

ally the Priests, Teachers and those that are appointed and to be standing ministers in Church, to visit the house of every family, and become familiar with every family, and every individual member of the family, and to walk and live and converse with them; and ascertain whether they are living as Saints; whether the heads of families preside in righteousness in their houses; whether their houses are set in order; whether they have an altar erected wherein they offer up their daily, morning and evening devotions; whether every member is taught to reverence and respect that altar; whether individual prayers in secret as he responds to the calls made in him to pray in the family circle and in public; whether each that has enrolled himself in a quorum attends his quorum meetings and is obedient to the president of his quorum, his counsel and instructions; and if they are enrolled in the Mutual Improvement Associations, whether they sustain that institution and the others thereof, and are performing their part; whether the parents faithful in sending their children to Sunday school and to other institutions of learning; whether they teach their children to remember Sabbath day to keep it holy, etc. We cannot ignore, that God will justify us in neglecting, and we who are called to bear a part in the holy Priesthood cannot be satisfied if they neglect all these things, or any portion of them; for the Lord has said, "blessed are they that hear my sayings and shall keep them, for the same shall have great reward in the kingdom of heaven; but if one shall fall or neglect to observe and keep the least of these sayings and teach others to do likewise shall be least in the kingdom of heaven." For the Lord will not be mocked; and though we excuse ourselves in many ways, carelessness and neglect, and we supplicate for forgiveness, as we are in duty bound to do for all transgressions and shortcomings, we cannot in any wise plead ignorance, or suppose that God will justify us, for He has said He will look upon sin with the least allowance, and yet He will show mercy and kindness unto thousands of those who repent and turn away from their follies. After fifty years have passed away from the light of the glorious Gospel, and still we are measurably living in darkness. Yet the Lord said that we are the only people the only church—speaking as a church—upon the face of the earth which He is well pleased. As He says we are the best people He has sent out His servants abroad carry as it were, a torch in their hand, the light of the Gospel, inviting all to come to it, that as many as the light may see it and follow it, one would follow a light in a place, or until the dawn of day. The Holy Spirit has been upon His saints and in the gathering together of this people. It is the Holy Spirit that has moved upon the people of the islands of the sea, in all different nations of Europe, in various parts of America, and in lands where the light of the Gospel has been carried and the testimony of Jesus has been sounded. The testimony of the Spirit from high bearing witness to and resting upon the hearts of the people that has drawn them into the light of truth and that has gathered them together with the Church of Christ. It was not worldly motives held out before them that drew them to gather. I speak of the people as a whole and individually; for there may be individuals who have been influenced by worldly considerations, by selfish motives. But all sooner or later, get their eyes opened and see their folly and sin and repent, and are drawn out from among the Latter-day Saints. They apostatize, they turn away from us; they go back to Babylon, and they strike hands with our enemies and fight against us and go down into perdition; for we can remain and continue to live among the Saints of God, and fast to the principles of the Gospel and enter into life only on these principles of virtue, integrity and righteousness, as we heard in the morning, and as we are told by the Lord in certain revelations to the Church, namely, that the powers of the Priesthood are inseparably

connected with the powers of heaven, and the powers of heaven can in no wise be used except on the principles of righteousness. And no man or woman can continue long in sin in the midst of the Saints, where the Gospel is preached in power, and where those who minister, do so in the power of their Priesthood and by the Holy Ghost, without being purged out from their midst. For that spirit will reveal and make manifest what sort they are. If the law of the Lord is properly administered among them and they are found violating it they will be judged according to the law of the Lord, and be separated from the Saints. And although we do not look for entire separation of the sheep from the goats, of the tares from the wheat, until the Great Judge Himself shall come to complete the separation, it is nevertheless expected that all men who act as judges in Israel should be helps in separating the sheep from the goats, the tares from the wheat, as fast as they are made manifest, and the tares may be plucked up without destroying the wheat; and it becomes our duty to do it. But He enjoins us to be wise lest we in our zeal and anxiety destroy or pluck up some of the wheat that may be growing under the shade of the tare, whose roots may be intermingled with it. We must therefore be prudent. It is better in some instances to allow the tare to remain until its character be more fully developed and made manifest, until it can be plucked up without endangering the wheat.

