics and manufacturers, and also our merchants, and all hands, operate in the interests of the whole for the welfare of Zion and the building up of the Kingdom of God upon the earth; and the blessings of God will begin to rest upon us, Zion will begin to arise, and the glory of God will rest upon her. Amen.

DISCOURSE BY PRESIDENT ANGUS M. CANNON.

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON,
AUGUST 25, 1878.

(Reported by Geo. F. Gibbs.)

THE SAINTS PROSPERED—RESTORATION OF THE GOSPEL—SHOULD LISTEN
TO INSTRUCTION—GOD'S GIFTS TO THE CHURCH—SALVATION FOR THE
DEAD—EXAMPLES BEFORE CHILDREN.

I have listened with deep interest to the instructions we have received through Elder Teasdale this afternoon; and rejoice in being numbered with the people of God. I have just returned from a trip through the south-eastern portions of our Territory, having visited localities that, five years ago, were barren and unfruitful, and where frosts were known to appear every month in the year; and finding these places cultivated by our people, and their crops in a flourishing condition, and the crops themselves acknowledging the overruling hand of God in tempering the elements for their good, I have felt to magnify God in my soul; and I return to you, my brethren and sisters, with heartfelt gratitude to our heavenly Father, in thus blessing the land and the elements for the good of his Saints. And this is only an additional testimony to me that God lives and rules, and that Jesus is indeed the Christ.

We have been called out from the world, to be separated from the world. When John the Revelator was on the Isle of Patmos, he beheld the darkness that the churches indulged in, and realized that they would drive the Priesthood from the earth because of the errors that had crept in amongst

them, which were being tolerated, and which were antagonistic to the truth. And while there the Lord favored him with heavenly manifestations, among which was that of an angel flying in the midst of heaven, the bearer of the everlasting Gospel to every nation and tongue and people. And after this he says he heard another voice, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

We have received the Gospel; the Angel Moroni brought it, and with faithfulness he delivered it to the Prophet Joseph. He watched the record for centuries with increasing care that he might reveal unto us the lost knowledge of the Gospel in its purity. God has taken one of a city and two of a family, and brought us to Zion, and he has taught us the principles of his Gospel, and the testimony of his servants, who were instrumental in his hands of introducing those principles of divine truth to the world, was sealed by the blood of his anointed. When our enemies have expelled us from our homes, and deprived us of the sustenance we had provided, God has blessed the endeavors of his people in cultivating the soil, and he has

rebuked the destroyer, and where sand and aridness seemed to prevail, the earth has been made productive, and we have reaped abundance. When our enemies have sought to follow us, he has rebuked them, and the divisions which they would introduce in our midst, to enfeeble us, he has caused to be visited upon those who have sought to destroy us. The Lord has said through Isaiah, "The ox knoweth his owner, and the ass his master's crib," and they will come where they are used to be fed. We have been fed by the hand of God, we have been succored in the hour of our deepest distress; he has made us strong out of weakness, he has blessed us beyond our most sanguine expectations. He has taught us the principles of eternal life; and has taught us to turn our hearts to the fathers, as our fathers' hearts have been turned towards us, lest he should smite the earth with a curse and we not be permitted to inherit it.

Lehi, when he led his little family from Jerusalem, was shown of the Lord that he would lead him to a land of promise, a land that was choice above all other lands. The Almighty blessed his posterity, and they enjoyed peace and plenty until they became envious toward each other, and their hearts were filled with hatred towards God. Lehi was told that this land should be consecrated as a blessed land to his posterity and they should continue to enjoy it and possess it, and that the pure in heart should dwell upon it, but the corrupt in heart should not possess this land in peace and prosperity. He led us to this land when we were oppressed, when we were wounded and afflicted, when we were bleeding and hungry and naked; and here he has succored us and fed us, promising to be our Father and Friend if we would con-

tinue to rely upon him. Witness the extent of our increasing population, and the multiplicity of our settlements, as well as the prosperity that has attended us on every hand; and then ask ourselves the question: Are we possessed of the same humility, of the same love, and of the same undying devotion, as when our enemies were driving us from the rear, and apparently nothing but destitution unto starvation presented our front. Jesus once said to his Apostles, when he saw some of his disciples forsake him, "Will ye also go away?" But Peter answered him and said, "Lord, to whom shall we go? thou hast the words of eternal life." Then, if we now begin to idolize our possessions, the creations of our own hands, under the blessings of God, what profit is it to us in our having been led of the Lord to this land? Wherein, I ask, are we profited, if we turn a deaf ear to his words. Has he not said through Paul, as recorded in the 4th chapter of Ephesians, that he has placed in his church apostles, prophets etc. What for? "For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith," etc., remaining in this condition until that which is perfect is come. And when we shall have arrived at that state of perfection, seeing as we are seen, and knowing as we are known, we shall not need Prophets to teach us, for we will then see alike, dwelling in the presence of God. Then, shall we turn a deaf ear to the voice of Prophets before we become united, before we see eye to eye? If we do we shall prove ourselves no better than the world of mankind whom we have left. We have come here and demonstrated that the Lord has blessed us—for he has demonstrated this to our heart's content; he has

given us wives and children, pledges of an eternal union that is to exist between us and them for ever. Our children are the offspring of the Almighty, they are placed under our guardian care to be instructed in the principles of eternal life; they should be taught that they are created in the image of God, that they owe allegiance to him, and that they have not come upon the earth to do their own will, but the will of their Father in heaven. It is said and understood by us that Jesus will come and take unto himself the people that are prepared to meet him. What is our condition? We are anxious to bless the earth we occupy; we are anxious to nourish and cherish our flocks and our herds. We say our prosperity depends upon these things, and that they are created for our sakes, that they were created for man, to be subject to him, and that our children will succeed us in the possession of them. How important that they be filled with intelligence; how important it is that we endeavor to keep open communication between God and our children, how important it is that we see that they receive a good sound education, and that they have proper associations, and that they are early impressed with truths calculated to make them immortal and bring them everlasting joy and happiness, and that they do not become infidel and ungrateful in their hearts. Moses was raised under peculiar circumstances, having been taught in all the learning of the Egyptians—a people who were estranged from God, and received the best education that the Court of Pharaoh could afford. But did his heart become alienated from God, his kindred and people? No, he learned to love them. And as he saw them plodding and laboring under the most unpleasant and adverse circumstances to make brick,

his heart was drawn out in sympathy towards them; and he never rested until he prevailed with God to rescue them from their bondage. And when his mission to deliver his people was made known to them, and when he had obtained their confidence, did they hearken to his counsels? And when he had so far led them on their way to the wilderness, the Red Sea before them, the forces of Pharaoh in rear of them, with no chance of escape on either hand, did they relent and want to retrace their steps, or did they follow their leader, he acting as a God unto them? They followed the man whom it has pleased God to place at their head, between Him and them, and they never questioned him, they knew there was no salvation for them only through him. And he led them to liberty; he led them to prosperity; he led them to the favor of God, and with uplifted hands, while his mortal strength endured, he plead their cause with the Lord.

God has given us Apostles; he has given us homes that are beautiful to look upon, and lands that are productive and fruitful; and he has made us gracious and precious promises in that eternal union with our wives and children, restoring us to the society of our fathers in favor with God. He has placed great and glorious blessings within our reach, but has first called upon us to erect sacred edifices to his name in which to receive them. Shall we, my brethren, withhold our substance and the labor of our hands necessary to complete this work? If we do we shall be found in the condition of those that Jesus came to. What did he say to them on a certain occasion? "It is written, my house shall be called the house of prayer; but ye have made it a den of thieves." And he further said: "I send unto you Prophets, and wise

men, and scribes; and some of them ye shall kill and crucify," Why? "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Able unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar." Infidels say, this is injustice, why should they be condemned and held answerable for the blood of their forefathers who were slain before they came into existence? These very men had the chance to redeem them. The Messiah himself stood before them inviting them to be taught in these principles of salvation. The burden of his soul was to draw men to him that they might be fed with the bread of life. "Come unto me, all ye that are heavy laden and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Would they do it? No. But on the contrary, they took John the Baptist and slew him; and they took Jesus and crucified him. Why? said they, "His blood be on us and on our children." Part of the Savior's mission was "to preach deliverance to the captives," which he did when he passed to the other side of the vail. They rejected the Gospel, and therefore would not go into the temple to administer in the ordinances on behalf of their fathers who had not the opportunity to hear the Gospel through the Savior, and could not pass through the ordinances of His house; and they took part with their enemies and with those who slew the Prophets, and consequently they were under this condemnation. The work that was required at their hands is required of us, namely to perform ordinances for our fathers and forefathers which they were not

permitted to do for themselves while living in the flesh. Let us lay our hand to and never cease our labors until the Temples of our God are erected, and our fathers' hearts are warmed into their knowing that their children are laboring for their redemption.

Our fathers, for many generations, knew not the Gospel. Hireling ministers preach, and have preached for years, what they conceive to be the truth. But God has, in our day spoken from the heavens; he has proclaimed the regeneration of the human family, the redemption of Zion and the establishment of His kingdom in power. And he has told us that he would make us instrumental to this end. Then if we would have our sons be faithful, and not infidel in their hearts, let our acts conform with our doctrine, let them understand from our conduct and the spirit within us, that we love God more than we love anything on earth; that we revere His Apostles, from the fact that we listen to their counsels and carry out their instructions. And I will tell you, my brethren, that our children will respect and honor us; and when we sleep we will be numbered among the blessed dead who die in the Lord; we will rest from our labors, and our works will follow us. There is no consistency in our acts when we say, we will receive this principle or doctrine, and reject another. If we have the Spirit of the Lord within us, we well know, as has been said, that Jesus is the Christ; but if we lose claim to the Holy Spirit we can no longer testify that Jesus is the Christ and that His Apostles are his ministers. And when once bereft of this we enter into temptation, and by and by fall into darkness, and will be found walking in bye and forbidden paths, and our sons and daughters begin to view us with distrust, and

they say in their hearts, "Surely, father must have lost faith, for he does not practice what he once professed."

As I have said, we have left our homes; for what? To be taught to be instructed by the servants of the Lord, in other words, to do the will of God, and not of man. And the Lord's manner of instruction is to give line upon line, precept upon precept, here a little and there a little, until we become perfect in the knowledge of his laws. Under these circumstances we will not refuse to go and proclaim the Gospel to the world of mankind, without purse or scrip; we will not refuse to contribute of our substance to build temples to His name, neither will we reject any of the counsels of the Almighty. Are we not to have the full liberty of our agency? Yes; and we are to be reponsible for our conduct, just as much as Moses was when he undertook to rescue his brethren from bondage. There is a danger of becoming faint-hearted. You remember what Jesus said: "As the days of Noah were, so shall also the coming of the son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away: so shall also the coming of the Son of man be." How is it to-day? Only a few consult the Spirit. Has he not likewise said, the kingdom of heaven shall be likened unto ten virgins, five of them wise and five foolish. Has he not said the kingdom of heaven is like unto a net which is cast into the sea, it gathers of all kinds of fishes, and that when the net is brought to shore, a separation takes place? I would ask if it is difficult for Latter-day Saints to per-

ceive that a separation must sooner or later take place among us? This work in which we are engaged is the kingdom of God, and those who are found keeping the commandments of God will be possessed of His Holy Spirit, they will know the voice of the good shepherd, and the place where they have been fed, and then he will separate from the ungodly, the disobedient and the wicked even as a shepherd divideth the sheep from the goats. The Holy Spirit is given to men, who have rendered obedience to the requirements of the Gospel, to enable them to comprehend the will of the Father, or that they may know the voice of the true shepherd; and it is only by constant watching, living the lives of purity and uprightness and carefully eschewing evil, that we can retain it in our hearts, as our guide and revelator, after we have received in the way prescribed. Peter was enabled to say, in answer to a question put to him by the Savior, "Thou art the Christ, the Son of the living God." It was by virtue of the Spirit of God which he possessed, that he was enabled to say this, nothing but it could reveal that knowledge to him. And it was against this Spirit he said the gates of hell should not prevail; and it is this same Spirit that enabled Peter to say that Jesus was the Christ enables us to declare that these men who preside over us are His Apostles, servants of the living God. But let a man, possessing this Holy Ghost, indulge in drinking, profane the name of Deity, or violate in any way his covenants, will he then enjoy its light and influence? No; the Spirit of the Lord dwells not in the tabernacles of such men. What is their condition? They may be found in groups and on street-corners, idling away their time, and assailing the characters of those God has called to lead

us, ever ready to cast doubt into the minds of the honest; while their children, as a general thing, become like unto them—distrustful, disobedient, and in time alienated from God. There is only one way by which we can ensure eternal life, and that is by abiding by all the counsels of God, seeking to cherish in our hearts the quiet, peaceable influences of the Holy Spirit, which will grow within us until we become fully developed, perfect men and women, in the likeness and stature of the Lord Jesus. And our children will also partake of this influence. Will they all do so? They will, unless they are inclined to be wilfully wicked, or we neglect to afford them such care and attention as is due to them.

We know it is essential we should be faithful in all things: pay our tithes and offerings, and let children be witnesses of our faithfulness to God and His kingdom, and although they may wander for a season from the true path, their hearts will warm towards us in days to come, and they will remember the examples and pre-

cepts of their fathers and mothers, and they will say, I will return to the God of my fathers, the communion of whose spirit I enjoyed in childhood before I knew sin. And they will repent of their folly, and like the Prodigal Son of the Scriptures, they will learn to appreciate the good by the things they suffer. Let us not be filled with jealousies, and vanities and strifes. Let us cherish in our hearts the peaceful influences of God; they will lead us to be good fathers, good husbands, to be good sons and good daughters, and to be good wives and mothers; and the blessings of the Almighty will rest upon us, and peace will flow unto us, and prosperity will attend us, and our children will inherit these blessings after us. And when the days of calamity and the justice of God overhangs the nations, our children will be found with oil in their lamps, prepared for the coming of the Savior.

May God help us so to live that this may be our happy lot, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT OGDEN, ON SUNDAY AFTERNOON, SEPTEMBER 22, 1878.

(Reported by Geo. F. Gibbs.)

THE CHURCH PARTIALLY IN THE UNITED ORDER—PERPETUAL EMIGRATION FUND—BEING EDUCATED TO A FULLNESS OF THE UNITED ORDER—CO-OPERATION AT BRIGHAM CITY—UNION IN ELECTIONS—EDUCATION OF THE YOUNG.

As has been remarked, by others, I have been very much interested in the remarks which have been made. They are things in which we are all concerned. They are part of our religion, part of our faith, part of the principles of the Gospel which we have embraced; and as I stated at the priesthood meeting yesterday, so I repeat now, for my part I do not know how to get around them if I would. I cannot find any loop-hole whereby I can be excused. It is true, as remarked by brother Snow, we are not now called upon to enter into these things in their fullness and perfection, but we are called upon to make steps towards it. We have been partly in the United Order, many of us, but we have not known it. For instance, I remember the time, and many of you do, so far back as Far West, in Missouri, when we were surrounded with difficulties and had to leave the State in consequence of persecutions and the intolerant feeling and persecution that existed there. We agreed among ourselves to help one another, to use all the means, all the teams and all the pro-

perty we had to help each other out of the State, until there should not be a person left there, that wished to come away. We fulfilled it; and yet, properly and technically speaking, we were not in the United Order, but we were stimulated by the principles of union, liberality and communion, if you please. We did the same thing, when in Nauvoo, after the Prophet Joseph was killed, and mob-violence again prevailed, and prosecution, tyranny and persecution were rife. We had to leave that country. Was it because we had injured any one? No. Because we had violated any law? No. Because we had interfered with any body's rights? No. Because we were troublesome in the community? No; but because we were Latter-day Saints and because we chose to believe in a religion revealed to us by God, and which the people would not let us do and live in peace among them. What next? We met in the Temple of the Lord, and there, with uplifted hands before God, we entered into a covenant that we would help one another out with our means, as we had

done in the State of Missouri; and as we were coming to this country we would not rest until there should not be a Latter-day Saint there who desired to come to this land. Did we fulfill that? We did; we carried it out to the very letter; we fulfilled our covenants and sent our teams back year after year, until there was not one left in that country that desired to come to Zion. Was not this a United Order? Yes it was, in part, and we have done a great deal of the same kind of thing since we came here. So soon as we fulfilled that covenant, we organized a Perpetual Emigration Fund Company, under the direction of President Young, having for its object the gathering of the poor from distant lands; and thousands and hundreds of thousands of dollars were subscribed and used for that purpose. It was organized on a wise principle, not exactly what you would call the United Order; yet it was an order calculated to benefit our poor brethren to bring them from their distant homes to unite with us in Zion. Many of you present remember when we sent our boys with our teams, loaded with provisions to bring them from the frontiers. I am very sorry to say that a great many of them have not lived up to the principles of that order in making good their indebtedness, as it was calculated they would do in order to make the fund perpetual in its operations, using the same means to bring others here who were situated in a condition similar to that of themselves. I say again, I am very sorry to have to say that a great many have failed thus far to repay the amount used to emigrate them, although in very many cases they are abundantly able to do so. Brother Carrington, who is President of the Fund, informs me that there is now due the Perpetual Emi-

gration Fund the sum of about one million dollars, without interest; and if the interest were added it would be about double that amount. That is one thing wherein we have failed in part to make good our agreement; but a great many have met their obligations promptly and honorably. I wish we could say the same of all those who have been assisted by this Fund. I hope that those who are still owing for their emigration will be led to reflect upon these things, and consider the situation of the brethren who are now in the same position as they themselves were some years ago.

This is a principle of union which has been abused; but it is right, and shall we cease our endeavors in this direction because it has been abused by thoughtless or dishonest men? No, we will try and do what we can, with the aid of the Lord, to deliver scattered Israel from the oppression and poverty under which many are suffering. I would remark that of this sum now due to the Fund, there is quite a large amount that has been advanced by the Church to help out the poor. And if you were to hear the letters that I receive, if you were addressed and supplicated and importuned as I am from time to time in relation to these things, describing the terrible condition and poverty under which the people are laboring, you would feel that if common honesty could not induce you to meet your obligations, that at least the sympathies of human nature would prompt you to extend to others that same kindness that has been extended to you. We should reflect upon these things, and at least try to make them right.

But to return to the United Order; when the Bishops in those days came around to you and informed you that so many men and teams,

with the necessary provisions, were needed to go east to bring in the poor Saints, they were furnished. The Presidency and Twelve made the calculations and apportionment of those teams. They were then handed to the Bishops, and they called upon you, and you furnished from one to two hundred, and as many as five hundred started out in one season. I think this looked very much like the United Order. Many of you, perhaps, have gone yourselves, or else you have sent your boys to perform this labor; and you did not let praying for them suffice, but you sent them food, and you felt as we ought always to feel for one another. We have done a great many such things. Now we are called upon to build temples. Are we doing it? Yes. I suppose there are to-day upwards of 500 men engaged in building temples throughout the Territory. So taking the temple at Manti, in Sanpete Valley, the temple in Salt Lake City and the temple in Logan, Cache Valley, all these things are going on just about as well as we could reasonably expect, and the people are contributing of their means and their substance quite as liberally as we could expect. Is this the United Order? Why, yes. What are we doing it for? For ourselves? Yes. For anybody else? Yes; for our fathers and mothers, uncles and aunts, and for those we do not know anything about. We are building them because God has commanded it, and because the ordinances of God will be performed in these houses; and so far as this is concerned, we are in the United Order. Now, then, we have tried to introduce home manufactures, a combination of effort, not, as has been remarked, strictly according to the plan laid down in the Doctrine and Covenants; we have not got to that yet, we are not prepared for it, we are not edu-

cated to that standard yet; but we are aiming at it, and in some places the people are entering into it, not exactly according to any particular law laid down in the Doctrine and Covenants, but approaching it as near as circumstances will admit of it, in the present state of society and with our present surroundings. The great majority of the people to-day who have gone into Arizona are approaching as near as they can to what we term the United Order. Brother Snow has been operating for quite a while in that way, and the result is that to-day in that little out-of-the-way settlement, Brigham City, notwithstanding the many difficulties it has had to cope with, having had its woolen factory burned down as well as quite a number of other damaging misfortunes, there is not a man, woman or child that wants labor there but what can get it. I wish we could say the same of all the settlements of this Territory, I think we should be in a better position than we are to-day. In Brigham City the people make their own cloth, their own boots and shoes, and almost everything they need to sustain themselves, having upwards of forty industrial departments all in running order. Well, but you say, "the prices they have to pay for their goods are altogether too high, and what a pity that is." Shall I tell you why they fix their prices at a high rate? It is because the people are desirous to have big wages. If they all agree among themselves to fix the prices of their goods at certain rates, who is injured by it? I can tell you how it is with them. The carpenter says to the shoemaker, See here, you have charged me very high for those shoes, and the shoemaker says, Yes, but then you charged me very high for my doors and sash; while the farmer charges very high

for his wheat and flour. It makes no material difference whether they charge fifty cents or ten dollars, so long as they agree among themselves. A man working there is asked how much he gets a day; Oh, three and a half and four dollars a day. That is pretty good wages for a common hand, especially for these times, you know. And he feels pretty well in telling you this part of it; but he does not tell you how much the other folks get. Can a man get a house built? Yes. Why? Because they have the masons and carpenters, etc., and the expense attending it is charged to his account. Then, if he wants to get butter, he does not put his hands in his pockets to feel for the money, for perhaps there would not be any there if he did; but he puts his hand in his pocket for an order, which procures him his butter. Then, if he wants a hat, he can get it; and the same may be said of furniture, and so on all through the chapter. I think this is a pretty good united order, and I think if we could have these things all over the Territory, we should be doing much better than we are. And I certainly cannot but praise the course that Brother Snow has pursued in relation to these matters. In a place called Orderville, too, they are doing very well; they have things pretty much in common, and there is a good, kind and a generous spirit prevailing among them. I remember talking to a sister, who was quite an accomplished lady, and on seeing an old man there, who was quite infirm, tottering along, I said to her, What kind of employment do you put such people to. She answered, that she did not think it necessary to put such a man to any employment; he has seen a great many years of hard toil, and if we can feed him and clothe him and take care of him in his de-

clining years, perhaps somebody with the same spirit will take care of us when we get old and infirm. Is not that a good spirit? I think it is; I think it a right kind of feeling, a feeling we should all have one towards another, all being bound together by the bonds of the everlasting gospel, which makes us love one another as God loves us; and feel for one another's welfare, and pursue that course which will tend to bring about these results. In Cache County, in Davis County, in Tooele County, and other places, they are trying to establish the same order of things as fast as they can. Here is Brother Farr, he went to work, with others, and built a factory; he ought to be sustained by the Latter-day Saints. They should take their wool to him; and if he charges you a big price for his cloth, do with him as they do in Brigham City; you charge him a big price for your wool. But let us sustain one another, and place things on a proper basis, and not be governed by the rules of the Gentiles. Gentileism and Mormonism do not fit very well; the things of God and the things of the devil never did and never will fit well. Tanneries are being introduced in many places among us; and a very good article of leather is being manufactured, from which boots and shoes and harness are made. The first thing started in relation to these things was co-operation. President Young told us it was the will of God that we should enter into it; and we did, but we made awful bungling at it, the same as we have with a great many other things. But is it right to co-operate? Yes. But we find people beginning to pull off in their own interests. If we go on a little further in the way we are going, we shall take a retrograde path, instead of going forward. But the ship of

Zion is onward; the "little stone" is hewn out of the mountain without hands, and will roll until it fills the whole earth; and under the direction of God we have a duty devolving upon us as his Priesthood, to carry out his will upon the earth. And shall we, because of individual interests and personalities draw off from things that God has ordained? I say no, never! No, never! But let us unite closer together, and harmonize our temporal interests, until we shall manufacture everything we need to make us independent of the world.

We took a vote at the Priesthood meeting, yesterday, and so far as I could discern, the brethren all voted to sustain co-operation, and that those in the merchandise business will purchase of the co op.

But some may say, have not the co-operative organizations made many blunders? Yes, they have, and in many instances acted very foolishly. But shall we give up the principle of co-operation because of the unwise acts of a few individuals? We do not act thus in regard to other matters. We baptize men into the Church, and lay our hands upon them that they may receive the Holy Ghost, and after they have thus been blessed with the light, spirit and power of God, many of them act very foolishly, violate their covenants, and transgress the laws of God. Shall we, therefore, repudiate baptism and the laying on of hands because of their folly and wickedness? Certainly not. The Lord has provided a way to purge the Church, and those men are dealt with according to the laws of the Church, and are rooted out. This is the way that we ought to manage in our temporal affairs. If the people do wrong, deal with them according to the laws of the Church, and if the co-operatives do wrong,

professing to be governed by correct principle, deal with them in the same way, and let those wrongs be righted and evil eradicated.

But we do not want to find fault nor cast reflections on our brethren in the Co-op., nor on those out of it; but merely to touch upon some important principles necessary for building up of the kingdom of God upon the earth. As I have said, we took a vote yesterday, and the brethren agreed to sustain co-operation, and I would like to know from this congregation, whether you will sustain co-operation as directed by the Priesthood or not. All that are in favor of doing so, hold up the right hand. [The congregation voted unanimously.] Let us stick to our covenants, and get as near to correct principles as we can, and God will help us. We want to be united in other things as well—in our elections, for instance, we should act as a unit. Other men are not ashamed to use their influence and operate in behalf of their party; why should we? As American citizens, have we not the same right? Yes, we have. Then let us be one and operate as one, for God and his kingdom. And let us, as we are told in the Doctrine and Covenants, select the wisest, the most prudent, intelligent men, and put them in office, and maintain them in it. That is the way for us to do; not be pulling apart, each one pursuing the devices and desires of his own heart. The members of the Church of England pray to the Lord every Sunday to forgive them for following the devices and desires of their own hearts. Are we in the Church and Kingdom of God? Are we instructed of God? If we are let us honor our calling, and show to God, to angels, and men, that we are true to our trust that he has conferred upon us; and go on in the good work and aim

at more union. And while we have done a great deal of good, let us try to do more. And in regard to schools and the education of the young, I would endorse most emphatically what brother Caunon has said in relation to this matter. We have committed to our care pearls of great price; we have become the fathers and mothers of lives, and the Gods and the Holy Priesthood in the eternal worlds have been watching us and our movements in relation to these things. We do not want a posterity to grow up that will be ignorant, depraved, corrupt, and fallen, that will depart from every principle of right; but one that will be intelligent and wise, possessing literary and scientific attainments, and a knowledge of everything that is good, praiseworthy, intellectual and beneficial in the world, and become acquainted with the earth on which we stand, and the elements of which it is composed, and by which we are surrounded, and know how to control them and manage them, and how to put to the best use everything that comes within our reach. And above all other things, teach our children the fear of God. Let our teachers be men of God, imbued with the Spirit of God, that they may lead them forth in the paths of life, and warn them against the various evils and iniquities that prevail in the world, that they may bear off this kingdom when we get through, and be valiant in the truths of God. Teach them how to approach God, that they may call upon him and he will hear them, and by their means we will build up and establish Zion, and roll forth that kingdom which God has designed shall rule and reign over the nations of the earth. We want to prepare them for these things; and to study from the best books as well as by faith, and become acquainted with the laws

of nations, and of kingdoms and governments, and with everything calculated to exalt, ennoble, and dignify the human family. We should build good commodious school-houses, and furnish them well; and then secure the services of the best teachers you can, and thus "train up your children in the way they should go." Solomon said, if you do, "when they are old they will not depart from it."

I am very pleased to find out that there is a great deal of interest manifested in regard to our youth. I see three of our brethren here—brothers Goddard, Evans and Willes; they have been out visiting some of the settlements in the interests of the Sunday Schools; I wish to encourage such men in their labors, for they fully realize that a great mission has been committed to them, to teach the youth of this people. And then, there is our Young Men's Mutual Improvement Associations; they are very good institutions, and we have some very excellent young men, that are rising up and going among the youth, calling upon them to study and understand the laws of God. And all the Elders of Israel ought to sustain such men in their operations. And then the ladies associated with the Relief Societies have rendered themselves very efficient. Let them operate for the good of all, and as mothers in Israel, let them be united and lay aside every petty jealousy and little feelings that are wrong, and be one; and let the Bishops assist them, as well as the Young Ladies Mutual Improvement Associations, in their labors in the interest of the female portion of society, and all objects of mercy and charity, or anything that comes within their reach. And I say, God bless you, sisters, and lead you in the paths of life that you may prove yourselves

worthy of the highest trust committed to your care. And throughout all of our institutions, let us sustain the right and put down the wrong, and be valiant for the truth, asking no odds of this world, for God is on the side of Israel, and he will defend us if we obey his laws and keep his commandments. Are we going to be broken up? Will this plan of our enemies, spoken of by brother Cannon, be accomplished? No. Will this people fail of their mission? No, but many of them will, and many of them will be rooted out. But the work of God will go on, and Zion will progress; and if we can put ourselves in the harness to fulfill the various obligations devolving upon us, God will be with us and will lead us in the right path. We want everybody to perform their duties, in all the various branches of the Priesthood, every man to operate for God, and not in his individual interests. This is what we ought to strive for, and to be on the side of Zion and operate for the welfare of Israel and for the establishment of righteousness. We want our Seventies and High Priests to wake up, and our young Elders and middle-aged Elders to feel the responsibilities of the mission that rests upon them. The world has to be evangelized, the Gospel has to be proclaimed to all nations. God has laid it especially upon the Seventies, with the others to assist them. And we call upon the Seventies and High Priests to wake up, to assume the responsibilities that devolve upon them, and prepare themselves to do the work of God. For instead of being through and having finished our work we are only just beginning to prepare ourselves for the conflict. Wars and rumors of wars are beginning to sound in our ears; the terrible day is fast approaching, and God requires it at our hands that we pre-

pare to go forth to the nations of the earth to proclaim to them the words of life. Never mind what people can do among us, we ask no odds of them. God is with Israel if Israel will only be with God. And if the world will only treat us fifty per cent as well as we have treated them, it is all we ask of them; and if they won't, we will still continue to do them good. And when the day comes that all men will be brought to justice, we want to feel conscientiously free from the blood of this generation. Do we want the aged and infirm to go and preach the Gospel. No. Had there been time yesterday, I would have very much liked to have heard the brethren of the priesthood express their feelings; but I would say to you, High Priests, get together and humble yourselves before God, seek unto Him for wisdom to guide you in all your operations, and prepare yourselves to magnify your offices in the various duties of your calling, which is really that of presiding, that when changes may take place in the present Stakes, or other Stakes may be organized, you may be prepared as President and council, as Bishops and council, as High Councils, or whatever office you may be called to fill. And I would say the same to the Seventies and also to the Elders, prepare to magnify your callings. Let us humble ourselves before God, and purify ourselves and walk in uprightness before him and live our religion and magnify our calling, and be quick and active and diligent and energetic in the performance of our duties, and the power of God will rest upon the Priesthood, and they will be prepared to go to the nations to proclaim the Gospel message to all peoples.

I do not know how many we will want to call at our approaching conference; I have had applications for

twenty to fill missions in the Southern States, besides a great many other places, but whether few or many be needed, we must be in readiness at all times and under all circumstances to magnify our Priesthood and to do

everything required of us. We will build our Temples and be Saviors on Mount Zion, and the kingdom will be our Lord's.

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

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED AT THE THIRTEENTH WARD ASSEMBLY ROOMS, SUNDAY EVENING,
AUGUST 25, 1878.

(Reported by Geo. F. Gibbs.)

THE BOOK OF MORMON—PROMISES TO THE LAMANITES—OBJECTS OF THE RECORD—THE BOOK OF ABRAHAM—GIFTS TO THE CHURCH—BENEFIT OF IMMEDIATE REVELATION—THE GREATER THINGS SHOWN TO THOSE WHO RECEIVE THE RECORD—THE VISION OF MOSES—THE CREATION, ETC.

There is a sentence in the Book of Mormon, (p. 510) that has come to my mind, which I will read, "And whoso receiveth this record, and shall not condemn it because of the imperfections which are in it, the same shall know of greater things than these." This passage from the Book of Mormon is one that I do not remember having chosen as a foundation of any special remarks. It is one that applies directly to the present generation—the people that should live on the earth at the time that the Lord our God should bring forth this record, and affording them the opportunity of reading its contents. They were written by the Prophet Moroni, who was the only man of his nation—the

Nephites, who was righteous; his nation having been destroyed a few years before he penned this sentence. It is true a few of his nation had deserted and gone to the opposite nation—the Lamanites, and a few had fled at the general destruction; but they were hunted by the Lamanites, and were destroyed as a people. Moroni, being a Prophet of God, would not join that nation in their wickedness and idolatry, and the only way he could preserve his life was to keep himself secreted and hidden from the knowledge of the Lamanites. While concealing himself from his enemies, he finished the record of the Book of Mormon. The latest date which he gives in the record is 420 years

after the birth of Christ, according to the signs that were given on this American continent, concerning his birth. Thirty-six years prior to this time his nation was destroyed in in what we term the State of New York, around about a hill, called by that people the Hill of Cumorah, when many hundreds of thousands of the Nephites—men, women and children, fell, during the greatest battle that they had had with the Lamanites. For 36 years this prophet of God kept himself hid, and wrote as he was prompted by the spirit of inspiration, and finally hid up the plates of gold, containing the records in the hill of Cumorah, with the promise which the Lord gave him that these records should come to light in the last days, that He himself would bring them forth by his own wisdom and power. And he also tells us his object, namely, to benefit the Gentiles who should occupy this American continent—the Promised Land, as they term it; and also for the benefit of other nations of Gentiles to whom the book should afterwards be sent; and when they should reject it, the Lord would cause it to be published to the remnants of the Lamanites inhabiting this country, whom we call American Indians, which shall be the means of revealing to them the history of their forefathers, and also certain promises made to them as a branch of the house of Israel, setting forth that many of their descendants should believe the record when it should be made known to them, and that they should be instructed in the things of God, and the curse, which has degenerated them to their present low condition, should be removed, and that they should lay down their weapons of war, and that they should cease to war and commit murders, and thefts and robberies, and that

they should become a peaceable, and also a white and delightsome people. These are the predictions given in the Book of Mormon as some of the objects of the bringing forth of that record in the last days. And among other objects that the Lord had in view was, that he might enlighten the minds of the people in regard to the Gospel in all its plainness and fulness, with all its promises, blessings, gifts and ordinances; so that the people, the Gentiles, to whom this record should be sent, might have no excuse for rejecting it, and also that the Gospel might be established in the earth in its purity, according to ancient prophecies. Another object was, that he might build up his church among the Gentiles, if they should believe in this record and in the preaching of His servants when they should be sent forth in the last days among them, testifying to its truthfulness. In speaking of this work which the Lord is doing in the earth, we sometimes call it the Church of God, and we also speak of it as the kingdom of God. It is both, God himself being the King; not a civil power, not a civil government in the earth, for we already have established here upon this choice land a government wherein all classes of religious people may worship God as they please; but the Lord intended among these various religions and ecclesiastic denominations, to have a peculiar denomination, a peculiar people, a peculiar church, which he denominates his kingdom, and himself as the great law-giver in this kingdom. Another object was that men might have more faith than what they had been in possession of in the former generations of apostacy and wickedness, and that the faith which the ancient Saints exercised might again dwell in the hearts of the children of men. For

instance, a power of faith, through our repentance and through our obedience to the ordinances of baptism, to receive that greater and miraculous baptism of the Holy Ghost. And that this gift, this baptism of fire and the Holy Ghost which should be given to all the members of the Church of God, should put them in possession of certain gifts, which no other people on the face of the whole earth should have or know anything about, providing the members of the Church were worthy to possess them. I will name, in short, the various gifts that the Lord intended to be given to this people. In the latter days, when this record should be brought forth, he intended, in the first place, to raise up a great and mighty Prophet, to translate the divine book. This was fulfilled before the rise of the Church about 50 years ago. This Prophet who was raised up to perform this work was permitted to take these records out of the hill where Moroni had deposited them some 420 years after Christ. This Prophet was spoken of in the records, and the work that he should perform was also spoken of. And notwithstanding his youth and inexperience in regard to the learning and wisdom of the world, he proved himself a great and mighty man of God; he not only was the instrument in the hands of God of bringing to light the Book of Mormon, but also received numerous other revelations which are contained in this book called the Doctrine and Covenants, a book that contains nearly as much reading matter as the Book of Mormon; and besides these you will find that many of the revelations were given by him which are found in what is called the new edition of the Pearl of Great Price, published by the *Deseret News* Office, which gives a knowledge of things that took place in the creation much

more fully than what is described in the book of Genesis, giving an account of a great many occurrences and events that transpired before the flood, also giving us much information of the Gospel that was taught in those early ages, and giving us some very important prophecies, reaching down to the present period of the world, and also prophecies that reach down still further, from the present day to the end of the world. These are not the only revelations, given through this great modern Prophet. The Lord brought to light sacred records from the Catacombs of Egypt. After several hundred men had wrought and toiled for many months in digging down one of these vast structures, they entered into its interior; they found a great number of mummies—the bodies of persons that had been preserved since the catacomb was built, and some eleven of these mummies, well preserved, were taken out by these men, and they finally fell into the hands of a person named M. H. Chandler. They were sent from Egypt to Ireland, where it was supposed he resided, but learning that he resided in America, they were sent to him. After receiving the mummies he began to take off some of the ancient covering or wrapping, and to his astonishment he found upon the breast of one of these mummies a record written upon ancient papyrus in plain characters, written both in black and red inks, or stains, or colors. And the mummies and the records were exhibited by Mr. Chandler, in New York, Philadelphia, and many of the Eastern States of our Union; and thousands of people saw them, and among them many learned men; and these characters were presented to them, and not unfrequently was Mr. Chandler referred to “Joe” Smith as they used to term him, who, they said, pretended to have translated

some records that he found in the western part of New-York, and that if Mr. Chandler would go and see him perhaps he would translate those ancient characters. Many of these references were made with the intention of ridiculing Mr. Smith; but it so happened that in traveling through the country, he visited Kirtland, Ohio, where the Prophet Joseph Smith resided, bringing the mummies and the ancient papyrus writings with him. Mr. C. had also obtained from learned men the best translation he could of some few characters, which however, was not a translation, but more in the shape of their ideas with regard to it, their acquaintance with the language not being sufficient to enable them to translate it literally. After some conversation with the Prophet Joseph, Mr. Chandler presented to him the ancient characters, asking him if he could translate them. The prophet took them and repaired to his room and inquired of the Lord concerning them. The Lord told him they were sacred records, containing the inspired writings of Abraham when he was in Egypt, and also those of Joseph, while he was in Egypt; and they had been deposited, with these mummies, which had been exhumed. And he also enquired of the Lord concerning some few characters which Mr. Chandler gave him by way of a test, to see if he could translate them. The Prophet Joseph translated these characters and returned them, with the translation to Mr. Chandler; and who, in comparing it with the translation of the same few characters by learned men, that he had before obtained, found the two to agree. The Prophet Joseph having learned the value of these ancient writings was very anxious to obtain them, and expressed himself wishful to purchase them. But Mr. Chandler told him

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that he would not sell the writings, unless he could sell the mummies, for it would detract from the curiosity of his exhibition; Mr. Smith inquired of him the price which was a considerable sum, and finally purchased the mummies and the writing, all of which he retained in his possession for many years; and they were seen by all the Church that saw proper to visit the house of the Prophet Joseph and also by hundreds of strangers.

The Prophet translated the part of these writings which, as I have said is contained in the Pearl of Great Price, and known as the Book of Abraham. Thus you see one of the first gifts bestowed by the Lord for the benefit of His people, was that of revelation—the gift to translate, by the aid of the Urim and Thummim, the gift of bringing to light old and ancient records. Have any of the other denominations got this gift among them? Go and inquire through all of Christendom and do not miss one denomination. Go and ask the oldest Christian associations that are extant; go to Italy, headquarters, and ask the man that holds the greatest power and authority in the Romish Church, “Can you translate ancient records written in a language that is lost to the knowledge of man?” “No,” he would say, “we cannot, it is out of my power to do it.” Go to Russia inquire of the heads of the church of the Greek Catholics, if they can do this; and they will give you, substantially, the same answer. Then try the later, the present day denominations, inquire of every one of them, beginning with the Lutherans and the Calvinists, and the Church of England, and then put the same question to all of the branches that have sprung from them, as well as to those that have come into existence by other means; and the universal reply of the Christian denominations,

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numbering some 400,000,000, would be that they have not the power to do it. Ask them if they pretend to possess supernatural power from God, to accomplish a work of this nature; and they will all tell you that God has never bestowed such power upon any of their ministers. And then, if it were possible, ask the 400,000,000 of Christians, scattered throughout Asia, Europe, America and the islands of the seas, if a man can be found among them endowed, as ancient seers were, with the gift to see, or as ancient revelators were who told future events, what should befall men and nations and their final destiny; and the universal reply will be, O, no, such things are all done away. Here then the very first gift that the Lord set in his church, is a peculiar gift so far as the religions of the world are concerned, not peculiar so far as the Church of Christ is concerned, but so far as the religious world in the four quarters of the earth is concerned, we have something which they have not got, and something that is in accordance with the Bible. What man, I would ask further, among all the religions of the earth, for the last seventeen centuries, that has possessed the Urim and Thummim, the gift that would constitute him a seer and a revelator? There may have been some seventeen thousand million of people that have passed off from our globe without such gifts being among them; and they were gifts given to the people of God before the advent of the Savior, and that were enjoyed by his servants that lived contemporary with him and with those who lived after he had performed his mission to the earth, and ascended to heaven. Then, in speaking to strangers, I would say, you must give us credit of at least professing to have these great and important gifts, gifts which all the other

religions of the world do not even profess to be in possession of. Let me candidly enquire, which is the most pleasing in the sight of God, for people to obtain the great and precious things which come through the operation of the Holy Ghost? or for people to have no information, no instruction for some seventeen hundred years, only what they could glean out of the writings of some of the ancient Seers, or Prophets, or Revelators, or Apostles, who have lived and who have died centuries ago? Perhaps strangers might claim that they have the writings of those favored men of God, and that they need no more, and that all the generations of men since the days that such men of God fell asleep needed no further instruction than that which was given to former-day Saints. The strangers present will readily concede this to be the sentiment, the belief and testimony of all, or nearly all the religious people upon the face of the whole earth. You also know if you have read the history of Christendom for seventeen centuries past, that their belief and testimony in this respect have been similar to those entertained by Christianity of to-day. Now, I ask again, which is the more Godlike, which is the more in accordance with the Bible, for a people to enjoy the same gifts that were enjoyed by the people of God in earlier dispensations, or to be obliged to depend upon some one else's gift who has long ago passed away? Now, any consistent religious man will give his testimony on religious affairs independent of the traditions of his fathers, and would say in his own mind, it is more consistent for us to have Revelators, Prophets, Seers and Translators inspired from heaven in our Church, it is more in accordance with the Bible to be in possession of those gifts ourselves than to depend upon Reve-

lators and Seers of former ages. I do not suppose for a moment that there is any consistent person but that, if left to his own reasoning, would say that this is certainly the more reasonable and the more consistent; and especially when the Bible is referred to, in which there is nothing limiting the generations that have lived upon the earth for seventeen centuries in regard to these gifts. It is more consistent then when God should raise up a Church he should have Prophets, Seers and Revelators in that Church, inspired men, men that can receive the word of the living God, upon all subjects that should come before them which might concern the people. How many millions of questions and matters of more or less magnitude might be cited for which no instruction could be found in the Bible that would be at all suitable to the circumstances. Take any one individual among the many of the human family, and you could find thousands of things, pertaining to his individual welfare and temporal circumstances, that he could never learn out of the Bible. The Lord guides and directs the temporal as well as the spiritual affairs of his people; he always has done so. How many thousands of things does a single head of a family need to know, in regard to his own temporal circumstances, what course he should take most pleasing to the Almighty, whether to pursue this course or that branch of business, or whether to pursue some other branch of business, wherein he might do the most good; and wherein he could glorify God most; and which would be the greatest blessing for his household and family, and wherein he could please the Lord and live more uprightly and more godly, and more consistently and honestly, by pursuing one branch of business rather than

that of another. All these things concern every head of a family; therefore, if he had the spirit of revelation, if he could go and inquire of the Lord, if he found it to be the whisperings of his spirit which course to pursue in temporal matters, what a great blessing it would be for him; and then not for that one person only, but for all his sons as they grow up, and for his wives, if he have a number of wives. The Lord used to give revelation not only to the head of a family, but also to a man's wives. Read, for instance, what the Lord revealed to the wives of Jacob, how he used to reveal a great many things to Rachel, a great many things to Leah, a great many things to Bilhah, and a great many things to Zilpah. These four wives were revelators; they were prophetesses; they were individuals that could inquire of the Lord, and obtain an answer from him; and we have their revelations recorded in the Scriptures. We call their revelations the Word of God to them. What a benefit it would be for a man who had three or four or half a dozen wives, who could receive the word of the Lord in relation to their several duties; how calculated it would be to produce peace, and union, and salvation in the family and household. And what great comfort it would be for a man if he had several wives, and knew by the spirit of revelation how to deal in relation to all his domestic and temporal affairs, according to the mind and will of God. Again, how great would be the benefit to a body of people—to say nothing of households and families—located for instance, in one region of the country, a people who were united together according to the law of God, desiring to advance each others welfare and happiness, and each man was required to love his neighbor as himself; a

people who knew how to so conduct their temporal affairs that each man's neighbor might be benefitted as well as himself; and each one looking not only for his own welfare or that of his own household, but for the welfare of the whole community, with whom he was associated, producing at last that unity and oneness which the Lord requires in the numerous revelations which he has given.

It requires revelation then; it requires revelation for one single branch of the church located in one region of the country; how much more necessary, when there are numerous branches, and that those branches should know their duties in regard to one another, that they might not work against one another's interests in any way or manner, but on the contrary, labor for the mutual benefit of all the branches of the Church and Kingdom of God, and thus preserve means, even as Joseph did in Egypt. Joseph was a man that sought after riches, he advised King Pharaoh to seek after riches, by building storehouses, and procuring as much of the surplus grain as he could, during the seven years of plentiful harvests which he foretold, and to store it away for future use. Some people might have supposed, if they had lived in that day, that Joseph was a great speculator, and wanted to take advantage of the people, getting rich himself at their expense. But the Lord directed this; he gave a revelation, clearly showing what would be necessary for the salvation of the Egyptian and also the children of Israel who were sojourning in the land. Hence we perceive it was necessary to get revelation in regard to temporal matters, and that without it the famine would have come upon them unawares and destroyed hundreds of thousands of people, and they would have perished over all the

land. Hence by a few words of revelation given through a Prophet of God, that lived in their midst, millions of people were saved alive.

If we trace the history of the people of God we shall find it a history of revelations of God to man given for the purpose of directing them as individuals, as families, as neighborhoods, as tribes and as peoples, directing them in regard to their temporal affairs, as well as concerning the great matters that pertain to a future state of existence.

I mention this in order to refer to the text which I have taken. He that receives this record, and shall not condemn it because of imperfections that are in it, the same shall know of greater things than these. That is, they shall know of greater things than what are contained in the Book of Mormon. The Book of Mormon contains some wonderful things about the colonization of this country soon after the flood, the history of a certain nation that lived here some sixteen or seventeen centuries; then of another nation that succeeded it, and that lived here some 600 years before Christ, and down to the time that the records were hid up. Great things, historically, are revealed in this book; great things are revealed in it concerning prophecies that are yet to take place, and that have already taken place—when this record was translated. Not only this, but it contains the Gospel of the Son of God. I mean the first principles of the Gospel—the principles of faith in God and in his Son Jesus Christ; repentance—turning away from sin, from all unrighteousness; baptism by immersion in water for the remission of sins; the gift and power of the Holy Ghost to be shed forth upon those who should receive this record—that is, receive its truths and obey them. It does not mean those

who should read this record and not perform the things that are contained therein; the promise is not extended to them. "Whoso receiveth this record." That is, receives the Gospel therein contained, will assuredly believe in Christ; will assuredly repent of his sins; will assuredly be baptized for the remission of his sins; and will assuredly be confirmed by the laying on of hands for the reception of the Holy Ghost. No man or woman that fails to comply with these things that I have named—believes and receives the record; they may pretend to believe the record, they may say it appears to be a very good record, and it speaks as if it might be true; but unless they do receive it, by obeying its ordinances, and its institutions, and complying with the principles of the Gospel, they would not be entitled to the promise recorded in the words of my text, "They shall know of greater things than these." I would ask, if the Latter-day Saints know of anything greater than that which is contained in the Book of Mormon. What a wonderful thing the Book of Mormon is, to be brought forth by an angel sent from heaven to be translated from the ancient languages of this country into our English language, to have the Urim and Thummim given to the translator by which the words were translated. What a great and wonderful thing the Book of Mormon is so far as its prophecies are concerned, so far as its history and its doctrine are concerned; and so far as its predictions of those things which are immediately in the future are concerned, what a great benefit it has been to us Latter-day Saints to read our own history before it comes to pass.

I might take up a whole discourse in showing how the Book of Mormon has been fulfilled since it has been translated up to the present time, in

the bringing forth of the Gospel from among the Gentiles. The persecutions that they should endure are predicted in the Book of Mormon. It is a great thing, it is a wonderful thing. In fact it is just what Isaiah said it would be in prophesying of the Book; he said it should be a marvellous work and a wonder. But the people who should receive this record should know of greater things. What greater things have we learned? We might have searched the Book of Mormon from beginning to end, and we never could have learned the perfect organization of the Kingdom of God upon the earth, such as we now find it in the midst of this people. We might have read in the Book of Mormon about the Melchisedek priesthood, as it existed among the Nephites; we might have read of the Aaronic priesthood such as also existed in this land; and we might, too, have read about the first principles of the Gospel and about Twelve Apostles chosen among the ancient Nephites; but do we read of the manner in which the Nephites were organized after they were baptized and received the Holy Ghost? No. Why? Because the Lord saw proper to withhold this from us, deeming it proper to reveal it through the patriarch Joseph, whom he would raise up, as something greater than the Book of Mormon should contain; showing that there were to be Twelve Apostles in our day. Did the Book of Mormon inform us that we were to have Twelve Apostles? No. The Lord therefore gave greater things to this people who believed the record that had come unto us, by revealing directly that we were to have raised up in this dispensation twelve men, called Apostles, and that they should go forth and preach his Gospel, first to the Gentile nations, and, when the times of the Gentiles should be ful-

filled, they should go forth and preach His Gospel to the scattered remnants of the house of Israel. This was taught when the revelation was given soon after the last part of the Book of Mormon was translated; that the Lord would raise up a Church; that he would call twelve men and send them forth as Apostles, that he would build up his Church among the Gentiles first; that he would, when their times were fulfilled, send them to the house of Israel, to bring that people back to a knowledge of the Gospel.

Now this was new information to the people. They at first learned the Book of Mormon, and having learned it, having been taught concerning what God taught ancient Israel on this land, then the Lord revealed unto them greater things according to the promise in our text by telling them what should be done directly in our midst.

Then again, what could we learn from either the Bible or Book of Mormon in regard to three glories—the celestial, the terrestrial and the telestial glories? What did we know concerning those that should inhabit these various worlds of glory? Nothing at all. It was merely referred to in Paul's writings, that there were three glories, "one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead." But Paul left us here; he did not tell us anything about the celestial, or anything about terrestrial, or telestial glories; he told us nothing about the inhabitants of these worlds, nor anything about the laws by which these different glorified worlds were governed. but merely referred to them in a few

words and then dropped it. The people, to whom he was writing may have known all about the subject he so casually referred to, if they did, the knowledge they possessed was not handed down to us. But the Lord, on the 16th day of February, 1832, poured out His Spirit from on high while Joseph was engaged in the work of translating another record, and also upon his scribe, and they saw in vision the celestial world, and they were commanded to write a portion of the things which they saw; to write about the greatness and power and majesty and the knowledge of the people who inherit the celestial world. And they were also shown, in the same manner the terrestrial world and the inhabitants thereof and their glory, and what their condition would be in the eternal worlds; and then they descended also in their vision and beheld the lesser or telestial glory, and they saw the inhabitants that dwelt there and comprehended the laws by which they were governed. Some of these things they were commanded to write while there were things which they beheld which they were strictly commanded not to write, as the world was not worthy to receive them. Neither was the Church, at that time, prepared to receive a full knowledge concerning these things. But that portion which they were permitted to write they wrote, and it has been printed now some 40 years for the Saints and for the inhabitants of the world to learn concerning the future condition of all those that shall pass out of this state of existence behind the veil.

Here, then, were greater things made manifest than those in the Book of Mormon, or those in the Bible. Whoso receives this record

and shall not condemn it because of imperfections, the same shall know of greater things. "But," says one, "what imperfections could there be in the writings of an inspired man?" I will tell you. Imperfections may creep in through the printing press, unless there was some expert person to examine the printing of the Book. There might be imperfections creep in through the persons that recorded these things—Moroni and the various prophets that preceded him who wrote upon the plates. Imperfections might occur through the omission of some words. But one of the Prophets says, he knew of no imperfection in the record; nevertheless, the Lord knew all, therefore, he said, judge not, lest ye be judged; judge not with harsh judgment, lest ye be judged harshly—that is unrighteously. Probably the individual in reading the first edition of the Book of Mormon from the hands of the printer, knew of no error so far as the printing was concerned. But when we came to examine the first edition, and even all the editions, we found some few little imperfections that were introduced chiefly of a typographical nature. Well, those who will not condemn the work of God because of such little things, have the promise that they shall know of greater things than these. The Latter-day Saints are witnesses. You have upon your shelves the Book of Covenants and Commandments, the revelations of heaven; you also are in possession of the Pearl of Great Price, containing the vision of Moses, that great and glorious vision which he received on the mount, revealing to him the history of the creation of the world. The Lord saw proper to descend upon a certain mountain before Moses, and showed himself to him, and the glory of God rested upon Moses so that he stood in the presence of the Lord;

and the Lord showed unto Moses the works of his hands in relation to the various creations that he had made. And when Moses began to inquire of the Lord, the Lord said unto him, No man can behold all my works, except he behold all my glory; and no man can behold all my glory and afterwards remain in the flesh upon the earth. Here, then, Moses began to understand that it was not for him as a mortal personage to cast his eyes forth and behold all the infinite creations of the Almighty dispersed through boundless space; but the Lord was willing that he should know in part. And Moses, when he saw the glory of God, and the things with which he was surrounded, pertaining to the planetary system, he began to wonder and marvel, as you and I would do if we had the privilege of gazing in vision upon the works of God. And while he was marveling at what he had seen, the Lord for some reason, withdrew from him, probably to try him, to see if he would be faithful to him. And when the Spirit of the Lord was taken from him, and the glory of God had withdrawn from him and the Lord himself had departed from before him, Moses was left to himself. O how weak! He fell to the earth, and for the space of many hours he did not receive his natural strength. And when in this weak, fallen condition he exclaimed, I know now that man is nothing; and he began to call upon the Lord to restore his strength. And Satan, we learn, took advantage of Moses on this occasion, while thus left to himself, and came and stood before him, and said Moses, son of man, I am the Only Begotten, worship me. Moses looked upon Satan and perceived the difference at once, between the glorious personage that had appeared to him a short time before, and the personage of Satan.

And Moses in looking upon this strange visitor said, Where is thy glory that I should worship thee? Behold, I could not look upon God save his glory were upon me; but I can look upon thee in my natural state. Having said so much to him, he commanded him to depart; but being so weak his faith was not strong enough to prevail against Satan, hence he did not leave at his bidding. Moses then called upon God, and Satan began to tremble and the earth began to shake; and Satan went upon the earth, and commanded Moses, saying, I am the Only Begotten, worship me. But Moses still called upon God for strength, and the Lord heard and answered his prayers; and he then commanded Satan, in the name of the Only Begotten Son, to depart; and he was rebuked from his presence. And again Moses lifted up his voice to heaven and cried to the Lord, and the glory of God began to come upon him; and the Lord stood in his presence again, and Moses was again filled with his glory. And while he was filled with the glory of the Lord he beheld all the earth and the inhabitants thereof, and there was not a particle of the earth withheld from his vision; he saw every particle of it. He beheld it not by the natural vision, but by the Spirit of the living God.

Moses not only saw the whole of this beautiful creation in its entirety, but he doubtless beheld the laws by which every particle is governed by the law of gravitation or electricity or heat, Moses comprehended it. He was then desirous to know how the Lord created the earth, as well as other heavenly bodies; but would the Lord grant his desires in full? No; because it was not for mortal man to know so much. But Moses still plead with the Lord in this language: "Be merciful unto thy servant, O God

and tell me concerning this earth and the inhabitants thereof, and also the heavens, and then thy servant will be content." He thought that if he could not behold other worlds, if he had not the privilege granted to him of looking upon more glorious creations, it would be a satisfaction for him to look upon this earth and also the heavens. But what was the Lord's answer to him? "The heavens! they are many, and they cannot be numbered unto man, but they are numbered unto me, for they are mine, and as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words." But, said the Lord, "I will reveal to you concerning this earth upon which thou standest, and also the heaven belonging to the earth, and you shall write the words which I speak to you." This is the way that Moses obtained what is now called the book of Genesis, which gives an account of the creation. How did we learn of these things? By way of fulfilment of this promise, contained in the words of our text: "Whoso shall believe in this record and shall not condemn it because of its imperfection, the same shall know of greater things than these." Here then we have come to a knowledge of the great and grand vision given to the Revelator Moses. God communicated to Moses concerning the creation of the heavens and this little earth upon which we dwell. He tells us that darkness came upon the face of the great deep, after the earth was created. What was there before this darkness came upon the face of the great deep, after the earth was created. What was there before this darkness came, can any one tell us? A great many religious people, without any reflection, have supposed there was no light, from all eternity, until about six

thousand years ago; that then the Lord created the sun, moon and stars, they really think that that was the first time from all the endless durations of past eternity that there was any light. I mean a great many ignorant people. But according to the revelation given to Moses, there was light before the foundations of this world were laid, before God caused darkness to come over this great deep; after he created the heavens and the earth, then God spake and said, let there be light and there was light. And as we are told, the evening and the morning was the first day. Why does it begin with the evening and not with the morning? Because darkness reigned, the Lord having caused darkness to reign over the whole face of the earth. How he did it, in what way he produced it is not revealed. At any rate, it is not said in the book of Genesis that the sun was permitted to shine forth, or that the moon gave its light on the first day; but that was something which was permitted to take place on the fourth day instead of on the first day. What then was it that existed before darkness came over the face of the deep? Was it sunshine? I think not. It was that probably which is connected with all creations in their first formation—self-luminous matter. Darkness was then made, but how we know not; it might have been by causing the light associated with those materials to become latent in the substance—not permitted to shine forth. How long this darkness continued is not revealed. How long it was before the Lord said again, “Let there be light, and there was light,” is not revealed.

Again, we find that the solid portions of the earth were entirely covered with water, for the Lord commanded the waters to be gathered together to one place; and commanded the

dry land to appear. The dry land he called earth; the gathering together of the waters called he seas. How did he do this? He may have done it by a direct miracle, or he may have done it according to certain laws which he controlled, and which were always under his control. How easy it would be for him to take this globe of ours that was entirely covered by water, and set it in motion, and cause it to rotate upon its axis. Would not this cause the waters to be gathered together from the equatorial regions to the two polar regions—the Arctic and the ant-Arctic seas, and in the intermediate regions, and thus leave the dry land in the equatorial regions?

Then again how easy it would be for him to compress the solid portions of the earth at the poles and cause the same to bulge out above the equator. Or in other words, to do this also by law, by causing the earth to turn more swiftly than it does at the present time, which would give a greater diameter through the equator than at the poles.

There are many things in the new translation besides the vision and revelation in regard to the creation, written by Joseph Smith, which are far greater than anything contained in the Bible, or in the Book of Mormon, or in the Doctrine and Covenants. I bring up these things in order to show you that God has fulfilled his promises to the present time, by giving us greater knowledge concerning the creation of our globe.

The Prophet Joseph Smith revealed to us that all the materials of our globe, and all the materials of the universe, are eternal in their nature, that their substance is eternal, not created out of nothing, according to the vagaries and foolish ideas of the religious world. The Lord

told us that he created the earth out of materials that previously existed; he told us that these materials were eternal in their nature, and of everlasting duration. In what condition have these materials been for the last, say millions of ages—for instance, as many millions of years as there are sands upon the sea shore? Have they been lying dormant without any control of law? Were there no electric principles or laws to govern them, was there no heat connected with them, or was there no latent principle called light, neither a gravitating power in connection with these materials? I have no doubt in my own mind but what there have been laws from all eternity—or if you do not wish to call them laws, call them forces, call them powers, call them by any name which may suit you—that have controlled these materials; and then again these laws or forces have also been under the control of a wise, supreme intelligence from all eternity to the present time. How many organizations the materials of our earth have undergone before they were organized according to the revelations given to Moses, are not revealed. How many worlds they had entered into prior to that time; how many conditions existed through the millions of ages of past duration are nowhere revealed. A great many learned men are beginning to see that the materials of our globe have been in existence, as they say, for millions of ages. Some of them have made calculations in regard to how many millions of years since such and such phenomena took place, in regard to certain materials of which our earth is composed; and because they have discovered some of these things, they have, in the weakness and foolishness of their minds, began to doubt the Mosaic history, concerning the creation. I presume if I had never heard

of the Book of Mormon, or Doctrine and Covenants, or the revelations of which I am speaking, I suppose I should have been probably an infidel, so far as regards the religious sects; I could not have believed them, if I had suffered my mind to reflect. But when I come to learn and understand that God has nowhere spoken in all the revelations that he has given, that he ever made so much as one particle of this earth out of nothing; and when I found that God has never hinted or revealed any such thing; but, on the contrary, that he organized the world out of pre-existent materials that were eternal in their nature, then I could reflect back with our learned philosophers and suffer my mind to go back just as far as they dare go in their theories, and then go back to all eternity beyond that which they go, and say, these materials were in organization, and say worlds were being organized, and different conditions were taking place, and laws were being given for all these vast ages of the past, and still reconcile it with the revelations God has given in these latter times. Science and true religion never can possibly contradict each other. There never was any truth in science that would contradict any principle of revelation that God ever revealed to man. Why? Because true science is founded upon a true understanding of the laws and forces of nature. But who ordained from time to time these laws of nature in connection with the universe as we now behold them? It was the Lord whom we serve, the great Supreme Ruler of the universe, who organizes and disorganizes according to his own will and pleasure. He garnishes the heavens in his wisdom and builds the vast superstructure of the universe, as a very handy work. He brings into life and being new worlds

and disorganizes them, scattering the elements, and again brings them together by his power or by the laws he has ordained, and by his laws makes new creations, new worlds, and new universes, and inhabits them with myriads and myriads of intelligent beings? This is the work of the great Supreme Ruler of all things.

This we find out by reading the first two chapters of Genesis, as revealed anew, and many other things, of which we were profoundly ignorant, until God raised up this youth, this unlearned Prophet of the nineteenth century, to bring these things to light. By revelations given in ancient days, and renewed through this young Prophet of God, we learn that we, ourselves, did not begin to exist when we were born into this state of existence; we learn that we are of higher origin than that assigned by poor, unbelieving man. Contrast the ideas of the last few centuries with the ideas that God has revealed from heaven. They would make man look for his origin down to the very reptile and the worm that crawls upon the earth, and to the fish of the sea—as the first father, the first origin, the first oyster. Such is the reason of the learned of the last few centuries—the evolution theory; in other words, that which you learn from books, the creation of man's folly and foolishness. But when we learn through the revelations of God that instead of man's coming up from the poor worm of the dirt, he descended from that being who controls the universe by his power; that he descended from that being who is the fullness of all knowledge, and who sways his sceptre over more planetary systems than there are sands upon the sea shore. We are his offspring, we are his sons and his daughters, we are his children, he has begotten us, and we existed before the

foundation of the world. Who among the wise, and the great, and those who have studied as far as human wisdom can at present reach; who among them can tell the origin of life? Who among them can tell the origin of this intelligence in man, this reasoning power, and this perceptive faculty, that enables man to grasp not only a great many things pertaining to the laws connected with their own little earth, but enables him to launch out into the regions of space for hundreds of millions of miles and find out and understand many things that govern worlds afar off. Is there no man that can tell the origin of this Intelligence? Let the trained collegiate mind, whose lifetime has been occupied in study, come forth and tell us how man obtains the first principle of knowledge, how came knowledge to be connected with matter, how came knowledge connected with flesh and bones, and blood, and skin, and sinew? That knowledge—that intelligence is Godlike; God is the author, he is father of our spirits, and we were begotten before this world rolled into existence. Once we dwelt in the presence of our Father; once we were enabled to lift our songs of praise in the celestial world, from which we emigrated; once we dwelt in the society of an innumerable convention of angels, upon a world that had passed through its stages, its ordeals, the same as this world is passing through its various mutations. That celestial world from whence we came, is more perfect than this earth, it is organized after a celestial order, a higher order and glorified by the presence of immortal, glorified, celestial beings. That is our home, from that world we came. Here is our dwelling place for a season; to that world we will return, to that being by whom we were begotten we will render an account; he who is our

Father will require us to give an account of our doings in this probation. We must meet him, and behold him, in all his glory, in all his power, in all his majesty, and greatness, and superior excellency and with that infinite knowledge of which he is in possession; we must appear before him to give an account of our doings while shut out from his presence on this little world.

Here then is another thing in which the Lord has fulfilled our text. He has told us of our pre-existence; he has told us of the glory and the greatness of our ancestor, even the Supreme Being; he has told us when we existed, that it was before this world was brought into existence. Are not these greater things than are contained and explained in the Book of Mormon or the Bible? It is true the Book of Mormon barely alludes to the pre-existence of man, without explaining it. Jesus, before he appeared in the flesh, showed his spiritual form to the brother of Jared; it was not a body of flesh and bones; but a spiritual form, like the image of man. He said unto the brother of Jared, Seest thou, that thou art created after mine image? And he further says, All men in the beginning have I created after the image of the body of my Spirit; that is the spiritual form occupied by him. All men and women in the beginning were created by Him, and there never was a person, there is not any one now living, and there never will be a man or woman, but what was in the beginning created in his image.

I do not know but what I am occupying too much time, I will briefly say, however, before closing, that certain records which God has promised to bring to light in his own due time, will far exceed anything that has been revealed through the Book of Mormon or the Bible, or

that which has come to us through the Abrahamic record taken from Egyptian papyrus, or that which is contained in the vision of Moses, revealing to him the history of the creation of the world. All these will be as a drop in the bucket in comparison with the eternal knowledge that will yet flow down from heaven upon the heads of the Latter-day Saints before this generation shall pass away. The earth will be filled with the knowledge of God, as the waters cover the great deep, and the things of all nations will be revealed. The records of old that were kept by the people of Asia, who have since dwindled into savages by reason of the transgressions of their fathers; and those that have been kept by the ten tribes of the north countries, where they have lived for over 25 centuries; and those records that have been kept by the people of the City of Enoch, giving an account of the dealings of God with ancient Zion, will all come forth to help fill the earth with the knowledge of God, as the waters cover the great deep. And John, when upon the Isle of Patmos, saw things in vision, which were commanded to be sealed up, and they are yet to be unsealed; and in this way we shall receive knowledge upon knowledge, revelation upon revelation, concerning not only the six or seven thousand years of the earth's temporal existence, but concerning the materials of the earth before it was made, and the elements and materials, and all things pertaining to the future earth that is to be created when the elements of this earth shall be dissolved and pass away into space. There is nothing too great to be withheld from the Saints of God in the last dispensation of the fulness of times. Hear what the Prophet Joseph Smith said, when confined in Liberty Jail. As well may the puny arm of man

attempt to stop the waters of the Missouri River as to try to prevent the Almighty from pouring down knowledge upon the Latter-day Saints. It will come; it will come like a mighty flood, it will come like a mighty ocean, and there will be no mental darkness upon the whole face of the earth. The laws by which the earth is governed, by which the materials were governed, by which intelligence produces intelligence, by which one material cleaves to another, and by which all the various mechanisms are performed, will be revealed in their times and in their seasons. And then the Lord will not stop there; but he will unfold other systems and heavens that shall come into connec-

tion with ours. How, I know not; in what way, I know not. There will be telescopes, microscopes and other instruments discovered in these systems, that will so far outstretch the discoveries made at the present time, that all these things will dwindle into 'insignificance, and when the inhabitants of one system can converse with those of another, and when there shall be communication between all the creations that God has made with the present creation we inhabit, and when the Lord shall bring forth Zion out of all the creations he has made; then, I think, we shall begin to look back in astonishment at the littleness of the discoveries of the learned of the 19th century. Amen.

DISCOURSE BY ELDER GEO. Q. CANNON,

DELIVERED AT THE SEMI-ANNUAL CONFERENCE, ON SUNDAY AFTERNOON
APRIL 6, 1878.

(Reported by Geo. F. Gibbs.)

LABORS AND EXPERIENCE OF THE ELDERS—THE WORK SCARCELY BEGUN—
THE POWER OF UNION—TEMPORAL SALVATION NECESSARY AS WELL
AS SPIRITUAL—CO-OPERATION AND THE UNITED ORDER.

The speaker read from the Doctrine and Covenants (new edition), commencing at the 24th paragraph, and ending at the 33rd paragraph, of section 58.

This is a great people, and if anything would be likely to appall a man

and make him feel his own nothingness, it is to stand up before such an audience as is here assembled, to attempt to speak to them and to instruct them. We have, however, something besides our own strength to rely on; if it were not so, I should not be here.

The promise of the Lord is that when we assemble together as we have this day, and as we are now assembled, he will give unto us that portion of his word and his counsel as shall be suited to our circumstances, so that every soul shall eat of the bread of life and go away satisfied, and rejoice in the privilege he may have had of coming together as we now are.

This work in which we are engaged embraces more and more. The older I grow the more I become acquainted with its magnitude, with the responsibilities that are connected with it, and especially the responsibilities which rest down upon those who are the chosen leaders of the people.

We know, as was testified to this morning, that this is the work of God, that God has laid its foundation, that God has chosen the men who are associated with it and who are in authority connected with the work, to fill the situations which they occupy. We know also that he has restored the authority that was once enjoyed by man, by which men are enabled to act in the midst of the people in Christ's stead. And knowing these things we are encouraged as a people and as individuals to press forward and to help establish that cause which he has revealed to the earth. But there are many things connected with this work, with its advancement, with the binding of the people together, with the carrying out of the great designs which God has revealed for the salvation of the children of men; which press upon our attention and cause us to exercise every faculty of our minds in thinking, in pondering upon and in giving shape to measures that shall result in the greatest good to this great people.

The principles of the Gospel we are

all familiar with, as a people; we have studied the lesson from the beginning and have become familiar with it in almost all its details. We have traveled, we have preached, we have borne testimony to this work; we have helped to gather the people together, organizing them, before doing so, into branches, into conferences, into missions, and then have organized them into companies to travel by sea, to travel by land, to bring them to the gathering places which have been appointed. With these labors the Elders of this church have obtained great familiarity; they have become experts in preaching spiritual salvation, in preaching the first principles of the Gospel of the Lord Jesus Christ; in telling the people how they shall be saved from their sins, and what they shall do to obtain the promises of God connected with obedience to this Gospel. And we have, in coming to these mountains, obtained considerable knowledge concerning other matters. Probably to-day a man would not be open to the charge of egotism, of being vain concerning the people, were he to say that, to take the Latter-day Saints, the men of this church, and in no other body of men of the same numbers will you find men of such experience in preaching, in traveling, as missionaries, as Elders, in organizing the people, in handling companies of large bodies of men and women and laying the foundation of settlements, in building cities, in developing countries, and in organizing systems of government in those countries. I do not know that I am open to the charge of being vain concerning the Latter-day Saints when I make this statement—that in all the earth, among all the inhabitants of the earth, you cannot find so large a body of principal men familiar with spiritual things, familiar with tem

poral things, familiar with the handling of large bodies of people and organizing them and dictating their labors and planning for their temporal salvation, and for their good government, as you will find in the midst of these mountains and numbered in the Church of Jesus Christ of Latter-day Saints.

And yet, after making this statement, we stand, as it were, at the very threshold of our work, just at the door of it; we have scarcely accomplished anything compared to what remains to be done connected with the work devolving upon us. We have made a beginning, it is true, we have solved some problems; but there is an immense amount of work to be done by us as a people, and especially by those who act in our midst in the capacity of leaders. The highest qualities of statesmanship are needed and called for; the highest qualities that men and women possess that make them capable of planning for nations devising schemes and plans that will not only save a town or a small community of people, but that will extend to nations the means of saving them from national peril and from evils that menace the existence of every power that now exists upon the face of the earth.

You look abroad to-day among the inhabitants of the earth and see their condition, see the evils with which they are afflicted and which threaten the downfall and the overthrow of nations and we need not to go beyond our own land to gain experience in this matter, and to ascertain the danger which besets this republic, the most glorious nation, and the most glorious form of government that exists upon the habitable globe. How many times it is said that this republic cannot stand, that evils are working and undermining the fabric of government, and which threatens its speedy

overthrow. You can scarcely talk with a thinking man upon these subjects, a man who takes in, to the extent of his vision, all the evils which threaten our nation, without having him acknowledge that the future, in many respects, looks exceedingly dark, and that it is somewhat doubtful whether the republic can be preserved as it is at the present.

With all these facts, then, before us, it is well for us to-day, assembled as we are in this general Conference, to take into some consideration our own condition, the circumstances which surround us, and examine them in the light of intelligence and wisdom, as He has given it to us, and whether we should not take steps to preserve our existence, and not only preserve, but perpetuate it, and to increase our power, and to cause that work with which we are identified to continue to progress and to fulfil its high and glorious destiny.

There is one principle which I think in mentioning everyone will see the power of, and that is union. It is a trite saying, often repeated, that union is strength. Certainly we have proved the truth of this saying through the long or short period, as it may be, of our existence as a people. There is no people to-day with whom I am acquainted who has proved so satisfactorily as we have throughout our past experience, the value of union. It is that which makes us, numerically a weak people, a strong people; it is that which makes us one hundred and fifty or one hundred and sixty thousand, or perhaps two hundred thousand people throughout these mountains north and south, a power in the land; and a power certainly which there is more said about than any other power, probably, in existence. Divide us up, segregate us into denominations, into factions, and what would we amount to? Nothing;

our strength would be dissipated, we would be enfeebled, and nothing particularly would be said about us more than is said about thousands and millions of others from whom we are separated. It was the union of the Latter-day Saints which in the beginning created opposition against us, brought it to the surface, and made it moving when there were but fifty or less members of the church. The very fact that a new principle of union, had been brought to light, through which these fifty men and women were united as the heart of one, was sufficient to arouse opposition and create to a certain extent, fear. Sectarian influence was brought to bear against us. "Our creed is in danger, our sect is in danger, our place is in danger, if this people with this union should gain a foothold among us." Alarm was felt in the ranks of the various sects, and they felt that although a power insignificant and weak, as it were, it should be fought and its existence extirpated, if possible from off the earth. Hence the opposition it met with in the beginning. A few weeks old, like a little trembling, puny infant not able to walk, not able to speak or make itself felt. Yet the very existence of the infant aroused fear, as great fear as that which animated Herod of old when he issued an edict for all the first-born male children of Israel to be slain. It created terror in the land; and all because a certain babe of Bethlehem had been born, and he hoped, in issuing this cruel edict, to destroy this man-child and with him the power which he feared. So it was in the beginning of this work, when it was weak and feeble it created in the minds of those who watched its birth and its after-growth a feeling of fear, and they were determined to destroy it from

off the earth, if they could.

When the church moved to Kirtland and the people began to gather together to go to that place to settle, you will see by reading the history, the fear that was produced. And you read the history of the settlement of the people in Jackson County and you will see the same manifestations, only more violent, until such a spirit was engendered that the mob succeeded in driving the people from the county. You can trace it through all the history of this people to the present time. It has been the union of the Latter-day Saints that, as I have before said, aroused opposition, crystallized it and made it as effective as it has been against us. Had we been a divided people, had we been quarrelling among ourselves, had there been factions among us and jealousies among our leading men, you would not have seen this opposition neither would you have seen the credit that has been given to us, nor the power that this people have wielded in the earth to the present time. You would not have seen this spectacle—this inspiring spectacle of 12,000 people assembled under one roof to worship God according to the dictates of their own consciences and the revelations of God, and partaking of the Lord's Supper, as we are to-day. You would not have seen these valleys peopled from Idaho in the north to Mexico in the south with settlements of people of one faith, of one belief, worshipping God in the same manner and calling upon him unitedly to bestow upon them the same blessings, and laboring for the same objects. The value, therefore, of union we, as a people, have demonstrated as no other people now living have. And I leave you to your own reflections to imagine what

we would be without it. Everyone can think for himself, or herself, upon this subject, and can draw his or her own conclusions. But as we are united and have been spiritually, it is not the design of God, as is clearly manifest in his revelations, plainly spoken through his word, and deeply impressed by his Holy Spirit upon every heart belonging to this church, that this alone is not the object of our organization as a people. It was not for spiritual salvation alone that the word of the Lord came to us to gather out of Babylon; it was not for spiritual salvation alone that the Elders of this Church traversed sea and land for so long a period, gathering the people together at such an expense of time and means; it was not for spiritual salvation alone that we have suffered the attacks and the violence of mobs, that we left our homes in the east—the pleasant places that many left, and crossed these dreary wastes, and planted ourselves in these mountains. There was something more than this embodied in the idea; there was something more than this embodied in the effort. There was temporal salvation also connected with the spiritual salvation that had been extended to us. I use the term “temporal salvation,” because it is better understood probably than any other term I could use. My training has led me to blend the two, it being difficult for me to draw the line of demarcation between the temporal and spiritual; but in many minds there is a distinction. I use the phrase, therefore, that those who are familiar with it will understand my meaning. Temporal salvation is as necessary, according to the faith of the Latter-day Saints, in its time and season, as spiritual salvation. Of course spiritual salvation occupies the first, and ought to be foremost within every heart; but we cannot accom-

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plish our spiritual salvation and the destiny of our Father and Creator without also connecting with it temporal salvation, temporal acts, the performance of temporal labor. Hence, as I have said, it should occupy some portion of our thoughts, it should be considered by us; and as I have remarked, we have not come out of our present location for purely spiritual performances, but to lay the foundation of a system that should stand forever, that should be connected with man's existence here upon the earth, both his spiritual and his temporal existence; a work that should affect everything connected with man and his relationship to his fellow-man.

A great many of the Latter-day Saints have failed, as I have sometimes thought, to grasp this idea, to grasp the idea that the Lord was founding a great nationality—if I may use such a limited phrase as that; it limits the idea to call it a nationality. The Lord is gathering out from every nation, kindred, tongue and people a community, out of which he intends to form for himself a kingdom, not an earthly kingdom, but a kingdom over which he will preside in the heavens; a kingdom that should be based upon purely republican principles upon the earth; and therefore not a kingdom in the strict sense of the word, so far as its earthly location is concerned; but a republic. And for this purpose, as the Latter-day Saints have believed from the beginning, the Lord raised up the founders of our nation and inspired them—George Washington and others—to do the work that they accomplished, in laying the foundation of a form of government upon this land under which that kingdom that he should establish should grow and flourish and extend itself without interfering in the least degree with the genius of the government. And this

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is the work in which we are engaged; this is the labor that should occupy our attention, and as I have said, we should take warning by that which we see around us on every hand—the decay, the desintegration of the various governments and powers, and organize ourselves so that we can preserve ourselves, and grow and increase and add to the power we already possess. I believe our people are beginning to take higher views of the organization with which they are connected, and consequently higher views of their own individual responsibility and the labor that devolves upon each one as an individual. We see more of this spirit manifested. The Elders have ever evinced a willingness to go forth at the call of the proper authorities to preach the Gospel and perform labors of this character for the public good; but it has been a difficult lesson for us to learn that it was equally binding upon us, as servants of God, that we should labor in temporal matters with the same devotion and the spirit of self-abnegation that we did in laboring to preach the Gospel. There seemed to be a higher calling in the mind of man associated with spiritual matters; it seemed to be more dignified; it has seemed to be more worthy of men's gratuitous labor, than to labor with their hands or brain for the temporal advancement of the work and for the temporal salvation of the people. I believe that you will all have noticed that there is a change taking place in many minds in regard to this, and many men are beginning to take a different view—in fact they have done for years; probably some never had any other view, but a great many who have had different views, who have imagined that it was their duty to look at these temporal matters, are beginning to take different views, to take a higher concep-

tion of their responsibility in this direction. It is right and proper that we should do so. There is no good reason why a man should imagine that he has fulfilled the acquirements more acceptably, more approvedly in preaching this Gospel, than in laboring, after the people have been gathered home, for their salvation in temporal things.

There is a subject that has occupied a great amount of thought, and has been dwelt upon very frequently in our public assemblies for the past few years; I refer to that of the United Order. There have been some attempts, in fact I may say many attempts at organization with a view to its more complete carrying out. There is another principle connected with this that has been in force also upon our attention for many years past, namely, the system of co-operation in temporal matters. We have felt to a very great extent the importance of this; I believe the spirit of it has rested upon the Latter-day Saints. When you look back a few years, by way of contrasting our condition then with our condition to-day, you will perceive, doubtless, there has been a great change effected among us in regard to this matter. There has been considerable thought among the people concerning it; a great many have reasoned upon it for themselves, and have become thoroughly convinced of the importance of the principle. In this a good work has been done, because it is an exceedingly difficult thing to leaven the whole mass of people, like this people who inhabit these valleys, to leaven them with correct ideas and have them understand them. If the First Presidency of the Church comprehend a principle, and the Twelve comprehend it, but the people fail to comprehend it, you can readily understand how

difficult it would be to make that principle practical and operative. The leading men, then, have carried the whole people upon their shoulders, so to speak; if under those circumstances anything has to be done it is to be done upon their faith and influence alone. But when you can get the thinking men and women throughout our community to understand and realize the importance of the principle, the victory is won, the work then is comparatively easy of accomplishment. And this has been a subject of congratulation to me in my feelings, that notwithstanding the many errors, notwithstanding the many failures, notwithstanding the lack of success in many directions, the principle of co-operation, the principle of uniting ourselves together in the United Order has been reflected upon, has been cogitated and discussed in all the circles of this people and at their firesides, until it may be said an understanding of it permeates the entire mass of the people, as a people; and there is scarcely an argument needed in talking about it now to convince those who are the most stubborn and reluctant in giving adherence to the principle. When you hear any opponent to the principle express himself now-a-days, it is in this way: "It is an excellent principle, if we could only carry it out properly." The principle is conceded, its correctness is assented to; it only remains now for us to carry it out properly, in order for us to gain the confidence and the support of those who are doubtful upon that point. And I think this a great work accomplished. It seems to me that the Latter-day Saints to-day are in this position: Tell us what to do and how to do it. You leading men, tell us how we can operate, how we can unite together. Devise the plan, suggest how it can be carried out

successfully, and we are on hand to carry it out." I do not know from your expressions, whether I state your feelings correctly or not on this point; but I state that which I believe, that which I am impressed with in connection with my brethren and sisters, wherever I meet them, and whenever this subject or topic comes up for discussion or mention. There is one thing, brethren and sisters, that must strike us all as being right and proper; and that is to throw our efforts in one channel, to make our influence felt as an entire body and not as I have remarked, to divide ourselves and scatter our influence so that it will be unfelt.

I have endeavored to describe to you the influence we wield because of our union in spiritual matters. The same remark will apply exactly to our union in temporal matters. Let this people be united in temporal matters; let it be known that we work together for one another's good, that we labor, as a people to benefit the whole and not the individual, and that our influence is in this direction; and I tell you that the same influence, the same power, that wield now as a spiritual organization will be felt in our temporal affairs, in our financial affairs, in all the affairs in fact which attract our attention.

One great object we should aim to reach, that we should aim to accomplish, is to make ourselves independent in regard to manufactures. We have had, the last week, considerable conversation with leading men from various parts of this Territory concerning this principle of co-operation. Notwithstanding some differences of opinion upon some points, upon this one point that I have endeavored to set before you in my last few sentences, there has been an unanimity of feeling and opinion, that is of the imperative necessity of our being united

in our business matters, in our financial matters and work to sustain each other and build each other up. I am persuaded that a great amount of good will result from these interviews and from the measures that will be adopted. I have felt that it will be a most excellent thing for us to have a permanent organization of our best business men, and the most practical men, from all parts of our Territory, acting in the capacity of a board of trade, whose duty shall be to look after our manufacturing, mercantile and other interests; and should there at any time be anything wrong in our systems of doing business, tending in the least to prevent perfect union, that the necessary measures might be devised to remedy these things and bring about a concert of action upon all hands. Now you have heard it stated frequently that those who are engaged in home manufactures do not receive the patronage that they should do, that our home manufactories were not treated properly, that those engaged in them did not receive the sympathy of business men, and that the masses of the people were not disposed to patronize them. I think there is at the present time but little cause for statements of this kind; in fact I have not heard of them of late. But if we had such an organization as this—and I understand that Pres. Taylor is thinking seriously of having it a permanent organization—then if there were anything of this character that needed correction, if there was a struggling institution that needed help, by making a requisition to this Board of Trade, it perhaps could receive the support it needed, and be placed upon a firm footing in our midst, and perhaps be able to sustain itself and live.

Already the stockholders of Z. C. M. I. as it is called—Zions Co-operative Mercantile Institution, met, and

a report was made by the President and Secretary of that Institution, which I think was most gratifying to all present upon that occasion. I have been familiar with the institution since its inception. I think I can truly say that at no period since its organization was it ever in so good condition, having so few liabilities to meet as it has to-day. It is in a sounder, healthier and more prosperous condition than it has ever been. I allude to this because it is called the Parent Institution. In Box Elder County where Brother Snow presides, he took the profits of their mercantile business to start the branches of manufacture that are now in successful running order. Our institution has done much in a similar direction. It has carried many a struggling enterprise; it has been the beast of burden for almost every institution and every establishment and railroad almost in the country. It has accomplished an immense amount of good, far more than the mere paying of dividends, although it has done this to a surprising extent. Those who invested their means seem to have become the most discouraged. Therefore, in alluding to it in this manner, it is in justice to it, and in justice to those especially who have all the time, over and again, kept their shoulders to the Institution, sustaining it and bearing it up to the best of their ability. You all know, who have attended conferences in past times, how much Pres. Young was interested in this matter; not so much in the sale of merchandise as in the principle of co-operation. And he and others have stepped forward repeatedly, and have sustained it in the midst of the people, when otherwise it would have gone down. I allude to this because it comes in the line of my remarks, in the thread of my argument, so to speak. To be successful we ought,

instead of dividing asunder and drawing one from another, to cling closer together; it is of the utmost importance that all our financial matters should be conducted in a way to contribute to the influence of the whole people; it is of the utmost importance that we should take steps to develop in our midst something of a home character. Steps have already been taken, as some of you know, in the establishment of a tannery, and in connection with it a shoe manufactory I was exceedingly gratified to learn from the report that nearly \$100,000 of home manufactured goods, besides a large list of small articles, the value of which was not estimated, had been sold during the last half year by the Co-operative Institution. I am informed that this was the purchase price, the price at which they were sold would of course amount to still more. This speaks well for home manufactures, sold by one institution.

It is an easy thing to tear down; any man no matter what his knowledge, no matter what his experience can pull down; a fool could set fire to a building; a few fools could set fire to a city and consume the works of man that had cost hundred of years of labor. It requires no wisdom for a man to criticise the acts of another man. It is even said that a fool can ask questions that could not be answered by the wisest men. Unwise people can criticise plans and schemes the creation of wise and experienced heads; that is a comparatively easy matter for persons to do. But it requires great wisdom to organize; it requires great wisdom to create measures that will bind a people of diversified interests together; of varieties of views, dissimilar habits and to some extent of training, and to bring them together, and bind them together, and make one people of them, requires the highest qualities of wisdom, and

it is this we are endeavoring to do. Can it be found fault with? Undoubtedly there are many things in our organizations that are defective; but it is our duty, if there be faults, to correct them. If there be wise men among us let them come forward; let us see their wisdom, and not retain it to benefit one, but let it be used to benefit the whole. There was not any more obligation upon Prest. Young, when he was alive, or upon the Prophet Joseph when he lived, than there is upon us individually; that is looking at it in one light. You and I all expect to share if faithful, the same glory that they will attain to. Every man and every woman in this audience comprising this body of Latter-day Saints, expect, if found faithful, to share with those who have gone before—the righteous and holy, and become heirs of God, and joint heir with Jesus Christ; that is, attain to the very highest glory. If this be our aspiration, our hope and anticipation, we should work for that, we should labor for it. In the words of the revelation I have read in your hearing, “He is a slothful servant that waits to be commanded.” A man may do, and he should do many things of his own free will in the exercise of his agency. And if there be wisdom in the breast of any man that has not been brought to light, let it come forth to the light that we may have the benefit of it in causing to be effected a more perfect organization of this people. For I tell you we have a perfect organization in view, and nothing short of it will satisfy us. The Twelve have all had it at heart, and they are bound by the covenants of the Holy Priesthood and by the responsibility which rests upon them, and upon him, who is the President of the Twelve and of the Church. I say we are bound by these covenants and these signs of re-

sponsibility, and to labor to-day, and labor to-morrow, and labor continuously until eternity shall dawn upon us for the more perfect organization of this people in their temporal affairs. And as for division, we want it not; disunion, we want it not. We do not want to see the Elders of Israel fall asunder, dividing this people and leading them away from the union that should characterize us. We say that any man that does it is not of God; the man that does it is not inspired by the Spirit of God, and has not the love and prosperity of this work at heart.

We are struggling now, the elements are chaotic. In some respects we are endeavoring to gather together. Dealing in merchandise is a small matter, and yet it lies to a certain extent at the foundation of our business; therefore we talk about it; but merchandizing is a small matter compared with the work of organizing the people to get them to manufacture and to furnish labor, that there may be no idle among us, that every boy and every girl, and every man and every woman in this community shall find employment; and that measures may be devised to use their labor and talent and ingenuity for the welfare and prosperity of this people for the elevation of the whole; not for the elevation of a few individuals, but for the uplifting of the entire community, and the whole human race out of ignorance, out of vice and from vicious habits, and everything degrading, lift us up, until we shall stand as man and woman could in the divine presence, filled with that divinity which we inherit from our Heavenly Father; and govern and control the elements with which this earth is so abundantly endowed, for our happiness, for the happiness of our posterity, for the happiness of the entire human family as far as they reach—from

the north to the south, from east to west, until we shall comprehend the whole family of God our Heavenly Father, gradually diffusing the blessings we enjoy in these valleys throughout the entire earth, until the whole earth shall be benefitted and blessed by our organization and by our existence upon it.

These are some of the responsibilities that devolve upon us as a people. Shall I live for myself? God forbid that I should live to spend my time and exercise the talent I may possess for my personal benefit, or for the benefit of my family alone. Why? It is unworthy of any man or any woman to live for self alone; to pile up our benefits and comforts for our own luxury and aggrandisement. God forbid that we whom God has chosen, we whom he has called and inspired by his Holy Spirit, and blessed with the everlasting Gospel, and upon whom he has placed his Holy Priesthood, and called us to be saviors of men, I say God forbid that we should do this, that we should settle down and think entirely of self and build up self, and let our sphere of usefulness be limited to our own family, extend not an inch beyond our own household and our own family circle. God did not choose us for any such purpose, he did not reveal himself to us for any such object; but he has chosen us to be his missionaries in the earth, to be the pioneers in laying the foundation of that great work that shall stand forever, that shall swallow up all the works and powers of man, all the organizations of man, shall swallow all up and comprehend them all within itself. He has called us to this high and holy calling; and it should be your aim and it ought to be my aim to labor for the general good. To starve ourselves? No. Neglect ourselves? No. Let our

families go uncared for? No. This is not necessary, that is the other extreme. I have no right to have a family and neglect them; but on the other hand I am under obligation to look after them, to treat them properly and give them every advantage in my power. When I became a father I took upon myself that responsibility, and it is a serious one, that is, I should educate my children and train them up in a proper manner, and see that they do not go hungry or naked. But I have another duty, a duty that reaches out beyond the family circle, a duty I owe to my fellow creatures. It is my duty to use my surplus strength and surplus means for their good, to endeavor to make them better for my existence; because I have been born that the earth will be better for it, that men and women will be better because I have lived. And it should be that the world will be better, because this Church has been organized, that the world will be better for our existence as an organization. And it should be the aim of every man in this Church, of every Bishop and every President of Stake and every Counselor and officer of whatever name or calling; it should be his aim to labor for the salvation of the people. And the Apostles above all, it devolves upon us, it is the covenant, as I have said, of the the priesthood we have received; and it rests upon us, and it requires us to labor to combine and unite the interests of this people. And we beseech you, in Christ's stead, brethren and sisters, be ye united, put away bickerings, put away strifes, put away all those causes of division whether they are real or imaginary, and be united as a people, and I tell you in the name of Jesus, as one of his Apostles if you do this, the heavens will be open to you and the blessings of God will descend upon you, in your basket

and in your store, in your fields and in your flocks, and herds, in your wives and children, in your husbands, in your fathers and mothers, in your brothers and sisters and all your organizations; the blessings of God will descend, like the dew distilled from heaven, and rest upon you, and all that bless you will imbibe and cherish the same spirit. Now, these things are pressing upon us. We have everything against us, the whole world it may be said, are ready to pass judgment upon us; but yet there are many who oppose the work of God who do so because they have not understood it, and such people, many of them will yet be gathered in and numbered among us. This work is not for this little handful of people, it is for the whole earth and all the inhabitants thereof and the day will come when the lessons taught by the Latter-day Saints will be approved by those who are not Latter-day Saints. When the good government maintained in the midst of the people of God will be copied after, and we will be looked to as exemplary.

I pray God to bless you, to pour out his Spirit upon this Conference and upon all who shall speak and all who shall hear and all who are kept away from the Conference, that the same spirit may run through every heart; for I tell you, my brethren and sisters, it is in vain we labor, unless God is with us, in vain we assemble unless his Spirit is poured upon the people to make them to comprehend and to soften their hearts. It is a need greatly to be desired that God's Spirit will descend upon the Latter-day Saints. Oh, that it might be poured out in power and break and rend asunder the darkness that beclouds our minds, that we may see the things of God as they really are, and sense fully the responsibilities we

are under as individuals before him. And I believe that it will be poured out more and more, and the blessings that we have yearned for and which we have prayed for and that we have so much desired in our hearts, and for which we have built Temples, these blessings will descend upon us, and the angels will be nearer to us, and the heavens will be more open to our cries and to our supplications to bestow upon us the blessings there

of. We approach nearer to heaven correspondingly as we live the Gospel revealed to us. It is a precious Gospel, it is a Gospel in which there is contained every requisite to make men and women happy, and to produce a heaven upon earth; and if we will obey it and carry it out there will be more blessings conferred upon us. And that this may be the case, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY ELDER GEO. Q. CANNON,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY,

SEPTEMBER 15, 1878.

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

CONSISTENCY IMPERATIVE—THE GOSPEL IN CONFLICT WITH MANS FALLEN CONDITION—SHOULD LOVE OUR ENEMIES—THE “GOLDEN RULE”—NECESSITY OF THE HOLY GHOST—EVERY TREE KNOWN BY ITS FRUITS.

The speaker commenced by reading the 7th chapter of St. Matthew, commencing at the 7th verse; there are many important principles embodied in these few verses which I have read in your hearing, and they are especially applicable to us as Latter-day Saints, a people professing to be the disciples of the Lord Jesus Christ. We claim the holiest of names, and certainly with such professions as we make, there should be holiness of life corresponding to those professions. If we are called the disciples of Jesus, the followers of the Son of God, and have any claim to that name or title, we should exemplify in our lives the principles which he taught; if we

do not, then our claim to his name is baseless and may be treated with contempt.

