

REMARKS

BY

APOSTLE BRIGHAM YOUNG,

At the Tabernacle, Salt Lake City,
Sunday Afternoon, December
28th, 1884.

REPORTED BY JOHN IRVINE.

It is a great pleasure to me to have the opportunity to meet with you this afternoon, my brethren and sisters. I experience in some degree to-day the feelings of elders who have been absent from their homes on missions and I am always thankful to return to my home and to the people of the Latter-day Saints. While I acknowledge it is a pleasant labor, a satisfactory labor, to be engaged in the ministry and to have the opportunity of preaching the Gospel to Latter-day Saints in those far-off settlements, and also to strangers in the region of country where I have been, it is also agreeable to meet my brethren and sisters at home, to mingle with the saints, and to hear the instructions of my brethren as I have heard to day. The labors and the tolls of building up Zion here in this city and in these mountains to me is of great interest. While I do not wish to detract from the labors of elders abroad, and the necessity of preaching the Gospel to those who have not heard it, yet to me there seems to be a great and a glorious work to be accomplished in the midst of this people. There are numbers within the confines of this Territory who have been born and raised in the Church—if I rightly understand—that are quite as ignorant of the Gospel as those who have never heard it; they have paid no attention to these matters, although it has been around them in every hand; they have not listened to the instruction of the Elders; they have not attended their meetings; they have not sought counsel, of their fathers and mothers, but have been entirely indifferent to the Gospel. Thus there is a great labor to be accomplished at home in our midst, in your family, in my family, in bringing those who do not comprehend the Gospel to a full knowledge of what God has revealed. Now, it seems strange, but I understand it, because I have been in that position myself. Up to the year, I may say, of 1855, I was comparatively ignorant of the principles which God has revealed, although in my youth, in my early days, in the days of Nauvoo, when I first began to learn to read, I was taught to read the Book of Mormon, and when we had crossed the Missouri River I had read it once or twice. But further than that I remained ignorant, like many of our youth. I remained careless, very indifferent, either for want of pains taken to teach me or some other cause. And there is so much now, to attract the attention of our youth; they have so many amusements; there is so much wickedness, so much temptation on every hand, that it requires a corresponding and exceeding great effort on our part to bring them into the fold and not allow those corrupt things to take hold of the minds of the innocent.

In the South where Brother Heber J. Grant and myself have been visiting for a couple of months we find a people who need instruction quite as much as any people we have met, and they hailed our appearance with delight as far as we could understand. We have labored faithfully and taught the word of wisdom to the people in the settlements in the Southern part of the territory of Arizona. But we found in meeting with the people, that many who had joined us and traveled with us, and who had laid aside their tea and their coffee, their tobacco, and some pretty hard words—we found that some of them were falling back into the old groove; good men, faithful men in their way, men who pay their tithing, men who are on hand to do everything in their power to promote the interests of Zion; but so far as keeping the word of wisdom is concerned it seems to be impossible. They have become addicted to smoking cigarettes and it is almost impossible for them to abandon that filthy habit.

We find there is a degrading element springing up in the midst of the people, fostered by those who should trample it under their feet, that is a disgrace to us or to any moral people on the face of the earth. Would to God we could handle these matters as the spirit dictates! And the time will come when these things can be handed on righteous principles by the servants of God, and there will not be a dog to wag his tongue in defence of them. The time will come; and it only wants the effort on the part of the people: on my part, on your part, on the part of my neighbor and your neighbor to bring these things to pass and then make the influence of the saints paramount and their influence felt and be supreme in these mountains now and forever. We want to take a course that will bring about these results. We cannot afford to foster wickedness. God does not love that that is wicked, neither does the man or the woman that is influenced by the pure spirit of God love that that is wicked, neither can they harbor it. But we do harbor it, and yet we claim to have the spirit of God. Our hearts are grieved. Our sons and our daughters do things that are wicked; people around us, men and women with whom we associate do things that are wicked, that are grievous in the sight of God, and we tolerate them. What is the reason that

we cannot hinder certain institutions flourishing under our eyes—institutions that disgrace all civilized people? It is because we are not united; it is because the people who profess to be saints of the Most High God, are not united as He would have them, or these things could not exist, they would not be here to destroy the lives, the souls of innocent persons. But they do exist. How shall we get rid of them? I know a way, a silent, effectual way. You know the same way—how to rid yourselves of these evils which exist among the people. Let us commence as the revelation has directed. Let me commence at the root of the tree in my own household, with my own family. Let me begin there and see if I cannot weed out that which is wicked, evil, impure and unholy. Why cannot I do this? What is to prevent me? I might say my neighbors. Why? Because they begin to sympathize and say: "He is an austere man; he is a cruel father and husband. Hence my neighbor hinders me. He extends sympathy for that evil that exists in my family, and renders me powerless to eradicate it."

