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## DISCOURSE

PRESIDENT JOHN TAYLOR,  
At Logan Conference, Sunday  
Afternoon, August 6th, 1882.  
REPORTED BY GEO. F. GIBBS.

There is one thing I wish to speak about which has already been referred to, that is, in regard to your Temple. I can join with the brethren in saying that I am very well pleased with the progress made on that building, and with the energy and liberality that has been manifested in its construction. For one I have not a word of complaint to make about anything; I think that things have been done and managed very well. Some of the speakers have given the Trustees in Trust credit for doing something towards it; but then, that is not all. It is your means not mine particularly, only as one of you. Any what you have done you have done outside of these things, and consequently I think there is a little more credit due to you than to the Trustees-in-Trust. The people in this Temple district have furnished about three-fourths of the means, and the Trustees-in-Trust about one-fourth. Now we do not wish to have any of the employees deprived of what is justly their due; for the laborer is worthy of his hire—I did not hear some of the remarks this morning to the effect that we were in debt; we calculate to pay our debts as we go along, and then we feel that we have acted justly and are free from any liabilities; and for all just demands ought always to be met. We have kept things along pretty well, and I think that we will be able to put it through. I have been talking with Brother Card, who is the superintendent of the Temple, and also with the Temple committee; and I will tell you what I am prepared to do, if you are prepared to follow suit, and thus stop all remarks about tardiness of pay. For it is proper that all just obligations ought to be met, and must be met. Brother Card thinks that the sum of \$20,000 will complete the building; I do not know whether his figure is too high or too low, but if that is sufficient, it seems as nothing compared with what we have already done. We have got accustomed to it; and it is much easier doing a thing when you are used to it than when you are not. There is a proposition to the effect that a fifty cent donation be made; if that be done, the people are willing to respond to it, all well and good; and whatever amount is subscribed, I will, as Trustees-in-Trust, add my proportion to it, according to the proportion in the figures mentioned. What do you say, do you think you can stand it? (President W. B. Preston, I think we can, we'll try.) Brother Preston says, he thinks you can or be found out. I do not know what your donation will amount to, and therefore, I will undertake to say now that the Trustees-in-Trust will give \$5,000, which is stated to be one-fourth of the sum required to finish the work. I would like to know now whether you are willing that I, as Trustees-in-Trust, should contribute the amount of \$5,000? All that are willing raise up their hand. (A forest of hands went up.) I believe that carried. (Laughter.) Now I want you to be to the effect that you will contribute the sum of \$10,000. (Here President Taylor's attention was called to the fact that he had made a mistake, that the proportion of the people would be \$15,000 instead of \$10,000. He reminded that I have made a mistake, that it should be \$15,000. Will the clerk please give us the correct figures so that we may do things understandingly. (The clerk ascertained that the Trustees-in-Trust had paid more than one-fourth but not quite one-third.) We will not be too precise about this matter, perhaps that would be as well to err on that side as on the other, for in any event, we are all of us desirous to see the work progress and have all our labors rewarded. I propose to give you my portion on demand that these men may get their pay, and then allow you a little time to get your portion which will give you an opportunity to accomplish your end of the matter. What do you say? The question was put to vote and carried unanimously. There were some remarks made about liquor drinking this morning, and some people seem to think that there is a great difficulty about this. I think there is if we can only manage ourselves. I feel like giving you credit for what you have done in this respect, and hope that you will be able to do better.

I want to state here, that God has organized His Church in such a way that all of these matters can be arranged within the Church laws, and no law, if we will only do our duty, and each of us magnify our calling and our Priesthood in the various positions that we occupy in the Kingdom of God. And it is a much better principle than the civil law, as the civil law is frequently perverted by mal-administration and malice, and is a way as to trample on the rights of men. The organization of the Church is after the plan that exists in heaven, and according to the principles that God has revealed in the interest of His Church upon the earth and for the advancement and rolling forth of His Kingdom. We start in with the Teacher and with the Priest, who are all the members in their several districts; if they do their duty they will know really and truly the position of all those who come under their charge. Their duty is very simple. What is it? They are to see that there is no hard feeling existing in the breasts of the Saints, any bitter or jealous feelings, that there are no dishonest or fraudulent acts, no treacheries or corruption, no lying, false accusations, profanity or drunkenness, and that the people call upon God in prayer in their various households—the father and mother and children, and that all perform their various duties and do right. I look upon that as the Teachers and the Priests occupy a very important position in the Church and Kingdom of God; and that if they perform their duty aright, there will be no hard feelings, no bitterness or wrath; there will be no fraud, no lawlessness of any kind, no drunkenness, nor will there be any bitter or jealous feelings of any kind; for if in their right and privilege to look after these things, and not only their right and privilege but their duty, and if they do not fail in this, they are not magnifying their calling and Priesthood.