I testify unto all Israel, and unto all the world, that God has called us, and required us to observe and practice these things; and that it is not the work of man, and that the institutions of this Church are not the institutions of man. And when we speak of the institutions of our common country, we say in the main, though God has used man in instituting this form of government, and in establishing its institutions and maintaining freedom upon this land, they are nevertheless the institutions of heaven; and God has revealed unto us that He did establish them by the hands of wise men, whom He raised up for that special purpose, and redeemed the land by the shedding of blood. It is therefore part of His great work, as much so as the part of revealing the keys of the Priesthood to Joseph, and the ordinances thereof, for the salvation of His people. For the political organization upon the land is designed by heaven to be a protection to the righteous. "But," says one, "is it not designed to protect the wicked?" No, not in wicked acts, but in their freedom and liberty, to think and to speak and to act, and to choose for themselves; for in those rights all must be protected. God has always protected them, both in heaven and on earth. And He designed that all men should protect one another, and if necessary be united for the protection and welfare of all flesh. Not that the laws of the land or the laws of God will protect the wicked in doing wickedly, but on the contrary, will condemn and judge them. They are left to choose for themselves their course of life in exercising their agency in all things pertaining to themselves and the service of their God, and to use freedom and liberty in doing good, that which is right; but there is no such thing as liberty to do wrong and be justified in that wrong, neither on earth nor in heaven, neither by the laws of God, nor the just laws of man.

Now, the Supreme Court of the United States, in its great zeal to establish and maintain monogamy upon this American continent, and to strike a blow at the patriarchal order of marriage, believed in by the Latter-day Saints, in its decision in the Reynolds case announced the doctrine that religion consists in thought and matters of faith and concerning matters of faith, and not actions, and the government is restrained by the terms of the Constitution from any efforts to curtail this freedom and liberty. Wonderful doctrine! A wonderful strain of judicial thought to announce to the world, this wonderful doctrine that the government should not attempt to restrain the exercise of thought, or the exercise of faith! I would like somebody, that knows how to defend this doctrine, to tell me how any one man, or any set of men on the earth could go to work and catch a thought and chain it up and imprison it, or stop its flight, or root it out of the heart, or restrain it, or do away with it. Let them go to and try to chain the lightning, stop

the sun from shining, stop the rains from descending and the mist from arising from the ocean, and when they have done this, they may talk about restraining men's faith, and exercising control over the thoughts and faith of the people. The fathers who framed our Constitution were not such dunces, I am happy to say, as Attorney General Devens, who put that nonsensical language and doctrine into the mouths of the chief justices of the Supreme Court of the United States—the fathers who framed our Constitution, I say, were not such dunces, they did not attempt to place constitutional restrictions upon the law-making power, to restrain them from interference with faith and thought and the exercise of religious opinion; but they did attempt, and they did it in plain language, to restrain the law-making power from any effort at making law for the establishment of religion, or prohibiting the free exercise thereof. And the exercise of religion implies something more than mere faith and thought. I may think about being baptized for the remission of my sins, I may believe it is right I should do it, I may be convinced that God has required it of me, and I may think I ought to do it, and think I will; but all this faith and all this thought don't amount to as much as you can put in your eye, until I arise and go forth to be baptized, and when I do this, then I exercise the faith which is in me, and it produces the works. This principle may be equally true of everything else pertaining to the exercise of religion. I may believe it is right for me to be enrolled with a religious community that meets to worship, and I may believe it is right and a religious duty to meet with them from time to time to celebrate the supper of the Lord and partake of bread and wine, and when I partake of the bread and of the wine in commemoration of the sacrifice of the Lord Jesus, it is but the exercise of that faith which is in me. I may believe that God meant what He said when He gave that general commandment to His children to multiply and replenish the earth, and I may think about it; but it is my duty, if I want to raise potatoes, to plant the seed; if I desire to raise fruit I must go to and plant the fruit trees; if I desire to cultivate the earth I must use the proper means necessary to cultivate and improve it before I can gather the fruits of it. And then to do the other thing, to form a union as God has enjoined in the holy bond of matrimony, we must enter into that bond for the purpose of multiplying our species and thus bring forth the fruits of our bodies. I may believe this doctrine, as contained in the revelations of God; but what will this amount to unless I exercise myself in it. I shall remain a bachelor, worse than a hermit—a parasite in the commonwealth—unless I rise up and put my faith in practice and exercise myself in my religious belief.