I want to ask you, my brethren and sisters, if there are any specified terms in which you and me can be saved? Yes, there are specific terms and on no other can we ever inherit the kingdom of our God. There are certain terms certain principles which we must live up to, if we ever expect to return to the presence of our Father. Are not these terms liberal? Are they not just? Are they not right and proper, and have for their object the salvation, happiness, comfort and convenience of all God's creation? Am I harsh or austere if I demand the same obedience where I bear the responsibility that I am asked to render to God who has placed me here and given me this responsibility? Is the Elder in Israel harsh or unkind if he requires, kindly but firmly, of his family that obedience to certain principles which he has to render to God for his own salvation? I think not. We have taught these principles among the people of the South as well as the word of wisdom. We have taught these things dictated by the spirit of God, and if to-day that spirit dictated us as a people, and we were under its influence entirely and completely, we would not be in bondage to sin in the last degree. That is my feeling and testimony.

Well, now, some may say, "I think the people are living their religion pretty well." No doubt this is true. I notice, however, that there is a great deal of carelessness and indifference. In talking with a Brother I said to him, "How is it in relation to your Teachers on this block? Here you have a slight difficulty. You have asked one to come in and help settle this difficulty. Where are your Teachers?" One man said to me: "Brother Young, there has not been a Teacher across my threshold for one year." Are all of our Teachers turned to something else? Do we have to take the faithful men and make Sabbath school teachers of them, Presidents of quorums, in fact, place so much responsibility upon them that they can accomplish anything? Is this the situation? I am afraid it is to some extent. The few that will labor are overburdened with so many offices that it is impossible to accomplish all that is required of them. If this is the case where is the remedy? Wake up the quorums of the Lesser Priesthood, and let us have order, as was stated this morning, in our public assemblies.

Let our youth meet together and act like ladies and gentlemen. Let order prevail and good government among all the saints. We hardly know what peace is. Some of the brethren have remarked to me: "Are you not astonished at what has taken place in a legal aspect while you have been absent, not only in this Territory but in the Territory south?" Persecution is strife. Persecution! Where is persecution? "Why?" "They are after us." "After whom?" "After the saints." Why, they have not got after so very many. We ought to be wise. We are not wise in our generation. We are unwise. And I say it again, I do firmly believe that if we would act according to the wisdom that God would give us, there need be nobody in prison for obeying the laws of God. We are persecuted. How much? A little. Not hardly enough. Not enough to make us seek God, to make these quorums of the Lesser Priesthood and the greater Priesthood seek God with that earnestness that we have covenanted to do. We have not persecution sufficient to make us be humble in our prayers. And so long as it is our neighbor that is persecuted, we pray very little and not very strong. But when persecution comes to us individually, then we are ready to cry out: "Now is the time for God to come out of His hiding place; I am persecuted." It didn't make any difference when it happened to be anybody else; it didn't make any difference when the Presidency were in the courts; but the moment the individual was touched himself, then he was ready to cry out: "Now is the time for God to come out of His hiding place and vex the nation." He will come out of His hiding place soon enough. I believe the words of the Prophet Joseph, that those people who have shed the blood of the innocent, of our Prophets, and made martyrs of our Patriarchs and Elders will have our sympathy, that we will weep for the destruction that awaits them and is speedily coming upon them. We need not pray for the destruction of our enemies, only as God wills it. Let Him manage them. The thing for you and me to do—the panacea for all these evils—is to live

our religion in the sight of God and men, at home by the fireside, abroad, or wherever our lot may be cast. What will be the result? Victory for this people and destruction of those who oppose them. That is the inevitable consequence, and you can write it down. Now, let us live our religion. We want to preach the Gospel. I do not like to see the brethren sacrifice their lives in preaching it; I do not desire to sacrifice my life; but if God wills it whose business is it? He will manage these things just right if we will let Him; but as sure as the Lord lives if any of us put forth our hands to steady the ark just so sure will we have to suffer the consequences. Let us, then, live our religion; let us preach the Gospel to all men who will listen to us; and if Satan comes in our way we will get him out of the way, with the help of God, as speedily as possible. Let us maintain order; let us be united; let us be humble and faithful and trust in the living God, and He will guide the old ship Zion through snag harbor to victory. May God help us to do so in my prayer in the name of Jesus, Amen.

THE AUSTRALASIAN MISSION.

Through courtesy of Brother George H. Taylor, of this city, we are enabled to publish the following communications from his son:

TAONOKE, near Hastings,

Hawks Bay, Napier, New Zealand.