But if they are and people are disposed to listen to them, then everything will be right in regard to this matter. And if there are those who are not disposed to listen to them and to do right, then it becomes the duty of the Teachers, after pleading with them and doing the best they can, to report them to their Bishops, and then it devolves upon him to do his part, not in anger or animosity or in the spirit of vindictiveness, but as a savior; and the Teacher and the Priest ought to act in the same way. And while God has organized His Church upon the earth after the plan that exists in the Kingdom of God, for the various officers in the Church to fulfill the duties devolving upon them, acting in all kindness, long suffering and mercy before the Lord, yet with justice and judgment; that the law of God may be honored, that the principles of righteousness may be established, that the Kingdom of God may be advanced, that the meek may increase their joy in the Lord, and the poor among men may rejoice in the Holy One of Israel; that righteousness and truth may prevail among the people of God; and we may act not in name only, but in reality as the Saints of God without rebuke in the midst of a crooked and perverse generation, that they may be able to stand before the High Council—High Priests selected from among the people and set apart because of their faith, their integrity, their honor and their justice—at least these are the kind of qualifications necessary to fill this calling. And if upon an appeal to the High Council, on any of these matters (of course including drunkenness), they find there has been an unnecessary harshness, it would be for them to reverse the action, and if justice is done, and that no man is oppressed; on the contrary that all have their rights, freedom, liberty and equal justice in righteousness without fear or favor.

When things are attended to in this way they move along all right. If professed Saints will not obey the law of God, but violate the commands of the Almighty, they are not fit to be the servants and stewards of the Lord. We are told that they must be dealt with according to rules laid down in the law of God by the proper authorities. I am placed in His Church for that purpose. I heard a man not long ago say that in the place he lived he had seen a great many people drunk; it was one of those places where there were saloons in which they could get beastly drunk; and that some of those who thus indulged were Elders, High Priests, etc. The man himself was a High Priest, and had seen such men. I should have gone to them and told them what course to pursue to stop those families. Every Elder in Israel ought to be on the watch-tower as watchmen upon the walls of Zion. Where iniquity prevails or evil of any kind it is for them to do what they can to stem the current of evil, and lift up and exhort the people that they may comprehend correct principles, live their religion and be prepared to receive the blessings of Jehovah. I was not a Mormon then, but I had principles of humanity nevertheless—there was an old gentleman whom I respected, he was a good man, a praying man—he had a wife who did not want to play; and who interfered with his devotion; she was uneasy and turbulent, and a kind of thorn in his flesh. Under these trials he was a good man, well, but it used to drive him to the Lord. After a while she died and he married again, this time to a very amiable lady; his wife was pleasant and agreeable; the change in his circumstance was very great. Being thus comfortably situated he became remiss in some of his religious duties, and commenced giving way to the temptation of liquor. Seeing the course he was taking I went to him. I felt a little awkward on account of his being a friend, but because of long friendship and out of respect for his many good qualities, I felt it a duty to bring these delinquencies to his notice, to tell him that I had seen him drunk a few days previously, and that it had hurt me very much to see him in such a state, as his course had always been exemplary and his wife a man whom I respected very highly. He appreciated my good feelings, saying that he felt disgraced, and promised to mend his ways. Now that was a correct feeling. Cannot we, as Latter-day Saints, do much good as those who are not Latter-day Saints? Cannot we go after our brethren and sisters when they do wrong with love and affection, and lead them in the paths of life? But then, if they will not do it after much pleading, it becomes our duty to deal with them as the law of God directs; but in doing this we ought to be full of love and kindness one toward another, and not be harsh, accusing or degrading them in a wrong; such feelings do not become Latter-day Saints. We ought to cherish feelings of kindness and love, and carry out the law of God, and not want our charity to cover too many sins. Everybody is at liberty to do this, whoever he may be, it being our privilege to go good, to try to redeem and exalt our fellow men, and to act as saviors upon Mount Zion. But when people will not do right, are we to foster the wrong? No, God forbid. We talk sometimes about the celestial glory, the terrestrial glory, and the telestial glory; do you think that a man will get the celestial glory if he does not abide the law of the celestial Kingdom? You Latter-day Saints think that. Well, then, if men are disposed to do wrong, to violate the commandments of God and yield to the evil of various kinds, it is the duty of the High Council, authorized to cover up those sins and allow them to go on? I tell you No, they are not. And if the Priest and the Teacher do not do their duty, it is for the High Council to look after them to see that they do not do duty. And if the Bishop does not do his duty in this respect, it becomes the duty of the President of the Stake to do it, to see that righteousness prevails, that the principles of truth are maintained, that the Gospel of the Son of God is honored, and that the principles of equality, justice and righteousness and the fear of God, are maintained in their purity in the Stake over which he presides. And if the President of the Stake does not attend to this duty, it devolves upon the First Presidency to see that no iniquity exists in the Church. And when these things are done we are then in a position to appeal to God. Heavenly Father to see and receive to seek