The Lord Jesus has caused to be left on record certain principles, certain doctrines, a plan which has been properly called the plan of salvation; and He required in ancient days, when upon the earth clothed in mortality, that those who professed his name and to be his followers, should believe in and practise those principles and doctrines. If they did not, they ceased to be his followers and they soon left him. His doctrines came in contact with many things that were popular in the day and age in which he lived; his teachings

came in contact with the follies, the pride, and the selfishness of men, then, and in this respect they have not changed a particle. They come in contact to-day with the selfishness of men, with men as found in what is termed their natural condition, or more properly speaking, their fallen condition. And this is one reason for the unpopularity of the doctrines of Jesus. He taught mankind a higher life, the means of attaining to a better condition; and to require the assistance of the Holy Spirit which he promised to bestow upon those who kept his commandments to enable them to carry out in a proper manner the principles he imparted to them. If he had taught man to gratify all his inclinations; to indulge in every selfish desire; that self-denial and self-abnegation were not necessary, it is probable that he would have had many more followers than he did have; and his doctrines doubtless would have been more popular than they were. But this was not the case. The Savior started out teaching men at the beginning of his ministerial career the most pure and godlike principles, principles which were not understood and practised by men generally, which were more heavenly, which seemed to be more fitted for a more exalted race of beings; than for man in his fallen condition. Hear what he says:

“Blessed are the poor in spirit: for their’s is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness; for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for

they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you.”

And in another place in the same chapter, he says:

“Let your communications be yea, yea: nay, nay: for whatsoever is more than these cometh of evil.”

And again he said; “Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.”

These were peculiar doctrines. Who is there among men naturally that could practice them? Why if a man were struck in the cheek by another man, the natural impulse would be to knock him down, if he could; to return evil for evil. If a man sued another at the law and took his coat, would he be inclined to give his cloak also? No he would contend for his coat. And again: “And whosoever shall compel thee to go a mile, go with him twain”—go with him two miles. “Give to him that asketh thee, and from him that would borrow of thee turn not thou away.” This sort of teaching came directly in contact with man’s fallen nature. It is the same to-day, and yet they are the teachings of the Son of God, they are the principles which he taught; their practice he required then, and he requires the same to-day. “But I say unto you, love your enemies, bless them that curse you, ‘do good to them that hate you and pray for those which despise-

fully use you, and persecute you; that ye may be the children of your father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

In order then to be the children of our Father in heaven, we must love our enemies, we must bless them that curse us, we must do good to them that hate us, and pray for them who despitefully use and persecute us. Now mark how pointedly the Savior puts this to those who are listening to him: "For if ye love them which love you, what reward have ye? do not even the publicans the same? and if ye salute your brethren only, what do ye more than others? do not even the publicans so? The wicked love one another, that is they at least affect to do so. It is natural for man to love those who love him; it requires no effort, it comes easy. It requires no particular superiority in a man to love his friend. But the Savior requires more than this; the requirement is that he shall not only love his friends and brethren, but he shall love his enemies. He shall not hate his enemies he shall not hate them that despitefully use and persecute him, but shall pray for them, allowing the feeling of forgiveness to reach after them. This feature you will find exemplified in the Savior's entire life. Up to his last moments when upon the cross suffering the agonies of death, and although possessing all power, instead of using that power by way of revenge upon those who so cruelly treated him, he submitted himself meekly into their hands, and cried, "Father forgive them; for they know not what they do." He thus set all men an example which they should imitate.

It is common now, it is common among newspapers, and it is common

in our city to publish alms doing that everybody might know how benevolent we are; that it might be carried by the wings of lightning and published to the world what generous people we are. This city of Salt Lake does this very thing. "Take heed," says the Savior, "that you do not your alms before men to be seen of them: otherwise ye have no reward of your Father which is in heaven." You get your reward when you get the praise of men. His teaching was to do good by stealth, that it might not be known, and that men might not get honor from their fellow-men. "Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do that they might have the glory of men. Verily I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms might be in secret; and thy Father which seeth in secret himself shall reward thee openly." The whole of these teachings are full of instruction, and indicate the character of the Savior and the nature of the Gospel which he preached.

Here is another saying: "Take no thought for your life, what ye shall eat; neither for the body what ye shall put on. The life is more than meat, and the body is more than raiment." This kind of teaching did not suit mankind, it came in contact with their ideas, and with their traditions, and the manner in which they had been taught. It was the praise of the world that they sought; it was to be seen of men that they worshipped, and it was to be seen of men that they gave alms. And they loved those that bestowed favors upon them, that were kind to them. They invited the rich to their feasts and not the poor. Jesus commanded his disciples to invite the poor and not

the rich, as they could invite themselves. In fact, he taught doctrines that laid the axe at the root of all selfishness, and, if carried out, that would destroy it entirely, leaving no vestige of it in the human bosom.

I have already read to you the great rule that the Savior taught: "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Let us Latter-day Saints ask ourselves this afternoon, partaking as we are of the Sacrament, eating the bread and drinking of the cup in remembrance of the body and the blood of our Lord and Savior; let us ask ourselves—and I include myself with all of you, for I preach to myself as much as I do to any one of this congregation upon these points—do we remember this golden rule that the Savior gave? Do we endeavor, when dealing in any way or manner whatever with our brother or our sister, put ourselves in his or her position and say in our hearts, that which I do to my brother or to my sister, or am about to do, is just what I would that he or she should do to me? Do we think of this? Do we carry it out? Or do we think about ourselves, and forget about our brother and sister, unmindful of their interest and the rights and the claims which they have upon us?

Well, now, I know, that situated as we are it is somewhat difficult to carry out these principles properly in their perfection, and that there has to be wisdom used. But nevertheless, here is the standard to which we are required, as Latter-day Saints and as disciples of Christ, to attain to. We must attain to it. Just as sure as we live, if we do not attain to it, where God and Christ are we never can come; we could not dwell in their presence unless we have the same spirit, the same feelings and in-

clinations, having conquered the weaknesses of our fallen natures sufficiently, so that the Gospel that He taught shall be exemplified in us as it was in him. "Not every one that sayeth unto me "Lord, Lord, shall enter into the kingdom of heaven;" it is not all those who will say unto him in that day, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" It is not all of these whom the Savior will recognize and acknowledge, and whom he will admit into his presence and into his kingdom; but it is those that do the will of his Father in heaven; it is those that enter into the strait gate and that walk in the narrow way, and that persevere unto the end, denying themselves and overcoming every evil inclination, and bringing their dispositions into complete subjection to the mind and will of God, bringing forth the fruits of righteousness; for every tree will be known by its fruits. No corrupt tree can bring forth good fruit; no good tree can bring forth evil fruit. No Latter-day Saint, that is, a true Latter-day Saint, will bring forth the fruits of unrighteousness or wickedness. No professed Latter-day Saint who is a hypocrite, who is not of God, can bring forth fruit that will be acceptable unto him. I know how we feel as a people. The general feeling in our hearts is that we have borne witness unto the Father and unto the Son and unto angels and unto all the earth, by the course of life we have taken in joining this Church, and in taking upon us the name that has been hitherto so ignominious, in taking up our cross; and because of our obedience to the Gospel of the Son of God there is scarcely doubt in our minds respecting our future condition, that we are almost sure to enter into the

celestial kingdom of God and sit down with the Father and the Son, and with the Prophets and Apostles who have gone before. I am sensible of the fact that this feeling is general. And I believe there is no people of the same number who are entitled to this feeling, than the Latter-day Saints are. I say this because there is no people who have endured so much for their religion; and they have witnessed to the heavens and the earth their willingness to forsake all things for its sake. They have taken no thought of their lives; they have taken no thought in times past as to what they should eat, as to what they should drink, or as to what they should wear and they have held themselves ready to sacrifice their all for the Gospel of the Son of God. But there are other duties, there are other obligations resting upon us as a people besides these to which I have referred. And it is necessary we should live a Godly life after we have done all these things. After we have prophesied, after we have done many wonderful works, after we have received the Holy Ghost and cast out devils, it is essentially necessary we should do other things, and that is to carry out in our lives the principles of our Lord and Master. And upon these points we need continued instruction and reproof; we need continued warning lest we should be overcome by the spirit of the world and become self-deluded by imagining that our case is a good one, our condition is a sure one, and that we are secure of eternal life. We should always remember that which the Apostle Paul says—“Wherefore, let him that thinketh he standeth take heed lest he fall.” There are none of us in so secure a position but what we may do things that may displease the Father.

It is necessary, as the world have

been taught by the Elders of this Church from the beginning, that men should have faith in God; and it is as true to-day as it was anciently that faith without works is dead. It is necessary that men should repent of their sins, and it is not only necessary to repent of, but to forsake those sins and be baptized for the remission of them, and that they should receive the laying on of hands, according to the apostolic pattern, for the reception of the Holy Ghost, and without which no man can see God, nor dwell in his presence, nor prepare himself to dwell there. Man needs it all the time to be with him to assist, to guide him, acting as a monitor to him. The Elders of this Church have testified that these things are necessary and essential to salvation in the kingdom of God. It is just as necessary now as in ancient days that men should take a certain course in order to receive certain blessings, and this is the great cause of the disunion and the variety of opinions which exist in the religious world to-day. It is because men have departed from the truth as it was originally; it is because they have changed the ordinances of the Gospel and broken the everlasting covenant as foretold by Isaiah. And hence, when you travel through the world of Christendom to-day, you find every variety of religious belief. You can scarcely conceive of a doctrine that is not entertained. There is but one Christ, and Christ is believed in, or at least men profess to believe in him. But they have some three different kinds of baptism, and I have heard of more. There are as many methods of approaching the Savior and obtaining remission of sins, almost, as there are sects and denominations; and all professing to be followers of the Lord Jesus Christ, as though the Lord were the author of confusion, as though

the Lord were the author of strife. Hence it is that there is so much infidelity, so much atheism, and so many men that deny God; for they can see nothing admirable or desirable in the professions of Christianity, as it is called. And why so? Because men have strayed from the truth; it is because they have forsaken the faith and doctrine taught by the Savior; and having departed from it, of course they are left to themselves. Every reformer that has arisen has presented some new form of doctrine; he has enunciated some new ideas, or ideas which he thought were new. He promulgated some new teachings, and has not failed to draw some followers, according to his popularity.

The Latter-day Saints believe that the Lord has spoken from the heavens. And this appears to be very objectionable. I remember the time, in my boyhood, when it was thought the worst thing—that is, before the principle of plural marriage was taught. It is very often said now, “If you were not polygamists, and did not believe in polygamy, there would be no trouble. You are a pretty good people, you ‘Mormons,’ if you would only get rid of your peculiar institutions we could get along with you.” It seems to be but a few years ago when we were not known generally as believers in plural marriage, and what was the objection to us then? “You ‘Mormons’ believe in new revelation, and we do not know what kind of revelation you may get: you may profess to receive a revelation and get a false one, and we do not know what may be the result; it is a dangerous doctrine.” Well, it is a dangerous doctrine for the wicked world. But think of it. What is there about the doctrine of revelation—continuous revelation from God, that conflicts with the Gospel as taught in ancient days? Why, we are taught in the Bible

that all flesh are equal in the sight of God; that he that works righteousness is acceptable to God in every generation among every people; that God does not confine his mercies and providences and blessing to one generation, or one people, or one nation, but that he is God over the whole earth; that his salvation is as boundless as eternity, and his hand is over all his handiwork—that is, over all his creations. That he was the God of Adam and those who lived contemporary with him; was the God of Noah and was mindful of him and those who lived contemporary with him who feared him and kept his commandments; and also of the Savior and the Apostles; and he is the same God to-day as he was yesterday, the same God in this year of our Lord one thousand, eight hundred and seventy-eight, as he was in the first year of our era; and that he has not changed or grown old, that his eyes have not grown dim, or his arm less powerful to save to-day than it ever was. And this doctrine appeals to every human being as divine truth, as the revelation of nature to man—if you may use the word nature, if you do not like the word God—that all men of every generation are equal before God; and it is a doctrine that runs through all the teachings of every inspired man through all the ages. And I would not give a fig for a religion that did not teach it, nor a system that did not recognize it. It is not worthy of a place in a man's belief.

We believe, then, that God has revealed himself to man again, for his own purpose, to accomplish his own design and to prepare a people for the coming of the Lord Jesus Christ. For we believe he will come that he will come to reign upon the earth and to establish righteousness and uproot iniquity, and carry out the doctrine I have read in your hearing;

and establish an order of society that shall have for its basis eternal truth, some of the principles of which I have read to you. We believe he is coming for this purpose and to destroy all those man-made systems, and this inequality, and this fraud, and all wickedness that prevails. He will do it, better than Kearney, better than Labor Unions or Workingmen's Leagues. He will do it better than any man-made institution. In fact the whole of them will be overturned by him; and he will introduce a plan by which every man will recognize the value of his brother man, a plan by which the poor can rejoice, and which will prevent the oppressor and the evil-doer and the strong hand of Wealth from controlling and governing the earth, as is the case to-day. And it is for this purpose that the Gospel has been restored; and we have commenced to practice some of the principles calculated to bring about this condition of affairs. Imperfectly we admit, very imperfectly; but nevertheless the principles themselves are true and are perfect, however imperfectly they may be believed in and carried out by those professing to be the followers of them, and, as I have said, the Lord has restored the ordinances in their ancient power and in their ancient purity; and the results we see before us to-day, to a certain extent, in this Territory. We are partially united; and I thank God for it; I praise him every day of my life that my lot is cast among this people, and that I am counted worthy to be a member of this Church. However humble my station may be, I still feel that I would have abundant cause for thanksgiving in the fact that I am a member of this Church and that through membership I have a claim to the fellowship of this people. Imperfect as we are, I never

theless feel thankful for the degree of union that we have attained to throughout these valleys. I am thankful for these my brethren and these my sisters. When I see their union and course of life and the disposition they manifest in the midst of the temptations which surround them, I feel thankful that the Gospel has been restored and for the power it has upon the hearts of those with whom I am associated. To me the spectacle is one that fills me with thankfulness and admiration to God, when I see these elements gathered to these mountains from so many different nations and peoples, notwithstanding our peculiarities and original differences of faith and of language education and training, to see them dwell together so peacefully as they do, loving one another and ever ready and willing to do good to each other; not to the extent probably we should do or that we are required to do, for in too many instances we forget ourselves and partake too much of the spirit of the world. But I am thankful, as I have said, for that which I do witness, for the union and love and disposition to deny ourselves, and the reverence we have for God and sacred things and also the regard we have for his Priesthood.

This Gospel to which I have referred, if taught and believed in and practiced by the inhabitants of the earth, would revolutionize the face of society; it would change the affairs of the earth, as we witness them. Instead of one man lauding it over his fellowman, as though he were made of better clay, as though he were made of porcelain, while his neighbor was made of common stuff, and thinking himself entitled to better board and bed and finer clothes, and to live in greater ease, instead of feeling that way, when the principles of the Gospel are practiced by us in their en-

tirety, we will get rid entirely of these feelings, and we will seek to carry out that which he has commanded his servants, namely to love your neighbor as yourselves; and not to profess to do it; but do it. And when we trade with our neighbor, instead of taking advantage of him and of his ignorance and necessities, trade with him as we would want him to trade with us under similar circumstances, and mete out to him evenhanded justice, as we would wish him to do to us were our positions reversed. These are lessons required of us in the Gospel; to learn them and practice them, and then struggle with our weakness—for these are weaknesses of our nature—and they come in contact with this sort of doctrine, these heavenly and advanced principles which Jesus taught when upon the earth.

It is an easy thing to tell a true Latter-day Saint from one who only professes the religion; it is an easy thing to tell a false Prophet from a true Prophet; it is easy to tell where a man gets his doctrines from, whether from beneath or from above, by the fruits that they bring forth. The doctrines of the Lord Jesus Christ bring peace; they bear testimony to every man's soul who practises them that they are true. And if a man wants to know whether God lives and whether Jesus is his Son, and had a right to teach the doctrines accredited to him in the Bible, let him practice those doctrines, and he will find out for himself that they are true, because there will be a spirit that will bear testimony to him of their truthfulness. He will have the spirit of heaven, the spirit of peace, the spirit of love, of charity, of patience and forgiveness, and the spirit of joy in his heart. But when he believes them and comes in contact with them, there is another

spirit takes possession of him, and his joy, his peace and happiness take their flight.

Why, brethren and sisters, it is good for us on this the Lord's day to leave our business, leave our workshop, leave our counting houses, leave our stores and our fields and farms, our gardens and cattle, and the other things that engross our attention during the six days of the week, and come here on the Lord's Day, and ponder upon his Word and on the doctrines given unto us, and treasure them up in our hearts, and seek them a practical application in our lives as fast as we can. And the more a man seeks to do this, the more he labors in his own individual interest. In one sense it makes but little difference, and will make but little difference to me what your fate may be. It is true it would add to my happiness to see and know that my friends were saved and exalted in the presence of our Father; but the great duty devolving upon you and me, is to see that we are individually saved. It is not for me to watch and scrutinize and comment upon you, having my attention directed to your weaknesses, and then say, "There is Brother So-and-So; how unworthy he is;" or "There is Sister So-and-So, look at her conduct, and what poor management she has in her household; and how she treats her household." It is not for you or me to do this one to another, but it is for each one of us to look at ourselves and examine our own hearts, look at and scrutinize our own conduct doing that which is right in the sight of God ourselves.

Are we individually complying with those requirements which Jesus gave his apostles? If we are, it is well with us. If we are not it matters not how many others are doing

wrong, it does not help my case or excuse you in the least degree. But it is for me to do right myself; it is for me to carry out and practise in my life the principles revealed, and which I know to be true; and then whether those on the right or those on the left do wrong, it makes no difference so far as my individual salvation is concerned. And this is practical religion. If I were to sit down and begin to relate to some of my neighbors the faults of another neighbor, do you think that would add to my perfection? No, it would tend to make me more contemptible in the sight of God, and in the sight of all men more just and upright than myself. Therefore it is our duty to indulge in and practice self-examination, and self-condemnation if necessary. The man that looks at himself in the light of the Spirit of God, and who is a humble man, will not find much fault with his fellow-man; for the presence of his own faults arise before him continually when he sees another man's weaknesses, and instead of filling him with self-pride and self-justification and feeling self-

righteous, it produces a feeling within him of commiseration for others, and the spirit of charity takes possession of him, and undoubtedly a prayer ascends from his heart to God in behalf of him who had given way to weakness desiring the Lord to deliver him that he might not be left to be overcome by the adversary. There is too much talking among us about one another. If we perceive a weakness in a brother or a sister, instead of talking about it, we should rather pray for him or her; it would be much better for us. If we are so perfect that we need no help ourselves, let us exercise faith for those who are not in so good condition, and pray the Lord to help them, that they may be enabled to overcome.

The Lord bless you, brethren and sisters, and help us to be that which we profess to be, not only to be Latter-day Saints in name, but in word and deed, exemplifying the principles of our religion in our lives; which I ask in the name of Jesus. Amen.

SUBSTANCE OF A
DISCOURSE BY ELDER ORSON HYDE,

DELIVERED AT MOUNT PLEASANT, SANPETE COUNTY, UTAH, ON SUNDAY
MORNING, NOVEMBER 3, 1878, SAID TO HAVE BEEN THE LAST
DELIVERED BY HIM WHILE LIVING IN THE FLESH.

GOVERNMENT OF THE UNITED STATES—THE CORRUPTION OF THE ADMI-
NISTRATION—ITS TREATMENT OF THE LATTER-DAY SAINTS—THE
JUDGMENTS OF GOD UPON THE WICKED—OPPOSITION TO POLYGAMY
PREPARATION FOR COMING EVENTS.

I am much gratified this morning, my brethren, sisters and friends, to meet with you in this Tabernacle in Mount Pleasant, in the capacity of a two day's meeting. From the numbers present before me, I am led to conclude that a deep and abiding interest dwells in your hearts; and you have come here to increase your zeal, and add intelligence to your present stock of knowledge pertaining to the kingdom of God.

I hope and trust that you may not be disappointed; for it is, *bona fide*, my intention to lay open to your view, in plain, simple, and unmistakable language, the facts that are presented to my mind, for I desire all to hear and to understand, especially those who may not be fully conversant with the English language.

The government of the United States, on paper, is an institution approaching as near perfection as any government ever ordained by man; but when its administration drifts into the hands of unscrupulous and dishonest politicians, it becomes an engine of oppression and very unequal

in its bearings. Any crack or deformity of the elegant mirror becomes the more conspicuous by contrast—so the cracks, splits, and crookedness in our general government become the more glaring and unwelcome in the eyes of the governed.

Great effort has been made to ferret out the guilty parties and bring them to punishment who were engaged in the horrid Mountain Meadow massacre. Had this been done in the spirit of justice and truth, free from that animus and extreme desire to criminate the whole Mormon Church, that effort would have been praiseworthy and highly commendable; but conducted as it has been thus far, it will go down to the shades, covering with odium the conductors of that campaign.

In contrast with the foregoing, I will now refer to the horrid massacre at Hawn's Mill, in Missouri, wherein seventeen peaceable, quiet, and unoffending citizens, were shot down, in cold blood, and their bodies thrown into an old well; and for what? I am at the defiance of the whole world

to show that it was for anything, except for the crime of being "Mormons." I would here ask this government how much military and judicial investigation was had to ferret out and bring to punishment the perpetrators of that bloody deed, to say nothing of the wholesale banishment of an entire community by force of arms, and the sequestration of their property and inheritances? How does this compare with the claims of the government to justice and equal rights?

Again, my hearers, I will refer you to the murderous assault made on Joseph and Hyrum Smith, John Taylor and Willard Richards, in Carthage jail. These men were untried and uncondemned, incarcerated within the walls of a strong prison, and no danger of escape; yet a band of disguised men, about one hundred and fifty in number, assaulted the prison and slew Joseph and Hyrum Smith, and seriously wounded John Taylor with musket rifle balls; and as every man is to be held innocent until proven guilty, they remain innocent, because never proven guilty, nor could they be proven guilty, by any truthful evidence.

It was said that some kind of legal proceedings were instituted in this tragic affair, yet not with a view to convict and punish, but with the intention to place a bar against all future proceedings that might be undertaken and prosecuted in good faith. Thus the Prophet of God and Patriarch of the Church were cruelly murdered, to the great grief of their numerous friends, and to the joy of a Christian nation.

Popular clamour crucified the Savior, and a popular outburst of indignation murdered the Prophet of God and his brother, and amid fire and storm, cannon balls, swords and bayonets, were the "Mormon" people compelled to flee into the wilderness.

To the shame, dishonor and disgrace of the nation be it spoken; and when they ask the cause of the whirlwinds, tornadoes and cyclones, that sweep through the land, they are respectfully referred to Haun's Mill, Carthage Jail and to the treatment generally of the "Mormons" in Missouri and Illinois for the true and faithful answer.

The Prophet Isaiah, 60th chapter, 12th verse, utters this strong sentiment: "For the nation and kingdom that will not serve thee, shall perish; Yea, those nations shall be utterly wasted." They may ask, Are we to be so humiliated as to serve the "Mormons" whom we have despised, persecuted and rejected? They can take the other horn of the dilemma if they choose, and be utterly wasted. Wisdom however would suggest that our enemies move slowly and cautiously.

For one, I have no objection to any and all federal officers coming here to execute the laws, impartially in the spirit of justice and truth. I say, they have my cordial good will to do so. But when they come full of wrath, with a determination to immortalize their names by squelching out "Mormonism," pandering to the prejudices of an ungodly age, I can not find language sufficiently strong to express my disapproval and contempt for their administration—wresting laws from the known intention of the Legislature, and applying them by certain technical twists, to take the advantage of a people who labor day and night to conform to the revelations of God.

Polygamy is a subject that greatly agitates the public mind at the present day. Some men in their depraved zeal to pry into every secret of polygamy with a view to expose it, know no limit to their efforts to accomplish their hellish purpose. The

Supreme Ruler above has not yet relinquished all his rights, nor indeed any of them, on our little planet to the sons of earth, though they hold a very precarious dominion by sufferance, "until he who letteth will let, 'til he be taken out of the way." Pestilence and famine, earthquake and wars, whirlwinds and cyclones, fires and floods, besides accidents innumerable are being called into requisition to remove all obstacles; "for the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." The day of spiritualizing and daubing with untempered mortar has gone by. It is stubborn, self-evident facts that we have to grapple with, and should be set forth in a light that all may understand. Polygamy is a principle revealed from heaven with a commandment to enter into it practically. The principle is abundantly corroborated in the ancient scriptures, approved of God and sanctioned by all righteous men; and he who labors to overthrow this principle, fights against Jehovah and makes himself a shining target, courting the arrows of the Almighty upon his head, heart and country. Would to God, that I could, conscientiously, make an exception here of our wise and learned judges, attorneys, juries and marshals; but conscience forbids it. The same consequences will follow against the fighting against any commandment that God has given, or that he may give. The consequences of the judicial war waged against the late Brigham Young are not yet cancelled; but the hand of the destroyer has already begun his work, though in a comparatively mild and gentle form. Churches of various denominations, that have always been barred against our preachers, are being opened by the hand of Providence, as the cyclone that recently passed

through Pennsylvania may be considered as a slight reminder; nor has Missouri altogether escaped. We are now living in the days of a "marvellous work and a wonder." Our enemies are about to be checked up in their career of burning strange fire upon the altar of God.

The Elders of this Church, my brethren and sisters, have faithfully labored during the last half century in almost every nation on the globe, to warn the inhabitants of their duty and to tell them the consequences of their not complying with it. It is true, that by the help of the Lord, we made many converts, yet few in comparison to the numbers who rejected our message. We can, therefore, with propriety say, we are unprofitable servants; yet the Lord wishes to test our fidelity, our fortitude and our patience, knowing that the world would not be converted by the preaching of the Gospel, hence his design was to "send forth judgment unto victory;" and when the judgments of God wax hot in the land, many people will say, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob," and so they will "come like clouds and like doves to their windows," and Zion's gates be ever open, and Zion will not always be oppressed for their kings will yet "become our nursing fathers and their queens our nursing mothers."

We shall not always, my hearers, be under the necessity of reasoning with the sceptical and technical unbeliever, to persuade him to be saved; for a power will be manifested in the land more potent than man's reasoning.

I wish to ask you, my brethren and sisters, two important questions:

1st.—Why our unprecedently liberal harvest of grain this year?

2nd.—Why does the spirit of the Lord rest down upon our Elders, directing them to explore the eastern, south-eastern and southern countries with the view of finding suitable places for new locations and settlements?

Ans. to first question—That we may be prepared to lay up a surplus against coming troubles.

Ans. to second—To open the way to receive the multitudes flocking to Zion, having heard that God is with us, and desiring to escape the scourges by enlisting under the ægis of of “Mormon” protection; and shall we escape the scourges of the Almighty if we foolishly part with the surplus gifts that heaven has granted us in trust for other purposes, and that too, before the time? If the people of Utah will listen to wise counsels, there will be no famine here arising from the refusal of the soil to yield her fruits; but there may be danger of famine by the rapid increase of population from abroad, especially if the stores provided by the hand of Providence be foolishly parted with before they may be needed to meet this exigency. A word of caution to the wise virgins is sufficient; but bray a fool in a mortar, and he is a fool still. Under the profession of great piety and deep solicitude for the redemption of our children from the influence of “Mormonism,” many alleged charitable enterprises have been put on foot in the shape of opposition schools, to decoy them into their traps. They ensnare some of the children of our apostates, and some apostates who claim that they find better schools, and better teachers under the supervision of sectarian priests, than they do amongst the “Mormons.” This claim is made through a disposition to depreciate “Mormon” institutions and to elevate sectarianism. We have just as good institutions of learning and as competent

teachers as any of our neighbors; but even allowing the children of this world to be wiser in their generation than the children of light, it is no reason that I should adopt them as my instructors. I now write a clumsy, illegible hand. Many men can write my name with much more style and elegance than I possibly can do; yet, if they should attach my name to a bond or promissory note for any amount, it would not be my signature and could create no binding obligation upon me; but the learned and accomplished gentleman who attached my name to the instrument might be proven guilty of forgery and subject himself to punishment. Jesus says: “Every plant which my heavenly Father hath not planted shall be rooted up.”

There is another important feature, my friends, connected with this subject that I cannot allow myself to omit. In the great rush of people to the Saints in the last days, all sorts, sizes, and of both sexes, will rush in upon us to escape the wrath of the elements, which will render a time of purification and cleansing, actually necessary. The chaff must be blown away, and they who laid us waste must go forth from us. The wicked and the ungodly must be far away. Now, what agencies must be employed to accomplish this important part of the programme. It is out of my power to inform you as to what means may be called into requisition to effect this object. We know, however, that wind has something to do with the scattering of chaff. The departure of the ungodly from amongst the Saints may be voluntary in many cases. I have been informed by those who claim to know, that a certain lady in this Territory built up a large fire in the room where she lived, fancied that that fire was the most desirable and lovely place in all the

world, and plastered herself with tar from head to foot, laid herself down on the fire, and literally roasted herself to a chip.

She was said to be an aged lady, and I presume that God can make even hell itself or any intermediate bad place look as inviting to a wicked person as a bit of cheese in a trap to a hungry mouse outside, but the majority of the departures will be involuntary. But suffice it to say that something will occur, in a providential way, that will cause sinners in Zion to tremble, and fearfulness to surprise the hypocrite. It will, probably, be something that will appear terrible to the unrighteous, and will be all the nerves of the righteous can endure.

In conclusion, I will here say to you my brethren and sisters and to the Saints generally: Set your houses in order and know that a right spirit has dominion over you and things and dwellings and over all things under your jurisdiction. Let the blood of the covenant be freely sprinkled on your door posts and lintels—a deep rooted union exist in your hearts and practiced in your

lives—devote yourselves to earnest prayer in secret and in your families and allow not the cries of the poor to reach the ears of Jehovah against you. Omit not the duty of patronizing every institution or learning among the Saints, whether day or evening schools, or Sunday schools. Defeat not the designs of the Almighty by fooling away the fruits of the earth, knowing that we are placed here, not to do our own will, but the will of him by whose goodness we live; and we should be willing to be used in doing good, building temples, places of education and in learning to manufacture what we need.

Notwithstanding all the alleged improprieties of the Saints, and charges brought against us—the errors and wrong-doings of any of its members—the entire Church is a revelation from the eternal God to the world at large, and is their standard reared in the mountains and he who fights against it or against any of its acknowledged members, fights against his Maker and toucheth the apple of his own eye. Now, my brethren and sisters I bless you, in the name of the Lord Jesus Christ. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT OGDEN, ON SUNDAY, DECEMBER 8, 1878.

(Reported by Geo. F. Gibbs.)

THE PERPETUAL EMIGRATING FUND—HOW TO SETTLE DIFFICULTIES—SHOULD BE GOVERNED BY THE LAWS OF GOD—CO-OPERATION AND BROTHERLY KINDNESS—THE PROPER TRAINING OF CHILDREN.

I am pleased to have the opportunity to meet with the Saints here; and I have been quite interested in the remarks you have heard this morning from Bro. Joseph F. Smith. There are a great many principles associated with the Gospel of the Son of God; and Bro. Joseph has presented some things that are quite interesting and then there may be a few things said on the other side of the question that are equally true. Those doctrines he has taught are true; they are in accordance with the spirit of Gospel. We ought always to live with reference to eternity, feeling full of kindness, benevolence, charity and long suffering to all, respecting always the motives and circumstances of others. Then on the other hand while we do that, it is not right for others to take advantage of that benevolence because a man is a good man and an honorable man, a man that fears God and who is lenient, kind, merciful and forgiving, it is not right for others to take advantage of such goodness and praiseworthy actions; there are two sides to all these matters, the question of debtor and creditor is not all on one side. I will mention a thing here which has been

alluded to before, and which will serve to make plain my meaning, I refer to the operations of the Perpetual Emigrating Fund. There has been a very large amount expended for the gathering of the poor Saints to this country. Have any been pressed by that Fund for the payment of what they owe it? No. Yet there are many of you who have gone with your teams—if you have not gone, you have sent them—to assist this people. What for? Because you felt it in your heart to do it, and because you were called upon to do it, and because you were doing it in obedience to a command of God. You not only furnished teams, but you furnished provisions for the emigrating Saints. Now they, on the other hand, covenanted and gave their notes for the payment of this indebtedness, which if paid according to promise, would have been used to emigrate other Saints similarly situated. Was it right for you to bring them here and to supply them with food, etc.? Yes. It is right for us to engage in such enterprises? Yes, because the Gospel requires it at our hands, and the love of God and the love of our brethen. This was done

in good faith. Should not this be met? There are a million of dollars due to-day on this account. Is it right that it should be so? No. Have these debtors been pressed, or has anybody seized them by the throat, saying, Pay me what thou owest? Not that I am aware of. Have they been dragged before courts of justice? No. But still the debt remains unpaid; and there is a question that arises in my mind. Will it remain there, until it removes itself or not? This is a little on the other side of the question, and this is not a small thing either, and it is something we are all familiar with. If this matter has not been pressed, it makes the obligation none the less sacred. We are told to pay our debts, to meet our obligations, to deal justly and righteously one with another. And I wish we had no debts to pay; I wish we could so live as to keep out of debt and meet our obligations day by day. But then we do not do this; if we did we should be much better and more pleasantly situated and feel more comfortable in our feelings and dispositions. And if people do not do these things, what then? There is a way appointed by the Lord, and that is to adjust them before the bishops' courts. We as Latter-day Saints ought to be governed by the laws of the church and not by the laws of the land, until the law of God is complied with. How far would you take them? Just as far as the law of God prescribes. If a man sin against another is it good and charitable and kind to forgive him? Yes. Now, I will speak of myself. I never sued a man either before our own courts or any other courts. Why? Because I never thought the thing worth enough; I never thought money and property worth enough to go to law about. I think so yet, I think it rather too small an affair to break

up those fraternal relations that should exist between brother and brother. Then do you believe in owing people and not paying them? No, I do not. I believe in meeting engagements honorably and honestly before God. But will men be blessed for being forgiving? Well, I think so. And I think that, as Latter-day Saints, we will have a good chance of obtaining quite a blessing on account of our forbearance in relation to those having obligations before referred to; for there is, as I have said, a million of dollars owing among the people, and I do not think they have been pressed to pay it. But I wish people would do nearly right. I wish they would act honorably and uprightly and consistently and properly, and all meet their obligations and pursue an upright course. But there is again another question to be adjusted in this matter. It is not the value of the money alone nor how it will affect me; but how are others affected by it? A perpetual fund was established, which fund contemplated a continual help, a continual return of the money loaned and perpetual fund kept always on hand, for the assistance of those requiring aid. This fund was not designed as a gift, but as a loan; but now it happens that this fund is crippled, because men have not returned their loans. It is not therefore a matter as between ourselves, but one that affects hundreds that are very much worse off than those who owe these debts. The cry is continually coming to our ears for help. The poverty, distress, and trouble in Europe are on the increase, and we have continually to hear the wails of the poor; they look to us for help, but those debtors have got their means and are using it. There is another cry; it is not those debtors being oppressed by us; but the un-

gathered poor being defrauded by those who have borrowed money and do not return it. It may become quite a question as to how far we are justified in permitting those who have been assisted, by this public fund by withholding what they justly owe, to block the wheels of the institution and deprive others, who may be more meritorious than themselves, of obtaining that relief which is justly their due. But do you believe in being grasping? No. Do you believe in covetousness? No, I do not. I think that as Latter-day Saints we ought to have our minds fixed on something else—something more elevating, more exalting, more honorable, and more in accordance with the position we occupy and the principles we profess to believe in.

As this subject has been broached, I wish now to speak a little in regard to our manner of doing business. We are mixed up a good deal at present—you, here in Ogden, are especially, and we in Salt Lake are too—with Gentile institutions, and their practice is strictly upon the ground referred to by brother Joseph, “an eye for an eye, and a tooth for a tooth, pay me that thou owest,” etc., which in one sense is all very correct; but there is a better way to settle difficulties, which is by mixing up with it a little charity and benevolence, and then it does very well. But when we talk about “popping men through” the courts who do not do thus and so, as has been referred to, I tell you what you should do, whenever a man would attempt to “pop” you through the courts of the law of the land, you should “pop” him through the courts of our Church; you should bring him up for violating the laws of the Church, for going to law before the ungodly, instead of using

the means that God has appointed. We think, as Latter-day Saints, that the laws of God are a little in advance of the laws of the land; and, in fact, it is not an unfrequent thing for men not belonging to our Church to express themselves desirous to bring their cases for trial before our High Council, believing they could get better justice than they could before the courts of the world; I believe it with all my heart. Latter-day Saints, we ought to be controlled by correct principles; and if anybody is sinned against, we have our remedy. If the brother that Brother Joseph F. Smith has referred to, instead of cherishing and harboring those unpleasant feelings, had gone to his brother who had given him offence, and told him that his feelings were hurt at some word he had spoken, and he thought he would come and talk the matter squarely to him, that little affair would have been settled, and good feelings would have existed between them. But then, supposing after being so waited on, your brother would not hear you, it would then be proper to wait on him again, taking with you another brother; and if he still persisted to manifest hard feelings, it would then be proper to report him to the Church, and let the matter be brought to the notice of the Teachers or the Priests, as the case might be. If he refuse to hearken to their counsel, let a charge be preferred against him to his Bishop who, with his counselors, should hear and decide the case according to the evidence, with all long-suffering and humility and justice and prayer before God, to guide him in his decision. And when they operate together in this way, such things will be disposed of aright. And if either party should be dissatisfied with the decision, an

appeal could be taken to a higher court—the High Council. And when that body of men sit upon the case and render their decision in the matter, and if the brother refuse to hear them, what then? He is cut off the Church. “But (a man may say) it is a matter of dollars and cents, and if a man owe me \$5,000, I cannot afford to lose it, and what recourse have I?” Bring him up before the Church, and if he will not listen to the counsel of the Church authorities, let him be dealt with by this council. And what will be the result? He will be severed from the Church. “And am I to lose my money?” No, not necessarily so; he is outside of the Church, and now you can “pop him through” by the law, if that be the term you use. And this is why we take such pains in electing our representatives to our legislature. We try to select good men in order that we may have good laws enacted, and then we try to get good Probate Judges. Brother Richards here is a Probate Judge, and is he a good man? I think he is. Is he an Apostle? Yes. Well, would it be right to take your case to him as a Probate Judge? No; if you were to, we would deal with you for your fellowship. You say, “That’s a curious doctrine.” You have agreed to be governed by the laws of the Church, and I mention this to show you what would be right in regard to principles of that kind. And if after summoning the parties referred to before the Bishop’s Court, and from there the case be carried before the High Council, and then he would not do right, the consequence would be that he would be cut off from the Church, and then you would be at liberty to summon him before Brother Richards, as a Judge of Probate. But there possibly might be an appeal

from the High Council, and Brother Richards, in a Church capacity, might be one to consider the case, then that would be all right.

I speak of these things to show what our duties are, and the position we occupy. Do you remember what the Apostle Paul said when talking to some of the former-day Saints on this subject? The people to whom he addressed himself were doubtless like some of our easy-going brethren, who are always in trouble a good deal, and are always wanting to “pop ’em through.” Says he, in the 6th chapter of Corinthians, “Dare any of you, having a matter against a brother, go to law before the unjust? Do you not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? I speak to your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now, therefore, there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?” etc., and is it not said too, in speaking of the Twelve, that they shall sit upon twelve thrones, and shall judge the Twelve Tribes of Israel? And does not the Church to-day possess the same officers as it did anciently, and are they not set apart by the revelation of God, and ordained by the holy Priesthood to occupy this position? Are these men not competent to judge of the comparatively trivial things associated with this life? and yet you will take your brother before

ungodly men to be judged of them. I tell you the hand of God will follow you if you do it. And we do not want any such thing done by any calling themselves Latter-day Saints; and Israel cannot do such things with the approbation of God, or the councils of his Church. And I will give you fair warning, and I call upon Brother Peery here, who is President of this Stake, to carry it out, that when he finds any Latter-day Saint under his jurisdiction going to law with his brother before the ungodly, to bring him up and deal with him for his fellowship. This is a correct principle before God; and as Saints of God we should be governed by his laws, and not by the laws of the world. But these laws are made and provided for our protection, and when it is proper and right we can make use of them in common with other citizens. But we have laws among ourselves, and all honorable men among us will submit to the decisions of our Church authorities, and those who are not honorable we do not want, and we will cut them off.

I attended your monthly priesthood meeting yesterday. I find there has been a little feeling about the districting of your city, which ought not to exist. We sometimes get a little zealous in those local matters, each has his own ideas, and is desirous of carrying them out. I do not know that I have any idea of my own about these matters. I am desirous to ascertain the will of God, and if I know that, I want to do it regardless of my opinion, that does not amount to much. But if we can know the will of God and understand the principles of life, and then abide by them, all will be well. And as to what imaginary line or district you live in, I do not think it makes much difference. We want a little

of this good feeling of brotherhood about which Brother Joseph has been speaking so pleasantly. Jesus says: "Blessed are the meek, for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Blessed are the pure in heart, for they shall see God." That is of more value a great deal than dollars and cents, if you could but understand it. It is worth ten thousand million times more, for they perish with their using. You brought nothing into the world; you can take nothing out. By and by, and a little space of ground six feet by two is all you will want, and your money and your property you will leave for others to handle. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Blessed are whom? The liar, the hypocrite, the thief, the rogue, the debauchee? No; but "Blessed are the pure in heart, for they shall see God." Let us hunt after these things, and seek to possess more of these principles which were taught and inculcated by our Lord and Savior Jesus Christ.

We have introduced among us the kingdom of God. What is meant by it? The law, the rule, the government of God. Now, the Lord has laid down a perfect law in relation to our temporal affairs and we would not see so much squabbling among us if we could carry it out. I refer to what we call the United Order. But we cannot bear it, it seems too much for us, as much as we talk and boast of our intelligence we cannot come to some of these little principles of the Gospel. Some of us can manage to pay our tithing, and some of us cannot. And then some of us can believe a little in co-operation, and we think that it is a terrible stride; to me that is one of the least things.

that God ever instituted among men and I sometimes think if we cannot do that we had better quit. Talk about being Gods and organizing worlds; why if we fail in such a comparatively small undertaking, I do not think we have faith enough to drag a sitting hen from her nest. If we cannot be united in some of these little things, how can we in greater things? We were talking about the principle of co-operation in our priesthood meeting; and I thought I would refer to it here. And we are getting up County or rather Stake organizations throughout Zion. And we want in all of our temporal affairs to deal justly one with another. We want to sustain co-operation, and then we want co-operation to sustain us. It is not all on one side; there are two sides. If we sustain co-operation, we will call upon co-operation to sustain us; and all the settlements throughout the Territory will be represented, just the same as the Saints to-day are represented in the Church through the Presidents of Stakes, and we will try to do right ourselves, and then we will try and see that they do right. We will sustain them with good, honest efforts, and we want square up and down operations on both sides, carrying out the principles of co-operation honestly and truthfully before God and man. This is what we expect and we expect it from your President, his Counselors and also from the Bishops and from all the people. And if you cannot do this never talk about making worlds.

The world is opposed to us. They say they are not. Well, would you injure them? No; I would not hurt a hair of their heads or deprive them of any right they enjoy, either religious or political. We want to treat all men kindly and with due respect; but we do not want to be governed

by their religious views, nor put our children under their teachings. We want to look after the education of our children and see that they are placed under proper teachers and receive proper training, and not be placed in the hands of the enemies of the Church and kingdom of God.

Now brethren if we are Latter-day Saints, let us be consistent with our belief and profession. I profess to be a Latter-day Saint, and I believe in the doctrines that the Lord has revealed to us with all my heart; and I do not care who knows it. Now I am told in the revelations to bring up my children in the fear of God. I believe that this kingdom which the Lord has set up will grow and increase until the kingdoms of this world will become the kingdoms of our God and his Christ. And this you believe as well as I do. We believe in celestial glory; and we believe in terrestrial and telestial glory; or in other words, we believe there will be a separation finally of the good from the bad. Now we are engaged gathering together, or separating ourselves from the world and building our temples and administering in them for the living and the dead, and we spend millions of dollars in the accomplishment of this object, that we may become united and linked together by eternal covenants that shall exist in all time and throughout eternity. And then, when we have done all this go and deliberately turn our children over to whom? To men who do not believe the Gospel, to men who, according to your faith, are never going to the celestial kingdom of God. They will get as big a glory as they are prepared for, but they are not going there. And you will turn your children over to them. And you call yourselves Latter-day Saints, do you? I will suppose a case. You

expect to be saved in the celestial kingdom of God. Well, supposing your expectations are realized, which I sometimes doubt, and you look down, down somewhere in a terrestrial or telestial kingdom, as the case may be, and you there see your children, the offspring that God had given you to train up in his fear, to honor him and keep his commandments, and perceive that between you and them there is a great gulf, as represented by the Savior in the parable of the rich man and Lazarus. And supposing they could converse with you—which, however, they could not do—but if such were the case, what would be their feelings towards you? It would be, Father, mother, you are to blame for this. I would have been with you if you had not tampered with the principles of life and salvation in permitting me to be decoyed away by false teachers, who taught incorrect principles. And this is the result of it. But then I very much question men and women's getting into the celestial kingdom of God who have no more knowledge about the principles of life and salvation than to go and tamper with the sacred offspring, the principle of life which God intrusted to your care, to thus shuffle it off to imbibe the spirit of unbelief, which leads to destruction and death. I very much doubt in my mind the capability of such people getting there. We had better look after ourselves a little. God has given us light and he expects us to be governed by it. In speaking of Abraham he says, "I know him." What do you know of him? That he will fear me. What else? "That he will command his children after him, and they shall keep the way of the Lord. To do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

Well, the time is passing, but before closing, I wish to say a word or two in regard to this co-operation in temporal things. They are very little things, but they form a kind of stepping stone towards other and more important events. A closer union which we shall expect to inaugurate by-and-by, but which we are not prepared to yet. But for the time being it is expected that as honorable men and women, we will honestly and truly carry out our covenants in regard to these little temporal things; and let us be one, for the Lord has plainly told us, if ye are not one, ye are not mine. If ye are not mine, whose are ye? You can figure that up just as you please. These are the facts in relation to this matter, we are desirous to bring about these things. What for? For the sake of making money? No. Money is of little importance where truth is concerned. I would not care if all the money was out of existence, but I do care about the principles, and the laws of God, about men being what what they profess to be, and not hypocrites, be-lying their profession. We expect to see these things carried out in honesty and truth, because it is the order which God has introduced as a stepping-stone to something in the future. We build temples and administer in them. How? Precisely according to the revelations which God has given to us; but when it comes to our temporal affairs, we would ride over and almost totally ignore the laws which he has given to us to govern them. Jesus says, "In vain you say to me Lord, Lord, and do not the things which I say." And I say, In vain you will say, Lord, Lord, if you cannot attend to these little things; and those who will not, God will shake out from among his people. Now hear it, ye Latter-day Saints! and be not de-

ceived: God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting." We should be governed by correct principles in the fear of God; and should righteously, uprightly, and virtuously preserve our bodies and spirits pure, and keep all the laws of God and seek to comprehend his will in regard to all things, and

feel that we are here to build up the kingdom of God and not ourselves, to establish the principles of righteousness and of truth and the laws of heaven, and not our ideas and theories; for through the ordinances of God and through obedience to his laws come the blessings of God to Israel in time and through all eternity.

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

DISCOURSE BY PRESIDENT JOHN TAYLOR.

DELIVERED AT THE QUARTERLY CONFERENCE OF THE SALT LAKE STAKE OF ZION, IN THE SALT LAKE THEATRE, SUNDAY AFTERNOON, JAN. 6, 1879.

(Reported by Geo. F. Gibbs.)

WE SHOULD NOT BOAST OF SUPERIORITY OVER OUR FELLOW CREATURES—GOD IS INTERESTED IN THE WELFARE OF ALL MANKIND—THE RELATION AND AMENABILITY OF ALL MEN TO THE LAWS OF GOD—WE SHOULD BE COURTEOUS TO THOSE WHOSE VIEWS DIFFER FROM OURS—THE SERVANTS OF GOD ARE MESSENGERS OF SALVATION—THE RESTORATION OF THE PRIESTHOOD—THE JUDGMENTS OF THE ALMIGHTY—ABSURD THEORIES OF LEARNED MEN—ONLY THE RIGHTEOUS AMONG THE SAINTS WILL BE SAVED IN THE KINGDOM OF GOD.

I have been interested in listening to the remarks that have been made by the brethren who have addressed us during this Conference: and I propose myself to offer a few reflections that have passed through my mind while listening to the teaching

and instruction that has been presented.

There is a feeling prevailing more or less among all the branches of the human family, that the nation or people to which they belong is superior in many respects to others, either

in government, in morals, in science, in manufactures, in the arts or in religion, as the case may be, and the Latter-day Saints are not without this sentiment. We feel that God has blessed us more abundantly with wisdom and knowledge regarding himself, his ways, his laws and in relation to eternal things, through our obedience to his will than he has others, and that we are moving in a higher plane than the rest of the sons and daughters of Adam. Admitting this to be correct, there is nothing whereof we as individuals or as a people ought to boast. If we have received any intelligence or knowledge pertaining either to the present or the future, it has been solely through the communications that God has been pleased to make known to us. For naturally we are very like other men—not much taller, not much shorter, not much more intelligent, not much more ignorant, than they are. There is not so great a diversity among peoples as some imagine, other things being equal; it may be well for us to reflect a little on the position we occupy in relation to others, in relation to our God, in relation to the world in which we live and the peoples by which we are surrounded; to reflect upon the past, the present, and the future; and to comprehend, if possible, our true status before the Almighty and before all men.

It is indeed true that God has conferred upon us many great and peculiar blessings for which we are indebted to him; but at the same time the Lord feels interested in the welfare of all men, and all peoples of all nations, of all creeds and all religions—not in their religions as religions, but in the people who profess to believe in them; and he is acquainted with the peculiar ideas, habits, dispositions and feel-

ings of men everywhere. One of the old apostles in speaking upon these things, says, "God 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 habitations; that they should seek the Lord if haply they might feel after him, and find him, though he be not far from every one of us." It is further said, "that we are all his offspring," and again "that he is the God and the Father of the spirits of all flesh;" and consequently he is interested in the welfare of all the human family, everywhere—among all peoples, all nations, all kindreds and all tongues.

Now if this be the case, which we have no reason to doubt—then he is interested in all the human family, and will try to promote their welfare and happiness so far as he is capable of doing, according to certain laws by which he himself is governed, as well as all things in creation, and the learning we have heard so much about is simply a knowledge of some principles associated with those laws which are generally denominated the laws of nature. In relation to the nations or peoples the Lord will do as well by them as they will let him, and as far as the laws by which he is governed will permit, just the same as we would towards our children. We fathers and mothers, have children; they do not always do as we would like to have them do; but we wish to look over their frailties and imperfections as much as possible; but when it comes to certain points, then both father and mother have to stop. If our children violate the laws of the land, they have to be judged by those laws and we can not prevent it, neither should we try

to. Still our feelings are drawn out towards our families, and it is right and natural they should be, for these paternal feelings are planted in the human breast by the Almighty. It is therefore proper that we should have affection and to manifest kindness, forbearance and long suffering towards all our children and all those with whom we are associated. God has this kind of feeling towards his children; and it is a portion of the spirit that emanates from him that prompts this affection and regard for our offspring.

These things are connected also with other matters. We try to look after the welfare of our children; we try—that is, those who are not utterly depraved—to lead them in the right paths, and to influence their minds and their morals and to teach them correctly both in relation to religion, education and morals, as well as secular matters, in order that they may become intelligent men and women, capable of sustaining themselves, that they may improve the talents God has given them, and that they may be able to comprehend some few of the laws, at least, by which the creations, the worlds are governed and the principles by which we are surrounded in this world, as also a knowledge of the laws of life. This is all very proper; and it is also proper that men should cultivate pleasant relations and have a good kind feeling towards others. One of the greatest evils alluded to in holy writ that, it is said, would develop itself in the last days is thus delineated: “in the last days perilous times shall come. For men shall be lovers of their own selves” instead of having that kind, brotherly, affectionate feeling towards others, they shall be “lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents,

unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those who are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof.” This is spoken of as being one of the greatest evils that could exist among men.

As I before stated, we have a regard for our children, and God has also a regard for us. We wish to train our children in the way we wish them to go; other people wish to do the same. Talk about the Catholics, Methodists, Presbyterians, Baptists and other denominations, no matter what their ideas or feelings may be, no matter how inconsistent and foolish we may regard their manner of worship, yet many of them are quite sincere in trying to benefit their children. And God is sincere in trying to promote their happiness and welfare as well as he is ours, both in regard to this world and the world to come. And hence he will do the best he possibly can with all peoples. But as I stated before, being governed by law, he can only treat them “according to the deeds done in the body, whether those deeds be good or evil.” And when that judgment takes place all men will have to abide its award; there is no appeal from it. No court to which they can have access whereby they can change the decree of the Almighty. The Lord knows this and he has prepared certain classes, so to speak, in his school here upon the earth for his people and for all the world. And he has provided a means of instruction for the inhabitants of the earth, looking upon them as eternal, immortal beings, having to do with time and eternity. But all things, as I remarked, are under the influence, control and government

of law, just as much as the planetary system with which we are connected is governed by law. It makes no difference what a few of us may do, or how the world may act, the sun rises and sets regularly, the earth revolves upon its axis, and so it is with all the planetary systems; there is no confusion, no disorder in any of the movements of the heavenly bodies. They are governed by a science and intelligence that is beyond the reach of men in mortality; yet they move strictly according to certain laws by which all of them have been, are and will be governed. And these laws are under the surveillance and control of the great law-giver, who manages, controls and directs all these worlds. If it were not the case they would move through space in wild confusion, and system would rush against system, and worlds upon worlds would be destroyed, together with their inhabitants. But they are governed by a superhuman power, by a spirit and intelligence that dwells in the bosom of the Gods, about which mankind knows but very little. It is so with regard to all the forces of nature—the earth on which we stand, the elements of which it is composed, the air we breathe, the water we drink, and everything in nature is governed strictly according to immutable, eternal, unchangeable laws, practical, philosophical, and strictly scientific, if these terms are preferred; but they are, nevertheless, placed there by the Almighty.

Now, in regard to the world, and the position we occupy in it. There is something peculiar about the relationship we sustain to the world of mankind with which we are surrounded. It is not proper for us to be censorious, to upbraid people for things that they do not comprehend and that are beyond their ken; we

should be courteous and charitable to all, and not find fault with men because they do not comprehend things as we understand them. But try to understand our true position and the relationship we sustain to our heavenly Father, to his laws, to the peoples with whom we associate, and to the world in which we live.

We read of many prominent men who have existed in the world in various ages. For instance, there was Adam, Seth, Enoch, Methusaleh, Noah, Abraham, Moses, the Prophets, Jesus and his disciples, the people who came to this continent, Ether, and the brother of Jared, Lehi and Nephi, Alma, Moroni, and many other prominent individuals who held intercourse with the Almighty, who were placed by the Lord in a position whereby they could receive communications from him, could learn his will and teach it to others. We look upon these men as great men, and justly too, as wise men, as intelligent and philanthropic men; as men who were interested not only in their welfare, but in the welfare of the peoples by whom they were surrounded and the world in which they lived. These men did not come as the censors of the world; they did not come to aggrandize themselves, to build themselves up, nor to control or coerce others. What was the great blessing conferred upon Abraham? "In thee shall all the families of the earth be blessed;" not cursed, not destroyed, not annihilated; but as a messenger of God, as the elect of heaven, as a man whom he had chosen to accomplish his work, and whom he would use through those principles that existed in eternity to pour blessings upon fallen humanity. That was the feeling which was manifested, as I understand it. It is true that Abraham, when a parcel of thieves came along in the shape of a

confederation of kings, and took away his nephew and others, and despoiled them of their goods, that he gathered together his household, pursued them and smote many of them, and delivered those they designed to oppress and brought the captives back again to their own places. And when he had done it, what then? Why, said they, Abraham you have done a good deed, you have delivered us and brought back this spoil, take what you please. But he told them that he did not want any of it: "You were injured, robbed and despoiled, and carried captive: these men came upon you and fraudulently despoiled you of your goods; and here is my nephew, Lot, who is an honorable man and one in whom I am particularly interested, and I was only doing for you what one man ought to do for another; I will take none of the spoils. Here are these young men who were with me, you may give them what you like, but you shall not have cause to say that you made Abraham rich."

Prominent men who were the descendants of Abraham acted in the same way; true benevolence makes all cosmopolitans. It has been the feeling, the design of all good men to benefit their fellow-men; and even the philosophy of the heathen has advocated this to a certain extent. What was the message of Moses when he was sent as a deliverer to the children of Israel, whom the ungodly Egyptians had oppressed and made slaves of? He, as the sent of God, delivered a message, Thus saith the Lord, let my people Israel go. A message of mercy to Israel, and not even injurious to the Egyptians, unless opposed by them. Did he deliver them by any inherent wisdom or intelligence in him? No, but by the power of the Almighty,

by the revelations of God and by the intelligence that God gave to him. His labor was especially a message to deliver Israel from bondage and unjust oppression. He brought them out, and God worked with him. And when their enemies pursued them, he protected them; he opened the sea and made the waves stand up while they passed over dry shod. Some of these philosophical people—I do not call them scientists, but ignoramuses—say, that is contrary to the laws of nature. But it is not contrary to the laws of God, nor the power of God, for he can do things just as he pleases, and manage them according to his own will and purposes, and he is acquainted with other laws in nature, of which men are ignorant. Moses, we are told, was a stranger in a strange land, where he saw a bush that burned with fire and the bush was not consumed (it might be said that this was contrary to nature's laws also); and a voice spoke to him which proceeded from the bush, telling him to take the shoes from off his feet, for the ground whereon he stood was holy; also telling him that he was a chosen messenger of the Lord to accomplish a certain work. And the Lord taught and instructed him. And Moses went before the king of Egypt and the powers thereof, and delivered the message that God had given unto him. It was not a very agreeable message for them to hear, nor a very pleasant one for him to communicate. But he was a man of God and had the fear of God before him; the Lord had selected him as an instrument, and although comprehending his weaknesses he shrank not from the responsibility, but went forth in the name of Israel's God to perform the commission committed to his care, and he delivered the Israelites.

It is true they were rebellious and ignorant, and it is true they were self-willed, and many of them were very corrupt; it is true they could not endure the light of the blessings of the Gospel; and it is also true that when God would have made of them a kingdom of priests they could not receive that priesthood, nor be governed by its influence. He then took from them the Melchisedec Priesthood, leaving them the lesser or Aaronic Priesthood, because they would not and were not competent to magnify the duties of the greater, and of that they were necessarily deprived. What then? God did the best he could with them as he has done with every nation and every people; he, however, sent prophets among them from time to time.

Now we will pass on. What was the message that Jesus came to proclaim to the people, a message of destruction? A message of death? A message of condemnation? No, no; it was a message of glad tidings and great joy to all peoples. And what did he tell his disciples to go and preach? Destruction to all people? No; his commission to them was: "Go ye into all the world and preach the Gospel to every creature." Where? To all the world. And what was the nature of that Gospel? Faith in the Lord Jesus Christ, repentance and baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost, which would place men in a position whereby they could have communication with God their heavenly Father, having a hope blooming with immortality and eternal life that entered within the veil, whither Christ their forerunner had gone. Hence it was a message of mercy, salvation and exaltation to all people who would receive it.

"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." If they were condemned, if they suffered the wrath of God, it was not because they had not life and salvation held out to them; it was because they rejected that life and salvation through the preaching of his word and the atonement of his only begotten Son. Was there anything injurious in this? No, nothing of the kind. It was in the interests of humanity; it was for the welfare of the world; it was to teach man, through those heavenly principles which he had communicated, the laws of God, to put them in possession of those rich treasures of eternal life, opening the kingdom of heaven to the believer who would obey his laws and be governed by them. This is the message that God has always proclaimed to the people.

When Joseph Smith came, what did he preach? Just the same as all the others had done. Was it because of any peculiar philosophy, or any remarkable intelligence that he had in and of himself in the first place to comprehend those principles that he revealed. No. It is true that he was a chosen instrument of the Almighty for that purpose; it is true that being one of the seed of Abraham, that peculiar blessing belonging to him. It is true that Abraham in former years through his genealogy was made acquainted with the rights pertaining to the priesthood, and that Joseph Smith had those rights in common with Abraham, being one of his seed. And it is true that he was selected for this purpose; but until the Lord made himself known unto him and revealed his purposes, he knew nothing about the things of

God any more than you or I did. I know this for I have talked with him upon these subjects. Well, what was the nature of his mission? It was to restore the ancient Gospel; it was to bring forth the record of the Gospel upon this continent, which the people who lived here in former years had forfeited, because of their transgressions; it was that the stick of Joseph in the hands of Ephraim might be united with the stick of Judah, in their testimony evidence, prophecies, doctrines and ordinances, developing correct principles, that things as they exist in the heavens might be made more plain to men upon the earth, and that in the mouth of two or three witnesses every word should be established. Was it to condemn the world? Not unless the world rejected it. What was the Gospel Jesus taught? Just the same as that which Jesus and his disciples taught. He called upon the people to repent and be baptized in the name of Jesus for the remission of sins, and they should receive the Holy Ghost. And did he and his brethren go forth and preach this doctrine? They did. And was the promise they made fulfilled to those who believed and obeyed? It was; and you are my witnesses to-day that these things are true, it having been made known to us by the Holy Spirit of promise, the Holy Ghost, which takes of the things of the Father and reveals them unto man. And is anybody harmed by this? What is injured? Whose rights are interfered with? Whose principles are trampled under foot. Nobody's! Is anybody forced to obey this Gospel? No! Has anybody been coerced into any measure pertaining to these matters? No! It has always been proclaimed and is to-day, "It is all free grace, it is all

free will." Would you curtail anybody in their religious rights? Not by any means; I would leave them with their God. If they cannot comprehend, or comprehending have not the inclination to obey correct principle, I would leave them with their God, in whose hands we all are, and in whose hands are the issues of life and death. If men do not love the truth we cannot help it; if men become corrupt and unrighteous and full of infidelity we cannot help it, we did not place them in that position, it is their own act. Can you find a set of men to-day in the wide world, men who are filled with more philanthropy and benevolence, or greater benefactors to mankind than these Elders who are around me? You cannot find them on this little earth; you cannot find men anywhere that have and will make the sacrifices for principle that the Elders of this Church have done. I see those around me that have traveled hundreds and thousands of miles without purse or scrip, in the midst of persecution, contumely and reproach, to deliver the message of life to the people, because God had commanded it, and because they were desirous to promote the weal and happiness of the human family. How have they been treated? Just as Jesus was treated; just as his Apostles and just as the prophets of old were treated. Men have always killed the prophets and stoned those who were sent to them. But then what of that? That is all the worse for those who did this; they have the hardest row to hoe, for they as well as we have yet to appear before the Judge of the whole earth, and he will say, I called but you refused; I stretched out my hand but you heeded it not; hence, "I will laugh

at your calamity, and will mock when your fear cometh." That is the way he puts it. I offered you light; I offered you truth; I offered you intelligence; I desired to promote your happiness, your well being, but you would not have it, and therefore you are left without excuse. Are they his children? Yes. Does he feel sorry to see them act that way? Yes; but he cannot help it, he is governed by law, and those laws are inexorable and just and they cannot be departed from.

What next? As eternal beings we all have to stand before him to be judged; and he has provided different degrees of glory—the celestial the terrestrial, and the telestial glories—which are provided according to certain unchangeable laws which cannot be controverted. What will he do with them? For those who are ready to listen to him and be brought under the influence of the Spirit of God and be led by the principles of revelation and the light of heaven, and who are willing to yield obedience to his commands at all times and carry out his purposes upon the earth, and who are willing to abide a celestial law, he has prepared for them a celestial glory, that they may be with him for ever and ever. And what about the others? They are not prepared to go there any more than lead is prepared to stand the same test as gold or silver; and there they cannot go. And there is a great gulf between them. But he will do with them just as well as he can. A great many of these people in the world, thousands and hundreds of millions of them, will be a great deal better off through the interposition of the Almighty than they have any idea of. But they cannot enter into the celestial kingdom of God; where God and

Christ are they cannot come.

God has made use of various means, in various ages of the world, to teach and lead men in the right path. He sent forth his servants in different ages into the vineyard, and gathered a few here and a few there who would obey his law, that they might be saved in his kingdom. And what, let me ask, have the other people of the world to do with it? They would not listen to the words of life; can the messengers of God help it? No, they cannot. Theirs is not a very enviable position. It was not a very pleasant thing for Moses to go to the Egyptian king to tell him the message he had to bear, nor to see the plagues roll on one after another. But God set him to work at it, and he did it. It was the Lord that managed that matter; he was simply the instrument. Who was it that inspired the prophets to predict many things that were very unpleasant to the ear? It was God. Could they have helped it? No. And when Joseph Smith came, for instance, could he help being born? No. And being born, could he help being called by the Almighty? No. He had either to do the thing that God required at his hand, or not do it, and have suffered the consequences; and if he had not done it others would, for God's work is destined to be performed. But he did his part of it, and did it well and faithfully, and I know it, for I was there when he was killed by some of our highly reverend Christian brethren.

You Elders of Israel who meet together in the capacity of a Conference, you have had the priesthood conferred upon you. Where did it come from? From the Lord. The Aaronic Priesthood was delivered by John the Baptist, who held it in former times upon the

earth. He communicated that to Joseph Smith and Oliver Cowdery. And then Peter, James and John, who had operated in the Melchizedek Priesthood in their day, came and conferred it upon them, then the apostleship was organized, and then the order of the priesthood was manifested unto us as it exists in the heavens. Why? That we might be put in possession of principles that emanate from God, and that we might be able to act our part in carrying out the purposes of God; not only pertaining to ourselves, but more especially to the nations of the earth, and then to operate for the dead as well as the living. Had we anything to do with it particularly? I did not introduce it, neither did Brigham Young, nor Parley P. Pratt, nor Orson Hyde, nor Heber C. Kimball, nor Joseph Smith; no man introduced it only as God gave it. Joseph Smith was made use of as an instrument in introducing it; and then having organized the Church in all its various branches, with Presidents, Apostles, Patriarchs, High Priests, Seventies, Elders, Priests, Teachers, and Deacons, with Bishops and High Councils, and all the various organizations of the Church. These things were given us for what? To gratify our ambition? to enable us to ride over and trample under foot our fellow-creatures? to place power and authority upon us? No, not for any individual affair, not for any man's emolument or aggrandizement. Although there is nothing more honorable, nothing more dignified, nothing to which a man ought so much to aspire to, as to be a servant of the living God, and to be commissioned by him to do his work upon the earth. And what is it for? To spread correct principles among

men; to combat priestcraft, statescraft, oppression, fraud and iniquity of all kinds, and to introduce among men those pure and holy principles by which the Gods are governed in the eternal worlds. It is not for you and me particularly; the Lord could get along very well without us, if we could without him. But God, and the holy priesthood behind the veil, that have lived and operated upon the earth, and who operate in eternity, felt interested in regard to the things that we are connected with, and interested in the welfare of the world. We talk about the wisdom of men. What true wisdom or intelligence has man that he receives not from the Almighty? I will tell you what the wisdom of men will come to by and by, and it is not so far in the future as many people think, "when the wisdom of the wise shall fail, and the understanding of the prudent shall be hid," their power and glory will fade, and you will see their thrones totter to their base; it is not long before you will see war, desolation, carnage and death run riot through the nations, plagues, pestilence and famine depopulating the earth. And then where will their wisdom, philosophy and intelligence be? Men get a little smattering of knowledge and philosophy, and of some of the lesser laws that God has planted in nature, and they give glory to themselves, as did the Babylonish monarch who said, "is not this great Babylon that I have built?" They do not know that they are poor, blind, foolish, ignorant, naked, destitute, and in the way of death. The nations of the earth, with their false philosophy, with their wealth, their corruptions, their power and might, will become, by and by, like the chaff of the summer's threshing-floor

before the wind, as represented by the Prophet Daniel. Why? Because eternal justice cries to the great God in relation to all the people of the earth. That is the reason, and because of their own acts and of their own corruptions. Hear what the Lord has coupled with his commission to his servants in this our day, and, when he said it, he said that which is verily true; Go forth and bear your testimony to the world; and after your testimony cometh the testimony of war and of fire, and of sword and bloodshed, and the waves of the sea heaving beyond their bounds, etc. He gives them fair warning, and they heed it not; but these things must and will most assuredly come.

What next? Does he destroy them for their good sometimes? Yes. After Noah had preached the Gospel to the antediluvian world, and after their cup of iniquity was full, and Zion and her cities had fled, then followed the judgments of God; then came desolation and destruction. And why this wholesale sweeping out of existence of humanity? To stop them from propagating a corrupt species. Was not that right? Yes it was. He said, I will cut them off; I will prepare a prison for them, in which they shall be confined for generations, where they shall not have power to propagate their species; for these pure spirits in the eternal worlds shall not be contaminated with their corruptions: I will take them off the earth, and I will raise up another people. And He did do it. What then? He was still merciful. When Jesus was put to death in the flesh, he remembered them. "He went," says Peter, "and preached unto the spirits in prison, which sometimes were disobedient, when once the long-suffer-

ing of God waited in the days of Noah, etc." What did he preach? The Gospel. And what is it he has told us to do to-day? Not only to preach the Gospel and gather the people, but to build Temples. What for? To administer in them. Who for? For the dead who have died without a knowledge of the Gospel, that they might participate with us in the blessings which they had not the privilege of enjoying on the earth. We are doing this; hence we are doing more than preaching the Gospel to the living; we are making preparations for saving the dead, according to the word of God.

Reference was made this morning to the wisdom and learning of the world. I don't know where it is. I have traveled quite extensively in various parts of the earth, and I must say that I have not met with their intelligence. I tell you what I have met with very frequently; I have witnessed a great deal of ignorance, superstition and wickedness, and any amount of corruption, and notwithstanding the little advancement that some few have made in the true principles of science, what do they know of things as they exist before God? I told a few scientific gentlemen whom I happened to meet with a few days ago, a few things that Joseph Smith, that unlettered, ignorant boy told me in regard to the heavenly bodies and certain things associated with them, and when I had done so, one of them said, Mr. Taylor, those are some of the most comprehensive ideas I ever heard in my life. I said these ideas are from Joseph Smith, that unlearned man; but God gave them to him by revelation. Another remarked: I have read a good deal and studied a good deal; but I have a great deal to learn yet. Was it anything I

knew? No, I simply told them something that Joseph Smith told me. We have a great many ignorant, learned fools; but when you meet sensible, intelligent men, as these were, they will acknowledge principle when it is presented to them. But many men have not the understanding to do it. Talking about saving themselves, who among the philosophers can save themselves? who knows anything of God or heaven? They know a very little of the earth whereon we dwell, much less do they know of things pertaining to the heavens or of God or of eternity. And let me tell them furthermore, that no man knoweth the things of God, save by the spirit of God—or, to use the text as it is given: "For what man knoweth the things of man, save by the spirit of man which is in him? Even so the things of God knoweth no man, but the spirit of God." And they cannot get that spirit without first obeying the first principles of the Gospel of Christ. Talk about their intelligence, it is a curious sort of intelligence to me. What do they do when they have to grapple with the sting of death, and when it stares them in the face? Why, they take a leap in the dark. And this darkness is the end of all their philosophy and all their science. And the little they do know in divining the laws of God is only with regard to some very few of the fundamental principles of those laws that God has planted everywhere throughout the universe and I do not therefore have that reverence for their theories, notions and vagaries, nor do I attach that importance to their intelligence that some people do.

I remember on a certain occasion, while in Paris, France, (I have

referred to this subject before, but it will not hurt to repeat it again) quite a number of professed philosophers called on me and presented so many foolish, dreamy, intangible, mysterious, incomprehensible ideas and visionary theories, that I thought of all the ignoramuses I ever met with, they beat all. They have a certain kind of bread in that city, a kind of light cake, which they make there. It is so light that you could blow it away with a breath, and you might eat all day of it and not be satisfied. A brother who was there visiting me asked if I knew the name of that bread. I said I did not know the French name for it, but could give it a name. What name would you give it, he asked? Well, I said, you may call it philosophy or fried froth, just as you please.

Professor Huxley, in visiting Niagara Falls, made some remarks which I remember were published and copied extensively in the papers, to the effect that here was another evidence afforded of the many thousands or millions of years (I forget the number now) that it had taken to wash away the rocks below these falls. And this evidence was advanced in support of geological ideas. I thought to myself; yes, professor Huxley is a very learned man. I wonder if he knew that rock was once in a friable, plastic condition, when, by the force of the watery element the soft stratum might be disintegrated, excavated and removed by the washing process in perhaps a very few days. We have seen large gaps washed away out of some of our ditches in a few hours. Such are common occurrences here. If a change were to take place in the elements comprising such washouts, which might very easily

occur here as elsewhere, and they become petrified, the same condition of things would exist as may be seen at Niagara Falls, and some other philosopher hereafter might expatiate on the years it took to remove so much rock. If we have to submit to their theories, we should really be in a sorry condition. I, for one, will not fall down and worship at any such shrine.

We talk about our organizations; are they right according to the order of God? Yes. Will they exist in the heavens? Yes. Are we all magnifying our calling? No; we are not. We have indeed a sort of skeleton fixed up; but I think sometimes it needs flesh on the bones and the breath of life, the spirit of the living God breathed into it. We need to realize the position we occupy and the duties devolving upon us. We see this in almost everything around us associated with the Church and kingdom of God. While many men are diligent and their whole hearts are engaged in the work of God, there are a great many astride of the fence, saying Good Lord and Good Devil, not knowing whose hands they will fall into. And yet they are High Priests, and Seventies and Elders. What will be the condition of such! We are told that "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?" Yet to all such he will say, "I never knew you; depart from me, ye that work iniquity." You say, that means the outsiders. No, it does not. Do they do many wonderful works in the name of Jesus? No; if they do anything, it is done in the name of themselves or of the Devil. Sometimes they will do

things in the name of God; but it is simply an act of blasphemy. This means you, Latter-day Saints, who heal the sick, cast out devils, and do many wonderful things in the name of Jesus. And yet how many we see among this people of this class, that become careless, and treat lightly the ordinances of God's house and the priesthood of the Son of God; yet they think they are going, by and by, to slide into the kingdom of God. But I tell you unless they are righteous and keep their covenants they will never go there. Hear it, ye Latter-day Saints! Hear it, ye Seventies and High Priests! "Whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." You have the priesthood, and if you do not magnify that priesthood God will require it at your hands. He expects us all to be alive and energetic, honoring our calling, our priesthood and our God, for he expects it of all of us. Now hear it, for as sure as God lives it will be so. It will not be "how we apples swim!" You must swim yourselves; for every man "will be judged according to the deeds done in the body." If you aim at a celestial glory, you must have a celestial spirit and be governed by it. You must be honest, virtuous and benevolent; you must be men full of the Holy Ghost, magnifying your calling, and honoring your priesthood, if you would obtain an entrance into the kingdom of God. And so in regard to the sisters, they stand precisely on the same ground. What are we to do? To listen to and be guided by the world? No; but to regulate our temporal and spiritual affairs—things per-

taining to time and things pertaining to eternity, according to the influence, the law, and direction of the Almighty.

Let us come again to this intelligence. Who would know to-day anywhere in the world how to build a temple that would be accepted of the Lord? Nobody. Who would know how to administer in them acceptably to him when built? Nobody. Let them bring forth their wise men, if they have any, and tell us how we shall obtain an inheritance in the kingdom of God. This is something they cannot do. Why? Because they have not the Gospel; and it is the Gospel that brings life and immortality to light, and this is the kind of intelligence we are after. To redeem and save the living and the dead; to build up the Zion of our God, that a people may be prepared who shall be pure in heart, and prepared to associate with the intelligences around the throne of God.

These are some things associated with our duties and responsibilities. Have the apostles duties to perform? Yes. Does God require it at their hands? Yes. If they do not do it, will he hold them guiltless? No. Have the Seventies? Yes. What are they? To go to the nations of the earth as bearers of the Gospel. That is your duty, you Seventies; and if you do not do it God will remove your candlestick out of its place. Do you hear it, you Seventies? And you High Priests and Elders, God has not conferred the priesthood upon you to dream about, to trifle or tamper with, or treat it with contempt: he will spew you out of his mouth unless you take another course, many of you. God expects his message to go to all nations, and the priesthood ought to be seeking after God

and to be clothed upon with the power of God and with the light of revelation, that they may stand forth as his messengers to the nations: and then by and by, after having cleared their garments from the blood of this generation, to go and administer for the dead in the temples of the Lord, and keep laboring and doing until God shall have accomplished his purposes.

What else are you going to do? To build up the kingdom of heaven upon the earth, where the voice of God shall rule and where the law of God shall have the dominion, and where men shall be instructed with laws of heaven and be taught of God. A great many revelations and changes have yet to take place, we have got to put ourselves in a position to be guided and directed of the Lord in temporal as well as spiritual things, or we will never obtain that glory for which many of us are looking.

Well, what shall we do? Do right, following the counsels of those who are placed over us. Follow the counsel of the Twelve, you whose business it is to do it; follow the counsel of your bishops, you who live in the wards, and you bishops follow the counsel of the presidents of Stakes, and you presidents of Stakes seek for and follow the counsel of the Twelve. And you people, be taught of your teachers; and you teachers, get the Spirit of the Lord that you may teach aright, and you Seventies and Elders prepare yourselves to go to the nations of the earth. Say, here am I, send me; I am on hand, I am ready to fulfil my duty and to magnify my calling, and with the help of the Lord I will lift up a warning voice to my fellow men. And as High Councils to sit in judgment with honesty, truth, fidelity and

integrity, without fear or favor of any man to act and administer in righteousness. And you Bishops, act as fathers over the flock of Christ, that you may magnify your calling, and that in your judgment you may seek for the inspiration of the Almighty, that you may administer justice among the people; that righteousness may prevail in Zion, and that it may spread and grow and increase, that the glory of God may rest upon us, and that we may rejoice together in the fullness of the Gospel of peace. And will it go on? It will. Will the kingdom spread? It will, "until the kingdoms of this world shall become the kingdoms of our God and His Christ, and He will reign forever and ever." And about the wicked and the ungodly, protect yourselves against them as well as

you can; unite yourselves together and be one, and never mind their ideas and feelings. God has called us to be one, to be united; and that man who tampers with the Gentiles and with their vices and follies will go down to death. We are sent to teach the principles of life, not to be taught of them; and we are required to be governed by the principles, laws, intelligence and truth that come from God, that we may magnify our calling, build up His kingdom, gather together the elect, save the living and redeem the dead, and then when we get through, unite with the assembled throng in the Celestial kingdom of God; and honor and praise and glory and power and majesty and dominion be ascribed to Him that sits upon the throne, and to the Lamb, forever and ever. Amen.

REMARKS ON UNION, MADE BY ELDER C. W. PENROSE,

IN THE OGDEN TABERNACLE, JANUARY 19TH, 1879.

(Reported by Geo. F. Gibbs.)

I am more than pleased this morning to have the privilege of assembling with you, to see the faces of so many of my old friends, and to enjoy the blessings of the Spirit of God and the instructions of this Conference. I believe we realize to a great extent the importance of the subject that

has been presented to us this morning by Brother F. M. Lyman. I have thought upon it a great many times in reflecting upon the condition of the Latter-day Saints and the prospects that lie before them, and in viewing also the apathy and carelessness of a great many, and the

influx of the people amongst us who are not of our faith. I have sometimes almost dreaded the consequences that may ensue, unless we become more united in our feelings and efforts to build up the Kingdom of God and to maintain the liberties that God has bestowed upon us. The people of Ogden are peculiarly situated. A great many people have come here who are not of our faith, some good people and some not so good. But their sympathies and feelings both religious and political are dissimilar to ours; they are not of us, their interests are not identical with ours, and although they may seem for the time to be friendly and to have an interest with us in our local affairs, yet our experience has demonstrated to us the truth of a certain saying of our Lord Jesus Christ, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." It would seem in our history that sometimes this was not the case, some people having come among us whose feelings appeared to be in consonance with ours and who were friendly disposed towards us, but their faith not being our faith, although their views to some extent were in harmony with ours, yet we have found in our experience that these words of the Savior held good even with them. Something is sure to arise to draw the dividing line; some circumstance transpires which places them where they belong, and they then occupy their true position. They are outside the covenant of the Gospel, and their sympathies and feelings and faith cannot be identified with ours. They are of the world, we are not; we have come out of the world. This may seem strange to some; but it is true as God is true. Christ laid this rule down, and we shall find that it is

perfectly correct.

The great necessity for us as Saints of God is to become really and truly united, not only in thought, but in our faith and desires and sympathies one toward another, and in our fellowship as brethren and sisters in Christ. We must cherish an active, living faith, showing our faith by our works in our efforts to arrive at a perfect union. I see the necessity of this in our political affairs. When I look back at the last election, I am reminded of the few votes, comparatively, that were cast in this city. This shows something wrong. What is it? There is a carelessness growing upon the people, and we perceive it to some extent in our religious affairs and public meetings, but we see it more clearly when it comes to voting, for many who have a right to vote stay away from the polls. We call the attention of our brethren and sisters to these matters, and say to every Latter-day Saint who has the right of franchise, it is your duty to vote. The franchise is not given to us as an ornament or plaything, but as a power to be used with our best judgment in the maintenance of truth and liberty. The spirit of the Gospel is the spirit of liberty, the Gospel itself is the perfect law of liberty; and every move that may be made, having for its object the maintenance of liberty, we ought to regard in the light of the Gospel, in the light of duty.

There is a great deal of talk, and has been for years past, of separating religion from politics. I believe that we need a little more religion in our politics than we already have, and I believe that if there were more true religion in politics throughout the world it would be better for humanity. I am certain that it is absolutely necessary for us who have come here,

having separated ourselves from the world, for the purpose of building up the kingdom of God, in order to accomplish this to permit our religion to enter into our lives and govern us in all we do, whether it be secular or religious. We cannot act separately, singly and alone; the Spirit of the Lord, which is the spirit of the everlasting Gospel, should dictate us in all we do in a public as well as a private capacity, and when we are so influenced we will act with a due regard to the interests of our brethren and sisters. We did not come here for gold and silver, no matter how much of these precious metals there may be hid up in the mountains around us. We did not come here for flocks and herds, for houses and lands, for orchards and vineyards, or for substance or earthly wealth of any kind. All these of course we desire to obtain, and it is a blessing to have them, for with them we can the better assist in rolling forth the kingdom of God; but the acquiring of such wealth was not the object we had in coming here; it was rather to build up a better system of society and establish upon the earth that divine order that exists where our Father dwells, a few of the principles of which have been revealed to us through the Prophet Joseph Smith. We came here, in other words, to find out the will of God, and then do it. We must keep that object before us all the time, no matter in what capacity we act, whether as members of the Church or as members of society, whether we act in political or religious matters, we must keep the fact before us that the main object of our lives is to establish the kingdom of God upon the earth, that He whose right it is to reign may rule. And when we go to the polls, whether it be to

vote for our municipal officers or otherwise, we must go there as Latter-day Saints, to be true to our religious covenants; we cannot say, religion, you stand aside, I am a politician to-day. We must be Latter-day Saints all the time, in every act of our lives. And this carelessness in regard to voting we must get rid of; we must understand that the exercise of the franchise is required of us, and knowing this we should have the manhood to use it; and the sisters who enjoy the privilege of voting, should understand that the same obligation rests upon them as well as upon the men. This blessing is given to them to be used for the good of their brethren and sisters, for the benefit of the community of which they form a part.

It is necessary that we be as one, one in spirit and acts, and we must aim all the day long for the accomplishment of the work entrusted to us. Every member must be alive and continue to be alive. The sign of life is motion, but a great many of the brethren and sisters appear to be either dead or asleep in regard to these matters. We must do better if we would preserve ourselves from the burdens which the people of Tooele county have had to bear and are now bearing; if we would maintain our liberty and keep the balance of power, we must exercise the powers conferred upon us, and if we do not, we shall have to reap the consequences. This union we talk so much about, and which we say is essential to our strength, how shall we increase it? For we need an increase of union, particularly in some places. We will take Ogden, for instance, how shall we establish union and preserve it here? I have thought there is one thing that needs to be impressed upon us, and that is har-

mony of feeling and of thought between the heads and the body of the people. In order to establish that and continue it, there needs to be an identity of interests in our hearts. It will not do for our brethren, when they meet each other, to shake hands and enter into a formal conversation, and then, when they separate, have something evil to say of each other. We must try to establish real harmony; the head must be in harmony with the feet, and the spirit that is in the head should flow to the extremities of the body. We must try to establish an essential union. Not merely a grasp of hands and a tying together by rules, but the binding of heart to heart, that the spirit may have free course, run, and be diffused among the people. And in order to establish this, I have thought that we have need to be frank and free, and open one to another. I do not believe in that kind of discussion which produces contention, which comes from the devil; but I do believe in that free speech which establishes mutual understanding, tends to bind men together, and produces true affinity. We should be bound together by essential union—a union of heart and soul. How can this be brought about? By being true and honest one towards another, that there may be real confidence in our midst. Because one man may differ from another, even though with one called to preside over him, is that to say that such a man is rebellious? I think not. There should be a distinction between honest difference and stubbornness and contention. We cannot all see alike yet, neither is it expected that we should in our present imperfect condition. As there is a difference in each other's countenances, so there is in

each other's minds, and the only way to harmonize the difference of opinion that may exist among us, is to so live that the light of the Spirit of God can shine in our hearts. Some men are quick to perceive a truth; others are slow. Some men will grasp at an idea and comprehend it in a moment, while it takes others a long time, simply because they are slower of intellect, or because they do not happen to see from the same standpoint as we do. We must be patient, and try to convince one another when we happen to disagree. How? By threats and denunciations? No; but by real forbearance, the same as God exercises towards us. Do we ourselves carry out His purposes as He has revealed them? I think not. I confess I do not. I can see the standard of righteousness, of nobility, and purity before me, but, alas! I know I have not reached it; yet I want to keep on striving until I get up to that standard, and I believe these desires are in your hearts. God exercises patience towards us, and this is the spirit we must exercise one towards another, until we can be brought to see eye to eye. There will be a time when the watchmen upon Mount Zion will sing together with perfect harmony. "Thy watchmen shall lift up their voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." But the Lord will never bring Zion from above until Zion from beneath is prepared to meet it.

Then I would say, let us cherish forbearance and let us be frank and encourage frankness; I do not mean contention, that is a very different thing and comes from a different source. There is an essential union and there is an apparent union. **I**

would not give a fig for the last, but the first is worth all we possess. If we only appear to be united and bound together and the bands should once be broken, separation would ensue, all would be confusion and the strength we possess would be wasted; but if we take such a course as will enable us to see alike and act alike, we will have veritable strength. Then let us try to establish such a union by being free and frank with and true to each other. To illustrate my idea: A lady gets a new bonnet, and she meets a lady friend and asks how she looks. "O how nice!" says the latter, it suits you admirably; it becomes you so much." She turns around when her friend is gone, and says to another lady, "What a fright she looks in that poke of a bonnet!" So men will be friendly to each other's faces and false when their backs are turned. We should be free and frank and outspoken; but that is not to say we should be unwise and abrupt in our expressions, because we are very sensitive and easily get offended. We may even drop an innocent remark, which a person may take umbrage at and feel that we are his enemies when we are in reality his friends, and the same feelings are likely to result from joking, when really no offence is intended.

But the greatest cause of disunion is promise-breaking. One of the evils that is spoken of to be prevalent in the last days is that men should become "truce-breakers;" this is, they should be guilty of making promises only to break them. I believe it can be truthfully said of some who call themselves Latter-day Saints, that they give their word to a brother, and almost before the breath is cold they falsify their promise; they

make contracts in writing, and almost before the ink is dry they break them. If we make a promise to perform a piece of work, we should try to keep it, even if it appears to be to our injury. If we promise to pay a brother, we must do it or make it right with him, and not try to excuse ourselves by saying, "Oh, it is only a brother;" whereas, if it were a "gentile," we would very likely keep our promise. We must be true to our words under all circumstances and to all persons; if we borrow, we must pay our debt; if we cannot possibly do it, we must give our creditor the best satisfaction we can. When we meet with one another, and agree to carry out certain measures, let us do it, or not promise to do it. And when we meet together in our meetings, and any measures are brought forward in which the public are interested, or nominations are to be made for any of our public officers, and we feel that we cannot agree with the measures proposed, or have just cause to oppose the nominations, do not sit mum in the meeting, and as soon as it is over commence to kindle the spirit of opposition among our brethren. In all our political matters, if the elders and the people get together and come to a clear understanding with regard to the men who are to occupy certain positions, in the manner that I have alluded to, I cannot see how there can be any division, or how those who are not of us, who are in the minority, can expect to succeed in electing opposition candidates to fill our public offices. It cannot be done. We have the majority in numbers, and if we have a thorough union of power, our strength will be preserved. But our weakness is in our carelessness and apathy. We

have the right to do good, the right to vote, but do not exercise it.

When we disapprove of any man put up to occupy any position, let us be sure in our minds that what causes that disapprobation is not any private pique against him. We have no right to vote against a man from our private feelings. If a man be put up for public position, and we have a private pique against him, that should not weigh a feather. A man is put up because he is considered fit for the position, and when the majority agree upon a certain person, we should fall into line, the minority should give way to the majority. And when we disagree with our brethren, it should not be because of any private feelings. One may say, "Oh, I do not want that man." Why? "Well, he said so and so against me, or he did not do so and so for me." It is not a matter whether you like a man personally or not. The question is, is he fit for the position. Is he the right man for the place? Do the majority of my brethren want such and such a man? If so, I will wave my differences and vote for him who is considered best fit for the position. These things are of far more importance than many of us think they are. In times past we have had the balance of power in our elections, and all things have gone on smoothly whether we have voted or not. But the time will come when the thing will be more evenly divided, and we must get in the habit of exercising every power that God has conferred upon us for the building up of his kingdom and for our mutual benefit. When a bishop of a ward calls upon a man to perform any public duty he should be willing to step forward to do his part; and every woman should feel that

she would like to see her husband do quite as much as any other woman's husband, and not only in religious matters but in all things for the welfare of the community of which we form a part. Let us all be active members of the church and let us all be active members of the body politic—let us be real, live Latter-day Saints, and let the spirit of the Gospel flow to every part, that all may be invigorated, particle clinging to particle, for when each particle clings to the other particles this is the sign of life in a man, but when particles seem to have a desire to separate, that is indicative of dissolution, that mysterious change which we call death; when we pull apart that is a sign of spiritual death in the midst of the Latter-day Saints.

I desire to see the church and kingdom of God alive in all its parts; I desire to see every member imbued with the spirit of God, and every man holding the holy priesthood feeling that spirit and power that belong to it, for I know there is virtue, and power and strength in it. I know that it is a reality. I know that when a man is ordained to the holy priesthood, if he seeks for the spirit of his calling, he can draw nearer to God than he could without it; I know he can do more good to humanity with it than he could possibly do without it. I know that the priesthood of God is effective; that there is life and vigor in it, and that through it a man has access to God the Eternal Father, and has power to help his fellowman. We should be a nation of kings and priests unto God, a royal priesthood, a peculiar people zealous of good works. This is what we should be, my brethren and sisters. And here, in Weber County particularly, where the out-

side element seems to be gathering, and which is naturally aggressive, always ready to try and wrest from us our vested rights, it behooves you to be earnest and sincere and united, and to be diligent in your efforts to hold for God and his kingdom those rights and liberties which he has given to us. God intended that his people whom he has gathered to this land should possess it, and that they should not be ruled over by their enemies, as long, at least, as they are in the majority. Then shall we give up our strength to the minority who desire to take away our rights, and who have tried all the day long to destroy our best men? I think we will not; I think we will be more energetic and cling to one another, and, if we have differences we will try to settle them. Brethren, if you have hard feelings against a brother, go to him like a man, and tell him that he has done so and so, and that it is your desire to have the thing straightened out; and if you cannot make it right yourselves call to your aid the services of a teacher, and rather let us sacrifice our feelings than allow that genial spirit which belongs to true brotherhood to be crushed out of our hearts. Let every man and woman in this congregation to-day feel that any difficulties they may have had with their brethren or sisters shall be buried from to-day, and shall not be harbored any longer. Say in your hearts, before I will have anything rankle or tarnish my feelings, I will go to my brother or to my sister and confess my weakness and thus get rid of it. And if we will be free and frank and honest, and say what is in our hearts, without fear or favor, there will be more union in our midst, and the Spirit of God will dwell with us, and we will see new beauties in our religion

every day, and we will seek the society of our brethren rather than shun them; but, on the other hand, if we harbor hard feelings in our hearts without divulging them or seeking relief, we may depend upon it that it will, if allowed to go unchecked, result in a separation from the very men for whom we to-day profess fellowship, and in our own overthrow and death. We are children of the covenant, and should be bound together by the influence of the Holy Ghost, whose ties are stronger than those which exist between man and wife; that influence will make us one, even as the earth is one, though composed of millions of atoms. In the beginning, we are told, God spake, chaos heard, and worlds came into order. The scattered particles came together and they were solidified, consolidated, and this little earth now rolling in space shows the effects of this real essential union of parts. God has spoken to the chaotic particles of humanity; he has gathered us together to this place to make us one; and we should live together and work together, and present a strong phalanx of power, as real brethren and sisters in very deed, that the spirit of union may be in our hearts, and in every deed and act, which should be made in each other's interest, and not for individualism and self. The spirit of individualism is, every man for himself; the spirit of the Gospel is, every man for his brother; and it is this influence that prompts a man to say, "Let me love the Lord my God with all my heart, and with all my soul, and with all my strength, and let me love my neighbor as myself, and seek his interests as well as my own." This is the Spirit of God; it is the spirit of the everlasting Gospel; it is the spirit of

peace, and joy, and consolation and comfort, and there is real, true happiness in it. What a miserable feeling it is not to be able to meet a man frankly and cordially. How different when friends and brethren meet. Their countenances at once brighten, and there is a glow and warmth which bespeak their feelings for each other; it is a feeling of joy and satisfaction, and those who possess it desire to bless and do good to their fellow-men.

I feel the importance of these simple truths; they are necessary to our growth as a community, and to our progress as individuals. God has revealed them for our guidance and salvation, both temporally and spiritually. Let us ponder upon them, and let nothing come be-

tween us and the Priesthood of God. Let us be united in all things, and when the time comes for us to vote for our municipal officers, let us have a clear understanding beforehand, and then unite on it; and I will promise you that if you will do your part, God will do his part, and we will come off more than conquerors. And the day will not be far distant when the Priesthood of God will have the balance of power, and the rule and dominion now in the hands of the wicked upon the face of all the earth will be taken away from the corrupt and the wicked, and given unto the hands of the Saints of the Most High God, and he will reign for ever and ever. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT BOUNTIFUL, DAVIS COUNTY, ON SUNDAY AFTERNOON,

DECEMBER 1, 1878.

(Reported by Geo. F. Gibbs.)

ALL THINGS GOVERNED BY LAW—ALL INTELLIGENCE AND BLESSINGS HAVE EMANATED FROM GOD—MAN'S FREE AGENCY SHOULD NOT BE INTERFERED WITH—THE OPPONENTS OF THE KINGDOM OF GOD SHOULD NOT BE ALLOWED TO TEACH OUR CHILDREN—NECESSITY OF ALL BEING SUBJECT TO LEGITIMATE AUTHORITY.

I am pleased to meet with the Saints in this place; and I have been very much interested in the

remarks that have been made by the brethren who have spoken to us this morning as well as this

afternoon. I think they have laid before us many good and precious principles which will result in our good, if we can only appreciate them and be governed by them.

We are living in a very eventful day, in a time that is pregnant with great events; and it is necessary that we prepare ourselves so that we may be able to conform ourselves to the circumstances with which we are surrounded, and to fulfil the various duties that devolve upon us individually and collectively.