I say also, when the time comes that God sees in the midst of His people an increase of the female element, and the wicked ready to devour that element and appropriate it not in the way to "multiply and replenish the earth," but for the gratification of fleshly lust, and will actually take and employ hellish means to prevent the increase of their species, and show that they are not only beneath the brute, but beneath the vegetable creation, by refusing to bear fruit, thereby placing themselves in the category of the trees that are dried up, fit only to be cast into the fire. He can take measures to counteract this evil. And I say before God, angels and men, that every man and woman who join in unholy wedlock for the gratification of fleshly lust, and studiously plan to frustrate the command of God in the multiplication of their species, show that they are unworthy—what shall I say?—unworthy to be classed among the honorable of the earth. And we have reason to believe that many have done, and are to-day, in the great cities of Babylon, taking steps to destroy their own offspring, committing infanticide and feticide, all of whom, and their aiders and abettors, are but ripening for the damnation of hell. And when God sees this damnable doctrine taught, and taught by such men as Mr. Henry Ward Beecher and other modern divines falsely so-called, who teach the world that it is a positive evil to multiply and increase so greatly in the land—when such doctrine is taught by leading lights, and so readily accepted by the masses,

the Lord says, [the time has come for Him to take measures to counteract this great evil, by introducing laws in the midst of those who fear Him and work righteousness and live according to the principles of life; men who are upright, honest and faithful, men who are willing to assume the responsibility; to take the daughters of Eve to wife and multiply and replenish the earth, for those men are unworthy of them. It is as Jesus said concerning the man who received one talent who hid it in a napkin; he laid it carefully away, and by and by brought it out, saying, here it is as I received it, not having increased at all; in other words, we are just where we were when we started. Another one says I received two talents; and have increased to four, another says I received five talents, and now have ten the master says to the one who hid his talent, who perhaps laid it carefully away and kept it nice, watching over it with the greatest care; or in other words, to him who did not multiply and increase, but on the contrary took pains to avoid doing so, "Take from him that which he seems to have and give to him that has ten; for he that has and improves upon that which he receives, shall receive more abundantly."

May God bless and keep us in the way in which He can sustain and defend us, and lead us onward, as He has done hitherto, in my prayer, in the name of Jesus. Amen.

## DISCOURSE

BY

PREST. JOSEPH F. SMITH,

DELIVERED

At the funeral services of the late James Urie, in the Sixteenth Ward, Salt Lake City, Feb. 2nd, 1883.

REPORTED BY J. D. STIRLING.

It is a very difficult matter to say anything at a time of sorrow and bereavement like the present that will give immediate relief to the sorrowing hearts of those who mourn. Such griefs can only be fully relieved by the lapse of time and the influence of the good spirit upon the hearts of those that mourn, by which they can obtain comfort and satisfaction in their hopes of the future. For the loss of a father or mother in the family there is no adequate reparation; no remedy in this world which will supply such a loss, and about the only consolation we have is in the hope that we may so live that we may be permitted to meet again with our beloved, faithful and true friends who go before, or who come after us, and enjoy their society once more in another sphere or state, which will be immortal. If we can only be satisfied in our minds by the witness of the good spirit, to know that the course we pursue in this life is such as will secure to us this privilege, then, in this reflection there is a degree of comfort and satisfaction, if not of joy, notwithstanding our separation, in time, from those that we have loved and cherished, for although they are gone from us, we know we shall meet them again in a better and more enduring sphere. I remember my feelings when first called upon to part with one of my children—my first born. It seemed to me to be an irreparable loss—a calamity, and if I had not restrained my feelings I should have felt that it was cruel for the Lord to suffer one so bright, so pure and innocent to be taken away by the hand of death, after remaining with us just long enough to become the joy of our hearts and the light of our home. Indeed it was a severe trial of our feelings to part with one who seemed so indispensable to our happiness, and for a time it seemed that the substance of our joy and hope had fled forever, but I have learned that there are a great many things which are far worse than death. With my present feelings and views and the understanding that I have of life and death I would far rather follow every child I have to the grave in their innocence and purity, than to see them grow up to man and womanhood and degrade themselves by the pernicious practices of the world, forget the Gospel, forget God and the plan of life and salvation, and turn away from the only hope of eternal reward and exaltation in the world to come.