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Then again, the same thing will apply to Elders. The Elder is ordained in many instances to act as a standing minister among the people, to preach to them, to instruct them as we are doing and as your missionaries are doing and as others are doing, no fraud, nothing is wrong or improper, unholiness or impure; but that they are men of God, chosen and set apart as messengers for their brethren, and wherever they reside it is their duty, and it is the duty of all men in Israel, to see that there is no iniquity, to use their influence on the side of right, and to put down wrong. Now, while we are here, we do not say, "Brother so and so is as drunk as a fool." Why do you not go to him and speak of this evil to him? It was one of those places where there were saloons in which they could get beastly drunk; and that some of those who thus indulged were Elders, High Priests, etc. The man himself was a High Priest, and had seen such men. I should have gone to them and told them what course to pursue to stop those families. Every Elder in Israel ought to be on the watch-tower as watchmen upon the walls of Zion. Where iniquity prevails or evil of any kind it is for them to do what they can to stem the current of evil, and lift up and exhort the people that they may comprehend correct principles, live their religion and be prepared to receive the blessings of Jehovah. I was not a Mormon then, but I had principles of humanity nevertheless—there was an old gentleman whom I respected, he was a good man, a praying man—he had a wife who did not want to play; and who interfered with his devotion; she was uneasy and turbulent, and a kind of thorn in his flesh. Under these trials he was a good man, well, but it used to drive him to the Lord. After a while she died and he married again, this time to a very amiable lady; his wife was pleasant and agreeable; the change in his circumstance was very great. Being thus comfortably situated he became remiss in some of his religious duties, and commenced giving way to the temptation of liquor. Seeing the course he was taking I went to him. I felt a little awkward on account of his being a friend, but because of long friendship and out of respect for his many good qualities, I felt it a duty to bring these delinquencies to his notice, to tell him that I had seen him drunk a few days previously, and that it had hurt me very much to see him in such a state, as his course had always been exemplary and his wife a man whom I respected very highly. He appreciated my good feelings, saying that he felt disgraced, and promised to mend his ways. Now that was a correct feeling. Cannot we, as Latter-day Saints, do much good as those who are not Latter-day Saints? Cannot we go after our brethren and sisters when they do wrong with love and affection, and lead them in the paths of life? But then, if they will not do it after much pleading, it becomes our duty to deal with them as the law of God directs; but in doing this we ought to be full of love and kindness one toward another, and not be harsh, accusing or degrading them in a wrong; such feelings do not become Latter-day Saints. We ought to cherish feelings of kindness and love, and carry out the law of God, and not want our charity to cover too many sins. Everybody is at liberty to do this, whoever he may be, it being our privilege to go good, to try to redeem and exalt our fellow men, and to act as saviors upon Mount Zion. But when people will not do right, are we to foster the wrong? No, God forbid. We talk sometimes about the celestial glory, the terrestrial glory, and the telestial glory; do you think that a man will get the celestial glory if he does not abide the law of the celestial Kingdom? You Latter-day Saints think that. Well, then, if men are disposed to do wrong, to violate the commandments of God and yield to the evil of various kinds, it is the duty of the High Council, authorized to cover up those sins and allow them to go on? I tell you No, they are not. And if the Priest and the Teacher do not do their duty, it is for the High Council to look after them to see that they do not do duty. And if the Bishop does not do his duty in this respect, it becomes the duty of the President of the Stake to do it, to see that righteousness prevails, that the principles of truth are maintained, that the Gospel of the Son of God is honored, and that the principles of equality, justice and righteousness and the fear of God, are maintained in their purity in the Stake over which he presides. And if the President of the Stake does not attend to this duty, it devolves upon the First Presidency to see that no iniquity exists in the Church. And when these things are done we are then in a position to appeal to God. Heavenly Father to see and receive to seek

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