The brethren who have addressed you have spoken more particularly upon temporal things—a subject which is very appropriate and important, because, although we may believe it is right, proper and profitable for us to be united in temporal matters, whatever our faith may be we do not quite carry it out. We make a stagger at it, but we do not seem to appreciate fully the position we occupy, and it is very difficult for men to comprehend these things. We have established organizations in the several Stakes, which are all very well so far as they go; they are the frame-work—the bones, and sinews and arteries and flesh (comparing them with the human body); they are very beautiful and symmetrical in all their parts. But they need the Spirit of God to breathe upon them to quicken them with its life-giving vitality, energy and power, that they may fulfil their various functions as living, breathing and intelligent powers, that we may truly comprehend the position which we occupy in these various stakes, both officers and people, and we all of us may be active and alive and energetic in the pursuit of those principles which God has developed as necessary for our present and eternal happiness.

There is order in all the creations of God. The planetary system by which we are surrounded and with which we are associated is governed by the strictest principles of law; all those magnificent bodies move in their several orbits in the midst of the power of God, sustained and directed by his Almighty hand. And everything in nature is also governed by law.

To-day we can talk of railroads and steamboats. I remember the time, and many of you old people also remember, when there were no such things in existence. Well, but did not steam possess the same properties five thousand years ago as it does to-day? Yes, it did; the properties were precisely the same but we did not understand it, that's all. The principles were the same, and there is an eternal law by which all these things are governed. The same thing applies to electricity. You remember very well when it took several months to send a message to Washington and receive an answer; now we can do it in as many minutes. But did not that principle always exist? Yes; but man did not know how to avail himself of it. I remember the time, too, very well when there was no such thing as gas, when whale oil was used, which produced a light that just about made darkness visible. We knew nothing about kerosene, or gasoline, or gas or any of these superior artificial lights; but then the principles existed then as they do now, but we did not understand them. We did not comprehend the position of things and it is only quite recently that some of these discoveries have been brought into operation. The art of photography has not been long known. When I was a boy people would have laughed at you

if you had talked of taking a man's likeness in a minute's time ; yet it is done. Did not light always possess the same properties ? Yes, but man did not understand it. The same thing applies to the mineral world, the vegetable kingdom, the animal creation, and all the works of God. They are all governed by certain laws. The vegetables which you grow here, how were they organized ? God organized them and placed them upon the earth, and gave them power to propagate their species ; so also with regard to the animal creation, as well as birds, fishes, insects, &c.

We talk sometimes about our temporal things. If we could understand things as God does, we should not be much troubled about them. If for a moment we reflect upon all creation that live upon this little globe—those that move in the air, the waters and on the land, we find there is a wisdom, an intelligence that provides for all. There is a prescient and an omnipotent power that governs, controls and shapes the affairs of this world according to the counsel of his will, and especially so in all matters pertaining to the human family. As one nation rises up and another falls, it is by his power that it is done. Nations and peoples may be in prosperity for a short time, but one touch of the finger of the Almighty and they wither, crumble and decay. Change succeeds change in human affairs, but the laws of God in everything are correct and true, in every stage and phase of nature, everything on the earth, in the waters and in the atmosphere is governed by unchangeable, eternal laws. There are some bodies that will unite ; there are others that will not unite. You cannot, for instance, mix oil and water ; you

may shake them up together, but soon each one adheres to his own element. The sisters sometimes say they have good or bad luck, as the case may be, in the making of soap ; but in reality there is no luck about it, for you would find that if you have the same properties equal in strength and quantity, using the same process, that the same results would be reached ninety-nine times out of every hundred, and you would find that you could afford to throw the other one in too—the conditions being the same. And so it is with the various minerals in all their organizations and conditions. They assume certain forms and they are known by geologists by their shapes, etc., and they are always true to them. And so it is with all the elements with which we are surrounded in the atmosphere, in the earth and in the water. We think we have learned a great deal, but if we did but know it we are only at the foot of the hill ; and when we are able to comprehend things as God does we shall comprehend a great many principles that have never entered into our hearts to conceive of, although we are surrounded with those materials and are even treading them under our feet. To speak of these laws, God himself is governed by law, and the Priesthood in the eternal world are governed by law, just as much as his works are. Our earth rolls upon its axis and we have day and night, summer and winter, seed-time and harvest. When men comprehend the laws by which the planets are governed, they can tell you to a quarter of a second when an eclipse will take place, and when our earth will be in conjunction with other planets. Why ? Because they are governed by eternal laws. There are a great

many things by which we are governed of which we know very little and with which we have very little to do. For instance, I will mention the flowing of the blood; What has man to do with that? Nothing; still it flows and courses through the body. I have noticed an aged person, and seen his pulse begin to falter, as though the machinery of life were about to stand still, after having been in motion for perhaps sixty or one hundred years, during which time the pulse had continued to beat without any action on his part, day and night, asleep or awake. There is another principle that God has planted within us, which we call breathing. We continue to breathe, and what effort of the will does it require? No more than it does to cause the blood to flow. We are machines; God has made us and he is our Father. He has planted within us the breath of life and we continue to inhale and breathe day after day, month after month, and year after year. And when that stops, what then? Just the same as when the blood ceases to circulate in our veins—we pass away. And yet these emanate from God, and they are planted within us and we have nothing much to do with them. We have organs, and it seems as if the Lord plays in them; in his hands is the breath of life, and in him we live and move from day to day and from year to year, because he suffers us to. He once said to his disciples: "Take no thought for your life, what you shall eat; neither for your body what you shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye

better than the fowls?" He watches over all, he cares for all, he is interested in all; and in him we live, move and have our being.

What next? Are we mortal? Yes. Are we immortal? Yes. Have we to do with time? Yes. We have also to do with eternity. We are the offspring of God; and God in these last days has seen fit to place us in communication with himself. He has, through the revelations of himself and of his Son Jesus Christ, by the ministry of holy angels and by the restoration of the holy priesthood which emanates from God, and by which he himself is governed, placed us in a position whereby we can fulfil the object of our creation. The world generally are not situated as we are; they do not comprehend things as we do, and hence in many instances they feel very bitter and acrimonious towards us. What is the matter? They do not understand our position; and we did not understand these things until they were communicated to us by the Spirit of the living God, and we could not, nor can any man obtain a knowledge of these things only by the laws which God has laid down. There may be lightning in abundance, but it cannot be used for the conveying of intelligence from place to place only as it is governed by law. If you communicate to any part of the world through this means, you must have the wires laid and the instruments properly connected and adjusted, and then you must know how to operate them; if you don't know how to do this your labor is in vain—the wire, the instruments, etc., are useless. You might possess a most magnificent steam-engine, but unless charged with steam of what use could it be? But let the fire and

water be put to it, and have a good engineer to manage it, and you may then travel from your settlement here to Salt Lake City or to Ogden quite rapidly. But without these things would the engine be of any use? None whatever.

There are certain eternal laws that have existed from before the foundation of the world. There has been a priesthood also in existence always, and hence it is called the everlasting priesthood, and it administers in time and in eternity. That priesthood has been conferred upon man together with the right of the Gospel; and we are told how man can get into possession of the Holy Spirit of God, and how he can be placed in communication with God, just the same as you would place one town in communication with another by means of the electric wire. We are told how to do that, and that is by faith in the Lord Jesus Christ; by repentance and baptism for the remission of sin, and by having hands laid upon our heads for the reception of the Holy Ghost. This is a way which God has appointed—an eternal law which man can not gainsay nor depart from any more than they can from any other law of God. He has given us other views in relation to these matters. He has revealed things concerning the relationship that exists between husband and wife between children and parents and between the various quorum organizations of his church. He has placed in our power certain principles which are the offspring of God, which have emanated from him, in regard to endowments and anointings and other intelligence which it would not be proper to speak of at the present time. Where did all these originate? In the

first place in the one great principle that God had revealed himself to the human family and had restored the everlasting Gospel, and that with it came all these other things—apostles and high priests and elders and patriarchs and bishops and high councilors and all the various organizations of the Church and kingdom of God as they now exist upon the earth, all occupying their own peculiar place and position. What for? For the building up of a something that is called Zion or the pure in heart. What for? For my aggrandizement? for yours? for my individual interests or for yours? No. But in the interest of God and of Jesus the Mediator of the New Covenant, of Adam and of all the ancient patriarchs and apostles and men of God who have lived before, both on the Asiatic and American continent, with the powers that exist in the heavens that may be revealed through the medium which He has appointed to men who dwell upon the earth; that we might stand in and occupy our true position before God, not acting and operating of ourselves or by ourselves or by anything inherent in us or by virtue of any intelligence with which we individually may be endowed, but by that alone which God communicates. To whom are we indebted for the light we have to-day? Some might say to Joseph Smith. Yes, as the instrument, but primarily to God and the Priesthood behind the veil. Could Joseph Smith have revealed anything if it had not been communicated to him? No. Could Brigham Young? No. Could anybody else? No; no man can reveal anything pertaining to these matters only as it is given to him, and he is permitted by the Lord, who

is the Author of all light, intelligence and knowledge which we his children possess. And he has gathered us together for the purpose of instructing us that we may operate with him and by him and through the intelligence which he imparts, in building up his Zion of the last days. The world say we are exclusive. We cannot help that. Are we exclusive? To a certain extent, yes. For instance, I know there is a law which God has given. Can I ignore that law and expect blessings from God? No. Can you? No, you cannot. Can men climb any other way into the favor of God than that which he has appointed? No, they cannot. What will you do? We will try and help the Lord to do the very best he can for them; and we will do the best we can for them. One thing we can do, and we are set apart many of us for that purpose, and that is to go and preach the Gospel to every creature. This the Lord requires at our hands, especially we Seventies, Elders and Apostles. We can do all that is in our power for the people in this way.

And what next? Can we make them believe? No. Can we make them obey the Gospel? No. We would not if we could, because if there was any force made use of for the accomplishment of that object, it would only result in evil instead of good. We are told by Joseph Smith that "No power or influence can, or ought to be maintained, by virtue of the Priesthood only by persuasion, by long suffering, by gentleness and meekness, and by love unfeigned; by kindness and pure knowledge." They are not to be exercised by force. This is the way I look at these things, and I take the same view of our temporal af-

fairs of which we have heard so much to-day. Should I wish to control any man? No, I would show him the right way. Should I feel indignant at the follies of men and wish to destroy people? No. David, we are told, prayed to the Lord that his enemies might be sent to hell quickly; Jesus said, when suffering at the hands of cruel men all that human nature could endure, "Father, forgive them, for they know not what they do." I like the latter better than the former. Who are the people of the world? They are the children of God. If they are not heirs with God and joint-heirs with Jesus Christ, they are all his offspring. And what is he going to do with them? The very best he can; and we will try and help him do it. We will set them good patterns; we will teach them by precept and example better ways, and seek to the Lord for wisdom to govern us, and then try and benefit them. But shall we allow them to destroy us? No. Shall we allow our children to be taught by them? No, never by them, for they know not the way of life, and are enemies to God and his laws. God has given unto us children, and he not only expects obedience from us, but expects us, as he did Abraham, to command our children after us to obey the Lord. Then do not let us give them over to the powers of darkness to be taught by the enemies of God and His people. But let us study their interests both for time and eternity and set them good examples, and keep them from the contamination of the world. I heard a statement of a circumstance said to have transpired in one of those schools in Salt Lake City, which was something

like this; A teacher interrogating the children of a certain school asked—Who is the great false prophet of the 19th century? In answering, a child mentioned John Taylor. I was a little amused at it; although I suppose it was intended that they should have given the name of Joseph Smith, but the little one made a mistake. But what of the idea of our children attending the schools of people who teach and catechise them in this way? Don't you think it rather humiliating? I think we are descending very low when we can submit to their tuition. We do not want to partake of their feelings nor contract their ways, nor to be degraded with either their social or religious principles, but at the same time we wish to do them all the good we can. If they lie about us, never mind that; we can stand all they can say about us. Would we want to injure them? I hope not. We ought to deal with and treat everybody aright, acting justly and honorably with all. But then we do not want them to be our teachers. They would think they were doing God's service if they could by any influence lead us astray. What will the Lord do with them? He will put the more worthy of them in a terrestrial kingdom, and the other class will inherit a telestial kingdom, but they will never get into the celestial kingdom, unless it is through the medium of that priesthood conferred upon us by the Lord. Then do we wish our children to be taught by those who would seek to degrade and lead them to another and a lower place than that we hope to enjoy? Certainly not. What was said of Abraham, speaking of his children? the Lord says, "I know Abraham." What do

you know? "That he will fear me and command his children and his household after him, etc." We want to be very careful about training our children, we should act honestly before them; for if they see father or mother act dishonestly, the children will be likely to follow their example. We should be careful too not to be found speaking harshly or using hard words in their presence. But rather do as the old lady used to do when teaching school; when the children would come to a word they could not pronounce, she would tell them to skip it and call it "hard-word." Let our lives and actions and conduct bespeak that we are men of God, that we are acting uprightly and righteously and performing the will of God upon the earth.

Well, now, a little further in relation to these things. Shall we benefit? Yes, we will do all the good we can. But if men lie and become fraudulent, and delight in abominations and are void of principle, then we will say, with him of old, "My soul enter thou not into their secret, and mine honor with him be not thou united." We are gathered here for the express purpose of carrying out the purposes of God; the world, however, do not understand it. But I tell you what they will do, by-and-by. You will see them flocking to Zion by thousands and tens of thousands; and they will say, "We don't know anything about your religion, we don't care much about religious matters, but you are honest and honorable, and upright and just, and you have a good, just and secure government, and we want to put ourselves under your protection, for we cannot feel safe anywhere else." There is a scripture

which says, the time will come "when he that will not take up his sword to fight against his neighbor, must needs flee to Zion for safety." And they will come. But we must prepare ourselves; we have got to have the invigorating influence of the Spirit of God to permeate all of our organizations, all feeling that we are under the guidance and protection of the Almighty, every man in his place, and every man according to the order of the priesthood in which God has placed him. Does a bishop expect the members of his ward to be subject to him? Yes. Should they be? Yes. And should not they themselves be subject to the President of the Stake? Yes. Then if the President of a Stake expects obedience from those under him he must be subject to those over him. The Priests, Teachers and Deacons in their place, the Bishops in theirs; the Presidents of Stakes in theirs; the High Priests, Seventies, and all others, magnifying their respective callings, filling the positions they occupy, holding themselves as minute men, clothed upon with the power of God and the holy priesthood which rests upon them. And when more of that spirit is in existence among the elders of Israel, they will feel the word of God like fire in their bones, and they will desire to go forth carrying the word of life and salvation to their fellowmen who are scattered throughout the earth. A good many are beginning to feel like that now, the fire is beginning to burn a little more, and if we continue to fulfil our duties—and do not go and ask people to believe something we can hardly believe ourselves; but go full of faith, seeking all the while unto God for more intelligence, his Holy Spirit will beam upon the altar

of our hearts; the revelations of God will be unfolded and we shall feel in our hearts to exclaim, O, God, let me go forth to lift up a warning voice for thy judgments are approaching, the nations are shaking, thrones are tottering and will be cast down, and wars and commotions are spreading abroad, and I want to go and snatch those who are honest "as brands from the burning;" so that when I have accomplished my work I can feel that my garments are spotless from the blood of all men. This is the kind of feeling we should have and be governed by. As for these other matters of a temporal nature before referred to, if we cannot co-operate together and do it honestly and in good faith, as this is one of the very best things that can be required of us, it is very little that we can do. We should cultivate the Spirit of God ourselves; we ought to drink freely of that water which the Savior told the woman of Samaria that he was able, to give to her, even that water that would, "be in her as a well springing up to everlasting life." We have drank already at that well; it remains now for us to permit it to bubble and burst forth, to flow and spread its revivifying influence all around. We ought to have a heaven upon earth—to be really the Zion of our God, the pure in heart, each one seeking another's welfare. "Thou shalt love the Lord thy God with all thy heart, with all thy might, with all thy soul, with all thy strength, and thy neighbor as thyself." We have hardly got to that yet; but supposing Paul were to come along and say a little further—each one preferring his neighbor. That part of it we will let alone awhile. But if we could feel we are the children of God, all animated by that same Holy Spirit, producing

peace and joy, and all welded together in one common brotherhood in the bonds of the everlasting Gospel, all operating with God and the holy priesthood who have lived in other ages, to carry out his purposes upon the earth, and assisting to redeem the earth and establish his kingdom, never more to be thrown down. If we could feel like this, we should drop our individuality and self-esteem a little, we should seek to do not our own will, but the will of Him who sent us.

I find that the time is passing. In conclusion let me say, brethren, love one another, be kind to each other; if you have difficulties, settle them honorably. I do not know a man upon the earth that I have a solitary feeling against. I would not entertain such feelings, because they make one feel miserable. Forgive one another; bear with one another's infirmities. We are not all alike. Our faces are different, our habits are different, although made of the same material and possessing the same kind of an organization. So dissi-

milar are we that you can hardly find two people alike. I do not want everybody to think as I do. I am willing to grant every one a great amount of leeway in regard to these things; but I would like to see everybody do right and cleave to God. And as for a great many other little things I care very little about them. Let men treat their wives kindly; and then you wives can afford to treat your husbands the same, can't you? Let all cultivate charity and forbearance, and how much better it will make you feel! Children, obey your parents; and parents treat your children kindly, and let us all seek to do the will of God upon the earth. May God bless you, brethren and sisters, and lead you in the paths of life; and may God help us all to do right, and may the fear and blessing of God rest upon all Israel and upon all that love the truth everywhere, and may our enemies be confounded in all their plottings against Zion, in the name of Jesus Christ. Amen.

Salt Lake City,

REMARKS MADE BY PRESIDENT JOHN TAYLOR,

AT THE FUNERAL SERVICES OF BROTHER DIMICK B. HUNTINGTON, IN THE
16TH WARD MEETING HOUSE, ON SUNDAY MORNING,

FEBRUARY 2ND, 1879.

(Reported by Geo. F. Gibbs.)

There are a great many things associated with human existence that call upon people to reflect. We came into the world, and people are coming into it in a continuous stream—children are being born as all of us were in our turn; and whilst some are coming into the world giving pleasure to their parents and friends, there are trials, anxieties, cares and perplexities attending the nurture of the babe and the care of youth until they arrive at years of maturity. Then comes the struggles of life with all its attendant cares and responsibilities.

With us particularly the greatest thing that we think of associated with the welfare of our youth is that they become acquainted with the principles of truth, with the order and organization of the kingdom of God, that they comprehend in some measure the laws of life and prepare to live for the future that is before them.

Brother Huntington has lived a great length of time associated with this church and kingdom, and has arrived to what is often termed "the sere and yellow leaf," when it is expected, according to the common course of humanity, that people must leave and go into another state of

existence. For quite a long time it has been known by his more intimate friends that he was shortly to leave. I visited him not long ago myself and had a very pleasant interview with him, and since then I never thought of his living long; in fact I expected to attend his funeral as we are now doing. But there was no compunction of feeling—no desire to continue to live; but he felt as though he had accomplished the work that was assigned him. Speaking to him, as I sometimes do to our aged brethren on some occasions, I said, "Well, Brother Dimick, you are about leaving, and when you go carry my best respects to our friends who are already there, and tell them I will continue to do the best I can in the hope of by and by meeting with them." And that is about the way that I look at these things. We have our entries into the world, our struggles in the world, and when we get through with these and the weary wheels of life stand still, then we pass into another state of existence. The Gospel has revealed to us some of the most glorious, exalting, ennobling and encouraging principles; and when we are in possession of these principles and the feelings they produce, there is no

terror in the approach of death. I have seen the time myself when I could have died just as easy as not if my time had come, and would just as soon have done so as not, and I do not feel much otherwise to-day.

There is something very interesting in all the affairs of human life, especially is there associated with us as a people. Brother Huntington has been with us for a great many years, and has passed through many trying scenes with the church in Missouri and elsewhere, and while they are not of the most pleasant nature to contemplate, at the same time they serve to show the faithfulness and integrity of those who have been associated with them. I see around me a good many of the brethren who by experience know all about these things, and I see too that their hair, like mine, is getting—I will not call it gray, but a little white. Some people felt sorry for us when enduring these things, but we did not feel sorry for ourselves, nor do we to-day. Some felt as though it was impossible to bear up under the continued struggles that we had to pass through; but the Latter-day Saints had no such feelings. They reflected upon the future and upon those great principles of eternal life which God had given unto them, and these thoughts stimulate us with hope and joy to-day; and as the effervescent affairs of time slide and pass away the Saints of God rejoice in the knowledge that an inheritance which is incorruptible, undefiled, and that fadeth not away, is reserved in the heavens for them. And they feel also that they have been called, and chosen, and elected by the Almighty to help to establish his kingdom on the earth, to introduce among men those principles that exist in the eternal worlds and to maintain them by the Spirit, the

power and strength of the living God. They feel that they have a work to perform, and doing that work they realize that God is with them and that all will be right, whether it relates to this world or the world to come; that is the feeling which the Gospel of the Son of God inspires in the hearts of those who live up to its requirements, obey its demands, and fulfil the various duties devolving upon them.

It is not with them simply a personal matter. The Latter-day Saints feel as though they occupy a peculiar position in the world—that God has selected them from among the nations of the earth and gathered them together that he might place his name among them; and that in the coming struggle, in the great revolutions that shall transpire upon the face of the earth, it will be for them to manage, to direct, to control and adjust, and under the influence and guidance of the Spirit of the living God, to promulgate the principles of eternal truth to all people, that all mankind may have the opportunity of listening to the great and glorious principles that God has revealed to them, that they may be inducted into the laws of life and comprehend the principles of truth as they exist in the bosom of God; and holding the priesthood in all its various forms, organizations and powers, they feel that they are associated with the priesthood on the other side of the veil, who are interested in their welfare, in the progress of the work in which they are engaged, and in the accomplishment of the purposes which God has designed from before the commencement of the world. This is the kind of feeling that the Latter-day Saints are inspired with who comprehend their true position. And hence there are organizations of High Priests, Seventies, Elders and

others, whose duty it is to go to the nations of the earth to proclaim to all peoples the glad tidings of salvation. And whilst men ignorantly and without knowledge seek to persecute, proscribe and interfere with the rights of Israel, the God of Israel stands forth as their defender and will protect them under all circumstances, and every arm that is raised against them will fall, and every power that is marshalled against them will crumble to pieces, for he will assuredly take care of his people, and protect them in every emergency.

And when we comprehend these things, we realize that we are here not to do our will, but the will of the Father who sent us. We are here to introduce those eternal principles that exist in the bosom of the Almighty; we are here to build up the Church and kingdom of God upon the earth, and to form a nucleus through which and by which the God of heaven can work, operate, lead, dictate, and control the affairs of all men. He has introduced a little leaven which will by and by leaven the whole lump. And although wars, commotions, troubles, difficulties, bloodshed, plagues, pestilence and famine will stalk over the earth, the nations totter and fall, thrones be cast down and the powers of the earth be shaken, yet God will protect Israel, he will maintain his people, if they will cleave to him and obey his laws and keep his commandments; and we are here to introduce and establish these heavenly principles that exist with God, and to teach the principles of life to the people, that all mankind may have the opportunity of hearing and knowing of the great things that God has revealed for the salvation of the human family. We are here, then,

for the accomplishment of these things. We are here not only to proclaim salvation to the living, not only to introduce the principles of law, and government, and religion, and everything calculated to exalt and ennoble man upon the earth, until the kingdoms of this earth shall grow and increase, and become the kingdoms of our God and his Christ, but we are here also to redeem the dead, to build temples and administer therein, and to accomplish all the various works that God requires us as his servants to attend to. And when one after another of our friends passes away, what of it? It is only the ordinary course of nature, and it makes very little difference whether a man be on this side of the veil or on the other. Brother Dimick has gone where paralysis cannot strike him any more, where sorrow and sighing with him are passed, and where everything is pleasant, joyous and happifying, and where he can rejoice with his brethren who have gone before him. Do we feel to sorrow because of the change? No, not in the least. We feel about this as you, my brethren and sisters, did in years gone by, when leaving your friends and, perhaps families, to gather to Zion, and as your friends did in seeing you take your departure. They would shake you heartily by the hand and say: "Well, I am sorry you are going and yet I am glad, and I will try to follow you as soon as I can." That is about the feeling. It is an ordeal that God has placed upon all men, and we have got to meet it, and having met it, like all other things, we are prepared for what follows.

But let us speak of the living, for it is with those actualities we have now to do in relation to things that are transpiring. Sometimes people

will say, "Don't you feel a little scared about things now?" referring to inimical legislation. Not much; at least I do not. I do not know that it makes my knees tremble much. I feel as pleasant, joyous, comfortable and happy to-day as at any other time; all is right. Men cannot do as they please. God rules in the heavens; and the Prophet has said, "Surely the wrath of man shall praise thee, and the remainder of wrath shalt thou restrain." It is His duty to take care of His Saints, and why need we trouble much about it? We have children, and it is our duty to take care of them; and it appears that they are not much concerned where their dinner or their clothes come from; they believe that "daddy" will take care of that.

As regards brother Dimick, it is all right with him. I would say to him, "Peace to his ashes," and I would say to his family and friends, "Be comforted, peace be multiplied to you, and have confidence in God and all will be right." And by and by you will pass along, and we will come and see you if you do not come and see us; that is, we will bury you if you do not bury us first. And by and by we will all be on the other side of Jordan, singing "Hallelujah, hallelujah, the Lord God Omnipotent reigneth."

Let us seek to do right. That is the main thing for us Saints to do. I do not fear the world, nor any of its affairs or influences, or powers, or any of its intrigues, nor anything it can devise; for God will take care of his people if they do right. The only fear that I have is, that people will forsake their God, and lose faith in him and his promises, and be found serving the evil one instead of serving the Lord. If we fear God and keep his com-

mandments, live our religion, and pursue a proper course, all will be well with us in time and through eternity.

Brother Huntington for many years was associated with the High Council; he has gone now to associate with the councils above, and with the various organizations of priesthood that are eternal, endless and everlasting. And we, by and by, will follow to join our quorums, our friends and associates who have gone before.

I am reminded of an item in Brother Dimick's written request, desiring that only his good deeds should be spoken of at his funeral, and also of a remark by Brother Taylor, in referring to it, that we should not speak anything but good of our friends whether living or dead. I am really astonished sometimes to witness the hard feelings and rancor that exist among men. They come—I do not know where they come from; yes, I do too, they come from beneath. The fruits of the Spirit of God are love, peace, joy, gentleness, long-suffering, kindness, affection, and everything that is good and amiable. The fruits of the spirit of the devil are envy, hatred, malice, irritableness, everything that tends to destroy mankind, and to make them feel uncomfortable and unhappy. The fruits of the Spirit of God are love, and peace, and joy in the Holy Ghost; and the man that says he loves God and hateth his brother, is a liar, and the truth is not in him. I do not care who he may be, or what his name, or where he lives. This is the way I read the Scripture, and the way ~~my~~ Gospel teaches me. "By this shall all men know that ye are my disciples, if ye have love one to another." Even an outside poet has sung:

The

"Then speak no ill, a kindly word
Can never leave a sting behind," etc.

Let us be governed by these principles, and cleave to everything that is ennobling, that we may be associated together in the bonds of fraternity, love and affection, live our religion, keep God's commandments, and cultivate his holy Spirit, and the spirit of kindness, affection, love and fraternity among ourselves, so that when we get through with our affairs on this earth, we may meet with joy all those with whom

we have associated on the earth below.

God bless the family of Brother Huntington—his wives and children and grandchildren, and all pertaining to him. To his children I would say: follow the example of your father, and God will bless you and save you ultimately with him in his kingdom. And may God help us all to be humble and diligent in keeping his commandments, that we may be saved in his kingdom, in the name of Jesus. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE NORTH BRANCH MEETING ROOM, OF THE LONDON
CONFERENCE, ON SUNDAY EVENING, MARCH 9TH, 1879.

(Reported by Joseph May, of Sheffield.)

It is with pleasure, brethren and sisters, that I rise before this small assembly to address them upon such subjects as may be put into my heart. However much learning and information may be in the possession of a speaker it does not matter, God is able, by his Spirit, to make use of the most unlearned, if they will but seek unto him, and have faith in him, that he can speak through them to the edification of the people who hear. We have a vast amount

of information which the Lord has revealed from on high in different periods of the world's history, as well as in our own day; information that is of the greatest importance to the human family; information that has relation to our eternal happiness and welfare in the world to come, if we can but obtain enough of the spirit of truth to impart that information to our minds.

We, Latter-day Saints, are living in a peculiar age of the world; we

are called by the Almighty, by new revelation. We have not taken this name upon ourselves, it is a name the Lord gave by direct revelation through the prophet and seer, Joseph Smith. The Lord spoke to him, as he always did to those who were sent forth to build up his Church on the earth; hence, this Church has not been built upon the opinions of men, neither upon the learning of men, neither upon the doctrines and covenants of men; but in the very beginning, before there were any Latter-day Saints, or true Church, the Lord gave a revelation regarding the time when the Church should be organized. A few had believed, a few had repented, a few had been baptized for the remission of their sins, and a few had been confirmed, by the laying on of hands, for the gift of the Holy Ghost. They were organized into a Church by commandment, and on the same day that they were thus organized, the Lord pointed out the duties of the members, and also of the officers of the Church. It was also revealed that in the Church of the living God there should be inspired apostles. We did not assume the apostleship ourselves, we did not pick up this information in and of ourselves, but the Lord gave revelation respecting it. And, indeed, there is not one doctrine believed in or practiced by the Latter-day Saints, but what the Lord our God has given revelation upon that subject or that doctrine. In the first place, before the establishment of the Church, the Lord intending to set up his kingdom again on the earth, made preparation for it by raising up a boy—a young man, unlearned in the schools of theology. This youth was inspired from on high. God sent his holy angels to minister to him, and gave him power

to bring forth a sacred record of a branch of the house of Israel, a record, in other words, of a remnant of Israel, who inhabited the great western continent. Their records were brought forth by this boy, this young, unlearned, uneducated youth. He did not attempt to establish the Church while translating those records. This was the first duty required at his hands—namely, to translate from the plates of gold, which he discovered, by the aid of an instrument, called the Urim and Thummim. This sacred instrument was used in ancient times to inquire of the Lord. This young man continued the work of translation from the autumn of the year 1827, until 1829, as time and circumstances would permit. He was a man whose father was in poverty, and consequently a portion of his time had to be occupied by himself in laboring to obtain the necessary comforts of life; but he, after some two years and a half, succeeded in finishing and printing the record, a record which contains about 600 pages. After this record was translated, and the manuscript placed in the hands of a certain printer in Palmyra, State of New York, and after it had been printed, and the Lord had prepared all things, he then gave commandment to this young man to organize the Church, that is, to establish the Latter-day kingdom spoken of by Daniel, the prophet, on the earth, and gave the name by which the same should be called—namely, “The Church of Jesus Christ of Latter-day Saints.”

In regard to our forms of Church government, we are also guided by written and printed revelations. We were not left to ourselves, to conjecture, or merely to base our opinion, in regard to what the various duties of the officers of the Church are, but

the Lord did distinctly point out the duty of an apostle, telling us that that was one of the officers of the Church, that it is his duty to receive revelation—to receive communications from the heavens, as the apostles did in ancient times, and to administer in all of the ordinances of the doctrine of Jesus Christ, and to regulate the Church and watch over the same, and to administer in all spiritual things. The Lord also pointed out the duties of Elders, and of the lesser priesthood. Now we should not have known anything about, what is termed, the “lesser priesthood,” if it had not been for new revelation. We read about two priesthoods in the Bible; one was called, the “higher priesthood” the priesthood after the order of Melchizedek; the other was called, the “lesser priesthood,” or the priesthood after the order of Aaron, the Levitical priesthood, some would term it. But we knew nothing about these things, only so far as the Lord revealed them. There were none to take us by the hand, and say to us, “we have the priesthood of the Church, we can teach you what the duties of the respective officers are,” but these things had to be learned anew.

The Lord did not see proper, at the first, to give us the fulness of the authority that he afterwards revealed. He gave us the lesser priesthood. And how did he do it? It was not on the earth. You might have searched all the various Christian churches, built up among all the nations, and you could not have found among any of them, what is termed, the “lesser priesthood,” after the order of Aaron, and yet we are told, in the Jewish record, (the Bible,) that the priesthood of Aaron is an “*everlasting* priesthood,” that it was intended to be continued while

the sun and the moon should endure—that is, when men were acknowledged sufficiently worthy, to have that priesthood on the earth. It has never died out. It has been in the heavens all the time. Death takes no authority of a divine nature, from any human being, when it is once conferred upon him, if he is faithful until death; consequently there were persons in the heavens who held that priesthood, but no one upon the earth, no one that ever pretended to have it, among the Christian denominations. And the Jewish people, who pretend to have the Levitical priesthood, rejected and do still reject the true Messiah, consequently, their priesthood is null and without authority, and they could not, therefore, administer baptism, for the remission of sins, as John the Baptist did, the forerunner of Christ, who held that priesthood.

There was no other way, therefore, for this priesthood to be established again on the earth, only for it to be sent down from heaven; and the Lord did this. Without it, all of our ministrations would have been in vain. We could not have officiated, without some kind of authority, or priesthood. How did the Lord restore it? In answer to humble, solemn prayer, before the Church arose, the Lord sent his angel, John the Baptist, to two of his servants, namely, the translator of the work, and also the scribe who was writing from his mouth. This angel came, and laid his hands upon their heads, and ordained them, unto the same priesthood which he himself held. They were also instructed, by that angel, concerning the nature of the duties of that priesthood. They were told that they should baptize the people, as John did in ancient times, for the

remission of sins, but they had no power, by this priesthood, to lay their hands upon baptized believers, that they might receive the Holy Ghost; that authority did not belong to the lesser priesthood, but required a greater power than the Levitical priesthood, to administer that divine ordinance, for the baptism of the Holy Ghost. Therefore these persons could, as yet, only baptize in water; but they sought diligently, knowing from the Bible, and also from the Book of Mormon, which they were translating, that the laying on of the hands for the gift of the Holy Ghost, was a sacred and holy ordinance, and that without it, the Church could not be organized on the earth. Knowing this, they pleaded before the heavens, that God would condescend to give them a higher priesthood, that would enable them also to administer in those higher Gospel ordinances. The Lord heard their prayers, and three heavenly personages were sent to them. What authority did these three angelic personages hold? They held the apostleship. They were the ancient apostles, Peter, James and John, three of the most conspicuous of the ancient apostles. They were sent as ministering angels. They also conferred upon them the apostleship. The apostleship holds this higher priesthood, after the order of Melchizedek, a priesthood greater than that of Aaron; and hence, when they received the apostleship, or this divine authority, they were commanded to call the baptized believers together, and lay their hands upon them, and confirm upon them the gift of the Holy Ghost.

In this way the Church was organized, on the 6th day of April, 1830, in Fayette, Seneca Co., New York, or rather began to be organ-

ized, for there are many things besides these first principles of the Gospel I have named, that are essential duties necessary to be practised amongst the people of God. After they were thus organized and confirmed by the laying on of the hands, and became members of the Church, then it became necessary, that there should be other officers, as leaders, and guides, and persons, holding different authority, to administer in their respective callings, among the people and hence, deacons, teachers and elders were given, and after a while bishops. Now, we had but little knowledge of the duties of bishops. We knew what the sectarian religionists expressed, in regard to bishops, that they were to administer principally in spiritual things, but the Lord gave us altogether a different view of this subject, from what we had learned from sectarian religion. He gave by revelation, the duties of bishops, that they were to hold the presidency of the Aaronic priesthood, that they were to administer in all temporal things, and not spiritual things only. And finally other officers were pointed out, from time to time, as the Church increased and among these, the Lord had told his servants, about a year before the organization of the Church, that there would be Twelve Apostles appointed, and that the Lord should designate to them, who these Twelve Apostles should be. These Twelve, in due time, were called and ordained, by the commandment of the Almighty, and they also had their duties specified by revelation. Their duties were more particularly, to see that the gospel was preached to every nation, and kindred, and tongue, and people, upon the face of our globe; first, to carry it to the Gentile nations, and after we had completed our mission:

to the Gentiles, then our calling and duties would be to the house of Israel scattered in the four quarters of the earth.

We have been now almost one half a century, in fulfilling the first part of our duty, namely, in publishing the Gospel to the gentile nations.

We have sought diligently, year after year, to publish glad tidings of great joy, to all the different peoples on the face of the earth, so far as the governments, and the laws of the respective governments, of these nations would permit the Gospel of the Church of Christ, to be established amongst them. We have sought diligently, therefore, to perform our mission to the Gentiles. We have not gone to the house of Israel, because that was not the commandment. We were commanded of the Lord our God, to preach to the Gentiles first, to warn them, to testify to them that their times are nearly fulfilled; and that then the Gospel of the kingdom should be turned from among them, and transferred over to the house of Israel. We have been faithful, I believe, in England, in Wales, in Scotland, in Ireland, and upon the Continent, among the European nations, so far as their laws would permit, and also among the various States of the American union, and in the British dominions, the Canadas. And we have tried to be faithful, in carrying out our testimony also to the British Colonies in India; and also in the Southern portions of Africa; and also at Gibraltar, and in South Australia, and New Zealand and in all those various countries, trying to warn the Gentile nations, concerning that which the Lord our God is beginning to do here on the earth. Having established his kingdom, he offers it first to these Gentile nations, if they will

receive it; and when they shall account themselves unworthy of the kingdom, unworthy of eternal life, unworthy of the message which God has sent to them, and shall persecute his servants and his people all the day long, and shall close up their sanctuaries, their Churches, their chapels, their meeting houses, and their places of worship against this message, and when it can no longer find place among them, so as to bring them to a knowledge and understanding of the truth, the Lord will, after a while, designate by revelation, and say unto his servants, "It is enough. You have been faithful in laboring in my vineyard, for the last time;" for it was the decree of heaven, that this shall be the last time, that he will labor in his vineyard. It is the eleventh hour, the last warning that will be given to the nations of the earth, first to the Gentiles, and then to the House of Israel.

When they shall render themselves unworthy of this great and joyful message, that has been presented to them, the servants of God will, as I have already stated, have it revealed to them, to confine no longer their mission to the Gentiles; but they will receive a commission from the Almighty to go to the scattered remnants of the House of Israel, wherever they may be located.

The American Indians are the descendants of a remnant of the tribe of Joseph with a mixture of the descendants of one of the kings of Israel of the tribe of Judah; hence, Judah and Joseph are mixed together, and God will send his servants among them, and they will receive the records of their fathers. They will believe in those records, which their forefathers kept by inspiration, and believe in the revelations that are contained therein. It

is their Bible, the same as the Old and New Testaments are the Bible of the Jews, that lived at Jerusalem.

They, the Indians, will not reject it, but obey it, and practically receive it, and become a powerful branch of the House of Israel. The servants of the Lord will also be sent to the Jews, some of whom are here in London. Some are mingled with the various nations of Europe. Many hundreds of thousands of them are in Asia and among all nations. These Jews must be warned, when we get through with the Gentiles; and they will begin to believe in Christ, according to the prophecies, that are contained in the Stick of Joseph. They will begin to believe in the true Messiah and gather unto their land, the land of Palestine; and there will be many of the people of Israel, that are scattered upon the Isles of the sea,—on the Pacific Isles,—who will receive the work; and the Lord will perform in their midst, miracles, and signs, and wonders, and make bare his arm, just as is prophesied by Isaiah in bringing about his covenants to the House of Israel. And he will make bare his arm very differently from what he has done among the Gentiles; for among the Gentiles, he has, it is true, healed the sick; he has opened the eyes of the blind; he has caused the tongue of the dumb, in some instances, to sing; and he has healed them of various diseases; and there has been a certain degree of the power and gifts of the ancient Gospel, manifested as in ancient times, among the ancient Gentile Churches. But I do not call this the making bare of the arm of the Almighty in so great fulness as it is predicted in the Jewish record, the Bible. It is making bare his arm in some small degree. And we have great reason

to be thankful, when he does hear the prayers of his servants, when he does heal those who are sick, when he does show forth his power as in ancient times, in these spiritual gifts and blessings, which belong especially to the Gospel of his Son. But when I speak of the Lord making bare his arm in the eyes of all the nations, I have reference to that which is predicted in this book, called the Bible, when the waters will again be divided, and Israel will go through dryshod, as they did in ancient times. When the great deep will have a highway cast up through the midst of it and Israel will pass through it dryshod. When I mention about the Lord making bare his arm in the eyes of all the nations, I have reference to that tremendous power, that is specified by the Ancient prophets, which will be made manifest before all people, all governments, nations and countries upon the face of the whole earth. Israel will return with power. Will God be with them when they return? He will. He will go as literally before their Camp, as they go out from among the nations, as he did in ancient times when he brought them out from that one single nation of the Egyptians. Then there was a display of great power, great signs, great wonders. The Lord condescended to talk with men from heaven. He descended upon Mount Sinai and his voice was heard, like the voice of thunder, by the numerous multitudes of Israel that were gathered at the foot of the mount.

Upon that mountain he manifested his power by causing it to tremble exceedingly, his lightnings and thunders were seen and heard and therefore this was making bare his arm in very deed: and from that day to this, Israel when scattered among the nations, and when they

wish to speak of the greatness of their God and magnify his great and holy name, still refer to the signs and wonders that were wrought in delivering their fathers from the land of Egypt, in dividing the waters of the Red Sea. They still refer to the cloud they saw over their camp by day, and to the shining of the flaming fire by night. They still refer to the numerous revelations, given to them while they so sojourned forty years in the wilderness. They still refer to the waters of Jordan which were divided, as they went into the land of Palestine.

But that was only a display of the power of the Almighty before the nations that were in that immediate vicinity. There is a day coming when this will be manifested over all the face of the earth, when the Lord God shall organize the camps of Israel among the various nations and bring them home to their own lands.

Ezekiel, the prophet, being filled with the spirit of inspiration, and looking forth by the power of that spirit to that time when they should be brought back and assembled into one body, in the wilderness, says that the Lord should plead with them face to face, like as he plead with their fathers in the wilderness and the land of Egypt. (See Ezekiel xx.) So we see there is a day of power coming, and day of wonders and a day of mighty deeds, when the power of the Lord, in great judgment, will be upon the nations of the wicked; and also when his glory shall be upon his covenant people who shall be restored to their own lands. The message with which we are now entrusted is a part of the great and last warning message to the nations of the earth, first to the Gentiles, and last to the

house of Israel. And when we get through warning the Gentiles, the proclamation which the Lord has given us, shall be delivered to Israel in the islands of the sea and among the various nations; and they shall gather home to the land of their inheritance. Then Jerusalem shall be redeemed and a temple established upon its former foundation in the holy land. Then the nations of the earth will see a fulfillment of our words. We have told them for the last forty-nine years that the Lord God had commenced a work to prepare the way before the face of his coming, to prepare a people to endure his presence, to gather his people from the four quarters of the earth into one, in order that they might be prepared, against the day when the veil of eternity shall be rent, and the voice of the Lord shall be heard unto the ends of the earth. Then they shall behold a fulfillment of our words, they shall then know of a surety, if they do not before, that there is a God in this work, that he has commenced a proclamation and message for the last time, to prepare the way before the face of the coming of his Son from the heavens.

But before that great day shall come, let me foretell, before this people, that which they may look for, that which will most assuredly come to pass, and that which will eventually cause their ears to tingle, and the sound thereof will cause them to tremble exceedingly, namely, the judgments that are decreed by the Almighty, to be poured out upon the nations of the Gentiles, that do not repent.

While this message is going forth, in your midst, it is a time of comparative peace, it is a time when the Lord our God is granting unto you the proclamation of mercy, and has

given you peace in your homes, peace among yourselves; no civil wars are raging in your midst, though there are some foreign wars that occasionally disturb the peace of the people; but the Lord has been specially favorable to the people of this island, while the proclamation has been sounding, during the last forty-three years in your midst. But this will not always continue. You may be assured, that there is a change coming as you may be assured of the fulfillment of anything that has ever been spoken, by the mouth of the ancient servants of God. A change is coming over the political affairs of these nations. Great Britain will not escape. What will be this change? There will be various causes that will bring it about. One change will be this, which you, without being prophets, can by a little reflection, understand for yourselves. You know that England, for many years past, has been the great manufacturing nation for the whole world. They have looked to you for your manufactures and such merchandize has been carried unto all parts of the earth; and this has kept your workmen and poor people employed. They have had abundance to do the most of their time. You have sent forth a vast amount of your manufactures to the continent of America, to the people of the United States, but the scene is changing; for any person, with a little reflection, can see that the change is already beginning to come, and that too very readily. The nations, to whom you have exported your products, are beginning to manufacture for themselves. This cuts off the trade with Great Britain.

The American nation is beginning to manufacture for themselves, and not only themselves, but they are

actually sending their manufactures to this little island; and the people here are beginning to purchase American goods and manufacture in preference to their own. This cuts off in your country a great many of the manufacturing establishments, and you have a surplus population, of many millions, thrown as it were out of employment, who can scarcely get sufficient to sustain themselves from day to day. Is this state of things going to get better? No, it will not, there may be prosperous times for a short season, but they will soon pass away; and such times are coming, such as this nation has not experienced, neither they, nor their forefathers for many generations.

I might go on and tell you many things, in relation to the consequences of people being thrown out of employment. I might portray it, but I do not wish to harrow up the people, in regard to this matter. You yourselves can see, that when people are pinched, for the want of bread, for the want of clothing, for the want of the necessary comforts of life, and are driven to desperation, you can judge for yourselves what must be the state of things that will ensue. I have no need to portray them. But I would say to the Latter-day Saints who have been taught these things for many years, gather out from this nation. And inasmuch as we have pointed out the way of escape and shown you that the Lord has provided in regard to these matters, for all that will believe in him, and repent of their sins, and obey the gospel, do not be dilatory, do not be slack, do not be extravagant in your expenditures, but strive to lay up means, and so far as you possibly can, by being faithful, and serving the Lord your God, gather out from these countries; for a day

of great tribulation is coming, a day of desolation, a day wherein the country will be revolutionized, wherein the poor and the afflicted, and the needy, will contend earnestly for the lives of themselves, and their little ones, instead of seeing them perish by hundreds and thousands in the streets. And inasmuch as such a day is coming, Latter-day Saints, it would be far better for you, to be out of the country, than in it. And would to heaven we could sound this message, not only to the Latter-day Saints, but to every good, upright, honest-hearted soul, throughout Great Britain. That they might take warning, and escape, before the terrible time shall come.

Now let me point out some other things which will occur, before the coming of the Son of Man. The Lord has a controversy among all the nations of the Gentiles. He has sent to them a warning. He has sent his servants to prophesy to them. He has sent them to preach and bear record of the truth. He has sent them to call upon the nations to repent, both high and low, rich and poor, religionist and non-religionist, priest and people, for all of them to repent and receive the Gospel in its fullness, and not only to do this, but to gather out from these nations. Will they hear? They will not. We know they will not; but this does not justify us in being slack in delivering our message. We have a responsibility placed upon us, and that responsibility we must fulfill, whether the people hear, or whether they forbear, we must warn them, so that they shall not have any excuse, when the tribulations shall come which I have named.

The Lord, therefore has a controversy among them, the same as he had with the Egyptian nation, with

this difference, that the Egyptians did not have the same length of time to consider the message which you have. They only had a few days, and if they would repent and receive the word which Moses and Aaron delivered to them, well and good; and only a short time, a very few days were allowed them to decide this matter. You have had a portion of a whole generation. Your times are not quite yet fulfilled, and hence you have had the privilege to consider it from your childhood up to middle age, and some of you from middle age to old age, to see whether you will receive the latter-day message which God has sent or not. Now, the consequences will be, if you receive it, you will save yourselves by fleeing out from the midst of this nation. You will save yourselves and your children temporally speaking as well as spiritually. On the other hand, if you do not receive it, the Lord, who is long suffering, will, after he has borne with the people all the day long, withdraw his servants from your midst. When that day shall come there shall be wars, not such wars as have come in centuries and years that are past and gone, but a desolating war. When I say desolating, I mean that it will lay these European nations in waste. Cities will be left vacated, without inhabitants. The people will be destroyed by the sword of their own hands. Not only this but many other cities will be burned; for when contending armies are wrought up with terrible anger, without the Spirit of God upon them, when they have not that spirit of humanity that now characterizes many of the wars amongst the nations, when they are left to themselves, there will be no quarter given, no prisoners taken, but a war of destruction, of desolation, of the burning of the

cities and villages, until the land is laid desolate.

That is another thing that will come before the coming of the Son of Man.

What about my own nation—the American nation? What can I say more than I have said in times that are past? They have had a great desolating war; a war between the North and the South in which many hundreds of thousands were destroyed. This war was foretold twenty-eight years before it took place; the very place where it should commence was marked out by the Prophet Joseph Smith, that young man of whom I have spoken. By him it was designated that the revolution should commence in South Carolina, and it did so. By him it was pointed out that this war would be great and terrible, and it came to pass although twenty-eight years intervened, before it commenced. These revelations and prophecies have been published by hundreds of thousands and circulated in your midst here in Great Britain. The people are not altogether ignorant about these matters; they have been forewarned. But what about the American nation. That war that destroyed the lives of some fifteen or sixteen hundred thousand people was nothing, compared to that which will eventually devastate that country. The time is not very far distant in the future, when the Lord God will lay his hand heavily upon that nation. “How do you know this? inquires one.” I know from the revelations which God has given upon this subject. I read these revelations, when they were first given. I waited over twenty-eight years and saw their fulfilment to the very letter. Should I not, then, expect that the balance of them should be fulfilled? That same God who

gave the revelations to his servant Joseph Smith in regard to these matters, will fulfil every jot and every tittle that has been spoken, concerning that nation. What then will be the condition of that people, when this great and terrible war shall come? It will be very different from the war between the North and the South, Do you wish me to describe it? I will do so. It will be a war of neighborhood against neighborhood, city against city, town against town, county against county, state against state, and they will go forth destroying and being destroyed and manufacturing will, in a great measure, cease, for a time, among the American nation. Why? Because in these terrible wars, they will not be privileged to manufacture, there will be too much bloodshed—too much mobocracy—too much going forth in bands and destroying and pillaging the land to suffer people to pursue any local vocation with any degree of safety. What will become of millions of the farmers upon that land? They will leave their farms and they will remain uncultivated, and they will flee before the ravaging armies from place to place; and thus will they go forth burning and pillaging the whole country; and that great and powerful nation, now consisting of some forty millions of people, will be wasted away, unless they repent.

Now these are predictions you may record. You may let them sink down into your hearts. And if the Lord your God shall permit you to live, you will see my words fulfilled to the very letter. They are not my words, but the words of inspiration—the words of the everlasting God, who has sent forth his servants with this message to warn the nations of the earth. The Book of Mormon contains many of these

predictions. This book has now been printed forty-nine years, and the prophecies contained in it are being fulfilled with great rapidity; and every prediction yet in the future, recorded in that book, will be fulfilled literally, according to the words that are spoken. The Lord our God has already destroyed two great and powerful nations that once occupied the western hemisphere, because they fell into wickedness and would not repent. We have a record of this. The first nation he brought upon that hemisphere, were a people from the Tower of Babel. They were led by the hand of the Lord. They were located upon the north wing of that continent, and they became a great and powerful nation. They inhabited the land for some sixteen or seventeen centuries after they came from the Tower of Babel. But the Lord made a decree, when he first led them forth to that land, that if they or their descendants should fall into wickedness, and would not repent, that he would visit them with utter destruction. He did so. About 600 years before Christ, that great nation were entirely swept off by the judgments of Almighty God, and their bones were left bleaching upon the plains and mountains of that land—left unburied by the numerous armies that went forth slaying and being slain, and another colony was brought from Jerusalem in their stead, being a remnant of the tribe of Joseph. The same decree was passed respecting one branch of that colony, that was made regarding the first nation. Said the Lord to them, "Inasmuch as you keep my commandments, you shall prosper in the land; but inasmuch as you keep not my commandments in the land, you shall be destroyed

from the face thereof." That was literally fulfilled. After living upon that land till nearly the close of the fourth century of the Christian era, they fell into wickedness and were destroyed, with the exception of a few who went over to the opposite army.

And the Lord also made a similar decree, recorded, too, in the same book, in regard to the present great populous nation called the people of the United States. They must perish, unless they repent. They will be wasted away, and the fullness of the wrath of Almighty God will be poured out upon them, unless they repent. Their cities will be left desolate. A time is coming when the great and populous city of New York—the greatest city of the American Republic, will be left without inhabitants. The houses will stand, some of them, not all. They will stand there, but unoccupied, no people to inherit them. It will be the same in regard to numerous other cities, or, in the words of the Lord, "I will throw down all their strongholds, and I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard." It will all be fulfilled. But there will be a remnant who will be spared. It will be those who repent of their sins; it will be those who believe in the Lord Jesus Christ, and are willing to obey his commandments, willing to hearken to his voice, willing to be baptized for the remission of their sins, willing to be born of the spirit, or receive the Holy Ghost by the laying on of hands, willing to walk uprightly and honestly with all men, and justly one with another.

These and these only will be spared, for it is the decree of Jehovah; and this is not all. We have

thus far, only told you that which will take place upon the people of Great Britain, upon the European nations, and upon the people in the United States. But great tribulations will also be among all of the nations of the earth, who will not repent. They will be wasted with various judgments; but the heathen will be spared longer than these Gentile nations who have had the scriptures in their midst, but would not obey them.

You have had the Bible multiplied by millions of copies, and circulated in almost every family. You can read it at your leisure. You can see the glorious light of truth, recorded in these prophecies, in these doctrines, in these heavenly and holy principles, and yet in the face of all this light, knowledge, truth and divine revelation, you reject the servants of God, reject the ancient Gospel, when it is preached in its fulness, refuse to repent of all the iniquities and abominations into which the nations are fallen.

It is because of this, of the light that the nations have in their midst, which they will not receive that the Lord will visit them first; and when he has visited and overthrown them, he will lay his hand heavily upon the heathen nations in Asia, and also those who are in Africa, and they will be visited with severe judgment, but they will not be utterly destroyed. A portion of the heathen nations will be redeemed. Why? They will see the power and glory of God that will be manifested among the tribes of Israel, who will be gathered out from their midst and return to their own land. They will see the glory of God manifested as in ancient times and they will say, "surely Jaggernaut is no longer

my God." "Surely I will not worship crocodiles, nor serpents; neither will I worship the sun, or the moon, for there is a God manifested among that people, Israel, who is worthy of the natures and attributes of a God. I will cast my Gods to the moles and bats, and I will worship the God of Israel. Then will be fulfilled that which was spoken by the prophet Ezekiel, "then shall the heathen know that I the Lord am God." And it will come to pass, after that period, when Jesus shall have raised all the righteous from their graves, that he will descend with all the hosts of heaven accompanying him, and will stand upon the Mount of Olives, and he will go out of Jerusalem, and the Jews will go out to the mount to meet him and will acknowledge him as their Messiah and King; and then it shall come to pass, that the heathen nations will also more fully recognize him as the true and only God. Then will be fulfilled that which is written in the last chapter of Zachariah, that every nation round about Jerusalem, shall come up from year to year, to worship the King, the Lord of hosts, at Jerusalem, and also to keep the Feast of Tabernacles. There will be a great many of those solemn assemblies and feasts that were commanded in ancient times, that will be re-established in the midst of Israel when they shall return. And the Lord Jesus will be there. His Twelve Apostles who wandered about with him, while he was in the flesh, will be there; and they sit upon twelve thrones, and assist our Lord and Savior in judging the twelve tribes of Israel. But Jesus will have a throne as well as these twelve disciples. Where will be his throne? A temple is to be reared in ancient Palestine where it

formerly stood. Ezekiel saw it in vision; and he describes the building of that house when it shall be complete, and he saw the glory of God coming by the way of the East, and this glorious personage entered through the East Gate of that temple, and entered into the temple; and Ezekiel, being full of the Spirit of God, was picked up and carried into that court, where Jesus had entered, and he heard a voice speaking unto him, Behold, the peace of my throne, where I will dwell in the midst of the children of Israel for ever, and they shall no more defile my name, but I will dwell with them for ever.

This will be a glorious period. It will be a time when all will know who the true God is, and who is commissioned to speak in his name, and to declare his truths among the people—if we do not find it out before. If we will not repent of our sins; if we will harden our hearts, that the Spirit of God has no place within us, to reveal to us the truth, we shall know then who it is that will be saved. We shall know then, that there is a Lord God, and that he is in the midst of Israel, and his throne is among them, and he will reign over the house of David, and all Israel, for ever and ever. Do you not suppose that the Twelve Apostles, who were with him, who suffered persecution, and finally the most of them were martyred—do you not suppose that they will have thrones? John the Revelator saw the thrones of those that were beheaded for the witness of Jesus, and for the word of God; and he says, they will sit upon these thrones as judges. So there will be twelve thrones built, when the temple of God is built in Jerusalem, besides the throne of the Messiah, for these twelve men to sit upon, when they

shall come forth from their graves to reign as kings, and to eat and drink at the table of the Lord. "What?" some might exclaim, "eat and drink after the resurrection from the dead? Yes, did not Jesus eat and drink with his disciples after he came forth from the tomb? He did. He ate the broiled fish and the honeycomb, in their presence. Immortal beings can eat if they choose to do so. Hence it is written, "You that have followed me in the regeneration," meaning these twelve disciples, "inasmuch as you have followed me in the regeneration, you shall sit upon twelve thrones and shall eat and drink at my table, and you shall judge the twelve tribes of Israel." That will be better than to be judged by imperfect mortals. Men who are called here to be judges are not always perfect in their judgment. They err; the best of them, the wisest of men may err in their decisions. But not so with these great judges that come forth out of the tomb, raised to immortality, clothed with light as with a garment, purified and made white before God. Their minds are full of intelligence, and it beams forth from their countenances, and they know how to judge by the Spirit that is upon them, and their decisions will be in righteousness.

How pleasant it would be to walk into one of those beautiful rooms that will be constructed in the temple of our God at Jerusalem, and behold the beautiful table spread, on which the luxuries of our earth shall be served to those immortal beings, and then to see the Master, the great King, the Lord of Lords and King of Kings rise up and minister to his disciples; wait upon them; setting them an example. He that is immortal and as

far above mortality as the heavens are above the earth, condescending to administer to their happiness. Would not this be delightful? Who, that has any desire for holiness, and purity, and honesty, and virtue in his heart, would not be enraptured at the thought of having the privilege of being an invited guest, to go in, even if you did not sit down to the table; to see them when they were partaking, with their Savior, of this feast? And these will be the men that will be with Jesus when he descends upon the Mount of Olives, after the graves of the just have been opened. In the resurrection, they will come forth immortal, eternal, clothed upon with the fulness of that glory that pertains to the celestial kingdom. They will also reign as kings and priests here on the earth. To some of the raised Saints there will be given ten cities to rule over. To others there will be given five cities to rule over, according to their works here in this life. All will not have the same power. All will not have the same rule. The Twelve shall have twelve thrones—one throne each, to judge the twelve tribes of Israel. The tribes will need judging, during the whole thousand years they live on the earth; they will need judges in their midst, to make manifest unto them that which is important for men, and women, and children, to know.

These twelve men who are appointed to judge these twelve tribes of Israel cannot be as it were the judges over all the earth at the same time. They cannot be everywhere present at the same moment, and hence there will be other judges, other men of God, those who are accounted worthy in the sight of the Most High. Hence we read in the revelations of St. John that he

heard them singing a new song, a glorious song. About what? Their future glory and their future happiness and their future home, Where? On the earth. What? People in heaven singing about coming to the earth? Yes. When it is redeemed it will be a glorious mansion, it will be a glorious world, it will be worth living on; and it will be sanctified, and the knowledge of God will cover the earth as the waters cover the deep. All beings will have knowledge. All people will have understanding. They will comprehend the things of God, and perform them. The Lord will make this earth one of the most glorious habitations, inasmuch as the people will prepare themselves for it, one of the most glorious habitations that can be given to men. It will be peopled by immortal beings throughout eternity. But before that it will have to die. The earth will have to pass away the same as our bodies do, and the dust thereof be mingled in a chaotic form. But that same being who organized the earth will again speak, and eternity will again hear his voice, and the materials of our earth will come together again, and when it unites them in one, and forms them into a world, it will be a glorious world, a habitation for immortal beings; for kings and for priests, and for those that have been faithful to the end. They will dwell upon it, and the generations of their children will dwell upon it, till they become sufficiently numerous to need another creation. What generation? Generations do you say, Mr. Pratt? Do you mean to say that these immortal beings are going to have posterity? I do. I mean just what I say. Those who are accounted worthy to inherit this earth, when it shall be made heavenly, celestial beings will people the earth with

their own offspring, their own sons and their own daughters; and these sons and these daughters which will be born to these immortal beings, will be the same as you and I were before we took these mortal tabernacles. Now do you understand it? How were we then? Perhaps some stranger present may ask, "What position did we occupy before we took these mortal tabernacles?" We were in the presence of God the Eternal Father. We were with our Elder Brother. Who is he? The scriptures say that he was Christ. The scriptures say that he was our Lord and Savior Jesus "the first born of every creature." Indeed! Does that mean his birth in the stable? No. Do the scriptures really say that? Yes. Who are the others that were born? It was all the human family, who were once in the celestial kingdom from whence our spirits came, when they took possession of these mortal tabernacles. As Jesus came down from the Father, being the eldest of the family, and took upon him a mortal tabernacle, even so have his brethren and sisters come from the same region of glory, and have taken upon them mortal tabernacles to follow in his footsteps, if they will. As he was with the Father, before the foundation of the world was laid, so were we, and all the rest of the human family. I don't mean this flesh; these bones, I do not mean the mortal part of man, but I mean that being that is within these flesh, and bones. I mean that being that feels, that reflects, that thinks, the being that is godlike in its nature, inasmuch as it keeps the commandments of God. That is the being that lived, before these mortal tabernacles were framed. We were there when the foundations of the earth were laid. We were number-

ed among those sons of God, whom the Lord speaks of to the patriarch Job. "Where wast thou, speaking to Job, when I laid the corner stone of the earth, when all the sons of God shouted for joy, and the morning stars sang together?" Job where were you at that time? He was among them; he was there, perhaps he did not remember it, any more than we do. This is a principle that was taught in ancient times. God is the Father of our spirits, God is the author of all the intelligences, that have ever come into this world. He begat them. He is called the Father of Spirits. Have we to become like him? What is the promise Latter-day Saints? What is the great promise made to all Saints, ancient-day Saints, as well as Latter-day Saints? The promise is that they shall become like him. In what respect? Like him with an immortal body. He will purify these vile bodies of ours and fashion them after his own body, cleansed from sin and prepared to dwell in his presence, having immortal bodies of flesh and bones as our Savior has; and if there is no end to the increase of our Savior's kingdom, there will be no end to the increase of the kingdom of his younger brethren. Here then, we see the propriety of what I, a little while ago, stated, that this earth will become a habitation of immortal beings and there shall be no more death nor sorrow, for the former things have passed away and all things have become new. They will spread forth and multiply as the stars in yonder heavens or as the sand on the sea shore, that cannot be numbered by mortal man. These offsprings will be spirits, not bodies with flesh and bones, till they have proved themselves as we have done, when they shall be sent upon a new earth, and

receive tabernacles the same as we have done, and if they are willing to keep the laws of God, as the Saints keep the laws of God, they will also be redeemed, and there will be a mansion prepared for them, namely, the world that is erected for their habitation. Thus creations will be multiplied upon creations, a universe of worlds will be constructed for the kingdoms of our God, all becoming or being subject to him that sits upon the throne, who sways his sceptre over all worlds and dominions, and we in connection with him will reign upon thrones and in our mansions, that are given unto us. Hence, says the Apostle Paul, the man is not without the woman in the Lord, neither the woman without the man. People may think they can get a fulness of celestial glory, without having a wife. They may think so, but they will be mistaken. The Lord our God ordained that the male and female should be united for eternity. A marriage covenant for time alone, is not the order of heaven. God designed that man and woman, being immortal beings, should be each others companion, husband and wife, while eternal ages shall roll around, and to enjoy all that is intended for them in the eternal worlds. This is the object that the Lord had in view. These marriages that are celebrated by the gentile nations are well enough in their places. They do very well for those who have no knowledge of the truth. They do well enough for those who have no knowledge of the Gospel. They are human marriages, or, in other words,

marriages performed by human authority, marriages that are necessary in human governments, or governments established according to human laws, but all such marriages, and institutions, and ordinances will crumble away, with human governments, and after the resurrection they have no force. But that which is of God will endure forever and ever. Marriages that are ordained of God are eternal. What he has joined together never can be plucked asunder, if the two persons shall remain faithful to their covenants, and faithful to the Lord their God. Hence eternal marriage was ordained by him for the purpose of multiplying intelligent beings after we leave this world. No marriage in the next world. This is the world for all ordinances as well as the ordinance of marriage. If you want to be baptized, do it here. No such thing as being baptized for yourselves in that world. If you want to be confirmed, have it done here, for there is no confirming there. If you want to partake of any of the ordinances of the Lord our God, this is the place for us to attend to them. Hence it is written, that they neither marry nor give in marriage in that world. Why? Because it is supposed that people will have secured to them, in this life, all that pertains to their future exaltation and glory; and if that thing be neglected here, such place themselves in a condition not to occupy the fullness of the glory, ordained before the foundation of the world, to be given to the sons and daughters of the Most High. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT KAYSVILLE, ON SUNDAY AFTERNOON, MARCH 2ND, 1879.

(Reported by Geo. F. Gibbs.)

THE NATURAL WEAKNESS OF MEN—THE NECESSITY OF CHARITY—THE PURPOSE FOR WHICH THE GOSPEL WAS REVEALED—THE SPIRIT THAT SHOULD PREVAIL REGARDING CO-OPERATIVE INSTITUTIONS — THE FOLLY OF DISSENSION.

I am pleased to have the opportunity of meeting with the Saints in this place. I have come to talk with you, and to have a little visit; to tell you how I feel, and to learn how you feel, and how things are moving generally.

I desire to talk a while on some of the plain principles of "Mormonism," as we used to understand them in former times, and as we understand them to-day when we reflect and use our judgment dispassionately. Our feelings and ideas are not much different from what they used to be. Many of us started in this work many years ago, and we entered into it because we believed it was true, and that the principles taught and inculcated were from God; and when it came to us, we received it as a message from God to us. These were about the sentiments that we entertained some twenty and thirty, and as long as forty-five years ago; and I suppose the majority of us have still the same ideas of the work that we then entertained. Before we embraced the Gospel, we were beset with the weaknesses of the flesh,

and after we embraced it, these natural infirmities still followed us. We have had difficulties and trials, and have passed through many circumstances calculated to perplex and annoy, and caused, too, many times, by the unkind acts of others. And then we ourselves have not always been the most considerate and kind one towards another. And then we have not always done exactly right, ourselves being the judges, and other people were of the same opinion. And hence we have experienced, to no inconsiderable extent, little annoyances and difficulties, for which we have no one to blame but our own folly and weakness. And this too, in many instances, because when we had done wrong, we failed to go to God and our brother whom we had offended, making acknowledgements and asking forgiveness. And in too many instances difficulties that have arisen have been allowed to run on to our injury and annoyance, and we have been sometimes ready to ask, "Is this Zion?" "Yes, this is Zion." What, with all of our infirmities, weaknesses and

follies? Yes. I think that Jesus, when upon the earth, said that "the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind." That is the way my Bible used to read; how does your's read? Some of those were good fish, fit for any market; others rather small, poor eating, and perhaps a little bony and horny. And being gathered together as we are from different nations, with various customs, habits and traditions, with all our peculiarities and odd notions, we, as a matter of course, do not agree in many particulars, and hence difficulties sometimes arise in our midst. Sometimes some of us keep these things to ourselves, and sometimes they leak out; but if they were not there, they could not come out; could they? When there's nothing bad in, nothing bad can come out. And I believe Jesus will bear me out in his saying, "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure of his heart bringeth forth evil things." Then again, there is another curious Scripture which James makes use of: "The tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth." It "setteth on fire the course of nature; and it is set on fire of hell." That is a peculiar expression. What do you think it means? "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing." And then, reasons the apostle, "Doth a fountain send forth at the same place sweet water and bitter? Can a fig tree, my brethren,

bear olive berries? either a vine figs? So can no fountain both yield salt water and fresh." And says the Savior, in speaking of men, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" I find many curious things, and you must excuse me if I do not preach a very connected sermon; we will talk over some matters of fact, as we would in a fireside chat.

We all of us want to be good Latter-day Saints; we all want to secure the favor and approbation of God, and when we get through with this life, we all want to be numbered among those who will secure a celestial inheritance. This is the general feeling of the people I am talking to to-day. We sometimes pray, "Thy will be done on earth as in heaven." And then we sometimes make little mistakes in our intercourse one with another, and we sometimes go to him we have offended, asking forgiveness; and then we pray the Father, saying, "Forgive our sins as we forgive them that sin against us." Is not this so, my brethren? And would you like to be measured in that half-bushel? But if when you pray after this manner, you do not forgive your neighbor his trespasses, could you feel as our red brethren say, "honest Injun?" Would it be consistent with your profession to ask this favor of God, when you yourselves are not willing to grant the same to one another? I believe you will readily agree with me in answering that in the negative; but at the same time, if any of you have any doubt concerning it, you can easily reduce it to a mathematical basis, and so decide. "But," says one, "there should not be any of these things in Zion." I agree with you. In the first place, you should not do wrong, or harbor or

sustain it when done; neither should your neighbor. And what then? Is this Zion? Yes, so we say. Have I got a treasure? Yes, but we are told that it is held in "earthen vessels," which are subject to all the weaknesses, infirmities and follies, incident to humanity. Now this is the fact, and God would exalt us and place us on high among men, and pour upon us intelligence, and give unto us knowledge of his will and his law, and he would like to prepare us as a people that would acknowledge his hand in all things, and be submissive to his will, and who would say, both by precept and example, "Thy will be done on earth, as in heaven." I would like we should do this, but then we have not done it. And we feel sometimes as though we cannot do it, and sometimes as though we won't do it. But if we could submit ourselves to the law of God, and to the order of God, and to the priesthood of God, and that Priesthood submit itself to the law of God, and all be under his guidance and direction, Zion would arise and shine, and the glory of God would rest upon her, and the power of God would be manifested in our midst, and we would see and comprehend things we never dreamed of.

I find, in examining things, that we are human in every sense of the word. I look at myself, for instance. Am I perfect? No, not by a long way; neither are my brethren of the priesthood of the various quorums. And I look at people, male and female, generally, and am forced to the same conclusion respecting them. We do not come up to the standard, we fail to fulfil the requirements which God makes of us.

We have had an idea, which is quite correct, that God has gathered us from among the nations that he

might place his name among us, and that his priesthood might be organized, that men thus ordained might be prepared to establish his kingdom and reign on the earth. But we find men in the priesthood, yes, in all grades of the priesthood, who are weak. Is there anything astonishing in that? Oh, no. Go back, for instance, to the days of Jesus, and you will read of some men who were rather of an aspiring turn, and one of them got his mother to assist him. Said she, "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." She might just as well have added, that she herself would like to occupy some important position. But the Savior told her, saying, "Ye know not what ye ask;" such a position "is not mine to give, but it shall be given to them for whom it is prepared of my Father." Then there was another circumstance, in which Peter made himself conspicuous. Jesus was telling them of approaching trouble, and intimating what would take place the approaching night, against which Peter boldly demurred, saying, "Though all men shall be offended because of thee, yet will I never be offended." Whereupon Jesus said unto him, "Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice." Peter could not believe it; but he did just as the Savior said he would do. Was he weak? Yes, after the manner of men. If he had said, Lord, though all men be offended because of thee, I will not, according to my present feelings, nor will I at all if thou wilt give me power to carry them out. But he felt sure that he could stand side by side with the Savior under all circumstances, but he could not. He did not look so very valiant

when the trial came; it is easy enough to talk about it in the distance, at least much easier than to meet it and overcome it. But were these two brothers, whose mother made such a request of Jesus, bad men? No; but she had a notion that she would like to see her sons occupying such a position, and probably they would not have objected to it themselves; this we are not informed of. Then was it right in Peter to say he would stand by his Lord? How often have we said it? I will not condemn anybody, but merely speak of that thing to bring forth for good, and exhibit men as they were and as they are. Was Peter a weak man? No; but he was not without the infirmities of human nature, and when the trial came he faltered a little. After all I do not think the mistake so grievous, all the circumstances considered, for he was surrounded by, and speaking to, a riotous, corrupt and blood-thirsty people, only he had said he would not do it, but he did it, that's all. Was Peter valiant for the truth? He was. Was he imprisoned for the truth? Yes. Did he proclaim against vice and advocate virtue? He did. And did he go forth and feed the lambs and flock of God? Yes; and he acted every way becoming to a man of God, and finally suffered a martyr's death. Shall we find fault with either of these men? No, we love them for their good deeds, and for their fidelity and integrity, and the great work which they accomplished in their day, in bringing forth the truths of the everlasting Gospel. Shall we condemn our brethren here with like weakness? No. What did you call them? Some of them very weak sisters; some of them very foolish and some very ignorant. We won't make use of any hard words

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at all; but I would rather feel like saying to them, as the old lady who was teaching school said to her children—"When you come to a hard word and you cannot spell or speak it right, pass over it and call it a hard word." I was a little amused this morning, you know I have heard of a little of your foolishness, and I find that we are all in the same box, all tarred with the same stick. And when listening to these things, one of the brethren remarked to me that this is a good people. What, and still do these foolish things? Yes, there are none of us so very bad after all, when you come to shake us up, we do not mean to be bad. But notwithstanding, many foolish things have existed among us. The Priesthood sometimes have not done exactly right; and then the people have not been without blame, and consequently we make all kinds of curious errors. Now, I would like if we could go at it, act "honest Injun" and get right to the bottom of things, and then go as near right as we can, being guided by the principles of the Gospel, and not influenced by the follies of men.

The fact of our having some amongst us who have weaknesses, does not make untrue any of the laws of God which he has revealed unto us, neither does it affect our belief in them. We still believe that the priesthood emanated from God; and that he has instituted it for the benefit, salvation and exaltation of the human family. And as a proof of this we are here to-day, and the reason of our coming here is that God raised up and inspired men to go forth and preach the Gospel to every nation, and we heard such men preach and believed their message. Says Jesus, "My sheep hear my voice, and a stranger they

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will not follow, but flee from him for they know not the voice of strangers." Was it the Priesthood that did it then? Yes and no. It was they in obedience to the commandments of God that went forth, but it was the power of God in them, and the power of God operating upon our hearts that led us to the truth; and had God not operated with them they could have done nothing, and unless God had revealed from the heavens the principles of the gathering and the priesthood and power thereof and sealed that upon Joseph Smith, and he in turn conferred the same upon his brethren, they never could have got this people here, as they are to-day. You all know that this is a fact when you give the matter thought and reflection. We learn from the Doctrine and Covenants that on a certain occasion Jesus and other heavenly messengers appeared to Joseph Smith and Oliver Cowdery, and among them was Moses, who conferred upon them the keys of the gathering, which should extend to all Israel, and also bring back the ten tribes. And my brethren, let me say to you, that if the Lord had not sent us these keys in the manner he did, you would not be here to-day. But that principle was unlocked, and when you received the Gospel you received it, because it is a part of the Gospel, and the consequence was you wanted to gather and you hardly knew why. You used to sing the songs of Zion in far off lands with much earnestness, and the gathering was the theme of your conversation and also your preaching, and in your dreams you have many times seen yourself among the Saints of God, long before you managed to get here. The Lord as we well know has an object in thus gathering his people from among the nations of the earth, but it would take me too long to talk about that this morning; suffice it to say that the scripture is being fulfilled, which 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 my heart, which shall feed you with knowledge and understanding." And this is why we are here. He designed that here his Priesthood should be organized, that his will and mind should be made known here and his power made manifest. And it is expected that we will not barter away or trample under our feet this knowledge when we get it, but use it in a proper manner; and in order for us to do so we must comprehend our position and understand the relationship that exists between us and God and his kingdom. It is true our organization has been greatly perfected of late, but then there needs to be a great many other developments and much more willing obedience and submission to the law and word of God. It is "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Let me quote a little further. "Many will say to me in that day: Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? and then I will profess unto them, I never knew you; depart from me, ye that work iniquity." Or in other words, you are not my sheep, I have never approved of your actions. Who does this scripture refer to? Is it the unbelieving Gentiles? I think not; I don't think they can cast out many devils, at least I never heard of their having done so, I have never

heard of their having prophesied or done any wonderful thing in His name. No, it does not mean them at all; it refers to those who once held the priesthood, and instead of honoring it, tampered with it, losing its power and efficiency and also the Holy Spirit by treating lightly the things of God and violating their covenants with him. Although they once enjoyed the power to work miracles by virtue of their priesthood, they no longer possess it; but as "the dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire," so have they turned to error and wrong doing; and to such men the Savior will thus address himself.

It is not because a man holds the priesthood or whether he be or may have been an apostle, a high priest, a seventy, an elder, a president or bishop, and may have had power with God in former times, doing many mighty works in his name, but it is they who not only are thus favored and blessed but who endure faithful to the end, that shall be saved and owned by our Lord.

There are some things that strike my mind that I will refer to. I do not know of a time when there was a more perfect organization of the priesthood on the earth than there is to-day. There may have been in the days of Enoch, and there may have been upon this continent in those days when there were no rich nor poor, but when they had all things common among them, and every one dealt justly one with another; but I do not know, because there is not among us any record of the fact. And what is this organization for? Is it for my individual interests? I do not so understand it. Is it in the interest of the Twelve? I think not. Or in the interest of the presidents of Stakes or any of the

bishops, or any individual? No, but it is in the interest of God and humanity, to assist in establishing righteousness upon the earth, and union and fellowship one with another, and to elevate us in the scale of society, and that we may stand head and shoulders in all other matters, as we now do in regard to our religious sentiments, that Zion may be the head and not the tail, and that God may be honored by us and through us and among us, and that we may in very deed be the "Zion of God," which means the pure in heart.

Now if I talk a little plainly upon some of our secular affairs, I trust you will not be offended, you surely will not as long as I confine myself strictly to the truth, will you? Well, we have talked one time and another, a good deal about the United Order, and also about co-operative institutions; let me ask the good people of Kaysville, what have we done in that direction, how much have we entered into them? As the Indian would say, describing it by the size of his thumb-nail, about so much. Do we believe in these movements? Some of us do, and some do not know whether they do or not. Some of us would believe in them much more readily if they would make us rich, and give us prominence and position among men. I will tell you, Latter-day Saints, that unless we can enter into our co-operative institutions and the United Order with singleness of heart and pure motives, as the Elders do when they go forth to preach the Gospel, because it is God's command, your efforts will be of small avail. We do not want to stop and ask, Is there money in it? Is it his will, his law and principle? When we combine our interests on this principle, and work to it, we will

succeed and prosper. But in too many instances our co-operative institutions have jumped the track. What, the big Co-op? Yes, and little Co-ops too. Have you got a Co-op here? No, you have not. Do you know of any? We find little institutions they call Co-ops in most of our settlements, but when you come to inquire into affairs connected with them we generally find, that, instead of their being run in the interest of the community, and with a view to build up the kingdom of God, a few individuals represent the Co-op, who are the ones, who are benefitted by it. That is the trouble. But is the principle right? Yes, if you can live it, dealing honestly one with another; but if you cannot, you need not try it, for instead of giving satisfaction, it will only be a disappointment. But I will promise the Latter-day Saints that if they will go into these things allowing God to dictate in the interests of Israel and the building up of his Zion on the earth, and take themselves and their individual interests out of the question, feeling they are acting for him and his kingdom, they will become the wealthiest of all people, and God will bless them and pour out wealth and intelligence and all the blessings that earth can afford; but if you will not, you will go downward, and keep going the downward road to disappointment and poverty in things spiritual as well as temporal. I dare prophecy that, in the name of the Lord. That is the way that I look at these things, and that is the way I figure them up, and not in the light of every man looking for gain from his own quarter. These things are stumbling-blocks in the way of the people, and have been for some time. Well, what shall we do? Why, do the best we can, and keep on trying

to improve upon our present condition, always keeping in view the object to be gained, dealing honestly upon a fair basis and correct principles, then we will succeed and things will move on pleasantly, and we shall be a united people, owned and blessed of the Lord. It was on this principle that the Nephites became a prosperous, a blessed and happy people; it was not because one was a little smarter than another, or through his smartness taking advantage of his neighbor; it was not that a man was a good financier, that he should "financier" other peoples' property into his own pockets and leave them without. I will relate here an anecdote which comes to my mind. A smart young man had just returned from college, and at table he wished to show his parents what extraordinary advancements he had made. "Why, father, says he, you can hardly conceive of the advance I have made." "Well, my son," says the father, "I am sure I am glad to hear you say so, and I trust you will make a great man." There happened to be two ducks on the table for dinner, and this young man proposed to give his father a specimen of his smartness. "Now," he says, "you see there are only two ducks, don't you?" "Yes," answered the father. "Well, I can prove to you that there are three ducks." "Can you," says the father, "that's quite extraordinary really, how can you do it?" "Well," says the son, "I will show you. That's one?" "Yes." "And that's two?" "Yes." "Well, two and one makes three, don't they?" "Quite so," says the father, "it is very extraordinary, and to show how much I appreciate it, I will eat one of these ducks, and your mother will eat the other, and and we will leave the third for you." Some of

our "financiers" have made this kind of discovery, but when it comes to the practical thing they, like the boy, have got to fall back on father's duck or mother's duck. This kind of proficiency may be all very well in its place, but then we have no place for it; we want to act honestly and begin right, and then carry it out right. Let the big Co-op. straighten itself out, and then the little Co-ops. do the same, and let us stick to one another and all act one with another, and lay aside our scheming; and let us have honest, honorable men, Elders of Israel who have at heart the building up of God's kingdom, to do our business, who will act for the welfare of all. That is my doctrine on that point. I can see plenty of faults in these things, but we will let them go, they are the weaknesses of humanity, and they carry with them their own reward. If people do right, the right stands by them and sustains them; if they do wrong it works them down, down, down. Men cannot afford to do wrong if they could but understand their true position. A few dollars, a little land, a few houses, a few of the comforts of this short life, cannot be compared to the glory laid up for those who are true and faithful. But I am afraid it will be said of some of those, as was said of the rich man, "Thou in thy lifetime received thy good things and likewise Lazarus his evil things, but now he is comforted and thou art tormented." We do not want anything to cling to us but what is right, and honest, and truthful, and whenever we can act for the benefit of all, then we are doing right, free from this narrow contracted feeling and this personal, selfish, aggrandizing spirit. Do you not think you can get up something of that sort if you try? Do

not be in a big hurry; do not break your necks; go at it quietly, and start one industry and then another, and make your leather, and your harness and shoes, and prepare to raise silk. Brethren, operate together, and sisters operate together, and let all act in the welfare of each other, that all may be encouraged and benefitted. The presidency of this Stake ought, and all ought to unite with them, in producing everything as far as possible, and as fast as possible, that you require among yourselves; and also find employment for every man and woman and child within this Stake that wants to labor. That is what you should do, Brother Smith. That is the way I read these things. And then we should not try to hunt up anything against one another, and our little weaknesses, for we all have enough of them, God knows; and I would say if I were one of them, Tom, if you cry quits, I will; Mary, if you will forgive me, I will forgive you; and Dick, if you will overlook my faults, I will overlook yours; Susan, if I have done wrong please forgive me. Let us try, one and all, to straighten up, and get up a good common surprise, a brotherhood and sisterhood, that we may be one; and then if we are desirous to help one another, and pray God for his spirit to enlighten us, we will go and improve in these things; and we will go on from truth to truth, from wisdom to wisdom and from intelligence to intelligence, and God will help us, if we will help ourselves by taking a course to accomplish these objects.

There is another thing I want to talk about, and that is the priesthood. What is your idea about it? Don't you think that the priesthood should rule in spiritual things, and

the other "hood" in temporal things, or how do you fix it up? I don't know. What other "hood" do you call it? It is not brotherhood, nor sisterhood, perhaps you may call it divisionhood. Is that the right way, do you think? Let me talk upon some of the first principles upon this subject. To whom are we indebted for the knowledge of the principles of truth which we possess to-day? To Joseph Smith, to Hyrum Smith, to Oliver Cowdery, to Sidney Rigdon, Brigham Young or the Twelve? I think not. We are indebted to God for this knowledge, from the fact that the time had come, in the councils of heaven, that it was necessary to start the latter-day work, and to prepare a people, gathering them together to build up Zion and establish the kingdom of God upon the earth, that His will might be done upon the earth as it is done in heaven. And if God and the Priesthood with him had never turned the key, and given their consent to have these things done we would have been in the dark, every one of us; or in other words, we would have been where we came from—on the other side of Jordan, or somewhere else. At any rate, we would not have been here. Do you not think it would have been well for the Lord to have come down to consult our opinion about these things first? But he did not do it, and we knew nothing about it until the elders brought us word. Then we had nothing to do about it, did we? We knew nothing about it until God sent the messengers among us, did we? I think not. Did we know any more when we came here? Who of us knew how to build temples or thought about such thing? None. Who knew how to administer in them! None, not even Joseph or any other man, until God revealed it. We talk about being

baptized for our dead; what avail would that have been if God had not directed it? Do you think, you are going into a Temple to accomplish anything except God direct it? No; what you might do would amount to nothing at all.

God has established his Church, and we sometimes say his kingdom. What do we mean by "the kingdom of God?" I wish somebody would tell me what we mean by using that term. There is the Church of God and the kingdom of God. The Church, of course, refers more particularly to spiritual things, and the kingdom to temporal rule and government and management and to temporal affairs. If it does not, what does it mean, I would like some one to tell me? We sometimes preach about "the kingdoms of this world becoming the kingdoms of our God and his Christ," don't we? Will the kingdom of God be the kingdom of men? I think not. What does it mean, then, where it says, if we keep the laws of God, we need not break the laws of the land? Because the laws of Gods are so much more pure and elevated, so much more adapted to the wants and situation of humanity, that we walk right over everything of that sort; and it is nothing comparatively for us to do; what is required we can easily do it, and a great deal on the back of it. But when the will of God shall be done on earth as in heaven, and the kingdoms of this world shall become the kingdoms of our God and his Christ, how will it be done? I have heard lots of you preach this: "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Shall it? O, yes. Do you mean to say that is in the Bible? Yes, and what is the meaning of that scripture?

The law cannot go forth from Zion unless it is made in Zion, can it? Who is going to make that law? and who is going to give the word of the Lord from Jerusalem? How are these things to be accomplished? Are we to have a lot of opposition Tickets to do it, do you think? You that feel you can manage things without the priesthood, try it and see how far you will go. Go back to your ordination and baptism, go back to the spreading of the Gospel through the land and the pouring out of intelligence upon the priesthood, and God ruling and dictating, and "The Lord shall be our judge, the Lord shall be our king, the Lord shall be our law-giver, said Israel, and he shall reign over us." Was not that the way we used to talk? I had a visit from some of your folks during the session of the Legislature. How was it, and which was right? None of them was right, just as it was when the Prophet Joseph asked the angel which of the sects was right that he might join it. The answer was that none of them are right. What, none of them? No. We will not stop to argue that question; the angel merely told him to join none of them that none of them were right. Anything wrong here? Yes, considerable. There wants to be perfect freedom about all these matters, the feelings of our brethren should be consulted. A bishop has not the right to crowd or oppress, the priesthood is not given to him for that purpose; but everything should move on harmoniously, and the wishes of the people should be consulted and respected. I understand there was a little crowding in your election affairs, you were not more than ten minutes getting through your business. It is better to take ten days, than to have

such shameful operations as you had here, and you would have spent your time much better doing something else. What next? Some thought there was a little pressure, that they were not properly represented. I do not know, how this was, but I am inclined to think it was a little hasty. I think it would have been much better and very much more in keeping with our profession, if the leaders could have been got together, and acted in unanimity and good feeling, all anxious to sustain the principles of right and to select for office those who are good, virtuous and competent men, and men who are capable of filling offices with honor, and then do it unanimously. But as soon as a feeling to crowd is manifested on one side, the feeling on the other side, when expressed is, if this is going to be the way, we will buck against that, and if we cannot get our rights with the priesthood, we will fall back upon our political rights as men, and we will frustrate you in your operations if we can. Now both are wrong. There should have been a free and full consultation on the one hand, the right of all respected, and on the other I would rather submit myself a thousand times, even to an imposition than to act as you did—to speak plainly, if a bishop wish to crowd on me, I would let him crowd. I could stand it if he could. I am instructed to be obedient to the priesthood, and if he would do wrong he might do it, but I would not. Two wrongs never make a right. I will not say how far you were wrong, but I will say you both were wrong, and that another course would have been much better and more satisfactory and praiseworthy. What is the result, you men who would fall back on your reserved

rights? The first thing that you do is to persuade the people to give up their rights and franchise. If God give us certain rights, and we trample them under our feet and throw them away to suit some little ideas of our own, we are very foolish and deserve to be chastened. If I had thought the bishop was wrong, I would have gone to him and talked to him respectfully, and see if things could not be modified. But you take the other way and brusquely say, "I will show you: Here, Tom, Bill, Ned, get up your team and see what a devil of a fuss we can kick up." And you are elders in Israel, and you are engaged in building up the kingdom of God, are you? Pretty elders you are! pretty kingdom-builders you are, using all the influence and power of your priesthood to pull down and destroy the kingdom by attacking the rights of the people and bartering them away, sending a petition to the Legislature asking that body to take away your rights, for you do not want them. And this done by Elders in Israel. I feel a little ashamed of you, and when I heard it, said, "Tell it not in Gath, publish it not in Askalom." What, high priests, seventies and elders conspiring to take away the people's rights? That's the way I figure it up. And why all this? To show others we are free men. Are we free? Yes, free to do right, but not to do wrong. Have we all rights? Yes, we have rights to do right, but we have, every one of us, covenanted to be true to God and his cause, have we not? And when we depart from that we do wrong. You have lots of sheep here, and you have doubtless seen them sometimes make a break: one will start, and the others follow and away they go. Where are they going? They do not know. Do

you know? No. But the sheep perhaps thought they were in bondage and wanted to get out; the lead sheep jumps, perhaps into a mire-hole, it does not matter, they all follow the leader.

Let us operate together as men, as Saints. If you have got to have elections, meet together honestly and consider and talk plainly, with a view of accomplishing the welfare and good of the whole. We cannot elect everybody, we cannot all be officers, we cannot make magistrates, mayors, councillors and aldermen of you all. But as long as we have good and competent men for office, that is all I care about, and we have plenty of them, and we should all pull one way—a long pull, and a strong pull and a pull altogether.

They have had quite enough of division in Tooele County. When the time came for the people of that County to be represented in the Legislature, their representative was in California, and when matters of importance pertaining to that County were pending, they had no one to represent them. Then again, they elected a County Superintendent of Common Schools, and was he there? No, he was off somewhere, and they could not get any of his school money. Would you like to be in the hands of such men? You would soon want to get back again, and you would feel a little like Esau did, after he had sold his birthright; he sought to get it back with tears, but could not regain its possession. Our strength lies in our union, but our union alone would not accomplish much unaided by God; and He will help us if we are united in the accomplishment of his purposes.

I will now refer to some other things. We have Relief Societies here, and we should encourage them.

We brethren, you know, should assist our "female brethren," and we should have the loyalty and patriotism to do it all times and under all circumstances; and when they are seeking to do a good work, help them all we can. And if they are trying to get together a little wheat, let us help them, it will not do us much harm, and possibly we may find it by and by of advantage to us. The women are not always such fools as we men sometimes take them to be. I am reminded of a circumstance which I will relate. There was a certain lady who had a husband who was very free and generous, would give away anything he had; she saw that he was a little too liberal and careless, and that there evidently would come a time when he would be in a pinch. So she asked him one day if he would not allow her a certain amount to keep house. "O, yes, how much do you want?" "So much a week." He gave her quite a liberal allowance, so much that she could manage to keep house and put away a certain portion every week; she put her savings in the Bible, until by and by it amounted to quite a sum, and the Bible was full of greenbacks. Some years afterwards there came a financial crisis, and the husband was troubled. The wife readily perceived the change in her husband's countenance, and she asked him to tell her the cause of his trouble. He told her that he had a note coming due, and he was afraid he could not meet it. She tried to encourage him by telling him to have faith in God, and referred him to the good, old Book, telling him to read it, that he might get some comfort from it. She handed him the Bible, and as he opened it and turned over the leaves the bills began to drop out. Why, Susan, says

he, what does this mean, I find it full of greenbacks? She quietly answered him saying, "I thought you you were very generous and a little extravagant, and I was afraid there would come a time when we would need money; so I put away so much a week in the Bible." He blessed his wife, and I think she was the better man of the two, and perhaps should have worn the breeches. Now we may find a time when we may need this wheat that our sisters are storing up; let us not be too confident about our affairs, and do what we can by way of helping them. I am pleased to witness the spirit manifested by our sisters generally. I hear that you are going into silk culture, and am glad of it. The Legislature appropriated \$1,500 to help our sisters, simply because they were our sisters and because they were trying to do good. You go to work and help them here, and help about all these things, and do all you can. You are a little famous in some of these parts—in Farmington I believe, they profess to be in advance of everything in the silk line.

And then with regard to our educational pursuits, let us do all we can in that direction. Some people talk about the means it takes; why money is not to be compared with intelligence. I wish we had our own text books, published by ourselves and read by our children. I think such things are indicated in the Doctrine and Covenants. Then let us have our high schools, that our children may be taught in the common branches, that we may be as far ahead of the world in regard to literacy, mechanism, the arts and sciences, and everything else, as we are now in regard to religious principles.

I am also glad to see our Young

Men's and Young Ladies' Mutual Improvement Societies doing so well. It will be well for you to come together as conjoint societies once in a while; it will afford an agreeable change, as well as do much good. I met with a very intelligent gentleman a few days ago, who told me that he had attended one of the Young Men's meetings, and was astonished at the intelligence and talent displayed. He said that he had not seen the like anywhere among young people.

We should not only try to excel in literary institutions, but in mechanism as well. We must unite together and make our leather, and our boots and shoes, our harness and our implements of husbandry, and everything we need for our use, until we become self-sustaining, and import nothing more than is absolutely necessary, and then we shall find full employment for all our people.

I have perhaps said enough. Husbands, love your wives; treat them kindly; bear with their frailties and imperfections, and love them as you used to do when you went a courting them; it would do you good, many of you, to do your courting over again. Wives, treat your husbands right; do not "nag" with them and find fault, but be full of kindness and try to make your homes a heaven. Children, obey your parents, and treat them right. And parents, you that have servants, treat them right, pay them honest wages, and deal with them on honorable principles. And in your deal one with another, be honest and manly; do not seek to take advantage one of another. Do not come and tell what a splendid bargain you have made, unless the other party made as good a bargain as you did; if he did, it's all right, but if he did not,

it's not all right.

And now I will turn teacher before I close. Have any of you hard feelings against your neighbor? If you have, go to him, not in a captious, quarrelsome way, but as a friend. For instance—"Thomas, you and I have had a little difficulty; I thought I would come and talk the matter over and see if we cannot settle it." But if Thomas will not be reconciled, then take a third party with you, somebody whom you think would have more influence with him than yourself, and if he still refuses to yield, let him be reported to his bishop, and if he will not listen to the Church, let him be considered as a "heathen man." Mary, Helen, Susan, how is it with you? Any little unkind feeling existing between you? Do you feel as though you can be good sisters, and treat one another right? Then seek one another's welfare, as the Scripture's says: "Be kindly affectionate one with another with brotherly love; in honor preferring one another." You say that is rather hard; well, but you had better do it. We are told to love our neighbor as ourselves. If we can do this, and then prefer our neighbors to ourselves, and if there is a little advantage put it on their side, we not only fulfill the law and the prophets, but the Gospel. Let us cultivate the spirit of love and kindness, and let every little unpleasantness be buried, let us forget the election difficulty and our neighbor's difficulty, and be one, brethren and sisters together, united in building up Zion and establishing the Kingdom of God upon the earth.