Far better, in my judgment, follow them to their graves before they have commenced such fearful acts, or fall into such fearful errors.

I would rather a thousand times die while I have the faith of the Gospel in my heart and the hope of eternal life within me, with the prospect of becoming worthy of inheriting a crown of eternal life which is the greatest gift of God unto man, than to live in possession of all the world affords and lose that gift.

It would be far better for me and my whole family to die in the faith than to live and deny it and bring shame, disgrace and ruin upon us for ever.

The Gospel has been revealed to us in this dispensation. The revelation of the Gospel is a reality; there is no fiction about it. It is a savor of life unto life or of death unto death. The plan of salvation has been revealed for the redemption of the world. Shall we deny it after we have become acquainted with its glorious truths?

No person can turn away from the truth into darkness and error and into "by and forbidden paths," and continue in that course without forfeiting all claim to the blessings and privileges of the first resurrection.

If the truth had not been revealed to the world and mankind had been left in ignorance in relation to these principles, it would have been a very different thing, there would have been some excuse for them; but the fact that light has come into the world, that the truth has been revealed and the way of salvation marked out and made plain and simple for all to walk in it, makes it absolutely necessary for all to come to the knowledge of the truth, to walk circumspectly, and to keep the commandments which the Lord has given. It would be immeasurably better for us to lay down our bodies now, in the faith of the Gospel, than to live to ripe old age and turn away from it, thereby forfeiting our claim upon eternal life.

If we live and turn away from the truth we will be separated throughout the countless ages of eternity from the society of those we love. We will have no claim upon them, and they will have no claim upon us. There will be an impassable gulf between us over which we can not pass, one to the other. If we die in the faith, having lived righteous lives, we are Christ's, we have the assurance of eternal reward, being in possession of the principles of eternal truth and shall be clothed with glory, immortality and eternal lives. While we sojourn in the flesh we pass a great portion of our life in sorrow; death separates us for a short time, some of us pass behind the veil, but the time will come when we will meet with those who have gone, and enjoy each others society forever. The separation is but for a moment as it were. No power can separate us then. God having joined us together we have a claim upon each other—an undeniable claim—inasmuch as we have been united by the power of the priesthood in the Gospel of Christ. Therefore it is better to be separated in this life for a little season, although we have to pass through deprivation, sorrow, trouble, toll, widowhood, orphanage and many other vicissitudes, than to be separated for all eternity. By complying with the principles of the gospel we become heirs of God and joint heirs with Jesus Christ. The anticipation of these great privileges brings happiness to us now, and strengthens our hopes of exaltation and eternal reward in the kingdom of God hereafter. No other power but that of God through the knowledge of truth, can give such enjoyment, peace of mind, consolation and happiness to the sorrowing hearts of mortals. The Gospel has been revealed for the salvation and exaltation of the children of men, and if they would only receive it, it would bring, finally, unalloyed and perfect happiness to all, even a "fulness of joy."

Let us look into the future. We should not brood over the hardships which we have passed through. This is a world of sorrow, of care, of probation; a world of disappointment, anxiety and toil. We find it as it is, and many of us help to make it no better. When God organized the world, he pronounced it good, but men have transgressed the laws and departed from the paths of life. Mankind do not live by principles of justice, truth, righteousness and equality. They are violators of the law, and will come under its condemnation. I am sorry to say that mankind bring evil and therefore suffering upon themselves. Men rise up and oppress their neighbors. Many take delight in oppressing their fellow creatures, and they do it because they have not the Spirit of God or the love of the Gospel in their hearts. They hate justice and