Brethren and sisters, God bless you and lead you in the paths of life, and God help you to do right. And I ask an interest in your pray-

ers, that I may be able to do right, and be guided by the Lord in the interests of Israel; and that my brethren of the Twelve and the presidency of your Stake, together with all of the brethren, may be aided and blessed of the Lord, and be enabled to sustain God and His kingdom and every principle of right, and then the people sustain them,

and they the people, and everything work harmoniously together, and all of us do right, no matter where it cuts. Do right and pay our tithes and offerings and be free before God, angels and men.

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

DISCOURSE BY ELDER BRIGHAM YOUNG,

DELIVERED AT THE GENERAL CONFERENCE, ON TUESDAY MORNING,
APRIL 8, 1879.

(Reported by Geo. F. Gibbs.)

THE GROWTH OF ZION—BENEFITS OF SEEKING COUNSEL FROM THE MORE EXPERIENCED.

The privilege that we enjoy of meeting together again in Conference I believe is highly appreciated by the Latter-day Saints. The dry details of our reports are somewhat tedious I am aware; but no doubt many are interested in the reports of their several Stakes, for there is a feeling in the hearts of this people that causes interest to be felt for all the stakes of Zion, and I believe that the present organization together with the reports that are made quarterly, semi-annually and annually are drawing the people together in their interests. We are better ac-

quainted with each other than ever before within my recollection. Our general assemblies bring us together, and pleasant re-unions are made, and the good Spirit of God being disseminated among us makes us feel more like the children of one common parent than when we are widely dispersed and seldom behold each other's faces.

Many reflections have passed through my mind during this Conference. I have listened with interest to the remarks which have been made, and to the reports which have been read. Zion is growing,

financially and in numbers. It is wonderful! I was astonished, as well acquainted as I have been with this people for the number of years that they have inhabited these valleys, to know that one-third of the entire population of this Territory—as far as the Latter-day Saints are concerned—are children under eight years of age. But such is the fact. These reports do not take in the entire population of this Territory. There is quite a number of children over eight years of age who have not been baptized and consequently they are not represented in these reports. I presume that there are hundreds, if not thousands, of cases in the midst of the Latter-day Saints where we have neglected to administer the ordinance of baptism to our children, who, according to the revelations of God, ought to be numbered among the members of this Church. The instructions which we have received are plain and pointed; perhaps I may not be a competent judge for all mankind, or for my brethren, yet to me they are full of the inspiration of the Lord and are calculated to lead and guide his children in the path of everlasting life. And it does seem impossible to me for any man, or any set of men, to refute the testimonies that have been borne to this Conference.

It is proper and consistent that we look for counsel to those who are advanced in the knowledge of the Gospel. We should do the same in regard to law or politics. If I were to go to Washington among the politicians of the country and set myself up as a politician, pretending to understand all the ins and outs of political life as, say, one of the representatives of our nation, I would find myself greatly deficient, and I would gladly seek some experienced man

on whom I could rely to instruct me in regard to these things. It is true, I might read the Congressional Record, in which the speeches of our statesmen are published; I might go to hear them delivered, and exert myself otherwise to inform myself; yet though through diligence and perseverance I might acquire very considerable knowledge of this kind of business, yet I would lack a most important part, namely: the experience, and I would willingly and gladly avail myself of the teaching of an experienced man. If I were to start in the business of law, it would be reasonable to suppose, of course, that I, like the seventy men or more who follow that business in this city, would have a smattering of legal knowledge; but like them too, if a more experienced man were to come along, and especially if he were a genius in his profession, I would gladly learn of him and it would afford me pleasure to listen to him. This is the case in all things. Suppose a member of my family is sick; I am at once prompted with a desire to consult some experienced nurse who is more competent than myself in administering such things as one in that condition ought to receive. Perhaps a finger of one of my children may need amputating. I might take an ax and cut it off in my way, but I could not do it like our Dr. Anderson for instance, a man who is a skilled surgeon. I would naturally yield my way to theirs in regard to these things. And so it is through all the branches of business transacted in this life—the influence, opinion or knowledge of somebody else controls or affects that of ours.

To-day we maybe acquainted with a man who is really excellent in his profession, but another man

comes along who can surpass him, and the former is glad to learn of the latter. And so we may follow it through until we come to the subject of religion. But the moment that subject is touched men rise up, no matter how ignorant they may be with regard to the principles which are calculated to exalt mankind, and say, "I must think for myself; no man must be trammelled in those matters; every man must have the privilege of worshipping God according to the dictates of his conscience." So say I, but I do know, and we have indubitable evidence of the fact that the men who stand at the head of this people are skilled in the things pertaining to the building up of the kingdom of God in the last days. This fact is proven to the satisfaction of the Latter-day Saints, to those at least, who have followed them the last 15 to 30 years. We know that they understand more about these things than we do. When questions arise, whether in politics, finance, morals or law, requiring the judgment of sound and experienced men, or when circumstances arise in our individual lives which are perplexing and of such a nature as to exhaust our ability, we naturally seek the counsel of these our brethren; and our experience has proven them to be masters of the situation; that they are skilled in their profession and abundantly able to direct us. Why should I not follow the leaders whom God has placed over me? Why should not this privilege be granted me? Is it more inconsistent in me showing my principle and desire for right in following these men than in acquiring the art of mechanics, in being taught by a more experi-

enced mechanic? or in politics or law or surgery, by men who are farther advanced in those professions than myself? Certainly not. And besides this the Spirit of God which I have received which is an un mistakeable guide, bears witness to me that it is right for me to be taught of them and that their teachings are the teachings of heaven to the children of men, and that they are calculated, if lived up to, to lead men back into the presence of God the Father. Yet I, in connection with this whole people, am accused of yielding my own will and free agency to an overbearing priesthood, thus becoming their dupes and slaves. This is in short, the judgment generally passed on the Latter-day Saints by the American nation. And while they say this of us, their better sense would tell them that they do the same in law, in morals, in mechanism, in politics, etc, directly, and in religious matters they do the same indirectly. Well, for one,—and in saying this I speak the sentiments of this whole people—I intend to follow the men appointed and ordained of God to lead and direct his Saints, as they follow Christ. "Know ye not," says the apostle, "that to whom ye yield yourselves to obey, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness."

May the blessings of God rest upon this people and the peace of heaven be with them in all of their locations and settlements, and give unto us strength to continue faithful in the cause of truth, that we may do our part towards the building up of his kingdom, and at last be saved with the faithful, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT THE GENERAL CONFERENCE, TUESDAY AFTERNOON,
APRIL 8, 1879.

(Reported by Geo. F. Gibbs.)

OPENING OF THE LAST DISPENSATION—DEVELOPMENT OF THE WORK
OF GOD—SENDING FORTH MISSIONARIES—USEFULNESS OF THE
SISTERS—IMPROVEMENT ASSOCIATIONS—EDUCATION—CO-OPERATION.

I will state that I feel very much obliged to my brethren for the generous feeling manifested to myself. Permit me, however, to say, with regard to some of these ideas presented to the Conference by Brother George Q. and which he has said, he has frequently presented to me and others of the Twelve, that while I duly appreciate the feelings and views of my brethren, and am not ignorant of the proprieties of life, individually I would not wish to change my position. Personally I care nothing about the outside show, the glitter and appearance of men; but I do care about the great eternal principles associated with the Church and Kingdom of God upon the earth. And as has been stated, it was some time before I could make up my mind to accept a proposition of this kind. And I accept it now simply in the capacity of your servant for Christ's sake for the benefit of the Kingdom of God and that all things may be conducted in a proper manner.

Now we will let this pass, and talk about something else.

I have been very much interested in the remarks that have been made at this Conference. It is now forty-

nine years since the Church of Jesus Christ of Latter-day Saints was organized. There were then, as you heard stated and as we very well know, six members organized. There were however, more than six persons in the Church, as was remarked by Brother Snow, the organization being effected for the purpose of legal recognition, still there were only a very few, and as the spirit of revelation rested down upon God's servant Joseph in these early days, who like Adam, Moses, Abraham, Jesus, Jared, Nephi, Moroni and others, had the heavens unfolded to his view, and although the Church was so few in number the principles and purposes of God were developed fully to the vision of his mind, and he gazed upon the things that are to transpire in the latter-days associated with the dispensation that he was called upon by the Almighty to introduce. He learned by communication from the heavens, from time to time, of the great events that should transpire in the latter days. He understood things that were past, and comprehended the various dispensations and the designs of those dispensations. He not only had the principles developed, but he

was conversant with the parties who officiated as the leading men of those dispensations, and from a number of them he received authority and keys and priesthood and power for the carrying out of the great purposes of the Lord in the last days, who were sent and commissioned specially by the Almighty to confer upon him those keys and this authority, and hence he introduced what was spoken of by all the prophets since the world was; the dispensation in which we live, which differs from all other dispensations in that it is the dispensation of the fulness of times, embracing all other dispensations, all other powers, all other keys and all other privileges and immunities that ever existed upon the face of the earth. At that time he was a feeble youth, inexperienced, without a knowledge of the learning of the day. But God put him in possession of that kind of intelligence, and what may be termed a scientific knowledge of all things pertaining to this earth, and the heavens, if you please, which was altogether ahead of all the intelligence that existed in the world. He commenced as opportunity presented by following the education he had received from the Almighty, by teaching the principles of life and salvation, the principles of the everlasting Gospel, by conferring upon others that priesthood which had been conferred upon him, and by organizing a state of things that was after the pattern of the heavens, that was calculated to live and grow and increase, that had the principle of life and vitality within itself, and that was culculated to draw together the honest in heart and assimilate them in their ideas and views and feelings and faith, and empower them to operate with him and with the Lord and with the holy priesthood that had existed in

former ages. And thus he commenced to organize the Church with all its various offices under the direct inspiration, guidance and revelation of the Lord. The First Presidency was pointed out, the Twelve were also pointed out and designated, and these quorums were ordained. The high priesthood was organized however before these other quorums took shape. Then there were the quorums of Seventies, then the quorums of Elders, then the Bishops, then the quorums of Priests, Teachers and Deacons, together with the High Councils and all that we know about these things. He taught us all that we know about them; God taught him. Hence in the various organizations of the several quorums of priesthood whether it relates to the Melchizedek, Aaronic or Levitical priesthood, all of these, together with the duties devolving upon each, were given by the Lord. And hence the church that we are associated with is called the Church of Jesus Christ of Latter-day Saints. Hence Jesus Christ is the medium through whom we are to approach the Father, calling upon him in the name of Jesus; for there is no name given under heaven, nor known among men, whereby we can be saved but the name of Jesus Christ. And although they do not do it now, yet the time is approaching when to him "every knee will bow and every tongue confess that he is the Christ, to the glory of God the Father." And hence the religion we profess is one that has been given us from the heavens. We cannot dispense with it; we cannot dispense with any part of it. It is not of man, but from the Lord God, our Heavenly Father, through our Lord Jesus Christ, making use of his servant Joseph and those whom he should call by revelation as the instruments

to carry out the purposes of God upon the earth. The priesthood we have received we received not of man nor by man, but by revelation. And latterly President Young, a little before his death, organized all the various branches of the Church into Stakes, with the officers thereof, carrying out the design of God and his revelations to Joseph Smith; and placed them upon the foundation that was first laid by Joseph Smith under the immediate revelations of the Lord. And God expects it at our hands that we magnify our calling, and that we cleave unto him as his servants upon whom he has conferred this priesthood. He expects it at our hands that we shall magnify it, and not operate according to our peculiar notions, but according to the will and law and guidance and revelations of God in all things and under all circumstances; for we are here as Jesus was here—not to do our own will, but the will of our Heavenly Father who has sent us, and who has called us to this high calling, and has made us to sit together in heavenly places in Christ Jesus.

In accordance with the order of God, the Twelve, the Seventies, the High Priests and Elders have been abroad among the nations of the earth, delivering the testimony which God gave to them, and the Spirit and power of God has operated with us in our ministrations; and the results of these operations and these labors, and the faith and the self-abnegation and self-denial and the desire to do the will of God, and the testimonies that have been borne, are manifested in the Saints gathered to-day as we are in the valleys of the mountains. These things have been brought about by the interposition of the Almighty; we are, as such dependent upon him to-day,

and as we ever were in all the days of our lives, for guidance, for support, for revelation, for the Spirit of God to guide us that we may not make any false steps; but as a people we must magnify the Lord our God in our hearts and honor him and observe his laws and keep his commandments. There has quite a change taken place since this Gospel was introduced, as the thousands of people who inhabit these valleys sufficiently attest. And if we continue to progress in faith, in union, in intelligence, in virtue, in purity, in knowledge, and especially in the knowledge of God and in the observance of his ordinances, the work of the Lord will continue to roll with tenfold rapidity. We are just commencing our labors, and are just getting ready to perform the work that God has laid upon our shoulders, and are just commencing to perform the work that God intends us to accomplish; everything that has been prophesied by all the ancient prophets, as contained in the Bible and the Book of Mormon, and those things predicted by Joseph Smith, and every other prophet of God, will as surely be fulfilled as we are here to-day, without any faltering, or flagging, or hesitation.

We go on and attend to many things. Our organizations are very good; but we need, I think sometimes, the breath of life from God breathing into them all through, that the Spirit and power of the Most High may be in our midst, and that the power and blessings of God that come through the ordinances may be in our midst, and that the power and blessings of God, that come through the ordinances may be imparted to us; and such will be the case if we are faithful in the performance of the duties devolving

upon us. It is not with us a question of what we shall eat, or what we shall drink, or what kind of houses we shall live in; it is not a matter of so much importance as it is to be doing the will of God, to have our hearts engaged in his service, to feel that we are building up the Zion of the Lord of Hosts, to feel that we are recognized of the heavens, to feel that we are associated with the priesthood behind the veil who have lived and operated in time and are now operating in eternity; for they without us cannot be made perfect, neither can we without them be made perfect. We need their assistance from the heavens, and we ought to seek it all the time.

Let me speak of this not only to the Twelve, but to the presidents of Stakes and their counselors, and to all men holding authority, to seek to God, seek for wisdom, seek for faith, and learn to approach God, that we may draw down blessings from heaven and partake of that faith which was once delivered to the Saints. We are trying to do some things and are doing them pretty well. Do I wish to find fault? No. Or to censure anybody? No. But I wish everybody would so live and act that they would not censure themselves, that their minds would not condemn them; for if your own hearts condemn you, God is greater than your hearts.

We are doing pretty well. We are building our Temples, and there is a laudable spirit manifested in relation to these things generally. Do all do it? No. Have all this spirit? No. I wish they had; but then we would be expecting too much perhaps. But there is a growing interest in these things, which I am glad to give the Saints credit for. And in speaking of our Temples, I sup-

pose there are no less than 500 men engaged to-day in building Temples in this Territory. Some people would consider this quite a tax upon them, and, I may say, we have some who call themselves Latter-day Saints who have a little of this feeling, not much, but a little of it. But men who feel right, they feel that they and all they have belong to the Lord; they feel that they are on hand to perform the work of God, to build up his kingdom, to operate with him and with the holy priesthood, and to prepare Temples to administer for the living and for the dead; that we may indeed be not poor and helpless dolts; but feel that we are saviors upon Mount Zion, and that the kingdom is the Lord's.

There is a good feeling manifested among the brethren and also among the sisters, who are quite as zealous in most interests as the brethren are. Notwithstanding the immense labors we are performing in our building, for we are doing a good deal, we are not unmindful of other matters. There is constant labor going on in the Temple at St. George, with very little intermission, and a corps of persons steadily engaged administering in the ordinances of the Lord's House there; while in these other places, as you have heard read over, according to the financial accounts pertaining to the Temple being built in Manti and Logan—there has been expended in a short time on these two Temples nearly two hundred and fifty thousand dollars. The brethren have taken hold of it with a will, and there seems to be a feeling among many of them to see who shall do the most, instead of who can do the least. And notwithstanding this there is about fifty thousand, I think, in round numbers, more tithing paid this last year than there was before these things

commenced. I speak this for the credit of the Latter-day Saints. Honor, as the Scriptures say, to whom honor is due. And I am pleased to see a spirit of that kind grow and increase among the brethren.

There has been a good deal of care bestowed on the sending forth of missionaries whom we have sent forth among the different nations abroad and to this nation. There is a duty devolving upon the Twelve and the Seventies especially, to see that this work is performed; and we have been alive to this matter, and have aimed to call men that would not be embarrassed or perplexed in their minds, but such as would go forth as the servants of the Living God, who would not, when they got about two hundred miles from home, commence to think when it would be time for them to return; and the fruits are fast beginning to be borne in the European, the Scandinavian and other missions, and also in the United States. And we wish it to be understood among the Elders and Seventies that we do not want men to go on missions who look upon it as a painful duty for them to fulfil; we would rather such men stay at home. But he that hath a desire to preach the Gospel to the world, whose life is upright, pure and virtuous, and who is capable of presenting the principles of the Gospel to the world; he is the kind of man we are desirous to send. We do not want anybody to go simply because it might be thought that a mission would do him good, or that it might save him from some evil he might be likely to fall into. We do not want men to go abroad representing the Captain of our salvation to reform themselves; let the work of reformation be done at home. We want men to preach the Gospel

who are honorable and upright men, and full of the Holy Ghost; and when such men go they go with our faith, carrying with them our esteem and love and affection; and if they need anything, we will give it to them. If their families need anything, we will have them looked after, we will feed them and clothe them and take care of them, and consider that they are our brethren and not that they are poor, miserable paupers, or that their wives and families are a trouble to us; we want to do away with all such feelings. Let us cultivate the spirit of magnanimity and kindness, and as the Lord blesses us, let us bless others; and that is all the things of the earth are worth. Do good to all men, especially to the household of faith. And by and by, as was the case formerly, those who go forth weeping, bearing precious seed, will return rejoicing, bringing their sheaves with them.

Furthermore, we have an auxiliary among our sisters here. Brother Geo. Q. Cannon represented how they were imposed on in many lands and how they had been. Why should they be? Are they not our mothers? Are they not our wives? Are they not our sisters? Are they not our children? Should we not protect them? Do we profess to be in the image of God, holding the holy priesthood of God, and then would we treat the fair daughters of Zion with contempt, or permit them to be injured or imposed upon in any way? God forbid. They are flesh of our flesh, bone of our bone; they are our help-meets, and our associations and our relations with them ought to be pleasant and agreeable and with all long suffering and fidelity. And then the sisters should turn round and help to bless one another, and

act as our teachers are doing in other respects—teaching their sisters, looking after the poor and assisting the bishops in the performance of their labors. And the Relief Societies which have been organized have been of very great benefit to the Saints of God. And I say, God bless the sisters, and inspire them with more of that heavenly spirit, that they may assist their husbands and their brethren and their children—their sons and their daughters—to promote correct principles, to stem the tide of iniquity, and to promulgate virtue, truth and purity among the Saints of God. And I would say, it is the duty of the bishops and presidents of Stakes to assist them all they can, which I believe they generally do, to carry out everything that is good and praiseworthy.

There is another class of people among us doing a great deal of good; that is our Mutual Improvement Associations; both Young Men's and Young Women's. How much more pleasant it is to see our youth grow up in the fear of God, trying to instruct one another in the principles of life and salvation, than to see them ignore the laws of God. How pleasing to us! How pleasing to God and the holy angels! Let us encourage these things, and instruct our sons and daughters, that they may grow up in intelligence, virtue, purity and holiness before the Lord.

And then we want to study also the principles of education, and to get the very best teachers we can to teach our children; see that they are men and women who fear God and keep his commandments. We do not want men or women to teach the children of the Latter-day Saints who are not Latter-day Saints themselves. Hear it, you Elders of Israel and you school-

trustees! We want none of these things. Let others who fear not God take their course; but it is for us to train our children up in the fear of God. God will hold us responsible for this trust. Hear it, you Elders of Israel and you fathers and you mothers! Talking about education, as I said before, Joseph Smith knew more in regard to true education than all the philosophers and scientists of the earth; and he knew it by the revelations of God. We want to get together to train our children up in the fear of God, to teach them correct principles ourselves, and place them in possession of such things as will lead them in the paths of life.

I find it is time for me to quit. I feel to thank you for your attendance at this Conference, and for the kind of spirit that has been manifested here. And to thank the members of our choir who have made for us sweet music; and I would say that our choir is a credit to our Territory and to our people. And furthermore they are meeting together for the purpose of cultivating the art of music, and that we may be organized and be more perfect in relation to these things.

I would like to have said something about our Sunday Schools. I do not believe we are behind any people on the face of the earth in relation to these matters. I am informed by the general Superintendent that we have 29,000 children attending Sunday Schools; and I would not be afraid to say that that is more than attend the Sunday Schools in all the Territories put together, outside of Utah. (A voice from the stand—"And in half the States.") Some one remarks, and in half of the States. I do not know how that is. But they do say our children are Utah's surest and best

crop. Let us try to train them up in the fear of God, that we may have his blessing to be with us.

I would like to have said something, too, about our co-operative associations. I am pleased to inform you that the Co-operative Institution of this city is doing remarkably well; it is on a solid foundation and everything is moving along pleasantly and agreeably. We have organized for some time a Trade's Union, through which all the people of Utah can be represented. And while the Co-op calls upon us to sustain them, which is right and proper, we want the Co-op to sustain us. There are two sides to this question, hence we have an organization called

a Board of Trade in a number of the Stakes, and expect to perfect them in all the Stakes, that the whole people may be represented at our general board. Then we expect to spread and grow in manufactures of all kinds, that we may become a self-sustaining people, a people who shall be independent, under God, of all other powers.

I will not detain you. God bless Israel, and all that bless Israel, and let our enemies be confounded. And God grant unto us power to serve him and observe his laws that we may have a claim upon his blessings, and at last obtain eternal life in his kingdom, in the name of Jesus. Amen.

DISCOURSE BY ELDER ERASTUS SNOW,

DELIVERED AT THE GENERAL CONFERENCE, ON SUNDAY MORNING,
APRIL 6, 1879.

(Reported by Geo. F. Gibbs.)

PARABLE OF THE FIG TREE—THE RISE OF THE LATTER-DAY WORK—ORGANIZATION OF THE CHURCH—ITS SUBSEQUENT PROGRESS AND DEVELOPMENT—THE MANNER OF CALLING GOD'S SERVANTS—DUTIES OF CHURCH OFFICERS—THE SAVING POWER OF TRUTH—THE DISOBE-
DIENT AND IDLE CONDEMNED—LIBERALITY OF THE GOSPEL PLAN.

In the 24th chapter of Matthew our Savior uses a figure in speaking to his disciples, illustrating the signs of the times in which we live.

“Now learn a parable of the fig tree; when his branch is yet tender,

and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors, verily I say unto you this generation shall not pass, till all

these things be fulfilled."

The rendering of this 24th chapter of Matthew is somewhat imperfect in King James' translation; the events connected with the destruction of Jerusalem and the dispersion of the Jews seem to be intermingled with the events that were to precede and accompany the second advent of the Savior. In the new translation of this chapter by the Prophet Joseph Smith, which may be found in the *Pearl of Great Price*, the difference is made very plain, and the figure of the fig tree and the second coming of the Son of Man and the generation referred to therein is made applicable, not to the period of the destruction of Jerusalem, but to the time of the second coming of the Son of Man. And the new translation reads, in speaking of the putting forth of the fig-tree and the signs that should precede the coming of the Son of Man, "Verily, I say unto you, this generation, in which these things shall be shewn forth, shall not pass away, till all I have told shall be fulfilled." From the reading of the new and correct rendering, it will be seen that, instead of the things spoken of being fulfilled in the generation in which the prophecy was made—which is the inference—the application is transferred at once from the generation in which the Savior was speaking to the generation who should witness the signs of the times therein set forth.

It is now more than 51 years since the plates from which the Book of Mormon was translated were committed by the angel Moroni, to the hands of Joseph Smith, who was raised up to be a prophet, seer and revelator to the nineteenth century, and to lay the foundation of this church and kingdom upon the earth. And since that sacred record,

which contains the fulness of the everlasting Gospel, was first revealed to him in the Hill Cumorah, nearly 56 years have passed away; it is 49 years since the organization of the Church was effected in conformity with the laws of God, and in accordance with the laws of New York; that is to say, the rule established by the laws of New York governing the organization of religious bodies and to comply with the statutes and to give it tangible form. The 6th day of April was selected by revelation as the day on which this church should be organized. The question is asked by some, were there only six believers who had received the testimony of the Prophet and been baptized for the remission of their sins on that day? I answer, there were many more. Why, then, was the number six made to figure in the organization? I answer in this respect: the same as under the statutes of Utah co-operative associations must have at least six to unite in the formation of any such association before it can incorporate. But any number not less than six might unite and organize themselves into a religious association to enjoy the rights and privileges of the law as such religious bodies. This number was selected, however, from among the believers on this occasion to conform to the requisitions of the statutes. This is, therefore, the anniversary of the day on which the organization took place, or commenced rather to develop itself. And from that time, as the body of the Church increased, the Priesthood in its various branches has developed itself into the organization as we now behold it in the earth. There were no twelve Apostles at that date; the material from which to draw them had not been gathered. There were no seventy Elders; the material from

which to make them was not yet on hand. There were no High Councils, no Bishops' courts, nor quorums of High Priests, Elders, Priests, Teachers or Deacons. There was no classification of the organization of the priesthood as there is to-day. Neither is there any organization of the Stakes of Zion, for there was no material of which to make them. It was indeed but the shooting out of the earth, as it were, of the plant, like the mustard seed, which is a small plant at first, having but a single stalk; and as it rises and receives strength and sends down its roots and spreads forth its branches, from one branch another grows out and shoots forth. And so from day to day, and from month to month, and from year to year did the Lord reveal through the Prophet Joseph Smith, line upon line, precept upon precept, here a little and there a little, revealing to the people the order of the priesthood and the order of Zion and her government, her institutions and the classification of the priesthood under the two great heads—the Melchisedek and the Aaronic or Levitical priesthood, with their various sub-divisions and quorums. It was not till the year 1835, in the month of February, that the quorum of the Twelve Apostles and the quorums of the Seventies were organized in this Church. These were drawn principally from those tried men who composed Zion's camp. There was a revelation given in this same year showing how a High Council should be organized in Kirtland, and shortly after another was organized in Missouri; and it also defined the laws governing the High Council and Stake organizations. At first, when the Church was organized on the 6th day of April, the general duties of the Elders, Priests, Teachers and Dea-

cons were defined in that revelation, given in that day, known as the articles and covenants of the Church. Elder seemed to be a generic name embracing all the branches of the Melchisedek priesthood, from the Elder proper to the Apostle, namely the Elders, High Priests, (after the order of Melchisedek), including High Counselors, Seventies, Apostles and First Presidency. This also corresponds with the language of the Apostle Peter, in his exhortation contained in his first general epistle: "The Elders who are among you I exhort, who am also an Elder." Still he was an Apostle and was ranked as the chief Apostle in his day, holding the keys and presidency to bind on the earth and loose in heaven; but he ranked himself among the Elders, for this term seemed to be a general appellation for all classes of the Melchisedek priesthood. In a similar manner also the term "priest" was used among the Jews under the operation of the law of Moses, and subsequently in the Christian church for those who officiated in the lesser or Levitical priesthood; and this term included the presiding priest or Bishop who was called under the Jewish dispensation the Chief or High Priest. But there were lesser organizations or sub-divisions under the term of Priest, Levite, Nethenims, etc..

There is one feature through all the organizations of the Church of Christ and all the administrations of the people of God, and that is: "No man taketh this honor unto himself, but he that is called of God as was Aaron." This declaration of the Apostle Paul is borne out by history both ancient and modern. And the same writer says in another place, speaking of those who are called to preach the Gospel and of the faith that is be-

gotten in the hearts of the people through hearing the word of God: "Faith cometh by hearing, hearing by the word of God." But in the new translation that passage reads: "Faith comes by hearing the word of God." Another Scripture reads: "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" The idea I wish to convey is this: That all the various offices assigned to the servants of God in his Church and Kingdom are assigned to them and not in and of themselves and of their own choice, nor at their own instance, but at the instance of the Holy Spirit manifesting itself through those who are appointed over them in the Lord, as Aaron was called to the priesthood, receiving his appointment by the manifestation of the will of God through Moses, his brother. There is another principle in connection with this, laid down in the revelations of God, namely: that all things shall be done by common consent. And therefore, where there is a regularly organized branch of the church, ordinations to the priesthood shall not be made without a vote of approval of said church. Now this must be understood in the spirit in which it was given, to apply not particularly and specially to every individual who may be admitted into a quorum of priests, teachers or deacons, so much as those who may be called to preside over the people in the capacity of a Presiding Elder; a bishop or a bishop's counselor, and also priests, teachers and deacons, whose labors and duties may be required in that particular branch of the Church, they must be sustained by the votes and prayers and confidence of the people as well as by the appointment of those who are

over them in the Lord. And for the same reason those who officiate in the more extended spheres, such as presidents of Stakes, high councilors and all Stake authorities, are put before the people in their several Stakes in conference assembled, for their approval, their confidence and support; otherwise their appointment has not the same force and effect upon the people. In like manner those who may be selected by the working of the Holy Spirit through the proper authorities, to preside over quorums, are nominated for this calling and are submitted to the members for their sanction and confidence. And then come the general authorities, who preside over and minister in the affairs of the Church in all the earth. These general quorums are not local, are not limited to any particular Stake or quorum. Their business is to see that the Gospel is preached to the whole world; to impart counsel by the spirit of revelation according to the spirit of their apostleship and calling, as special witnesses and messengers to the world of mankind. These are the First Presidency, and the Twelve Apostles and the Seventies, whose calling and duty is to labor under the direction of the Twelve and bear the gospel to all nations and to regulate the affairs of the Church in all the world. These general authorities are therefore brought before the general conference assembled, for their approval and for them to uphold and sustain by their faith and prayers; and in like manner are they presented at the several Stake conferences so as to reach the masses of the people, to insure the confidence and prayers of the whole people, for whom they minister, and whose eyes are upon them, who are criticising their teachings, their walk and conversation be-

fore God and man. For God proposes to deal with His Church as a whole, and as a whole to hold them responsible to work the works of righteousness and to defend the faith of the everlasting gospel committed to them, and to purify and sanctify the whole Church and see that evil is put away from our midst, whether it be in the family circle or private walks of life, or in its high officials and those who minister in public capacities; in like manner he requires of them to see that all our organizations and municipalities are in a wholesome condition, and are administered with integrity and uprightness before God and the people. And as mouthpieces of the Almighty and as watchmen upon the walls of Zion, God requires of us his servants, the Apostles, the Elders, the Presidents of Stakes, and the Bishops everywhere, not only to minister in their several callings in a church capacity, but also to instruct officers of every kind intrusted with the municipal affairs of life, that they may be found faithful in magnifying the law and discharging the trust reposed in them in secular affairs as well as ecclesiastical; for civil organizations and powers of civil government are also appointed and ordained of heaven for the welfare of mankind, for the protection of all flesh. And those children of men who may not accept the doctrines of Christ and the priesthood, its administrations, counsels and decisions in the secular affairs of life; yet if they are disposed to obey good, wholesome rules of society in their civil capacity, as such are entitled to protection. And it is more especially for the benefit of this class of mankind that civil governments are established among men and recognized in heaven. It was with this view that Paul, in his epistle to the ancient Saints, told

them that they should respect and honor the civil law, and governors in their places, and judges and officers in their condition of life, whose duty it is to preserve order and maintain peace and protect the rights and privileges of all alike, religious or irreligious, believer or unbeliever, saint or sinner; for religion with all its accompaniments and everything pertaining to it is a matter of conscience between man and his Maker, and for the exercise of which he is held alone responsible to his God and unto his co-religionists, who place themselves under its guidance and control. But the civil power extends its protection to all alike. One of the great evils that has afflicted mankind has been the bigotry of religious priests, and the blind superstition of religious zealots, who seem to have lost sight of this principle, the government of our Heavenly Father over his children, that in his efforts to exalt his children he has never resorted to force or attempted in any wise to coerce the human mind. The light of truth, like the glorious light of the sun, shines unobstructed, free to all; and all are at liberty to draw a veil over their faces if they choose, or shut themselves up in a dungeon and lock out the rays of the sun, or they may walk out in the sun-light, open their windows and let it into their dwellings; so is the free light of heaven imparted to all the sons of men. The Lord has reserved to himself, however, the right to call into judgment all his children for the manner in which they make use of the opportunities and privileges afforded them. "This is the condemnation," says the Savior, "that light is come into the world, and men love darkness rather than light, because their deeds are evil." So many people walk in darkness at

noonday, when the light of heaven shines in its glory and effulgence they are surrounded in darkness. When the light comes to the righteous they will hail it gladly, and though it may be at first in the distance, they will mark it as they would the dawn of the morning star, or a light shining in a dark place, and they will give diligent heed to it as it approaches, until they enter into its effulgence and glory. Such is the experience of the Latter-day Saints; such is experience of those who love the light rather than darkness and who are waiting for the salvation of Israel; they received the testimony of Jesus when it was first sounded in their ears. Hundreds and thousands in different parts of the world have witnessed the dawn of this light, have heard the sound thereof in the distance, have gone in search of it, have captured the first ray that penetrated their minds and followed it until it has led them finally to the possession of eternal life. These are they whose deeds are good. Though they may have erred in many things because of false doctrine and the traditions of men and the fog that beclouded their minds and the minds of their fathers, yet since the truth made its way to their hearts they embraced it gladly, and they have loved and followed it still. While, on the other hand, those who love darkness rather than light, because their deeds are evil, are fighting against the light and will shun it when it approaches, like the thief at the approach of the officer of the law, and conceals himself in darkness. So with those who love evil, who have abandoned themselves to wickedness, who have given themselves up to hypocrisy and to the lust of the flesh, and who sell themselves to the enemy of all righteousness to work

wickedness for gain; darkness reigns in their hearts, and they become the children of disobedience, hating the light because their deeds are evil. Truth needs no constraint; it exercises its power and dominion over the children of men by virtue of its excellence, its beauties, its attractions, its loveliness, the good fruits that flow from its observance, the peace and happiness that attend it; the fruit of truth and righteousness is delicious above all other fruit. The strength and power of Jehovah are with the good and virtuous of all His children; His power and His love are made manifest through the truth; order and peace are the fruits of the laws and regulations that He prescribes, and which recommend themselves to the intelligent or thoughtful children of men, and the results thereof are only peace, union, fellowship and love. Even the penalties that are attached to the laws of heaven prescribed in the Gospel of the Son of God, are not instruments of vengeance, of wrath and indignation, with a view to the utter destruction of the children of men. But rather the instruments of restraint upon the evil deeds of the wicked and ungodly, to deter them from encroachment upon the righteous, in their evil course of self-destruction. Even the damnation of hell, threatened in the Scriptures upon those who continue in their unbelief and disobedience, is but the natural fruit of their unbelief, and neglect of the blessings that were held out and designed to be bestowed upon them. The same may be said of the indolent and the slothful of the children of men in a temporal point of view. When the Lord says to his people, Here is a beautiful earth I have formed for you, and here are the elements within your reach — the

grasses, the streams of water which flow pure as the breezes of heaven, free to all; here are the animals, I place them under your control; and here are the trees bearing fruit, and the grain and vegetables containing seed in themselves; go forth now and occupy the land, cultivate, improve, embellish, ornament and gratify your eye, your taste, and satisfy your wants, eat, drink, and be merry, plow the ground, cast in the seed, and I will send you the rains to water the earth, and make it fruitful to reward your toil; and this covenant I make with you, that so long as you see my bow in the heavens, seed time and harvest shall never fail you. "But," says the sloth, "I will not do it, I wish to go and lay me down under the shade of the trees in the hope that some kind soul will bring me a little water to quench my thirst, and then bring me some fruit, and put it into my mouth, and then wag my jaws, or I lay me down and die." Our Father says: "Then die like a fool; the penalty is your own, and the eternal mandate of heaven shall not be revoked to indulge your idleness." And the same may be said of all those who disbelieve in Christ, and who reject the words of life when they are proclaimed in their ears without money and without price, and the ordinances of heaven made free to all. Those who disbelieve, they perish, and what is the condemnation they bring upon themselves? The condemnation of the sloth. He perishes in his idleness; they in their ignorance and their utter disregard of the means of grace, losing all the precious things that others enjoy who put forth their hands and partake of the tree of life. And when they die and go hence, they will wake up in the spirit world, finding

themselves as dark as they were in the natural world. He who is filthy, then will be filthy still, and he who refused to be enlightened, will be found to be in darkness still, yea, in outer darkness, because he despised the light and fought against it, because his deeds were evil; he finds association with kindred spirits who like himself refused to obey, refused to put forth their hands and partake, and rejected the proffered gifts of heaven. Their punishment is that of ceaseless remorse, fully conscious of blessings cast off and rejected, which blessings others are permitted to enjoy, but which they are not, because of their sins and transgressions, and their own neglect of the means of grace. Their torment is the torment of the damned, and it is like the smoke that ascends up forever and ever; among them is found weeping and wailing and gnashing of teeth, to use the language of the Scripture. But for what? For blessings lost, for opportunities gone, for privileges ignored, for the means of grace, for glory and exaltation once within their reach, which they, in their pride, would not receive; for being deprived of the presence of God and the Lamb, and the holy angels and the sanctified ones, and of the keys of immortality and eternal life and everlasting increase vouchsafed to the obedient, while they are doomed to perpetual darkness, which they have chosen in lieu of the blessings of the faithful, and in which condition they will live to prey upon each other and to work out the same evil passions which they delighted to indulge in while in the flesh; the devil, who deluded them, will rejoice over their downfall, and will reign over them until, peradventure, the time shall come when the long-suffering and mercy

of an indulgent Father shall cause him to send messengers from the terrestrial or celestial world, as the case may be, to see if there are any among them who, by their sad experience, have learned to appreciate the light, and are yearning for a better condition. And if they do, the offer of salvation may again be made to them, and they, through the means that our Savior has wrought out for them, and through the ordinances of the House of God, and the servants and handmaidens of God who may be called priests and priestesses, to administer for

and in their behalf.

Such is the beauty and extent of the plan of salvation which God has revealed to his children on the earth. And truly it is as Paul has said of it—good news, glad tidings of great joy revealed to all people; joy to the righteous, and will be a joy to all people who appreciate it, henceforth and forever. And that we as a people may be worthy of it, walking in the light, and that our pathway may grow brighter and brighter until the perfect day, is my prayer in the name of Jesus. Amen.

DISCOURSE BY ELDER LORENZO SNOW,

DELIVERED AT THE GENERAL CONFERENCE, SALT LAKE CITY, MONDAY
MORNING, APRIL 7TH, 1879.

(Reported by Geo. F. Gibbs.)

BLESSINGS OF THE GOSPEL ONLY OBTAINED BY COMPLIANCE WITH
THE LAW.

“And when Abram was ninety years old and nine, the Lord appeared to Abram and said unto him, I am the Almighty God; walk before me and be thou perfect.”

In connection with this I will quote part of the words of the Savior in his sermon on the Mount, as contained in the last verse of the 5th chapter of Matthew.

“Be ye therefore perfect, even as your Father which is in heaven is perfect.”

In occupying a short time this morning, I desire an interest in your faith and prayers.

We learn that the Lord appeared to Abraham and made him very great promises, and that before he was prepared to receive them a cer-

tain requirement was made of him, that he should become perfect before the Lord. And the same requirement was made by the Savior of his disciples, that they should become perfect, even as he and his Father in heaven were perfect. This I conceive to be a subject that concerns the Latter-day Saints; and I wish to offer a few remarks by way of suggestion, for the reflection of those whom it concerns.

The Lord proposes to confer the highest blessings upon the Latter-day Saints; but, like Abraham, we must prepare ourselves for them, and to do this the same law that was given to him of the Lord has been given to us for our observance. We also are required to arrive at a state of perfection before the Lord; and the Lord in this case, the same as in every other, has not made a requirement that cannot be complied with, but on the other hand, He has placed for the use of the Latter-day Saints the means by which they can conform to His holy order. When the Lord made this requirement of Abraham, He gave him the means by which he could become qualified to obey that law and come up fully to the requirement. He had the privilege of the Holy Spirit, as we are told the Gospel was preached to Abraham, and through that Gospel he could obtain that divine aid which would enable him to understand the things of God, and without it no man could arrive at a state of perfection before the Lord. So in reference to the Latter-day Saints, they could not possibly come up to such a moral and spiritual standard except through supernatural aid and assistance. Neither do we expect that the Latter-day Saints, at once will or can conform to this law under all circumstances. It requires time; it requires much patience and

discipline of the mind and heart in order to obey this commandment. And although we may fail at first in our attempts, yet this should not discourage the Latter-day Saints from endeavoring to exercise a determination to comply with the great requirement. Abraham, although he might have had faith to walk before the Lord according to this divine law, yet there were times when his faith was sorely tried, but still he was not discouraged because he exercised a determination to comply with the will of God. We may think that we cannot live up to the perfect law, that the work of perfecting ourselves is too difficult. This may be true in part, but the fact still remains that it is a command of the Almighty to us and we cannot ignore it. When we experience trying moments, then is the time for us to avail ourselves of that great privilege of calling upon the Lord for strength and understanding, intelligence and grace by which we can overcome the weakness of the flesh against which we have to make a continual warfare.

Abraham was called to leave his kindred and country. Had he not complied with this requirement, he would not have been approved of the Lord. But he did comply; and while he was leaving his home, he no doubt was living in obedience to this divine law of perfection. Had he failed in this, he certainly could not have obeyed the requirements of the Almighty. And while he was leaving his father's house, while he was subjecting himself to this trial, he was doing that which his own conscience and the Spirit of God justified him in doing, and nobody could have done better, providing he was doing no wrong when he was performing this labor.

When the Latter-day Saints received the Gospel in the nations afar, and when the voice of the Almighty to them was, to leave the lands of their fathers, to leave their kindred as Abraham did, so far as they complied with this requirement, so far they were walking in obedience to this law; and they were as perfect as men could be under the circumstances, and in the sphere in which they were acting, not that they were perfect in knowledge or power, etc.; but in their feelings, in their integrity, motives and determination. And while they were crossing the great deep, providing they did not murmur nor complain, but obeyed the counsels which were given them, and in every way comported themselves in a becoming manner, they were as perfect as God required them to be.

The Lord designs to bring us up into the celestial kingdom. He has made known, through direct revelation, that we are His offspring, begotten in the eternal worlds, that we have come to this earth for the special purpose of preparing ourselves to receive a fullness of our Father's glory when we shall return into his presence. Therefore, we must seek the ability to keep this law, to sanctify our motives, desires, feelings and affections, that they may be pure and holy, and our will in all things be subservient to the will of God, and have no will of our own except to do the will of our Father. Such a man in his sphere is perfect, and commands the blessing of God in all that he does and wherever he goes. But we are subject to folly, to the weakness of the flesh, and we are more or less ignorant, thereby liable to err. Yes, but that is no reason why we should not feel desirous to comply

with this command of God, especially seeing that he has placed within our reach the means of accomplishing this work. This I understand is the meaning of the word perfection, as expressed by our Savior and by the Lord to Abraham. A person may be perfect in regard to some things and not others. A person who obeys the word of wisdom faithfully, is perfect as far as that law is concerned. When we repented of our sins and were baptized for the remission of them, we were perfect as far as that matter was concerned. Now we are told by the Apostle John, that "we are the sons of God, but it does not appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is." "And every man that hath this hope in him purifieth himself, even as he, Christ is pure." The Latter-day Saints expect to arrive at this state of perfection; we expect to become as our Father and God, fit and worthy children to dwell in his presence; we expect that when the Son of God shall appear, we shall receive our bodies renewed and glorified, and that "these vile bodies will be changed and become like unto his glorious body." These are our expectations. Now let all present put this question to themselves. Are our expectations well founded? In other words, are we seeking to purify ourselves? How can a Latter-day Saint feel justified in himself unless he is seeking to purify himself even as God is pure—unless he is seeking to keep his conscience void of offence before God and man every day of his life. We doubtless, many of us, walk from day to day and from week to week, and from month to month, before God, feeling under

no condemnation, comporting ourselves properly, and seeking earnestly and in all meekness for the Spirit of God to dictate our daily course; and yet there may be a certain time or times in our life, when we are greatly tried and perhaps overcome; even if this be so, that is no reason why we should not try again, and that, too, with redoubled energy and determination to accomplish our object. There was the Apostle Peter, for instance, a man valiant for the truth, and a man who walked before God in a manner that met with his divine approval; he told the Savior on a certain occasion that though all men forsook him he would not. But the Savior, foreseeing what would happen, told him that on that same night, before the cock crowed, he would deny him thrice, and he did so. He proved himself unequal for the trial; but afterwards he gained power, and his mind was disciplined to that extent that such trials could not possibly affect him. And if we could read in detail the life of Abraham, or the lives of other great and holy men, we would doubtless find that their efforts to be righteous were not always crowned with success. Hence we should not be discouraged if we should be overcome in a weak moment; but, on the contrary, straightway repent of the error or the wrong we may have committed, and as far as possible repair it, and then seek to God for renewed strength to go on and do better.

Abraham could walk perfectly before God day after day when he was leaving his father's house, and he showed evidences of a superior and well disciplined mind in the course he suggested when his herdsmen quarrelled with the herdsmen of his nephew, Lot. There came a

time in Abraham's life, however, which must have been very trying; in fact anything more severe can scarcely be conceived of; that was when the Lord called upon him to offer as a sacrifice his beloved and only son, even him through whom he expected the fulfillment of the great promise made him by the Lord; but through manifesting a proper disposition he was enabled to surmount the trial, and prove his faith and integrity to God. It can hardly be supposed that Abraham inherited such a state of mind from his idolatrous parents; but it is consistent to believe that under the blessing of God he was enabled to acquire it, after going through a similar warfare with the flesh as we are, and doubtless being overcome at times and then overcoming until he was enabled to stand so severe a test. "Let this same mind be in you," says the Apostle Paul, "which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God." Now every man that has this object before him will purify himself as God is pure, and try to walk perfectly before him. We have our little follies and our weaknesses; we should try to overcome them as fast as possible, and we should inculcate this feeling in the hearts of our children, that the fear of God may grow up with them from their very youth, and that they may learn to comport themselves properly before him under all circumstances. If the husband can live with his wife one day without quarreling or without treating anyone unkindly or without grieving the Spirit of God in any way, that is well so far; he is so far perfect. Then let him try to be the same the next day. But supposing he should fail in this his next day's attempt? That is no

reason why he should not succeed in doing so the third day. If the Apostle Peter had become discouraged at his manifest failure to maintain the position that he had taken to stand by the Savior under all circumstances, he would have lost all; whereas, by repenting and persevering he lost nothing but gained all, leaving us too to profit by his experience. The Latter-day Saints should cultivate this ambition constantly which was so clearly set forth by the apostles in former days. We should try to walk each day so that our conscience would be void of offence before everybody. And God has placed in the Church certain means by which we can be assisted, namely, apostles, and prophets, and evangelists, etc., "for the perfecting of the Saints," etc. And he has also conferred upon us his Holy Spirit, which is an unerring guide, standing, as an angel of God, at our side, telling us what to do, and affording us strength and succor when adverse circumstances arise in our way. We must not allow ourselves to be discouraged whenever we discover our weakness. We can scarcely find an instance in all the glorious examples set us by the prophets, ancient or modern, wherein they permitted the Evil One to discourage them; but on the other hand they constantly sought to overcome, to win the prize, and thus prepare themselves for a fulness of glory. The Prophet Elijah succeeded. He so walked before God that he was worthy to be translated. And Enoch was found worthy to walk with God some 300 years, and was at last, with his people, taken up to heaven.

We are told that in the latter-days "there shall be no more thence an infant of days, nor an old man that hath not filled his days; for

the child shall die an hundred years old." And in another scripture we are told that the age of the infant shall be as the age of a tree, and that it shall not die until it shall be old, and then it shall not slumber in the dust but be changed in the twinkling of an eye. But in those days people must live perfectly before the Lord, for we are told in the same passage, that "the sinner," instead of being favored, "being an hundred years old, shall be accursed." When we once get it into our minds that we really have the power within ourselves through the gospel we have received, to conquer our passions, our appetites and in all things submit our will to the will of our Heavenly Father, and, instead of being the means of generating unpleasant feeling in our family circle, and those with whom we are associated, but assisting greatly to create a little heaven upon earth, then the battle may be said to be half won. One of the chief difficulties that many suffer from is, that we are too apt to forget the great object of life, the motive of our Heavenly Father in sending us here to put on mortality, as well as the holy calling with which we have been called; and hence, instead of rising above the little transitory things of time, we too often allow ourselves to come down to the level of the world without availing ourselves of the divine help which God has instituted, which alone can enable us to overcome them. We are no better than the rest of the world if we do not cultivate the feeling to be perfect, even as our Father in heaven is perfect.

This was the exhortation of the Savior to the former-day Saints, who were a people of like passions and who were subject to the same temptations as ourselves, and he knew

whether the people could conform to it or not; the Lord never has, nor will he require things of his children which it is impossible for them to perform. The Elders of Israel who expect to go forth to preach the gospel of salvation in the midst of a crooked and perverse generation, among a people who are full of evil and corruption, should cultivate this spirit especially. And not only they, but everybody, every young man and woman belonging to this Church who is worthy to be called a Saint should cultivate this desire to live up to this requirement that their consciences may be clear before God. It is a beautiful thing, either in young or old, to have this object in view; it is especially delightful to

see our young people take a course that the light and intelligence of God can beam in their countenances, that they may have a correct understanding of life, and be able to live above the follies and vanities of the world and the errors and wickedness of man.

May God bless you, brethren and sisters, and pour out His Holy Spirit upon you, that you may be blessed in all your acts, in your incomings and your outgoings and in the performance of every duty, and be blessed in calling upon the Almighty, that His Spirit may be in you as a well of water springing up to everlasting life, to guide you in His fear through all the scenes of life, is my prayer, in the name of Jesus, Amen.

DISCOURSE BY ELDER MOSES THATCHER,

DELIVERED AT THE GENERAL CONFERENCE, TUESDAY AFTERNOON,

APRIL 8, 1879.

(Reported by Geo. F. Gibbs.)

MANIFEST BLESSINGS OF GOD TO THE SAINTS—PROPER EDUCATION OF THE YOUNG—INFIDELITY THE RESULT OF IGNORANCE.

In trying to address so large an audience, I earnestly desire an interest in the prayers of my brethren and sisters, that the few remarks I may offer may be dictated by the Spirit of God. There are many

things that we as, Elders in Israel, should always be pleased to speak of, and particularly is this the case in reference to the kindness of our Father in heaven towards us as a people. We are permitted to dwell

in peace, surrounded with the blessings of life and liberty, having pleasant homes wherein to dwell, and God to be our Father and Friend. When I look around upon the homes of the Latter-day Saints and see how the elements have been changed and made so propitious, enabling us to produce food and clothing, the necessities and many of the luxuries of life, my heart is exceedingly grateful, for I must confess there is no land with which I am familiar where the blessings of God are so abundantly bestowed as in our own. It appears to me that every bud is not only willing, but does blossom, and where seed by man is sown broadcast in the ground it comes forth, bearing twenty, thirty, or fifty fold. This, my brethren and sisters, is not the result of the work of man; but it is the blessings of our Heavenly Father. And how any human being can look upon the mountains by which we are surrounded, and gaze upon the beautiful fields and smiling nature seen on every hand, and not be able to acknowledge God in all these things is beyond my comprehension. In speaking to the young people particularly I have had sometimes pleasure in referring to the works of man, comparing them with the works of God. And while I believe it proper for us to look with pleasure upon the accomplishments of art and science, and upon the skilled workmanship of man, yet I would have our young people always realize that God is the originator; I would have them understand, as the arts and sciences are being developed and new discoveries are being brought out by what we call the genius of man, that God understood all these things before they were made known to us. And while having them admire and wonder at the grand achievement of

man in chaining the lightning, thus making it to serve his purposes; and while it was the work of man that moulded and fashioned the metal into the wire over which intelligence is transmitted by the power of electricity, I would help to lead their minds beyond, so that they may comprehend that the material of which that wire is composed was the creation and work of God, and that the electricity itself is at the bidding and mandate of the great Jehovah.

I believe, my brethren and sisters, if we take proper pains in the education of the young, employing the right kind of men and women to be their preceptors, that, instead of the seeds of infidelity being sown in their minds we will have faith, and in that faith we will have the manifestations of power.

In talking with the learned of the world we find that they have but a faint conception of God and Godliness. Were you to tell them that they hate God, or that the carnal mind is at enmity against God, they would not understand you. And yet, when we come to the actual facts, we find that the learned and many professors of Christianity really do hate God. I do not mean to say they hate the God they themselves picture in their own minds; but that they hate and fight against him whose attributes and character are portrayed within the lids of the Bible. The Supreme Ruler of the universe, the Creator of the heavens and the earth, is not only the tender and loving Being that the pious Christian of the 19th century pictures him to be,—he is not only willing to love and cherish and save the human family, but he is also a Being of justice and judgment, having always power enough to inflict punishment upon the breakers of his laws. Yet modern divines think

with horror of a God who would inflict punishment, on the plea that such would be revengeful; and yet, neither they nor any of our professed Christian friends would for a moment find fault with the judge of an inferior earthly court for passing judgment on a criminal, though it might lead even to the loss of the life of a fellow creature.

Having but a very short time to occupy this afternoon my remarks must necessarily be brief. But before closing I feel to bear my testimony that here in Utah is a people who are trying to serve the Lord. And I testify too, that Joseph Smith was and is a prophet of the living God, chosen of Him to open up the last dispensation to man—the dispensation of the fulness of times; and that his successor, Brigham Young, was an apostle of the Lord Jesus, and a prophet, seer and revelator. And I feel to bear my testimony that this same power and revelation rests upon his servant, Brother John Taylor. If we would live for the light of God's Holy Spirit we might see not as with eyes through a glass darkly, but with eyes that see clearly having also ears capable of hearing, and hearts full to understand.

It is our duty, as young men, as middle aged men and as aged men to bestow great care and attention on the education of the young. It is not particularly the duty of the father, as I understand it, to place in the hands of his son the writings of Payne and other infidel authors unless they follow up the reading of such works with good sound argument, and then place the Bible and the Book of Mormon in their hands to be read and studied, and when necessary correctly explained showing wherein the Lord has wrought out the literal fulfilment of many of

the predictions therein recorded. If they would do this with prayerful hearts, and with the wisdom God may give them, there will be little or nothing to fear from the readings of infidel works. I take the broad ground that in infidelity is ignorance. You meet the infidel and you will find him as a general thing, ignorant in regard to that which is laid down in the Bible, which he claims to disbelieve. It has been so from the beginning. It is a truth that has been uttered on many occasions by the servants of God, that it is easier and more natural for mankind to believe a hundred falsehoods than to accept a single truth. It must be apparent to all, that it is more in harmony with our fallen nature to do wrong than to do right. Let six boys be taken, for instance, and be carefully taught in the principles of morality, virtue and truth; and another six in the follies and wickedness of the world and see which of the two sets will make the most rapid progress, those in the right, or those in the wrong? All will readily agree with me that immorality is more easily acquired than the virtues, and hence we may conclude that we are in a fallen world, and that we have the battle against sin to fight.

May the blessings of God rest down upon the Latter-day Saints. And by way of conclusion I will say, if we want to dream dreams or see visions, it is our privilege to do so, but we must first purify our hearts and seek to love the Lord our God with all our might, mind and strength, and our neighbor as ourselves; and to do unto others as we would have other do unto us. And permit me to say that in all my experience in life I have found as yet but one thing that can afford true happiness and true enjoyment, and that is a conscious-

ness of keeping the commandments of God. And if we, Latter-day Saints, will live near unto him, he will be near unto us. And instead of having to call in physicians to minister to the members of our families when sickness makes its appearance, the power of God will be upon us in such rich abundance as to enable us to rebuke it from our dwellings, and to invoke the blessings of health to attend us and ours, which was the case years ago in the primeval days of the Church. If we have lost any of these blessings it is not through any fault in the Lord, or that there is less power and efficacy in the priesthood we bear, but rather in our own lack of faith in the promises made to the faithful. Amen.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED AT THE GENERAL CONFERENCE, ON SUNDAY AFTERNOON,
APRIL 6, 1879.

(Reported by Geo. F. Gibbs.)

INFLUENCE OF THE LATTER-DAY SAINTS—THEIR MISSION—THE MARRIAGE RELATION—CAPITAL AND LABOR—RELIGIOUS LIBERTY.

In some respects I would prefer to sit and listen to my brethren speak, and to partake in quietude of the spirit of this Conference, than I would to speak myself. But there is a duty devolving upon me I presume, the same as upon my brethren and I desire to the best of my ability to discharge that duty. The sight of so many people, the singing, the speaking of our brethren this morning and the spirit that I felt when I entered this building to-day almost overpowered me. There is an influence, there is a power, there is a spirit connected with the assembling together of a large body of people, such as we witness to-day, that must affect those who are sensitive to impressions, and especially when one has been absent among strangers, to feel that he is home among his friends, among a people who are his brethren and sisters, whose faith is his faith, and who are laboring and struggling to accomplish the same objects that he himself has in his heart. I rejoice exceedingly, my brethren and sisters, this day in your midst, and I am

thankful for the delightful circumstances by which you are surrounded. I am thankful that the prospects before you are so promising, so full of hope and so delightful to contemplate. It is true we have had sickness, we have had many deaths, this has been a cause of regret. But death is unavoidable, and with it all we are in much better circumstances and more favorably situated than the generality of the children of men. The Latter-day Saints are rapidly becoming a great and important people. The influence that attends us is being more widely felt; our power for good is increasing, our strength, our union and the other qualities that we possess, and which we have manifested through our career, are being more recognized every day. It has always been a favorite idea of mine, that no single human being who chooses to exert an influence for good among his fellow men, ever spoke or ever acted in vain—without making his influence, his example, his words, have an effect upon those with whom he has been brought in contact. If this be true concerning an individual, how much more truth is there in it when applied to an assemblage of individuals, and to a community, to hundreds of communities, to a great people stretching through these mountains and filling these vallies? We have not lived in vain. We have not sought to exhibit lives of temperance, of industry, of frugality, of self-denial, lives of righteousness with the fear of God before our eyes, nor have we lived these lives during the last 49 years, without the effect being felt, not only upon those by whom we are surrounded, but by the world at large. There is something connected with the example of such a people that elevates men and women from the

slime, from the mire, and from the abject ruin into which, in too many instances, they are plunged, to contemplate humanity in its better aspects, humanity in its noble appearances, with its Godlike attributes, with its powers for good, its capability of accomplishing great results. There is something in the very fact of a people believing in God in these days of atheism and utter infidelity that brings men to serious contemplation. They say very frequently that it is fanaticism, but there is something about fanaticism that is healthy, refreshing, invigorating in its example, for no man ever accomplished anything on this earth, without exposing himself by his actions, his earnestness and enthusiasm and zeal, to the charge of fanaticism. I am willing we should be called fanatics. I have a right to be a fanatic if I wish to be, as long as my fanaticism does not interfere with the rights of my fellow man. That is a barrier beyond which my fanaticism should not be allowed to go.

It is refreshing to see a people who not only believe in God, but who are willing to show their belief by suffering for his cause—to leave their friends, to leave their homes, to suffer exile, persecution, privations, hardships, and even death for the sake of God, for the sake of religion, for the sake of principle. What would life be if it were not for such people and for such characters? Why, their peculiar lives illumine the sombre darkness of ages; they are bright spots in history. When we look back and recall the men who have suffered and died for principle, even if they died wrongfully, we find something about their heroic lives that is glorious to contemplate. And when a whole people can be found, such as are in

these mountains, who are capable of making the sacrifices which they have made, there is something, as I have said, in their example and in their lives that influences men, that impresses them, and that causes them, whatever their feelings may be respecting the belief of these people, to feel a profound and heartfelt respect for them; for no man or woman properly constituted ever failed to respect devotion to principle, moral courage and the qualities that are exhibited in the lives of the Saints; I therefore say, we have not lived in vain; we have not preached in vain; we have not suffered in vain; we have not protested in vain. The fruits of these labors of ours which apparently have been so long in coming, will be reaped in the great harvest yet to be reaped upon the earth.

I feel to speak these words of encouragement to my brethren and sisters, many of whom feel probably that their obscure lives and struggles, their contest with poverty, their humble and eventful histories are sometimes of so little value that they are comparatively worthless in the earth. I say to the humble struggler, to the man or woman who may be content with poverty, whose life may be uneventful in his own estimation, who may be hidden from the popular sight and may not figure on the world's stage, I say to every such person, as a Latter-day Saint, You have a great and important mission to perform, and if you perform the duties devolving upon you properly, your influence will be felt; and in the days to come, in that great day of God Almighty, your worth will be fully recognized, and you will shine as a jewel in the kingdom of our Redeemer.

There is one thing that every parent can do. He can endeavor to

make his sons and daughters better qualified, better equipped for the great struggle of life and better able to perform their part in this glorious work that God has established, than himself; that is one thing the parents of the rising generation of these mountains can do. I have never felt as I do to-day, and as I have recently, of the great importance of our training and educating our children to the greatest and best advantage, that nothing shall be left undone on our part to prepare them for the great work which they have to perform. This is a labor that we can accomplish. It does not depend so much upon the knowledge of books; a great many people imagine that only books are necessary for education; but the man is best educated, in my opinion, who has thought the most, and that correctly. So far as theology is concerned, we have been able, by the blessing of God, the light of the Holy Ghost, and the power of truth, to go forth unlearned, illiterate, and unprepared, so far as worldly education is concerned, and by virtue of the knowledge that comes down from above, the elders of this Church have gone forth and met the world of Christendom. I do not speak in vanity, nor in the spirit of boasting when I say they have never been vanquished. The learned, the educated, the professed theologians when they have met the elders of this Church with the Bible in their hands, have been compelled to retreat before the power of truth proclaimed by uneducated but inspired men. Is our mission accomplished by having done this? I feel that we as a people are only on the threshold of the great work that lies before us. We have an immense field of labor stretched out before us. When you look ahead and try

to see its limits, the field of usefulness, which stretches out before this people called Latter-day Saints, is beyond the reach of human vision; it is illimitable, stretching out in the far distant future. Is there a wrong upon the earth to be righted? If so, it is our bounden duty to attempt its correction. Is there a false principle extant? It is our bounden duty to seek its eradication. Is there tyranny in the world, tyranny of the body, tyranny of the mind, physical or mental tyranny? It devolves upon us as Latter-day Saints to overthrow it. Are there social problems to be solved? Who shall solve them? Who can do so? Remove the Latter-day Saints from the field, and who can solve these problems which are pressing themselves upon the attention of all thinking people? The whole earth is full of violence, wrong, oppression, misgovernment, and a thousand other evils which I cannot now enumerate. It devolves upon us, as fast as we can reach these things, to correct them, to remove them. In the first place we have got to correct and remove them from our own midst. It is a slow labor to train a people, brought as we are from every nation, educated in every creed, speaking almost every language and heirs of every tradition. There is, false or true, wedded to us old customs and the evils of ages, which have been transmitted from generation to generation until they have formed a strong part of our very being. It is a slow work, I say, educating a people such as we are. We have been at it now 49 years, and we can scarcely perceive, that is, in comparison with that which lies before us, the growth and the development which have been made. But we have grown, our minds have been enlarged, we have become emancipated from many

old follies, and freedom of thought has taken place in our midst; but the great labor that devolves upon us is to educate ourselves, and then we can soon educate the rest of mankind, for as I have said, our example is felt; the influence of it goes forth and bears its fruit among other people. But it is a most difficult thing to get these Latter-day Saints to understand the principles that are as plain as the noonday sun—that they should receive readily, and why? Because, as I have said, they are heirs of the traditions of centuries that have come down through the dark ages. It is a wonderful thing to do what we have done respecting woman. Look at what monogamy has done. Look at its effects; trace its influence from the death of the Apostles, or soon afterwards, down to this the nineteenth century, and what do we behold? Why, in every generation a large percentage of our sisters has been consigned either to that nameless condition of which it is a shame to speak, or have died without ever knowing the joys of maternity. When I think of it, when I read the history of the boasted civilization of the Greeks and the Romans, and think of the boasted civilization of our day, inherited from these nations, and witness its effects, I wonder how man, standing up in the face of heaven, dare look at woman and talk about being her protector. Read the history of the sex and of the frightful evils which have been brought upon our sisters through man's accursed traditions and evils. If it were to be told to another people differently situated to us, with different traditions to us, they could not believe that intelligent man would entertain for one moment, or that women themselves, in view of what their sex has

suffered, would cherish and cling to the wretched traditions that have prevailed in Christendom and to a certain extent yet prevail in our midst.

I know I am touching now upon what many people consider a tender spot. Say they, "The decision of the Supreme Court has arranged all this." Yes, but it will not stay arranged. Let me tell you, that wrong may prevail and right may apparently be crushed; but right must at last prevail and claim its own in spite of laws, of decisions, of mandates, and everything that man can utter. I am talking now not respecting law; I am not talking respecting tradition; I am not talking about "Mormon" plural marriage or patriarchal marriage; I am talking about men and women, brethren and sisters as such. Come let us reason together; let us talk together, not as religionists, not as "Mormons," not as monogamists, not as polygamists, not as citizens of Christendom, but as men and women, the children of God, as brethren and sisters of the one family. Let us talk together face to face, in plainness, in simplicity, without allowing tradition to have weight with us, to blind our understandings. It is in this spirit that I wish to talk upon this subject.

Here is a family, a family composed of men and women, and we will say this tabernacle contains this entire family of God upon the earth, for the sake of illustrating the point. Here are men and women in equal numbers and equal proportions, one sex not outnumbering the other—a man for a woman and a woman for a man, no surplus of women, no surplus of men. If they were to marry, each would have a partner, each man would have a wife and each woman would have a

husband; each would be perfect, for the man is not perfect without the woman, nor the woman without the man. We turn in and make a law, such as prevailed at one time in Rome that every man shall marry a wife. Such a law was made at Rome at one time; it was aimed at celibacy. It was aimed at a certain class as the law of 1862 was aimed at us. One was enacted to prevent marriage, the other to compel marriage, that no class of men should grow up in the community without wives, and that no woman should be allowed to forsake man and become a nun. We have such a law, say in this tabernacle. That answers very well. Every woman is provided with a husband, and every man with a wife. But after a while somebody comes along and says, "I do not like this law, it is oppressive; I know, for instance, where it works very badly; I know men who do not want to have wives." They prefer a single life, and they succeed after a while in repealing the law, as they did in Rome. The law is repealed and men are at liberty to marry or not as they please. On the top of this another law is enacted, in effect that every man shall have but one wife, and shall not be permitted to take two or more wives. The women, of course, have to do just as the men say, they cannot compel the men to marry them, but must wait until they are invited to marry. This law suits a great many individuals. Many men say, "I prefer not to have a wife and especially if you will only make a law confining the men to marry but one wife each. I like that very well, because I will not then be under the necessity of keeping a wife. If I want a partner, an associate, I can have one without being at the trouble or expense of keeping her as such. Because if

you confine marriage to one man and one woman there will necessarily be a share of the women who cannot be married ; that is, if the sexes are equal in numbers. Then I can do as I please. I know the confiding nature of woman ; I know how she loves, how she clings to the object of her love. This will be my opportunity." But what shall be said respecting the women. The men so far as they are concerned, have the right to marry or not as they please. But here is a large percentage of the women who by this law are to a certain extent deprived from marrying, even supposing the sexes to be equal. A civil commotion arises. Men go to war, they go to sea, they engage in commercial pursuits, they leave their homes, they engage in hazardous occupations. The result is that though in the beginning the men and women were equal in numbers, by the effects of war, and of engaging in hazardous pursuits which women do not follow, the men die and are killed, and the women survive and outnumber the males. The operation of a law then, such as I have described, increases the hardship, increases the percentage of those who are not married and who have no opportunity of marrying. Here comes along a man after witnessing the evils that have grown up among his brothers and sisters, and says, "I have a plan to suggest which I believe will cure the evils that exist among us. I see that a dreadful vice called prostitution has crept into our midst, and arising from it are dreadful diseases, diseases that I cannot describe, so appalling are they that the very thought of them makes the heart recoil with horror ; they have appeared in our family circle and they are destroying our young men and women. And

now then, the plan that I have to propose to our family is this, that every man shall marry until all the women are married, until every woman that wants a husband shall have one, so that the men who will not marry shall not have a class of unmarried women, to prey upon, to commit violence with, or to prostitute. "Now," says he, "if you let all these men and women marry, there will be some women who will not want to marry, but that proportion will be very small ; and by this means you will arrest this dreadful evil that is growing in our midst."

Now let me put this to you ; let us reason upon this, face to face, as I have said. Which will be the better plan ? According to my judgment, speaking as one of this family, not as a member of Congress, not as a "Mormon," but as one of the family I have described. The latter law is far superior to the other. I would say, as a father, if I had a family of that kind, by all means let my daughters marry, let every woman have a husband that wants one. Then if every man marries a wife, they will only have a wife apiece ; but if there should be any of the boys that do not want wives, the girls would not necessarily go without husbands.

I consider our false tradition upon this subject one of the greatest evils at the present time that exists upon the earth. It has come down to us from the Greeks and Romans, than whom a more abominable lot of people never lived upon the earth. To read their books is enough to make a man with the least feeling of modesty blush and be ashamed of his race. Yet they are introduced into our literature. Whoever reads Horace, Sallust, and numbers of those authors, well knows how full of corruption they are. Not only crimes,

but crimes against nature were justified by some of the best and most noted of Greek philosophers, and were practised by Sophocles, Socrates, and others; and yet this is the philosophy that has come down to us. They had a class of women in their midst who were regularly compensated and sustained as courtesans; they were maintained in order that the purity of the domestic circle might be unpolluted. And this has come down to us in Christendom, in Europe and America to the present time. The fairest of Earth's daughters fall yearly sacrifices to the abominable lusts of men. How is the domestic circle preserved in monogamous countries to-day? It is only preserved at the expense of this class to which I have referred, by these priestesses of humanity, blasted for the sins of the people, living short lives and carrying with them the effects of man's abominable lust.

Now I do not want to talk to-day about law; I do not want to talk to-day about its effects in relation to this subject—the subject of “Mormon” patriarchal marriage; I do not want to talk about the law of 1862, nor the decision of the Supreme Court of the United States affecting it; but I want to deal with the facts that stare us in the face. Shall we correct these evils? “O,” says one, “they always existed.” Out upon such doctrine; we do not believe it. I cannot believe that the Great Creator, he who formed the universe, who placed the sun in the centre of our solar system and caused those planets to revolve around it; that that being who created these things, and produced order out of chaos who said, “Let there be light and there was light;” who called forth out of chaos the elements from which our earth is formed and created it as a glorious

habitation for man; that He possessing, as we know he does, infinite wisdom, has placed men and women, his sons and daughters, upon the earth in the midst of evils such as I have briefly alluded to, and provided no remedy therefore. I could no more believe it than I could believe this light to be darkness. But I do believe that in the bosom of the Father there is wisdom to create all, to carry out all, and to make this earth a heaven, where peace, love, joy and happiness shall prevail, and where there shall be no sin, no sorrow, no heartrending or pain, where man and woman will dwell together in perfect peace, love and harmony, and children grow up in purity with every heavenly surrounding.

I have said, probably, enough on this subject. I merely wish to point out and to show that certain evils exist and that they need correction. How shall they be corrected? Who shall point out the remedy? I believe God has done it, and he will continue to do it; he will bring to pass in his own way and in his own due time all the corrections necessary to change all this. This subject of itself, affecting as it does the happiness welfare and prosperity of the human family, is one of almost overshadowing importance. But there are other evils under which mankind groan. There are evils in regard to wealth and the management of property, the organization of capital and the organization of labor, the relations, that labor shall bear to capital, and capital to labor. There are questions of this kind that press themselves upon the attention of statesmen, and upon the attention of every man of thought and reflection, and he sees there is room for

the exercise of the most profound wisdom, and the greatest talent in order that these things may be corrected. It devolves upon us, Latter-day Saints, to help to accomplish this work. It devolves upon us, and will devolve upon us more particularly in the near future, to maintain upon this continent and through this broad land pure republican institutions, constitutional liberty in its broadest sense. For the day is not far distant when the power such as is growing up in the mountains will be needed. Conflict of parties, an increase of party feeling, an increased disposition to take possession of power by any means, no matter what it might be, are becoming general in the United States. This is so self-evident that no man, unless completely wedded to the idea that this nation will exist in perpetuity, can fail to see for himself that there is a crisis approaching in the affairs of our nation. Already the feeling prevails that in order to accomplish certain things fraud is justifiable. Money is used to an extent in the accomplishing of certain results in government affairs, and in politics that you, as a people who live in these mountains, have scarcely any conception of. And this is increasing. What the end will be is not difficult to foretell. Republicanism ceases to be republicanism whenever fraud enters into the decision of questions and the will of the people cannot be properly ascertained.

So far as religious liberty is concerned we have fought that battle thus far with tolerable success; but we have yet to contend still more for greater liberty, not for ourselves alone, but for every human being that dwells upon this land, from the east to the west and from the north to the south. The principle must

be maintained, the principle, that actuated the founders of our government, when they laid the foundation stone thereof, that in matters of religious concernment no man has a right to step between his fellow-man and his God. I may worship idols; I may burn incense to idols; I may worship the sun and pay adoration to him, the great luminary of day; I may do other things which may seem equally improper, but have I not the right to do these things under our constitution? Was it not the intention of the framers of our form of government that every man should have this right? Certainly it was; and it can be clearly proved that this was their intention, that this was the spirit that actuated and prompted them.

In Salt Lake City, if the "Mormons" had supreme control—I say "Mormons," I ought to say Latter-day Saints—if they had supreme control from our northern boundary in Idaho, to the southern boundary, Arizona, and from our eastern boundary, Colorado, to our western boundary, Nevada; if we had supreme control and undisputed possession of this land, without the right of dominion over us being questioned, we would have no authority under the constitution under which we live to say to any human being within these confines how he should worship, what he should or should not do in order to please the Creator. If the Chinaman should come here and build a Joss house and burn incense to Joss, if he prostrate himself in adoration before the images that he thinks represents his deity, we have no right in the world to interfere with him. If an Ingersoll should come here and say that he did not believe in any God at all, and he could carry his feelings into practice, we would have no right to interfere

with him. Under the circumstances I have described, he would have a perfect right to believe in God or not. We would have no right to interfere with a man who, believing his priest has power to remit his sins, would enter the confessional chamber for the purpose of having them forgiven; or with the Episcopalian who may choose to sprinkle his infant, or the Jew because he believed in circumcising his infant child, or with the Baptist because he believed in baptism by immersion. But supposing that a man should come along that believes it his right and in accordance with his religious convictions to marry more than one wife, and he takes care of his wives and provides for them properly according to his religion, believing that in the eternity to come he will dwell with them. Some of us may think that his ideas of heaven are very materialistic; we may think him a very foolish man for having such a belief, and especially for going to the expense of keeping three or four wives; these may be the popular ideas about him, but if he carries out his belief from a religious standpoint, he has a perfect right to do it in the face of God and even under the constitution of our land. The Parsee and fire-worshipper and men of kindred belief may yet come to this land of liberty; and I tell you if the spirit of the Constitution be maintained, as the Latter-day Saints will yet maintain it, they will have a perfect right to worship their God according to the dictates of their own consciences without any to molest or make afraid. The only time that these men can be interfered with will be when their religious acts interfere with the rights and liberties of their fellowmen. Hear it, ye Latter-day Saints! When John

Chinaman comes in your midst, teach your children to respect him. When any other man of any other creed, race or color takes his abode among you, teach your children to respect his form of worship. And if they go to the church of the Catholics or that of the Presbyterians or of any other sect, teach them to behave themselves and treat everybody with civility and kindness, and that it is none of their business how these sects worship, teach that they violate good order and good law when they in any way make light of religious exercises. I would whip a boy for it quicker than for anything else. That is the freedom I believe in; that is the freedom I mean to teach to my children and to all men so far as my voice and influence extend; that is the freedom I mean to contend for and, as I have said hundreds of times to leading men of this nation, I will, if necessary, take my sons and make them swear that they will stand by and maintain this liberty as long as they live and contend for it and teach their children after them to contend for it also. I believe in the fullest liberty upon these points. We have been accused of exclusiveness. Our hearts have many times warmed towards "Gentiles," as they are called. We have extended the arms of kindness thousand and thousands of times to them, as our history has proved. We have been full of that disposition. But how have our advances been met? Let those in this tabernacle and those who are familiar with such matters read the newspapers. I have had people visit me at my house where every attention and courtesy would be shown them, and they would leave and perhaps through reading newspaper articles consisting of abominable lies, would go away and betray

those who had received and treated them kindly and hospitably and so often has this been the case that I have almost sworn I will never do it again. It is not because we have unkind feelings. The time will come when we will have power; at present we are in the minority, and it pays for scribblers to write about us and hold us up to ridicule. But suppose the Latter-day Saints had control; suppose their ideas were fulfilled, that is, that we, as it is destined we shall be, were the people who uphold Constitutional government upon this continent, who restored the government to its primitive condition when all the political parties shall have fallen into chaos; would we feel at liberty to say that none but the Latter-day Saints should be elected to offices of trust and responsibility? No. Joseph Smith set the pattern; he taught the brethren who were with him better ideas; you well-informed Latter-day Saints know that there are two powers which God has restored in these the last days. One is the Church of God, the other the Kingdom of God. A man may belong to the Kingdom of God and yet not be a member of the Church of God. In the Kingdom of God, using it in a political sense, there may be heathens and Pagans and Mahommedans and Latter-day Saints and Presbyterians and Episcopalians and Catholics and men of every creed. Will they legislate for the Church of Jesus Christ of Latter-day Saints alone? Will the laws that they enact protect us alone and not protect others? No. Why? Because God is the Father of the Latter-day Saints as well as of every human being; God is the father of all, is the father of the Chinaman, the Hindoo, the African, the European, the American; is the Father

of all the races of men and of every creed and nationality. When he establishes his kingdom it will protect all in their equal rights; I as a Latter-day Saint, will not have power to trample on my fellow-man who may not be orthodox in my opinion, because I am a Latter-day Saint; nor will my fellow-man to whom I am heterodox, have the power to trample upon me. Does not that look right? That is the kind of kingdom we have to contend for; that is the kind of kingdom we have to establish, and it is already provided for in the Constitution given unto us by God, and through the glorious labors of the fathers who laid the foundation of this government, who were inspired and raised by our Almighty Father for this express purpose. There is no liberty that a human being can desire, neither is there a right that can be exercised properly, that we do not have under the Constitution of our land. It needs no amendment about it; it is broad enough, if interpreted in its true spirit, to cover the individual, the continent, and the entire globe and furnish freedom for all.

Now, Latter-day Saints, if you have had narrow views I will tell you to put them aside. I do not mean by this you must take everybody into your houses. There is the difference. I have seen President Young scores of times acting upon the spirit to which I have alluded. He has invited strangers to our social parties and houses and extended courtesies to them because it was wisdom to do so. But a great many of the Latter-day Saints are so ignorant upon these points that they do not know when to stop. There are some so ignorant that they would in the spirit of kindness let a man come into their homes and become

so familiar that he would try to lead astray some member of their family. Can you not see that these are acts of folly, that we are not required, because of the liberality we should cherish and cultivate, to throw down every barrier and allow vice to stalk through our cities and enter into our family circles to pollute the purity that should prevail there. Can you not see, Latter-day Saints, however young, however uninformed you may be, can you not see that to allow this liberty would be wrong? Therefore we ought to discriminate. Nowhere in good society has a man the *entree* without proper introduction. If a stranger were to come to me bearing lines of introduction from a friend of mine, I would, if necessary, go with him to the bank and endorse a note for him, because I would be perfectly secure in doing so. But supposing a stranger were to come to me for the same favor, without an introduction, I would not be under the slightest obligation to do as he wished, though I might do so as an act of charity, but of course under such circumstances I should not be expected to do more than this. And if I were to go among strangers I would not think

of attempting to push myself among the people without proper introduction. I have gone in their midst many times, but have never been a sharer of their kindness and confidence only as such confidence was established by acquaintance. So in our midst; a man can come properly recommended, he is at home. He can have time enough to establish his name and to show to the people what kind of man he is. Then he will be received as he should be, having that respect shown to him that is due.

I have talked a great deal more than I intended. I hope what I have said may be blessed to your profit. If I have said any unwise thing, forget it. If I have said any improper thing, I hope it will pass from your minds, and that which is good, cling to you. Cleave to virtue, to purity, to everything that is good, that will elevate you and make you a better people. Above all let me say to you, let us get rid of old traditions as fast as we can, and learn from the Lord, and be taught by his holy spirit. That God may grant this is my prayer, in the name of Jesus. Amen.

DISCOURSE BY ELDER C. W. STAYNER,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, 'SUNDAY AFTERNOON'
MAY 25TH, 1879.

(Reported by Geo. F. Gibbs.)

FATES OF THE ANCIENT APOSTLES—WORSHIP OF THE TRUE GOD—HIS
CREATIONS AND HANDIWORK—PROPHECY.

In rising to address the congregation this afternoon, a brief passage of Scripture is suggested to my mind, as the basis for such remarks as I may make. It is the latter part of the seventh verse of the fourteenth chapter of the Book of Revelation, and reads as follows: "and worship him that made heaven and earth, and the sea, and the fountains of waters." Believing with the ancient Apostles that no prophecy of scripture is of any private interpretation; but holy men of God spoke as they were moved by the Holy Ghost," and that "all scriptures were written for our profit and learning that we through faith in them, might have hope." I am firmly convinced that the words of the text have a profound significance; for although it is acknowledged that the sacred writings contain the most sublime language, and furnish the most poetic quotations, still I do not believe that those holy men sought to round off their sentences, simply for the sake of the music they would afford to the ear of the reader; but that beneath all the poetry and sublimity of the language, there is a beautiful meaning to every sen-

tence recorded, involving the most important truths for the benefit of mankind. In order to reach clearly the correct significance of the passage we have read, let us first consider by whom it was uttered, and inquire into the circumstances under which it was recorded. History tells us that the venerable Apostle John who wrote the Book of Revelation, was sentenced by the Emperor Domitian of the Roman Empire, to be scalded to death in a cauldron of boiling oil; that this cruel sentence was carried out as fully as it was in the power of men to execute it. The cauldron of oil was heated to boiling heat, and the great apostle was submerged in the scalding fluid, but through Divine interposition he was delivered like Daniel from the "lion's den," and Shadrach, Meshack and Abednego from the "fiery furnace," by the power of that God, whom he served and obeyed; so that he suffered no harm and simply looked like he had been anointed. The cruel Emperor was so enraged at this wonderful deliverance, that he instantly sentenced the doomed Apostle to banishment on the Isle of Patmos. While in exile in accor-

dance with this sentence, St. John was made the happy recipient of the most wonderful visions of things to come to pass in the future history of the world. Enwrapped in heavenly vision he beheld, among other important matters, an "angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue and people, saying with a loud voice, "Fear God, and give glory to him, for the hour of his judgment is come," and then the words of our text, "and worship him that made heaven, and earth, and the sea, and the fountains of waters." Thus then we find this text was the enunciation of an angel; and as the time when this angel was to come is plainly shown to be at a most important crisis of the world's history, "the hour of God's judgment," it may well be supposed he did not waste time in poetic fancy or simply the elegant rounding of periods, but that every word he uttered carried with it a depth of meaning, and was in every way calculated to impress those to whom he was sent, with the importance of his message. What then was his reason for using this particular language? Why did he not close without uttering the last words? Or why did he not call the attention of earth's inhabitants to some other peculiarity of the Divine greatness? First because it is customary with the Lord and his angelic messengers to generally give some reason for the requirements made by them; God is ever willing to show his children why we should obey his commands, we find his doctrines reasonable; his requirements reasonable, and his revelations reasonable; hence the angel added by way of reasonable argument, "and worship him that

made heaven and earth, and the sea and the fountains of waters." But why did he not call attention to some of the great things in the unseen world; why not refer to the hosts of heaven or the majestic glory of God, as he sat upon his throne; or any others of the numerous existences that create joy or wonder "behind the veil?" No doubt, because the angel could see prophetically that when the time should arrive for him to deliver his heavenly message, at the hour of God's judgment, the whole world would have reached what may be called a scientific age, an epoch of "Materialism" a time when the universal scientific thought would be centered on that which was material in its character; and that people would be more devoted to searching out the matters of the visible world, than the hidden mysteries that lay beyond the veil. Hence he called attention to the things which were most engrossing their thoughts. He saw that men would reach as they have done, some conclusions concerning the planetary bodies, and establish some theories, the correctness of which has in certain instances been proved, as particularly shown in the precision with which eclipses are predicted, that frequently occur within a minute, and even a few seconds of the time designated. Although men have discovered comparatively little with regard to such matters, and even in our own solar system are at a loss in some things, still enough has been discovered to create wonderment and inquiry as to the origin of the worlds that "roll upon their wings" in the firmament, and I believe I shall be endorsed by the highest scientific authorities when I say that they acknowledge the existence of a master intelligence that organizes, sustains and controls

the universe. But who or what that power and intelligence is, they do not comprehend, neither can they without he should reveal himself unto them. But when the inquiry arises as to who is this organizer? the voice of the angels comes ringing down the cycle of time, "Worship God, who made the heavens," for, as the Psalmist gives it, "The heavens declare the glory of God, and the firmament showeth his handiwork." How charming it is to contemplate the beauty of the heavens, and then think of the discoveries that have been made; concerning light, for instance. How wonderful it is! To think that light, traveling, as scientists assert, from the sun to the earth in eleven minutes, a distance that would occupy a cannon ball twenty-five years in transit; and yet, notwithstanding its velocity, it is so composed as not to harm in the least degree the tenderest of animal or vegetable substances; the minutest plant—the most delicate flower is blessed by its influence, and not in the least injured by the rapidity of its motion. How is this accomplished? By the particles of which it is composed being so minute as not to offer any resistance to the slightest substance. And yet a single sunbeam, which no one can paint or define, looking so innocent and colorless, is found to consist of seven colors, and will penetrate the deepest darkness and reveal all existing objects in their proper and actual form and color. The beneficial effects of the sun's light cannot be too highly appreciated, and, in contemplating its blessings we are constrained to "worship God who made the heavens." Let us now consider the earth; take for instance the atmosphere which we breathe and by which we are sustained. We

find it in a pure condition originally, but we ascertain that it is rendered impure by being breathed. Through passing through the lungs it becomes so highly carbonized that it is unfit for our use; the large infusion of carbonic dioxide it receives through the process of respiration, renders it poisonous to men and animals; but strange to say it is then in the most proper condition to nourish the life of the vegetable kingdom. Plants thrive on it, and vegetation generally, receives its chief nutriment from that impurity which animals could not endure. Scientific experiment has proved that a sprig of mint placed in a bottle of air rendered impure by respiration or putrefaction, will so absorb the impurity, and nourish itself on the unwholesome carbonic acid gas, as to again render the air sufficiently pure to sustain human and animal life. Thus we find that the atmosphere which would otherwise become unfit to sustain our lives, is purified, and at the same time is enriching us through the medium of the vegetable creation, from which we derive much of our support and sustenance.

Then think of the richness of our fields, of the mineral wealth in these huge mountains, of the beauties to be seen and studied in the floral creation, of the grandeur of earth's scenery, and the capacity of the soil to support its wonderful population, think of what is on the earth's surface, and consider what is discovered in its deepest recesses; and when the inquiry arises as to the originator of these blessings, and men of science and reflection ask who and what is the controlling power that bestows and regulates all these things, the loud voice of the angel comes down through the ages, "Worship God who made the earth!" Then there is the mighty

ocean that covers such a large portion of our globe. Now, some people have thought that there was too great a proportion of our earth covered by water; but scientific men, who have thought deeply on this subject, declare that if there were any less, there would not be sufficient to furnish moisture for the fertilization of the land. Here, then, is an element prepared, from which, through the action of the atmosphere, the moisture is drawn up into the clouds, and, what is very wonderful, it is not emptied out in torrents, to ravage and destroy by its furious impetuosity, our fields and gardens, but is carried in the clouds as they are gently wafted by the wind, and beautifully distributed in grateful showers, to refresh and nourish the crops of the husbandman. Then, again, see the provision for preserving those large bodies of water, called seas, so that they may not become putrid and malarious; they are strongly supplied with salt, and thus turned into brine, which preserves the water in a wholesome state. Upon the surface of the seas are the vessels of the commercial world, laden with treasure, and down in those almost unfathomable depths are found endless varieties of the finny tribes, that delight to dwell there, and are so useful to man. The sea is their home, from the smallest specimen that floats near the surface, to the huge leviathan that lashes the ocean in his fury. They are perfectly adapted to live there, and the element is specially fitted to supply their necessities. Then, too, beneath its surface we discover beautiful and precious gems for the adornment of the person; providing even for the pleasures and fashionable tastes of "them that dwell on the earth." And when we ask what intelligence and beneficent power has

provided for our happiness, we still hear the voice of the angel as he cries, "worship God who made the sea!" There is still another branch of the subject to which we must briefly refer, and that is the "fountains of waters." What can be more delightful than a fountain, or spring of pure water? Up in these glorious mountains which have inspired the Saints with a love of liberty, we can see and hear the rippling brook as it escapes from a bright, cold, pure spring in the nook of a canon or the crevice of a rock! How is it formed and sustained? We find that through the process of evaporation before alluded to, moisture is drawn from the oceans and lakes up into the clouds; some of these clouds pass over the mountains, and deposit sheets of snow, and showers of rain in the canons and on the mountain sides. These sink into the crevices between the rocks, and here and there burst forth in bubbling springs of fresh water which feed the rivulets and streams, and form the creeks that descend to the land in the valleys, then pass into rivers and finally return to the bosom of the oceans and lakes from whence they came, there to be again preserved till again evaporated. But one peculiarity we should notice here, and that is, the water in these springs is fresh and sweet, although the bodies of water from whence it is evaporated are salt. Here we live on the borders of the Great Salt Lake, yet did you ever notice any saline flavor to the springs and streams sustained by the evaporations from the lake? No, and yet this is a body of water having the strongest saline character in the world! What a glorious provision to have pure fresh water in constant supply! And how beautiful to contemplate, is the present fertility of these valleys! When we look back

to the time when those grand old pioneers set their feet on this soil, and realize its past barren, arid condition, we are led to thank God, "who made the fountains of waters;" and we can see the literal fulfillment of his word through the ancient prophets, that he would "turn the dry ground into water springs," and "make pools in the desert;" we see that "fountains of water" have sprung up in unexpected places, to enable this dry and unpromising soil to yield an equitable return for the toil of the laborer; and we can now say that indeed the "Desert has been made to blossom as the rose." In short it seems that "the heavens and the earth and the sea and the fountains of waters" have formed a grand combination to introduce their united evidences of the Divine existence,—and the rich Divine dealings with mankind. Through the ages that are past every method consistent with the perfection of omnipotence, has been adopted to impress man with reverence for the Deity; angels from the heavens declare the glory of God, and the music of the spheres as they perform their wonderful course in the firmament, invite our attention to his glorious handiwork; God has written his being on the imperishable rocks, has recorded the existence of Deity in the granite mountains and among "the everlasting hills;" if we "go down into the depths of the sea, he is there;" and at his bidding, "fountains of water" burst forth in fertilizing streams, to nourish the barren soil that it may bring forth its rich fruit for the sustenance of the Saints. Thus the heavens in their glory, the earth with its rich blessings, the seas upon which we ride, and the "fountains of waters" that supply us with an element without which we could not live, furnish

us with a chain of material evidences, of the existence and goodness of the Deity, that cannot be successfully denied. But I would still fail in the performance of my duty this afternoon, if I should close without touching upon the subject of spiritual evidences that are furnished in such rich abundance from the very commencement of the world's history to the time when God revealed himself to Joseph Smith, a young boy of fourteen or fifteen years of age, unskilled in the sciences, and unlettered in the learning of the world. God revealed to him not only the fact of Divine existence, but even how he became God; that it was through living up to correct principles, and by developing within himself every sublime sentiment that had its origin in truth. He taught him how the people "who dwelt on the earth" might also be thus exalted to be angels of God, and finally Gods themselves; how they could scale the ladder of intelligence step by step, till they finally overcame all evil, and sat down at the right hand of the "majesty on high." Read and consider the beautiful prophecies in the Book of Daniel! Read his florid account of the wonderful visions given to him, of the method he was commanded to adopt in order that he might be worthy to receive them. How he was required to fast, "to eat no pleasant food;" to subsist on flowers and other innocent kinds of vegetation; and then ponder over his prophecies, and the prophecies of angels recorded by him, especially concerning the four beasts, which represented the four great kingdoms of the world, Babylon, the kingdom of the Medes and Persians, the Macedonian Empire, and the Roman power. Read his prophecies concerning the last days; and com-

pare them with the writings of Gibbon and other historians whom while they denounced God and religion, and declared the prophets were impostors, actually recorded the most literal fulfillment of their glorious predictions ; and it will be found by those prophecies and their recorded fulfillment, that Daniel and his colleagues were not simply writers of poetry for the amusement of themselves and their neighbors, but that they were ministers of God, chosen to warn mankind of the great things that should come to pass on the earth, long centuries after those prophets should be called behind the veil. God has painted the history of the world in the rich colors of prophecy, and mankind, under Divine Providence has sculptured its fulfillment in the marble of history. The two records are before us, and I am ashamed of the intelligence of the

nineteenth century when I think that scientific men, and learned people can be induced to impute to those holy servants of God other motives than the advancement of God's purposes in the earth. But I do not condemn the caviller by any means, or consign him to endless torments ; no, I regard him as being of great use and of infinite importance to society ; he, acting like the tempestuous elements, promotes a healthy condition of the atmosphere, and stirs up the great ocean of thought ; this leads us to reflect and consider, and while investigating more closely the works of God, we are apt to come to right conclusions and be more firmly established in the principles of truth.

May God add his blessing, is my prayer in the name of Jesus Christ. Amen.

REMARKS BY ELDER C. W. PENROSE,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON
MAY 25TH, 1879.

(Reported by Geo. F. Gibbs.)

DEFINITE IDEAS CONCERNING GOD—HOW TO WORSHIP HIM ACCEPTABLY
—RESTORATION OF THE GOSPEL—ITS PREPARATORY MISSION.

I have listened with a great deal of pleasure, my brethren and sisters, to the remarks of Elders Stayner. There are a great many arguments which might be adduced from the material universe to establish the fact that a divine hand has formed the worlds; and I think there are few people, even in this skeptical age, who altogether repudiate the idea of a grand Creator of the universe. This is called an age of infidelity. It is a fact that there is very little real faith in God upon the earth. There is very little knowledge concerning God in the world, and there are some people who altogether repudiate the idea of the existence of a God; but I believe they are in number very few indeed. But while there are few who entirely reject the existence of Deity, there are a great number of people in the world who have no definite idea concerning God, concerning his ways, his dealings with mankind, or concerning the right manner of worshipping him and of learning from him.

In the text which Elder Stayner has read this afternoon, and from which he has made some very ex-

cellent remarks, the command is given "to worship Him that made heaven and earth, and the sea, and the fountains of water." In the explanation which has been given to us it has been made clear that the words which have been read in our hearing were to be uttered by an angel of God; they were to be spoken at a period in the world's history, some time in the future of the day in which the Apostle John saw the vision referred to. In the 4th chapter of the same book (Revelations), and the first verse, you will find that having seen a number of events portrayed before his mind, John says: "After this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me, which said, Come up hither, and I will show thee things which must be hereafter." All we read in that Book of Revelations, after the first verse of the 4th chapter, describes events to transpire after these things were seen. And if we take the trouble to read the whole of that book, we will find that John was shown the dealings of God with man, age after

age, down until the time that this angel should come to the earth. Says the Apostle: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue, and people. Saying with a loud voice, Fear God and give glory to him for the hour of his judgment is come; and worship him that made heaven and earth, and the sea and the fountains of waters." (Rev. xiv., 6, 7.) According to this prediction, just before the hour of God's judgment—that time which all the prophets of God have foreseen and prophesied of, just before the grand consummation, just before the time when the Lord should come to judge the quick and the dead—this angel was to come to the earth with the everlasting Gospel; and that Gospel was to be preached to every nation, and kindred, and tongue and people. Now, what does that pre-suppose? To every reasonable mind, that the people of every nation, and kindred, and tongue upon the face of the earth were destitute of that Gospel. For, if the Gospel was already there, already preached by any nation, kindred, or people, there would be no need for the angel to reveal it anew to mankind. And further, if there were people living upon the earth who did worship God aright—that is, the true and living God, not the God of the heathen, not the God of men's imagination, but the God that made the heaven and the earth, the sea and the fountains of waters—if people dwelling upon the earth were already worshipping that God aright, there would be no need of a heavenly messenger to leave the courts of glory to come to the earth to call upon them to do so.

Now this may be a rather startling declaration to make in the face of all Christendom, in the face of the hundreds and thousands of Christian ministers of the various Christian denominations, who spend their time, their talents and ability in preaching what they call and perhaps believe to be the everlasting Gospel; and in the face of the millions of the earth who think they do worship God and give glory to that Being who made the earth, and the seas, and the fountains of waters. But here is the text, here is the language of Scripture given by inspiration. We must believe the declaration to be divine, or not believe it at all. The Apostle John saw in the vision that at a certain time the angel was to come again to earth and reveal, or restore anew the everlasting Gospel, the true Gospel, by which alone man can receive a fulness of salvation in the presence of God the Father.

There are millions of people living to-day upon the face of the earth who believe that a divine hand formed this world, and that he is also the Creator of the universe; but they know nothing certain about that Being. Notwithstanding the boasted knowledge and intelligence of the 19th century, the world to-day know nothing concerning this divine Being. While most of them admit the fact of his existence, yet at the same time he is to them as he was to the Ephesians to whom Paul preached on a certain occasion—an "unknown God." If this is not the case, who is there that can tell us anything about him? what he is like? where he dwells? what are his purposes with regard to the people of the present age? which is the right way to approach him that we may learn to know him for

ourselves?

We read in the Scriptures that in olden times men communed with this divine Being, that he walked and talked with men in the flesh, and revealed himself to them. But he is neither seen nor heard of men to-day, and what is even worse, none seem to know how to approach him to learn of him as his servants did in earlier times. But some will say, "We have no need of such communications now, for we have the writings of these men; they approached him, and they have written books containing his words which have been handed down to us; we have no need to approach God as they did." But who can tell us how to read this Bible aright? These people who say they have no need of revelation do not agree as to what those prophets meant when they wrote these things. Take the minister of one Christian denomination, for instance, and get him into conversation with a minister from another Christian denomination, each of these men of course professing to believe that the Bible is a divine record given to us for our guidance in spiritual things; and in a very short time you will get them into a quarrel. Take half a dozen men from half a dozen Christian denominations, each professing to be called of God to explain his word, and you will find that all of them have different views and ideas concerning that which the prophets wrote. Ask any one of these Christian ministers to tell you anything about God, and after exhausting his store of language in trying to do so he will wind up thus: "God is incomprehensible." There is an attempt to describe God in the Episcopalian prayer-book. We are told in that book, which contains the articles of the faith of that body of people, that God is three and yet

he is only one; that there are three distinct personages in the Godhead, yet only one personage, and that this being is without body, without parts and without passions. Here, then, we have an imaginary being composed of three parts, who yet is only one without any parts. We are told further that one of these bodiless, passionless beings without parts had a body, and that he was a man in all points as we are, possessing like passions, but that he sinned not. This is a strange attempt at description of a divine Being. I do not wish to take up the time in further reference to these absurdities, you can read them in the Athenasian creed, and in the thirty-nine articles which all Episcopal ministers must subscribe to before they can receive "holy orders."

We read in the Bible: "For a man indeed ought not to cover his head (when he prayeth), forasmuch as he is the image and the glory of God: but the woman is the glory of the man." (1 Cor., xi, 7) According to the Scriptures, when you see a perfect man, as far as man can be perfect in this imperfect condition which we now occupy, we see a being in the image of Deity. When Jesus Christ, who died that we might live, appeared on the earth, we are told that he was "the image of the invisible God," and "the express image of his (the Father's) person." So much indeed, was he like his Father, that when one of his disciples asked him to show them the Father, he answered him saying, "He that hath seen me hath seen the Father;" giving us to understand that the Son inherited the likeness of his Father. Some read it to signify that he was the same person; but the Savior says again, "My Father is greater than I." The words of Jesus to Mary in the

garden are significant on this point: "Go to my brethren and say to them, I ascend unto my Father, and your Father, and to my God and your God." And at the baptism of the Savior we find that the Holy Ghost descended upon him, and that the voice of the Father was heard out of heaven, saying, "This is my beloved Son in whom I am well pleased;" showing that there were three distinct substances—the Son coming up out of the water, the Father speaking from heaven and the Holy Ghost descending.

In regard to this divine Being. The Son is the first-born in the spirit, the only begotten in the flesh, sent into the world to die for the sins of the world. How can the people of the earth learn anything concerning him? and which is the right way to worship him? Says the Catholic minister, "Here is the way, the only way." "No," says the Episcopal minister, "here is the way." Says the Methodist, "No, you are both wrong, we have the true way." Against these assertions the Baptist minister enters his protest, saying "All these are wrong, ours is the way." And so with all the various sects and parties that exist upon the earth. Let us bear in mind now that the angel spoken of by John was to come from heaven and call upon every nation and tongue to worship this Being, the true and living God. And not only call upon them to do so, but to bring the everlasting Gospel, by which man can learn of God and walk in his ways. And it is very evident what they would do, from the predictions of other prophets. We read in the writings of Isaiah, also in the writings of Micah, that in the last days there should come a people from all the nations of the earth, who should gather together in the tops of the

mountains to learn of the ways of God and to walk in his paths. It seems, then, that the angel was not to bring his message for nought; there was to be a people among all these nations who would receive the message and who would respond to it; and in consequence of that response they would leave their homes and would come from the East and from the West, and God would "say to the North, Give up, and to the South, Keep not back, bring my sons from far, and my daughters from the ends of the earth." And they would go up to the mountain of the Lord to be taught in his ways and to walk in his paths; that they might be prepared for the day when the "law of God would go forth from Zion and the word of the Lord from Jerusalem." And the work was to continue; for according to another prophet, the time shall come when "they shall teach no more every man his neighbor, saying, Know ye the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord." How shall this be brought about? "And they shall be all taught of God." The Lord is to teach them; they are not to be taught by the enticing words of man's wisdom, but as God spake to the people in olden times, so he is to speak to them in the latter times. He said he would raise up shepherds after his own heart, who should "feed them with knowledge and understanding;" not with speculative ideas, notions springing from their own minds, but with the truth from the true and living God, sent down from on high. Jesus, when upon the earth, made a remark very pertinent to this point; said he: "And no man knoweth the Son, but the Father; neither knoweth any man the Father but the Son, and he to whomsoever the Son will

reveal him." The inhabitants of the earth will never come to a knowledge of the true God, they will never know how to approach him, they will never know how to obtain knowledge and intelligence from him, unless they walk in the way his Son shall point out. He stands between us and the Father; he is the First-born, the Mediator, chosen from the creation of the world. He performed the work on the earth which he was sent to do. "Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." He stands as a Mediator between God and man. When we approach God we must do it through the Son. Who can tell us how? We hear the cry, "Come to Jesus," in every camp meeting. We are told by the preachers of every Christian denomination to "come to Jesus." But how are we to come? The ways pointed out are different and various. I am reminded right here of a saying of the Prophet Jeremiah: "Thus saith the Lord, stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." "The old path," what is that? The everlasting Gospel which the angel was to bring. "Enter ye in at the straight gate," says the Savior; "for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." There is but one way into the sheepfold; he that climbs up any other way will be accounted as "a thief and a robber." The angel was to bring the old way; that those who

walk therein might find rest for their souls; but it appears the great bulk of the people would say, "We will not walk therein."

I bear my testimony to this congregation, that in the times in which we live, which are just preceding the coming of the Son of man in the clouds of heaven, with power and great glory, to accomplish all things spoken of, God, the Eternal Father, has spoken from the heavens by his own voice, revealing his Son, and has sent holy angels committing the everlasting Gospel to men who have been commissioned and ordained of God to go to all the world to preach it as a witness before the end comes. I bear my testimony that as soon as that Gospel reached my ears in a distant land, I received it and obeyed it. That is, believing in the truth thereof, I repented sincerely of my sins before God, and went humbly and submitted to the ordinance of baptism for the remission of sins, receiving that ordinance from men ordained of God to preach this Gospel. That having been buried in the water in the likeness of the death of Christ, and raised again in the likeness of his resurrection, I received a witness from God that my sins were remitted. I bear my testimony this afternoon before God and angels, and before this congregation, that I received a remission of my sins, through the atonement of the Lord Jesus Christ, in obedience to his ordinances. The hands of the servants of God were laid upon my head, and I received the Holy Ghost—that same Spirit which God gave to the prophets, that same Spirit which rested upon John upon the Isle of Patmos, that same Spirit by which holy men of old wrote and spoke as they were moved upon by the Holy Ghost; and that Spirit is the same yesterday, to-day and for-

ever. It takes of the things of the Father and makes them plain to the human mind; it makes things past clear to the understanding of man, and it lifts up the curtain of futurity and shows things to come. It is the Spirit of prophecy, the testimony of Jesus; it is the light of God to the human soul. And as natural light discloses to the vision of men the objects of the material universe, without which none can discern them, so the Holy Ghost is the light of God which reveals to the spirits of men the things of eternal life, and without which men cannot understand the things of God. It is because of the absence of this divine light that the world lies in darkness in regard to their Father and God; this is why men, notwithstanding their learning, their scientific discoveries in the material universe, cannot comprehend the things of God. Man by searching cannot find out God. He can reveal himself to mankind, but must do it through the Son, and obedience to the Gospel of his Son is the only way of salvation. There is no other, and no name given under heaven whereby man can be saved but the name of Jesus Christ. A mere form of worship avails nothing; we must obey the commandments. "Not every one that sayeth to me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." This Gospel is restored to the earth, and everybody may know it for themselves. We are not dependent upon the words of Joseph Smith; we need not depend upon the Twelve Apostles who received their ordination under his hand. Every man and every woman and every child who have come to years of accountability can receive direct from the Lord, direct from the

fountain of their being, a testimony by which they may know that he lives, that they are walking in his ways, and learn how they can approach him acceptably.

Some people may think that it does not matter how people worship, that God will accept of their worship, anyhow. But from what we read of His dealings in the Bible, we find it a matter of the greatest importance. Abel, for instance, offered to the Lord that which God commanded; Cain offered what he pleased to give. Abel's offering was accepted, Cain's was rejected. Cain slew Abel in consequence, and the spirit manifested by him has been perpetuated to this day. God has marked out the way by which he may be worshipped. He has ordained certain ordinances through which certain blessings are to come; and the blessings of God will not come except by means of the ordinances. Those who obey these in the way that God has ordained invariably receive the blessings; for spiritual laws are as fixed and unchangeable as are the laws of the material universe. No man expects to reap oats from sowing wheat. That which a man soweth, that will he also reap. If he sow to the flesh, of the flesh he may expect to reap corruption; if to the spirit, of the spirit life everlasting. By walking in the way that God has ordained every man can know and receive for himself the testimony promised. And this people who are here inhabiting these valleys of the mountains knew for themselves before they left their homes in the old world, that they had received and obeyed the Gospel brought from the heavens by means of the angel described by the Apostle John, it was in obedience to the requirements of that Gospel that they left their homes to come here to

learn more of his ways, to walk more perfectly in his paths, and to prepare themselves for the great day of the Lord that is nigh at hand. This Gospel is sent to prepare the way before his coming, to be preached "as a witness" that all mankind may know that God has sent it. How about the people who will not hearken unto it? They feel as Cain did when he learned that his offering was not acceptable—he desired to slay Abel; and this is the feeling that has been manifested towards the Latter-day Saints from the beginning. We have come out of the world, and the world hates us, and many seek to destroy us. What harm are we doing to the people of the earth? We have come away from them; we have sought the wilds of this once desert country that we might worship God according to the dictates of conscience, and we are here trying to serve him with all our hearts. We have many imperfections, but we are trying to obey the Lord in his appointed way; and because we have accepted this way, the way ordained of God, those who will not walk therein are stirred up to anger against us; they circulate all manner of evil reports concerning us, and like the ancient Saints we are "everywhere spoken against." They endeavor to stir up strife in our midst, and failing to divide us they gnash their teeth in anger, seeking to bring all kinds of evil upon us. But God will rule and over-rule for the good of His people, and accomplish His ends and purposes.

In the midst of these trials we recognize the hand of God, as we see it in relation to the material elements which have been referred to this afternoon; just as much as we understand that there is a controlling hand which guides the destinies of the earth, which formed the planets,

which put them in motion and arranged them in such perfect order that one world should not rush against another, and causing the whole universe in all its beautiful variety and adaptation to move in perfect order and harmony; as we recognize the Divine hand in these material things, the physical objects of the universe, so we can recognize it in spiritual things. We acknowledge God in all things; we know that he lives, that in him we move and have our being, that he is the same yesterday, to-day and forever, that he changeth not; that he communes with his children to-day as he did five or six thousand years ago. The God of Abraham is the God of the Latter-day Saints. As he guided and directed him and delivered him from his enemies, so the Almighty's hand has been and is over us, and will continue to guide and deliver us, inasmuch as we continue to carry on his work.

Now I say that all people may receive these blessings if they will walk in the narrow way. But they must believe in Christ, and repent of their sins by putting them away; they must be baptized in a proper way; they must receive the Holy Ghost by the laying on of hands of men ordained and authorized of God, which Spirit will bring them *en rapport* with the Lord; and then if they will seek the interests of his kingdom they have a claim upon his blessings, and in proportion to their righteousness before God, so shall their communion be. But although they are baptized and confirmed members of the body of Christ, yet, unless they continue to walk before God, continue to be taught of him, continue to obey the divine word, they will not enjoy much communion with the Father. But if they strive to "live by

every word that comes from the mouth of God," their minds will become more enlightened, the Holy Ghost will increase within them and their path will grow brighter and brighter, even to the perfect day. God will speak by his Spirit direct to their hearts; and when he reveals anything through his appointed servants, every word will find an echo in the hearts of those who have received this Spirit, and the people will see eye to eye, for they will become united as one, as a band of brethren and sisters, to roll forth the purposes of God, to prepare the way for the feet of the

Lord Jesus.

I bear my testimony to what has been said by Brother Stayner and the Gospel of Jesus Christ which the angel has brought, and pray God to bless this congregation, that all who are here, may be able to learn of him and walk in the good old way, that they may know how to worship and obey the true and living God, even him who made the heaven, and the earth, and the sea, and the fountains of waters, and finally come into his presence and be crowned with a fulness of his glory. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT THE 17TH WARD MEETING HOUSE, ON SUNDAY AFTERNOON,
DECEMBER 15, 1878.

(Reported by Geo. F. Gibbs.)

ALL INTELLIGENCE COMES FROM GOD—LIFE AND IMMORTALITY BROUGHT
TO LIGHT THROUGH THE GOSPEL—GATHERING—TEMPLE-BUILDING—THE
ELDERS MESSENGERS OF SALVATION TO THE NATIONS.

We meet together from time to time to attend to the worship of the Almighty, because we think it is proper for us to pay due respect unto the Lord God, our heavenly Father; we assemble ourselves for the purpose of praying to him, of singing his praises, of speaking of principles, doctrines, ordinances and other matters in which we are individually and collectively interested, all of which is more or less connected with the worship of our God.

There is something associated with

our religious views that differs materially from those of many others. The Lord has revealed unto us his will, or law; he has given unto us a knowledge of the principles of truth and righteousness; and he is seeking by the means he has appointed—the medium of the everlasting Gospel, to prepare us for the events that will necessarily take place in a short time, and to enable us to introduce among men those pure, holy and heavenly principles which exist with the Gods in the eternal worlds, and to prepare

us, through the medium of the Gospel, to operate with him and with the holy priesthood that has existed in former ages, in the development of the purposes of God upon the earth. It is a great and important work in which we are engaged, and we need continually the direction and the guidance of the Almighty; for it stands to reason, when we reflect upon it, that no man, as is spoken of in the Scriptures, can know the things of God unless they are revealed to him by the Spirit of God. We talk of these things sometimes rather flippantly, and probably, in many instances without due reflection. But when we look upon man as he is organized, and the limit and bounds of his intelligence, and then reflect upon the position that he sustains to the Almighty, we shall find that there is nothing very mysterious in these remarks, but that there is a great amount of truth and reason associated therewith. For instance, men know very little about themselves, or about the things of man or how to control their passions and habits and the various evils with which they are surrounded and have to combat. They know very little about the true condition of man and his relation to God, to the world, to the past, present, or future, as is evidenced by the position of the world everywhere wherever we turn our attention. We are beginning to find out some few things in relation to the laws of nature and the earth on which we dwell, but our knowledge of these things is very small comparatively, and yet we boast sometimes quite freely of our intelligence. But when we reflect on our true position, we know very little in reality even about the world in which we live, or about the properties of matter or the elements with which we are surrounded; and yet a few

years ago the world knew much less than we know to-day. I can remember the time very well when there was no such thing as steamboats. I remember sailing across the Atlantic more times than one when no such thing as a steamboat was used for that purpose. I remember the time, too, when there were no such things as locomotives or railroads; and many of you know very well how it was in regard to the telegraph, the photograph and a great many other things. They are simply certain principles that exist in the laws of nature that have been unveiled to us; but there are thousands of other things that we know very little about. And then what do we know about the future? What do we know about the heavens that are above us? We can get some scanty ideas and we boast very much of them, but really there is not very much to boast of when we reflect upon these things. These things are simple principles that we have become acquainted with through study and research by chemical analysis and the development of eternal laws. We are simply becoming acquainted with some of the principles that exist in nature. The question necessarily arises, who placed those principles there? Who organized this earth on which we dwell and man upon it and all creation as it exists? Some superior intelligence, or power—we call it the power of God. “By faith we understand that the worlds were made by the power of God, so that things which are now seen were not made of things that do appear.” There is not a particle of the human system but what is full of intelligence and displays forethought, prescience, design, skill and creative power; and everything bespeaks the handiwork of a wise, intelligent, omnipotent Creator, or God. When a little boy

I used to ask myself, Who am I? Where did I come from? What am I doing here? And why am I here? etc. These things still puzzle us, at least many of them do, yet these are thoughts we cannot help reflecting upon. We see children born into the world, and we see spring and summer, autumn and winter follow each other in regular succession, and we ask ourselves, By what power were these things brought about? Why are we here, and what is the object of all these things which we see around us? not to say anything about the worlds with which we are environed. For speaking of ourselves, we are only a speck in creation; there is nothing to or of us scarcely, or in the world we inhabit, in comparison to the myriads of worlds with which we are surrounded.

Now we frequently want to know the object of our existence and why we are here; and the Saints will still go a little further by asking, Why have we to battle with the affairs of this world, and to struggle, to be tried and tempted? And we go still further and ask, when we see our friends pass away from this state of existence one after another, and the body that was once full of life, animation and vitality now lying helpless and void of life, and our minds reach back into the years that are past and we think of the thousands of millions, yea, of myriads who have inhabited this earth and who have gone into another state of existence, and we are led to ask ourselves, Why is it thus? And we are led to ask ourselves further, Why are we thus situated? And why should we thus come into life, have an existence and then fade and decay? And it is proper that we should have such thoughts and such reflections. Who can unravel these things? Who can tell us upon natural principles

the meaning of this strange phenomena, the whys and wherefores in relation to these matters? Nobody. We have peculiar feelings and sensations in common with all men in regard to the future. But what are the views, ideas and feelings of men generally in relation to these matters? And if they have views, what is the source of their intelligence? What scientist philosopher, or divine can unravel to us many of these mysterious principles which we see every day exhibited before us? It is very difficult for man to comprehend, and nothing, as I said before, but the Spirit which organized the creations of God can reveal those principles and give us a knowledge of that fitness of things as they exist in the mind of the Creator, of our relationship to God and to each other and the world in which we exist and the worlds that are to come. Nothing but superhuman intelligence, even the inspiration of the Almighty, can reveal these things. We have ten thousand ideas, notions and feelings; the world is full of every kind of theory in relation to these matters. But what does it amount to? We may theorize as much as we please, but unless we receive some communication from the beings possessing intelligence superior to anything mortal, that are associated with these vast creations and know something of their origin and object, what can we know? We need communication with and revelation from God enlightning us thereon, or we shall still be in the dark and know nothing concerning the future and many things of the present and past. Some of our poets in rather beautiful metaphor point us to some place "beyond the bounds of time and space," where we are to look forward to a heavenly place, the Saint's secure abode. There is something very

pleasing about such reflections, but at the same time there is something very foolish. I do not know how or upon what principle we are to get beyond the bounds of time and space; it is beyond my comprehension, and I very much question whether the person who wrote it could; in fact I know he could not. We sing sometimes, too, about "singing ourselves away to everlasting bliss." What is this and where is it? How shall we enjoy it and under what circumstances? Certainly those who talk about these things display no intelligence. We can never comprehend anything about these things but by the revelations of God either made directly to us or to us through others.

Now we Latter-day Saints are indebted—I was going to say to Joseph Smith, for what knowledge we have; but this would not be strictly true, for we are not indebted to him or any other man for the knowledge we possess; we are indebted to the Lord, and the Prophet Joseph was made use of by him as the medium to reveal, in the midst of the chaotic mass that existed in the world, the principles of life, light and intelligence and the laws by which the Gods are governed in the eternal worlds, to teach us what course we should pursue, that we might act wisely, prudently and intelligently, and comprehend the position we occupy here upon the earth, and the relationship that subsists between man and his Maker, and that we might understand things pertaining to the future as well as things pertaining to the present. And the religion we have had unfolded to us is to prepare us to take part in these things both in this world and the world to come; to teach us how to approach our Maker and to get further knowledge of his laws and

the principles of truth that have been revealed to us. The world generally treat these things very lightly. The reason is they do not comprehend them, and therein lies the difficulty. And we only know them in part and see them in part and comprehend them in part; but without communion with the Almighty we certainly should not have understood anything at all about these things. There is something very peculiar in the world and we as well as others are sometimes apt to be quite narrow and contracted in our ideas pertaining to the world in which we live and the people with whom we are surrounded. We are told that "the manifestation of the Spirit is given to every man to profit withal." And I would state further that all true intelligence which men possess in regard to the laws, nature and their operations, as well as any moral, scientific or philosophical ideas we may form that are correct proceed from the same source, whether acknowledged by men or not. And furthermore, whatever correct religious ideas that the world possess in relation to the future state, proceed from that portion of the Spirit that is given to every man to profit withal—not unto us only, but to every man, and to the influence of that Spirit all men are indebted for the degree of honor and integrity that exists among men. It is true there is very little comparatively, but for the amount there is they are indebted to God just as much as we are. The Apostle Paul, on a certain occasion, said that God had not left himself without witness. This is a general principle that exists everywhere and among all mankind. But there is another principle which is separate and distinct from that, and that is the principle that brings men into closer communion

with the Almighty. And what is that? It is the Spirit of the Lord in a more eminent degree, and is called in the Scriptures the Holy Ghost. How do men obtain that? Through a certain medium that God has appointed, viz., by faith, repentance, baptism administered by proper authority and laying on of hands for the gift of the Holy Ghost. Now the Lord has had his "witness" upon the earth in different ages of time. When he has had this witness the Gospel has generally been associated therewith; it is a part and parcel of the great programme. There is a very foolish idea prevailing in the world, that there was no such thing as the Gospel until Jesus came. It is the greatest folly in creation. No Gospel until Jesus introduced it! Say you, "Do not the Scriptures say that life and immortality are brought about through the Gospel?" Yes. "And did not Jesus introduce the Gospel?" Yes. "Well, then, if he came and introduced the Gospel, why do you say that they had the Gospel before?" They always had the Gospel whenever men had a knowledge of God. It is the Gospel that brings life and immortality to light; it is the Gospel that places man in a position to obtain a just knowledge of God and of the eternities to come, of their position on the earth, and of their position as it will be hereafter. It is that very principle that brings, as we are told, life and immortality to light. And if you will trace out the records of either the Book of Mormon or the Bible or those of any people that have lived upon the earth, and find anywhere a people that had a knowledge of life and immortality, then I will point you out a people that had the Gospel. It was through that principle that men before the flood had a knowledge of God and

had communication with him. It was through that that Enoch understood the principles of heaven, and applied those to his position, and it was by that power and through that principle that he, with the cities in which he lived, was translated, as well as the thousands who lived then and also after that time were translated; it was through the principle and power of the Gospel that brings life and immortality to light. It was through the same principle that Noah was saved; he had communication with God, who revealed to him what was coming on the earth and the results of it. God warned him and prepared him and told him what to do and how to do it, and he pursued the course given him, and he received his reward. It was through that principle that Abraham comprehended God and had revelation and communication with him, for without it he would have known nothing about God. But he understood, through the records of his fathers, of certain privileges that are mentioned in his history—certain privileges pertaining to himself and his progenitors, which he traced clear back to the days of Adam, by which he learned that he was an heir to the holy priesthood; and when he ascertained this he sought an ordination from the Lord. And when he was persecuted for his faith he left the land in which he lived, and he did so at the instance of the Lord: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." And the Lord greatly favored him and blessed him, and said unto him: "I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed. Was that so? Yes, it has

been fulfilled. Let us look at this for a moment and see whether it has or not. Who were Isaac and Jacob? Did they have communication with God? Yes. How did they obtain it? Through the medium of the Gospel and through the promises made to their father Abraham. And when Israel was in Egypt who delivered them? Moses. And who was Moses? A descendant of Abraham. Did he lead the people out of Egyptian bondage? Yes; God manifested his power in their behalf. Did Moses have the Gospel? Yes, and so did Abraham. The Apostle Paul says, in his epistle to the Galatians, "that God foreseeing that he would justify the heathen through faith, preached before the Gospel unto Abraham, saying, in thee shall all nations be blessed." The Israelites had the Gospel preached to them in the wilderness; but, as the Apostle says in speaking of them, "The word preached did not profit them, not being mixed with faith in them that heard it." But Moses did lead some of them into the presence of God—those who were prepared to receive it; the others, when they heard the thunders and saw the lightning and heard the voice of God, they said unto Moses, "Speak thou unto us and we will hear; but let not God speak with us, lest we die:" we are not prepared for this glory, for this kind of manifestation which has been given unto us.

Well, they were foolish; they departed from correct principles, they violated the laws of God and therefore incurred his displeasure, and his Spirit was withdrawn from them, and the Gospel was taken from them and they were left under a law of carnal commandments, and the law was given them as a schoolmaster, we are told, until Christ came. And what did Christ

do? He restored the fulness of the Gospel that they had forfeited, because of their former transgressions. What next? We go to the promise made to Abraham, which was that in him and in his seed all the families of the earth should be blessed. Moses, as I have said was of his seed, and he was the deliverer of the whole of that nation. And who were the prophets that existed among ancient Israel? They were descendants of Abraham; and to them came the word of God and the light of revelation. Who was Jesus? After the flesh of the seed of Abraham. Who were his Twelve Apostles? Of the seed of Abraham. Who were the people that came to this continent—Lehi and his family, about 600 years B. C.? Of the seed of Abraham. Who were the Apostles they had among them that spread forth among the millions that then lived upon this continent? Of the seed of Abraham. Who was Joseph Smith? Of the seed of Abraham; and he, we are told, was to be the son of Joseph, and should himself be called Joseph. And he was raised up for what purpose? To injure or destroy mankind? No; but to bring life and immortality to light through the Gospel. He, like other prominent men of God, came in the fulness of times to do the work which the Lord had appointed unto him, being called of God and taught of God; and being thus taught he possessed an intelligence second to none on the earth. He introduced principles, that no philosopher, or scientist, or all the wisdom of this world combined was capable of developing; neither was it possible for anybody to bring to light such principles, unless through the revelations of God—principles of truth, principles of intelligence, principles which affect

man in time and in eternity ; principles which affect the world in which we live ; principles which affect thousands and myriads that have lived before ; principles of salvation that extend to all nations and all peoples living or dead, pertaining to time and pertaining to eternity.

In what manner were these principles to be made known? How were men to get acquainted with these things? By being brought into communion with the Lord. And how was this to be done? Jesus, when upon the earth, ordained and set apart others and told them to go into all the world and preach the Gospel. What Gospel? That Gospel that brings life and immortality to light; that Gospel that brings men into communication with their Maker; that Gospel that will show us who we are and what we are, and why we are here, and the object of our existence, and what lies before us. Jesus said to his disciples in his day, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover. And lo, I am with you always, even unto the end of the world." Was he with them? Yes. How did they preach? They called upon the people to repent and be baptized for the remission of their sins, Who did? Men authorized of God and commissioned of him, and not by somebody else. And what then? If they did this, they should receive the Holy Ghost. And what

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should that do for them? It should take of the things of God and show them unto them; it should bring life and immortality to light; it should place them in communication with the Lord; it should enable them to comprehend principles that no man could comprehend nor ever ought to comprehend, without the Spirit; it should bring to their remembrance things that were past; it should lead them into all truth, and it should show them things to come. Was it so? Yes. Did they have that Spirit? Yes. The spirit of prophecy? Yes. The spirit of revelation? Yes. Did they have the ministry of angels? Yes. Was the vision of all truth open to their mind? Yes. They comprehended the manifestations of God until the winding up scene, and until the dead small and great shall stand before God, and until this earth shall not only be redeemed but become celestialized, and celestial beings inhabit it. They understood these things and prophesied and wrote about them. Is it so with our Gospel? Precisely the same. Have we had these things communicated to us? We have. Have the Elders been called upon to go forth to the nations of the earth to call upon people to repent and be baptized as in former times? They have. Have most of you heard this Gospel preached among the different nations of the earth? You have. Have you received it? Have you obeyed it? Yes. Did you receive the Holy Ghost accompanying it? You did, and you know and can bear testimony of it. It is the self-same Gospel; and why the same? Because it is the everlasting Gospel, not something started eighteen hundred years ago. Says John, "I saw another angel fly in the midst

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of heaven, having the everlasting Gospel to preach unto them that dwell on the earth etc." What Gospel? The everlasting Gospel; the Gospel that existed with the Gods before this world rolled into existence or the morning stars sang together for joy; the Gospel that was preached to Adam and which he preached to his posterity; the Gospel that was preached by Enoch and Noah, by Abraham, Isaac and Jacob, and all the ancient prophets; the Gospel that was preached by Jesus and his Disciples when he commanded them to go and preach it to all nations; in fine, the Gospel that brings life and immortality to light. It can be said of us as of them of whom it was said, "Ye have been baptized into one baptism, and have all partaken of the same spirit." Did they? Yes. It was not many baptisms, it was not many faiths and many ideas and many notions; but it was "one faith, one Lord and one baptism and one God who is above all and through all and in you all."

There are a great many things associated with these principles in which the children of men are very deeply interested and in which more especially the Latter-day Saints are very, very deeply interested. The Lord has gathered us from among the nations of the earth, just as he told some of his ancient prophets, who wrote it, that he would do. And one of them while wrapped in prophetic vision gazed upon the purposes of Jehovah in relation to this generation, and saw the people of God gathering together, exclaimed: "Who are these that fly as a cloud, and as the doves to their windows?" and another says: "I will take you one of a city, and two of a family, and I will bring you

to Zion:" what will you do with them when you get them there? "I will give you pastors according to mine own heart, which shall feed you with knowledge and understanding." "Saviors shall come upon Mount Zion," says another, "and the kingdom shall be the Lord's." Very peculiar expressions and very significant some of these remarks are. Yet they were made by men when under the influence of the Holy Ghost, the spirit of revelation which unfolded to their view things that should transpire in the Latter-days which is emphatically, what is called in the Scriptures, "The dispensation of the fulness of times," when he would "gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." He would gather his people in one to commence with, and hence our position to-day in these valleys of the mountains. Why are we here? We came here because it was according to the eternal purposes of God that we should gather together; and because God has restored this principle among other principles through the ministration of holy angels, and by the manifestation of his power by the revelation of his will through the ancient priesthood that existed upon the earth. And what made us gather together? you could hardly tell, many of you, if I were to ask you. I know very well that when you received this Gospel in foreign lands you could not rest until you gathered to Zion; and there was a correspondent feeling among the Saints here to help to bring about these things. Before the railroad across the plains was built, you used to send out your teams as many as five hundred at a time. What made you do it? It was the spirit of the gathering that associated

itself with the latter-day dispensation, if there were time I might tell you how peculiarly some people were moved upon.

The Prophet Joseph Smith and Oliver Cowdery baptized each other. why? Because John the Baptist appeared and conferred upon them this priesthood, and they went and administered in it. Why did Joseph Smith and others lay hands upon men for the reception of the Holy Ghost? because Peter, James and John, who held the keys of the priesthood and of this Gospel in former days conferred that power upon them and they operated in it. Why did the people feel inclined to gather? because Moses who was at the head of the gathering dispensation and to whom the keys of this dispensation were given, came and conferred upon them the power to gather the house of Israel and the ten tribes from their dispersion; and when you received this Gospel you received this as a part. This dispensation of the fulness of times embraces all other dispensations that have ever existed upon the earth, with all their powers. That is the reason you desired so to gather together, and for these peculiar impulses which many of you could not account for.

Why do we build temples? because Elijah appeared and conferred the powers of his priesthood which were to "turn the heart of the fathers to the children, and the heart of the children to their fathers." And why do you expend so much—even your enemies are complaining because of the millions of dollars that are used in the erection of temples. Why do you do it? Simply because God has commanded us to do it and we know it and because the spirit attending this peculiar work rests upon us until we feel its impulses in our very bones. And is it a trouble to do it?

No. We feel a pleasure in it. And then when we build our temples we feel a pleasure in administering in them, not only for ourselves but for our fathers and mothers and those of our progenitors who have died without the Gospel and then to help to save all that have been worthy of salvation that have ever lived upon the earth. And we have got to continue our labors in this direction, we have only just commenced; and if this little thing troubles men all the consolation I can give them is that they will be worse troubled yet. If others know not what we are doing we do; we know in whom we have believed, and consequently we operate in these things.

Now then, what shall we do? Continue to do good; continue to live our religion; continue to carry out the purposes of God; continue to humble ourselves before the Lord and cultivate his Holy Spirit that we may comprehend his laws and know his will concerning us. You have received the Holy Ghost. Now I will tell you a piece of instruction that Joseph Smith once gave me, and it wont hurt you. Said he, "Elder Taylor, you have received the Holy Ghost: now follow the leadings of that spirit; and if you do, by-and-by it will become in you a principle of revelation that you will know all things as they come along and understand what is right and what is wrong in relation to them." That is just as applicable to you if you can receive it and live up to it and enjoy it.

Well, what are we? We ought to be the Saints of God without rebuke in the midst of a crooked and perverse generation. We ought to be full of charity, of brotherly kindness and affection and love one towards another and love towards all men. We ought to feel as our heavenly

Father does. What does he do? "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." He will save all men to such a degree of salvation and exaltation as they are capable of receiving; but he cannot bestow upon people what they are not prepared to receive. There is a celestial glory and a terrestrial glory and a telestial glory; "there is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory, so also is the resurrection of the dead." But there is, we must bear in mind, a celestial glory which is one, and there is a terrestrial glory which is one, etc. And we want as Latter-day Saints to comprehend the position we occupy; and while God has conferred many great and precious privileges upon us, we want to appreciate them and honor them. Are we Seventies? We ought to be full of light and life and the power and spirit of the Living God and feel that we are messengers to the nations of the earth; we ought to feel the word of God burning like fire in our bones, feeling desirous to go and snatch men from the powers of darkness and the chains of corruption with which they are bound, and lead them in the paths of life. We ought to be prepared to go forth weeping, bearing precious seed that we might come back again rejoicing bringing our sheaves with us. If we are High Priests, we ought to magnify our calling in that portion of the priesthood and to prepare ourselves for the duties and responsibilities that are devolving upon us associated with that priesthood, that we may be prepared according to the revelations we have received in regard to these subjects, to preside over and among the different Stakes when they shall

be organized and to be prepared to operate in all things according to the mind and will of God. If we are Elders we should seek to magnify our calling in every particular, and put away from us every evil and satisfy ourselves that we are accepted of God, living so that it will be a pleasure as well as a duty to carry out the will of God in all things. If we are fathers, we should treat our children properly and train them in the fear of God; we should treat our wives with mercy and tenderness and with love; we ought to bear with their infirmities and sustain them in the pathway of life, pour joy and happiness into their bosoms, and help them to bear the struggles and difficulties that they have to cope with. If we are wives, we should try to make a heaven of our homes. And as children and as parents and as Latter-day Saints and as Elders of Israel, we should seek by the prayer of faith to fulfil the various duties that devolve upon us, that we may honor our God, magnify our calling and fill the measure of our creation here upon the earth, and purge ourselves from all unrighteousness, and be full of love, kindness, generosity and philanthropy, and also full of honesty, of truthfulness and integrity, feeling in our hearts to say, O God, search me and try me and prove me, and if there is any evil in me, help me to purge it out from me, and help me to honor and magnify my priesthood and every duty devolving upon me. And as fathers and mothers we should never utter a word or do an act that we should be ashamed for God, or angels, or our children to hear or see. And if we will do right and cherish and cultivate the spirit of God to the extent that it can prevail and predominate in our midst, we will see Zion arise and shine, and the glory of God will rest upon her.

God help us to do right and preserve our purity, keep this laws and lead us in the paths of life, that while we live upon the earth we may operate with him in the salvation of

the living and the dead, and be saved ultimately in his celestial kingdom, having fought the good fight, finished our course, and kept the faith. In the name of Jesus. Amen.

DISCOURSE BY ELDER AURELIUS MINER,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, ON SUNDAY
MAY 11TH, 1879.

(Reported by Geo. F. Gibbs.)

THE GOSPEL OF CHRIST—ITS OBJECT, PRINCIPLES AND POWER.

The young brethren who have spoken this afternoon, and who have so recently returned from missions to England, have told us something about the Gospel they were sent to preach. By way of a continuation of the remarks which have already been made, I propose to ask this question: "What is the Gospel?" The Apostle Paul declares the answer in the following language: "It is the power of God unto salvation to every one that believeth." Believeth what? Believeth that God is; that Jesus Christ died and rose again, and opened the way, provided the means and devised the plan whereby man may be delivered from the power of evil. This Gospel, then, being the power of God, it is the power by which God acts. If we secure salvation we shall have

to obtain that power ourselves, in order that we may overcome every obstacle which stands between us and eternal life. Christ said, "To him that overcometh will I grant to sit down with me on my throne." Then if Christ exercised the power of this Gospel, and it was by that power that he overcame the principle of evil, which has ever existed and which ever will exist in some form upon some of the creations of God, we must in like manner and by like means accomplish for ourselves the same result. In this struggle he conquered; in obedience to certain principles he acquired power by which he overcame and attained to eternal life. This principle comes to us as the same means to gain the same end. But what are these principles which, if we

adopt them and practise them in our lives, will enable us to attain to this exalted position and power? These brethren have told you that they are made manifest in the teachings of the elders of Israel. How do we know this? Ministers of other denominations will tell us that they have the truth, the way and the life; that they preach the Gospel, the word of God to the people. But they propose different plans, teach different systems. One will teach us one system, another a different one. If you go into the old country especially you will hear it upon the streets, "Only believe in Jesus and you are saved." Other systems hold that it is all free will and all free grace on the part of God and ourselves. Another sums up the doctrine in this form: "You will and you won't, you shall and you shan't, you will be damned if you do, you will be damned if you don't." It makes no difference on the part of the individual what he thinks or believes, so far as appertains to his salvation."

Why this difference in the religious world? God is not the author of confusion, or of conflicting doctrine and principles. Go into the scientific world, if you please, and range through the field of exact sciences, and what do you find there? If I were to ask the enlightened people of all nations what is the product of 2 multiplied by 2, they would all tell me 4. Why? Because the answer is understood to be correct; they have been taught it and they have demonstrated it in the practical operations of life. There is no dispute, then, that 2 and 2 are 4 the world over. Why this universal declaration of this one truth? Is it not because all have been taught a correct principle? That they have all been taught the same doctrine,

and that those who have taught them have been inspired by the same sentiment, the same truth? But suppose I should find some who were teaching that 2 and 2 are 3, or that 2 and 2 are 6; I would at once say, Some of you are wrong, all cannot be right, certainly not. What would be the conclusion in our minds? That some had been taught imperfectly; that those who had been taught that 2 and 2 were 3, or 5, had been instructed by teachers who did not understand the principles they essayed to advance. And the conclusion would be correctly drawn that there were systems of error being taught, and that all were in error except those who proclaimed the doctrine that 2 and 2 are 4. This figure of 2 and 2 are 4—3-6, may be appropriately applied to the teachings of the religious world; for we find one class who profess to be the teachers sent of God, who declare to us one set of principles, another class who declare another set of principles, or doctrine, diametrically opposed to the first; we find a third opposite to both; and continuing our research until we traverse the entire globe, we find that there are several hundred different denominations professing to worship God according to his laws, all differing more or less in their doctrines, discipline and forms of worship. There being but one Lord, one faith, and one baptism, we discover that some have been and are teaching a doctrine that 2 and 2 are some number other than 4. That some are preaching something that is not "the power of God unto salvation," but a system embracing the doctrines and precepts of men. Such a system is devoid of the power of God, and is not that system which will bring salvation to the human

soul. It is not that system which will impart to individuals the knowledge of the true God, and of his Son Jesus Christ. It is not that system which will bring man up from the condition of sin and error to the great plan of righteousness and truth. A system revealed from God alone can accomplish such results. But where can we find these principles of the Gospel, this power of God revealed to mankind, if it be revealed at all, that men may know that 2 and 2 are 4 for themselves, that they may know that the power of God is unto salvation unto all that believe and obey. It is written in this Bible, and we sometimes refer to it as authority to those who do not comprehend the higher law, or rather have not understood that law of which this book is but the exponent. Just upon the same principle that I may ask an individual what is the product of 2 multiplied by 2, and he tells me 4. But if I were to ask him to demonstrate the 42nd proposition of Euclid, he would answer me that he knew nothing at all about it. This is simply a higher law, an advanced principle of knowledge; the plan by which the power of God is obtained is a progressive system in its enunciated principles and doctrines. With this system we go on from step to step, as Paul declares the "righteousness of God is revealed from faith to faith;" or in other words, that the power of God was and is increased upon himself by his obedience to an eternal law, and thus became the King of kings and Lord of lords. Jesus Christ also, in obedience to this eternal law, obtained that power by which he triumphed over sin and all the opposing powers of evil, and attained to his exalted position at the right hand of God. Practising

these same principles and law, we obtain salvation and power to become Gods, even the sons of God. And in observing these principles and laws, we but follow the advice of Paul which he gave to the Saints in his day: "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." What, humanity attain to the dignity of the God? Yes; if we are the sons of God, why not attain to something of the honor and dignity by inheritance with our Father? But how shall we do this? This Gospel, which these brethren have been teaching in distant lands, points out the system which brings to us this power of God. And what is it? It is said that to those who believe it it will become the power of God unto salvation. And what do you mean by salvation? Deliverance from the power of sin, which is death, and thus attain to eternal life. How shall we triumph over the power of death? By believing in Jesus Christ; believing that he is, and that he is the rewarder of all that diligently seek him. How can we hear except there be a preacher, and how can that individual preach except he be sent of God? And if he be sent of God, will he not proclaim unto us the doctrine of God? Will he not proclaim the doctrines of Christ if he be sent of Christ, and is taught of him? But if he be not sent of him and taught of him, then he takes the honor unto himself, and is unworthy to be called an Apostle of the Lord Jesus Christ, an ambassador of heaven bearing the words of eternal truth. But how may we know these things? We know that 2 and 2 are 4, this fact is demonstrated in our daily transactions. How may we obtain this power of God, which shall be unto

us salvation? By doing the will of the Father, by following diligently the instruction of the Apostle Peter, given on the day of Pentecost: "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 the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." And he further says, "Save yourselves from this untoward generation." What did he tell them to do? To repent. They already believed in Jesus, for he had preached Christ to them, and they were pricked in their hearts and they cried out, "Men and brethren, what shall we do?" Peter did not tell them to come to an anxious seat to be prayed for. No, there was a work for themselves to do. What do you mean by repentance? Forsaking all evil, turning away from all unrighteousness; "Let him that stole steal no more;" let him that was drunken drink no more, etc.; overcome all your sins by righteousness and obedience to the law of God. Repent, then, every one of you. What, all these good men who had come up to Jerusalem? Yes, a new dispensation had now been ushered in. "Repent." What else? "And be baptized every one of you." What for? "For the remission of sins." Is there no other way, Peter, by which we can get our sins remitted? He has not declared any other; if there were he ought to have told them, for they asked him a most important question, and he preached by command of the Savior and was taught of him for forty days prior to his ascension, and it is to be presumed that Christ gave to him, in connection with his fellow Apostles, every

particle of instruction they needed, for he cannot be accused directly or indirectly of leaving his work half done. For, says Christ, what more could I have done that I have not done. He gave them all the instruction needed to go forth as teachers and ministers to all nations and peoples. After Peter told these people what to do, what fulfilment of promise was to follow obedience to his instructions? "And ye shall receive the gift of the Holy Ghost." That is the promise, is it? Peter, have you not made a mistake? Have you been telling us that 2 and 2 are 4, or that 2 and 2 are 6. He has told us the truth presumedly. How may you know? Oh, says one, the promise was only to the Apostles and those to whom they preached. But the promise was not confined to them; it was an extended promise, "And to your children, and to all that are afar off, even as many as the Lord our God shall call." How many has the Lord called? Read the 1st verse of the 50th Psalm: "The mighty God, even the Lord, hath spoken and called the earth from the rising of the sun unto the going down thereof." Read also the 17th verse of the last chapter of Revelations: "And the spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Are not you, my hearers, as well as the whole of mankind, included in this general call? The promise is, then, to you. "But supposing I do come in obedience to the testimony, borne by these young men this afternoon, how shall I know for myself that I shall have done the will of God?" I answer, do the things that they say and you shall know whether the doctrine they preach be of God or whether they

speak of themselves. For know ye that if the promise be not fulfilled to you, the Lord speaks not by them or by anyone else. If a promise has been made by the Great Jehovah to the children of men upon certain conditions, and those conditions be performed upon their part and the promise be not realized, then know ye that the God of heaven never made that promise. But said Christ, they did not believe him in his day. And they asked him how they should know whether the things he taught were true or not. He told them to do the things which he commanded. And you, my friends, can know in no other way. This is a practical work. Is there no theory about the Gospel? Yes; but the theory is worth no more than the theory of anything else; it is the practical part we want, that which brings benefit and blessing; that which comes like the old Yankee to the man who fell from his horse and broke his leg. Said some of the spectators who had gathered around, I am very sorry for this man, he has a large family and their only support will now be taken away from them. The old Yankee, it will be remembered, said, I am sorry for him just ten dollars, how much are the rest of you sorry; and handed over the money. That ten dollars was worth more to the injured man than all the sympathy in the universe. And if the Gospel does not come with blessing and benefit, with intelligence, power and exaltation to the human family, it is of no practical benefit; and if of no permanent benefit it is not worth our time to meddle with. So the Latter-day Saints may feel sorry for the poor people in England, whose deplorable condition has been described to us this afternoon by the brethren who have just returned from missions to that country; but if they do not

put their hands in their pockets and assist them to the extent of their means their sympathy will not amount to a hill of beans. The Savior gave and observed this form of doctrine, and if he taught not a correct system let us do away with it altogether; for if he is not the author of our salvation, who is? There is no name given under heaven whereby man must be saved but the name of Jesus Christ, and if we do not preach the form of doctrine he taught where shall we find it?

What is the promised result of obedience to this counsel of Peter? "You shall receive the gift of the Holy Ghost." What shall be the result of the reception of that spirit? Christ told his disciples that it should bring all things whatsoever he had said to them to their remembrance. And was it to bring to memory only the things which had been heard? or was it to reach back into the vista of the past and unfold to us some knowledge of our pre-existent state? Why not, since the spirit comprehends from the beginning to the end? But is that all it was to do? He also said that it should lead us into all truth. Then we have the great teacher who teaches by the spirit of revelation that 2 and 2 are 4 in every part of the known world, and to all people. You have the same teacher now that taught you in England or Russia or China or America, or wherever the human family exists, that spirit will lead you into all truth; and if we are in possession of that spirit we will be taught the same doctrine and the same principle and will all tend according to our faithfulness to the same degree of exaltation. Thus shall you know that God lives, thus shall you know that Jesus Christ is the Son of God. And this by the revelation of that spirit which shall lead and guide you into

all truth. What else can it do? It shall show you things to come; and if you were peradventure to declare any of these things you would become a prophet. This would be a terrible thing, to become a prophet! But Moses said when Joshua wanted him to rebuke certain ones and forbid them from prophesying in the camp of Israel, after asking him if he was jealous for his sake, "I would that all the Lord's people were prophets," because it would imply that they had obeyed this form of doctrine, that they were living in constant communion with the Holy Ghost, it would be to argue that they were living according to the doctrine of John when he said "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." How shall they know that Jesus is the Christ? Only by the testimony of the Holy Ghost. For, says the Apostle Paul, "No man speaking by the spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." Did Paul tell the truth or not? No man can say knowingly that Jesus is the Christ but by the power and revelation of the Holy Ghost; and no man ever obtained this knowledge in any other way, or ever will. It is the plan God has designed, and if we would come unto him we must do so in his own appointed way. We must run the race that is set before us, and not attempt to prescribe the rules of the race-track ourselves. Let us therefore so run that we may gain the prize at the end of the race. In order to secure this we must conform to the ordinances of the Gospel which comprise this testimony which is given by the power of the Holy Ghost, which is the spirit of prophecy;

and he who has the spirit of prophecy has the testimony of Jesus. Then mankind may ridicule the idea that prophets are no more upon the earth; it is tantamount to saying, "that we know not God and are without hope in the world." And who can know the Father but by the revelations of the Son, and he unto whom the Son may reveal him?

It seems then that this Holy Ghost is full of intelligence, full of knowledge, full of power, and is the acting minister of God throughout all the dominions of the great Jehovah. That spirit reveals to man that Jesus is the Christ, and Christ reveals the fact of the existence, power and glory of his Father. And this is the order. And how shall we know this fact? By rendering obedience to the ordinances, and then you can know it for yourselves. It is no great trouble; a little cold water will not hurt any of you. I presume there are many in this congregation who have been buried in the water of baptism when the ice has had to be cut, and they will tell you that by obeying these simple forms of doctrine they have received for themselves, by the laying on of hands of the Elders, this Holy Ghost, and that it has borne record to them of the Father and the Son? Is not the experiment worth trying? Is not the prize of sufficient value to induce you to sacrifice the follies of the world to put on Christ? Shall we not run the race that is set before us? Shall we not do and perform the acts which bring unto us the power of God?

But is this power acquired only by acts or words? let us see what the Savior says. You remember that a certain man brought his son who was possessed of a devil to the Savior that the Savior might cast the devil out as the Apostles had failed

to do so. The Savior, it will be remembered, gave them a severe rebuke upon that occasion saying in substance. How long shall I be with you as a teacher and you be so thick-headed that you will not learn these principles which I teach from day to day? how long shall I suffer you to be my disciples, and how long shall I have to be with you as your teacher before you learn these things? Bring the boy to me. The father obeyed and by that power which had been developed in Christ by obedience to law he commanded the unclean spirit to come out of the tabernacle of the boy and to depart from him and it obeyed him. The disciples felt the rebuke, and when opportunity presented itself they asked the Savior why they could not cast out the evil spirit. And Jesus answered and said unto them, "because of your unbelief: for verily, I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place: and it shall remove and nothing shall be impossible unto you." What? I have heard ministers say, yes you can remove mountains by utilizing a lot of Chinamen. But shall we thus curtail the power of faith, for it is a principle of power and not simply a volition of the will. It was by the power of faith that God created the heavens and the earth? and if God could by the power of faith organize these vast planets which revolve in most perfect order through space, if, I say, that he could do this by the power of faith, how great a portion of that power would it take to remove the Wasatch range? Not a very large proportion. Said the Savior to his disciples in answer to their inquiry: howbeit this kind goeth not out but by prayer and fasting. Then we have a clue from the declaration of the Savior himself as to

how this power is obtained. To believe only? No. Belief only would be worthless; belief followed by works under the direction of the holy spirit which is the power of God brings forth the power of faith. Have you Elders of Israel found yourselves in the same condition as these disciples, when called upon to perform a similar act, and if you have did you know the reason why? Learn the answer from the lips of the Savior. Do you fast and pray according to the ordinances of this system, through which the power of God is obtained? If you have not, then your ministrations were in vain because you failed to comply with the conditions. Are the promises to men in an individual capacity? In one sense, yes, in another, no. When the conditions prescribed are complied with, then the fulfilment of the promises must be forthcoming, for God cannot lie. Is it the individual that acts then? No. He is simply the representative; it is the ministering servant of God who acts, not in his own name but in the name of his principal, by virtue of the power behind the throne. Just the same as the Judge upon the bench or the Police upon the street. Do they act in their own name? No, but are representatives of a power from whom they hold their commissions. So they who minister in the holy ordinances of the Gospel, minister not in their own name, but by virtue of the authority of their commission. For how can men preach the Gospel except they be sent, and sent of God to declare his Gospel, so that their words may be the words of God to the people? Then the exhortation of the Elders of Israel is, repent every one of you, and be baptized for the remission of your sins and the promise is that you shall receive the Holy Ghost, which will

lead and guide you into all truth ; it will bring things past to your remembrance and it will show you things to come. It will enlighten your minds and will lead you step by step, giving line upon line, precept upon precept, here a little and there a little. But owing to the weakness of the flesh and the weaknesses of our fallen natures that are ever present with us, we learn slowly. But by perseverance in the warfare against sin we continually increase this power within us, which though gradually developing will ultimately become in us a principle of revelation and prophecy, sufficient to enable us to hold converse with God and to receive wisdom and knowledge from the great fountain of intelligence. The Gospel does away with all narrow contracted feelings ; it widens the range of thought as well as ennobles the mind ; it makes us feel that God is our father, that the world is our home and that mankind are our brethren, all the sons and daughters of God ; and I am not benefitted by crushing you nor you by crushing me, but that we are only exalted in the scale of being by acts of intelligence and goodness ; and that as we increase in knowledge so do we increase in the power of God.

The government of God upon the earth is denominated as his priesthood, as is declared by Paul in his letter to the Romans, is the power of God made known and that which may be known of God is manifest in them who hold this priesthood, for God hath shewn it unto them. The knowledge of God comes then through the priesthood which has been established upon the earth ; and the salvation of the human family through the administration of the ordinances of this Gospel by the power and authority

thereof. His knowledge comes to us with an assurance which is stronger and more convincing than the seeing of the eye, the hearing of the ear and the handling of the hand put together. For it is as Paul says, the sure word of prophecy, which is more satisfactory evidence to the human mind than all other evidences combined. And it comes to us with such convincing power that it cannot be gainsayed. And hence these young Elders stand up and say they know the things to be true whereof they testify by the gift and power of the Holy Ghost. And they tell us that they have obtained this knowledge by obeying this simple form of doctrine, which is so plain that a wayfaring man need not err therein if he sets his heart to do the will of God. Are they narrow, contracted in their feelings ? If so why do they spend their time in going forth to labor in the vineyard of the Lord without compensation, except that which comes from God and the satisfaction of knowing that they are doing the will of Heaven ? they preach not for hire nor divine for money but go forth and preach the everlasting Gospel to all, calling upon the people everywhere to repent and be baptized for the remission of their sins, promising them in the name of him who commissioned them, that when these requirements are complied with in all sincerity they shall receive the gift of the Holy Ghost, which shall give them to understand and know for themselves that 2 and 2 are 4, that God lives, that Jesus is the Lord ; all being taught by this Spirit will know and understand alike. Ignorance will depart and knowledge will increase and abound and to all there will be but one Lord, one faith and one baptism. Amen.

DISCOURSE BY ELDER GEO. G. BYWATER,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON
JUNE 29, 1879.

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

THE GOSPEL AS PREACHED BY THE SAINTS—OPPOSITION BY THE WORLD
TO THE DIFFUSION OF TRUTH.

We are assembled here this afternoon as a congregation of worshippers; we have come together to worship God according to the dictates of his word; according to the revelations of his divine will, as it has been made known to the people of the Latter-day Saints. We represent a faith, a spiritual constitution, an organization of ideas which incorporates our sense of duty, our duty to our God and our duty to our fellowmen. This is not a new occasion; this is not a new announcement. We have existed as a people in the midst of the nations of the earth for a third of a century. Our doctrines are not new; our principles of which these doctrines are composed, are not of the 19th century; they are not the outgrowth of the intelligence of this age; they are not the products of that intellectuality which is by many regarded as the highest standard of advancement, as the most elevated platform of thought. Our principles are from eternity to eternity. The Gospel of the Lord Jesus Christ, which is the name commonly applied to the religion we profess, was preached aforetime unto Abraham; was revealed unto our fathers, the ancients. Many

of its fundamental principles, several of its divine ordinances and very many of the hopes that inspired and caused to heave with heavenly emotion, and delight the bosoms of the purest men and women of this age, or of ages preceding this of ours, were principles that had been revealed in ages and dispensations gone by. But we claim to have received this Gospel in the dispensation in which we live as a new revelation; not new principles, but a new revelation of old principles, of ancient doctrines, of institutions that the greatest benefactors, philanthropists and humanitarians that ever graced the human race, were more or less made familiar with. We are here to-day, beloved friends, as the result of the operations of the ministry of this Gospel, as a people occupying this section of country called the Territory of Utah. We are fruits, we are results of the ministry of reconciliation brought forth through the mission of the Gospel of Jesus Christ in its fulness and primitive purity in the day and age in which we live, and to us as a people when we thus address each other and reiterate these truths in each other's hearing, we are not an-

nouncing that which we do not understand, but we simply do so to remind each other, to stir up our thoughts, to put into activity our reflective powers and call forth those intellectual energies which are awakened by the revelation of these principles of life and immortality in the development of our faith, and to stir up our minds, that they may become more pure and to bring to our remembrance things that are past, as well as cause to pass before our minds the circumstances, the duties and the incidents of the present, and thus carry with us the history we are creating, and produce by the combined action of our past and present labors those results which the Gospel in its entirety and its power and influence exercises over the heart of man in bringing to pass that human regeneration so long spoken of by the prophets; so long ago sung of by the inspired psalmist and the songsters of Israel, which should characterize the features, that would mark the development of God's purposes in this humanity, in this great mass of intelligence, which he has created and given a conscious existence to upon the earth.

In speaking in this manner, my brethren and sisters, I desire to do so as making a few preparatory remarks to what may be said by my brethren who may follow after me, as I shall not occupy your attention but for a limited portion of time this afternoon. I wish to say, however, in addition to what I have already said with reference to the character of the Gospel, that we need not look to any other source for an evidence of the divinity of the mission in which we are engaged, the divinity of the revelations which have been intrusted to us in this dispensation of the fulness of times, for

an evidence of its divine character and heaven-born nature, or for the proofs of its practical result as to ourselves. We can, my friends, examine our own experience; we can review, each individual one of us, the several chapters which each day's acts, conversations and the results of our labors as individual members of this body ecclesiastical and of this Church militant, and see what have been the fruits which these principles have borne in our lives, and moreover see how far we have conformed to those conditions upon the blessings of the second birth, the regeneration of the human heart under the inspirations of the spirit of the Lord have been vouchsafed, and see whether our professions are professions merely, whether they are simply wordy acknowledgements or whether we preach these most practical of sermons in the actions of our lives, in the practices of our everyday conduct, so as to verify the correctness of our testimony and to justify our friends and ourselves in the conclusion that we are honest and sincere in the worship of the Lord our God according to the revelations of his will.

Brethren and sisters, we have received revelations from God, the unbelief of the world respecting those revelations to the contrary, notwithstanding. We have received those glorious truths pertaining to the regeneration of man, pertaining to his further development and to his final and complete redemption; or, in other words, to use, perhaps, language more familiar to some minds, the more perfect development of man. We have received those glorious principles; we have accepted them in the simplicity of our hearts as truths from God, and we have realized in our individual

experiences that our testimony is true; that the principles we have embraced are true; that they have verified themselves in our experiences and verified the promise made by our Redeemer in the declaration to his disciples: "And ye shall know the truth, and the truth shall make you free." "If the Son, therefore, shall make you free, ye shall be free indeed." Our principles are simple; they are perspicuous; they are clear; they are self-evident: they become self-evident to every mind capable of perceiving the relation which these principles bear to our conditions of life, including the physical and mental.

The plan of human redemption, which we call the Gospel of the Son of God, is composed of principles and doctrines that are pure, that are in perfect harmony with every want of our natures, with every rightful desire, with every legitimate unfoldment of our being, physical or mental, material or spiritual, whichever terms we choose to select to express the materiality or spirituality of our being. I repeat, that the Gospel of the Son of God contains every provision and is enriched with every quality, is endowed with every element necessary to the perfect enjoyment of all the powers of man and of all the capacity with which he is endowed for the development of his power and intelligence.

In speaking upon this subject, my brethren and sisters, we are led to the further consideration of the eternity of our being; we are conducted thereby into premises which spread out on the right and on the left; we are guided in our reflections under the inspiration of principle—for every truth possesses its own principle of life, its own quality of power, its own characteristic energy, and whenever that truth is received by a sentient

being, by a conscious being, by a being possessed of consciousness of the quality of the ego feeling, and when the complement of his intellectual faculties are not impaired; when they are awakened to a healthful exercise by the laws of thought, by the force of principle, by the impress of objects, and when the man is awakened as a thinking intellectual being, he is unavoidably open to receive a portion of the inspiration which they inherit; and the more advanced he is, the more elevated he becomes in the plane of intelligence, the greater will be his susceptibility and capability to receive of that inspiration; and the more he indulges in the contemplation of the higher and loftier aims of life, the more value he attaches to every principle of morality and virtue, to every principle of revelation from God, to truth of every kind, and more especially those truths that have an immediate bearing upon his present condition, as well as those truths which affect his future state.

There is much of the knowledge that has been conferred upon the family of man, there is much of that intelligence and understanding which man has been brought into possession of that we can not use immediately in regulating our affairs socially, or in any other work in the structure of society. But the principles to which I am now directing your attention; the principles of the Gospel of Jesus Christ, are fundamental principles; they are cardinal elements, they are the foundation stones, if you please, of the great superstructure of humanity; they reach the fundamental conditions of its being; they possess the virtue of delving down into the most intricate recesses of our natures and of causing to well up

from our inmost natures those qualities and excellencies, those virtues, those deeds which are praiseworthy and of good report, and command veneration, those deeds which have adorned the lives of all men who have made themselves benefactors to their race, and who have shone as the reformers and regenerators of society. No matter by what name they have been called, if they have done good in any capacity or sphere; if society to-day owes anything to the past, to the great motor force that has affected the interests of humanity or guarded the conditions of its welfare, or has directed its energies in any degree to produce a condition that is desirable in the history of our race, we owe it to that class of men, we owe it to men that have been firm and true to their convictions of what was right; we owe it to men who have stemmed the current of popular prejudices or who have dared to row against the stream of popular opinion; we owe it to men who have sacrificed the good will of those who were floating with the tide of popularity, and to men who have stood firm and true and inflexible to their convictions of right. Have there been such men? Yes, my brethren and sisters. I rejoice that through the sable darkness, that through the almost impenetrable clouds that intervene between us to-day and the ages of the past we can see glimpses, scintillas of light that illumed time, and I revere and honor the memories of such men who did what they could to fulfil the purposes of their Great Creator, the Father of the human race, and the Creator of all things that are. I honor their memories. If they were not in the possession of so much truth as those who followed them; if their philosophy was not as sound, and if in their theo-

logy there were greater incongruities, yet it must be remembered that they were not so far advanced as to be able to perceive their errors, and if they were devoted and sincere in the course they pursued, living up to the best light they possessed, I, for one, cherish with fond remembrance the memories of such people.

But there is a very anomalous mental state existing in the midst of the human family, which is not a new one, however. It is the constant battle that is being waged by antiquated theories and principles, which are perhaps established in the hearts of the majorities, whenever a new truth is introduced to the world; whenever a principle that has not been recognized distinctly as such has not entered into the constitution of their own religion, philosophy, politics or science. Whenever a new truth is introduced, the stubborn and inflexible conservators of antiquated notions and ideas are unwilling to widen the area of their thoughts, and extend the boundary of their reflections still outward. And it is refreshing when we discover one here and there the world over entertaining the sensible views expressed in the language of Humboldt, the German naturalist: "Weak minds complacently believe that in their own age humanity have attained to the culminating point of intellectual greatness, forgetting that by the internal connection existing among all natural phenomena, in proportion as we advance, the field to be traversed acquires additional extension, and that it is bounded by a horizon, which incessantly recedes before the eyes of the inquirer." How forcibly true, how substantially correct are these words spoken by this noble man, one of the brightest minds of

the 19th century! Are we able to extricate ourselves from these thoughts, from this dwarfed condition of ideas? No, I fear not. And is it not as true to-day as it ever has been, that whenever an individual or a community of individuals introduce into the world any principle or doctrine which they conceive to be in the most perfect accord with the principles of truth already revealed, they are sure to be met with the same old cry; the same weapons of warfare that are strewn around over the battle grounds of the ages are eagerly clutched by some of the sturdy veterans who will grab at anything—infidel, sceptic, heterodox, fanatic, immoral, and it matters not what the odium attached to such words may be, as long as they think they can be used to arrest the progress of truth, of principle, of doctrine which has not been incorporated in their views.

We talk about our progressive enlightenment; we talk of our advancing intelligence; we speak eloquently of the march of intellect, and yet we are free to condemn every effort that is made by the world's most staunch advocate of human progress, in feeling after the foundation of society, in feeling after the foundation of faith, in seeking to determine the soundness or the unsoundness of principles, and if we discover that our fathers ate sour grapes, and we their children have had our teeth set on edge, we wish to administer some panacea to remove the difficulty, to change the elements that are sapping the foundation of that society which we are trying to build up, and supply its place with elements of a homogeneous texture, of a more durable fibre, and reconstruct it upon the basis developed by the principles of the everlasting gospel,

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which brings life and immortality to light, and we are confronted with the cry of "fools," "fanatics" and a very great number of uncomplimentary terms. But I have long ago, my friends, come to the conclusion that there is a great deal said when there is a very little meaning to be drawn from what has been said in relation to these men. They are "as sounding brass or a tinkling cymbal."

We, as Latter-day Saints, have embraced the Gospel of Jesus Christ. What is that Gospel? It is faith in God; it is an avowed confession of the existence of a Deity, that there is a supreme intelligence that not only governs, but built the universe, the great architect of the heavens. We believe in his existence; that he is a rewarder of all them that diligently seek him. We believe in the Lord Jesus Christ, his only-begotten son, who came into the world in the meridian of time to announce the message of mercy, who proclaimed principles of eternal truth, who made known the conditions whereby mankind could attain salvation, could elevate himself by the means provided in this great scheme of man's redemption from his low estate, that he might ascend the ladder that Jacob saw, having its feet placed upon the earth and its top reaching to heaven, whereby he might climb round after round, receiving line, upon line, precept upon precept, here a little and there a little, until he shall become a perfect man in Christ Jesus our Lord. We believe then in Jesus Christ as the Savior of the world. We believe in the gospel he received and the principles of that gospel which have been handed down to us by Matthew, Mark, Luke and John, the four historians who compiled the history of his ministry and recorded

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the principles he taught. We believe them to be eternal truth; we believe them to be essential to the salvation of mankind. We believe in repentance of all past sins; a genuine and sincere repentance—not a professed repentance, but a repentance which need not to be repented of; a repentance which brings forth fruits mete for repentance, namely a forsaking of sin, a forsaking of every evil habit of which we have a knowledge of their being evil, turning away therefrom and seeking to the Lord our God with full purpose of heart, adorning our lives with his doctrine, with his sacred precepts and principles, believing that “the fear of the Lord is the beginning of wisdom; and before honor is humility.” We believe in baptism for the remission of sins and in the laying on of hands for the reception of the Holy Ghost.

Now, we believe all this and much more. Our doctrines have been before the world for many years. Our Church works contain a very full and clear exposition of our views in relation to our faith, in relation to our principles affecting our life here and hereafter, and yet we discover, my friends, that we are unpopular, that we are not to be included among the Christian elements of society; we are considered Pagans, heathens, outlaws, barbarians, an immoral and reprobate race. And let me ask, how was it in the days of Jesus, this great prototype of human perfection, this great master-teacher of the purest of all truth? Our Christian ministers to-day speak eloquently from the pulpit to their congregations, telling them that there is no name given under heaven whereby man can be saved but the name of Jesus; and yet when men go forth as our Elders do, declaring in all soberness

that they have the message of life and salvation revealed from the heavens, which is the power of God unto salvation to all that believe and obey, and ask these men permission to preach to them and their people the Gospel of the meek and lowly Jesus, this same once despised Nazarene, in their pulpits or lecture platforms, and they at once express themselves fearful lest we should inoculate them with this dreadful contagion. What do we preach? The self-same principles that Jesus taught. We do not take it as expressive of a high and lofty mind to be combative, to court discussion, but we are at the defiance of the unbelieving world to prove one principle of our fundamental doctrines, revealed to us in this age by Joseph Smith, or by Jesus Christ as the Savior of the world, that is not in perfect harmony with the highest conceptions and the most pure natures the world ever had, and is not in perfect consonance with the declarations of holy writ. We have had men contradict us, we have had people tell us that we are duped and led astray, but their simple assertions are of no weight or value unsupported by legitimate argument. Our doctrines are biblically pure, they are doctrinally sound according to the embodiment of divinity contained in this most ancient of books, called the Bible; not only our first principles, but all other principles pertaining to it, including our social institutions, which is the great bone of contention with the moralists of our day. I dare not permit myself to talk upon this question at the present time. I am so thoroughly disgusted with the rottenness and the canting hypocrisy of society, and with the infidelity of its social relations, and with the entire degeneracy of the morality of our age, to talk

upon this subject, particularly with men who have jumped at conclusions and who have reached them without measuring every step they have taken, without analyzing the elements of the doctrines they call in question; but we can say in meekness of heart and in confidence, without hypocrisy and without a zeal that is not in accordance with knowledge, but with a zeal that is being fanned into a glow that becomes honest men, that we know our doctrines are of God and the whole world who oppose its principles lie in the gall of bitterness and in the bonds of iniquity.

I feel grateful, my brethren and sisters, that we have a religion that is self-sustaining; that we have a faith whose foundations are God and heaven, whose bulwarks are immutable, indestructible truths. We may fight them as did the ancients; our enemies may fight those doctrines as did the unbelieving Jews, and the surrounding unbelieving Sadducees and Pharisees, and the various discordant faiths, during the ages that are past; but truth, like the diamond, is unchangeable in its nature, it is unbedimmed in its own eternal lustre. You may heap upon it the odium of grosser materials; you may endeavor to conceal it from the gaze of the world or cover it up in reproach, it is a diamond still, and like truth, it will one day triumph and conquer, and roll forth in its own, naked and unborrowed lustre and brightness and vindicate its own claims. So it will be with the truth of the Gospel we have embraced. We have received it from God, and we have but one thing to fear. I am not afraid of the prejudice of the world; I am not afraid of the influences that are and might be brought to bear against us by people and communities or the universal world

who are opposed to the progress of humanity, who are stereotyped in their views, who make no advancement in that path of the righteous which shines brighter and brighter unto the perfect day; but I fear more for our own neglects, our own selfishness, our own yielding to the depravities of human nature, our own backslidings from God and the covenants we have made, than anything else. I have no fear of the final triumph of truth; I do not shake or tremble while contemplating the results of the great work which the Lord has recommenced in this dispensation, which is one of the many dispensations which have preceded it, for God will so conduct the issues of his work, the labors of His Priesthood, the operations of His ministry and the final consummation of His purposes as to cause to be torn asunder all false systems, false politics, false religions, false philosophy and false bonds and obligations of society; and in the place thereof he will fill the earth with true and correct knowledge. Then every man in every place shall meet a brother and a friend; then no man shall have need to say to his brother, Know ye the Lord, for all shall know him, from the least to the greatest. This will be the final result; this will be the finish, the consummation of the purposes of Jehovah in perfecting the earth and the sanctification of his children who dwell thereon. They shall no more see as through a glass, darkly, but face to face; becoming heirs with God and joint heirs with Jesus Christ to a kingdom and government in which dwelleth righteousness and peace. This will be the final triumph, fight it who may.

I will conclude my remarks, thanking you for your attention, and feeling pleased for the opportunity of

expressing my feelings with regard to the great latter-day work. Let us carry out the oft-repeated precept of President Young, which he reiterated in our hearing: "Brethren and sisters, live your religion;" "Fear God and keep his commandments; this is the whole duty of man."

And then we shall learn one day that all things work together for the good of them that love God; that truth is mighty and will prevail. And that this may be the result of the experience of each and every one of us, is my prayer, through Jesus Christ. Amen.

DISCOURSE BY ELDER GEO. Q. CANNON,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, ON SUNDAY MORNING, AUGUST 3RD, 1879.

(Reported by John Irvine.)

SLAIN FOR THE TESTIMONY OF JESUS—FUNERAL RITES OF JOSEPH STANDING.

I will read a portion of the 23rd chapter of St. Matthew, commencing at the 34th verse:

"And, wherefore, behold I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zecharias, son of Barachias, whom ye slew between the temple and the altar."

There is another portion of Scripture which I will read. It will be

found in the 6th chapter of the Revelations of St. John:

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

Very unexpectedly I have been called upon to make a few remarks to you this morning. Naturally I would prefer to sit still and to reflect upon the sad event that has called us together. It is plain from

the reading of these passages of Scripture that you have heard, that innocent blood—the blood of the servants of God, of the prophets, of the wise men, of the scribes, all those who have the testimony of Jesus, who are the bearers of the word of God—when shed wickedly, remains as a heavy debt to be atoned for at some period by the inhabitants of the earth. Also that in the days of John the Revelator, one of the apostles of the Lord, in the visions which he saw it was made manifest that there were yet more lives to be offered up for the cause of truth before the blood that had been shed could be avenged upon those that dwelt upon earth. It doubtless seemed strange to the inhabitants of Jerusalem when Jesus said unto them that all the righteous blood that had been shed in past generations from the blood of righteous Abel to Zacharias, son of Barachias, should be required of that generation. There were reasons for this which he well understood. There are reasons existing now and that will continue to exist and operate, why the blood of those who have been slain for the word of God and the testimony of Jesus in ancient days, should be avenged upon some generation in the future, from the time that John spake and wrote the revelation he had received. Jesus said when he was upon the earth: “And this is the condemnation; that light is come into the world and men love darkness rather than light.” They were held to a strict accountability after light was revealed. The generation in which he lived were held to a stricter accountability than any preceding generation, because he himself, the Son of God, was in their midst, performing mighty works, preaching the Gospel of the kingdom in its purity and in

its power, and communicating unto them the mind and will of heaven. Every generation who have the privilege of hearing the pure Gospel of Jesus preached in its fulness are held to a similar accountability. Their position is different to that of the generations who do not have that privilege. The generations that intervened between the time that Zacharias lived and the coming of the Son of Man in the flesh, were not held to the same strict accountability as the cotemporaries of the Savior. Why was this? Because they did not have the truth in its fulness revealed unto them; they did not have the prophets and apostles and righteous men in their midst to communicate unto them the will of heaven, as the generations in which the Savior lived had; and for the same reason the generations that have lived since the death of the Savior, and since the visions that John the Revelator had, are not held to the same accountability as this generation, unto whom the fulness of the everlasting Gospel has been revealed. When God communicates his mind and will unto his children by the medium of angels, by the medium of prophets, by the medium of holy men whom he has raised up, those who hear that testimony, those unto whom that message is communicated, are held to a strict accountability to obey the same or be held in great condemnation for their rejection of it. If you will read the history of God's ways of dealing with the children of men throughout all ages, you will find that it is invariably the case that judgments and calamities, the fiery indignation of the Almighty always follow the rejection of his truth, when that truth is proclaimed by his authorized servants, such as are apostles and prophets. If Nineveh

had not heard the voice of Jonah, the Ninevites could not have been held to the same accountability as those to whom the word of the Lord had been proclaimed; and when prophets arose in the midst of Israel, prophets whom God raised up to declare his word, when the children of Israel repented of their sins and obeyed the warning voice of the servants of God, then the blessings of God always followed their obedience. But on the other hand, when the children of Israel rejected the testimony of the servants of God, when the prophets preached in vain, when they testified and warned the people without the people obeying their testimonies or their warnings, then invariably the judgements of God followed, his anger and indignation were kindled against that people or generation, it rested down upon them and in many instances to their destruction.

This is our position to-day. In this respect the Latter-day Saints occupy a unique position in the midst of the inhabitants of the earth. Men wonder very frequently at the testimonies that we bear. They express surprise that a people so few in number as we are, should imagine that there is so much importance attending the testimonies that we bear, or the Gospel that we preach. But it is a remarkable fact, abundantly sustained in the history of God's dealings with the children of men, that he does not hold mankind guiltless because there are only a few who are the oracles of truth in their midst and who have the authority to proclaim that truth. If there was but one prophet on the face of the earth, and he had no followers, but stood alone in the midst of the nations of the earth, his warnings would be followed by terrible results if they were

disregarded by those who heard them. The Lord does not look upon men according to their numbers; the importance of his work and his dealings with the children of men is not to be measured by the number of those who adhere to the principles that he proclaims. When Joseph Smith stood alone, when he had only two or three followers, and he declared unto those by whom he was surrounded that God had spoken to him from the heavens, that God had revealed the everlasting gospel in its ancient purity and power, that God had sent his holy angels to him, and that those angels had laid their hands upon his head, and upon the head of Oliver Cowdery, and ordained them to the everlasting Priesthood, his testimony was as binding upon those who heard it as if millions of men had testified to the same truths. His testimony was binding from the moment that he commenced to bear it to those by whom he was surrounded, and the accountability of the people who listened to him and heard his voice, and heard his testimony, began from the moment that he opened his mouth and bore testimony of these things. And so it has been from that day unto this, wherever the Elders of this Church have gone and have borne testimony to the inhabitants of the earth respecting the work that God has commenced—from that very moment the condemnation of the generation commenced if they did not obey these testimonies and warnings. This seems to some minds scarcely what it ought to be, that is, it seems to many that we attach too much importance to what one or two men might say, when we assert that condemnation follows their testimony; but there is this to be considered connected with the testi-

mony of God's servants in ancient days, as in the days in which we live: God has not left the inhabitants of the earth without a witness, God has not left them without some testimony which they can obtain to assure them that the words of God's servants—that is the true servants of God—which they hear are from him. When he called Joseph Smith and Oliver Cowdery, and when he sent his angels to lay their hands upon their heads to ordain them to that priesthood which had been withdrawn from the earth, he also sent his Holy Spirit to accompany their words and to seal the testimony with power upon the hearts of all that were honest, and who prayerfully sought for a knowledge from God concerning the truth of their words. When Joseph Smith and Oliver Cowdery laid their hands upon other men's heads and ordained them to the same priesthood which they had received from heaven, God confirmed the ordination by bestowing the Holy Ghost upon them, and when they went forth and proclaimed the truth, the Holy Ghost accompanied their words, and those who were desirous of knowing from God respecting the truth of their testimony had the opportunity of receiving a knowledge direct from heaven that it was of God, and on this very account condemnation commences because light hath come into the world, and when men reject it they reject it because they love darkness rather than light. God does not hold people accountable for that which they do not know, or that which they have not had an opportunity of knowing. Where there is no law, there is no transgression. Transgression commences when the law is received and men reject it. What is the duty of the inhabitants of the earth when

they hear a man stand up and proclaim in the power and authority of the priesthood, and in all solemnity, that God has spoken from the heavens, that God has revealed the everlasting gospel, that God has established his church in its ancient power and in its ancient purity, that God has endowed man to go forth and administer in the ordinances of life and salvation as in ancient days. What is the duty of the inhabitants of the earth under such circumstances?

Situated as the world is to-day, there is no voice from God. You travel throughout the whole of Christendom and there is an unbroken silence reigning between heaven and earth; no voice to disturb the solemnity of eternity. Go visit all the different churches, and all the ministers of the various denominations, and talk to them who profess to be the followers of Jesus Christ; ask them, "Do you know anything about God? Has God communicated his mind and will to you?" and the universal answer from all sects is "No, revelation has ceased, God no longer speaks to man; we depend upon his written word in the Bible for our knowledge of God. We are divided into sects, we are split up into parties, we have all our own way of worshipping God, but there is no voice from God, there has been no revelation from God to disturb the silence of ages, since the death of the Apostles, and our knowledge concerning the plans and purposes of God is derived from the Bible." This being the case, then, what is the duty of the inhabitants of the earth when a man comes as Joseph Smith did, and as the Elders of this Church are doing, proclaiming the truths which I have alluded to? Why, they being in ignorance of God, they having no revelation from

God, they not having heard the voice of angels, they being split up into parties and sects, and divided and quarrelling respecting the points of doctrine which Christ revealed—they being in this position should humble themselves and ask God, in the name of Jesus, and in mighty prayer to reveal unto them whether the testimony of these men who come with this new revelation be true or false. That is the duty of every living soul upon the face of the earth who hears the testimony of God's servants concerning this truth, and there never has been, from the time that Joseph Smith made his first proclamation until this day, the 3rd of August, 1879, a time when a man who took this course did not receive a witness from on high, the testimony of Jesus Christ, that these truths, proclaimed by the servants of God are divine and from heaven. Wherever the Elders of this Church have gone and lifted up their voices in humility, in meekness, calling upon the inhabitants of the earth to repent—and they have gone to many lands and spoken in many languages—and the people have repented and sought unto God in the name of Jesus Christ for a testimony of the truth, there has never been a single instance where they have failed to receive that testimony; not one. Who have rejected this gospel? The indifferent, those who would not take the trouble to investigate it, those who would not take the trouble to bow in submission before the Lord and ask his testimony concerning it, those who thought it beneath them, those who have been too proud, or too rich or too well situated or who, for some other reason, have failed to take any interest in this work; these are they who are not members of this Church and who have failed to

obey this gospel when they heard it preached in its simplicity and its purity amongst the nations of the earth. Well, now, will this generation escape condemnation? I say unto you, nay. There will be a heavy condemnation fall upon this generation because of their inattention to these things. Judgements and calamities will be visited upon the inhabitants of the earth in consequence of neglecting the word of God written in the Scriptures, and also the word of God to his servants in these days. The Prophet Joseph Smith, his brother Hyrum, and numbers of others have been slain. What for? Why, said the mob who killed him, because they could not reach them by law. They were brought before courts, Joseph Smith particularly, as you all know, from time to time, but they failed to find any cause of condemnation against him, and at last his blood was shed. He sealed his testimony with his blood. Like other apostles and prophets, he laid down his life as a witness before God and before all men of the truth of the testimony that he bore. Others have done likewise.

We have met here to-day on this mournful occasion to pay the last rites, to offer the last testimony of respect to the remains of one who has in like manner laid down his life for the truth, one of the many who have been slain for the testimony of Jesus and for the word of God which he bore. Was there anything wrong in the testimony that he declared when he lived? Was it wrong to call upon men to repent of their sins, to be baptized for a remission of them, to have hands laid upon them for the reception of the Holy Ghost? Was it wrong to entreat men to forsake sin and to lead better lives, to be more pure, more holy, to

live near unto the Lord, to seek knowledge from God, to contend for the faith that was once delivered to the Saints? If these things were wrong, then our brother, whose remains are before us, was guilty of wrong. This was the extent of his offence and no more. He endeavored to persuade men to lead purer, holier lives, and proclaimed that the days of God's judgment was near at hand. He went forth to declare these principles, filled with zeal, filled with good desires, exemplary in his life, pure in his conversation, the admiration of all who knew him, the joy of his father's household, an example to all his associates of the same years, and even to those older than himself, a young man of whom we all had great hopes, whose future we thought was bright. In reading his letters, in listening to the accounts of his labors, in hearing from his co-laborers, we could not help feeling gratified. We indulged in bright anticipations for his future, not because of his birth, not because his parents were rich, not because of any extraordinary talent which he possessed, not because of any earthly advantages, but because in his youth he humbled himself before God and attained a knowledge concerning the Gospel of Jesus Christ, and burning with zeal, he had a heartfelt desire to proclaim the great truths which God had revealed to him, to a fallen world and tried to save the children of men from the pit into which they were likely to be engulfed. The same spirit that animated the breast of the Savior, animated the breast of Joseph Standing, that is, he had a portion of that same spirit. He did not count bodily fatigue anything, he did not count toil anything, he did not take into consideration his health, the feebleness of his frame; none of these things had weight with

him. He did not think how, by staying at home and attending to his business, he could benefit himself and receive worldly advantages; none of these things were thought of, but the very moment he was called to go from home he dropped everything, although in somewhat feeble health and although he had already filled an honorable mission, he felt it his duty to go when he was called, to go without purse and without scrip, without hope of earthly reward, putting his trust in God, laboring with unselfish zeal for the salvation of his fellowmen, and thus he labored until he fell a victim to the ungodly hate of those who knew him not, who understood not the objects for which he labored, and the purpose which animated his noble heart.

Who shall mourn to-day? The Latter-day Saints? No. Who shall mourn to-day? The family and friends of Elder Joseph Standing? No. It would be difficult and it would not be right that we should repress the natural emotions of our hearts, that we should stifle those natural affections; it is right and proper that we should shed sympathetic tears, allow the heart's affection to flow out in this manner and receive relief by the tears that are shed. But there is no cause for grief to-day in this Tabernacle. A servant of God who has occupied a faithful position, who has been true, who has been upright, who has been blameless, has fallen a victim—a victim to that hate that the adversary of souls seeks to instil into the hearts of all the children of men who will be led and guided by him, and the men who have to mourn to-day are those who have been guilty of this foul deed. The land that ought to mourn is the land that has been drenched with his blood. If the Governor, the Judges, the Legis-

lature, and the other officials of the State of Georgia feel as they should they will not rest satisfied until there shall be atonement made, and the guilty wretches who took part in this great crime shall have been brought to justice. But it will be a most extraordinary thing if such shall be the result. Not but what I believe the Governor is an upright man, and, so far as I am acquainted with him, would do everything in his power to punish these murderers; but there are other influences at work that are stronger than the influence of the Governor, there are prejudices harder to conquer than anything else that can be met with and there are hundreds, and probably thousands of people who think that in killing the "Mormons" they are doing God's service. Shall we hate them for this? No; they are to be pitied. Men who indulge in such feelings carry with them in their own breasts their punishment, and they will experience a still more severe punishment before they get through.

My brethren and sisters, when we embraced this Gospel, those of you who were old enough to comprehend it, doubtless took into consideration all the consequences that might follow; those who were not old enough, or who have been born in the Church have had experience enough upon these points to see and understand what the results of the espousal of the truth are likely to be. It cost the Savior his life. It cost the greater portion of his apostles their lives. It cost every prophet almost that has lived his life for proclaiming the truth. It has cost the best blood of this Church and this generation to lay the foundation of this Church. We have been mobbed, we have been driven, we have been persecuted, we have been hated, our names have

been cast out as evil, there is no crime, there is no evil of which men could be guilty that we have not been accused of, and we all know how falsely and with how little foundation we have been charged with these things. This is part of the results that we have to meet in espousing the truth. The man that holds his life dear, that values it more than the truth is unworthy of the truth. If we value house, if we value lands, if we value good name, if we value property, if we value self, if we value even life itself more than we do the truth we are unworthy of the truth. But God has given unto us the truth; it is worth more than all else beside. He has revealed himself to us. When we pray to him we know that he hears us. When we ask him for a blessing that we need we have the testimony from on high that he hears our prayers, that he is willing to answer and grant unto us the righteous desires of our hearts. These things compensate for the loss of all other advantages; we have this consolation which our persecutors do not have.

The Prophets who have preceded us have been slain generation after generation; they have passed away. The Savior and his apostles likewise passed away, the work, the foundation of which they laid, having been overcome and destroyed by the adversary from the face of the earth. They foresaw that for a long time ahead, apostacy would follow their labors and administrations, and a sorrowful thing it was for them to contemplate; but in our case it is different. We live on the threshold of a new era; the work that God has established in our day shall never be given to another people. The priesthood which God has restored, the authority by which men can ad-

minister in the ordinances of God—that priesthood shall never be taken from the earth. Joseph Smith, Hyrum Smith, David Patten and other martyrs may fall, Brother Joseph Standing among the rest, their blood may be shed, and the blood of others yet living may yet be shed to confirm the testimony that has been borne, but though this is the case, there is this to console us who live, to console us in contemplating the future for ourselves and our posterity after us, and it is that there is no power on earth, nor in hell that can destroy the church that God has established, nor obliterate the priesthood from the earth again as it was obliterated in ancient days. It was necessary when this Church was started that angels should come to restore that which was taken away, the everlasting priesthood, but there will be no future necessity for this. We are at the threshold of a thousand years of peace, we are engaged in laying the foundation of that work which shall stand forever, not only the thousand years but as long as time shall last and as long as the earth itself shall endure. This is the consolation we have that our predecessors did not have, and we can rejoice in the contemplation of the glorious future of this work. As for Brother Standing, no hero could wish to die a more glorious death than his. He will be crowned among the glorious army of martyrs, as one who was willing to lay down his life for the truth without shrinking, without fear, without faltering when the time came. He has borne a noble and untiring testimony all the time to the truth of God, and there is in store for him a glorious crown along with those who have been

alike faithful in this work.

That his companion, Elder Ruderger Clawson is alive and in our midst to-day, is due to the wonderful providence of God. My belief has been that had the mob commenced their whipping they would both have been killed. The death of Brother Standing doubtless saved Brother Clawson's life.

I pray God the Father to comfort your hearts, to pour out the spirit of consolation and peace upon the family and upon all the friends of the deceased. I pray for his enemies and for those who have shed his blood. I would not do them any harm if I could. There is not in my bosom, nor should there be in the bosoms of the Latter-day Saints who have the true spirit of the Gospel resting upon them, a feeling to revenge. We ought to be and I think we are, far uplifted above such feelings, and if we do not have we should have the feeling which Jesus had when he was upon the cross and led him to say, "Father, forgive them, they know not what they do." They had treated him with the greatest ignominy, treated him as if he had committed the greatest crime, but in his dying hour he could implore the blessing of his Father upon them. And so we may upon those who seek to destroy this work. They think they are doing God service; they are actuated by a spirit of which they know nothing. They are to be pitied, they are to be mourned over, and the day will come when, as we comprehend the sufferings of those who did these deeds, our souls will swell with pity and compassion and sorrow for their wretched condition. I pray that the Spirit of the Gospel may rest down upon all of us,

and that the peace of heaven may be and abide in all our hearts, | which I ask in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY MORNING,
AUG. 3, 1879.

(Reported by Geo. F. Gibbs.)

SLAIN FOR THE TESTIMONY OF JESUS—FUNERAL RITES OF JOSEPH
STANDING.

I wish to make a very few remarks on the present occasion ; and I desire that order and quietness may prevail.

We are met to-day on what may be termed a very sorrowful occasion. We see before us the body of a murdered man, cut off in the bloom and flower of his youth, with brilliant prospects before him of a useful and glorious future. It is sorrowful to reflect that men in a land of liberty, a land that boasts of its enlightenment, its religious liberty and its liberal institutions, should be guilty of embroiling their hands in the blood of an upright honorable man because he dared to worship God according to the dictates of his own conscience, and to teach his fellow man the ways of life. It is a sorrowful reflection to feel that liberty is only a name and that protection and even equal

rights, is only a figment, an exploded theory ; and we may say, how has the glory of this nation become sullied ! How has the fine gold become dim ! How have the high and noble principles that inspired the founders of this nation, in whose breasts burned the spirit of freedom been desecrated, and those glorious principles for which they battled been trailed in the dust. And what a miserable showing we have before us of the efficacy of those sacred principles for which the founders of those institutions battled and died. It is sorrowful to reflect upon it. And on the other hand it is a matter of pride to Latter-day Saints to see one of our youth firm and unshaken in the principles of our holy religion, and ready to maintain them in the midst of fanaticism and hate even unto death. Pride, indeed

mingled with sorrow. Pride to see the heroism of the dying martyr, and poignant grief for his loss, and more especially have we met here to sympathise with his parents, the family and friends, and to mingle our tears with theirs, and to reflect that although he died, he died with the harness on, he died battling for the principles of the everlasting Gospel; he died maintaining those eternal truths as they have emanated from God our heavenly father; and that having died he still lives and is numbered with those who are beneath the altar, crying, how long, O Lord, holy, just and true, wilt thou not avenge us of our adversaries? He has gone. Peace be to his ashes. I would rather by ten thousand million times be lying where he is than be in the position of those who imbrued their hands in his blood, who, wherever they may be cannot help seeing and feeling the horror of their fiendish act—their hellish deed, and they will go down to the grave execrated as murderers and men who have no friends or hope either in time or in eternity.

That young man has gone where others have gone whom I have seen leave this earth under circumstances of a very similar nature. I was with Joseph and Hyrum Smith when they were killed; and then, their murderers tried to dispatch me too, and came very near doing so. They shot at me and hit me a number of times. But I am here yet; I suppose my time had not come. That is all right, however. They have gone, and this our brother has followed, and that is all right too, so far as he is concerned. His father here, I have been acquainted with for upwards of forty years; and his son, whose remains now lie before us, was born in this City; he is one of our boys. He received, as has been

stated, the truths of the everlasting Gospel; he believed them with all his heart and advocated them, going forth as a messenger of life clothed with the Spirit of the living God. But this generation does not like the truth, and indeed the generations have been very few that have not rejected the truth when it has been proclaimed to them. Stephen said in his day, "Which of the prophets have not your fathers persecuted? and they have slain them, which showed before of the coming of the just one of whom ye have been now the betrayers and murderers." They lauded the dead prophets, but killed the living ones.

Many of the people to-day are actuated by the same malignant feelings, not knowing what spirit it is that incites them to fight against and feel inimical to the principles of the everlasting Gospel. And were Jesus here to-day appearing as he did before—mEEK and lowly as the Savior of the world, preaching the same doctrines, there would be as loud a cry by the professed Christians throughout this land as there was in the land of Judea by the Scribes and Pharisees: "Crucify him, crucify him! let him be crucified," and there are many in our midst to-day who would imbrue their hands in our blood, as those murderers in Georgia did in the blood of this young martyr, if they dared do it.

God has committed to us the principles of truth, and has commanded us to proclaim them to the ends of the earth; and regardless of consequences and in the name of Israel's God we will do it and let all Israel say Amen. (The vast congregation, as with one voice, responded, "Amen.") We are not scared of bonds, imprisonment or death. A few days ago they were talking

about putting me in prison because I chose to decline to betray a trust committed to me by this people, and turn over to them certain properties entrusted to my care. I said, You may take me to prison, gentlemen; I am ready, but I am not ready to forsake my principles, I am not ready to betray my people, I am not going to barter away my honor nor the things that God has communicated to me and that his people have vested in my hands. I can afford to go to prison if you can afford to send me there; I can stand it if you can. These are my feelings.

The same feeling exists in our midst that laid that young man low. Men may clamor for our property; they may clamor for our blood just as much as men have at any other time: but in the name of Israel's God Zion will go on and prosper; the principles of truth will prevail; the things that God has committed to us we will bear off triumphantly, God being our helper, and there is no power in this land, nor in any other land, nor on this side of hell nor in hell itself that can prevent it. If we will cleave to God and do our duty and purge ourselves from unrighteousness and live our religion and keep His commandments, Zion will arise and shine, and the glory of God will rest upon her. And when this nation and other nations shall crumble to pieces, Zion and the glory thereof will extend from nation to nation, and it will continue to spread and grow until the kingdoms of this world shall become the kingdoms of our God and his Christ, and every creature in heaven and on the earth will be heard to say, Blessing and glory and honor and praise and power, and might and majesty and dominion be ascribed to Him that sits upon the throne, and to the Lamb for ever. In God is our trust.

He will sustain his Israel. Our course is onward; and purity, virtue, truth, integrity, the laws of God and equality to all men is our motto, and protection to every honest man under all circumstances. We are friends of God and the friends of humanity. Like Brother Cannon, I do not mourn over the departed dead. He has gone to associate among an honorable band who dared during their life-time to do their duty, and who battled valiantly for the cause of truth. Here is Brother Rudger Clawson, who was with Brother Standing when he was shot. The mob threatened his life and leveled their guns to take it. He calmly folded his arms and looking his adversaries in the face told them to shoot. But they did not do it. God preserved him, that's all. Here is Brother John Morgan, who has labored and traveled extensively in that region of country. He and Brother Standing as one of his co-laborers had preached the Gospel and succeeded in baptizing a number of people. This had aroused the feeling of opposition in the hearts of some, and the reason they were opposed to these things was because people believed the Gospel, and they did not want them to. That's all. Did they hurt anybody? No. Are they honorable men? Yes. Did either of them interfere with the rights or privileges of any one? No. For what then was this young man killed? Because he dared to believe in God, and dared to proclaim that God had revealed himself in these latter days as he did in former days. Because he dared to tell the people to repent of their sins and be baptized for the remission of them, promising all that would do so that they should receive the Holy Ghost. What a great crime for him to die for! That is what I am sorry for.

I am sorry to see that vindictive and revengeful spirit existing among mankind. We have very different feelings from this, as our history from the beginning abundantly proves. David, you know, on a certain occasion, feeling angry with the people by whom he was surrounded because of their wickedness, prayed that God would send them to hell quickly. Jesus, while suffering the agonies of death, exclaimed, "Father, forgive them, they know not what they do." How much better the latter is than the former. Let us cultivate that spirit. But while we do that, do not let your enemies think you are asleep; but woe to those men who fight against Israel. In the name of Israel's God, they shall be wasted away, and you may write it down and see whether it comes to pass or not. And let all Israel say Amen. (Again the congregation responded, "Amen.") But Zion will arise and shine, and the glory of God will rest upon her.

Brother Standing (the speaker turned and addressed himself to the father of the deceased, who was seated on the stand) it is right you should mourn; it is right that you and your family and friends should be sorrowful and possess those feelings of sympathy; but your son has gone to prepare a place for you that where he is you may be also.

What do you propose to do? To do good to all men as far as they will let us; but to prevent them from robbing us and interfering with us, as God gives us power; and maintain our rights, the rights of freemen, the rights that God has committed to us, and honor our priesthood and calling and still go to the ends of the earth and proclaim the unsearchable things of the kingdom; gather together the honest in heart from among all nations, build

temples and administer in them, honor the Lord our God and keep his commandments; and by and by, when the dead shall hear the voice of the Son of God, and come forth, that young man, with Joseph and Hyrum Smith, whom I saw butchered by a mob, while under the protection of the law—under the protection of the Governor of the State, who pledged his honor and the faith of the State to me and to Dr. Bernhisel, that if we would go there without any arms, that we should be protected; and soon after we had complied with his request, these men were murdered in cold blood. These are things I am personally conversant with. Well, what of them? They are gone to mingle with the Gods, so has Brother Joseph Standing. Brother Standing, (addressing the father of the deceased) do not be troubled, your son is all right. I am glad to see the care that has been manifested by Brothers Clawson and Morgan in regard to getting the body of their fellow-laborer here that we might have an opportunity of paying the last tribute of respect to this our departed brother, who was faithful to the end, and who will receive a crown of light and glory among the Gods in the eternal worlds.

Brethren, let us be faithful to God, let us live our religion, keep his commandments, treat everybody well even all men who do right; treat them well and be kind and just to them whether of your faith or not; but do not allow those miserable miscreants that exist in our midst to have dominion over you. We must maintain our rights—rights that are guaranteed unto us by the constitution of our country and which God has given to us; and if we do this he will stand by us. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED IN THE OGDEN TABERNACLE, ON SUNDAY, MARCH 2, 1879.

(Reported by Geo. F. Gibbs.)

THE INTEREST OF HUMANITY SHOULD BE OBSERVED.

I thought I would come down and talk with you a little this morning. I am pleased to hear the remarks made by Brother Joseph F.; they are very well worthy of all acceptance by all good men. We indeed, as he said, are engaged in a great work—the ushering in of the dispensation of the fulness of times, wherein it has been decreed thousands of years ago, that God would “gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him.” And for this purpose he has manifested himself; for this purpose the Son of God has manifested himself; for this purpose those holy prophets, referred to in the revelation read to you by Brother Joseph, manifested themselves; for this purpose the heavens and the intelligences around the throne of God are united; for this purpose the Holy Priesthood that have existed in the various dispensations of time are interested, and for this purpose those who held the keys of the several dispensations that have passed, have brought those keys and conferred them upon the Church of the latter-days, through

the medium of Joseph Smith. The work that we are engaged in is associated with the interest of all humanity—all men that have ever lived, those that now live, and those that will live, and the salvation of the living and the dead is mixed up with these matters.

We are not here for the purpose of looking after our own individual affairs and interests, or to carry out our own peculiar notions or feelings associated with any of our interests or the interest of any particular party or clique, or anything of that kind. But the Priesthood of the Son of God has been manifested in the interests of God, in the interests of the heavens, and in the interest of all humanity; embracing all people and extending to all nations and tongues. The Lord has gathered us together for the express purpose of forming a nucleus, an organism, a people to whom he could communicate and reveal his will, and to whom he could make known his designs, and among whom he could establish the principles of eternal truth and the light, intelligence, rule and law of God, as they exist in the eternal

worlds. This is why we are gathered here to-day, if we can comprehend it.

Jesus, when here upon the earth, had a people and called them his sheep. Said he, "My sheep hear my voice and they know me and they follow me, and a stranger will they not follow, for they know not the voice of a stranger." And again he says while supplicating the Father, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me," that they may have evidence of a union that exists nowhere else in the world of the love and affection of those godly principles that cement and bind men together, which nothing but the power and spirit of revelation can do; that they may have evidence of something more exalting, more ennobling, and which will unite and associate men together in indissoluble bonds of eternal truth according to the laws of God; that there may be evidence in existence in the world that thou hast sent me, and that the principles that thou hast given me have been revealed to them and that they are to be governed by them: "thine they were, and thou hast given them me."

That was the feeling that existed in former times among the Saints of God, and these were some of the teachings unto them. The sheep have been scattered abroad among the nations of the earth to whom this communication has been sent, and thousands have heard and obeyed the voice of the good Shepherd and have gathered themselves

together, as we are here and as they are over this Territory, according to the impulses originating from the Spirit of God, which has operated and worked upon our minds and brought us together as we are here to-day.

Now then, what was this for? To preach first the Gospel of repentance and baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost, to be followed by the gathering together, etc. And what was it for? That we all might be baptized into one baptism, that we all might partake of the same spirit, that we all might be brought into communication with the Almighty and derive wisdom and intelligence from the same fountain, having "One Lord, one faith, one baptism, one God and Father of all, through all, and in you all." When Jesus sent forth his servants formerly he sent them to preach this Gospel. When the Father and the Son and Moroni and others came to Joseph Smith, he had a priesthood conferred upon him which he conferred upon others for the purpose of manifesting the laws of life, the Gospel of the Son of God, by direct authority, that light and truth might be spread forth among all nations. There was a number of men selected by the Savior anciently, to whom he said: "Ye have not chosen me, but I have chosen you and ordained you." What to do? To do the things you have seen me do, as I have come to do what I have seen my Father do. The words which I speak, I speak not of myself; but the Father who dwells in me, he doeth the works.

Now then, we have got a priesthood organized here upon the earth, as there was one organized in the days of Jesus, only with this distinctive difference,—that that was a

dispensation of God to them ; this we live in is the dispensation of the fulness of times, embracing all other dispensations and times and powers and authorities that have existed upon the face of the earth, in the various ages, from the commencement to the present time. Herein it differs from others. Hence we are requested to gather together, something which they were not commanded to do. We are told to build Temples : they were not. We are told to administer for the living and the dead, which ordinances were only performed then to a very limited extent. We are called upon to build up not only the Church, but the kingdom of God, and to introduce the rule and government of God upon the earth. We are here just as Jesus was, not to do our own will, not for the purpose of carrying out our own ideas or theories, but to do the will of God who sent us. That is the way Jesus preached : "For I came down from heaven, not to do mine own will, but the will of him that sent me." Sometimes it was trying and perplexing, sometimes it was hard to endure ; but he did endure and suffer it, and he accomplished the work he was sent to do. But sometimes when struggling with the powers of darkness, and environed with the corrupt and ungodly, he gazed upon and comprehended the gravity of the situation and things before him, it so operated upon him, that in mortal agony he sweat great drops of blood. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." "For we have not an high priest which cannot be touched with the feeling of our infirmities ; but one who was in

all points tempted like as we are, yet without sin." He endured everything possible for mortal to endure on the earth. Finally, when the last struggle came, said he, "Father," if thou art willing, "if it be possible, remove this cup from me: nevertheless, not my will, but thine, be done." What were his feelings in the midst of all this sorrow ? Did he give railing for railing, contumely for contumely ? No, he did not. David, you know, prayed that God would send his enemies to hell quickly. He was quite in a hurry about it, as we are sometimes. Jesus said, "Father, forgive them, for they know not what they do ;" they are ignorant, they are foolish, and blinded through superstition ; they comprehend not thy laws, they know nothing of my mission. Father, forgive them. I admire the sentiments and feelings of the Savior under such circumstances, very much more than those of David.

As I understand it we are called upon to be saviors. And as saviors of men, endowed with the holy priesthood, we should, with one feeling and spirit, operate together in the interests of Zion ; we ought to humble ourselves before God and seek for His Holy Spirit to lead us in the right path, that all may comprehend His law, and that we may operate together in the interests of Israel, and in the building up of the Kingdom of God upon the earth ; and every other feeling and idea ought to be esteemed subservient to that, and that ought to be the first, leading, guiding, and controlling sentiment of all the elders of Israel, and especially of those who take the lead in Israel.

We get tried sometimes, and we sometimes try one another ; and we sometimes feel as David did on a certain occasion, when he exclaimed:

“For it was not an enemy that reproached me; then I could have borne it; neither was it he that hated me that did magnify himself against me; then I could have hid myself from him. But it was thou, a man mine equal, my guide, and my acquaintance.”

Did you ever know it is necessary that we should be tried in all things? If you do not you will find it out before you get through, and we are not through yet quite. In this connection, I am reminded of what I heard the Prophet Joseph say, speaking more particularly with reference to the Twelve, “The Lord will feel after your heart-strings, and will wrench them and twist them around, and you will have to learn to rely upon God and upon God alone.” Has he done it? I think he has pretty thoroughly. The Prophet himself was tried about as much as anybody I know of, and his Brother Hyrum had his full share, the Twelve also have been tried as much as any men that I know of, and a great deal more than you know anything about. He furthermore said, “If God could in any other way more keenly have tried Abraham than by calling upon him to offer up his son Isaac, he would have done it.” And as I have said, Jesus himself sweat great drops of blood, and in the agony of his suffering cried out, “My God, my God, why hast thou forsaken me?” And why is it thus? We are told by one of old, “For it became him, for whom all things, and by whom all things, in bringing many things unto glory, to make the Captain of their salvation perfect through sufferings.” “For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” Oh,

what a happy thing it would be if we could follow in his footsteps in that particular! But we have our weaknesses and infirmities in common with all men. It is incident to humanity, and the devourer is at work seeking to destroy, to contaminate, to corrupt and defile, and to lead men down to perdition, to produce discord and envy, hatred and strife, and every evil that proceeds from that source. Shall I tell you its fruits? Envy is one; hatred is another; malice is another; uncharitableness is another; evil speaking is another; and so on—all these things proceed from an evil spirit; and it is said, “That to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or obedience unto righteousness.” Men sometimes falter? Yes, sometimes they think they are strong; but no man is strong unless he be strong in the Lord. No man is sustained only as God sustains him; and if he do not sustain him, I would not give much for his ideas or position. We sometimes think we are strong and that we can do a great deal. So thought Peter on a certain occasion—at the time when Christ said to his disciples, “All ye shall be offended because of me this night.” But Peter answered him, saying, “Though all men shall be offended because of thee, yet will I never be offended.” The Savior doubtless appreciated his feelings, but knowing better than he the frailty of humanity, he said unto him, “Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.” Did he do it? Yes he did; but Jesus did not get angry with him, nor begin to upbraid him and speak angry words to him. He knew too well the weakness of mortal man, and he

knew it before that time. But he says, "Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee." If you love me, if you are my friend and my disciple, "Feed my Lambs." That was not very hard to do; he had been called for that purpose. "He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He said unto him, Feed my Sheep." And the third time the Savior put the same question to Peter, and which on being answered as before, he said to him, "Feed my Sheep." What is the duty of the Apostles, the Presidents of Stakes, the High Priests, and Seventies, especially of those that are generally presiding? If Jesus was here, he would tell you to lay aside your nonsense, your follies and weaknesses, and act more like men and Saints, and go to work and "Feed my Sheep." Said he, "If I be lifted up, I will draw all men to me," not that I will rule with an iron-hand, not that I will trample upon them, not that I will let you see that I possess power and authority; but "I will draw all men to me." That will not be accomplished until the time spoken of when every knee shall bow, and every tongue shall be heard to say, "Glory, honor, majesty and power, be unto him that sits upon the throne and to the Lamb for ever;" but it will be done through the influence of the Gospel, through its cementing and harmonizing influences, through the aid of the Almighty and the operations of the holy priesthood combined together, united as the heart of one man in the accomplishment of the purposes of God; with kindness and brotherly affections, with long suffering and with

every principle of righteousness that is calculated to draw the feelings and affections of men, that they may see the truth and know it for themselves, and that they may know also that we are their friends, acting for the welfare of all men, living and dead, and in the interest of the Church and Kingdom of God upon the earth. And where this principle does not exist, there is something wrong, the principles of the Gospel are not lived up to. For God is love, and they that dwell in God, dwell in love; and "If a man say, I love God, and hateth his brother, he is a liar," so said the word of God formerly, and it says to-day. God is love, and they that dwell in God, dwell in love. They are surrounded by that element, it is the fountain of life within them. Jesus said to the woman of Samaria, whom he asked to give him drink, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water I shall give him shall be in him a well of water springing up unto everlasting life." If we will live so as to be entitled to drink of the well streams that flow from the fountain of all light, all these little, narrow, contracted, by-gone influences, will vanish like the dew before the rising sun, and the light, the Spirit and revelations of God, will rest upon the priesthood, and Israel will be one and his priesthood one, and they will fight side by side in the defence of truth, and in the maintenance of those principles calculated to exalt men through all time and all eternity.

These things referred to by Brother Joseph F. are too small for men to have anything to do with. It might be excusable in babies, but

for men to be engaged in such things is a shame upon the priesthood, and an outrage upon the holy principles that God has been pleased to reveal to us. That is the way I look at these things. And it is a trick of the devil to decoy and destroy, to divide and disrupt, and to lead men down to perdition. What would be the result if these things are carried out a little further? The whole head would be sick and the whole heart faint. I say, shame on the Elders of Israel! shame on men holding the holy priesthood that cannot be united and operate together in the interest of the Church and the Kingdom of God, but must drag in their mean, low, contemptible ideas and notions, forgetting the high calling with which they are called.

What shall we do? Why, lay them aside and repent of your foolishness, and forgive one another of your hard speeches and words, and your rash and hard treatment made use of to produce stings, trouble and annoyance among men; and study from this time henceforth one another's feelings, and act the part of a brother and friend one towards another, live your religion and keep the commandments of God. How did Jesus teach his disciples to pray? When you pray, say, "Our Father which art in heaven." What? I must tell a little story here. There was a poor man once called upon a minister for assistance; the minister tried to cheat him, and would not give him what he had agreed to for some labor performed by him; the man was not very well suited about it. The minister, it would seem, was one of those fellows who, if he could squeeze a little out of the poor man, was quite willing to do it. "Well," said the man, "I will take what you offer me, although it is not what you agreed to give me,

providing you will teach me the Lord's prayer." To this the minister agreed and said, "Repeat after me and say, 'Our Father which art in heaven—'" "What!" says the man, "is God your Father and my Father, too?" "You must repeat what I say," said the minister, "Our Father," etc. "What," said the man, "my father and your Father?" "Yes, yes." "Then," broke in the man again, "is he indeed my Father as well as your Father?" "Yes," replied the minister, but you must repeat my words." "Well, what a rascal you must be to try to cheat your poor brother in this way?" We should all feel that God is our Father, and that we are all brethren and sisters. There are none of us very big; in fact we are all very little when you come to know all about us. None of us can do anything except the Lord helps us, and if he does not help us, we, as a certain lady said, are "all poor, miserable, independent sinners." There is none of the "big I and little you" amongst us. We should have a common sympathy one for another, and feel a kindly regard for the lowest of God's creations, and especially for the Saints of God, no matter what position they occupy. If any are in error, try to reclaim them by kindness; if they have a bad spirit, show them a better one; if any do not do right, do right yourselves and say, "Come follow me, as I follow Christ." Would not that be the right course to pursue? I think it would; that is the way I understand the Gospel. We do not, any of us, have the priesthood for self aggrandizement, or to be used to oppress, or take advantage of anybody, or to use improper language; but with all kindness and long suffering and forbearance and with love unfeigned. I will read from the Doctrine and

Covenants something bearing on this, from page 386.

“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, and they do not learn this one lesson—” just the very thing I have been talking about—“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.” Do you think that God will give power to any man only to carry out his own contracted or selfish purposes? I tell you he never will, never, no never. “That they may be conferred on 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 of that man.*”

We think sometimes, we are standing in heavenly places in Christ Jesus; and so we are. But there is no priesthood of the Son of God that authorizes one man to oppress another or to intrude upon his rights in any way. There is no such thing in the category; it does not exist; as it is said—“Behold! ere he is aware, he is left unto himself, to kick against the pricks; to persecute the Saints, and to fight against God.” We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to

exercise unrighteous dominion. Hence many are called, but few are chosen. No person or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned, by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile, reproving by times with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reprov'd, lest he esteem thee to be his enemy; that he may know that thy faithfulness is stronger than the cords of death. Let thy bowels also be full of charity towards all men,” not of envy, not of hate, not of fault-finding, but “be full of charity towards all men and to the household of faith; and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the priesthood shall distill upon thy soul as the dew from heaven.” Then shall you feel the power of the Holy Ghost resting upon you and its influence penetrating your soul, and then it will grow and spread until its influence extends everywhere; and then will men respect, esteem, and venerate you for your fidelity and for your adherence to the truth. “The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.”

These are great truths for us to reflect upon. And in connection with this I wish to say, we not only need to have confidence in men, but we must exhibit that confidence. “Be kindly affectionate one to an-

other with brotherly love; in honor preferring one another," not preferring ourselves, but "in honor preferring one another." This may be a hard lesson for some to learn, but we have got it to learn, or we never shall be fitted to hold any important position in carrying out the designs of God, in building up His Church and Kingdom on the earth. We want to feel a free interchange of that union one with another, not for one man to stand up among his fellows as though he were unapproachable, and say to others, "Stand off, I am holier than thou." Nothing of this kind; but entertain a kindness, a sympathy and a desire to promote the happiness and welfare of all men, just as God does. He causes his sun to rise on the evil and on the good, and he sends his rain on the just and on the unjust.

There is something I thought I would refer to in order that it might be known and properly understood. There is a feeling generally entertained that President Young, in his lifetime, got possession of a certain square here in Ogden wrongfully. Certain things are continually being originated by certain minds, and rumors get circulated, and it is too often the case that people do not stop to consider as to their truthfulness and in many instances conclusions are formed, and I would venture to say that in nine cases out of every ten such conclusions are wrong. Brother Lorin Farr is present: he was Mayor at the time this land in question was transferred to President Young, and is conversant with the whole transaction. I will therefore call upon Brother Farr to come forward and relate the same fully, yet concisely, that you may be apprized of the facts.

Elder Lorin Farr then made the following statement:

President Young spoke to me, as Mayor, either once or twice—I think it was twice—wishing to know if Ogden City would let him have the "Union Square" for the purpose of making a Utah Central Railroad Passenger Depot, saying that if he could obtain it for this purpose he would also make of it an ornamental square, suitable for a summer resort; which I believe he fully contemplated doing, and would have done, or have made the necessary provisions for it to be done, had he known he was so soon to leave us. I have no doubt in my mind but what he intended to make a very nice public resort of it, and believing so, I laid the matter before the City Council, informing that body that President Young had a claim on this city which arose in this way: when he located Ogden City, between the forks of the two rivers, there was then a very desirable farm here which was owned by Father Bingham, containing 160 acres more or less. The President intimated to Father Bingham his design of locating a city hereabouts, and that he knew of no situation so good and suitable as that commanded by his farm and proposed to purchase his farm for that purpose. Father Bingham consented to the proposition, the purchase was affected, President Young paying for the land out of his own pocket, and turned it over to the city. I supposed, as one of the members of the City Council, that that piece of land belonged to the city and belonged to the Church, as President Young belonged to the Church. I thought so, and we all thought so, and there was no thought given to it. It passed along for about twenty years in that way. It is true, I sent down to President Young at one time the

sum of sixty dollars of City money to apply on the interest then due on the money he advanced for the purchase of the land,—the money we sent to him was the proceeds of City lots which we sold at five dollars each, which about paid the expense of surveying and recording, leaving a small part of pay for President Young. It was understood that he was to have his pay sometime. I think I sent down a small amount of money another time, but the amount I do not now remember. I laid this matter before the City Council, stating to that body how President Young looked at it, and I told them I thought it quite right and proper that President Young should have his pay, but that I disliked very much to give up the square; but, I said, seeing that President Young intended to make of it an ornamental square, I would consent; without the other consideration I was in favor of sending a committee to wait on President Young to ascertain how much he paid for the land previously owned by Father Bingham, and refund him the money with ten per cent. interest. I requested the Council to appoint such a committee; but some differed from me, while a few, I believe, favored my suggestion. We agreed, however, seeing that President Young had advanced the means to buy the location of our city, and actually purchased and possessed it, which probably no other man but he could have done, and that he had requested the City to deed him the square in payment of his claim, and that he had proposed to beautify it for the benefit of the public, we concluded to deed him the square; and when the time of filing the land came, which was shortly afterwards, President Young filed upon the square and got his deed for it.

I will here take occasion to remark that when I gave this explanation at our Caucus meeting lately held in Ogden, that a gentleman, an editor from the East, afterwards spoke to me about it, and in telling you what he thought about the matter will illustrate my feelings in regard to it. He said—that is before this land jumping—I think that you did nothing more than right, I think President Young has done enough for this people, and he richly deserved that square, and you would not have exceeded fairness to have given him more than that ten acres for the 160 acres which you say he purchased and turned over to the city for city purposes.

President Taylor then resumed, the stand. Some people will say “Oh, don’t talk about it.” I think a full, free talk is frequently of great use; we want nothing secret nor underhanded, and for one I want no association with things that cannot be talked about and will not bear investigation. I wanted to hear Brother Farr’s statement about this affair, and I wanted you to hear it, because out of such things, unless properly understood, a great many misunderstandings arise. I have heard it stated that President Young had exacted too much in getting possession of this ten acre square; I wonder now if any of you speculating men had owned this 160 acres of land in this locality if you would have been satisfied to take ten acres of this swampy land for it? There is no decent man anywhere that would object to anything of that kind, neither Jew, Gentile, or Mormon, and such unpleasantness frequently arises from a miscomprehension of affairs. Had President Young, because he was President of the Church, no right to have pay for that which belonged to him? And

if he furnished 160 acres of land and got sixty dollars for it, I think nobody was injured very seriously in giving him ten acres in lieu of it. Some of you would have thought your toes were trodden on pretty heavily had you been required to trade on any such terms. I heard a man say not long ago, when something perplexing occurred, he did not know what excuse to make about it. I said to him, a right needs no excuse, and an excuse will not make a wrong right. We want facts, and when we get them let us appreciate them, and lay aside our nonsense which so frequently arises from our misconception of things.

There is another thing I wish to refer to pertaining to your local officers. I have heard it said that the City Council was in trouble about the land on which the Tabernacle stands, because it was thought the Church would get the benefit of it. Why? Because they have occupied it so long. Who for? For the Church generally? No; but for the local church in this place. The Church, as a Church, has bought a part of that square above referred to, and has paid the estate for it. Brother Joseph F. Smith and Brother F. Richards here are cognizant of the fact, as auditors. I refer to the land where our Tithing Office stands; but this other matter is something that pertains to yourselves and not to the Church. You have had this for upwards of twenty years. (Brother Joseph F., addressing himself to President Taylor, said: "This place was designated by President Young, when the city was first laid out, as a place to build a meeting house.") I am informed that this place was designated by President Young, when the city was laid out, as a place for Church purposes. (A voice from the stand—"That's cor-

rect, and Brother D. H. Wells carried the flag when it was surveyed.") Brother Herrick testifies to its correctness. (Brother Wells said, "I am also conversant with the fact; I carried the flag-pole when this square was laid out." Brother Wells also bears testimony to the same thing, he carried the flag-pole when the Square was surveyed. I want these matters understood, open and above board; we have nothing to conceal from anybody. But there was some inattention manifested by your local authorities—for the general authorities of the Church have nothing to do with it; this place through neglect, was not entered at the time the city entries were made, and because of this technicality some of the City Councilors seemed to object to the Church having two-and-half acres of the ten acres, which was all they asked for, and that, too, on behalf of the citizens of Ogden, by paying for it what it had cost the city, the same as they have done with private individuals, I believe as provided by law. But somebody seems to think that somebody is injured. Who is injured? If the Church had ten acres and only desired two-and-half acres, or if they desired the whole of it, I don't think it any great stretch of liberality of anybody, and I do not see why any one should be at all exercised about it. They will say, What will the Gentiles say? No honorable Gentile would say it is wrong, or take any exception to it, and as for those who are not so, we do not care anything at all about them. That is my idea. Somebody said the City Council had given two-and-half acres to some outside religious sect. Well, if they had it to spare, who cares? We do not want to be pinched up in a nutshell. But then, I think the Latter-day Saints have

just as much right to lands surveyed and owned by them upwards of twenty years ago, as the Gentiles to receive a free gift. I do not know why this kind of feeling should exist, and therefore I speak of it. We are all one, or ought to be; and therefore I speak of these things as they have been presented to me. Is there anything wrong in that? Again, here the Seventies, I understand, have given a large hall over to the city. Anything wrong in that? No, not if they felt able to do so. I would not think it very good policy, however, to give such a hall away and then be left without any place to meet in. But then it belonged to them and they have done it, and who cares? I don't. But if the city has got things of that kind from the Seventies, if they have done an act of that kind, why not the city turn around and be a little generous? Can't the city be as generous and kind? Who are the city? I suppose you are, along with a few outsiders. Brother Richards mentioned to me, as Trustee-in-Trust, that there were five acres of land here, joining the schoolhouse, in the lane, saying, "We would like to get it, for we wish to use it for the purposes of a high school or academy." I said, "I will mention it to the brethren of the Council." We have since turned it over. Whose business is it? The city is not injured, and the Church is not. I mention these things that we may have a proper understanding of them, and not be found talking about things we do not understand. I feel very liberal towards the liberal class of Gentiles; but do I feel liberal in my feelings to every miserable "unprincipled man?" No. But to the good, and virtuous, and upright everywhere.

What was our message to the

world? Salvation. What was the promise to Abraham? "In thee and in thy seed shall all the nations of the earth be blessed," not cursed. The priesthood of God was not given to curse men or destroy them, but to bless them.

Again, we are told to go and preach the Gospel to every creature; and there is a great deal of pains being taken to do this. What is it? The Gospel of life and salvation. Is it free to all? Yes, free as the streams that pass your city, and all are invited. Some do not like it. What of that? We cannot help that; we are going to perform the work that God has set us at, and we will treat all men right. When they come here, as strangers in our midst, will we treat them right? Yes. Do they treat us right? Not quite. Will we be liberal and generous and kind? Yes; I would give to every man of whatever name, or creed, or color, all his rights without his ever asking for them; we need no plot, or intrigue, or anything of that kind. We expect to build up and establish the kingdom of God, that will contain in it, admiration, protection of the virtuous and good among all nations. The time will yet come when he that will not take up his sword to fight against his neighbor, must needs flee to Zion for safety. All those who are not fond of blood and carnage and desolation, if they want to be preserved will flee to Zion. Have we not got to have a Zion for them to flee to? Yes. And what is Zion? The pure in heart. We want to organize in such a way, and advocate and maintain such correct principles, that they will become the admiration of all honest men, who will feel that they can be protected and find safety and an asylum in Zion. What of that? Are we going to follow

them then? No, no, no, we are not. Are we going to be governed by their notions? No, we are not. Are we going to mix up with their Babylonish ideas? No, we are not; we are going in for Israel and for the Church and kingdom of God, but we will protect every man in his rights so far as God gives us power to do so, but we will not mix up with their iniquities, their frauds and corruptions, that they are seeking in many instances to crowd in upon us; we want to be free from these evils, and put our trust in the living God and cleave to the right and the truth. If a man is a good man, won't I treat him right? Yes; but at the same time, our moral and social ideas are very different, and while I accord to them all the civil liberties that any reasonable men should want, I do not wish to be governed by his standard of morality, nor do I wish him to teach my children. Why? simply because I do not wish them perverted. No Gentile or reasonable man would find fault with me for that. He does not want me to teach his children my faith. All right, he can keep them away, and I want to keep mine from his influences. Why? Because we are associated with things that are eternal in their consequences. We are

aiming at the celestial glory. We believe they will get as big a glory as they are looking for, but it will not be that which we anticipate; therefore we don't want them to train our children and lead them down to death. We want to manage these things ourselves, but injure nobody. Is anybody injured by it? No. "I cannot see as you see," say some. All right, we cannot help that. Would I find fault with the City Council because they give a burying ground to some who prefer to have their dead by themselves? No, not if you have it to spare; but on the other hand, don't let us shut out our own people and our own interests, but maintain every right wisely, to the building up of the kingdom of God. We will be as generous as the world dare to be; and we expect the principles of the everlasting Gospel will go on and increase until the kingdoms of this world become the kingdoms of our God and his Christ.

I say to those men who may have any differences, settle them like men and don't act the baby any more, but conduct yourselves as servants of the Most High God. And may he enable you to do so and bless us all and lead us in the paths of life, is my prayer in the name of Jesus. Amen.

DISCOURSE BY ELDER GEO. Q. CANNON,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, ON SUNDAY
MORNING, JULY 20TH, 1879.

(Reported by John Irvine.)

NECESSITY OF REVELATION—EVIDENCES OF THE CHURCH OF CHRIST—
THE FUTURE OF THE SAINTS—PLURAL MARRIAGE.

I am greatly pleased this afternoon at having the opportunity of meeting with the Latter-day Saints, and of listening to the testimonies that have been borne by Brother Staines in relation to this work. I, also, have been absent for some length of time. Upwards of 34 weeks ago I left this city to go east; I have been back twice during that period for a few days, and it is a great pleasure and I may say a delight to me to have the opportunity of being here to listen to the instructions, to the singing, and to partake of the Spirit that prevails in this Tabernacle; to me it is the spirit of home, it is the spirit of peace, and I have more delight and satisfaction in mingling with the Latter-day Saints than I have under any other circumstances. They are my people. Their religion is my religion. Their God is my God. Their future is the future in which I hope to share. If they be prosperous I hope to be prosperous. If they have adverse circumstances to contend with I expect to share in them; and it is this knowledge of which Brother Staines has spoken that prompts these feelings to which I refer.

If there is any peculiarity about what the world calls Mormonism, or that which we term the Gospel of the Lord Jesus Christ as taught by his Church, that I admire, that I love, that causes me to feel thankful unto God; it is the peculiarity which reference has been made by Brother Staines, namely, that William C. Staines, or George Q. Cannon, or any other man or woman however humble, who is connected with this Church, has a right, according to the promises of our heavenly Father, to receive revelation from him when needed. I would not give much for a religion, the revelations of which were confined to two, three, four, or perchance twelve men. It would not recommend itself as the religion of that Being who is the Father of all, who has created all, and who has placed us all here upon the earth as his children. This feature to which I refer is one of the most delightful characteristics of the Gospel of the Lord Jesus Christ. Brother Staines has referred to the Prophets Joseph Smith and Brigham Young, and to others who have stood in prominent places in this Church, who have re-

ceived revelations from God; and who imparted these revelations to the people. Of what value, of what special value, would these revelations be to those to whom they were imparted through the medium of these men, unless they had some means of testing their truthfulness? What a terrible condition we should be in if God, in his providence, were to confine his knowledge in that way—if we were required, as some imagine mankind are required, to submit to the teachings of their fellow-men and to accept and practise them because those men say they are from God! Imagine the condition of the Latter-day Saints if this were the case! Imagine the condition of the whole world if one man stood prominent, or three men, or twelve men, or fifteen men, stood prominent, receiving revelations from divinity and conveying these revelations to the children of men, with the requirement that those who received them should submit to them as the voice of God, and the people themselves be destitute of any means of testing the truthfulness of these revelations, except so far as they might appeal to their reason and to the sense of right that is begotten in them! Now, a great many people who are not acquainted with the Church of Jesus Christ of Latter-day Saints, and the teachings of that Church—and I do not know but some who are members of that Church—imagine that this is the nature of the organization of the Church of Christ, and that this is the manner in which knowledge is conveyed to the people, and in which the requirements of the people are submitted to by the people. Why this Church could not stand, could not have endured the trials and afflictions and the opposition to which it has been exposed, one

hour if that were the case. It would fall to pieces, there would be no power, no cohesive power, to hold it together. The strength, the power, the cause of the perpetuity of this work, the marvelous character of its operations throughout the nations of the earth, the wonderful attractiveness of this Gospel, the secret of its great success in foreign land, preached by illiterate men, consists in the fact that God the Eternal Father, reveals his mind unto every honest soul who humbly seeks for it. Not to one man, not to three men, not to apostles, not to bishops, not to high priests, not to sevens, not to elders alone, but to every humble soul who in sincerity, and with a broken heart and contrite spirit, bows himself or herself in secret before the throne of the great Eternal, and in humility asks, in the name of Jesus, for a knowledge to be imparted to him or to her whether it is the truth he or she has heard. This is the secret of the success of this work. This is the cause of its wonderful power and the attractiveness it has for the hearts of the children of men. This is the reason that illiterate men, going forth bearing testimony of these things, have been so successful throughout all the nations of the earth where they have been, and it is this that draws them, as we have been told this afternoon by Brother Staines, by thousands from foreign lands and causes them to come to this land and to assimilate with those already here; until we have in this Territory of ours, throughout these valleys running north and south, east and west, a people unexampled, and, in many respects, unlike every other people that we know anything about. Why, in this last company, which came in a few days ago, the members of it spoke some

seven languages. I remember a company of Saints leaving Liverpool while I was there, the members of which spoke nine different languages. They were Latter-day Saints gathering up from various lands, some from Switzerland, from France, from Great Britain, and from the various nations of Europe, all coming together, singing the songs of Zion in their own languages, bearing testimony that God had revealed to them in their own language the truth of this, the everlasting Gospel. With such a spirit they come to these mountains, they scatter among the people already here, they become homogeneous. We have here a oneness of feeling and purpose, a oneness of spirit, and a oneness of sentiment and of heart, that you may look for in vain elsewhere throughout the whole earth. I sometimes think we overlook those great and glorious blessings that God has given to us. We overlook too frequently the spirit of oneness that has been poured out upon this people. Men ask for a sign; they say, "Where are the evidences of the divinity of the work you believe in? You say that you preach the Gospel of Jesus; you say that you are the people of God." Why, could there be any greater evidence given of the divine character of this mission than is witnessed in the effects of this Gospel upon the people who embrace it? We are led to expect that heaven is a place of unity, a place of love; that there is no quarreling, no litigation, no strife in heaven; no man warring against his fellow-men, no man exalting his creed and his ideas as superior to the creed and the ideas of his neighbor; all dwelling in peace and in love. That is the idea of heaven that has been taught to us in the Bible? Anything else would not be heaven; any other kind of

place could not be heaven. Is it not reasonable to suppose, then, that if the spirit of heaven rests down upon a people, that they will be united, that they will love one another, will die for one another, if necessary? Why, certainly. If I were to start out to-day in search of the Church of Jesus Christ, if I did not know of its existence upon the earth, I would expect to find a people united together, a people who loved one another, and who brought forth the fruits of the Gospel of Jesus as he taught it. I would expect to find a people who gave an exhibition in their lives of those heavenly truths taught by Jesus when he was upon the earth. And until I found such a people I would despair of finding the Church of Christ. Men might perform miracles before me, and say a great many wonderful things unto me, but unless I could find a people with the love of Christ in their bosoms, united together as the heart of one man, a people who loved one another, I do not think I could, with the knowledge I have, recognize them as the people of Christ, or as the people of the Church of Christ. For the evidences that they were that Church it would not be in profession alone I would seek. It would not be in their Sunday service alone. It would not be in the sermons that were preached in their tabernacles, or meeting houses, or churches alone. It would not be in any of these things alone that I would seek, but it would be in the fruits of the Gospel as I found them exhibited in their daily life, in their conversation, in their associations, one with another. If I found a quarrelsome people, if I found a people fighting one with another for their rights, if I found a people taking up weapons of war against each other, no matter by what name they

were called, no matter how high-sounding their professions, I would say, these cannot be the people of Christ; these are not the fruits which the Gospel of the Lord Jesus Christ brings forth. But if I found a people who were humble, meek, lowly, willing to endure wrong rather than do wrong; if I found a people persecuted for righteousness sake; if I found a people of whom all men spoke evil, though their lives were not evil, though their conduct was humble and pure and they were disposed to love one another and dwell together in peace, I would begin to say, here are some of the signs, some of the fruits of the Gospel of Jesus Christ. I must stop here. I must examine into this matter. I must look after these people, and see whether they are the people of whom I am in search. If I were to come into this valley of Salt Lake and find a people professing to belong to the Church of Jesus Christ of Latter-day Saints, were I trust to report I would be inclined to say they cannot be the people they profess to be. Why? Because all manner of evil is spoken against them. Is there any crime in the black catalogue of crime of which they have not been accused? Is there any evil which people can perpetrate with which they have not been charged and declared guilty? If I were to be disheartened by reports, I need only stop in Salt Lake City, or in Utah Territory, to have that feeling; but if I remembered that those in Christ Jesus are sure to suffer persecution, and that "if they have called the Master of the house Beelzebub, how much more shall they call them of his household?"—I might, if I bore that fact in mind, stop and examine further. If I looked around me and inquired concerning the Latter-day Saints, I would probably find that they did not

drink liquor, did not get drunk; I would probably find they did not take the name of the Lord in vain, did not go to law one with another, but were averse to it, and were in favor of promoting peace, and that because of this they offended lawyers, judges and others. If I were to look at the material aspects of the city, I would find a beautiful city, laid out and planned with wisdom, laid out by somebody who knew something of life and what was proper for society. If I made further inquiry I would learn that a few years ago, before the advent of so-called civilization in the midst of the Latter-day Saints, that from the Idaho line in the North to the Arizona line in the South, there were no liquor saloons, no drunkenness, and profanity was punished; but in every settlement and in every house, throughout the length and breadth of the land, prayers ascending morning and night to the God of heaven, on behalf of themselves and their children, and on behalf of the honest in heart throughout all the nations of the earth. If I happened to be there when a company came in, and in mingling with that company asked what brought them to this land, I would be told in Norwegian, in Swedish, in Danish, in German, in Italian, in Welsh, in English, in Polish, in Dutch, in French, that each of these men and women had obeyed the Gospel as it was taught to them by the Elders who had been sent to them, and that in answer to prayer they had received a testimony from the Almighty for themselves that they knew this was the Gospel of Christ, that they were commanded of God to gather out from the various nations, and that in response to that commandment they had come out and were here. These would be th

things that would be told to me. If I were to inquire among them respecting other matters, I would find that they believed in this book (the Bible) in its entirety, not a part, not in isolated parts of this book, some parts of this book, some parts separated from the rest, but in its entirety, in its doctrinal parts. I would find that they believed that God was the same to-day as he was yesterday, that he is a God of revelation, a God of truth, a God who could hear and answer prayer. I would find that they believed in the organization of the Church as it was in ancient days, God having first set in the Church apostles, prophets, teachers, etc. I would find further that they were contending, as James commanded the Saints to do in his day, earnestly for the faith once delivered to the Saints, a faith by which the mighty works concerning which Paul speaks in the 11th chapter of his epistle to the Hebrews were accomplished. I would find that they were contending for this faith, that they believed in the signs following them that believe; that they were contending for them, contending for that faith; and teaching their children to exercise it to the greatest possible extent. Now, where else upon the face of the earth could I find a community teaching and practising these things! I have been, in my time, a somewhat extensive traveler. I have mingled with a great many people, in a good many lands, and I confess to you to-day, I have never seen a people who answered this description, except the Latter-day Saints. I do not say this out of vanity, or by way of boasting, because this Gospel is intended for every person, not only for those who are Latter-day Saints to-day, but for every honest man and woman throughout the face of

the whole earth. This Gospel of the kingdom has to be preached to all nations, and then will the end come. It is not, therefore, with any feeling of pride because of these being the doctrines believed in and practised by the Latter-day Saints that I allude to them in this manner, but because God, in his infinite mercy, has revealed the Gospel to the inhabitants of the earth, because it is taught again by divine authority. How could you account for it in any other way? Tell me, if there be philosophers or wise men here. Men say it is delusion, men say it is imposture, men say that the building up of this system is the result of fraud. Most extraordinary results of fraud, if this be fraud! Men going out without purse or scrip, as in ancient days, and preaching the everlasting Gospel, baptizing people, and the spirit of unity and love resting down upon them, accompanied by the Spirit of God, which testifies, as we have heard this afternoon from Brother Staines, as it had testified to him, that this is the Church of Christ, that this is the Gospel of Jesus which they have embraced. People may think, people may talk about the delusion of the Latter-day Saints. Why, to believe that these results which we see are the product of fraud, or imposture, would require far more credulity than faith to believe them to be from God. Where is there a peculiarity of the ancient Church that is not possessed to-day by the Latter-day Saints? Can one be mentioned? Can a doctrine or a principle be mentioned that was contended for in the ancient Church, that is not contended for and sought after to-day by the Latter-day Saints? Where they persecuted? Then it is quite certain we can

claim a blessing, if it so be that persecution brings blessings. Were their names cast out as evil? Then we can claim with them the same results, if blessings attend any such thing. "Oh, but," says one, "they were good people, the Apostles in ancient days were good people, but you Mormons are a very wicked people." Why, do you imagine that if they had considered Jesus a very good man, a very holy being they would have crucified him between two thieves? No. The populace, when Pilate wanted to have him forgiven because of the feast of the passover, cried out: "No; release to us Barabbas, the murderer, the vile person. Let him be released, but crucify the Christ; let his blood be upon us and our children." They were willing to risk the consequences, because they believed him to be a vile impostor. Do you think that Peter and Paul, one of whom was beheaded, and the other of whom was crucified with his head downward—do you imagine that in killing them the Romans thought they were killing good, innocent, pure men? Certainly not. They were hated just as much as we are hated. Of course they thought they were doing God service, as many think they are doing God service to-day in persecuting the Latter-day Saints. They thought they were doing the world some good by ridding the earth of such impostors as Peter and Paul. Their eyes were blinded to their goodness and to their virtues. Such things were hidden from their sight. They could only say they were deluders of the people, that they led people astray, and as impostors were worthy of death. And so it is throughout this Territory. The virtues of the Latter-day Saints are not perceived. Our temperance, our frugality, our perseverance, our

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industry, our union, and all the qualities that have made this wilderness blossom until it is the admiration of every visitor, the joy of every traveler—all these things are obscured, and with many people lost sight of, before the idea, imagined by very many, that Brother Brigham was a vile impostor, that all those who have been associated with him are no better, and that it would be doing God service to destroy them from the face of the earth, that the people who are deluded by them might be free from the influence which they wield over them. Oh, generation of blind—I was going to say fools, but shall I use such a phrase? But is there not evidence sufficient before the eyes of this generation of what has been done in the past, in the persecution of righteous and holy men, in the killing of them, in the shedding of their blood, that men cannot learn that there is such a thing as a man being a good man, a virtuous man, a pure man, and yet be maligned by the enemies of purity and virtue, as in the days of Christ? This generation will have a great deal to answer for in consequence of this thing. As Latter-day Saints, we have been accused of every crime. It has been told of us that we were ready to commit murder at any time, in order to serve our own ends, that we were ready to shed the blood of the innocent, and that this feeling to destroy life existed among us, when at the same time, throughout these wild mountains and secluded valleys life has been more safe, property more secure, than in the streets of the best managed cities in the Union. There never has been a day since we came beyond these mountains that travelers could not pass from the North to the South, and from the East to the West, and through all

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parts with perfect security. There never was a day, when the Latter-day Saints lived alone in these valleys, that a woman would be insulted either by word or by gesture, night or day, whether an old lady or a young lady, in traveling from one end of our Territory to the other. Can this be said of us to-day? Certainly not; but it was the case a few years ago throughout these valleys, and let me say to you it will yet be the case.

I sometimes think that if we were one-twentieth part as bad as we are accused of being, it would be very unhealthy throughout this country for a good many who are now unmolested. I know this, that no other community would have borne one-twentieth part the insult and injury that we have submitted to so quietly. What has caused us to do it? Is it because we are incapable of feeling, or that we do not understand our rights, or that we do not want them, that we suffer ourselves to be imposed upon? No, it has not been because of these things. Our bosoms have burned, probably, with the fire of indignation, as much as any people on the face of the earth could under such circumstances. What has retained us? Simply the knowledge that these men are ignorant, and I believe that the Latter-day Saints have partaken of that spirit which Jesus had when he hung upon the cross. It has been somewhat in that spirit that the Latter-day Saints have acted. It would have been easy for them to have acted otherwise had they chosen to do so. It may be said they were restrained by fear. It has not been through the fear of man, but the fear of God has restrained this people. It is far better for us to suffer wrong than to do wrong; it is better to endure evil, ignominy, shame and per-

secution than to turn and practise any of these things ourselves.

I am looking for a great change to take place in our circumstances. The nation of which we form a part looks with more interest upon us as a people than upon any other part of the United States. There is no people, no community, within the confines of our Republic concerning which there is so much interest felt as the Latter-day Saints. Men's eyes are directed towards us. I believe we are becoming better understood. The completion of this railroad, which was supposed to be the death-knell to Mormonism, the discovery of these mines, which we ourselves rather disliked, those things that many supposed would be the means of destroying this people, have now been in operation for years, and with what result? With this result, so far as my observation extends—a better knowledge concerning this people, and the circumstances which surround us; a more extended knowledge of our land, and all the difficulties we have had to contend with. I have remarked this in Congress myself, that whenever I want to accomplish anything in connection with our Territory, I always find men who have been here and who have seen for themselves and formed their opinions accordingly, ready to do anything in reason that I ask. Intercourse has had the effect to remove prejudice. There are people in this country who fear us. The very fact that they do fear us by their refusing us our rights, not only shows that they do not understand us, but it is a recognition on their part of our power; and as such we should accept the denial of these rights to which we are fully entitled. Governors, judges and other officers are sent here, in the selection of whom we have no

voice whatever. Even if they were all honest, patriotic, fair and just men, their selection without our voice is an injustice; but which no people can bear better than we. We are, however, learning lessons which will be of immense importance to us in days to come; for as sure as the sun shines, as sure as God lives, so sure will this people called Latter-day Saints become a governing people. It is an inevitable consequence in the very nature of things. We possess all the elements to make a strong, mighty, governing people. There is therefore a great future in store for us, and to prepare us for that future it is necessary that we should pass through the furnace of affliction, that we should feel the hand of oppression, and that we should feel the effects of injustice, so that when it shall become our turn, as undoubtedly it will in the very nature of things, we shall know, by the treatment we have received, how to temper justice with mercy, to extend to others that which has been denied unto us, and the value of which we have well known. You cannot keep down a people like this. I do not say this to flatter you, because you have many faults. We know them, and I do not think we are afraid to tell you your faults, and to tell our own faults. But a people possessing the qualities of the Latter-day Saints must grow and become powerful. Union is strength. Love will prevail, it is a great power on the earth, and added to this there are integrity, frugality, temperance and virtue—for there is virtue in this land—there is chastity here. In these mountains, amongst this people called Latter-day Saints, if virtue is not cherished next to human life, it is because people are not living up to the teachings they have

received. If man is not as virtuous as woman, then it is because man has not profited by what he has been taught. Do you think that a daughter should be expected to be more virtuous than a son? Do you think that the girls of a family should be more chaste than the boys? Certainly not. One of the greatest crimes, the greatest, with the exception of the shedding of innocent blood—and it is a doctrine that is taught by the Latter-day Saints, and should be taught by every man in his household—that can be committed, is the seduction or defilement of the weaker sex. There can be no greater crime committed, except the shedding of innocent blood, and people thus taught, what will they be? Why, if they observe such teachings, they will be strong, vigorous and mighty. Can you repress such a people? Will the sending of a few men to prison for breaking the law of 1862 destroy this work? Will the entering of a suit against the executors of the estate of the late President Young, or the Trustee-in-trust of this Church destroy this work? Why, the men who say so have failed to read history. They do not understand anything connected with human progress and with human powers, if they flatter themselves with such opinions as these. All these things intensify the people, they add to our strength.

As to plural marriage, in dealing with that great question, as it is called, if I had been anxious to extinguish or repress it, I would never have allowed it to have received the attention it has done. There has been a complete misconception as to the best method of dealing with this question. Why, this ancient practice, practised by a few people in these mountains, has been lifted into national importance. Mormonism

has become famous, because of the practising, by a portion of the people, of this doctrine, until the whole earth resounds with the talk of "the Polygamy of the Mormons," as though the Mormons were half the people of the United States. In fact, if they numbered twenty-five millions instead of two hundred thousand, they could not have received more attention. This is a grand mistake in statesmanship on the part of those who want to put down Mormon doctrines. If men understood statesmanship they would let the question pass, but instead of that they are determined to give us world-wide notoriety, to uplift us before the world, and by their foolish acts make people suffer as martyrs for that principle. Most unwise. It reminds me of an incident mentioned in Macauley's history of England. He drew a contrast between the policy of James the Second and his successor, William. You all know that James was looked upon as an old impostor, and that ultimately he was expelled from the throne. There was a Bishop in James' day who seemed very anxious to attain some object, and he annoyed the king so much that the king got it into his head that the Bishop wanted to be a martyr, and, said James, "I am determined he shall be one." Macauley contrasts this policy with that of William under similar circumstances. William was a wise ruler, and there was a man who did something similar to him in his day, and acted offensively, as the Bishop did to James, his father-in-law. He, too, seemed anxious to be a martyr, and, said William, "I am equally determined he shall not be gratified." In this we see the difference between the statesmanship of the two kings, and a true statesman, dealing with the

question of polygamy, would let it alone severely. If he wanted it exterminated he would not take George Reynolds and send him to prison and make him a hero, instead of a felon. Such a proceeding only had the tendency to make people cling to their faith and be willing to suffer for it. If plural marriage be divine, as the Latter-day Saints say it is, no power on earth can suppress it, unless you crush and destroy the entire people. But supposing it is not divine, as many people say it is not, supposing that it is not of God, do you not think the forty millions can afford to let it alone? If their position be true do you not think they are safe to do more among the 200,000 people who believe, and a portion of them practice it, by moral force than by persecution and violence? I think so. Now we will see which is the best policy. I do not believe in being defiant. Men that marry more wives than one should be able to bear the penalty of it if there be any attached thereto, or they should not take them. A man that enters this Church ought to be able to die for its principles if necessary, and certainly should be able to go to prison for them without crying about the matter. If you are sentenced to prison for marrying more wives than one, round up your shoulders and bear it like men and no murmuring about it; prepare yourselves to take the consequences. We know that for the Gospel in ancient days many laid down their lives with joy, that the great Captain of our salvation was crucified, and that nearly all the prophets perished by violence. If we expect, then, to be one with them, and inherit the same glory that they do we should be prepared to endure the consequence of adhesion to, and our advocacy of the truth; and so we

should in regard to every doctrine we have embraced. We have embraced certain doctrines. They are unpopular. Still if we are men we will be prepared to endure all the consequences, whatever they may be, and make no fuss about them. But

I am trespassing on your time. May the Lord bless you, fill you with the Holy Ghost, and keep you a holy people, and enable you to overcome all evil, is my prayer in the name of Jesus Christ. Amen.

DISCOURSE BY ELDER JOHN MORGAN,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, ON SUNDAY
AFTERNOON, AUG. 17TH, 1879.

(Reported by John Irvine.)

RESTITUTION OF ALL THINGS—PRE-EXISTENCE OF MAN—FIRST PRINCIPLES OF THE GOSPEL.

I will read within your hearing this afternoon the 19th, 20th and 21st verses of the 3rd chapter of the Acts of the Apostles:—

“Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord.

“And he shall send Jesus Christ, which was preached unto you.

“Whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began.”

In endeavoring to address those who are present this afternoon, I desire that I may have an interest in the faith and prayers of my

hearers, that such things may be said, such principles brought forth, as will be for our mutual good and benefit, and acceptable to our Father and God. I have often thought in connection with our services here in the Tabernacle, that it should be a testimony, not only to the Latter-day Saints, but to strangers who may visit us, in regard to the work in which we are engaged, the manner in which our preaching is done. Elders come into the congregation with no anticipation whatever of being called upon to address the people. During the week they have possibly been engaged in their various avocations as farmers, as artisans, as mechanics of various grades and kinds, as merchants, and in the dif-

ferent walks of life, and they possibly come to the meeting and into the congregation with their minds filled with the business of the previous week, when they are called upon to stand before a congregation of one, two, three, five, or ten thousand people, and preach to them the words of eternal life. A congregation of that size elsewhere in the Christian world, to edify, to instruct them, would require considerable preparation upon the part of the minister. But it is not so with us as a people. Elders are called to the stand without a moment's warning, or time to prepare what they may have to say, or what they may be expected to say; and it looked strange to me when I first entered a congregation of the Saints and saw this manner of procedure. It doubtless looks strange to many to-day who visit us. But we rely on the promises of our Savior, though made many hundreds of years ago. We consider these promises still good and in force, and that in the hour we are called upon to proclaim the words of eternal life he will give unto us words to speak; we shall speak by the inspiration of that spirit which leads, guides and directs us unto all truth.

In the passages that I have just read, especially in the 21st verse, reference is made to Jesus Christ of Nazareth, who had come forth in the day and age in which these words were spoken, in a lowly manner, from the city of Nazareth, proclaiming certain principles, certain ideas, and certain doctrines. As it happened, these principles, ideas and doctrines were not popular in the section of country in which he was preaching at that particular time. He taught certain doctrines to the people, which the mass of mankind by whom he was surrounded did not

receive, did not accept, and did not believe. On the contrary, they used every means in their power to thwart the carrying out of the designs of the Savior, the bringing forth of the principles and the promulgation of the ideas and doctrines that Jesus and those by whom he was immediately surrounded proclaimed. As the result of this opposition, which lasted a considerable length of time, this man, Jesus of Nazareth, was taken by the populace, and by the Scribes and Pharisees and ministers and high priests of that day, and crucified; and said they, "Let his blood be upon our heads and the heads of our children;" considering it better that one man should perish than that the whole nation should be led away. They considered that if they allowed this man to go on, the whole world would follow after him; therefore, this heresy, this delusion, this gigantic wrong, that had sprung up, must be done away with, and the only way to do it was to kill Jesus, whom they looked upon as an impostor. As a result they crucified him, doubtless anticipating that that act would stop the work that he had started; that from the day of his crucifixion, his followers would dwindle and fall away, and that the delusion he had been preaching would no longer be heard on the face of the earth. Well, to a certain extent they were correct in this. Peter, doubtless, as prophet, seer, and revelator, saw this feature in the future. In telling them that they had crucified the Christ, the Savior of the world, he reminded them that the heavens must receive this man. He could no longer dwell with them in the flesh. He had come forth and was born upon the earth; was baptized; the Holy Ghost came upon him in the bodily

form of a dove; he was crucified, buried and resurrected, and had ascended into heaven. Naturally his friends and followers would ask the question, How long is he to remain there, throughout all the ages of eternity? Oh, no, for at the time of his ascension, when his disciples stood looking at him ascending on high, there stood two angels by their side, who said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." They had the promise given unto them from the lips of holy angels, that in like manner as he had ascended in a body of flesh and bone, in like manner should he return to the earth. Peter then informs us how long he is going to remain from the earth, informs us what length of time he is to abide in the heavens, "Whom the heavens must receive until the times of restitution of all things."

It must be, then, that something would have to be taken from the earth to enable the bringing about of a restitution. As, for instance, it would be impossible for a man to restore back to me something I had never been in possession of. It would be impossible to return back to the earth something that the earth had never possessed. It would be impossible to restore back to the human family that which they had never possessed. Then, to make a restitution, it must be that there would be restored back to the earth certain things, certain principles, certain doctrines, certain ideas, that had once been extant on the face of the earth. Others of the apostles and prophets, seers and revelators of the Lord Jesus Christ in their day and age looked forward to

this time. Isaiah tells us that the time should come when the earth should mourn and fade away and languish. Why? "Because they have transgressed the laws, changed the ordinance and broken the everlasting covenant."

Certain principles were advanced when Jesus was upon the earth. They were advanced by him and by his followers, the disciples, and those who believed in his mission. Prominent among these principles that were advanced was the principle that he advanced in regard to himself. He spoke of his having come from the Father; and Peter, in speaking of this matter in one of his epistles, says: "Who verily was foreordained before the foundation of the world." Going further back into history, as we have it here in holy writ, we find that God had spoken to some of the prophets in times of old in regard to the same principle. Said he to Jeremiah, "Before I formed thee in the belly I knew thee, and before thou camest out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Again, we find in the writings of Job, speaking of the organization of the world, that "the sons of God shouted for joy when the foundation of the earth was laid." Again, one of the writers in holy writ, in speaking on this subject, said: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." I take it as a logical consequence, that it would be impossible to return to a place where we had never been; that it would be impossible to return to God, if we had not been in his presence.

I find in the passages that I have quoted an allusion to the pre-existence we have had, similar to that which Jesus taught of himself when

he was upon the earth. As he and his disciples passed along the road they found a man who had been blind from his birth. The disciples referred to Jesus and asked, "Who did sin, this man, or his parents, that he was born blind?" If the result of the blindness was the sin of the man, certainly that sin must have been committed before the birth in the flesh. It is scarcely possible that a man would have to be punished in this way in the *expectation* of his committing a sin. That idea is reserved for men in the nineteenth century. We as a people know that men, in hundreds and thousands of cases are judged and condemned before they are proven guilty. That idea, however, is not promulgated by divine authority. I find, then, in these passages, a proof of the pre-existence of these spirits of ours which inhabit our tabernacles, those that I see before me this afternoon, as well as my own. I find in all parts of the world that we have any knowledge of, or wherever I have had the privilege of coming in contact with the children of men, that there is what we call death comes to them; and I find that they almost universally agree—although sadduceeism does to a certain extent exist in the Christian world to day—that when we bring this body of flesh and bone, this outward covering of the spirit, there is a spirit that has inhabited that body that goes somewhere, if you please; that when it leaves this earth it exists as a spirit, or has an existence outside of this body of flesh and bone. And I also find, as a general thing, that the human family recognize that that spirit has intelligence, and I moreover find that the great mass of the Christian world believe that that spirit has not only intelligence, but that it can suffer pain, and can

enjoy pleasure. As, for instance, we hear people speak in regard to those of their household who have passed away from their midst. They have buried the body of flesh and bone, and it may moulder away in the grave, yet they feel to say, "The spirit has gone behind the veil, and when we go there we expect to meet." We also find that the so-called followers of the Lord Jesus Christ today, in talking on this subject, assert that the spirit has gone to a place of punishment, where it is punished, or that it has gone to a place of enjoyment, where it can enjoy. In other words that this spirit within us is something that is tangible, something that can reason, something that can sense and feel pain or enjoy pleasure. In other words, when we come to examine this matter, when we come to ascertain the truth in relation to it, we find that the spirit that inhabits this body, the spirits that inhabit the bodies of the human family, is the intelligent part of them—it is the part that receives light and knowledge; it is the part that was created before the foundations of the earth were laid, and which has come upon the earth to tabernacle in the flesh, and when we have done with this body of flesh and bone, the spirit, as far as light and knowledge is concerned, retains its identity and its knowledge. One very erroneous idea that has crept into the minds of the human family, and one that we find traditioned in the minds of our children, is this: A kind of vague, indistinct impression that when we lay down this body of flesh and bone we lay down the frailties and imperfections of this life. Not if the words of this book the Bible, are true, for we find that those spirits, after having gone behind the veil, according to the Apostle

Peter, had to be preached to: "For for this cause," says he, "was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." They needed to be preached to, to enable them to live according to the Spirit of God, and as we find in the preceding chapter, Peter says, "By which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah." And I often think that, in connection with this matter, if many of our men in Israel would stop and reflect for a few moments in regard to this point it would be a benefit to them; that if they would but understand and comprehend that the habits and the weaknesses in which they indulge, the frailties to which they become accustomed, and that are not right, that they go with them into the spirit world, there to be repented of, or turned from, they would hesitate before coming addicted to many of the things they do, seeing that the habits they have contracted will remain eternally with them, unless they are repented of. But repentance here or repentance there must come before progress or exaltation will ever reach them, worlds without end. All the thoughts and the acts we indulge in here, the ideas that we obtain, the principles that we become partakers of, are eternal in their nature, and they will stay and abide with us throughout the eternities to come, for good or for evil. There are certain laws, certain rules, a certain system of order, which controls, leads and guides all this great plan. These principles were taught by the Savior when he was upon the earth. They were not popular, however, because they did not chime in

with the ideas of that day and age of the world. Said these wise men of the Pharisees and Sadducees, "Why, these doctrines clash with our particular, or peculiar ideas, and if we admit them for one moment, the fabric we have built up here will tumble to the ground; we cannot stand it." It is true they could not contend with Jesus and his apostles in argument; and I have always said that any man, any set of men, any government, I care not who they are, or what they are, who resort to brutal force to convince their opponents that they are wrong—I say that those who do so are almost certain to be in error. They have run out of argument, and any government that will force men in regard to belief, political or religious, I consider that that government, or the people who engage in such a thing, are out of argument on their side, they have no longer any argument to sustain themselves, and resort to force to carry their point. In that day and age of the world, those men who opposed Jesus and his apostles ran out of argument, and as a result they say, "We will take the life of this man."

We find other principles that were taught by our Savior when he was upon the earth. One of these was faith, a very important principle in the plan of salvation. Another was the principle of repentance, and I have often thought, in coming in contact with the human family, that one of the reasons to-day of the discord and confusion that reign in the midst of the children of men is because they have not truly repented. It is true, there is a form of repentance indulged in by many millions of the human family—a kind of repentance that moans and groans and cries and laments over the sins that they have committed, but they go

and do the same thing to-morrow. That is the kind of repentance that Paul meant when he said: "For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." There is a kind of sorrow that needs not to be repented of, and which consists in turning away from all that is evil, from all that is wrong or incorrect in the sight of God and of holy angels and of all good men.

Jesus taught also the principle of baptism, and I have no doubt in my own mind that he foresaw the fact that the time would come when the principle of baptism as he taught it would be perverted and changed. Paul undoubtedly foresaw that time, for says he, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables." We find many fables in the world to-day in regard to the principle of baptism. The baptism that Peter taught was widely different to the baptism taught by the Christian world to-day. Said he, "Repent and be baptized, every one of you." What for? "For the remission of sins." To-day baptism is not practised with that object in view, by any means, by those who profess to have the Gospel of Christ. They baptize for a form, for the answering of a good conscience. I find that the baptism that Peter taught, that John taught, had for its object the remission of sin, and another very important principle was to follow this baptism, for said Peter emphatically, "Ye shall receive the gift of the Holy Ghost." And for fear that there would be those who would pervert and change and turn away from this principle, he told the thousands

of Judea that were listening to him, that "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The promise was unto those that were afar off. It makes no difference in regard to nationality, kindred, or race, and to-day, if God calls any man to obey him and keep his commandments by going into the waters of baptism, this promise is just as good as it was on the day of Pentecost when the Holy Ghost was poured out so mightily upon the apostles. We find an instance in connection with this ordinance in the Acts of the Apostles. The Apostles, when at Jerusalem, heard that Samaria had received the word of God, and that Philip had been attending to the ordinance of baptism, after the people had repented—but by repentance they did not receive the Holy Ghost. You know repentance in the Christian world to-day brings the gift of the Holy Ghost. Peter and John went down to Samaria and prayed that they might receive the Holy Ghost. But did praying bring it? No. "Then laid they their hands on them, and they received the Holy Ghost." This was an ordinance instituted by our Lord and Master, taught and preached by him and his apostles, for the reception of the Holy Ghost. But that ordinance to-day, in the midst of the Christian world, is obsolete; it is no longer considered necessary. I suppose that in this day of enlightenment of the nineteenth century, with their wisdom in regard to mechanism, in regard to discovery, in regard to invention, they have found out some short-cut method whereby they can work out their salvation without the help of the Lord, and consequently have taken upon themselves to do away with this

principle of the Gospel.

We find that one of the blessings that should be given to those who received this great and glorious gift should be the gift of wisdom. If, however, we are to judge the so-called wise men of the present day, we can only conclude that they are certainly not in possession of it; they certainly cannot be in possession of it, or they would not take the course that many of them do. It should give unto them wisdom, but you do not find wisdom in their midst, and no faith in this ordinance of the Gospel. What is the reason to-day that this nation, for instance, does not go into the waters of baptism? Because they have no faith that God will keep his promise and remit their sins by that ordinance. What is the reason that the sects of the day omit the ordinance of the laying on of hands for the reception of the Holy Ghost? Because they do not believe that the God of Israel will keep his promise; they have got no faith in him. What is the reason that, in the midst of want and misery that is brought about by sickness, they do not administer to the sick by the laying on of hands as commanded? Because they have no faith to believe that God will keep his promise. Consequently, I am led to believe that in all this there is a lack of wisdom on the part of the people; they have not received the gift of the Holy Ghost, which leads, guides and directs them into all truth. That it does not do this to the wise men of this nation and to all the nations of the earth, is an evident fact from the many blunders they make in their political work, in their financial schemes, for to-day one scheme is raised up whereby the national debt is to be paid; to-morrow another man comes forth with his ideas; next day some-

thing else turns up, and so they are tossed to and fro by every wind of financial doctrine; consequently I am led to believe that they have not received this gift.

I also find that this gift will show unto us things that are to come. Well, it is true we do find people talking about things that are to come. We had a man recently who published a little book in regard to great calamities that are coming. By what authority did he speak? By what privilege did he enunciate these ideas, and where did he obtain them? Did he get credit for them? Yes; the world gives him credit. But did God speak through that man? I should judge not, if we are to take as evidence all the belief and the doctrines of the man. Again, when we go abroad in the midst of this nation and the nations of the earth we ask, "Have you wise men in your midst who can foresee and foretell events that are to come?" "No," say they, "we have nothing of that kind; we do not believe to-day in any man having that gift," and I well remember the startled look a gentleman gave me when, in conversation on this principle, I told him that the gift of the Holy Ghost revealed unto man things that were to come. He at first seemed very pleasantly struck with the idea. He was a member of a church and lived in a Christian community in which there were thousands of good Christian people. While talking I asked him, what would be the result if he professed such a thing. "Why," said he, "I certainly think they would kill me. They would not let me live here a week if I were to profess anything of the kind." "What?" said I, "in the midst of this Christian community, with Bibles all around, with Bible associations, with ministers of the Gospel calling upon

people to be saved, and with the fact that the Savior preached this doctrine, and yet when you follow his instructions they would take your life?" "Yes," said he, "I verily believe they would." Well, I can also believe they would, too, from what little experience I have had in the Christian world, consequently I am led to believe that they lack the possession of this principle, that they have not received this gift. And I sometimes liken it in this way in my meditations in regard to it; said John, "That was true light which lighteth every man that cometh into the world." I understand every person on the face of the earth has this lamp in his possession, but I ask you as reasonable beings what benefit is this lamp to them unless it is lit up? Would a lamp, in a dark room be of any benefit to a man if he had no means of lighting it, or any means whereby to touch the light to cause it to shine? None whatever, he would be just as well without the lamp. It must be lit up, and the difficulty with the world to-day is they may be in possession of that lamp but it has not been lit up, whereas it was lit up within the prophets of the living God in days gone by, and as Peter could tell these people, comforting them in regard to these matters, "Whom the heavens must receive until the time of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." It was by the lighting up of that lamp within Peter that taught him in regard to this great event that was to come at the restitution of all things. Well, when the day of restitution came, what was the result? When the morning sun of the day

of restitution arose and began to make its influence felt on the earth what was the result? History but repeats itself. As it was in the days of Noah so shall it be in the coming of the Son of Man, in the days of the restitution of all things. And when it came to pass that God raised up his prophet on the face of the earth and sent his angel from the courts of heaven to restore these things to the children of men, these great and glorious principles that had been lost, the same opposition, the same character of opposition came forth. The principle of faith, to a great extent, had been lost from the face of the earth, and when it was restored back it had to be a restoration of the same faith precisely that was had in times of old, the faith that would cause men to obey the principles of the everlasting Gospel despite all the opposition of the powers of darkness, of earth and hell combined, that might be arrayed against them. There was restored back to the earth the correct principle of repentance, of turning away from wrong-doing. There was restored back to the earth the correct principle of baptism for the remission of sins. There was restored back to the earth the ordinance of the laying on of hands for the reception of the Holy Ghost. There was restored back to the earth the authority to act in these different offices, and as John the Baptist held the keys of the office of baptism for the remission of sins he was sent back to the earth in this day and age of the world as a messenger of God to restore this principle to the earth. But says the Christian world, "We don't believe it." I wonder what difference that makes? I wonder if it makes any difference? I wonder if that will have any influence upon the fact? If John did really come,

though every man and every woman, every soul that exists upon face of the whole earth, should refuse to believe save the one to whom it was sent, yet it is binding upon them so far as the proclamation reaches them. Believe it or not, it still remains a fact, a principle of truth; and when man, vain man, stands up and tells what he believes; what difference does that make? None whatever, with all due respect to their belief whatever that may be; we as a people to-day know for ourselves that the authority to baptize for the remission of sins has been restored to the earth by the return of the proper personage, and the Latter-day Saints are well versed in regard to these matters. "How do you know these things; how do you obtain this knowledge." I have had men ask me in coming in contact with strangers to our belief. In replying to that question let us turn back to the sayings of the Savior. Said he "If any man," (he did not bind it to a dozen, a hundred, a thousand or ten million) "will do his (the father's) will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." The Latter-day Saints have gone into the waters of baptism, have received the laying on of hands, and they know for themselves that these principles that I have been speaking to you about this afternoon are true, and I have often looked on the matter in this way: would it not be a very unheard of and peculiar proceeding for say fifty, or 100, or 500 wise men from the east to come here and try and convince us there was no Lake out there, never had been, that it was all a mistake and a myth, that we were deceived in regard to it, and when they had pushed their argument, to such a length as almost to be offen-

sive, unpleasant and disagreeable, without convincing us; it would be an unheard of proceeding if they were to say, "Well, we will put you in prison and fine you if you do not acknowledge that there is no lake." But just as unheard of is the proceeding made against us to-day, and for years gone by, in regard to the principles we advocate; we know as a people, as well as we know that Salt Lake exists, that God has spoken from the heavens in these the last days. Talk about convincing men to the contrary in regard to these matters! I am sometimes led to marvel at the folly of men in regard to these things, and it looks like presumption on their part to talk and act as they do. I am willing to talk kindly, courteously, and agreeably with any man in regard to these principles, and when he tells me there is such a place as Omaha, and says "I have passed through it, I know there is such a place, or that there are certain stations on the railroad here," I am willing to believe him; I do not contradict him and when I tell him that I know for myself of the truth of my religion I expect he will treat me courteously in regard to that matter. But our expectations in that respect are not always realized. We are often answered very peculiarly; we are often met with very peculiar arguments. I take it for granted, however, that it is no argument to disprove a principle to libel the character of believers in that principle. The after character of Judas did not prove that his evidence of Christ was incorrect. The denial of Peter did not prove that Jesus was not the Christ. The character of a man has nothing to do with the principle that may be advanced. I do not care where truth comes from; I do not care

who preaches it; I do not care if the devil himself enunciated a principle of truth, it is truth all the same, and you cannot change or alter it. I do not care how wise the man is, how long the prayer he may make, or how reverend he may look, if he tells a lie, it is a lie, and you cannot change or alter it. Thus it is we as a people look upon the principles of truth, those principles that led to light and knowledge, and it is time that people laid down the foolish idea of striving against such things. Let us sit down for a moment and examine in detail principle after principle, and I will say to you that if any man on the face of the earth will show me that I am in error on any principle, I will leave it that very hour, and no longer claim it as a principle. Will every man do as much to me? Many will, and many will not. I remember the case of a minister who came to visit me. I wished to be fair with him, and I desired that he should be equally so with me. I said, "Now we are alone in the room, there are no witnesses here; but I will make a contract with you. Here is the Bible; we will hunt for truth, and wherever I find truth you are to acknowledge it, and wherever you find truth I shall do the same." "No," said he, "I won't." "Why not?" said I. "Oh," said he, "you might spring some trap. We have a certain discipline to go by; we have got a creed of faith, and you may try to catch me in some trap." "But," said I, "if you are wrong in your creed or faith, don't you want to be put right?" "Oh," said he, "it is the faith of my fathers, it is the faith they died by, it is the faith of my grandfather, my great grandfather; for generations back they have lived and died by it, and I cannot afford to make a

change." "Well," said I, "there is no use you and I talking if that is the case, that ends the conversation." Now, I consider such reasoning as the height of foolishness. Let us, as honest men and honest women, lay down all prejudice and malice, and examine the principles of truth and righteousness as they are placed before us, and as the light and intelligence of the Holy Spirit will show them unto us, for they will lead and guide us back to the presence of our Father and God. The truth will hurt no man. The principles of truth the Latter-day Saints preach to the nations of the earth; the principles that the Elders have carried to the nations, are the principles whereby the human family can be saved if they will but hearken to them. These principles are not for a few, the plan God has revealed is for all. These principles are revealed that God's kingdom may be established on the earth in righteousness, and they shall lead, guide, and control untold millions of the human family that have dwelt and shall yet dwell upon the earth. We as Latter-day Saints should have broad and philanthropic views in regard to these things. What if our names are cast out as evil? what if they do strike us, or contend in regard to these matters? Read the history of the past, and what has been the result? Take individuals, take the men who have contended against the kingdom of God in the last half century, and what has been the result? Take the plans, and the untold thousands of plots and projects that have been brought forth for the overthrow of the Church of Christ, and where are they to-day?

"Gone glimmering among the things that were

A school boy's tale of other days
The wonder of but an hour."

Gone no longer to be remembered ; forgotten from the face of the earth and their projectors with them. How long will men continue in their foolishness, striving against the bucklers of Jehovah? Why, just so long as the Lord lets them, no longer. We as the people of God, recognize the hand of God in relation to these things, and we want to prepare and fit our minds for an exalted view in relation to the workings of the kingdom of God. We want to put away the "penny wise and pound foolish" ideas that many of us have in regard to these things as not becoming us as Latter-day Saints. I am not finding fault ; but we want to look upon these principles with great and noble minds ; "we want to shape our lives in connection with

these things, and as was said in times of old, let us "seek first the kingdom of God and his righteousness and all these things shall be added unto you." We want to set our faces to the building up of the kingdom of God. To the spreading and promulgation of the principles thereof not only through the valleys of the mountains, but throughout the nations of the earth. And will the opposition we have to meet stop it? Not by any means. It will but add fuel to the fire, until the blaze will grow higher and higher until all the nations of the earth shall see it, and Zion shall be set upon a hill, which my God grant in the name of Jesus. Amen.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, JULY 27th, 1879.

(Reported by Geo. F. Gibbs.)

PRACTICAL NATURE OF THE GOSPEL.

There is a little time remaining, which I am requested to occupy.

The theme of the Gospel is one that can be dwelt on for a great length of time and yet not be exhausted ; for according to the views of the Latter-day Saints the Gospel embraces all truth, and there is no

truth of any nature or name, whether it be scientific, or moral, or religious, that is not comprehended within the scope of the Gospel of Jesus Christ. Therefore, those who embrace the Gospel, as has been said, start upon the path of progress, the end of which no one can see ; it

is not given to human beings to comprehend; it extends into eternity, and comprehends the wisdom and power and the knowledge of eternity. It has often been remarked respecting our meetings in this Tabernacle, by persons who have not been accustomed to our form of worship and our method of instruction, that we very frequently dwell upon a great many subjects that other people do not deem appropriate to the Sabbath. There is a reason for this; it is found in the fact which I have stated—that the Gospel of Jesus Christ comprehends all truth; and therefore everything necessary for the promotion of a man's happiness, for the enlargement of his views and his mind, and for the development of all his being, physical and mental, everything of this kind should be treated upon at the time and the season when it is needed. I do not, myself, value a religion that confines its teachings to the Sabbath, that does not enter into the every-day life of those who profess it. Such a religion people may put on as they do their Sunday apparel, and wear to the meeting-house; and when the day passes, doff it as they do their apparel, and assume their every-day practices. But the religion of Jesus Christ should be taught and practised by those who believe it, every day of the week and in all the pursuits of life. And in this respect I sometimes think that we, as Latter-day Saints, come short of doing that which is incumbent upon us. We allow our religion to be too theoretical, and do not practise it to the extent that is required by the teachings of the Gospel. It is very well for us to come to-day and listen to the discourse we have heard, and rejoice in the spirit of it; but if we do not take with us the principles which

are taught, and apply them in our lives, our visit to-day to this Tabernacle would be of very little profit. It is for this purpose that the Gospel has been revealed, it is for this purpose that it is taught, it is for this purpose that the Holy Ghost has been promised and poured out, that those who receive it may become better men, may become better women, may become more pure, that the evil that seems to be natural to us in consequence of our fallen condition, may be overcome and uprooted, and put away from us. Will those who believe and practise the Gospel be dishonest? Certainly not. Will they take advantage of their neighbors? Will they tell falsehoods concerning their neighbors? Will they indulge in slandering and tattling and backbiting? Will they be envious, or filled with malice or jealousies? Not if they practise the Gospel; not if the spirit of the Gospel rests down upon them will they do any of these things. If they do, they will be checked in their feelings, the Spirit of God will reprove them, and if they live as they should, when they bow down at night to ask pardon for the acts of the day that have been improper in the sight of God, it will bring to their remembrance, and show to them in plainness where they have come short on these points, and they will have the spirit of repentance, and will seek to put such things away far from them. In this way they will progress. Now, this is not required of us on this day alone—the first day of the week, the day of worship set apart for us to come together; but it is required on Monday, and on Tuesday, and so on until Saturday. This work of self-improvement, under the influence and power of the Gospel and Spirit of God, should go on

every day we live, and it should be a constant subject of thought with us when we rise in the morning and lie down at night: Wherein have we come short of obeying the principles of the Gospel? Have I done any injury to my fellow-man? Have I grieved the Spirit of the Lord? Have I neglected some duty? Have I said that which I ought not to have said? Have I done that which I ought not to have done? Have I been just, have I been merciful, have I been upright? Have I allowed any thought, any feeling to enter my heart concerning my neighbor, concerning some of my associates that I should not entertain? If I have, then it is my duty, if I believe the Gospel and desire to practise its principles, to repent of that, to confess it.

There was a time when God required of his people the sacrifice of animals. They brought their animals and they were offered up as sacrifices, and they obtained the remission of sins by that method. This was required under the law of Moses; it was required until the coming of the Son of God, until he made his great sacrifice for man. But what does God require of us? Is it that we shall bring animals and offer burnt offerings unto him? No, he does not make that requirement of us to-day, but this is the sacrifice required of us: he asks us that we shall come to him with broken hearts and with contrite spirits. If we do he will accept of us, our offerings will be like the offerings of Abel, acceptable in his sight; but if we go to him as Cain did, our offerings will not be acceptable to him, and he will reject them. But if you and I and all who profess to be the followers of the Lord Jesus will bow down before him with humble hearts, each of us with a broken heart and

contrite spirit, what will be the effect? Why, we will confess our faults to him, because they will be plain in our sight, we will see ourselves in the light of the Spirit of God, and the spirit of repentance will rest down upon us. Suppose we bow down before him because it is the custom to do so, in a formal manner, worshipping him with our lips while our hearts are far from him, repeating by rote certain sentences we have learned, and to the use of which we have become accustomed, will such an offering be acceptable in the sight of God? Certainly not. He desires that those who worship him shall worship him in spirit and in truth, and that they shall confess their sins not only to him, but, where they have wronged each other, to one another. It is my duty, if I have wronged my brother, to go to my brother and confess and ask his forgiveness. If I wrong my sister, it is my duty to do the same. If I do wrong to my God, it is my duty to bow down before him in humility and confess in contrition of spirit the wrong I have done and beseech him in the name of Jesus to forgive my sins. And this is a duty that rests upon us as Latter-day Saints.

These are some of the practical parts of our religion, and, as I have said, not to be practised to-day alone, to-day, the first day of the week, the Sabbath, but to be practised to-morrow, and to be carried out in our lives, in our daily intercourse one with another; to be meek and lowly in heart, seeking the Spirit of Jesus, willing to suffer wrong rather than do wrong; not to be rude, not to be harsh, not to be unfeeling, or unkind in our intercourse with our families, but to carry with us the spirit of meekness and of love, that when we enter our

homes we shall be welcomed with gladness, our children shall delight in our visitations as they would in the visitation of an angel if they knew one was coming. How many are there of the men in this assembly and of this Church who, when they enter their houses, enter with scowls on their faces, bringing all their cares with them, intruding upon the serenity of their families, making their presence disagreeable to all, instead of going in with gladness and peace and carrying with them the consolation that should attend their presence always? Their wives are perhaps fretful from overwork, their nerves affected by the toils of the day, or the heat, causing them to be in an irritable mood, and when the two come together under such circumstances they produce friction, bad feeling and offences follow. Is it a man's duty, or right, or privilege, to carry his cares into his family and disturb the peace and serenity existing there by relating his troubles? Certainly not. When his foot rests upon the threshold of his door, no matter what his difficulties, or perplexities may be, he should enter with the spirit of peace in his heart and with the love of God burning within him. If there is irritability existing, his presence should be soothing to every member of his household, and particularly in talking with his children, they should feel the influence of his presence; and if there should be any improper feelings existing, they should be calmed as disturbed and ruffled water is by pouring oil upon it. A Latter-day Saint! Think of the nature of the name. A Saint of God! Why, he should be next to an angel; the most perfect of the human family. He should be per-

fect in his sphere, as God is perfect in his sphere. He should be free from fault. If he have a fault he should seek daily and hourly to correct it, and not rest satisfied as long as he is aware of the existence of a fault until he conquers it, pleading with the Father in the name of Jesus for strength to overcome his weakness, for power to put it away, carrying with him the spirit of love, the spirit of serenity, the spirit of peace, that when he appears in society, no matter where he may be, all who come in contact with him may feel his influence and feel purified and strengthened by his example and by his words and by his very presence. And this is what God designs we should be as Latter-day Saints. Tattle about one another; backbite, slander and speak evil of one another; are such things proper for Latter-day Saints? No. They should be banished from our society and from our households. Our children should be taught better. When they speak evil of any one they should be checked and told if they cannot say something good concerning their fellows, to say nothing. Instead of finding fault there should be charity, which covers a multitude of sins. Instead of looking at the faults of others, they should be taught to look at their own faults. And they are numerous enough; we have plenty of them to keep us occupied closely all our time, with all the prayer and all the faith we can exercise before God. Our own faults, our own sins, our own shortcomings are sufficient to occupy our entire attention, without thinking about those of our neighbors, or ever speaking about them. Those who bear the priesthood have the right, and it is their duty to administer reproof and to point out faults; but

it is for the members of the Church to look to themselves. Let any member of the Church who thinks he has plenty of time after attending to his own faults to attend to his neighbor's, examine himself; let him bow down before the Lord and ask for the Holy Spirit to be poured out upon him, so that he can see himself in his true light; and if he does not arise satisfied that it will take all his time to correct his own weaknesses and follies it will be very strange.

Then, are we honest one with another? Do I do to my neighbor in my dealing with him as I wish him to do to me? If I do not, then I do not carry out the principles of my religion. If I take advantage of his ignorance, of his inexperience or of his circumstances—it may be he is in a strait place, and he is compelled to do something that he would not do if his necessities did not press him, do I perform my duty to him as a Latter-day Saint! If I take advantage of him, then I do not treat him as I would like to be treated if our positions were reversed. Does the spirit of greed enter into my heart, and I think "Now, here is an opportunity for me to make something, or getting the advantage;" if it does, then I am not a Latter-day Saint in that respect; I do not carry out the principles of the Gospel of Jesus Christ, I fail in being that which I profess to be, and I have cause to repent truly and sincerely, and ask forgiveness of the Lord and my brother.

This work of self-improvement, under the power and influence of the Gospel of Jesus Christ, is a work given to each of us. It should be the great work of our lives; it should be the chief thought of our hearts. There is nothing greater.

Brother Stayner remarked that if he could be the means of saving only one soul, how great his joy would be. Yes, that is true. And if that soul should be himself alone, his joy will be great. But if he should be the means of saving another soul, his joy would be still greater. But the greatest work we can do is to so live that we ourselves shall be saved, that our own acts shall be correct, and our will and desires and passions be brought into subjection to the will of God. There is no work that I know of so great and important to me as this. A man may perform a mission; he may do innumerable good works; his name may be heralded throughout the Church and to the nations of the earth, and the people may accept it as that of a great and mighty man; but if that man does not conquer himself and live in strict accordance with the principles of the Gospel, his position will only increase his condemnation. Far better is the condition of the humble, the obscure man, the man unknown out of the limited circle of his immediate associates, who is without fame, but who does live his religion, who practises the principles of the Gospel as they are taught by the Lord. Far better is the condition of that man than the other, if he does that and the other man neglects to do it. This Gospel of our's is a practical Gospel. It is not like our Sunday apparel, to be put on to-day and put off to-morrow; it ought to be carried with us in all the transactions of life, applied to everything we think, we say and do, and always be remembered by us. And then what sort of people will we be? We will be a people whom the Lord will delight to bless; and who will have his Spirit and power resting down upon us. And no

matter how much we may be maligned and spoken evil about, we shall have the consolation of knowing from the Lord that we are right, that we have done that which he requires, and that we have his blessing and his approval. This is worth more than everything else that can be brought about. With the experience I have had in my life I would rather have the grace of God, the sweetness and happiness, the blessing and comfort of his Spirit and be in poverty as great as that of the wild Indian of our mountains than to dwell in palaces and revel in luxury and ease without that grace and Spirit. I have tested this to my entire satisfaction, tested it under circumstances when I have proved that a man can be as happy as an angel—that is, as happy in his sphere, in doing the will of God in the midst of poverty and difficulties. It is not these external circumstances that are the sources of happiness. Of course it is right and proper we should take care of the bodies God has given unto us, just as much as our spirits, that they should be kept clean, that our clothing should be comfortable and our habitation suitable. God has given unto us wisdom and power to do this, and he has placed the elements around us, and he would condemn us if we did not use them for our comfort and blessing. But they are not the only things needful. You may pile up money until you fill this Tabernacle and its possession would not make a man happy. You may give men carriages and horses, houses and lands and everything of this character, but unless there is the spirit of happiness within them

they would not be happy. The man who lives near to God who has the Spirit of God, be he ever so humble, is a happy man; and without it there is no true happiness.

It should be our constant study to live so that the Holy Spirit will always dwell with us, that when we arise in the morning our minds and our hearts may be as clear as the sky when there is no cloud in it, that we feel at peace with God and man. It should be the aim of every one professing to be a Latter-day Saint not to leave his chamber in the morning until he comes out feeling that spirit of peace, with his brow unruffled with care, with a consciousness of having communed with God and that he knows his standing with him. When he leaves his chamber having that spirit, he will diffuse joy and gladness throughout his entire household. Should anything occur to disturb the serenity of a Latter-day Saint he ought to step aside and ask God in the name of Jesus to remove it and to pour out the spirit of peace and consolation upon him to fill his heart. At night too, the same Spirit of peace should be sought for. The thoughts, the words and the actions of the day should be reviewed, and forgiveness of wrong should be sought for, then a man can retire in peace; and then if God in his providence should call him home during the night he would feel at peace with Him and with all men. In this manner we should live, and if we do not live in this way we fail to be what we profess to be.

That God may help us so to live, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY ELDER C. W. PENROSE,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, ON SUNDAY
AFTERNOON, AUG. 17TH, 1879.

(Reported by Geo. F. Gibbs.)

THE WORK OF RESTITUTION OF ALL THINGS—FUTILITY OF THE EFFORTS
OF ITS OPPONENTS—SHOULD NOT CHERISH ANIMOSITY TO ENEMIES.

There are a few minutes remaining, which I am requested to occupy; and while doing so I earnestly desire that I may be inspired by the spirit that gives light and intelligence to the human mind and makes plain the things of God, so that what I may say to you may be profitable and edifying.

I rejoice very much that I have the privilege of living upon the earth, at the time when God has commenced the great work spoken of by all the holy prophets since the world began; when the times of restitution have commenced; when God has begun to restore to the inhabitants of the earth, the doctrine and principles which were revealed to the people anciently, by which they were brought into communion with the Father; when the holy priesthood, or the authority given from God to man to act in his stead, has been restored to the earth; when the gifts and blessings which were enjoyed by the ancient Saints have also been restored; when the knowledge possessed by the ancients of the manner in which God could be approached so that they might learn

of him, has also been made manifest to the Latter-day Saints; in the day when the great work which will prepare the earth and the inhabitants thereof for its Prince, its rightful lawgiver and King, has commenced upon the earth. I rejoice and thank God with all my heart that I am identified with this people that I have received the spirit of this work; that I have been able to understand these principles and doctrines and that I have cast in my lot with the people who are engaged in the work of preparing themselves for the coming of the Lord.

The times of restitution which have been alluded to this afternoon by Brother Morgan, and which the Apostle Paul speaks of in the words which have been read in your hearing, are of the very greatest importance to all people, who live upon the earth to understand. Every prophet by whom God has spoken since the world began has had some foresight in regard to this work. When we take up the Bible we find all the prophets whose words are recorded therein speaking of the great work of God in the latter days; of

the great day of the Lord ; of the time when righteousness should prevail, and iniquity should cease ; of the time when misrule should be cast down, when the kingdoms of this world that have ruled in unrighteousness should lose their grasp upon the children of men, and in the place thereof the kingdom of God should be established ; of the time when the curse which was placed upon the earth in the beginning should be removed, and when instead of the thorn and the brier should spring up the fig tree and the myrtle tree ; of the day when the animosity between man and man and between mankind and the brute creation, should be taken away ; when the lion and the lamb should dwell together ; when the spirit of destruction should cease and the Spirit of the living God prevail over the face of the whole earth, and the way be prepared for the coming of its rightful ruler, "He whose right it is to reign" and who will rule "from the rivers to the ends of the earth;" of the time when that wicked one "who tempted our first parents in the beginning, who introduced evil and death into the world, and who has ever since made it his aim and object to usurp the control of the earth, shall be bound, and with all his hosts be banished from the earth and this whole creation be rid of his influence, and when the Spirit of God will be poured out upon all flesh. This period has been foreseen and has been alluded to in much plainness by many of the prophets upon the eastern hemisphere and also upon the western continent ; their words were recorded and have come down to us through the Bible and the Book of Mormon.

The spirit which God has been pleased to pour out upon us in some degree opens our minds to a com-

prehension of these same things. When we take up the Bible or the Book of Mormon and read of the restitution to come, we can see it as the prophets saw it ; for the same spirit that rested upon Isaiah and Jeremiah and upon Nephi and Moroni and others of the prophets that lived upon this continent, rests upon the people of God in these latter-days. The same evidences are open to our vision, and we know as sure as we know that God lives that the day is close at hand when those events spoken of will transpire upon the earth.

We are living in a time of great wickedness, of great corruption and evil of numerous kinds ; they are widespread upon the face of the earth, and the inhabitants thereof have turned from the Lord in a great degree, according to the Scripture which has been quoted : "They have transgressed the laws, changed the ordinance and broken the everlasting covenant." God has withdrawn himself from the children of men. Darkness has covered the earth and gross darkness the people. While they boast of living in an age of Gospel light, they are really and truly shut out from communion with the Lord. No prophet's voice is heard in their midst ; no seer discerns the things of God ; no angel from the courts of glory bears a message of glad tidings to man. The heavens are as brass over their heads. They have no answer when they pray, or rather when they say their prayers, for it may be truly said of them in the words of the Lord through Isaiah, they "draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precepts of men." "Therefore," says the

Lord, "behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid," while to the weak and despised and poor of the earth whom God has gathered from the nations he has revealed his will and the precious things of his kingdom; and they are preparing themselves for the great events that are to transpire in the near future.

God has commenced the great work of restitution of all things by restoring the Gospel in its primitive simplicity, and every principle and ordinance belonging thereto, with the authority and power to administer therein. Every man that has lived upon the earth in past ages, who has held the keys in any dispensation of God's mercy to man, has come down from the place whence he has gone, and restored those keys; they have all brought their priesthood, their authority, and the spirit and power belonging thereunto, and ordained living men to the authority which they themselves held. And the reason why we know this is true, is because God Almighty has made this manifest to every humble soul who has bowed in obedience to this Gospel. Our testimony does not depend upon Joseph Smith; it does not depend upon Brigham Young; it does not depend upon John Taylor, or upon the council of the Twelve Apostles, which is now the presiding quorum in the Church. I pin my faith to no man's sleeve; I am a believer in the Scripture which says, "Cursed be the man that trusteth in man, and maketh flesh his arm." I obeyed this Gospel because I believed it was true, through reading the Scriptures, which I was taught

from my early childhood to believe in. When the sound of the Gospel reached my ears I believed; and having bowed in obedience to its ordinances, I received a testimony for myself of its truthfulness, and that testimony has never departed from me. I know by the power and gift of the Holy Ghost that God lives. I know that Jesus is the Christ, the Son of the living God. I know by the same Spirit that God Almighty has sent his angels in these the last days to Joseph Smith and others, for the purpose of commencing this work of the restitution of all things. I know that work has begun to be ushered in. I know that the power of God is being manifested on the earth, that the same power which rested upon the former-day Saints, rests down upon the Latter-day Saints. I know that the former-day ordinances have been restored, and the spirit and the power thereof. I know it for myself, because I have experienced it and realized it. I know there is a way to approach the Eternal Father and learn of him. I know that those who seek aright in the way appointed, find an answer to their prayers, and that the promise made by the Savior is true: "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." And in bearing my testimony to the truth of these things, I say what most of this congregation know, and what the great majority of the people throughout this Territory could testify to, as well as thousands more who are scattered upon the face of the earth, who are longing to gather to these mountain vales. We have not come here for the mere purpose of enriching ourselves in gold and silver, in flocks and herds, or houses and lands, things which perish in

their handling, but to become rich in the imperishable things of eternity, which we can obtain here in the way appointed of God, and about which the world know nothing.

People wonder why it is that the leaders of this people are still upheld by the unanimous voice and vote of the Latter-day Saints, and why it is that we have faith in them and cling to them, in spite of all that is said against them. They do not understand the secret spring that moves this work. The power that unites and guides us does not rest in any man or any set of men, neither in this wonderful organization, but in this eternal, unerring Spirit which God has shed forth in our hearts through obedience to the Gospel, by which we can approach Him and learn of Him for ourselves.

We have gathered to these mountains that we may aid in this great work of restitution. We are building these Temples that the Lord may come and restore further powers and keys and knowledge pertaining to the holy priesthood, which has been held in reserve, for we have as yet only received the droppings of the shower to come; we have but received a few things compared with what remains to be revealed. There is not a principle nor a blessing referred to in these Scriptures, which has been enjoyed by the Saints of any former time, but what the Lord our God will restore and bestow upon his people of the latter times, the times of the restitution of all things. This doctrine of celestial marriage that creates such a stir in the world, is only one of the doctrines believed in and practiced by the ancients, and that, too, under the immediate sanction and direction of the Almighty, that God has com-

menced to restore in the latter days. The Lord has restored that in connection with other principles, and it is a truth which this people can testify to, whether others believe it or not. God is the author of it, and if men choose to fight against the Lord, let them fight; it is God and them for it. I bear my testimony that God Almighty has revealed this doctrine of celestial marriage, or marriage for eternity, including the doctrine of plurality of wives. He made this manifest to the Prophet Joseph Smith, and has revealed it to thousands by the gift and power of the Holy Ghost. But these are only the beginnings of things. We have come here to learn of God's ways and to walk in his paths. "Our fathers have inherited lies and vanity, and things wherein there is no profit." They have been fed upon husks, while the kernel was not with them. They have been taught by the traditions of men; they have been led by theologians who knew not God, who could not describe him or explain his laws to the people, for they knew not of Him themselves, and how could they, when according to their own admissions the voice of prophecy had ceased, and God would no more speak to the children of men.

We have come out from the traditions and false theories of our fathers, and gathered here that we may learn of God. And God has organized his Church, and we are receiving line upon line and precept upon precept, here a little and there a little, for our profit, to prepare us for the things to be manifested in the future. And if we would only live up to the things that He has revealed to us; if we would be as pure and virtuous, and honest and upright, and conscientious and

patient, and long-suffering and charitable as we are commanded to be in the revelations the Lord has given unto us in these latter times, we would be better prepared for the great things yet to be unfolded. If the people called Latter-day Saints desire to receive further of these great things which have been kept hid from the world for generations, let them live up to the principles already revealed—let them be Saints in very deed. As they have come out from the world bodily, let them be separated from the world in spirit. Let them be temperate, chaste and true; let them be honest and honorable with all men; let them live up to their agreements and fail not to keep their promises one with another, always remembering, with due regard, their sacred covenants and solemn obligations to the Lord. And thus they will come up near to Him, and as a natural consequence the Lord will draw near to them, his Spirit will be upon them, and God will fight their battles and overcome their enemies, and break off every yoke. For the Lord is nigh at hand and not afar off. He has commenced the great work of restitution, and will roll it on to its consummation. He will restore every power and every gift and grace, every key, revelation and inspiration that has ever been enjoyed by the ancient Saints. Is that all? No, my brethren and sisters, it is not all; for after God has restored everything that has been lost, He will, in this dispensation, reveal things kept hidden from the foundations of the world. He will reveal them “to babes and sucklings,” to the children born in Zion who are heirs to the holy priesthood, trained up in the way they should go, not trained up as some of our children are, but in the

way God has appointed. As we are living in these momentous times, it behooves us to be what we profess to be—Saints. We are called to be Saints; whether we are Saints or not is another thing. Many are called, but few are chosen. And why are they not chosen? Read the Book of Doctrine and Covenants; find out your own weaknesses, your own failures, your own omissions as well as commissions. Find out wherein you have ceased to do that which you ought to do, and have done that which you ought not to have done, and repent. Repentance is needed to be taught to the Latter-day Saints as well as to the world; for we are called with a holy calling, and if we do not live up to our professions, it were better we had never made them. Let us return to the Lord, and the Lord will return to us; his Spirit will be manifested in our midst to a still greater degree, and His gifts and blessings will abound. Our sick will be healed as in times past. We have seen the sick healed instantaneously. The lame have been made to walk, the dumb to speak, the blind to see and the deaf to hear, by the power of God through the administrations of the servants of God. The gifts of tongues, prophecy, dreams, faith, discernment, and every gift and blessing spoken of in the Bible as having graced the primitive Church, have been enjoyed by the Latter-day Saints in this latter-day Church, and we are witnesses thereof. God has been near to us, and we have felt his presence in our public assemblies and in our private abodes. Peace has reigned in our hearts, and we have felt like praising Him with all our souls for His goodness.

Now the Lord will be still nearer to us if we practise our religion and

be Saints in very deed; and our own eyes will be open to discern the work of God among the nations. We have already begun to comprehend the purposes of the Almighty. God's hand is over all, and he will smite down the oppressor and break every yoke. He will destroy the the tyranny that still exists in the world, and the way will be open for the servants of the living God to go to every nation, kindred, tongue and people, as messengers of the truth and to gather out the seed of Israel, and the work of God will roll forth, and every effort of our enemies will only tend to accelerate its progress. There are societies formed here to oppose this work and to bring trouble upon us. What have their efforts so far amounted to? Those that have concocted their schemes to misrepresent us and to bear false witness against us and to malign us, how much have they accomplished? They have been the means of helping to kill one faithful youth, who, in common with many of his brethren, was engaged publishing to the world the principles of our religion. And besides this, they have been the means of inciting mobocrats to drag a few inoffensive aged people from their homes and beat them nearly to death, because of their belief. Let those plotters look upon their work and see what they have accomplished! How much satisfaction these ladies, these "Christian" ladies and gentlemen must have in their labors! How much will this do to stop the progress of the work of the Almighty? Not anything at all; it will only tend to roll it on to its consummation and final triumph. The Lord will so overrule in behalf of his people as to turn the intended evil into good. Their efforts to overthrow "Mormonism," as they term it will simply

advertise our cause all over the world; attention will be drawn to our Elders who are traveling throughout the world preaching the Gospel, and they will be the better able to bear their testimony and gather out the honest. They may fight this work as they please; they may malign and stigmatize this people, and heap all manner of reproach upon them; they may imprison and even kill the bodies of some of its most faithful advocates, but the facts still remain that we are engaged in the work of restitution; that God has commenced it; that God is with us, and will remain with us as long as we are true to him as his servants; and no power on earth or in hell will stop his purposes. The nations of the earth are in his hands; the governments of this earth he considers as a very little thing, and by and by he will laugh at their calamity and mock when their fear cometh. The kingdoms of this world, with all their pomp and glory, will, in the own due time of the Lord, be humbled in the dust and be broken to pieces; and then will come the kingdom of our God, and he whose right it is to reign will rule from pole to pole and from shore to shore.

But let us not cherish animosity in our hearts against those who are plotting against us. While we stand up for our civil rights and the liberty to which we are entitled by virtue of the Constitution of the United States, and stand firm, shoulder to shoulder, in vindication of our religious rights, and help to maintain for others the rights which we claim for ourselves, let us not cherish anger, or animosity, or revenge, in our hearts. But let us take the words of the Lord Jesus Christ for our guide, and try to be patient and longsuffering, even as God is. And the Lord will fight

our battles, and those who fight against us by and by will be brought to shame and confusion as they always have been. And let those who love to lie about the Latter-day Saints, lie on; there is a place prepared for them, and we will leave them in his hands. Ye who wish to lie, lie on! Do your work, fill the mission you are engaged in as did Judas of old; but as for us, we will serve the Lord; we will keep his commandments; we will battle with the evils in our natures, entailed upon us through the errors of our forefathers; we will learn to govern ourselves and our households in the fear of God, and while we are engaged in battling with evil and corruption God will be on our side, and who shall prevail against him? "A little one shall become a thousand, and a small one a strong nation; the Lord will hasten it in his time."

Now, we are here in the valleys of these mountains to aid in this great work of bringing to pass the restitution of all things; let us take hold of the truths revealed to us and practise them in our lives, that we may become a holy people unto the Lord, faithful, true, honorable, upright, chaste and pure, fit for the companionship of the angels. And the Spirit of the living God shall have free course among us and the gifts of the Gospel will abound;

truth will prevail and our enemies will be confused. The time is not far distant when God will sweep the earth, as with a besom of destruction, of all that rebel wilfully and intentionally against him and his work; he will cleanse the earth from pollution and establish righteousness thereon. Men shall then be found beating their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more, but every man in every place shall meet a brother and a friend. And this same spirit of peace will also produce a change upon the brute creation, according to the words of prophets who lived centuries ago, and the earth itself will be blessed, the curse be removed therefrom, and he whose right it is to reign will come and rule in the midst of his people.

I have occupied sufficient time. I thank God, as I said in the beginning, for the privilege of being a Latter-day Saint; I thank God for the privilege of being here in the valleys of these mountains, helping to bring forth this great work of restitution. And by the help of God we will cleave together as a band of brethren and sisters, to serve the Lord our God no matter what may come. Amen

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, JULY 6th, 1879.

(Reported by Geo. F. Gibbs.)

POWER AND EFFECTS OF THE GOSPEL—ANTAGONISM BETWEEN LIGHT AND DARKNESS—NECESSITY OF GOD'S JUDGMENTS UPON THE WICKED.

I have been very much interested in listening to the remarks made by my brethren both this morning and afternoon. And I feel with the aid of the Almighty, like making a few remarks myself.

We are living in a peculiar day and age of the world, in a time that has been spoken of by prophets, seers, revelators and apostles, by men who have been inspired by the Spirit of the living God and who comprehended the purposes and designs of God in relation to the world on which we live; in relation to the people who now live upon it, to those who have lived upon it in the various ages of time and to those who will live upon it, and who have had a general conception and manifestation of the various events that should transpire associated with what is termed in scripture, "the dispensation of the fulness of times," in which God would gather together all things in one, whether they be things in the heavens or things on the earth. As a commencement of this operation he has communicated his will again to man, and by revelation of that will, by the opening of the heavens, by the ministering of holy angels and by the voice of God

have we had revealed unto us those great and eternal principles in which the interests of a world are concerned, past, present and future.

We have had a good deal spoken unto us pertaining to the Gospel of the Son of God and the power and blessing associated therewith, as well as arguments advanced and scriptures quoted to show the various manifestations of the Spirit of God in other ages. But the Gospel itself is a principle of revelation, and without revelation we can have no Gospel; for we are emphatically told that life and immortality are brought to light by the Gospel; that through its influence men are able to comprehend the position and relationship they sustain to each other, and to God, to the past, to the present and to the future and can alone comprehend the final destinies of man. The Gospel is a living, abiding, eternal principle. And hence when John on the Isle of Patmos wrapped in prophetic vision gazing upon the events that should transpire in the latter-days, saw, among other things, "another angel fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell upon the earth," not a new Gospel,

not some new theory or principles or dogma ; but the everlasting Gospel, as it had existed with the Gods in eternity—the medium through which God conveys intelligence to the human mind ; the principle by which Gods are governed and all nations controlled, the everlasting Gospel.

This principle has been referred to as being a personal thing in which every body that is brought in contact therewith and obeys its requirements is made a participator and becomes one of the vast multitude that has existed, does exist and will exist in seeking to carry out the purposes and designs of God in relation to the welfare, happiness and exaltation of the human family. Therefore, the relevancy of the remarks we read, such as we have heard to-day, calling upon the people to repent and be baptized in the name of Jesus Christ for the remission of sins and they should receive the Holy Ghost. Who? those who repent, those who believe, those who obey, those who are governed by the principles contained in the Gospel of the Son of God. And what should that do for them? Take of the things of God and show them to them, and bring them into communion with the Lord Jesus Christ and with the Father and into communion with the holy angels and prophets who lived before, enjoying the same Gospel, the same light, the same intelligence, the same spirit and the same power ; that they might be one with each other, one with the ancient apostles, prophets, patriarchs and men of God who have lived in the different ages ; one with the Lord Jesus Christ, operating together for the one great purpose of Jehovah pertaining to the welfare, happiness and exaltation of the world and the people thereof.

And hence, say the scriptures, you have all been baptized into one baptism. And what else? You have all partaken of the same spirit, as Jesus says, "that they may be one, even as we are one : I in them, and they in me, that they may be made perfect in one." And hence those who have obeyed the Gospel—although in many instances they do not comprehend it in all its bearing, and very few do, in fact we only see as through a glass darkly, see in part, know in part, prophecy in part, and comprehend in part until that which is perfect shall come and that which is in part shall be done away, that we may all then see as we are seen, and know as we are known. But although we have not arrived at that condition, yet all who have received the Holy Ghost through obedience to the laws of God and the ordinances thereof, administered by men holding authority, know for themselves not only that this is the work of God, that this is the church and kingdom of God and that we are engaged in establishing and bringing to pass the things that have been spoken of by the holy prophets since the world was. They know at least that they have passed from death into life, the Holy Ghost bearing witness thereof. That is the case of every individual who has lived his religion, keeping the commandments of God. They realize this and know it for themselves, and consequently it is, as has been referred to, with every one a personal thing. That principle is not for somebody else ; it is for ourselves, and if we follow the leading of that spirit and grieve not the Spirit of God, whereby we are sealed to the day of redemption, that spirit will grow and increase in us, and we shall add to our faith virtue, and to virtue knowledge, and to knowledge

brotherly kindness, to brotherly kindness charity, and so forth; increasing in every good word and work until we shall see as we are seen and know as we are known. This is to be brought by the Gospel of Jesus Christ—the everlasting Gospel.

Now this is a personal thing, it belongs to each one individually to every man, to every woman, to every boy, to every girl who has arrived at the years of accountability. If they are living their religion and keeping the commandments of God they have the Spirit of God within them that bears witness unto them that they are the children of God, even heirs of God and joint heirs with Jesus Christ our Lord.

Now then, we come to other things. This eternal principle of which we speak is not to be confined to ourselves alone. It reaches out and seeks to bless, and while being blessed it seeks to communicate the same to others; it seeks to advance and promote the welfare of humanity in all conditions in every sphere and among all people, just as God does, for it emanates from him, and he is the God and Father of us all, not only of the Latter-day Saints but all other people; but having committed to us the true riches of eternal life, he expects us to communicate the same to others. And hence in former times he said unto his disciples, "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." Also "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." But he has prepared men for the accomplishment of this work. In former times, both on this continent and the continent of Asia and other places, he communicated

with men himself, organized his church, established his priesthood, endowed men with authority, placed them in positions and gave them power to act; and they became priests of the Most High God, the dispensers of salvation to a fallen world, and the medium through which he communicated intelligence and knowledge of himself, his laws, and of his eternal purposes pertaining to the human family. And hence, in former times, he said to his disciples, "Ye have not chosen me, but I have chosen you;" go ye forth then and proclaim these tidings to all people. And what else? And take care also of the flock of Christ, watch over my sheep. And hence, when he said to Peter on a certain occasion, after he had manifested his weakness and infirmity, "Simon, son of Jonas, lovest thou me more than these?" He saith unto him, "Yea, Lord; thou knowest that I love thee." He saith unto him, "Feed my sheep." A second and a third time he asked the same question. A second and a third time he was answered in the same way. One thing was to spread forth the light of truth, to preach the Gospel, to unfold the principles of eternal truth; and then when people had received the first principles of the Gospel, to teach them and more fully instruct them in the principles of eternal life. And hence the necessity of the priesthood. And what is that? The rule and government of God through the medium of which men whom he selects and chooses, which he has done in the different ages of time, are duly authorized and qualified to proclaim his will and administer his ordinances. There is more than one priesthood spoken of in the scriptures. There is one especially associated with the Gospel which Paul

speaks of as being without beginning of days or end of years; or, rather, he speaks of a man, Melchizedec by name, who was without beginning of days or end of years, and he abides a priest forever. Some people have thought that he was a very singular kind of character, without father and without mother. However, that is very easily comprehended when you are made acquainted with the principle. In the Levitical priesthood, they had to prove by the records that they were literal descendants of Aaron and of the tribe of Levi, before they could be admitted to the priesthood. But speaking of this, the Melchizedec priesthood, he said it was without father and mother. It is an organization independent of these considerations, and those who have it abide priests continually, and administer both in time and eternity. What, does it continue so long? Yes. How do you know? By the revelations of Jesus Christ. For your information I will take the scriptures for it, and examine for a moment some principles there developed.

I find that when Jesus was upon the earth, he, on a certain occasion, took Peter, James and John with him to the top of a mountain; and he was transfigured before them, and Moses and Elias appeared before them. And Peter said: Master, it is good for us to be here: and let us make three tabernacles; one for thee, one for Moses, and one for Elias." For whom? "One for thee." Who else? "One for Moses." What was Moses doing there? "And one for Elias." What was Elias doing there? Where did these strangers come from, both having existed generations before. They held the priesthood in time. Moses preached the Gospel in time,

and Elias did the same thing; both of them held the priesthood, and now they come to administer to Jesus; having existed in the eternal world, they come again to earth and administer to him and to Peter, James and John on the mountain. Why? Because they held the everlasting priesthood, that administers in time and eternity.

I again turn to the Bible, and find in the Revelations of St. John there was a great and mighty personage presented himself to him, arrayed in glory, magnificence and power. And John fell down to worship him. Said he, "See thou do it not." Why? Who art thou? "I am thy fellow-servant, and of thy brethren that have the testimony of Jesus." I am one of thy fellow-servants, the prophets that lived upon the earth, that ministered in time and operated as thou art now doing, seeking to carry out the will of my Father; having held the priesthood and ministering therein in time, I am now continuing to administer this everlasting priesthood, which is associated with the everlasting Gospel. Well, so much for this. We will let it pass.

Now then, what is the position we occupy? We have had the same things restored to us through Joseph Smith, by the revelations of God the Father and his Son Jesus Christ, and Moroni and Mormon, and Peter, James and John, and John the Baptist and others who communicated the same and revealed things pertaining to the priesthood they held, and conferred authority upon him, and he upon others, to administer in regard to these great and eternal principles. And hence we have our church organized upon this basis, our residency, our apostles, our seventies, our high priests, our elders, our high councils, our bishops and their

counselors, our priests, teachers and deacons, and all the various organizations of the church and kingdom of God. What else? The edifying of the body of Christ. Edifying the body of Christ? Yes. Go and preach the Gospel to all nations. What then? Gather them together. What then? Says the prophet Jeremiah, "I will take you one of a city, and two of a family and bring you to Zion: and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding," and "edify the body of Christ," that they may be prepared to fulfill their destiny and magnify their calling on the earth. But what then? We go to work to build temples. What for? That we may administer therein. For whom? For the living and for the dead, that as the scriptures say, "Saviors may come up on Mount Zion, and the kingdom be the Lord's." And that by gathering together a nucleus of people from among the various nations of the earth, we may be under the influence of the Spirit of the Lord, united together in one and through the medium of the holy priesthood and our union and communion with God, we may go to work and operate with the apostles, prophets, patriarchs and men of God who have lived in the different ages of the world, and with God and with Jesus, the Mediator of the New Covenant that we may operate with them in the accomplishment of the purposes of God pertaining to the salvation of the living and the redemption of the dead.

These are some of the works that we are engaged in and expect to be engaged in, and expect to carry out, and to do the things that God requires at our hands, and we expect God and the holy angels and the priesthood behind the veil and all

heaven to be on the side of Israel, and all hell to be opposed to us; and we will risk the consequences under any circumstances.

We talk about the Saints; are they good people? Yes, many of them are very good people. And the balance of them? Well, some of them are sinners; some of them the meanest of men you can find anywhere. How is this? It is exactly in the way the Scripture says. I think it says: "The kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind." And so it is among us, and so it has been and so it will be. If we take the history of the ages past, it has been precisely so. The very first start we read that Adam had two sons, one Cain, and one Abel. Abel was a man that feared God, but Cain did not. That is like some of us here. Some of us fear God, and some of us do not; and those who do not always consider they are injured or oppressed, or there is always something wrong; they labor under an immense amount of difficulty; but the good folks sing, Hallelujah, hallelujah, the Lord God Omnipotent reigneth, and will reign until he puts all enemies under His feet; and they feel peaceful and rejoice in the Lord of hosts. Cain thought he was injured because the Lord did not accept of his sacrifice, and he thought his brother had something to do with it, and his jealousy prompted him to slay him, and he did so. That was rather a bad start when you come to look at it. According to the Bible, there were only two of them; and the wicked man was left to represent what? Outside of Adam, God's creation on the earth, for at least one hundred and thirty years, except that Adam had other sons. That, however, we will not talk

about to-day. Well, the Lord came along after a while, and, says he, "What have you been doing? Where is thy brother Abel?" He replied, "I do not know anything about him, I am not my brother's keeper." Says the Lord, "The voice of thy brother's blood crieth unto me from the ground; and because thou hast done this thing, I will set a mark upon thee, and thou shalt be a vagabond upon the earth;" and so will every man be who fights against Zion; and if anybody does not believe it, let him try it, and he will find out before he gets through that there is a God that rules in the heavens, and that he is all the day long crying, "Touch not mine anointed, and do my prophets no harm." And said he on another occasion, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." This is how I read the Bible.

I find in tracing out the scriptures, that from the beginning there have existed two powers—the powers of light and the powers of darkness; that both these things existed in the heavens before they came here, that the powers of darkness were cast out, and thus became the devil and his angels. This antagonism, then, existed before, and it is necessary it should exist. It is necessary men should be tried and purged and purified and made perfect through suffering. And hence we find men in the different ages that have passed through trials and afflictions of every kind, and they had to learn to put their faith in God, and in God alone. Such was the wickedness and corruptions of men in the early ages that it was necessary that God should sweep the face of the earth by a flood, in order that men might be deprived of

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their power to do evil.

I have heard some people say that they thought it was very hard for God to do such a thing. I think it would have been very cruel on his part if he had not done it. Why? Because man is a dual being, associated with time and eternity, being in possession of a spirit as well as a body; and as God is the God and Father of the spirits of all flesh that ever did exist or will have a being on the earth, it was necessary under certain circumstances, that he should operate in his judgment upon the wicked whenever they should become as corrupt as they did at that time. Why so? For God is the God and Father of the spirits of all flesh, and all flesh at that time had corrupted itself. And would it be just for those unborn spirits to have to come and inhabit bodies of those unclean and corrupt people and have to suffer the judgments of God? No, it was not just; and it would be very reasonable for them to say, "Father, look at that world of people; see their crimes, their degradation, their iniquity, their theft and robbery, their murders and whoredoms and every kind of evil; they have left the good and have gone to the bad, and the imaginations and thoughts of their hearts are evil; Father, is it proper that we should have to go there and inhabit such low, fallen, degraded bodies as they possess, and thus not have a fair chance upon the earth?" "No," says he, "it is not; and I will destroy them and raise up another people." And hence, he destroyed them. But was the spirit of antagonism to God extinct by this act? No, it still continued to operate. We find, for instance, that in the days of Job the sons of God met together before the Lord, and that Satan was among them. This may

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seem strange, that the devil should be permitted to move among the sons of God, but nevertheless it was so. And the Lord conversed with him, asking him if he had considered his servant Job, who was a perfect man, etc. "O yes," Satan remarked, "I know all about him; but allow me to have a rap at him. Job does not fear God for nought. You have made a hedge around him and fenced him in; under those circumstances who would not serve God? I would if you would serve me so." "You may try him," says the Lord. The devil took his leave; and the next thing we hear of is a series of troubles that befell this good man. We are told that the Sabians and Chaldeans, as they do here sometimes, fell upon his oxen and camels and took them away, and that they spared not the herdsmen, but slew them with the edge of the sword. This report had no sooner been made to him when another followed, representing that fire had fallen from heaven and destroyed his sheep and their herdsmen, save only the one who brought the intelligence. And while he was speaking, we are told that another messenger arrived, informing his master, Job, that while his sons and daughters were feasting in their elder brother's house, a great wind from the wilderness blew up and smote the house until it fell, killing the young men. But withal, Job's integrity was not shaken. "Naked," said he, "came I unto the earth, and naked shall I return thither: the Lord gave, and the Lord hath taken away, and blessed be the name of the Lord." Again, there came a day when the sons of God assembled together before the Lord; and the devil also presented himself. And the Lord said unto Satan, "Hast thou considered my servant Job, that there is none like

him in the earth, a perfect and an upright man, one that feareth God and escheweth evil? and still he holdeth fast his integrity, although thou movedest me against him to destroy him without cause." And Satan answered the Lord, and said, "Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his backbone and his flesh, and he will curse thee to thy face." And the Lord said unto Satan, Behold, he is in thine hand; but save his life." Then Satan smote Job with boils, from the crown of his head to the soles of his feet; and he set his friends upon him, and they accused him, and his enemies taunted him, and finally his wife came along when he was in this miserable condition, and said, "Dost thou still retain thine integrity? Curse God and die." But Job answered and said unto her, "Thou speakest as one of the foolish women speaketh. What, shall we receive good at the hand of God, and shall we not receive evil? The Lord gave and the Lord hath taken away, blessed be the name of the Lord." This was his feeling; and it is pleasant to feel that way after all—much better than the other way. He said further: "Though he slay me, yet will I trust in him." And why? Because he had the everlasting gospel. What! Job had the Gospel? Yes, to be sure he had. How do I know? Because the Gospel brings life and immortality to light; and he had a knowledge of that. And hence he says, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another; though

my veins be consumed within me."

That is the kind of feeling he had; that is the kind of feeling we want to possess, and feel that God is ours and we are his, and that we are associated with his Church and his kingdom, and are doing his will and carrying out his purposes upon the earth. And it is all the same with us then, whether in peace or war; nobody need have any trembling in the knees, for no power can harm the Saints of God if they continue to be followers of that which is good. The Psalmist says, "Surely the wrath of men shall praise thee; the remainder of wrath shalt thou restrain." He will turn and overturn, until ultimately the kingdoms of

this world shall become the kingdoms of our God and his Christ; and he will rule for ever and ever. Whilst those that set themselves and run against the bosses of Jehovah's buckler, shall find that they have God to cope with, and that they are but potsherds of the earth, and that they will wilt and wither and die and be damned. There is no power on earth that can hurt Israel as long as they shall be found doing what is right, obeying the commandments of God, keeping their covenants and preserving themselves in purity and honor before him.

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

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, AUGUST 24TH, 1879.

(Reported by John Irvine.)

FUTILITY OF THE MACHINATIONS OF THE WICKED—THE WORK OF GOD CANNOT BE STAYED.

I have listened with great pleasure to the remarks that have been made by the brethren who have addressed us, and I thought that I would arise and add a few remarks myself to those already given. It gives me pleasure always to meet with the Latter-day Saints, to talk with them and hear them talk of

those great and eternal principles, which our Father in heaven has revealed for the salvation, the blessing and exaltation of the human family. Men comprehend very little of these things. And further they know very little about us and our faith, our practice and our doings.

I was pleased to hear Brother

John H. Smith make the remarks he did concerning himself, as regards his purity, his virtue, singleness of heart, and his desire to do good. I wish all the Latter-day Saints could say and do the same. I wish they were all actuated by the same principle of honor, of truth, of integrity, and of virtue; and I would say that if there are those who are not they are hypocrites, they are not the representatives of the principles of truth, of these great and glorious principles which God has revealed to us, but they are a disgrace to their profession.

God expects us, at least, to be moral. He expected the Jews under the Mosaic dispensation to be moral. They were also to have faith in God, as we propose to have faith in him when living under the law. They were told to commit no murder, they were told not to covet a man's house, or his wife, or his land, or his ox, or his ass, or any thing that belonged to him. I wish the Latter-day Saints would incorporate this always in their creed. It is hopeless to suppose the Christians will. But I do hope to see the Latter-day Saints governed by those high and noble principles which they propose to have faith in. But as regards the world they know very little about these things. They talk sometimes about the impurity of the "Mormons." What! Men wallowing in filth, corruption, rottenness and infamy! Men and women who are the murderers of their own infants by the thousands before or after birth. Who violate incessantly their marital covenants, who do not know the difference between right and wrong! Men who would seek to despoil other men of their goods, their property and possessions and women of their virtue, and then come and preach mo-

rality to us! Now, we can talk to one another, I can talk plainly to the Saints, because we profess more, but it does not do for such characters to come and preach morality to us; they had better go home and attend to their own affairs.

But we are expected to do right and to take a proper, consistent, upright, virtuous and honorable course, and then we need not fear any evil. Talk about persecution, why, yes. Will they persecute you? Yes. Will they hate you? Yes. Will they rob you? Yes, and thank God for having the privilege. And what will we do? Try and prevent them, God being our helper. Will they traduce you? Yes, that is, if their words are of any account, but they are not much; these low degraded infamous characters do not believe one another, and we do not believe them. Consequently, we have very little odds to ask of this class of people, nor in fact of the world, or anything that is in the world. We fear God and know no other fear, for God is our friend, and our protector, and he is the only friend that we know anything about in this world. He will take care of us. We will commit our cause to him, and ask no odds of this world, in any shape they can fix it. They may fulminate their decrees, and Mr. Evarts if he please may call upon a number of European nations to assist the United States to regulate the morals of a small people numbering about two hundred thousand here, among upwards of forty millions;—he may call upon these European nations to assist the United States to regulate the morals of this people up in these mountains, if it pleases him. But what a magnificent spectacle coming from such a source as it does! Why, there is more corruption in Washington in one day than there is in Salt Lake

City in twelve months, Gentiles thrown in! But we certainly all of us need our morals more or less correcting.

In relation to these matters, however, we care very little about them. We have a work to perform that God has commanded us to attend to, and we shall do it, hear it all ye ends of the earth! We will do it in the name of God, nor can this nation, nor any other nation stop it! Hear it! publish it to the ends of the earth! Write it down and see if it does not come to pass. I prophecy it in the name of Israel's God,

let all Israel say Amen. (The whole congregation as with one voice responded "Amen"). We know what we are doing, whether other people do or not. This kingdom that has been spoken of will roll on. The word of the Lord has spoken it thousands of years ago. It will continue to roll on, and woe unto that man or that people who set their hands to fight against Zion for God will be after them. That people or nation will be wasted away. He will maintain the rights of this people, if they will fear him and keep his commandments. Amen.

DISCOURSE BY ELDER F. D. RICHARDS,

DELIVERED AT THE GENERAL CONFERENCE, HELD IN THE TABERNACLE,
SALT LAKE CITY, OCTOBER 6, 1879.

(*Reported by John Irvine.*)

PREACHING OF JOHN THE BAPTIST AND RESTORATION OF THE GOSPEL
COMPARED—OPPOSITION TO REVELATION—GIFTS OF THE HOLY SPIRIT
—POLYGAMY—HUMAN LAWS FOUNDED UPON THE REVEALED LAW OF
GOD—CELESTIAL MARRIAGE PROMINENT IN THE LAW AND THE
PROPHETS.

In contemplating the condition of the work of the Lord as it is on the earth to-day, and as we have had to contemplate it from the light of history in its existence in former periods of time, we find a very striking analogy exists.

I scarcely need tell my congregation this afternoon that we as a people bear a significant relation to

the people of the United States in a political point of view, and without undertaking to review the various periods of the earth's history, and the relationship which the work of God at different times has sustained to its inhabitants, it may perhaps be enough to refer to one circumstance in the days of our Savior. When John the Baptist had gone forth

among the people of Palestine, telling them that the kingdom of heaven was at hand and calling upon all who entertained faith in his mission to come and be baptized—it appears that he created quite a sensation among the people, insomuch that all they of Jerusalem and Judea and the regions round about went forth and were baptized by him in great multitudes, as recorded in Mark, i, 8. This had a political effect upon the rulers of that day, and when John was followed by Jesus and his wonderful works, they began to say—“If we let him thus alone all men will believe on him, and the Romans will come and take away our place and nation.” It was very directly a matter of political significance and importance.

I recollect that some fifty years ago, in the days of my youth, and in the land of the Puritans, I used to hear and to see aged matrons as well as reverend ministers wringing their hands and lifting up their eyes with holy horror, because there was a great evil in the land called slavery. They could scarcely eat or drink in peace, or worship God with the spirit and understanding, by reason of a terrible sense of condemnation resting on their consciences—because their brethren in the Southern States believed in slavery. This came to be worked up by the preachers in the pulpits, by the politicians in their stump speeches, by the parents of households, and fulminated by the press, until in nearly every class of society there was a continual stir and sensation about slavery in the Southern States. This terrible evil had become one of such vast importance that it must some day bring a national scourge, and in their great anxiety and horror over this, and their determination to put it away,

they stirred up the fire until the North were at enmity and hostility against the South, and the South were at enmity and hostility against the North. We well recollect what were the consequences of the recent terrible conflict that devastated and demoralized so much of our beloved country. While this fanaticism was raging in the North, and silent preparations for defence were going on in the South, none seemed to consider the cost of hundreds of thousands of lives, or the taxation necessary to pay a few hundred millions of war debt, and still less the demoralizing influences thereby fastened upon the country.

About the same time, or very soon after, when the Elders began to preach the Gospel in that region, I recollect that there arose quite a sensation about this people that professed to have new revelation. It seemed to strike these same conscientious, religious people with consternation that anybody should dare to say that God would now reveal himself to the human family; that it was the most impious blasphemy to preach that the priesthood had been restored, or to assert that the Holy Ghost was given in the latter days, or that the gifts of the Spirit were made to abound among the children of men. No indeed; it was not to be tolerated any more than the doctrine of slavery. There were here and there a few, though but very few in proportion to the general population, that did receive this very alarming doctrine among those professing religious belief in the mission of our blessed Redeemer. It will be borne in mind that at the time I now speak of, the doctrine of plurality of wives had not been heard of as a doctrine of the Church in the last dispensation; but it was the gifts of the

Spirit, it was the doctrine of present revelation, it was the terrible repulsive idea that there could be a man raised up in our day who should be a prophet that should bring again the word of the Lord and speak his mind and will to the people, that created a fresh outburst of pious indignation in the minds of those who were so devout, and who claimed to occupy the "cradle of liberty."

It was but a short time after this—stepping along rather rapidly in the history of events—till the doctrine of plurality of wives was revealed to the Saints, away in the West, on the banks of the Mississippi, though not publicly proclaimed until 1852, in Utah. But the sound of this sacred scriptural doctrine, when it came to be made known, seemed the very acme of all that was corrupt, abominable and ungodly, and they who professed to believe in the doctrine of polygamy were not deemed fit to live on the earth. Consequently, if I were to take a text to preach from, I would take "Where are we now?"

About the year 1854, or 1856, the terrible odium of these two principal doctrines, and polygamy especially, had attained such a political hold on the minds of the religious community, that they were prepared to place these as two planks in the party platform, which was to be adopted as a ground upon which a President was to be elected. The celebrated Senator Douglas, after we had come out from the midst of the people and come into the wilderness, a thousand miles from any settlement of civilization, announced to the country that if he were made a candidate for the presidency of the United States, his opinion was that "the loathesome ulcer must be cut out from the side

of the body politic." That was his political faith in regard to this one of the twins. President Buchanan was elected with a clear understanding that the abolition of polygamy was one of the jobs he was undertaking. He tried his hand at this first, but on finding that it took two years for his army to reach the field of their operations, and then in their decimated condition were dependent upon polygamists for subsistence, the prestige of the campaign dwindled down to what was commonly known as the "contractor's war on the Treasury."

When, in 1860, the Republican party came into power, it assumed the obligation which President Buchanan had failed to discharge in regard to the "twin relics;" and, to avoid repeating the mistake which he had made, turned its attention to the other twin. This soon furnished occasion for a recall of the remaining troops in Utah to the other field of conflict.

I feel more interest in narrating these facts, because our rising generation, as well as many Saints who have immigrated to our midst from abroad, are not familiar with the circumstances, which have brought us to our present position. A little patience and I will notice some of the circumstances attendant upon what has been done, and perhaps we may judge therefrom what has to be done, *if it ever gets done at all.*

Formerly, the Representatives and Senators from New England went to Washington laden with petitions to Congress to abolish slavery in the District of Columbia, even more strongly than priest and people have recently been asking Congress to abolish polygamy. Ex-President John Q. Adams presented lengthy petitions containing thousands of names on many yards of paper, and

became known as the Member who manufactured public opinion by the yard. These applications were repeated year after year. Be it remembered that the District of Columbia is not a State, but is governed by direct legislation of Congress. And what was the result of the strenuous and powerful efforts of the most brilliant and profound statesmen of the North, contested, of course, by the best statesmen from the South? The result was that slavery was not abolished in answer to the petitions of the Northern people, but it continued a political question, and became a powerful factor in the politics of the country. If an anti-slavery State was admitted into the Union from the North, a pro-slavery State was admitted from the South. Compromises were made between parties for the admission of certain States, until some of the Southern States declared for secession, and on the question of their right to do so the war commenced, and not on the direct question of the abolition of slavery.

From the firing of the first gun the demon of war seemed to inspire the contending parties with the most bitter enmity and rancorous hate towards each other, while multitudes met their near kinsmen in mortal combat. Year after year the war raged, till the Southern armies were recruited by their slaves; the Treasury of the nation was rapidly depleting; fierce engagements and wasting disease had done their work; and recruits were enlisted for three years, or till the end of the war, and President Lincoln, by proclamation, abolished the slavery of several millions of negroes, not as a political measure, but as a measure justified by the exigencies of war. I state these facts without any argument as to whether slavery should be justi-

fied, or condemned. Their great ancestor said they should be servants of servants among their brethren, making their servitude the fulfilment of prophecy, whether according to the will of God or not.

But where are we to-day? We find slavery disposed of, but what of polygamy? This question is assuming proportions which seem to overshadow us so completely that even John Chinaman gets no special consideration in Utah.

About the time of the "Bull Runstampede," in 1862, when officers, raw recruits, and congressmen fled from the battle field and took shelter in the Capital, Congress passed a law making plurality of wives, bigamy, or polygamy if you please, a penal offence. Now it should be distinctly understood that this offence is not sinful because Congress has made it penal. There is no ungodliness in it, because God has revealed it, he has commanded it. Congress of the United States says that it must not be permitted. Well, then, "Where are we to-day?" What have we to expect? This law has been passed—although we had hoped that Congress and the nation had sufficient virtue enlightenment, liberty, and the spirit of the constitution of the fathers left among them, that they could see that this was not a sin or an evil—yet we find they have closed their eyes against this, and have determined that it is sin, while corruptions of every kind are permitted to be carried on in the country, such as prostitution, foeticide, infanticide, etc., that because we have embraced the faith of Abraham, Isaac, and Jacob, we must be demolished or give up our religious faith. The highest court of the nation has declared polygamy unconstitutional, yet in its nature it is the only potent

remedy by which to eradicate the so-called social evil, with all its con-comitants, from the land. Yet they cannot see it, and they declare that all who engage in polygamy shall suffer from two to five years imprisonment and not exceeding \$500, fine.

Now I want to place it clearly before you, my hearers, that this is no longer the business of a party, it is to-day the voice of a nation. Mr. Secretary Evarts in his circular letter sent to ministers in foreign countries, says in the last clause that "this government has determined to prosecute polygamy to the extent of the law and to eradicate the institution from the country." These are his words. That is authority so far as authority from the United States government goes. We find the same thing reiterated in the charge to the grand jury in this city, a short time ago, that the voice of forty to fifty millions of people must have its rule and that one hundred thousand must be sacrificed or as many of them as insist on the doctrine of polygamy. That is about where we are to-day. Now I ask my brethren and sisters—are you prepared for whatever comes on this question? Did you when you entered into the waters of baptism make up a reckoning what the Gospel of Jesus Christ was worth? Have we considered that it was worth fathers and mothers, brothers and sisters, houses and lands, wives and children, and our own lives also? If we did not we figured up wrong, for he that is not willing to forsake all things and make them secondary to a whole-souled belief in and faithful obedience to the Gospel, is not worthy of it. I ask my brethren and sisters who have come from the antipodes of the earth to this place for the Gospel's sake, if you came

prepared and having made such a reckoning? Jesus says in one of his parables, "Which of you, intending to build a tower sitteth not down first and counteth the cost whether he have sufficient to finish it, lest, haply after he hath laid the foundation and is not able to finish it, all that behold it begin to mock him saying, this man began to build, and was not able to finish." Now that is about the way with us. There is no use our laying the flattering unction to our souls that government is not going to do this. We have got an example of what they have done to the Southern States, and have no doubt they are just as ready and willing to do that much to abolish polygamy among us *if God will let them*. They have come to that point. They have pronounced against polygamy and are ready to invite, hire and bribe men's wives to aid in the conviction of their husbands, I have no doubt of it; you need not have. They are here telling us plainly that this is their business, and we need only to look around us and see where we are to-day.

Now, as regards this matter, nobody need tremble at all. I do not think that any who have received the Holy Spirit, and learned of the revelations of Jesus Christ, and know of their influence, need fear, or that anybody's heart who is faithful before God, need be any heavier than it is in the habit of being, or that their faces need be any longer than they are used to be. Not at all; we must look upon this as only a part of the "all things" we agree to endure for the Gospel's sake and our salvation. Now, they may go to law, and fix up, as we see already, packed juries, just such as they want, so that no Latter-day Saint who is a believer in the Gospel of

Jesus Christ, whether he believe in polygamy or not, can have any place among them, or any say as to who are innocent or who are guilty. We have evidence that they will do all this, and having done this much, it would be very easy for them next winter to fix up such laws concerning juries and testimony as will enable them to carry out what they have undertaken. We give them credit for all this, and we have evidence they will do it, from the fact that the Constitution has been no limit to their former enactment. Indeed, it has virtually been cast overboard, and liberty taken to enact any such laws as might be desirable to carry favorite measures, and it will be just as consistent for them to do anything they please in regard to polygamy; and thus one thing after another, until they shall have attained the object which they have determined to accomplish.

The true issue of this question is not exactly between us individually and the courts, or the government. The issue is between the two governments. If they who make us offenders are at a loss to know which is the higher law, they will have plenty of time to find out. It is a violation of both the letter and the spirit of the Constitution, and of good and true government of this nation, that there should be any law made that should restrict our belief or practice of any religious doctrine, which does not infringe upon the rights of others. The Constitution expressly says that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Neither is there anything in the Constitution that tells Presidents, Congressmen, Judges or juries, what shall be religion, or what shall not

be religion.

In the days of Jesus, their Senate and House of Representatives, their supreme and lesser courts were comprehended in the Sanhedrim, or Chief Council, which was an institution of the Jewish government to determine all matters, secular or religious. In our day, although there is no law except the law of God that determines what we may accept as religion, and what we shall not, there is a principle which I call your attention to, that will enable us to understand our position in relation to each other and to our fellowmen. I may perhaps illustrate this best by stating a circumstance which took place a few years ago, while I was in Europe. A gentleman from one of the European States had emigrated to this country and had become an American citizen. He returned to his native country to attend to some business. While there that government undertook to enforce from him some act of subordination, as though he were still a subject of that government. What was the result? The government of the United States, when appealed to, informed the authorities of that land that his rights as an American citizen must be respected. We see, then, that when a difficulty arose that abridged this man's liberties, the responsibility was upon the parent government of asserting and maintaining the rights of this man's citizenship. The authorities of Europe as well as America lauded the wisdom of Daniel Webster in this case, and the man was delivered.

Now, in our case, the government has determined that polygamy shall be abolished, but the government of heaven had previously determined that polygamy should be established, and that sin and wickedness shall

be rooted up; that men and women shall have the right to obey that higher law in their marital relations.

This is our position, this is where we are to-day. We have accepted this doctrine, this principle of faith from the Lord Jesus Christ, and we, or some of us, have lived it more than thirty years in this Territory. And in the matter of our appeal, inasmuch as the government is determined to eradicate this item of our faith, and us with it, of course, and inasmuch as we can get no redress therefrom, our appeal must be to the government of heaven, to which we have vowed allegiance. Jehovah will hold a contention with this nation, and will show them which is the higher and eternal law, and which is the lesser and more recent law. While they are carrying on this high-handed proceeding, regardless of life, liberty, or the pursuit of happiness, the God of heaven and earth will notify the earthly government that the rights and liberties of His citizens must be respected and maintained.

The whole procedure is inconsistent, and utterly at variance with the fundamental principles of law. The great legal apostle, Blackstone, has plainly stated, and every lawyer knows, that human laws and governments are professedly derived from, and founded upon the revealed law of God, which he gave to Moses on Mount Sinai, and every man of them who rejects the revelations of Jesus Christ, must know that he is condemning himself in the thing he professes to allow. The eternal law of celestial marriage and plurality of wives stands out with singular prominence in all the law and prophets, and is evidenced in the personal humanity of our Lord Jesus Christ. Plurality, as believed and practised by the Latter-day Saints, is no crime

in and of itself; it presumes no deception or fraud; it infringes upon no other rights, but vests additional rights in him who accepts the heavenly doctrine, whose Author has said, "It shall be visited with blessings and not cursings, and with my power, saith the Lord." It cannot therefore be *malum in se*, but is only *malum prohibitum*, by the Act of Congress.

With this view of the subject before us, what have we to do? What is our privilege and our duty in the premises? It is that we draw near to God, the Author of our faith, in humility and in obedience to all his requirements, remembering our covenants sacredly before Him, that our cause may reach His ears, and when He sees our trouble He will in His own good time step forth and deliver us. We have erred and sinned more or less, some of our children may have departed from the way of the Lord. If we have violated the Sabbath, taken the name of the Lord in vain, or violated any of our covenants, it is time for us to turn to the Lord and do so no more. If we do this, He in his own due time will say, "Hitherto shall thou come but no further, and here let thy proud waves be stayed." While, then, we see all the blandishments of civilization among us, while we see all the troubles that human governments can make, in our view we have only to trust in God as Daniel did. Notwithstanding the edict of the King, he worshipped the True and Living God. So must we. And peradventure all these things must happen to us. There are a great many among us who say, "Lord, Lord," and do not pretend to do the things which God requires of us. We have to keep the commandments of God, we have to sense it, and to

learn the lesson in all sobriety. Have we any time to waste with these outside characters? Have we any time to dally around grog-shops and play in billiard saloons? No, my brethren and sisters, we have not. It is our duty to be alive to our work, day by day, knowing that the eyes of God are upon us. It is He that will do all things marvelously well for us; it is He that will fight our battles for us. Then the only way for us to gain deliverance is to remain devoted to his service, that we may help to build up His kingdom, and be found worthy of that assistance which He has promised to render us in the time of need.

There are two sides to this question. Peradventure it may be necessary that our enemies should carry out the works of their father,

the devil, that they may show sooner or more fully to the heavens when the purpose and measure of their wickedness is full. As to the ultimate establishment of truth on the earth, there is no question. The prophets have all prophesied of it, the angels have looked forward to it with glorious anticipation, and we have the testimony of the Holy Ghost that this work shall be accomplished. The thing for us to do is to live true and faithful to our religion, irrespective of what may be going on around us.

That the Lord may inspire us by his Spirit to be faithful to our duty, to draw near to him, leave the wickedness of the world alone, and sanctify ourselves before him, is my earnest prayer, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR.

DELIVERED AT THE GENERAL CONFERENCE, HELD IN THE TABERNACLE
SALT LAKE CITY, OCT. 6TH, 1879.

(Reported by Geo. F. Gibbs.)

THE WORK OF GOD CANNOT BE HINDERED—THE UNITED STATES TO BE AFFLICTED BY JUDGMENT.

I have been interested in listening to the remarks of the brethren this afternoon, and I am thankful to find that good old-fashioned Mormonism, or Latter-day-Saintism is not altogether dead yet—that

there is a little of it living in the bosoms of the Saints, in our speakers, and in those who hear. The Methodists, you know, used to have a prayer to the effect that "His Spirit might pass from heart to heart as oil passes from vessel to vessel," and I have thought that that kind of a spirit has been exhibited more or less here to-day, whether we have any Methodists among us or not.

We have come here, as has been stated, to worship Almighty God in accordance with his commands. Most of this congregation were good citizens before they came here. Some are from the various parts of Europe, and from other parts of the earth, and a great many from different parts of the United States. They were good citizens and observed the laws of the land to which they belonged. They have observed every law of the United States, except one that was made on purpose to make them disobey God, and therefore, so far as political affairs are concerned, and the duties pertaining to citizens of the United States, they have been maintained in their integrity up to the present time. I remember being asked in a court here some three or four years ago—I do not remember the time precisely, but the court seemed to be very fond of interfering with religious matters, it was not always so; but I suppose civilization has extended—I was asked, "Do you believe in obeying the laws of the United States?" "Yes I do, in all except one"—in fact I had not broken that. "What law is that?" "The law in relation to polygamy." "Well, why do you except that one?" "Because," I replied "it is at variance with the genius and spirit of our institution; because it is at variance with the Constitution of the United States; and because it is in violation of the

law of God to me." The United States Supreme Court, however, since that time has made it a law of the land, that is, it has sanctioned it; it was not sanctioned at that time, that question was not then decided. We are here to-day, gathered together according to the word and law of God and the commandments of God to us. "Gather my Saints together unto me," says one of the old prophets, "those that have made a covenant with me by sacrifice." "I will take you," says another, "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." Now, the servants of God in these last days have been sent out as they were in former days to gather the people, and the Lord has given us this law—the law of polygamy—among other things, and I know it before God and can bear testimony of it, if nobody else knows it. I know that it came from God, and that God is its author. But there are hundreds and thousands of others who have a knowledge of the same thing; but I speak of it in this wise to testify before God, angels and men, before this nation and all other nations that it came from God. That is the reason that I speak of it, that I may bear my testimony to you and to the nations of the earth. Now, then, about the result of it; that is with God and with the people. It is for us to do the will of God; it is for the Lord to bring about the results in his own way. But one thing I can assure all men, in the name of Israel's God, that neither this nation, nor any other nation, can do anything against the truth, but for the truth. Do their very best, help themselves as they may, they cannot help themselves in re

gard to these matters, for the Lord will say unto them, as he did unto the waves of the mighty ocean, "Hitherto shalt thou come but no further: and here shall thy proud waves be stayed." Now, that is how the thing is. The prophet in another place says, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." He will manage the other. He will put a hook in the jaws of men and of nations, and lead them just as he pleases. They are all in his hands, as we are in his hands.

Need we be surprised that people should feel inimical to the Gospel of Jesus Christ? No. Need we be surprised that men, as the scriptures say, "should wax worse and worse, deceiving and being deceived?" No. We have preached it—I have preached it upwards of forty years in this nation and in other nations. Need we be surprised that they should trample under foot the Constitution of the United States? No; Joseph Smith told us that they would do it. Many around me here knew long ago that they would do this thing and further knew that the last people that should be found to rally around that sacred instrument and save it from the grasp of unrighteous men would be the Elders of Israel! When, therefore, we see these things progressing need we be astonished? I do not think we need be. Some of our people you know, who are a little shaky and get how? Why a little astride of the fence, and say "good Lord and good devil," not knowing into whose hands they will fall; when they see some of these things transpiring they are filled with amazement; but men who understand themselves, and who are in possession of the gift of the Holy Ghost and the Spirit of the living God, are looking for such things and

they are not at all surprised. Were we surprised when the last terrible war took place here in the United States? No; good Latter-day Saints were not, for they had been told about it. Joseph Smith had told them where it would start, that it should be a terrible time of bloodshed and that it should start in South Carolina. But I tell you to-day the end is not yet. You will see worse things than that, for God will lay his hand upon this nation, and they will feel it more terribly than ever they have done before; there will be more bloodshed, more ruin, more devastation than ever they have seen before. Write it down! You will see it come to pass; it is only just starting in. And would you feel to rejoice? No; I would feel sorry. I knew very well myself when this last war was commencing, and could have wept and did weep, over this nation; but there is yet to come a sound of war, trouble and distress, in which brother will be arrayed against brother, father against son, son against father, a scene of desolation and destruction that will permeate our land until it will be a vexation to hear the report thereof. Would you help to bring it about? No, I would not; I would stop it if I could. I would pour in the oil and the wine and balm and try to lead people in the right path that will be governed by it, but they won't. Our Elders would do the same, and we are sending them forth doing all that we can, selecting the very best men we can put our hands upon—men of faith, men of honor, men of integrity—to go forth to preach the Gospel to this nation and to other nations. And how do they receive them? Not long ago they killed one and mobbed others. Well, we cannot help that. They are in the dark; they do not realize the

position they occupy; they know not what spirit they are of. But it is our duty to have our bowells full of compassion extended to them, to send forth the message of life. But when our Elders go among these people they have to take their lives in their hands and trust in the living God. Nevertheless, we need not be afraid, we need not be troubled about any of these matters. "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Yea, I say unto you fear Him; and we feel to-day, while we would submit to every ordinance of man that is just, equitable and right, observe every law and interfere with no man's rights, we are not ignorant of the fact that it is unjust for legislatures and courts to make and enforce laws to entrap and destroy us; that a magnanimous and just government would protect all its citizens; but we feel, at the same time, that the Lord is our God, the Lord is our judge, the Lord is our Law-giver, the Lord is our King, and he shall rule over us; and all that feel like saying that say Amen. (The vast congregation responded "Amen.")

It is an historic fact, written in letters as of living fire, that neither nations, peoples, emperors, kings, or presidents, nor the combined powers of the earth, are able to regulate the conscience or change the faith of man. Noah maintained his faith alone, as against that of a world. Abraham could not be swerved by the most unnatural and forbidding circumstances. Moses, at the behest of God, alone withstood the power of Egypt's king and nation. Daniel unflinchingly bowed his knee to Israel's God, in the face of a prohibitory regal decree, passed by the intrigues of the combined powers of

the kingdom of Babylon, who were his enemies. Job, when tried, maintained his integrity, even as against God, and said, "Though he slay me, yet will I trust in him;" and he further said, "I know that my Redeemer liveth, and that he will stand at the latter day upon the earth; and though worms destroy this body, yet in my flesh shall I see God." The three Hebrew children could not be made to bow to the image set up by the King of Babylon; but rather than deny their faith chose the penalty of the fiery furnace, in which they walked accompanied by the Son of God. Jesus came to do the will of his Father, and though in doing it he sweat great drops of blood, and begged of his Father to let the cup pass if possible, yet "not my will," he said, "but thine be done;" and when groaning in mortal agony he cried, "My God, my God, why hast thou forsaken me." And though he could have commanded twelve legions of angels, who would have obeyed him, yet in obedience to the mandate of his Father, he quietly said "It is finished," and gave up the ghost.

And this nation may yet learn that under no fictitious pleas, as used by the Babylonish nation against Daniel and others, can they pervert or overthrow the faith and religion of the Latter-day Saints; and that no legislative enactment, nor judicial rulings, can pluck from the mind of man his undying faith, or legislate away the scrupulous exactions of an inexorable conscience. The rack, the gibbet, the faggot, and death in all its horrid forms has never accomplished this, nor never will. And in free America, the land of boasted toleration, it will be as impotent under the guise of liberty as it has been in other ages under the name of despotism. And Con-

gress to cover their shameless infraction of the Constitution of the United States, which guarantees religious liberty to all—in order to avoid the odium of religious persecution, which naturally attaches itself to them, may pervert an institution of God by misnaming polygamy and calling it bigamy and not religion, and though the Supreme Court of the United States may confirm their acts, yet there are more than one hundred thousand persons who know better than they do, who will declare that polygamy is a part of their religion and a command and revelation from God.

These are our feelings and we will try to acknowledge the Lord in all things. And then, on the other hand, we do not wish to treat anybody disrespectfully. Have we any quarrel with this nation? No; they are seeking to quarrel with us; don't let us give them the opportunity. They are like the boy strutting along the street with a chip on his shoulder, asking us to knock it off. But we won't knock it off, but let them strut. It is true they try all they can to annoy and provoke us—that is, a few mean men do, although that is not generally the feeling of the nation, but is confined in great measure to religious fanatics and corrupt politicians, some of them holding positions under government, are trying to stir up strife. What for; Well, they want to get a certain "ticket" elected. A great amount of this "fuss and feathers" that we have to-day is simply a political ruse in the interest of party politics. What for? Why, the brethren have told you. Mormonism is very unpopular, and if they can only do something that will be in opposition to Mormonism it will satisfy the howling priests throughout the land, and a great many of

their flocks. As was remarked by one of the brethren, when Jesus was crucified, Pilate and Herod could be made friends. When Mormonism is to be opposed, all men, or at least a great many men, can unite in opposing it. And they want to go before the people and tell them that they have rooted out slavery, and now they are after Mormonism, and wont you religious fanatics join in? No, excuse me, I mean, you pure and holy religious people, who are so humble and possess so much of the spirit that dwelt in the lowly Jesus, wont you help us to do this thing—wont you vote for us because we are doing this thing? Why, bless your souls, they would not hesitate to sweep us off the face of the earth to get elected. That is their feeling. They care nothing about human rights, liberty, or life, if they can bring about the results desired. They would despoil, destroy and overthrow this people to accomplish their own end. Well, the other party, it is true, would not be very well suited about it, but they would not care to see it politically. However, it is for us to do the best we can. We have got to put our trust in the living God. We might ask—Will they derive any benefit from any course taken against the Latter-day Saints? No! a thousand times no!! I tell you that the hand of God will be upon them for it, and every people, be it this nation, or any other nation, that shall lift up their hands against Zion shall be wasted away; and those that want to try it let them try it, and it is them and their God for it. But it is for us to fear God, to keep his commandments; we can afford to do right whether other people can or not. Respect all men in their rights, in their position, and in their privileges, politically and socially, and protect them

in the same ; but be not partakers of their evil deeds, of their crimes, nor their iniquities, that you have heard spoken about here to-day. We do not want them to force upon us their drinking saloons, their drunkenness, their gambling, their debauchery and lasciviousness. We do not want these adjuncts of civilization. We do not want them to force upon us that institution of monogamy called the social evil. We will be after them ; we will form ourselves into police and hunt them them out and drag them from their

dens of infamy and expose them to the world. We wont have their meanness, with their foeticides and infanticides, forced upon us. And you, sisters, don't allow yourselves to become contaminated by rustling against their polluted skirts. Keep from them ! Let them wallow in their infamy, and let us protect the right, and be for God and his Christ, for honor, for truth, for virtue, purity and chastity, and for the building up of the kingdom of God. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED AT THE GENERAL CONFERENCE, HELD IN THE TABERNACLE, SALT LAKE CITY, OCTOBER 6, 1879.

(Reported by Geo. F. Gibbs.)

PROGRESS OF THE WORK OF GOD—INTRODUCTION OF EVILS BY THE WORLD—UNCONSTITUTIONAL INIMICAL MEASURES—PLURAL MARRIAGE NOT CRIMINAL—INTOLERANCE DENOUNCED.

By the blessing of our Heavenly Father, we are permitted once more, under circumstances of peace, to assemble ourselves here in this large tabernacle, in the capacity of a semi-annual Conference, in the 50th year of the history of this Church. A few months more, and this Church will have seen the history of fifty years. Great and wonderful has been the progress of the Church during this period of time ; far beyond anything that we could have

calculated upon, looking at the subject naturally, as natural men. But contemplating the subject spiritually, we might have expected to see what we now behold—a great people assembled from many nations, occupying the central portion of this great north wing of the western hemisphere. We, as a people have made during the first half century, or nearly so, of our existence, great and rapid progress, far beyond that of some of the former dispensations

which have been introduced into our world. It is a matter of astonishment with me, that so many people have received the divine message which God has communicated to the human family in our day, when we consider that the generation, or people, who should live just prior to the coming of the Son of Man in his glory were described as a people such as did exist in the days of Noah. It will be remembered that the message of that good man did not receive much attention, in this day; but a very few, in fact, believed in his message. I have oftentimes thought how discouraging it must have been to that good old prophet, to prophesy to that generation—to foretell concerning the great judgment that was to happen to them, to point out the only means of safety for those who desired to escape, laboring diligently for so many years, and then to find only seven individuals besides himself righteous enough to receive the message. How discouraging! If this message had been treated with the same indifference, we can readily imagine how discouraging it would have been to Joseph Smith, as a prophet and revelator, to labor for perhaps a hundred years and only make seven converts. As regards numbers, then, those who have obeyed the Gospel message in our day, have become very numerous, compared with those that received the message in the days of the flood. Not merely one family of persons, but hundreds of thousands have been gathered into this latter-day Church. The divinity of a message does not, however, depend upon the numbers who receive it. Numbers has nothing to do with the subject. The Lord our God has sent forth his servants in this great dispensation; he sent them first directly to our own nation; they, as a people, have re-

jected it. Individuals, however, in all the States, have seen proper to receive the divine warning, and have mostly gathered to these mountains, and are located among these everlasting hills. Who were they that first redeemed this desert? Were they a mixed people, those belonging to the Latter-day Saints and those unconnected with them? No; it was the united efforts of a poor and afflicted people, who had already been driven from their houses five times while they dwelt in the States. They came here almost bare-handed, so far as property was concerned. They came to an undesirable country; they came to a location that was marked upon our maps as "the Great American Desert;" a country that had scarcely been penetrated by white men. We began anew in this country, and it was by the labor of our hands, being strengthened by the Almighty, that we opened up these rugged canons, and penetrated into these mountains, and obtained timber to build our houses and to fence our fields; it was by the united labors of the Latter-day Saints, that we constructed water-ditches and canals for the purpose of irrigating the land, instead of depending upon the rains of heaven, and thus commenced a new system of farming, at least as far as our experience was concerned. It was by the labor of the Latter-day Saints alone, and not by the labor and capital of Gentiles. These beautiful ornamental shade-trees were placed out in front of our houses, to beautify and adorn the streets, by the labor of the hands of the Latter-day Saints, and not by the aid of Gentiles. It was the Saints who established these beautiful orchards that are seen, not only in this great city, which well might be termed a city of orchards, but in almost all other large towns and

cities throughout this great desert. It was by the labor of our own hands that schoolhouses were erected in all the countries and settlements of our Territory; all this too, at an early stage of our settlements here, the education of our youth, being among the most prominent and important steps calculated to benefit the people. It was by the labors of our own hands that academies and buildings for high schools were established in various portions of the Territory, as well as our common schoolhouses. It was by the labor of our own hands that chapels and meeting-houses were located in all our settlements throughout this mountain region. It was by the labor of our own hands that the desert was made to blossom as the rose.

By and by, after we had fulfilled and about accomplished this work, having formed numerous settlements and built numerous dwelling-houses, and planted out numerous ornamental trees and established extensive gardens, and began to raise grain, fruits and vegetables in great abundance; after we had done all these things, fairly opening up the Territory, that outside population began to pour in. Who was it, then, that opened up the country so that our Gentile friends might come into it, and of causing prosperity to prevail in our midst? It was the Latter-day Saints. Who was it that made feasible the grading of the Union Pacific Railroad through these rugged mountains—the most difficult work on the whole of its construction? It was the strong arms of the Latter-day Saints, our mountain boys; they continued the road some hundreds of miles; tunnels had to be cut through huge mountains, and rough and precipitous places were made smooth, and the way prepared that our Gentile neighbors might

come among us, and all this that they might have the privilege of entering on record that they were the great ones that established these facilities, and that made the desert to blossom as the rose.

What, let me ask, have our Gentile neighbors that have come among us done? They have done some good things; they have introduced some very bad things. I speak now according to my own individual feelings upon this subject. Before they came we had no grog-shops in the various towns, and villages, and cities in our Territory, to convert a temperate people into confirmed drunkards. We had no such institutions; but as soon as they came this product of what they call civilization was introduced into our midst, wherever they could obtain a foothold. So much for this kind of civilization that has been introduced into the midst of this people. What else? Years and years passed by, before the Gentile population began in any degree to come into our Territory, during which safety attended our habitations. We could leave our doors open at night, in summer time, to be benefitted by the mountain breezes; now we have to lock our doors, and bolt down the windows. Why? Because that thing called civilization has come into our midst, which renders it unsafe for our habitations to be thus left open. What else? Formerly we could wash our clothes, as we do weekly, and hang them out upon the lines, letting them remain there if necessary for one or two days and nights, without the least danger of their being taken away. Dare we do these things now? Can we expect safety now? No. Why? Because Gentile civilization has come into our midst, that which we forsook, when we left the lands from which we emigrated. It has come to us; and

these are the disagreeable things which the Latter-day Saints have to encounter.

But it has been said, and even published that it was not the Latter-day Saints that introduced the blessings that are enjoyed to-day by the inhabitants of this Territory; that it was some other people. I am trying to portray these things precisely as they are.

What else? Our streets are filled, not only with drunkards, by introducing these liquor saloons in nearly all parts of our Territory, but we see fightings, blasphemy, threatening life, etc. in all the places in the Territory, wherever this outside "civilization" has appeared. There may be some few exceptions among the Gentile elements. We do not wish to pronounce all the outsiders who have taken up their abode among us being of this character, but we speak of these things in general terms. There are good men and women who were not among the early settlers of this country, that have come here since the way was opened, and since prosperity prevailed over this desert; we do not speak against them, but against that class that have introduced these evils into our midst. We might speak of other things, such as houses of ill-fame—something that was not known in our country, and something that the youth and the rising generation grew up to manhood without knowing anything about, only as they happened to read of them occasionally in some of the Eastern papers. Do they now exist? Yes. Who brought them here, and who sustains them after they have come? Undertake to put these things down by law, and every exertion is made to retain these sink-holes of corruption in the land. Writs of habeas corpus are issued in order to free those bad characters,

and turn them loose upon the community. This is another feature of what they term "civilization." We might go on and name Sabbath-breaking, lying, misrepresenting, quarreling, stealing, and so forth, but we have not time to dwell on all these subjects.

We came here as a religious people. We had a civil government, and a religious government; we had civil authority and ecclesiastical authority, before the Gentiles came here in any great numbers. Both of these principles of government were in existence in this Territory in the early rise thereof. The religious, in this Territory, seemed to be very much united, with a very few exceptions. We all believed in the same doctrines. But says one, "Is not this in opposition to the principles of our government, for all the people to be united?" I do not know of anything in any of the principles ordained by the revolutionary fathers that requires division in a representative form of government. They make provisions, in case there should be division; but never founded the government with an express determination that there should be division, either in their religion or in their politics; it is not a necessary concomitant to the form of our government. Our government and the principles thereof could be sustained without any violation whatever, if the forty millions of people were all of one faith. If they were all democrats, or any other political faith, still the government would not be violated. But they made provisions, in case there should be divisions. Thank God, that in this Territory we have supported a Republican form of government, without being under the necessity of impressing upon the people that they should be divided. We do not impress any

such thing upon their minds. It is no part of the Republican government to be divided. You can all vote the same way at the polls; you can all believe the same religion and yet be good citizens of the United States. What? can they all be Presbyterians and at the same time be good American citizens? Yes. Can they all be Methodists, and yet be good American citizens? Yes. Can they all belong to one political party, without any to oppose them, and yet be good American citizens? Yes. Why? Because there is nothing in the Constitution of our government that requires the population to believe different doctrines, according to their religious notions and ideas—nothing that requires them to be politically divided, in their feelings. But they are divided. The people of all nations are divided; and good wholesome laws, for the most part, have been established by Congress, and by the various States of our Union, making provisions for this divided state of society, giving, to every person the privilege of believing as he or she may see proper to do in regard to their religious ideas, and to carry out their sentiments by practising their religion also, as well as believing; and that the majority should not, because they happen to be the majority, oppress the minority. Arguments have been made by statesmen, judges, and others professing great intelligence something like this: that the Latter-day Saints are a people of only about 150,000; while the United States are a people, numbering forty or forty-five millions. Therefore, say they, the great majority—the forty or forty-five millions of people—should, or they have a perfect right to oppress you, Latter-day Saints, because you are the minority in your religious views.

Now, I do not believe this anti-republican idea, though it was published in this city last week, from a person in high authority—a Federal officer of our Territory. Supposing, for instance, there were only ten religious men, living in the United States that believed a certain doctrine, according to Bible precepts, and all the rest believed something else, differing from that; have this great majority a right to oppress these ten men? They have no such right. The Constitution of our country has provided for that minority, to believe as they choose to, so long as they injure no one by their belief, and so long as they injure no person by practising that belief. Supposing that the Presbyterians should insist, in their Church capacity, that sprinkling with water was to be the only mode of baptism, that should be observed by the members of their denomination; have they a right to do this? Yes. But supposing that forty millions of people, who were not Presbyterians, should denounce that system as criminal, on the ground that it was not in accordance with the doctrines of the Bible, and consequently it would be a criminal practice to blaspheme the name of Trinity by sprinkling a few drops of water and call that baptism; and supposing they should succeed in getting Congress to pass a law against sprinkling, because it was criminal according to their ideas; and supposing that the persons who introduced that mode of baptism should be brought up by that law to be judged by it, and should be found criminals, according to that law of Congress; and supposing that the Supreme Court of the United States were to confirm the action of the lower court, on this matter; ought such persons to be condemned as criminals? No. You would say

that they have a right to sprinkle ; I would say the same, however much I might differ from the Presbyterian practice, in my own mind ; however much I might look upon that act as abominable in the sight of heaven ; however much I might consider it to be criminal before God, yet I would say they had a constitutional right to sprinkle ; so in regard to all other divisions so far as religious sentiments are concerned. Wherein those divisions of political or religious sentiments do not harm the neighbor, do not harm society, do not harm families, or the nation at large ; a law, passed by men, has nothing to do with it, what courts might decide to the contrary notwithstanding.

These are my views as an individual. I do not pretend to set these things forth as your views or the views of the people generally, but my own individual views on this subject.

Now in regard to plurality of wives, why is that a crime ? Only because Congress passed a law making it criminal. Does the Bible make it criminal ? No. Does the Book of Mormon make it criminal ? No. Does the Doctrine and Covenants make it criminal ? No. Why is it criminal ? Is there a law of our nature that makes it criminal ? No. There are some things that are criminal in and of themselves, and we cannot think of them only as such, and as we by our own consciences know them to be criminal. And for instance, stealing property that belongs to our neighbors. That we look upon as being criminal. We would not wish our neighbor to steal our property. Again violence done to another person to rob him of his property, that is something which is criminal in itself. Taking life like the heathen, who offer up their

human sacrifices, the heathen widow that is burned upon the pile, is criminal. Why ? Because it is something that our nature at once denounces to be criminal, and it is also denounced as such by the laws of heaven, by the laws of God ; but not so in regard to many other things. For instance, one day out of seven is set apart as a day of rest ; and under the law of God, in ancient times, it was considered criminal to gather a bundle of sticks on that day, for the purpose of making a fire ; and the person who was found doing so was condemned to death. Now if there had been no law concerning that matter, all Israel would have made no distinction between the sacredness of days. All would have been alike to them. Why ? Because there was nothing in their own minds or consciences that would perceive such an act to be criminal. But when the revealed law of God came, making it criminal, it then became so. So in regard to many of these religious principles, observed among the heathen. They are criminal, and any person acquainted with the law of God is compelled to pronounce them as such. But then, shall we condemn anything that the conscience does not denounce to be criminal, that the law of God does not denounce as criminal ; shall we get our Congress to make a law declaring it criminal, so that those that break that law shall become criminals ? I cannot see it. I am so obtuse in my understanding and my mind is so blunted, that I really cannot see any sense in a law of that kind, whether passed by Congress or a congressional power of all nations combined ; it makes no difference, so far as my mind is concerned.

I have read the speeches of members of Congress, in which they have

made the contrast of Bible polygamy with some of the heathen worship which is denounced by the Bible. Why not contrast everything else pertaining to religion in the same way? Why not pass a law, prohibiting that religious people called Jews, from practising the Mosaic law of circumcision, inflicting fine and imprisonment if they persist in following the Bible custom? Simply, because they they are not hated as the "Mormons" are. We must have a law expressly framed for these Mormons; we must pass a law that will catch them. But in order to make the people think we are not unjust we will make it general throughout all the Territories."

I believe in the great principles laid down in the American Constitution; I believe in religious freedom, religious belief, religious practice. I believe in every principle guaranteed in that document. Well, supposing then that they should send me, as an individual, to prison because of my belief or religious practice; would that alter my belief? No. Would, say, five years in the penitentiary change my belief? No. If they were to inflict the full penalty of the law upon me in every respect, how much would they succeed in converting me that my belief and practice were a crime in the sight of God? Not one iota, forty-five millions of people to the contrary notwithstanding. Why? Because although I am in the minority, I am protected by the Constitution just as much as though I were in the majority; I am an American citizen and I have the rights of an American just as much as though I belonged to the majority. Well, then, what do you say, shall I renounce my religion, because of this law? No. Shall I advise the Latter-day Saints, (an independent people to do as they please so far as

their religious views are concerned) to renounce any part of their doctrines because Congress has denounced it? No. I can do no such thing. If they wish to renounce them or forsake them, they are at liberty so to do, and be accountable to God, and be disfellowshipped from the Church, because of their disbelief. "O," says one, "you would disfellowship your members and thus bear upon them?" Certainly we would. Have we not the right to do so? What denomination is there, in these United States, but has the right to disfellowship their members for any thing they please, if they go according to their own creed and documents? I do not know of any denomination that does not enjoy this right. I claim no more for myself, nor for my brethren, in regard to these matters, than they claim for themselves, nor any more than the Constitution guarantees to all.

We have the right, therefore, to say, that if a man denounces any part or portion of his religion that we will disfellowship him; or that if a woman shall do the same, that we deal with her in like manner. And we have the right to disfellowship members of our Church, for any transgression of the laws God. And this has nothing to do with the great principles of right and wrong established by our American government. But I will leave this subject.

We have assembled here in our semi-annual conference, what for? To take into consideration any subject that may be for the advantage and wellbeing of the whole. That is one object. To give advice and counsel to the people of God, that may be under the sound of our voices. To get the united sanction and voice, with uplifted hands to the Most High God, in sending forth missionaries to the various nations of the earth,

What for? To convert them to the everlasting gospel.

We have been told by a circular letter, which has been issued officially, and sent to various nations, that because the people believe in the doctrines of the Latter-Saints in Germany, in Scandinavia, in Great Britain, etc., that the United States are very anxious to get all these governments to band together against what? To prevent the religious people who believe in these doctrines from emigrating from their own lands, to the land of America. Will these governments respond? Will they aid the great government of the United States, to persecute religious people by trying to prevent them from emigrating from one country to another? I do not know but what they may; it is very doubtful, in my mind, whether they will go back to the old dark ages of persecution, and be united as Herod and Pilate were, in preventing religious people from emigrating to other nations. It would be difficult, under the color of consistency, to hinder it. How are they going to know whether emigrants are Presbyterians, Baptists, Methodists or Latter-day Saints, when they embark at European ports to come to this great continent of America? or how are they going to know what religion they belong to? Are they going to have their ambassadors, their consuls, and great men, appointed on purpose, paying them large salaries, and instructing them to be at every port, and also to make every man swear, when he embarks on board of a vessel, that he is not a Latter-day Saint?

Now, I do not believe they are going that far; and if they do not, how easy a matter it would be for emigrants, to say nothing about their religious sentiments, while

sailing across the great ocean. Or could we not keep our peace so long? Would it be difficult for the Latter-day Saints to shut up the fire of truth in their hearts, so that no one would know them to be Latter-day Saints for ten long days? I expect that would be the difficult part of the undertaking. We feel to rejoice so in the Gospel, in the great plan of salvation, that we can hardly hold our peace for ten days; though if it were really necessary, I think some of us could manage to do so.

Well, supposing we landed safely, and held our peace, and should take the railroad cars for Chicago, say, whose business is it? And supposing we concluded then to take the cars for Omaha, whose business is it? And at Omaha, supposing we should get it into our heads to come further West, and should then purchase a ticket for Ogden, have we not the right to do so? Is our government going to employ runners and spies to find out every man's religious views, who passes over the various railroads? I am inclined to think not; I do not believe they have reached that stage yet.

But now concerning the justice of these matters. Supposing that we do preach what the world calls "Mormonism" from the time we embark, until the time of our landing, because we believe in the Lord Jesus Christ, because we believe in repenting of our sins, and because we believe in baptism by immersion for the remission of sins, and because we believe in the plural order of marriage, as taught in the Bible, have they the right to shut down the gate against us? When I say a right, I mean a Constitutional right. Is not this country open to all nations? Is it not called by every people, "the asylum of the oppressed of all nations?" They have not yet passed a

law forbidding the Chinaman from emigrating to this country. Have the Latter-day Saints sunk down so far beneath heathenism, that we must have the gate shut down upon us, and heathens by tens of thou-

sands come swarming to our laud? I do not, I cannot believe that the good sense of the American people can tolerate such persecution. Amen.

DISCOURSE BY ELDER LORENZO SNOW,

DELIVERED AT THE GENERAL CONFERENCE, HELD IN THE TABERNACLE
SALT LAKE CITY, OCT. 6TH, 1879.

(Reported by John Irvine.)

THE CHURCH FOUNDED UPON THE ROCK OF REVELATION—FAITHFUL
SAINTS CANNOT BE MOVED BY PERSECUTION.

I have been very much interested in the remarks of Brother Orson Pratt.

I wish during the short time that I occupy the stand to make a few observations in reference to the foundation upon which we have established our faith and belief in the principles of the everlasting Gospel which we have espoused, and to see what means the elders of the Church of Jesus Christ of Latter-day Saints employ in establishing these principles in the hearts of the people in the various nations where they are proclaiming the fulness of the Gospel. It is well perhaps in view of the surrounding circumstances, and in consideration of the difficulties that arise in our midst—and which may possibly try our faith—to examine occasionally more closely

into the foundation upon which we ground our hopes—our hopes in regard to our property and in regard to our ability to accomplish the commandments of God and withstand the temptations that will be presented to try our faith, and overcome the difficulties that may come in our way in the path of our progress. In preaching the Gospel in the days of the apostles there were certain things that followed their labors, that inspired individuals that received the doctrine from their hands that filled them with great confidence in regard to those principles as is shown on a certain occasion where one of the Apostles uses language like this: "Our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." The people

who had received the Gospel were reminded of the peculiar blessings and powers that attended it in its administration. When the disciples were ordained by the Savior and sent forth to proclaim the Gospel to the world, they were told that certain blessings and assurances should follow its administration. On another occasion it was said by the Savior, when people were anxious to know in regard to the divinity of his mission, he told them that if they would do the will of God they should know of the doctrine. And again, on a certain time when his disciples came together, he asked them what the people said in relation to him, the character that they gave him, and the feeling he had produced among them in regard to the divinity of his character. He was informed that the people had various ideas and views in relation to it. Some thought that he was one of the prophets that had risen, that he was Elias or Jeremiah, or John the Baptist that had been beheaded. In the midst of this confusion of ideas, however, there was one individual that had obtained correct information on the subject, and from a quarter that every person that receives the fulness of the Gospel is privileged to obtain a perfect knowledge of its divinity. Turning to the disciples he said, "But whom say ye that I am," and Simon Peter answered and said, "Thou art the Christ, the Son of the living God." Now, he had obtained a revelation in regard to the character of the Son of God. He had not obtained it through the observance of the miracles that Jesus had performed. He had not obtained it from any other quarter or source save from God the Eternal Father. Jesus told him that "flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee that

thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." That is, upon the rock of revelation, for the nature of the Gospel is such, that when it is proclaimed and honestly obeyed, individuals receive a testimony in regard to the divinity of the doctrine. This was confirmed on the day of Pentecost. Peter in preaching to the people said, "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." This gift of the Holy Ghost is a different principle from anything that we see manifested in the sectarian world. It is a principle of intelligence, and revelation. It is a principle that reveals things past, present and to come, and these gifts of the Holy Ghost were to be received through obedience to the requirements of the Gospel as proclaimed by the Elders of the Church of Jesus Christ of Latter-day Saints in these days. It was upon this rock that their faith should be grounded; from this quarter they should receive a knowledge of the doctrine they had espoused, and we are told by the Savior "that the gates of hell should not prevail against them." Thus the Church was organized upon the principle of revelation. In it were placed "first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Thus God placed in his kingdom and in his Church those things that were according to the mind and will of heaven, according to the laws of the celestial world. In another place we are told that God gave gifts unto men. "And he gave some apostles

and some prophets, and some evangelists, and some pastors and teachers." Now for what purpose were they given? We are told that they were given "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ." How long were these gifts to continue? We are told they were to continue "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." These were the principles taught by the apostles, and when they went forth among strangers they could say, "We have authority to administer in the ordinances of the Gospel; but you cannot know these things except you receive this knowledge from the eternal world. We profess to have this authority, but you are not acquainted with us, you do not know our character. We require you to repent of your sins and to be baptized for a remission of the same, and then you shall have a knowledge of the truth." These are the declarations of our Elders in these days; it is by this means that the people are gathered here from the various nations of the earth. Here we have a people from England, Denmark, Sweden, France and from almost all the nations of the earth. Why are we gathered into these mountain valleys? Why have we left our homes in distant lands? Because we realize the truth of the gospel as proclaimed by the Elders. We have received the gift of the Holy Ghost, which has revealed to us this knowledge; and it is because of this knowledge that we are here to-day. Where in all the world can you find a class of ministers that dare take the position our elders do? Where is the man or the set of men that can be found that dare to present

themselves before the world and say that they have been authorized of God to administer certain ordinances to the people through which they may receive revelation from God? Any one announcing a doctrine of this kind would soon be found out if he were an impostor—he would place himself in a very dangerous position, and would soon be discovered if he held no such authority. Our elders, however, dare take this position. We have taken this position for nearly fifty years. God has sent his holy angels from heaven and restored the authority to man to administer the ordinances of the Gospel, and through these the gift of the Holy Ghost now confers upon man a knowledge in regard to the divinity of this work. Now, we talk about people succumbing because of their inferiority in numbers or because they are partly in the minority. That may be all very well providing it is simply man's work. We can very well see that in such case 150,000 could not expect to prosper or succeed in opposition, or in holding principles that are in conflict to those of 45,000,000 of people. Noah could not expect to succeed against a whole generation while his doctrine was accepted only by seven individuals, providing it had been only man's work. Neither could Moses when he proclaimed his message expect to have succeeded against the Egyptian government and its influence had he not been inspired and had authority from God. It is not that one man or set of men should proclaim principles as divine and demand their acceptance unless he have authority beyond that of man. If, therefore, the elders of Israel have been authorized, if they have received authority from the Almighty to proclaim these principles, then it will be very easy to understand who

will succumb in the end. If it is the work of God we may expect very well what will be result. There was a law in the days of king Nebuchadnezzar that all nations should bow to the golden image which he set up; it was made obligatory upon every individual that he should not offer prayer to the God of heaven. Well, what were the results? It is very easy to see; it is very easy to see what will be the results at all times when God has a work to accomplish in the midst of a people. When men of integrity, men of honesty, receive a knowledge of any principle, divine principle, when they receive a manifestation of the Almighty concerning the truth of any work or any doctrine, it is a very difficult matter to destroy or force that knowledge from them. You cannot do it by imprisonment, you cannot by any method of torture. So in regard to the people called Latter-day Saints. Inasmuch as they have received these doctrines in various nations where the Gospel has been proclaimed, and inasmuch as they have received a divine manifestation of the truth of these principles, we do not expect when they come here to these mountain valleys that they are to be frightened out of these things, because a man's religion is more dear to him than life. Has anybody received a revelation to the contrary? Has anybody received a revelation that Joseph Smith was not endowed with power from on high, or that the Elders of Israel have not been authorized to preach this Gospel? No; but we can bring thousands of individuals that have received revelation that these things are true; thousands upon thousands. Well, then, the foundation upon which the Church of Jesus Christ of Latter-day Saints is

built is the rock of revelation—upon the rock that Jesus said He would build His church, and the gates of hell should not prevail against it. We have not received this knowledge through flesh and blood, we have not received this testimony from man, we have not received it through the reading of the Bible, New Testament or Book of Mormon, but we have received it through the operations of the Holy Ghost, that teaches of the things of God, things past, present and to come, and that takes of the things of God, making them clearly manifest unto us. You cannot take this knowledge from us by imprisonment or any kind of persecution. We will stand by it unto death.

And now all the Latter-day Saints have to do, all that is required of us to make us perfectly safe under all circumstances of trouble or persecution, is to do the will of God, to be honest, faithful and to keep ourselves devoted to the principles that we have received; do right one by another; trespass upon no man's rights; live by every word that proceedeth from the mouth of God and his Holy Spirit will aid and assist us under all circumstances, and we will come out of the midst of it all abundantly blessed in our houses, in our families, in our flocks, in our fields—and in every way God will bless us. He will give us knowledge upon knowledge, intelligence upon intelligence, wisdom upon wisdom.

May God add his blessing upon this people. May we be faithful to ourselves, faithful to all the principles we have received, seeking one another's interests with all our heart, and God will pour out his Spirit upon us, and we will come off victorious in the end, which I ask in the name of the Lord Jesus Christ, Amen.

DISCOURSE BY ELDER GEO. Q. CANNON.

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, OCTOBER 6TH, 1879.

(Reported by John Irvine.)

THE RIGHTEOUS SUFFER PERSECUTION—FALSE TEACHERS POPULAR—
SAINTS SHOULD NOT RETALIATE UPON THEIR ENEMIES—THE SAINTS
WILL HAVE POWER TO ROOT OUT EVIL—APPROACHING REVOLU-
TION IN THE EARTH.

I have been reminded, while listening to Brother Rudger Clawson's remarks, of the sayings of the Savior, recorded in the 6th chapter of the Gospel according to St. Luke, 22d and 23d verses:—

"Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you and cast out your name as evil, for the Son of man's sake;

"Rejoice ye in that day, and leap for joy: for behold, your reward is great in heaven; for in the like manner did their fathers unto the prophets."

It is frequently remarked concerning the Latter-day Saints that there being so many stories told about them, there must be some truth in some of them; in other words, to use the familiar saying, "Where there is so much smoke there must be some fire." But it is worthy of remark that from the beginning, according to the history that has come down to us of the dealing of God with the children of men, every man and people who pro-

fessed to have a knowledge of God, and who really did have that knowledge, or a portion of it, and who were raised up by him, or called by him, had to suffer persecution. Stephen, the martyr, when he was being stoned at Jerusalem, said to the Jews: "Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One"—scarcely a prophet that had ever lived among them who had not suffered persecution. Even Moses himself, the great law-giver, the great deliverer of the Hebrew nation, who had led them out by the exhibition of mighty power, several times during his career came very near being stoned to death, or killed by the people. It is an evidence, an infallible evidence, of truth to have persecution accompany it. It is not that every one who is reviled and who is persecuted possesses the truth. This does not always follow. But there never was a prophet of whom we have any account, raised up in the midst of the children of men to proclaim unto them divine truths,

who did not receive in his life and experience these very things of which Jesus has spoken. They were hated, they were separated from the company of their fellows, they were reproached, their names were cast out as evil, they were reviled, their lives were sought; and this was especially the case with the Son of God himself—a Being who spoke as never man spoke, whose life was an exemplification of purity, who was without sin, whose doctrines were holy and pure, who performed mighty miracles among the children of men, whose work and labors were accompanied with great power; and notwithstanding these evidences of divinity which accompanied him, the generation in which he lived, and by which he was surrounded, were not satisfied until they had slain him. It is also recorded that every one of the Twelve Apostles, excepting John, died a violent death. There are reasons for this which are made plain in the Scriptures. There are two powers; there is God and there is Belial; or in other words, there is the Spirit of God and there is the spirit of Satan. These two powers, or forces, have been in existence since man was expelled from the garden of Eden. Satan has opposed God. He has contended against goodness and purity. Each of these influences has been operating upon the hearts of the children of men. When the adversary has succeeded in overpowering the truth, in slaying the servants of God, in shedding the blood of innocence, and the extirpation of the power and authority which God had bestowed upon man has been accomplished, then there has been a lull, there has been a cessation of that violence which has attended the proclamation of the truth. The extirpation of those who had authority to proclaim it has left the

field to the adversary. Then he had his own way. One of the greatest evidences of the bad condition of affairs now existing in Christendom is the popularity that attends what is called the preaching of the Gospel of the Lord Jesus Christ. Whenever a preacher is popular in the midst of a wicked generation, or a man is popular who professes to be a minister of truth, you may set it down as a certain fact that that man does not preach the truth as it exists in Christ. There is no disputing this, if this book (the Bible) be true; if there is any reliance to be placed in the word of God. As true as there is a God, and as true as there is a devil, the man that preaches the truth to a wicked generation will bring about the hatred of which I have read in your hearing. This is just as true as that God lives and that there is evil to combat, or that Satan has power over the hearts of the children of men. Satan knows very well that his time is short. He knows very well that if the truth is proclaimed and believed in and practised by mankind his kingdom is overthrown, that his power will soon cease. Hence it is that he has aroused in every age and at all times the children of men to rage against the truth.

Whether the Latter-day Saints preach the truth or not it is for those who hear them and examine their doctrines to decide; but there is this noted fact connected with the preaching of this truth, as imparted in this system which we call the Gospel of the Lord Jesus Christ, that wherever it has been preached it has raised hatred, it has stirred up animosity, it has enkindled the fires of persecution, it has caused blood to flow, mobs have been raised, houses have been burned, fields have been destroyed, grain has been burned,

cattle have been shot down, men and women have been expelled from their homes in the depths of winter, the blood of innocence has flowed, and all because men and women chose to believe a system of religion that differed from that which is popularly entertained. And there is this remarkable fact connected with the persecution of the people called Latter-day Saints—and it is the same characteristic that attended the preaching of the Gospel of the Son of God by himself and his Apostles the chief persecutors, and those who have stirred up strife in the hearts of the people have been popular preachers—have been themselves, in too many instances, the professed ministers of Jesus Christ. It was the High Priests, it was the Pharisees, it was the religious people in the days of the Savior who were his chief persecutors, and I am sorry to say the chief persecutions which we as a people have had to endure have had their origin with the same class. Why, I am informed that one or two, if not more, of those men who formed the mob that shot Elder Joseph Standing, were circuit riders; preachers who professed to have great zeal for holy religion and pure morality. They were so filled with zeal that they could not let two young men travel in their country and preach from the Bible, without mobbing them!

As Latter-day Saints this ought to cause us to rejoice. We should not be angry, we should not indulge in the spirit of revenge. Such a spirit is foreign to the Gospel. It is our duty to endure all things patiently, uncomplainingly, and with long suffering, putting our trust in God, relying upon his arm, awaiting the deliverance which he will bring to pass in his own time and in his own season. If I am persecuted and I

turn upon my persecutors in the spirit which they manifest, do I exhibit a spirit that will bring down the blessing of God upon me? Certainly not; I would be no better than my persecutors. If a man strike me on the one cheek and I turn and strike him again, retaliate, give him blow for blow, do I by so doing manifest that I have received any better spirit than the man who struck me? I think not, It is very natural, I know, when we are reviled to turn round and revile again; when we are struck to turn round and strike again? when we are abused to turn round and abuse again. This is the natural prompting of the human heart; this is the natural feeling of every man of spirit—not to submit to indignity, but to resent it instantly. Our codes are all formed upon this. The training that we have had from our childhood upward, in the society of the world, has been that a man who submits to an outrage quietly is unworthy of the name of man; that the man who submits to be called a liar, or to rebukes, or to abuse quietly, is unworthy of the name of man. Now, that is certainly not the teaching of the Savior; all his teachings are to the contrary. His people are to be a meek people. His people are to be peacemakers. His people are to leave the results with him; to submit to these things quietly, uncomplainingly, that is, so far as outward manifestations are concerned; to pray unto him, to leave it with him. He has given unto his people a law upon this subject. If our enemies come upon us, or our families, once, we are to bear it patiently and revile not, neither seek revenge, and we shall be rewarded. If our enemies come upon us the second and third times, we are to bear it patiently, as on the former occasion, and great rewards are promised.

If they come the fourth time, then the law in ancient days, and as the Lord has revealed it to us, is that they are in our hands to do to them as we may please; but if we then will spare them, we shall be rewarded for our righteousness. I speak of these things because I know how painful it is to submit to outrages such as have been heaped upon us. There are many such committed that are almost unbearable, men feel as if they could not submit to them; but as I understand it, it is far better for us to submit to these things patiently, and without retaliating, and leave the Lord to deal with them, than to indulge in the other spirit and the other feeling.

There is a great anxiety in the minds of many of the Latter-day Saints respecting the future. How long must we submit to such wrongs as we many times have to endure? is a question that arises very frequently in the minds of the people. We have been in these mountains nearly thirty-three years—thirty-two years last July. We had more freedom in some respects the first few years we were here than we have to-day, notwithstanding our growth, notwithstanding the numbers of the people have increased to so great an extent, notwithstanding the labors that have been performed; and there is a natural anxiety in the minds of a great many people as to how long these things will go on as they are, and some are almost discouraged. There was a time when throughout these valleys, from one end to the other, drunkenness was comparatively unknown. Drinking saloons were not permitted, gamblingsaloons were not licensed, nor did they exist; other places which I need not name had no foothold, nor existence, in our midst, and from one end of the Territory to the other there was a condi-

tion of affairs which everybody who loved good order and peace admired. I frequently meet with gentlemen who knew us a few years ago, who speak of the unfavorable change which has taken place in our affairs. The Latter-day Saints realize very fully how great this change has been. Our sons and daughters are now exposed to temptations of which they knew nothing in former years. We had the power, which we exercised, to control these affairs, but as I explained here not a great while ago, we have now found out that the charter of this city, which we supposed gave unto the municipal authorities all the power necessary to control, regulate, and, if necessary, prohibit the institutions and practices to which I have alluded, is limited in its power to stop the sale of liquor. So the judiciary have ruled. Monster petitions have been gotten up by the women of this city and presented to the City Council, asking for the prohibition of liquor saloons; but in vain. The City Council are powerless in the matter, because of judicial ruling. Naturally the inquiry arises, how long shall these things continue? Shall all the hopes respecting the future of this country, respecting the future of Israel, be blotted out? Are we to be disappointed, and a condition of affairs be established here which will perpetuate all the evils existing elsewhere, from which we have fled? If I thought this would be the case I should be discouraged. If I thought for one moment that we should not have power in the future as we have had in the past to maintain righteousness and a righteous rule and good order in this country, I should feel exceedingly discouraged. But I do not look for a perpetuation of these evils. I expect the day will come when this people, if they will be

true to themselves and the principles which we have espoused, will have power to control affairs throughout these mountains. Shall we do this by violence? Not at all. By overstepping the bounds of the Constitution, or of the legal rights of individuals? Not at all. I do not look for any such thing; but I look for the time to come when this people throughout these mountains shall have the power they ought to have—the power to elect their own officers, enact their own laws and to enforce them; when the majority of the people shall have the right to say what shall be the rule in this land, a right that has been denied us up to the present time. Why is this right denied us? Partly because of the fears of people who live in our midst—their imaginary fears, or their pretended fears. There is a class of people in these valleys, particularly in this city and the country round about, who are using every influence in their power to prevent the Latter-day Saints having the power that citizens of the United States have elsewhere. They say that if we get this power and this authority it will be impossible for them to live here, that they will have to leave the land; that there will be such a reign of terror, or such a condition of affairs that no one will be able to endure it, except the Mormons, or Latter-day Saints, themselves; and by the publication of such stories as these, by magnifying all the trifling things they see done, by calling attention to plural marriage, and by giving a false representation of the power that is wielded by the leaders of the people, and by the circulation of the most infamous falsehoods, they create an impression abroad that is unfavorable to us and to our rights.

In the providence of God I recog-

nize all these things as likely to accomplish much good for us. I myself feel it is important that we as a people should be trained; that we should learn those lessons that are necessary to enable us to temperately and properly exercise power when we gain it; and I have hoped that, by submitting to these things, by enduring them—as we have had to do for many years—a lesson would be taught us that neither we nor our posterity should ever forget; and that when the time should come for us to exercise our full rights as American citizens, we might be able to administer the laws and govern in such a way that all should be protected, that every man of every creed, of every nation, and of every people, should enjoy his rights in our midst as perfectly as if he were in full faith with the majority of the people. Not the right to do wrong, not the right to practise iniquity, not the right to trample upon his neighbour, to intrude upon his rights, but the right to do that which may seem good in his own eyes, so long as he should not thereby interfere with the rights of others; the right to worship God as he pleases, to call upon him in any form that may be acceptable to him or his conscience, to believe in God, or not to believe him if he choose, so long as the belief, practice and rights of his neighbour shall not be interrupted. Until we can reach this condition and entertain these views and carry them out, it would not surprise me if we should be kept in subjection.

I wish to say for the encouragement of the Latter-day Saints, because I have sometimes thought there was a feeling of discouragement creeping over some of the people, that some were letting down bars and yielding to the influences

around them and almost giving up in despair, feeling that all that had been spoken concerning our future is very doubtful or not likely to be fulfilled—I therefore wish to say for the encouragement of the people to-day that the time will come, as sure as God lives, that all that has been said concerning us will be fulfilled. There is a great destiny in store for this people called Latter-day Saints. They cannot be repressed. Mr. Evarts may issue his circular, he may send to the nations of the earth, and the ports of the United States may be closed against our emigration. The law of 1862, against plural marriage may be enforced with rigor, and everything be done that can be by those who are determined to check the growth and development of this people, and yet there is a power connected with them that cannot be unless the people themselves be extirpated. Anything short of this will fail, will fail entirely, in accomplishing the stoppage of this work. A people such as this, with all their faults—and our faults are numerous—but possessing such qualities as are being developed among us, must rise to the surface and become a governing people. Where in the race of life, as you witness it among private individuals, do the qualities that characterize the Latter-day Saints fail to win success? We have temperance, frugality, union, true love, honesty, industry and chastity. “No,” says one, “not chastity.” Yes chastity! for among no other people upon this continent is chastity respected as it is among the Latter-day Saints. Where will you find these qualities fail in being successful? They are always successful in private life. If you want a man to succeed, if you want your son to succeed, you say to him, “my son, be truthful, be honest, be indu-

strious, be frugal, be chaste, avoid drunkenness, avoid wicked society, avoid taking the name of God in vain, govern your speech, be temperate in all things, and you will succeed.” What father who loves his children does not impress upon them the importance of these qualities? And these are the qualities that dominate among the Latter-day Saints.

I had occasion to go to a gentleman here, within a week, to transact some business. He has been doing business here for some years. Without my leading him on at all he said to me, “I never dealt with so honest a people as the Mormons. They pay their bills, they meet their engagements; you can rely upon them. Any money that I have lost I have not lost it through the Mormons.” I felt thankful that this man could say this about us, and yet we are not near so honest as we should be, but there is this to be said in our favor, we are struggling in this direction, struggling to be honest, struggling to be truthful. We have raised a standard which is much higher than we have attained unto. It is an elevated standard, but there is this to be said for the people, if their standard is high they are struggling to attain to it. If not done to so great an extent as we ought to do, still it can be said we are struggling to be truthful, honest and temperate, and we deplore intemperance, profanity, litigation and strife, enmity and hard feelings. I say there is a hope for a people who have a standard of this kind, and especially so when they have men in their midst—as I thank God we have—who are not afraid to tell the people when they do wrong, to tell them their faults to their faces and say unpleasant things to them. There is one thing about the leading

men of this Church they do not depend upon the people for their support. It is not necessary for them to tickle their ears by fine speeches and pleasant things. They can say rough things, unpleasant truths, because they are independent; they can live without the aid of the people by the industry of their own hands, and they are not afraid of some of their deacons or some of the congregation taking exceptions to their manner of speech and cutting off their salary. Why if such unpleasant truths were told, as have been told to the Latter-day Saints, by ministers of different denominations, who do you think would give them a call? Would they receive a call to some other places and be paid a higher salary? No, their style would be too unpleasant to be popular. Well I have hope for this people while this is the case, and I pray that we shall always have men here who are not afraid to tell you and me our faults and warn us of them and reprove us, for "better the reproof of a friend than the kiss of an enemy."

It is not going to be a great while—and many of you will see it too—before there will be a great revolution in the earth. Just as sure as the Lord lives the day will come when there will be consternation not only in foreign nations but in our own nation. The people of this Republic are actually treading upon a volcano and they do not know how soon the fires may burst forth, how soon the governmental fabric of this nation, the most glorious the sun has ever shone upon, the best that man without the priesthood has had upon the earth, shall tumble. And why? Through the corruption of the people. The best government becomes the worst government when the people become corrupt, when

bribery in high places rules, when political parties condescend to purchase votes. The power of a government is weakened when Senators, Representatives, and Presidents get their places by the use of money. Woe to a nation when this becomes the case. It is doomed and sooner or later it must fall. What is the remark respecting the election of United States Senators in many of the States? It is that a man cannot get that position except he be wealthy. What does that mean? Every one can draw his own conclusion. But that is not the worst feature either. There is disunion and animosity and the fires of sectional hatred burn fiercely. They may smoulder at times. They may not always appear on the surface. But let the breeze blow and quicken them into life and how fierce the flame burns.

It may be asked what has all this to do with the Gospel? The Lord has restored the everlasting Gospel for the express purpose of raising up a pure people upon this land. This American continent is the choicest land upon the face of the whole earth. God kept it hidden until the 15th century that it might not be overrun by the people of Europe or of the rest of the world. He kept it hidden in darkness and covered with clouds until the set time had come when he could accomplish his purpose and prepare the way for the American Republic, under which his kingdom could be established. Could it have been established in Asia, in Europe, or in Africa? No, it required the Declaration of Independence framed by men inspired of God; the Constitution of the United States framed and adopted by men whom he had raised up; it required a people who had fought for their liberty, religious and civil, and who by his divine blessing had succeeded

in gaining it and in establishing a free form of government. It required such a republican government as we have, to permit this people called Latter-day Saints to be organized, to grow and increase and become a mighty power. Is there any thing incompatible with true republicanism in the growth of such a people organized as the Latter-day Saints are? Let me say that the men and women who live in accordance with the Gospel are the best people in the world. They make the best members of society and live above all earthly law, that is constitutional law. Now I take issue, you know, with some laws. Some laws are constitutional, and some laws are unconstitutional, but a man who believes in and practices the Gospel of Jesus Christ will live so far above every constitutional law that he will never violate it. He may be guilty of mistakes, he may fall into error, but there will be nothing culpable in his conduct.

As the people of God, we must be meek and lowly of heart. We must confess our sins one to another, help the poor, clothe the naked and administer sustenance to those who require it. We must cease our backbiting, our strife, our fault finding, our evil speaking, bearing false witness and all other practices of this kind, and live as Latter-day Saints should who are worthy of the name, then we will be the best citizens of the country, the best citizens that can be found, citizens of whom people will be proud—that is all good and honest people—and whom God will bless. These are duties that devolve upon every one of us. We should not be Saints in name alone, but in deed and in truth, striving to make our lives an exemplification of the principles we profess, and then if men revile us

and cast out our names as evil we can leave our case in the hands of God. We can call upon him and ask his blessing, and then what difference does it make what the wicked think or say about us? None in the least. We do not live for the opinion of the wicked; but if we live as we should do, if we live for God and pursue a straightforward course, and then if our enemies malign us, God will be our friend; he will deliver us and it will be all right with us in the end. "But," says one, "how do you know God is your friend?" Pray to him in faith and you will find out. Man may deride and say there is no God, and say that it is all humbug. But I know for myself that God lives. I know that when I pray to him he hears and answers my prayers. If I pray to him in secret and he rewards and gives me the desires of my heart, supposing all the rest of the world should say that God does not live, does that alter my position, or detract from any of the blessings I enjoy? Not in the least. It does not interfere with them. It is my right to believe there is a God, and if another man chooses to believe there is not then that is his business. shall I quarrel with a man because I think my religion is better than his? Not at all. If my religion is better than his, why I will show it in my life and not descend to ridicule and violence. When people take up pistols and use violence they give to the world the best proof that their religion is not of God. But that is the way we have been treated. For believing in the true Gospel we must be mobbed, we must have our houses burned, we must be driven from our homes, our children and aged people must die by the way side, our track being marked with the graves of them that fall, all because we have

a religion that happens to differ from the religion of others. It is curious that men will do such things in the name of religion! Now if you have true religion—as I know we ought to have—show the world that your religion is what it is proclaimed to be—the Gospel of Jesus Christ; show the world that it is a pure, a better and a loftier religion than any other, and not with our lips alone, but proclaim it to all, by our words, and by our deeds, and then the time will come when it will receive

its proper recognition. Belial, or Satan, is not going to rule always. His end draweth near, and the time is nigh when misrule and wickedness shall be banished from the face of the earth.

I pray that the blessing of God may rest upon us. I pray God to fill us with the Holy Spirit, to inspire our hearts with pure desires, that we may serve him to the best of our ability and knowledge, which may God grant in the name of Jesus. Amen.

DISCOURSE BY ELDER JOSEPH F. SMITH,

DELIVERED AT THE GENERAL CONFERENCE, HELD IN THE TABERNACLE,
SALT LAKE CITY, APRIL 8, 1879.

(Reported by Geo. F. Gibbs.)

DUTIES OF THE SAINTS IN TEMPORALITIES—IMPLICIT OBEDIENCE
REQUISITE—CHURCH INTERESTS CAREFULLY GUARDED—GATHERING
THE POOR—HOME INDUSTRIES.

There is a little time remaining, and as I have been requested I desire to make such remarks as may occur to my mind. I have been pleased and edified during the Conference which is now drawing to a close. It has been very gratifying to see the large number of people that has gathered together during the two days that have passed. It is evident that the Latter-day Saints are interested in the welfare of Zion, and are prompted to attend to the duties which devolve upon them, to take that part which belongs to

them; in adopting and sustaining the measures proposed for effectually carrying out the purposes of the Almighty in relation to the great Latter-day work in which we are engaged, and in seconding and sustaining those who are appointed to take the oversight of all the affairs of the Church, by the voice of the people and by the voice of the Lord. In doing this we are but doing our duty, still it is ever pleasant to see the people willing to do their duty, and especially so, to see so many cheerfully respond to their duty as

have done so during this Conference. It is certainly encouraging to those who stand at our head to see the people rally around them, manifesting such faith, good feeling and love for the work of God and for those whom the Lord has inspired with his good Spirit to lead us. It is an evidence, at least, that in a great measure, our desires and our hearts are united.

There are a great many things which are necessary for us to consider and so far as possible thoroughly understand. Not much has been said during this Conference in relation to our temporal affairs, except so far as the reports which have been read have shown the financial and statistical condition of the Latter-day Saints. We belong to a temporal as well as a spiritual kingdom, and it is very necessary that we should take a lively interest in whatever tends to build up the kingdom of God, temporal as well as spiritual, and spiritual as well as temporal.

I have never yet found any one who can draw the dividing line between our spiritual and temporal interests, neither do I expect to. I believe that it is quite as necessary that we should attend to the temporal, as it is to attend to the spiritual duties which devolve upon us, and vice versa. It will not do to devote all our time to the spiritual part, nor all to the temporal alone. We must not run to extremes, but we should carry on the work of the Lord committed to us, in all its parts, or bearings. We should have sufficient of the good Spirit to make the temporal labors light and easy to bear. I find that when we have to carry on the temporal labors without the Spirit, or the life, light, vigor and power of faith, we are apt to feel that it is burdensome and hard, or

difficult to bear; but when we enjoy the companionship of the Holy Spirit, we can and do joyfully perform all the temporal duties and labors which may be righteously required of us. The Lord will not require of his people anything which they are unable to perform. He will not impose burdens upon his people that they cannot bear; but if we have not the love of the truth and the light of the good Spirit to guide us, the most simple duties and the easiest tasks may seem burdens, too grievous to be borne. I have known Elders, who, all their lives, have been "minute men;" they have never stopped a moment to question the calls that have been made upon them, neither have they stopped to consider their own temporal interests, they have gone and come at the request of their brethren in the service of the people and the Lord. They have had their cares and personal responsibilities, which have not always been of the lightest character, and which have taxed their energies to the utmost, or at least equal to many of those brethren who have enjoyed their leisure at home, spending largely their time and ability in the interests of themselves and families. They have had perhaps as many in family to look after, to feed, clothe, and otherwise care for; yet these things have not been considered, or allowed to stand in the way, when duty called them to go forth in the interest of the Church. They were on hand, like the ready watchman, scarcely stopping to think of themselves or theirs. This they have done with all their hearts, and their labors have never been regarded as burdensome; but on the contrary, they afforded them joy, pleasure and constant satisfaction. They have not grown weary, they do not think that they have done enough, as some

have thought who have performed a short mission—that it is now time they were beginning to do something for themselves; they are still ready and willing to go or come, or do whatever may be required of them, regarding, at all times, their duties in the priesthood of greater moment than any personal considerations. The Lord has blessed them in their labors; he has made their burdens comparatively easy to bear; they have not felt the load, but they have gone on rejoicing, never failing to accomplish the work assigned them, to the best of their ability, trusting in the Lord, at the same time doing all in their power, for the maintenance of themselves and families.

This is but a sample of what all the people ought to be. We should all be willing to labor for the welfare and salvation of the people—to sacrifice our own desires and feelings for the good of the whole, being perfectly willing to do the bidding of the Almighty, with no will of our own but to serve the purposes of the Lord. Is this not consistent with the pattern set us by the Savior? Jesus said, “Father, not my will, but thy will be done.” This was the doctrine he inculcated among his followers, and commanded them to obey; that their will should be swallowed up in the will and pleasure of the Almighty, that they should feel in their hearts that they are willing to serve God even to the sacrifice of everything, though it should be life itself, “counting all things but dross in comparison to the excellency of the knowledge of Jesus Christ.” When we possess the spirit of the Gospel and faith in God, as we should, we will have no burdens that will be difficult to bear; on the contrary, we will find our “yokes easy and our burdens light,” and it will be a pleasure to do our duty, whatever

that may be. If we should be called to preach the Gospel, we will find it a pleasure to preach the Gospel, we will find it a pleasure to respond, for we will feel that we are enlisted in the service of God, for the salvation of souls, including our own. What is there to compare with this labor? Can we compare houses and lands, gold or silver, or the wealth of the earth, to the salvation of the souls of men? What will a man not give for his own life? And what will it profit a man though he gain the whole world, if he at last lose his own soul? These are questions propounded by the Savior who, is “the author and finisher of our faith.” That which is of the earth is earthy; it belongs here, we cannot carry it away when we leave this state of existence, we cannot possess it beyond the veil, unless we live so while here that eventually we shall be numbered with the Saints of the Most High God—for it is said that unto them shall the earth be given, but not until they are prepared to “possess it for ever and ever.” And then they must receive it from Him who has the right to give. If we do right, therefore, in this probation, when “the earth and the fulness thereof shall be given to the Saints of the Most High,” we will be numbered among those who will inherit it. But that time has not yet come. The earth and its fulness are not ours—if they were we might remain here in peaceful possession; but they are God’s, and we are his, what we have being committed to us, as stewards, for a little season; therefore, our worldly riches and possessions are but dross compared with our eternal salvation. We are laboring for the salvation of souls, and we should feel that this is the greatest duty devolving upon us. Therefore, we should feel willing to sacrifice

everything, if need be, for the love of God, the salvation of men, and the triumph of the kingdom of God upon the earth, in which we expect to receive our reward, our exaltation and our crown of life. These are not mere suppositions, the chimera of men's brains, or the cunning of man's devices; but things which have been revealed to us from God, he having spoken and declared these truths unto man in our day."

I can testify to you, my brethren and sisters, that so far as the Spirit of God manifests to me, all is well in Zion to-day. The work of God is progressing. The interests of the kingdom are carefully and jealously guarded by those upon whom rests this responsibility. Zion's welfare is the constant theme, meditation and prayer. They desire that no interest of Zion shall be allowed to fail, or flag, for the want of proper care and timely attention. The finances of the Church are guarded carefully by the Trustee in Trust for the Church. This I can testify to, having been more or less intimately associated with him for the last six months. I know he has carefully looked after the financial interest of the Church, as well as the temporal and spiritual welfare of the people, that the Church might be protected in its rights as well as individuals, and that individuals might also be protected in their rights as well as the Church, that justice might be dealt out to all.

There have been some circumstances developed and brought to the notice of the Trustee in Trust and the Auditing Committee, which have been of a very trying character, both to their feelings and to the feelings of the other members of the council of Apostles, and no doubt also very trying to the feelings of some of the brethren who have sup-

posed they had claims upon the Trustee in Trust, which investigation has proved they did not have. And in other instances, where it has been shown that the Trustee in Trust has claims upon individuals who supposed they were not indebted to the Church. But in all of these matters even-handed justice has been sought to be dealt out to the individual and to the Church; but while the Church can afford to be liberal in its alms to the worthy and needy poor, and to pay all just demands, or claims upon it, it cannot afford to sanction or allow claims that are not just. And further, it is but just and fair that individuals should be as prompt, so far as it is in their power, to meet their obligations to the Church as it is expected that the Church will be in meeting its obligations to individuals.

We do not expect that the rights of the Church will be disregarded in any particular. We do not expect that any person will indulge, or even admit the feeling that the Church is an institution only to be preyed upon; but we expect that the people do and will understand that we cannot afford to deal in any other manner than upon the principles of the strictest justice, righteousness and equity between man and man, and between the Church and individual members of the Church, or the individual members and the Church.

We have had a very excellent discourse from the President of the P. E. Fund Company, in regard to the duties of those who are indebted to the company. He has shown the vast amount that is now owing to that company by individuals who have been assisted to immigrate to this goodly land by its means; and the ingratitude, want of charity and dishonor which attaches to individuals

who have been so generously assisted out of poverty and oppression, and placed in circumstances to become free and independent, and then neglect or fail to do their duty in these matters.

In some instances individuals who have been assisted to Zion by the P. E. Fund, have gathered around them of this world's goods until they have become rich, and still their indebtedness to the "Fund" remains unsettled.

It is more than probable that these same individuals would always have remained in poverty had they not been gathered to Zion by the P. E. Fund: thus, we see, they are doubly indebted to the "fund," first for their deliverance from Babylon, from poverty and bondage; and secondly for the wealth and liberty which they now possess.

And again they are manifoldly more guilty of ingratitude to God and man, because they have withheld from the fund its just dues—which they were able to pay, and deprived others more worthy than themselves from receiving assistance in the manner they had been assisted.

Every man that owes the fund a dollar should realise that it is a just debt, that there are others in the same condition that they were in when picked up by the P. E. Fund company and brought to this blessed land, that they are praying and pleading for deliverance also, and that perhaps they are quite as worthy—if not more so—than many who have been helped and now owe the "fund" to an amount which, if all was paid up, would be more than sufficient to immigrate to this country all the Saints now in Europe.

Men but do their duty when they pay their just debts and to do so in this case they discharge a triple duty—to the Fund, themselves and to

the ungathered, worthy poor. What honorable person can refuse or neglect to do such a duty?

We are sending large numbers of Elders from time to time, to preach the Gospel abroad. It is the duty of the Latter-day Saints to assist those Elders on their missions when they need assistance, or when they are unable to fit themselves out. Their families too should be cared for by the Church, during the absence of the husband and father, so far as they are needy or unable to provide for themselves. Every man is in duty bound to do all he reasonably can to roll on the work of God, to maintain himself and family and assist to build up Zion.

Some times a good man is needed to fill a certain mission, he is well adapted to the position he is called to fill, or the duty he is required to perform; but he is poor, he may perhaps have a large family to maintain, which would require his whole time if devoted wholly to that end, yet his ability, faith, integrity and other qualifications peculiarly fit him for the duty required, and he is the most available man to be found. Now what is to be done? Are we to excuse him because his family is large and require his services, or because of his poverty. Certainly not.

If the interest of Zion requires his services, in that direction lies his legitimate path of duty. Then it becomes the duty of the Saints to provide for his family and see that they do not lack the necessaries of life; and it would not hurt us to see that they enjoyed some of the comforts.

If there is no excuse for the poor, certainly there can be none for the wealthy, nevertheless the rich are often so engrossed in their business so bound up in worldly affairs, that

they are but poorly qualified for missionary service; the greater the reason why they should freely impart of their abundance in aid of those who are better fitted for the ministry when such are called into the missionary field. It is true the tithings of the people are for these and other purposes, and no doubt when all the rich and poor with one accord honestly obey the law of tithing there will be plenty in the store house of the Lord, to build temples and houses of worship, to feed and clothe the hungry and naked to provide for the aged, infirm and poor, to gather the Saints, to send the Elders to the nations of the earth and maintain their families while they are gone, and also to purchase the land of Zion and redeem the center Stake and obtain possession of our inheritances, or do any other thing which may be needed, although in the beginning God gave a more perfect law than that of tithing by which to accomplish all these things, but the Saints were not able to abide the higher law—and it was temporarily suspended, therefore until we know how, and will do better than we now do, our tithings and our offerings are necessary to carry on the work of God.

These duties should not be considered a hardship by the Saints. The law of tithing is a commandment with promise of reward for obedience. No man ever observed this law but he was blessed in so doing, for God is both able and willing to fulfill all his promises when the conditions are complied with on our part. Those duties which God requires may seem a burden to the disobedient and unfaithful, but to the willing and obedient they are sources of blessing, pleasure and delight and are no burden at all. Our burdens become lighter in propor-

tion to our increasing faithfulness. Our enjoyment of the gifts and blessings of the Holy Spirit will increase as we become more diligent and so will our knowledge extend and our title to exaltation and eternal life become more and more sure.

The sending of Elders from year to year, and thousands of dollars annually to gather the poor is not all we have to do. We have home industries to look after. We must provide employment for our people, that when they are gathered home they may not be idle for want of remunerative labor. We should establish branches of industry from which we could at least provide for our own necessities and as soon as possible be able to export our home productions, and thus give employment to every faithful Latter-day Saint who is gathered to Zion, that individuals may not only become self sustaining but contribute their proportion to the general good.

Our manufactories should be fostered, patronised and protected, and their staple wares sought after and preferred by the people, even though they were more costly at first. It needs no argument to prove to the sagacious and far seeing that this policy will pay the best in the end.

While we continue to be purchasers and importers only, we will remain dependent to, and at the mercy of manufacturers and exporters from abroad; but when we can produce what we need by our own industry and skill, from the elements which so abundantly surround us, we cease to import, to be dependent upon Babylon, or the world, we approach independence, and begin to assume the position in the earth which God has designed we should, to lead and not be led, to teach and not be taught, to be the "head and not the tail."

Every Latter-day Saint should be proud to wear *home made* clothes, from head to foot, and when we begin to study our *best* interests, and the interest of Zion we will do so though it costs us more now than to wear the stuffed, starched, glossed and glittering shoddy of the world, or even the best the world affords. Money spent in home manufactures, is money saved to the community, it is money laid up for future use and benefit at home, while money sent abroad builds up New York, Boston, Philadelphia, Lowell, and the world generally all of whom are opposed to the people and the work of God and will only return evil to us for the patronage we bestow upon them.

We should be prepared, not only to manufacture our own wearing apparel, but also to make all our mechanical and agricultural implements, our house-hold furniture, our building materials, our wagons, carriages and equipment, with all that is necessary for the righteous and legitimate use of man, that when Babylon shall fall we may be prepared for it, and not be found among those who shall wail and lament because "no man buyeth her merchandise any more."

I see some of the sisters wearing fine hats trimmed with silk ribbon, also silk shawls, dresses, neckties, etc., which are of their own production and make. This is as it should be—"the beauty of the work of their own hands."

Perhaps no country in the world abounds more profusely than ours, with the real elements of wealth, and none better adapted to the raising of

silk, which enters so largely into, and is so eagerly sought for female apparel, and there are thousands of men, women and children in Utah, who could as well as not devote a portion of their time to its culture, say a month or six weeks in the proper season of the year, both to their pleasure and profit, if they would, and the result would be the production in vast quantities of the much coveted article of silk, and an increase of profitable labor.

Sister Zina Young, Father Graves and a few others are interesting themselves in this industry and are trying to awaken an interest therein in the minds of the industrial classes, that silk may eventually become a staple product of Utah. So far, I fear, they have found it rather uphill work. The people seem to be eager for immediate profit, for present gain, which in too many cases is exceedingly detrimental to the individual as well as to the public good. It is difficult to get people to look forward, or labor for the future; we are all so terribly wrapped up and engrossed in the present and in self. But the culture of silk is gradually being extended, I am told, and by and by it will, unquestionably, become one of our flourishing industries. A little child is capable of attending to a large part of the labor involved in the production of raw silk, and children a little farther advanced can prepare it for the loom.

May the Lord bless the people. May the Spirit of the Lord abide in the hearts of the Latter-day Saints, and lead them continually, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED IN THE TABERNACLE AT PROVO, NOVEMBER, 30TH, 1879.

(Reported by Geo. F. Gibbs.)

THE TEMPLES IN COURSE OF ERECTION—POLITICAL POSITION OF THE SAINTS—OUR POSITION REGARDING PATRIARCHAL MARRIAGE—THE CORRUPTIONS OF SO-CALLED CHRISTENDOM—HOW THE SAINTS SHOULD LIVE—SUNDAY SCHOOLS, RELIEF AND MUTUAL IMPROVEMENT ASSOCIATIONS.

We have heard a good many great and important truths uttered by those who have addressed us since the commencement of this conference. We have these conferences appointed for the purpose of adjusting and regulating any matters that may arise in the several Stakes, and for teaching and instructing the people on all matters pertaining to their welfare relative to this world as well as the world to come.

My brethren of the Twelve and myself have been traveling around considerably lately among the people. We have visited some of the most prominent Stakes and attended their conferences; among which are the Stakes of Sanpete and Cache Valley—two of the most prominent of the Territory—in which temples are being built. We thought we would like to visit them and see the condition of affairs; how they were progressing; what advancement they were making in these important labors, and then if they needed assistance of any kind we could render it intelligently after enquiring into their

position. We found in both of these places that the people had been very faithful, diligent and liberal in the prosecution of this work, that is, in building temples to the name of the Lord, that they may go and administer therein and attend to the ordinances of God's house for themselves, and receive those blessings which God has to confer upon His people, and administer not only for themselves, the living, but also for the dead. We found that a very large amount of means had been used in both of these valleys, including the districts around, appointed to assist them in the erection of these temples, and they are building up splendid edifices in both places. The one in Cache Valley is built of hard rock, a species of marble, that will make a very strong wall. There is, however, mixed up with it in different places, some very fine sandstone, which they have to bring from quite a distance. They have raised the walls of that Temple about fifty-five feet and are still persevering. We found also that they were pro-

secuting their work very assiduously in Sanpete. They have beautiful sandstone there of a light color, easy to hew, which will make a beautiful structure when completed, almost equal to ours in Salt Lake City, with this difference, it is simply dressed outside. Hence things are progressing rapidly, which evinces a good desire among the Saints to carry out the purposes which God has designed and which they have engaged along with us to perform.

In visiting these places we felt a desire to see the people that lived in the settlements around. We made an attempt to this end before, but could not accomplish it because of the pressure of circumstances that required our attention in the city; but this time, being at liberty, we visited all the principal settlements in Sanpete and Cache Valley, which are quite numerous. We thought it was proper, seeing they have as good meeting houses as you have here. They have a much larger meeting house in Cache valley than you have here, and I think the one in Ephraim, Sanpete, is larger than this—yet they could neither accommodate all the people, nor get them together, and you could not here. We could take some of the houses in which we have attended meetings, and put most of the people who are seated in the body of this tabernacle into them. If the Saints wanted to attend conference they could not find room, and consequently we thought it better to visit them at their homes, see how they were situated, feel after their spirits and let them feel ours; converse with them, preach to them and see what they were doing.

We found that in these temple districts, whilst they had been very energetic and very generous in their feelings in contributing to the work,

they needed some considerable assistance, and we felt it to be our duty to assist them out of the general fund of the Church, the same as we do in Salt Lake City; but of course not to the same extent.

They were working in union in a kind of united order; but not of course fixed up in that order. But as we are operating together in the interests of the Church and Kingdom of God, we deemed it quite proper that those places should receive the necessary assistance; and we thought also that that kind of feeling and spirit would also be satisfactory to our brethren of the priesthood and to the Saints generally throughout the Territory, for we are one, or ought to be one in our endeavors to build up the Church and Kingdom of God. Having enjoyed ourselves very much in preaching and in mingling among the Saints in the places where we have visited, we thought we would come to you and do likewise—not particularly to talk to you, because you doubtless have enough of preaching, and perhaps a little more than you can attend to; but in some places the people do not have the same opportunity that you do here in Provo, for we sometimes slide by many settlements on the road, and it appears in some instances as though they were neglected. We thought in coming among you we would bring our own carriages as we used to in former years, and go by the highway and visit the folks at their own homes, go into the highways and byways and try to meet with all the Saints, for we are all one, all having been baptized into the one baptism and ought to partake of the same spirit and be governed by those glorious principles which God has revealed for the teaching and exaltation of the human family. Be-

sides there are a great many circumstances, transpiring from time to time, which render it necessary that we should be conversant with one another's feelings; that we should understand the mind and will of the Lord, and that we should be prepared to operate with Him in the interests of the human family, in the establishment of Zion and in the building up of the Kingdom of God on the earth. I always take pleasure in preaching the Gospel—I have done a great deal of it—and my brethren of the Twelve feel the same. There is nothing I take greater pleasure in than in proclaiming the Gospel to the nations of the earth, and in mingling among and preaching to the Saints of God. Although I cannot now go abroad, yet I can, and so can my brethren of the Twelve, associate with you—for they feel as I do in relation to this matter; we can visit the Saints at home and talk to them on the things pertaining to the kingdom of God.

There are a great many things associated also with this Kingdom that it is proper should be presented to us from time to time, that we may be enabled to act and to operate together and be one in our feelings religious, one in our feelings social, and one in our feelings political; for all these things are mixed up and intimately connected with the position we occupy as the Saints of the Most High God in the building up of His Zion here upon the earth. There are things spiritual, there are things denominated temporal, there are things also spoken of as being eternal in their nature, and all these subjects, in all their various ramifications, demand more or less of our attention. For instance, we are gathered together here as a peculiar

people in these valleys of the mountains. We are gathered here because we embraced the Gospel of Jesus Christ, and because of the revealing of that Gospel to Joseph Smith, and because after having embraced it, we partook of its spirit, and because there was associated therewith the principle of gathering. We are gathered here under peculiar circumstances. But our first object was simple obedience to the Gospel. There are circumstances growing out of this, over which we seem to have very little control, by being gathered together in the position we now occupy, and composing part of this nation, there are certain political duties that seem to force themselves upon us. We came here simply on religious principles to start with, because we had faith in God, because we had faith in the restoration of the everlasting Gospel; because we had faith in the gathering together of the people; because we had faith in the ordinances of the Gospel of the Son of God; because we had faith in the organization of the Church and Kingdom of God, and the various offices pertaining thereunto throughout all the ramifications of the Church. We came together therefore in a Church capacity: but being gathered together as a people, we brought our bodies with us, that is we brought our souls, if you please, for the spirit and the body, we are told, is the soul of man. We brought ourselves here and being here we naturally form an integral part of the United States, and have become part of what is termed the body politic of the government. But we could not help that, and I do not know that we want to help it.

We became then organized in a territorial capacity and part and par-

cel of the government of the United States; this follows as a natural consequence.

There are a great many Saints here gathered together. I do not know the number; it is estimated by some to be from 150,000 to 200,000. How many there are I am not prepared to say. No matter, however, about that: but we have gathered ourselves here. Now, then, it is necessary we should be under some government. Being here in the United States, we, of course, became part of that government, and, as a necessary consequence, according to the customs and usages of this government, we were admitted as a Territory. Under these circumstances, the government send out certain officers; for instance, a governor is appointed and selected by the President of the United States, and then sanctioned by the Senate, and he receives his commission from the administration of the government of the United States, and he comes here as their representative. Then we have U.S. judges, a secretary, a marshal and civil officers, according to the usages that exist among people situated as we are in the Territories of the United States. There are so many representatives of the government who are properly appointed and authorized according to the form and usage that obtain generally in the country and in the administration of the affairs of this nation. We therefore come under this government and are subject to its laws and receive its officers. They come among us, which is very right they should do, according to the forms and usages that exist in the United States; and it is our duty to treat them properly, as it is their duty to treat us properly; the duty in this regard

is reciprocal. We need the protection of law wherever we are, or under whatsoever circumstances we may be placed; and in placing ourselves in this position we are only doing just the same as others of our fellow citizens similarly situated are doing. This is a matter which has grown out of our religious ideas. Our religion prompted us to come together; and being together we have become a body of men, and being on territory belonging to the United States, it becomes necessary that we should be subject to its laws and usages, according to the provisions made and stipulations entered into under its jurisdiction and government. These things are all plain matters of fact, there is nothing extraneous or uncommon about them. Further, as American citizens we have certain rights, and others have certain rights. All men in the United States possess certain rights which are guaranteed to them by its Constitution. Again we have our legislative officers, provided for by act of Congress and passed by the general government of the United States. We have our probate courts, also our justices of the peace, our selectmen and the various organizations and laws pertaining to education, to public schools, and all things as they exist in other Territories. But notwithstanding all this there is one thing wherein we are very unpleasantly situated, which difficulty arises from the peculiar position we occupy in regard to our religion. There is nothing else that I know of. I have been in this Church a great many years, and lived in this nation a great many years, and have been a citizen for a great many years; but there is nothing that I know of excepting that one thing, that could in any wise be considered objectionable, and that is in relation to our

views pertaining to plural marriage ; there is nothing else in all our acts that any man in any part of world can or would attempt to find fault with. No man can justly say this people have been disloyal to the Government of the United States, if they say so they say something that is not true, and a great many of them when they do say it know they are telling falsehoods. We are not turbulent, we do not create any difficulty, we do not get up mobs, we do not interfere with anybody's rights, socially, religiously, politically or any other way. We do not interfere with a man because his religious views are not as ours ; but on the other hand, so far as we have the authority we protect all men. But there are some things we have occasion to find fault with because of men wishing to trespass upon our rights. We think this wrong, contrary to comity, good faith and correct principles, and consequently we speak about it, and that is right, we have the right to do that. If any man, either in a religious, political or social capacity, trespass upon the rights of common humanity, we have as much right to express our feelings and to defend our rights as any other set of men have under the same circumstances, and no just man would seek to deprive us of this liberty.

Now then, so far so good. While we would respect all honorable men, and would treat them justly and equitably, we do not, we cannot respect these miserable men who respect no man's rights, who would turn and give you evil for good, traduce your character and circulate falsehoods about you and seek to injure you—we cannot look upon them as honorable men. They are not so treated among any people ; especially those miserable sneaks

who would go round our houses and and take advantage of certain circumstances and become informers and implicate you in crime under guise of friendship. All such men in any country are despised, and would be looked upon as scoundrels not fit to associate with honorable people. There is no one more contemptible than a spy. He is looked upon as the scum of society and the filthiest dregs of a community anywhere. We do not want to associate with such, we cannot, our natural feelings revolt at it, and while we respect honorable men everywhere, we say to such characters, "O my soul, come not thou into their secret, unto their assembly, mine honor be not thou united !" These are our feelings about such individuals.

In regard to our religious matters wherein our social relations are concerned—for these are as much religious matters with us as anything instituted among men. Our marriage system is one of the greatest principles that God ever developed to the human family, whether men believe it or not. But there are many who are not acquainted with these things as we are ; they do not understand God nor his revelations ; and they really, if it came to the point, should have nothing to say against us in relation to these matters. But they do not understand it, neither do they wish to understand it ; because there are a great many very corrupt men devoid of principle, and they care not what becomes of their future if they can only accomplish their present objects.

Now then, did we seek this principle ? No, we did not. Did we ask God that we might have a plurality of wives ? No, we did not. Was it a matter of our choice ? No. The same God that revealed to Joseph Smith the first principles of the

Gospel also revealed unto him the doctrine of plural marriage ; it was presented to us as a doctrine to be believed in and be governed by. Could we help it? What had we to do with it? It is a command of God ; and the question is, Shall I, after having embraced the Gospel of the Son of God, and entered into covenant with Him to observe His laws and be governed by the revelations of His will; shall I, because of something that is distasteful to me set up my will and judgment against His, and say, "Why, I shall be despised, I shall be hated;" shall I, because of a feeling of that kind violate the laws of God? No, I cannot do it; neither can you who believe in the revelation. God gave it to His servant Joseph Smith and he declared it unto us. Now, how was it? The first thing that was done, when the word of God came to us to do it—for there was a time after this revelation was given when we were not permitted to teach this doctrine publicly; but as soon as we were instructed to do so, Prof. Orson Pratt was sent to Washington to publish a paper, at the seat of government, and there proclaim our sentiments on plural marriage to this nation and to the world. This mission he fulfilled—publishing a paper called the *Seer*, and lecturing in a hall hired for that purpose, several times a week. Was there anything under-handed about this, or low, or anything antagonistic to the interest of this nation or any other nation? It was merely proclaiming certain principles pertaining to eternal lives and covenants that should exist through eternity, in our sexual relations pertaining to our association in this world and the world to come. Did we interfere with the rights of others? No; and if we had any revelations, it was not

for us to oppose them. But others do not know anything about these things, consequently they cannot comprehend our position. Have we done anything covertly? Not until we were forced to. Some few years ago, I remember being brought before a court to give evidence in a case. I was asked if I believed in keeping the laws of the United States. I answered Yes, I believe in keeping them all but one. What one is that? It is that one in relation to plurality of wives. Why don't you believe in keeping that? Because I believe it is at variance with the genius and spirit of our institutions—it is a violation of the Constitution of the United States, and it is contrary to the law of God. Now this is plain. You could not tell your feelings much plainer. This was before the Supreme Court affirmed the constitutionality of that law. "Well," said a man to me, "Are you prepared to abide the consequences." "Always," said I, "everywhere." That is straightforward, and in saying this, I only expressed the feelings of thousands of my brethren and sisters. Well, then, whose business is it? If I do a thing and am prepared to abide the penalty, whose business is it? Do I interfere with the friends or government of the United States? No. They have passed a law for political effect which is really intended as a trap for us. One would think that a great and magnanimous nation of fifty millions, could afford to allow a few thousand people to work out a social problem, without fear of contamination. They do not understand us, we wish them no harm. Many of them know this; but they cannot always control circumstances, and many of the members of Congress who were not willing to do anything of this sort, were crowded on by

religious bigotry that prevailed among their people, just the same as others were in the days of Jesus. In his day he and his followers were maligned as we are; If he ever did any good, how was it represented? "Give God the praise; we know that this man is a sinner." And if we do any good somebody else must have the praise instead of us; but if there is any harm done, as, for instance, the trouble among the Indians, "it is the Mormons that do it!" I suppose if there are any storms, shipwrecks, wars or bloodshed, in Timbuctoo, among the Zulus, Chinese, Japanese, or Europeans, the Mormons will be represented as having had a hand in them. What position does this place us in? Do we wish to be governed by the laws of the United States and sustain its institutions? Yes, we do. But while we are doing this, many infamous men are misrepresenting us. But there are many honorable men who have other feelings. I have seen many of them not only in this nation but other nations, who possess more liberal and generous feelings, men of position and of all conditions in life. And among the honorable men of earth I find there are a great many who look upon us as having been cruelly treated by those who ought to be our friends. Well, now what shall we do under those circumstances? Having passed a law on purpose to entrap us they would now complain because we do not run right into the trap and say "take us and put us in prison." We are not such big fools yet, we have very different ideas to those. If they are ignoring principles that God has revealed to us we cannot help it. If they do not believe our statements we cannot have confidence in theirs; but one thing we do know we are a thousand times more virtuous, a thousand times

more pure, in our actions than they are in theirs. There is not a country in the world to-day where virtue and the rights, privileges, honor and chastity of the female portion of the community are more strongly protected than in this Territory. Now, that is a fact.

The question then arises what shall we do? We are under the painful necessity of protecting ourselves as best we may. How did they do in other times—how did they do in Rome? We are not so badly off as some people were in former ages. It is said that Christians had to dwell in caves, and that they were hunted and dragged from these places of concealment by government spies and put into the arena, where thousands and tens of thousands of people would go to see them devoured by wild beasts, and I have no doubt that many of our pious Christians would like to see a scene of that kind. What shall we do? God has given unto us a law. Shall we obey it? We are placed—not by acts of our own—in a position where we cannot help ourselves. We are between the hands of God and the hands of the Government of the United States. God has laid upon us a command for us to keep, He has commanded us to enter into these covenants with each other pertaining to time and eternity, and has revealed this law through the holy priesthood and the regularly constituted channels which He has appointed for conveying this information, and we, having been baptized into one baptism and partaken of the same spirit, know for ourselves that these things are true. I know they are true, if nobody else does. I know it myself. I cannot help knowing it, and all the edicts and laws of Congress and legislators and decisions of courts could not

change my opinion. I know that it is from God, and therefore bear testimony of it. Now, can I help it? No. The question resolves itself into this: having received a command from God to do a certain thing and a command from the State not to do it, the question is what shall we do? Daniel had a political trap set for him, as we have had for us. An edict was passed forbidding him to pray to his God under penalty of death; he went and opened his window and prayed in the sight of the community, hence he violated that decree with death staring him in the face. He knew this law was irrevocable, but he was determined to obey the commandment of God and he did. They cast him into a den of lions, and he played with them as a child would play with kittens. There was something to try Daniel's faith in this but God took care of him.

But there is another feature manifested in this. We notice that King Darius, the victim of a political plot, was very solicitous for the welfare of Daniel, for early in the morning he went to the lion's cave and cried, "O Daniel, is the God in whom thou trusteth able to deliver thee?" When Daniel replied, "O King, live forever, the God in whom I trust has sent his angel and has delivered me from the jaws of the lions," etc. I do not think from the reading of the President's message, that if any of us were cast into the lion's den or into prison, that Mr. Hayes would manifest the interest about us that Darius did about Daniel; but then we must remember this difference, that the *first of these is a Christian; the latter was a heathen*. But outside of these things, I feel to proclaim against the vices of the age, whether in this nation or others; for we as a nation are fast descending as low as the most degenerate and corrupt

nations of Europe, and are practising infamies which have been the overthrow and ruin of many mighty cities, nations and empires, and which are now the loathsome, unnatural, disgusting, damningsins of Christendom. The standing law of God is, be fruitful and multiply; but these reformers are "swift to shed blood," even the blood of innocence; and with their pre-natal murders and other crimes, are slaying their thousands and tens of thousands with impunity, to say nothing of that other loathsome, disgusting, filthy institution of modern Christendom "the social evil," as well as other infamous practices. We must protest against foeticide, infanticide, and other abominable practices of Christendom being forced upon us, either in the shape of legislative enactment, judicial decision or any other adjunct of so-called civilization. We are American citizens and are not yet deprived of the inalienable rights of life, liberty and the pursuit of happiness. Men express surprise sometimes at the action of the grand jury who sat upon, as I am informed, about 200 cases of polygamy and only found bills against three. Why, human nature with all its infirmities is not sunk so low as at the bidding of an official satrap to find indictments to order, without evidence and testimony, and there are very few, in view of the above facts, who are sunk so low as to condemn men for marrying wives and supporting their children, while at the same time they know that their accusers and persecutors are violating every principle of chastity, and murdering their own offspring. Many men may be very corrupt, and indulge in the vices and crimes of the age; but all are not hypocrites. Despotic laws require a despot, and not even packed juries will always carry them out.

Now, it becomes a question for us to decide whether we shall observe the laws of God or the commands of men. If I had to answer I would answer as I did before the court. When I made that answer this question had not then been decided by the Supreme Court of the United States. Since then they have sanctioned that law, hence we are placed in a position a good deal like the Christians were in the days of Rome, and the Christians now assume the position of the then heathen.

What shall we do? Shall we trust in God or in the arm of flesh? Shall we give up our religion and our God and be governed by the practices that exist in the nation which are contrary to the laws of God? All who are in favor of abiding by the laws of God hold up their right hand (The congregation voted unanimously). We find the same feeling throughout the Territory.

We wish no disrespect to the government, for after all I do not suppose we could get any better treatment from any other Christian nation than we do from our own, but this is not saying much for them. It is a poor thing when so great and magnanimous a nation cannot afford to allow 200,000 people to worship God according to the dictates of their own consciences.

But have we resisted anything else? No. Have I? No. Have you? I presume not. I expect these kind of things—the opposition and corruption of men and the world, under the instigation of the devil, who is the enemy of the Saints. What then? Do I expect to give up my religion to the devil? I think not. What shall we do then? Shall we abuse the people of the United States? No. Shall we abuse the President of the United States? No.

Yet I am sorry that he is not a little more magnanimous, I am sorry he does not possess a little more of those feelings that actuated the founders of this government; I am not sorry for the Saints, for it is quite necessary that we should have to pass through a variety of things in order that, like ancient Saints, we may be made perfect through suffering. "For it became him, for whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." "He was in all points tempted like as we are, yet without sin." Shall we forsake the institutions of this country because of the acts of those men? No, we will cleave to them and sustain them. Shall we deprive other men of their political rights? No, we will not. Shall we deprive any man of his social rights? No, we will not. Shall we deprive any men of their religious rights? No, we will not. They may do as they please in Washington and other places; but we will do right towards all men. Our motto is, Freedom, Liberty and Rights of Conscience to all people; as Brother Parley P. Pratt has it in one of his poems:

"Indian, Moslem, Greek or Jew,
Freedom's banner waves for you."

This is the kind of feeling we entertain in regard to this subject. We all have faults, and perhaps this government is one of the best governments we could have in the world; and we will sustain it. And then, we will contend for our rights legally, properly, orderly and constitutionally. And then, we will watch those miserable hounds that come sneaking into our midst, and tell them to leave; we do not want a lot of dogs among us. Honorable and decent men, men that will do

right we will maintain all the time. But this nation is laying the axe at the root of the tree and they then will crumble to pieces by and by. If they can stand it we can. If they can afford to treat us in this way, they will soon treat others in the same way. And they will tear away one plank of liberty after another, until the whole fabric will totter and fall; and many other nations will be cast down and empires destroyed; and this nation will have to suffer as others will. And it will be as Joseph Smith once said, "When all others forsake the Constitution, the Elders of this Church will rally around the standard and save its tattered shreds." We will come to its rescue and proclaim liberty to all men.

What shall we do about many other things? Let them alone; "let the potsherds of the earth contend with the potsherds of the earth." The God who rules in the heavens is watching over their movements as well as ours, they are in his hands as we are—he will put a hook in their jaws and lead them in the way they dreamed not of. He will say to them as he did to the proud waves of the surging ocean—"hither shalt thou come, and no farther; and here shall thy proud waves be stayed." But it is for us to cleave to God and observe his laws and keep his commandments; and then we need fear no evil that may come upon us, "for God will make the wrath of man to praise him, and the remainder he will restrain." And God will bless and protect Israel; he will lead us forth in the paths of life—not all of us, for as we have heard, we are not all of us doing just right. But he will accomplish his purposes and roll forth his work and build up his kingdom and establish Zion, and bring to pass all the things spoken of by the

holy prophets since the world began.

Now then, having talked a little upon this principle, I will speak about some other things associated with our affairs here, in a Stake capacity, or as Saints, say, for I generally talk more to the whole people than I do to the people of a Stake. There are a few things that I wish to draw your attention to. You have got a Stake organization, you have a president and his counsellors, who stand in the same position to you as the First Presidency to the Church. I think you heard something about that this morning. Pray for them. Have they weaknesses? Yes. Have you? Yes. Have I? Yes. We are in possession of a rich and glorious treasure; but it is contained in earthen vessels. We all have our weaknesses and infirmities; but we will pray for those that are appointed to preside over us, that God may bless them. And when we bow with our family, with our wives and children around us we will ask God to bless them and inspire them with wisdom, that they may manage well all things committed to their care. We will not find fault with them, but ask God, if we think a false step has been made, to lead them in the right path. And we will make things right if we do this, whether they want them or not, for God will control them by His Spirit for our good.

And then, we have bishops among us. We will treat them courteously. Have they weaknesses? Yes, they are men just like we are. "What," say you, "have you weaknesses?" Yes, lots of them. I wish I had not sometimes, and then again I don't wish so. "Do you ask the people to pray for you? Yes, and pray also for my brethren of the Twelve that they may be guided by the inspirations of the Most High, and be led

and that they may lead others in the paths of life; that we may magnify the calling God has given unto us and honor it and do good among men, and help to build up His Zion. This work devolves upon you in your sphere as much as upon President Smoot and his counsellors and the several bishops. Every one has his duties to perform; and if we all do them we will do pretty well. Listen, then, to their counsels. You have a High Council, sustain them in like manner, that in all their judgments and counsels they may do right. And I would say both to the Bishops in their capacity, as common judges in Israel, and to the High Council as a High Council, deal justly in the sight of God; do not bring into deliberations any of your own private notions or feelings. Do not, in the name of God, seek to pervert judgment or justice. I would not give five straws for a man—he is not fit to be a high councilor—if he would not apply the same judgment to his own brother or son as he would to anybody else. We need to ask God to give us wisdom in the management and direction of these affairs, and then we ought to have another principle more thoroughly enforced than it is among us. We have people going to law one with another sometimes, and that before the ungodly, and the Elders of Israel sanction it. God will hold you to an account, I tell you, and He will bring you up standing when you don't dream of it, and all they that like to go to law, in the name of God they shall have enough of it until they are sick and weary—for it will bring them down to poverty, ruin, misery and death, unless they turn around speedily and repent. Let us honor the institutions that God has given unto us, honor the Priesthood, honor our own courts of justice, and treat all men everywhere

with proper respect, but we do not want to go to law with the ungodly.

There are other things I wish to speak about pertaining to the interests of this community. We should educate our children properly. I am very glad to find you have one very good institution in this place. You have got those at the head of it that know God, and who instil into the minds of their pupils correct principles and the fear of the Lord, and teach them the principles of life; that they, when they go forth to teach others, may teach them the same principles that these our brethren teach them—that correct principles may spread, grow and increase, and that while they are obtaining an education in regard to science and the various branches of secular education, they may always have before their minds the fear of God. Well, would you seek for knowledge? Yes, as I would for a hidden treasure. Would you like the people to be acquainted with the arts and sciences, etc.? Yes. We want to so educate our children, and if necessary make sacrifices ourselves for that purpose, in order that they may be men and women capable of coping intellectually with any persons that live upon the earth. We are seeking after these things, we are anxious to promote the welfare of all people in regard to these matters, especially those associated with us, that our children may grow up not only in the fear of God, but possess intelligence of every kind. Now, these are our feelings in relation to these matters, and bye-and-bye, if we do this and keep doing it how will it be? It will not be long before we will be as far ahead of the world in regard to the arts, sciences, mechanism and every principle of intelligence that exists upon the face of the earth, as we are in religious

matters to-day. Some of our little boys five and six, seven and eight years old know very well how to cope with men that profess generally to be wise men on religious subjects. Some few days ago I attended a Sabbath School exhibition in the 17th Ward of Salt Lake City, and witnessed there more intelligence displayed by the children, male and female, in regard to religious matters, than I have ever seen exhibited anywhere in the whole Gentile world wherever I have traveled. I was reminded of a saying of the Savior's that "out of the mouths of babes and sucklings thou hast perfected praise." Let us train up our children in the right way. That reminds me of another thing, that is our Sabbath Schools. You have them here, how extensively you are engaged in them I am not prepared to say, but it is a good institution worthy of our best efforts, and I would say let us encourage them, let our young and middle aged men that are talented engage in them, that our children may be brought up in the fear of God. The school that Brother Maeser and Brother Hardy are engaged in, in this place, I consider a model institution, and I say God bless them and let the blessing and Spirit of God be with them. Continue in your labors as you are doing, and your names will be known in Israel and be handed down to posterity as some of the great men of Zion. Let our brethren, too, be interested in these Sunday Schools, and let us get men that fear God—you young men and Elders of Israel who have the Spirit of the Lord—teach the children and instil the principles of life and salvation into their minds. And then there are other things that are very praise-worthy institutions, one of which is the Female Relief Societies. Our Sisters

are engaged with us in trying to do a good work. Shall we despise them in their labors? No. Who are they? Part of ourselves. Do they hold the priesthood? Yes, in connection with their husbands and they are one with their husbands, but the husband is the head. And women are so constituted that they are much better prepared to feel after the welfare of families than men are. They can sympathize with the sisters, for they are one with them. I remember a certain lady said to me in talking about some things, "You never was a grandmother." "No." said I, "I never was? I never had that experience." "Well, then, you cannot enter into the feelings of a grandmother." No, and I never was a wife, and therefore I could not enter into the feelings of a wife. But a wife can enter into a wife's feelings and into a mother's feelings and they can sympathize with the sisters, and pour in the oil and wine and they can teach the sisters correct principles, teach them cleanliness, kindness and sisterly sympathetic feelings. They are doing this to a great extent, therefore I say God bless the sisters. They are one with us in seeking to promote the welfare of Israel. They tell me I was chairman when the first Ladies' Relief Society was organized in Nauvoo; perhaps I was, I do not remember, however, but I am pleased to cooperate with the sisters. I desire to see them prosecute their labors and try to train up young women to be good mothers, good housekeepers good wives, and to cultivate the fear of God and to teach their own children to walk in the paths of life.

Then we have our Young Men and Young Womens' Mutual Improvement Associations. These are very good institutions. How much better it is to see our youth engaged

in the fear of God, meeting together and talking over the things of God, mediating upon them, teaching one another good, virtuous, holy principles, than to see them associated with corruptions and treading in the paths that leads down to death. How much better to teach purity, holiness, virtue, and intelligence, making them honorable men and women, than to see them take a different course. I have been asked sometimes if there was the priesthood associated with this. No; not particularly; but it is one of these helps spoken of in the Scriptures. A bishop will not object to being helped by the Relief Societies. Will he object to them visiting the poor? will he object to any man or any woman seeking to promote peace, order, virtue, and righteousness? No. Who are they? Some are Elders, some are Seventies, some High Priests, and all belong to the several quorums of the priesthood. These associations are a very creditable thing, in advance, say of our Sunday school operations. It is leading on to knowledge, or what we term theology and science, and every principle of intelligence. We have a great many good, highminded, honorable young men and women, and I say God bless you in your labors.

You, bishops, I say to you, encourage all these things among you, sanction and protect them, and do all you can to foster them.

With regard to our political organization, I would say, we must be united. Who, I ask, should dictate us? If I was here in Provo, and had to do with such matters, the first thing I would do would be to confer with President Smoot to ascertain whom he would recommend for such and such offices.

"But," say some, that would in-

terfere with my freedom. I think Watts says:

"I would be walking with the wise,
That I may wiser grow."

Well then,

I would not be walking with the fools,
Lest I a fool should grow.

But I would seek from men of experience and judgment advice as to the best course to pursue. And as to your freedom have as much as you please, that is, freedom to do right, not wrong. It is very necessary that we be united; and anybody that seeks to divide the people is not the friend of God or man, neither is God his friend; and if he continue to interfere with the happiness and union of the people of God, He will not hold him guiltless; but he will remove him out of his place. There is a providence in many of these things. People wonder sometimes why we have sickness amongst us. The Apostle Paul in writing to the Corinthians, in referring to divisions that existed among them, together with their unworthiness, when partaking of the Lord's supper, says, "For this cause many are weak and sickly among you, and many sleep." Do you believe a principle of that kind? I do. Let us fear God then, honor Him, and keep His commandments.

Another thing, we want the brethren to do, and that is to cultivate a right feeling towards the sisters, and towards their wives especially. God has given them to us; treat them well and kindly. If they have weaknesses—which doubtless they have—we should bear with them, they are the weaker vessel, and we ought to be strong, and a strong man ought not to be much afraid of a weak woman. We ought to have them in our affections, and instead

of returning evil for evil, be kind to them; and if your wives chide you, render to them kindness in return and love them, and say, this is not exactly right; let us be friends. And they will turn round and reciprocate that kind of feeling. And then make their homes as comfortable as you can, and lighten their household duties as far as it may be in your power to do so; and do all you can to unite your efforts together as families. And wives, comfort your husbands; speak kind words, and make their homes a heaven. And neighbours, don't bite and devour one another, don't tear in pieces one another's character, but be united in all things.

“Nay, speak no ill, a kindly world
Can never leave a sting behind.”

Let us learn to speak kindly of each other, and if we cannot say something good of our brother or our sister, let us hold our tongue.

And if our brother sin against us, tell him of his fault when you and he are alone; and then when you are made acquainted with your wrong, confess it and repent, and try to do better. And let us live together as brethren and sisters and as Saints of God. And do not forget to call upon the Lord in your family circles, dedicating yourselves and all you have to God every day of your lives; and seek to do right, and cultivate the spirit of union and love, and the peace and blessing of the Living God will be with us, and He will lead us in the paths of life; and we shall be sustained and upheld by all the holy angels and the ancient patriarchs and men of God, and the veil will become thinner between us and our God, and we will approach nearer to him, and our souls will magnify the Lord of hosts.

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

DISCOURSE BY ELDER LORENZO SNOW,

DELIVERED AT THE WEBER STAKE CONFERENCE, HELD IN THE TABERNACLE,
OGDEN CITY, OCTOBER 19, 1879.

(Reported by James Taylor.)

THE SPIRIT AND PRINCIPLES OF THE UNITED ORDER.

As a foundation for a few remarks this morning, I will read the 18th verse of the revelation commencing on page 337, Book of Doctrine and Covenants:

“Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my Gospel, unto the poor and the needy, he shall

with the wicked lift up his eyes in hell, being in torment."

Also a few verses, contained in the same book, on page 234, commencing at the 3rd verse, which show what is required of every man in his stewardship.

"3. I, the Lord, have appointed them, and ordained them to be stewards over the revelations and commandments which I have given unto them, and which I shall hereafter give unto them ;

"4. And an account of this stewardship will I require of them in the day of judgment :

"5. Wherefore I have appointed unto them, and this is their business in the Church of God, to manage them and the concerns thereof; yea, the benefits thereof.

"6. Wherefore a commandment I give unto them, that they shall not give these things unto the Church, neither unto the world ;

"7. Nevertheless, inasmuch as they receive more than is needful for their necessities and their wants, it shall be given into my storehouse.

"8. And the benefits shall be consecrated unto the inhabitants of Zion, and unto their generations, inasmuch as they become heirs according to the laws of the kingdom.

"9. Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man.

"10. And, behold, none are exempt from this law who belong to the Church of the living God ;

"11. Yea, neither the bishop, neither the agent who keepeth the Lord's storehouse, neither he who is appointed in a stewardship over temporal things."

The short time that I occupy this morning, I wish to speak in a manner that will be for our edification

and mutual improvement in those things that pertain to our salvation. For this purpose I desire the faith and prayers of all those who believe in looking to the Lord for instruction and intelligence.

We should realize the relationship that we sustain to the Lord our God, and the peculiar position we occupy. To properly discharge the obligations devolving upon us, we require supernatural aid. The character of the religion that we have espoused demands a certain course of conduct that no other religion that we know of requires of its adherents ; and the nature of those demands upon us are such that no person can comply with them, unless by assistance from the Almighty. It is necessary that we comprehend, at least in part, the great and important blessings that we are to derive, eventually, by complying with the requirements of the religion or Gospel that we have received. The sacrifices that are required of us are of that nature that no man nor woman could make them, unless aided by a supernatural power; and the Lord, in proposing these conditions, never intended that his people should ever be required to comply with them unless by supernatural aid, and of that kind that is not professed by any other class of religious people. He has promised this aid. The demands upon us are of a peculiar nature, and, as I before said, no man or woman could comply with them, unless enlightened and sustained by the power of the Almighty.

The religion we have received is not a chimera. It is not something that has been devised by the cunning of man, but it is something that has been revealed by the Almighty. It is a fact. It is something that truly exists. It is something that is tangible. It is some-

thing that can be laid hold of by the minds of the Latter-day Saints. It is something that can be directly understood, and be fully comprehended, so that there can be no doubt in the mind of any Latter-day Saint in regard to the nature and character of the ultimate outcome of the course that he proposes to pursue in complying with the demands of the Gospel he has received. But those demands are of a nature that perhaps would be almost appalling to the minds of individuals that were darkened, that had no light or understanding in regard to the outcome that is expected to be experienced by the Latter-day Saints, inasmuch as they continue faithful in adhering to the principles which they have espoused.

These demands are not of a nature that have no parallel in the history of the people of God. They were required in every age and period when God called a people to serve him, and to receive his laws. They were required in the days of Israel, in the beginning of that people. They were required of Abraham, Isaac and Jacob. They were required of Moses, and of the people that he led from Egyptian bondage. They were required by all the prophets that existed from the days of Adam to the present period of time. They were required by the apostles that received their commission by the laying on of the hands of Jesus Christ, the Son of the living God, and by the adherents of the religion that the apostles proclaimed and taught to the people, in their day and no man or set of men or class of people from the day of Adam to the present time, could comply with these requirements, except the people of God, as they were endowed with power from on high, which could proceed only

from the Lord our God. And it would be simply foolish indeed to expect the Latter-day Saints in these days to comply with the celestial law, with the law that proceeds from God, and with his designs to elevate the people into his presence, except they were sustained by a supernatural power. The Gospel promises this. It promises the gift of the Holy Ghost, which is divine in its character, and which is not enjoyed by any other people, and which we are told by the Savior, should lead into all truth, and inspire those who possessed it, and give them a knowledge of Jesus, a knowledge of the Father, and of things pertaining to the celestial world; that it should inspire those who possessed it with a knowledge of things to come, and things that were past; and inspire them to an extent that they should enjoy supernatural gifts—the gift of tongues and prophecy, to lay hands upon the sick, by which they should be healed. Those who received this Gospel were promised these supernatural powers and gifts, and a knowledge for themselves, that they might not depend upon any man or set of men, in regard to the truth of the religion that they had received; but that they should receive a knowledge from the Father that the religion came from him, that the Gospel came from him, and that his servants had the right and authority to administer those ordinances, so that no wind of doctrine should shake them or remove them from the path in which they were walking; so that they might be prepared for the glory that should be revealed, and be made participators therein, so that they might endure any trial or affliction that it should be the will of God to be brought upon them, to prepare them more fully for celestial glory;

so that they should walk not in darkness, but in the light and power of God, and be raised above the things of the world, and be superior to the things around them; so that they might walk independently beneath the celestial world, and in the sight of God and heaven, as free men, pursuing that course that should be marked out to them by the Holy Ghost; that course by which they could elevate themselves to knowledge and power, and thus prepare themselves to receive the glory that God proposed to confer upon them, and to occupy the exalted position to which God designed to raise them.

In view of this, Jesus told the young man who came to him and wished to know what he should do to inherit eternal life, to "keep the commandments." The young man replied that he had kept these commandments referred to from his youth upward. The Savior, looking upon him, saw there was still something lacking. The young man had kept the moral law, the law given to Moses, and for this Jesus loved him, but saw that there was one thing lacking. He was a rich man, and held influence in the world in consequence of his superior wealth. Jesus knew that before he could elevate him, or any other man, to the celestial world, it was necessary that he should be submissive in all things, and view obedience to the celestial law of the utmost importance. Jesus knew what was required of every man to gain a celestial crown—that nothing should be held dearer than obedience to the requirements of heaven. The Savior saw in this young man a cleaving to something that was not in accordance with the law of the celestial kingdom. He saw peradventure, a disposition in him to adhere in his feelings to that

which was injurious to him, and would render a compliance to all the demands of the Gospel disagreeable or impossible, therefore he told him that he should go and sell all that he had, "and give to the poor, and follow him" This commandment made the young man feel sad and sorrowful. He looked upon riches as the great object in life, as bringing him the influence of the world, and all things that were desirable; as procuring him the blessings and enjoyments of life, and as the means of lifting him to high positions in society. He could not conceive the idea of a person's securing the blessings, enjoyments and privileges of life, and such things as his nature craved, independent of his wealth. But the Gospel was of a nature that provided for everything that was necessary to fulfil the wants and requirements of man and to make him happy. Riches were not so calculated; and the Lord desired him to give up these ideas, and to dislodge them from his mind and feelings, so he might secure him as his servant in all things. He desired this man to be wholly devoted to his service, and to go into his work with full purpose of heart, and follow the dictates of the Holy Spirit, and prepare himself for celestial glory. But this young man was not willing; it was too great a sacrifice. And the Savior said upon this occasion, "How hardly shall they that have riches enter into the kingdom of heaven. It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." The disciples "were astonished out of measure" at this, "saying among themselves, who then can be saved?" They thought that no man could possess riches and be saved in the kingdom of God. This was the idea they received from the

remarks of the Savior. But Jesus answered, "With men it is impossible, but not with God: for with God all things are possible."

Now, we want to look and see how this is possible. I have read in the Book of Doctrine and Covenants the revelations that have been given in these days to the Latter-day Saints, setting forth the requirements of God in relation to temporal affairs. Here are remarks that are pretty straight, which I have read, on page 337—"If any man shall take of the abundance which I have made, and impart not his portion according to the law of my Gospel, he shall lift up his eyes in hell, being in torment." Now this is straight language, and looks, perhaps, rather severe. When the Lord revealed his Gospel in these latter times to the world, he commenced teaching the people what was required of them in their temporal affairs, as he taught the young man and as he taught many others, and as the apostles were taught and others who received the Gospel under their administration. The greatest trouble that has ever been, probably that the Lord has had, with the people in any age, has been in reference to their temporal affairs, their financial matters. The Latter-day Saints at the present day, are very united in reference to their spiritual principles and doctrines. We see eye to eye in regard to principles that pertain to the doctrinal portion of the religion we have espoused; but when it comes to our temporal, our earthly possessions, and our conduct in relation to them, we seem to be a little confused in reference to what is right and wrong, and more or less, we feel disposed to pursue our own course in regard to these matters

and, as in the days of judges, "every man is doing what seems right in his own eyes." We seem to forget that the Lord has distinctly pointed out our duties, and that there is a little book, Doctrine and Covenants, that God has given by direct revelation in regard to these matters, by which we should be governed; we forget these things as it is natural for us to forget the things of God. We sometimes think of the many good things that we do, and imagine, perhaps, that because of these good acts, we are excusable in not bothering ourselves in reference to some other things that we do not perform. In giving his revelations to us in regard to these matters the Lord took certain individuals and made them examples to the Saints, and he wished the Saints to look upon these individuals and follow their examples. The Lord did not propose at first to call upon all the people at once and tell them what to do in relation to these temporal matters, because they were very ignorant and more or less covetous. In March 1830, one month before the organization of this Church, the Lord commenced to instruct, or lay down principles which should govern the people of God in all their temporal affairs. The foundation was raised as a standard, or beacon shining in a dark place, that every Latter-day Saint might look at and judge for himself what would be required. The first revelation that I recollect of that was given in regard to the temporal obligations of the Saints, or what should be required of them, was given to Martin Harris. You will find it on page 111, Book of Doctrine and Covenants. Martin Harris was a man who possessed considerable wealth, or at least was tolerably well off. The Lord gave

him a revelation touching temporal affairs, the same as Jesus gave the rich young man. The Lord said to Martin Harris, "Impart a portion of thy property; yea, even part of thy lands, and all save the support of thy family." This revelation applied simply to Martin Harris, and not to everybody, only as you consider it an example to Latter-day Saints. But on page 161, Book of Doctrine and Covenants, there is a general commandment in connection with the divine law which was given in this revelation. It applies to everybody, as, for instance, "Thou shalt not lie," is a general commandment, and applicable to every Latter-day Saint. Here is the commandment, verse 55—"And if thou obtainest more than that which would be for thy support, thou shalt give it into my storehouse, that all things may be done according to that which I have said." In connection with this subject, we find on page 233 that the Lord called together six of his Elders, and gave them commandments and revelation, and appointed unto them a stewardship: "Behold, and hearken, O ye inhabitants of Zion, and all ye people of my Church." Now this was quite extensive. "All ye people of my Church." The Lord was going to speak, here, something that concerned all the Saints, wherever they might be, whether in New York, Ohio, Missouri, Indiana or any other part of the world. "Hearken, O ye inhabitants of Zion, and ALL ye people of my Church, who are afar off." Now here is something which concerned all the Latter-day Saints, and which the Lord considered of vast importance to everybody worthy to be called by that name. He wanted all the inhabitants of Zion to pay particular attention to what he was going to say to these six of his

Elders. It concerned everybody. The fact in the case was that he took these six Elders and made them an example to all the Saints. The revelation continues:

"Hear the word of the Lord which I give unto my servant Joseph Smith, jun., and unto my servant Martin Harris, and also unto my servant Oliver Cowdery, and also unto my servant John Whitmer, and also unto my servant Sidney Rigdon, and also unto my servant William W. Phelps, by way of commandment unto them;

"I, the Lord, have appointed them, and ordained them to be stewards over the revelations and commandments which I have given unto them, and which I shall hereafter give unto them."

Now this was a matter of some importance, especially to these six elders, to be appointed stewards over those things from which should accrue great temporal advantages. Perhaps some people might be jealous, or were jealous at that time, and supposed that they had reasonable grounds to be jealous, that the Lord should bestow such great advantages upon these elders, which they might use to the great disadvantage of the people of God. But we will discover that these matters were strictly guarded of the Lord, as also would every man who was appointed a steward in the kingdom of God be held in check.

"And an account of this stewardship will I require of them in the day of judgment."

Now, perhaps I do not believe as some do in regard to the United Order—that everybody is to come together and throw all their substance into a heap, and then come and take of it as they please, or that one man who does not understand temporal affairs at all should be placed as a

steward over extensive concerns. I believe that there is an order in these things—a pleasing and an agreeable order—and that these things are arranged by the Lord in such a way that when people properly understand them they will be satisfied and admire them. It is because we do not get to understand the requirements of God that we are dissatisfied. God fixes these matters up and arranges them in such a way as will tend to the exaltation of every Latter-day Saint who is disposed to honor them. It is because of our ignorance that we are displeased with the requirements of the Lord.

Now, I believe in the independence of men and women. I believe that men and women have the image of God given them—are formed after the image of God, and possess Deity in their nature and character, and that their spiritual organization possesses the qualities and properties of God, and that there is the principle of God in every individual. It is designed that man should act as God, and not be constrained and controlled in everything, but have an independency, an agency, and the power to spread abroad and act according to the principle of godliness that is in him, act according to the power and intelligence and enlightenment of God, that he possesses, and not that he should be watched continually, and be controlled, and act as a slave in these matters. But that the law of God should proceed forth from him, and the constitution of the Most High God should be in him, and he should act in accordance with that. And, as the Lord has said—“I will write my name in the hearts of the people”—the law should proceed forth from their hearts.

And so far as the law of tithing is concerned, there is about it something that is not of the same nature

and character as the law of the United Order. It was added because the people were not willing to comply with this noble and high celestial law, whereby they could act according to the light that is in them, and the power of the Almighty, by which they should be inspired. I read on:

“Wherefore I have appointed unto them, and this is their business in the Church of God, to manage them and the concerns thereof.

“Wherefore a commandment I give unto them, that they shall not give these things unto the Church, neither unto the world.”

Now, was it designed that these six men should go and build fine houses, and spread abroad and obtain immense treasures of the earth, independent of the obligations devolving upon them to other people? There was great latitude given them, but they were held accountable unto the Lord. “I give you this latitude to exercise, but, remember, you are accountable; and an account of your stewardship will I require of you in the day of judgment.” Some of these Elders had seen God and talked with him face to face, and angels had laid their hands upon their heads. They knew that there was a God in heaven. This was made clear to them by the power of the Almighty, and by angels making their appearance unto them, and talking with them as one man talks with another. Now, when we consider what the Lord said to these men that were thus enlightened, and had this wonderful experience, we see that it required a man to be a little careful how he acted in regard to these temporal affairs that were given to him in charge.

“Nevertheless, inasmuch as they receive more than is needful for their necessities and their wants, it shall be given into my storehouse.”

Now here was wherein they were limited. But yet in this matter they were left to their own judgment and philanthropy, which should be enlightened. But their philanthropy would be the philanthropy of God, and their intelligence, the intelligence of heaven.

“And the benefits shall be consecrated unto the inhabitants of Zion, and unto their generations, inasmuch as they become heirs according to the laws of the kingdom.

“Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man.

“And, behold, none are exempt from this law who belong to the church of the living God.”

Now this law should continue as long as salvation continued. (See page 337 1st verse) It never has been repealed. The law of tithing could not repeal this law. The law of tithing is a lower law, and was given of God. But the law of tithing does not forbid us obeying a higher law, the law of celestial union in earthly things. And the fact that we do not feel satisfied in simply obeying the law of tithing shows that it is a lesser law. Do you feel justified simply in obeying the law of tithing? Why, then, do you contribute to our temples and to bringing the people from the old countries, and to this object, and that, in thousands of ways, after you have properly and justly complied with the law of tithing? The fact that you do these things shows that you are not satisfied in merely obeying the law of tithing. In these contributions you are acting just as God designed you should act—by the light of the Holy Ghost that is in you. Now, this law is very distinctly portrayed, and the Lord has made it so plain

that he is determined that no man shall misunderstand him. When he speaks he speaks in such a manner that there can be no dispute. He is not satisfied with telling it over once, he tells it the second and the third time; so that there can be no misunderstanding in regard to the mind of the Lord with reference to this law of a man's giving all, except that which is needed for his support, unto the Lord's storehouse. An observance of this law is what he says is required of every man in his stewardship. So that if the Latter-day Saints are appointed unto stewardships, or are satisfied to act as stewards before the Lord, this law is in force, and this law they should observe. I believe many do walk in the spirit of this law to a certain extent; and have complied with it, no doubt in a manner in which they are justified before God, while some, perhaps, have paid no regard to it whatever. Some so far ignore these principles that they become very miserly and covetous, and gather around them and their families what they consider they need now, and then lay up for future generations, when there is distress around them, and thousands of Saints in Europe and other parts who are groaning in poverty, under the iron hand of tyranny, not knowing from day to day where they are going to obtain a meal of victuals. Yet here are men among us who call themselves Latter-day Saints, who do not impart of their substance according to the law of the Gospel. I say God is displeased with such covetousness, and he will never prosper the Latter-day Saints who are guilty of such miserly conduct.

But as regards the law of tithing, it is in force upon the poor as well as the rich, and it seems that it acts almost unequally in some respects.

There is a widow, whose income is ten dollars; she pays one for tithing, and then has to appeal to the Bishop for support. Here is a rich man who has an income of one hundred thousand dollars, and pays ten thousand for his tithing. There remains ninety thousand, and he does not need it, but the poor widow requires much more than she had before complying with the law of tithing.

Now what would be the operation of the celestial law? The widow has not enough for her support, therefore nothing is required of her by the celestial law, or the law of the United Order. This rich man, with his ninety thousand dollars, continues to increase his riches, pays his tithing fully, and yet wholly disregards the law of stewardship, or the law of temporal union. I cannot believe that a Latter-day Saint is justified in ignoring the higher law. For, as we have read, "Behold none are exempt from this law who belong to the Church of the living God." There is not a man within the sound of my voice who is exempt from this law, nor will he ever be until Jesus, the Son of God, comes in the clouds of heaven to set all things right: "Yea, neither the Bishop, neither the agent who keepeth the Lord's storehouse, neither he who is appointed in a stewardship over temporal things." This will apply to the Bishops who reported here yesterday, and to every Latter-day Saint. We are under this law. We should act in the spirit of this law according to the light of God that is within us.

Furthermore, on page 275, we read:

"It is the duty of the Lord's clerk, whom he has appointed, to keep a history and a general church record of all things that transpire in Zion, and of all those who consecrate properties, and receive inheritances legally from the Bishop; "And

also their manner of life, their faith and works; and also of all the apostates who apostatize after receiving their inheritances.

"It is contrary to the will and commandment of God that those who receive not their inheritance by consecration, agreeably to this law which he has given, that he may tithe his people, to prepare them against the day of vengeance and burning, should have their names, enrolled with the people of God."

Now, this might be considered rather strong language, but this is a revelation of God that we profess to believe.

"Neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the Church;

"Their names shall not be found, neither the names of the fathers, nor the names of the children written in the book of the law of God, saith the Lord of Hosts."

That is, those that were not willing to abide the law of stewardship and consecration should be debarred of these blessings. It is the same today, and it has been so since the days of Adam in relation to these matters.

Now, when the Lord established this Church, he was very anxious to bring the people to this order of things; and we find some thirteen revelations in the Book of Doctrine and Covenants, that are given to explain these principles of the United Order—the law of consecration and stewardship. Men were to have their stewardship—to have possession of property—but they were to hold it as servants of God, not as their own individual property, particularly, but they were to be made stewards over that property, after they had consecrated to the Lord, and to receive according to their abilities, and manage according to the gifts of God that were within

them in regard to temporal affairs. If a man was capable of managing merchandise to the amount of one hundred thousand dollars, it would be proper that he should be made a steward over that amount. If a man was not capable of managing extensive concerns, it would be improper to make him steward over a large business. But every man would receive a stewardship in proportion to his capacity to oversee it for the general good.

In order that there might be no misunderstanding, the Lord informs us further in regard to these matters on page 237, Book of Doctrine and Covenants. The Lord took great pains to manifest his pleasure in regard to these principles. He called some seven, eight or nine elders, and made them stewards over property and various departments of business, and then told them how to act. They were to work in accordance with this law, which will be found on page 343, Book of Doctrine and Covenants :

“ 68. And all monies that you receive in your stewardships, by improving upon the properties which I have appointed unto you, in houses, or in lands, in cattle, or in all things save it be the holy and sacred purposes shall be cast into the treasury as fast as you receive monies, by hundreds, or by fifties, or by twenties, or by tens, or by fives ;

“ 69. Or in other words, if any man among you obtain five talents, (dollars,) let him cast them into the treasury ; or if any man obtain ten, or twenty, or fifty, or an hundred, let him do likewise ;

“ 70. And let not any man among you say that it is his own, for it shall not be called his, not any part of it ;

“ 71. And there shall not any part of it be used, or taken out of the treasury, only by the voice and common consent of the Order.”

Now this was making things secure—pretty safe. It might not, perhaps, be as agreeable, unless persons could conceive the whole plan of this scheme or Order in temporal affairs for men to devote their surplus in this way, but with the other portion, which we read further on, they would be perfectly satisfied.

Now, we can easily conceive, that with a vast population of Saints acting under this celestial law, there would be an immense treasury filled after a time ; and that there might not be any misunderstanding in regard to this property and its use, among those who had thus subscribed or bestowed their means, the Lord has made the matter plain by giving the following instructions :

“ 71. And there shall not any part of it be used, or taken out of the treasury, only by the voice and common consent of the Order.

“ 72. And this shall be the voice and common consent of the Order ; that any man among you, say unto the treasurer, I have need of this to help me in my stewardship ;

“ 73. If it be five talents, (dollars), or if it be ten talents, (dollars,) or twenty, or fifty, or an hundred, the treasurer shall give unto him the sum which he requires, to help him in his stewardship.”

Now a whole people, enlightened by the principles of High Heaven in regard to these matters—filled with the Spirit of God, with the spirit of understanding, the spirit of philanthropy, every man seeking the interest of his neighbour, having an eye single to the glory of God, putting his means into the Lord's treasury, and no man saying that anything is his, except as a steward before God—would be a pillar of financial strength, a sublime picture of holy union and fraternity, and equal to the most extreme emergencies. Then when any misfortune befalls a

man, such as the burning of his property, or failure or trouble in his department of business, he could go to the treasurer and say, "I have need of a certain amount to assist me in my stewardship. Have I not managed the affairs of my stewardship in a wise manner? Can you not have confidence in me? Have I ever misused the means put into my hands? Has it not been wisely controlled? If so, give me means to help me in my stewardship, or to build up this industry that is needed for the general interests of the whole." Well, it is to be given to him. There is confidence reposed in him because of his past conduct, and the course which he has pursued. He has due right in exercising his talents according to the light of the spirit that is within him. He understands fully the circumstances in which he is placed, and governs himself according to the obligations that rest upon him. He is found to be a wise, economical manager; and he is assisted in his stewardship to the extent of the means that he should have.

Now, were the Saints all acting in the spirit of these revelations, what a happy community we would be! We would all be safe, and no man would need remain awake at night thinking what he should do for his family to keep them from begging their bread, or going to the Bishop, which perhaps is only one degree better. And there would be a union that would be in accordance with the union of Enoch and his people, when they were taken to the world above—a union pleasing to the Almighty, and according to the principles of the celestial world.

But now how is it with us, with the people of Ogden and in other places? We distrust one another. Every man feels that he has no security in his neighbour in time of mis-

fortune. We distrust our neighbors, because neighbors are not seeking the interest of one another. Every man is seeking how he can best help himself. This is too much so with the Latter-day Saints.

Now, this law, the United Order, was given in 1831-2. Men were commanded consecration of property. Bishop Partridge, seeing there was some misunderstanding, wrote to Joseph for an explanation in regard to the matter. Joseph in answer, says that in matters of consecration it should be left to the judgment of the consecrator how much he should give and how much retain for the support of his family, and not exclusively to the Bishop, for, if so, it would give the Bishop more power than a king possessed. There should be a mutual understanding between them, otherwise it should be left to a council of twelve High Priests. Now where is the Latter-day Saint, that cannot see a liberality, a generosity, in this matter, and be willing to submit to this tribunal. I would be willing to submit to the high council of this Stake of Zion, or the high council of any other Stake of Zion, and say, "Here is my property, say how much I ought to retain for my wives and children, and how much shall go into the common property of the Church?" But I think my bishop and myself could settle the business at once. Joseph says in that explanation, "it is not necessary that you should descend to particulars in regard to these matters.

I see I am occupying more time than I intended. There are many things that should be said in relation to these matters. The time is now that the Latter-day Saints should awake. These laws were given to govern the Saints. The Saints in misfortune would not obey them, and they were driven out.

We have been harassed from the

beginning unto this day, and I fear will be, until we conform to this law, and are willing that God shall rule in regard to these temporal matters.

I will now say, let every man who stands in an official station, on whom God has bestowed his holy and divine priesthood, think of what the Savior said to the Twelve Apostles just before he went into the presence of his Father—"Feed my sheep." And he continued to say this until his apostles felt sorrowful that he should continue to call upon them in this manner. But, said he—"Feed my sheep." That is "Go forth with your whole heart, be devoted wholly to my cause. These people in the world are my brethren and sisters. My feelings are exercised towards them. Take care of my people. Feed my flock. Go forth and preach the Gospel. I will reward you for all your sacrifices. Do not think that you can make too great a

sacrifice in accomplishing this work." He called upon them in the fervor of his heart to do this work. And now I call upon all who hold this priesthood, the presiding officers of this stake, and the bishops, and the high council, to go forth and feed the flock. Take an interest in them. Did you ever lose a child, and the parting struck keenly into your souls? Transfer a little of this deep feeling to the interests of the Saints over whom you are called to preside, and in whose interests you have received the holy priesthood. Work for them, and do not confine your thoughts and feelings to your personal aggrandizement. Then God will give you revelation, inspiration upon inspiration, and teach you how to secure the interests of the Saints in matters pertaining to their temporal and spiritual welfare.

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

DISCOURSE BY ELDER ERASTUS SNOW,

DELIVERED AT THE GENERAL CONFERENCE, HELD IN THE TABERNACLE
SALT LAKE CITY, OCT. 8TH, 1879.

(Reported by Geo. F. Gibbs.)

CLEAVE TO LIGHT—COMING OF CHRIST—ABOMINATIONS OF THE WICKED
—WELFARE OF THE YOUNG.

The prophet Isaiah, in speaking of the latter-day Zion, made this singular remark :

"Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

"But they know not the thoughts of the Lord, neither understand they his counsel," etc,

Again, it has been said concerning the disobedient who reject and set at nought the counsels of the Almighty, through his servants who are sent unto them :

"I also will laugh at your calamity; I will mock when your fear cometh."

The wicked comprehend not the things of God; they cannot know them, for they are spiritually discerned. "The things of God," says the Apostle Paul, "knoweth no man only by the Spirit of God;" or, in other words, carnal man knows not the things of God, neither can he understand them. The unbelieving world cannot see as the Saints see; they walk in darkness, but the Saints are the children of light, even as many as keep sacred their covenants

with God. The wicked love darkness rather than light, because their deeds are evil. This was true of the first century of the Christian era, when the Savior uttered it; it is true to-day. As the light shone in darkness and the darkness comprehended it not, so might the same be said to-day. We are called to be the children of light. Blessed are they who continue in the light, for the day of the Lord will not overtake them as a thief in the night; but woe unto them that depart from, or reject that light that shines in the midst of the darkness, for the day cometh, and that speedily, when they will be overtaken as by a whirlwind. The command of the Lord to the Saints is to watch, for we know not the day nor the hour when the Son of man shall come. The precise time of his coming has not been revealed; the prophets were ignorant of it; it could not be declared to the apostles of the Lamb, and, indeed, the Savior said that not the angels, nor even he himself, knew the day or the hour of this important event. And on taking his final leave of the Twelve, on the Mount of Olives, the question was put to him—"Lord, wilt thou at this time restore the kingdom to Israel?" They, it seems, were wont to regard the Savior as that Being that was to establish himself upon the throne of David, and bring to pass all that they had been so anxiously expecting; but he told them it was not for them to know the times and the seasons which the Father had put in his power. These things have been spoken that the Saints should watch and not fall asleep. The same idea is also set forth in the parable of the ten virgins, who were represented as having gone forth so meet the bridegroom, five of whom were wise and five foolish. The wise virgins took oil in their vessels, and were pre-

pared to meet the bridegroom and to go with him into the marriage feast; the foolish virgins took no oil, they were unprepared, and were consequently shut out. This parable is expressly applicable to the time of the second coming of the Savior, showing us that however reluctant we may feel to admit it, we are plainly given to understand that a great portion of those who are counted virgins, of the Lord's people, who believe in his coming and who go forth to meet him, will slumber and sleep, and be locked out when he shall come. And it behooves all Saints to ask themselves the question which the disciples asked the Savior when he told them the startling truth that one of them should betray him—"Lord, is it I?" And all those who are very anxious upon this point will be likely to be on the watch-tower, and not slumbering in that fatal hour.

And again, in the 24th of Matthew, he speaks of that wicked servant who shall begin to say, "My Lord delayeth his coming. And shall begin to smite his fellow-servants and eat and drink with the drunken. The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." He expects this of his servants whom he has appointed over his house, to give his children meat in due season. It becomes the apostles, and presidents, and bishops, and all who are called as watchmen upon the walls of Zion to read the 24th and 25th of Matthew, giving due attention thereto, and to beware, lest they be found among those unfaithful servants who have been appointed to minister in his house and give meat in due season, but who smite their fellow-servants, and who eat and drink with the drunkard, and otherwise neglect their high and holy calling, for responsibility, position and station will not be any protection or safeguard in that

day. But, on the contrary the greater the responsibility neglected, the greater their fall, chagrin and disappointment, and woe when they find their allotted portion among the hypocrites and unbelievers.

And the enemies of Zion who want to penetrate our sacred and holy places, and who say in their hearts, Let her temples be defiled; let adventurers, profligates and libertines mingle in their family circles, and break them asunder, and defile the daughters of Zion and break up the holy institution of sacred and holy matrimony, by which they are bound together in the new and everlasting covenant for time and eternity; yes, they say, let this covenant be broken, let all who believe and will not deny the laws and commands of God, be excluded from the jury-box, from the ballot box and from official station. And here comes another wail from a member of the Cabinet, in the form of a decision to the effect that all plural wives, who will not break their covenants with their God and their husband, shall be excluded from the right of homestead and pre-emption; and I doubt not but what everything will be done that Satan can put into their hearts to do to block the wheel, to hedge up the way, in order to test the faith of the righteous and their integrity to each other and the principles of truth. But it must be remembered that God permits it, that they may fill up the cup of their iniquity, that the righteous may be proven and tested, even to the chafe. For God will have a tried people, and those only who will abide in his covenant, even to the death if necessary, will be found worthy of that glory and exaltation in his kingdom which we seek after. It is a day of warning, not of many words; it is also a day of sacrifice. God has a controversy with the nations, but first with those unto whom the fullness of the Gospel has been sent. He will work in his own wondrous way his purposes to perform. It becomes us to be very humble, that we may be worthy to be his instruments in accomplishing his designs.

I rejoice in the testimony of the Spirit manifested by the previous

speakers during this Conference. My earnest desire is that the Spirit may spread abroad among all people and take deep root in their hearts, not only throughout the Stakes of Zion, but throughout the earth. Dark clouds may gather around us from time to time; then is the time not to fear, but to watch and pray and patiently await the Lord of Hosts to dispel them and cause the sun to shine again upon us; remembering the vision of Nephi, in which he saw the rod of iron which led to the tree of life, along the turbulent stream of muddy water, and through mists and clouds which at intervals beset his pathway; and that those who clung to it were led safely through and reached the tree and partook of the fruit thereof, while those who ceased their hold to the rod of iron wandered off and were lost.

I have felt the greatest concern for the rising generation among us; they are far more numerous than our foreign immigrants. Secretary Evarts and the Cabinet need have far less fear concerning our foreign immigrants than of those that are constantly coming from the spirit world. The enemies of Zion fear this doctrine of the Saints, that "Children are an heritage of the Lord, * * * and happy is the man that hath his quiver full of them." This doctrine permits the Latter-day Saints to fulfil the first great command given to Father Adam and Mother Eve, instead of adopting that abominable and soul-destroying doctrine of devils, infanticide and fœticide, which is practised to no little extent in the Christian world, which is in open violation to the laws of nature and the law of God to our first parents, to "multiply and replenish the earth." And the practice of this same doctrine is fast depopulating some of our older States; besides, it tends to encourage prostitution; and, strange as it may appear, a future day will yet reveal that among the foremost and prominent votaries of this doctrine of devils are those who fight against Zion and her institution of marriage, under the hypocritical cant as such men as Schuyler Colfax, in his utterance from the balcony of the Townsend House in this city, and Attorney-General

Devens, in his argument in the Reynolds case, in effect, that the plural marriage of the Mormons cannot be tolerated, because the burning of widows upon the funeral pile of their husbands was wrong. There is about as much relevancy and consistency in the argument as there would be to say that the practices of the multitudes of families of this Christian land, who are destroying their own offspring and taking villainous compounds to induce barrenness and unfruitfulness, must be tolerated and encouraged, because the practices of the Latter-day Saints are filling these mountains with a thrifty population. It is shown by the statistics that our children under the age of eight years are already nearly as numerous as the lay members of the Church. I feel that too much attention cannot be bestowed upon the rising generation. Our young people's Improvement Associations, our Sabbath Schools and quorum meetings are all so many aids in the training and education of the young in all that is elevating and praiseworthy. And may God bless them in their earnest efforts to improve the spirits of their fellowmen.

There is one thing I wish to call the attention of our presiding officers to, more especially, that of the Presidents of Stakes and their counsellors and the Bishops as their aids and assistants, and that is to give more diligent heed to the temporal condition of the families of the Saints over whom they preside, seeing to it that they are suitably and profitably employed. It is an old adage that an idle brain is the devil's workshop; and we all know that the lack of useful and proper employment is the source of numerous evils. It should be our study to introduce new branches of business, devise means of employment, that none may be idle. This is an important duty required of the leading men in Israel; and so earnest should they be in its performance that they make it a matter of faith and prayer, using their utmost endeavors to seek it out by thoughtful study, and by consulting each other, and by inviting the aid of

inventive minds. It is important that our school-teachers should not merely be automatons or parrots in the schoolroom by way of impressing a lesson upon the minds of the children, but strive, in an eminent degree, to direct their minds in a moral and religious sense, inculcating, by precept and example, due respect for virtue, and everything that is pure and noble; having also, as much as practicable a watchcare over them out of school as in school, laboring to enforce punctuality and an honest report, thereby helping their parents to look after them, so that they may not squander away their time foolishly, as many do in our towns and cities, lounging around stores and other places, acquiring habits that are calculated to lead away and defile the minds of the youth. The school-teacher who is alive to the true spirit of his calling becomes a valuable auxiliary in improving the minds and conduct of our children, and his or her influence, when properly excited, might be of incalculable good.

There has been in times past, and still is, a great tendency among our youth to seek easy berths; and sometimes the acme of their ambition seems to be realized upon a high stool in a counting room, or behind a counter; they desire to shun the hardships through which their parents passed. That is a vain delusion, and it is simply foolishness on the part of parent or child who indulges in it. It is unwise for parents to entertain this spirit, to be anxious to shield their children from the trials of life through which they themselves have passed; no really sensible man or woman would do it. There is no sensible man or woman in the land that would exchange their experience for all the wealth of the world. If any would do it, they have failed to learn their lesson and profit from their experience. Adversity is good for all; prosperity few can fear.

The Presidents of Stakes, with their Counselors, and the Bishops as their assistants, should, when they know of any unoccupied land within their borders that ought to be improved and possessed by the Latter-day Saints

get together and select young and middle-aged men who are not already provided with good, suitable homes or means of sustenance, organize them with good and efficient leaders, and send them out to occupy those new valleys, teaching them to do as their fathers have done—teach them to take out the mountain streams, build grist-mills, saw-mills and factories, raise breadstuff, sheep and cattle, and prepare to live, instead of craving easy berths, and be all the days of their lives dependent upon the will of an employer for a livelihood.

There are many places in our Territory east of us, on both sides of Green river, also in Sanpete, Piute and Kane counties, and in the adjoining States and Territories, that ought to be occupied; for the Latter-day Saints cannot be confined to Utah. Everything indicates the fulfilment of the declaration of the ancient prophet, who said:

“Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords and strengthen thy stakes;

“For thou shalt break forth on the right hand and on the left,” etc.

In the very nature of things this must be the case; for we are an aggressive people, not to trample on the rights of our fellow-man, but to fulfil the purposes of the Almighty, and possess and make fruitful the waste places. And as the wicked are wasted away through disease, war and bloodshed, murder, infanticide, foeticide and the judgments of an offended God, he requires his people to go forth as he shall prepare the way, and possess the land and hold it for God and his kingdom, whose it is, and who will come in due time to reign over it.

Fear not to take to yourselves wives and to multiply and replenish the earth, and occupy the unoccupied regions, and leave it not to your enemies while you are clustering around these mercantile houses and saloons and places of ease and idleness; but break out and face the realities of life. And let no father or mother in their old age indulge childish fancies, and encourage these whinings of their children; but be as courageous as the

old hen, who, after scratching for her brood until they are able to scratch for themselves, sends them forth to get their own living.

We do not wish to be compelled to call men to this work of settling up the country; the Twelve and the General Conference have other things to occupy their time and attention, while this work more directly belongs to the Presidents of Stakes. The Twelve, however, are ready to counsel with these brethren and render them all the aid we can. But we don't want the Presidents of Stakes to think that they can do nothing, leaving the Twelve to attend to all such things; that is part of their calling, as fathers in Israel. We wish the country bordering on that occupied by the Lamanites settled by men who know how to behave themselves, and who will befriend that people, and not shoot them down as we would the wild beasts, without cause or provocation, nor give them occasion to be our enemies, to lay in wait to rob and kill; but to cultivate their love and good will which is a common duty of all Saints to all people, but especially to the House of Israel; and set good examples and manifest in all their dealings honesty and integrity, thereby sowing good seed in their hearts, that shall in the due time of the Lord bring forth precious fruit.

We want many earnest, upright young men also to learn the languages of the natives of the American Continent, and also the Spanish language, which is extensively used in Central and South America as well as Mexico, and which is the national language of those countries and of the educated natives who exercise dominion over the ignorant Indians and the mixed races of the Continent. We expect to call many to labor among these people, as the Lord may dictate, and we want them to be prepared to respond when there is a whisper in their ears to that effect.

May God bless you, and help us all to be truly what we are called to be, Saints of the last days, to stand before the Son of Man when he shall appear, is my prayer, in the name of Jesus. Amen.