Dear Father:

Our company of six Elders for New Zealand, who left San Francisco Oct. 25th, after a very pleasant voyage, which included a stop of a few hours at the Sandwich Islands (where we had the good fortune to meet quite a number of the Elders who had gathered there to bid good bye to some of their number who were going home) arrived safely at Auckland, all in good health and spirits, Nov. 15th. The President of the Mission, Brother Stewart, not expecting our arrival, was a long way in the interior. But as we were leaving the pier, a man stepped up to one of the boys, and asked if he did not

COME FROM UTAH.

His name was C. Nelson. He was not expecting any one from Utah, but felt impressed to come down to the wharf. He took us all to his house, and the moment his wife saw us, she recognized Brother Miller as one she had seen in a dream some time before. While at supper, two ladies came in, and one of them immediately pointed at me saying "that is the one." After an introduction she told us she had seen me in a dream three months before. After spending three days visiting among the Saints and making our maiden speeches at Sunday meetings, we received a telegram from President Stewart to meet him at Gisborne, where he would give us

OUR APPOINTMENTS.

On our arrival we met him and were appointed as follows: Brother Hill to the South Island, to labor among the whites. All the rest among the Maories, as follows: Elder Davis at Wellington, Elder Meller at Muriwai, Elder Slater at Wairoa, myself at Napier and Taonoke, and Elder Richards with Elder Stewart at East Cape.

It was almost like leaving home again to part from each other, although strangers to each other when we started from home. Our ignorance of the world, the nature of our mission and our inexperience, all tended to draw us closely together, and we spent many happy and profitable hours in each other's company.

On Nov. 22d, I arrived at Napier, but found no one to meet me, as I expected, as the place—Taonoke—is a small town, some few miles out in the country, was not very well known. I had some little trouble in finding it; but by inquiry I at last found a native who could understand me, and he offered to drive me to the place, which he did, talking to me all the way and yelling out at every house we came to, that a "Mormon" named Taylor had just arrived from Utah and was going to preach. The first man I met on arriving was

BROTHER OTENE.

Who was the first native baptized in this district. He introduced me to my traveling companion Brother Newby, who has been among the natives about four months, and is just beginning to talk a little in their language. Brother Otene, president of the branch, is quite well off, owns a large amount of land, furnishes us a house to live in, with abundance of good food and horses to travel with from place to place. A few hours after my arrival a number of natives came to see me, and I took my first lesson in rubbing noses. We all went into Brother Otene's house, where we had family prayers and singing. The natives, six in number, expressed their pleasure at my arrival,

AS THOUGH I WAS SOME GREAT MAN.

I spoke to them about fifteen minutes, which had to be interpreted, and thus ended my first day among the Maories.

I have purchased books, and I am doing my best to learn the language, so that I can be more useful. The natives are coming in for miles around, having heard that another Elder had arrived from Utah.

Brother Otene, who seems to have taken quite a liking to me, told me last night that he wanted to write a letter

to my father, mother and wife, which he has done, and Brother Newby has translated it. I send you both letter and translation. This brother seems wholly devoted to the work, was baptized by Alma Greenwood, and is now about to build a house to hold meetings in. He is on hand to go with the Elders at any time to any part of the district, furnishing horses and provisions.

A brief account of my

FIRST SUNDAY

with them, and I will close. Meeting was to be held 12 miles distant. A fine buggy was sent for us, and before we reached there we had an escort of 20 persons in buggies or on horseback. We were hailed by singing and swinging handkerchiefs, and on alighting, went through the ceremony of hand-shaking and rubbed noses with about 40 persons. We held a meeting on Saturday night with 60 present; 14 natives spoke. Songs were sung and I spoke to them the balance of the time, a half caste being interpreter.

On Sunday we had eighty present, quite a number of them non-members, an educated native acting as interpreter. We had a splendid time, but felt if we could only speak to them in their native tongue we could do much more good.

They got up a grand supper after meeting and furnished a table and chairs, knives, forks, dishes, etc., for Bro. Newby and myself, while they took theirs on a mat on the floor in the centre of the room and all ate with their fingers from the same dish. And here is a sample of how they live—bread and butter, mutton, eels, cabbage, cake, etc.

It is not often that Elders drop into such comfortable quarters, and we wish to improve it in learning the language, realizing that ere long we will have to be out in the field sowing the Gospel seed. Remember me kindly to all enquiring friends.

Your loving Son,
GEO. S. TAYLOR.

BROTHER OTENE'S LETTER.

TAONOKE, Dec. 4th, 1885.

To George H. Taylor, Mina Taylor, Teenie Taylor:

My Brother and Sisters. How do you do and the Saints in America and to all that are called to the Church of Jesus. Amen.

Our brother George Taylor has arrived and we are glad. And feel to praise God in sending the Gospel to the world and for His great love in sending the Gospel to us in New Zealand, and to teach us the way to salvation. I feel very thankful to John Taylor the Prophet, and the High Priests, Seventies, Teachers, Bishops and Deacons and members and all the Saints in Utah, for their kindness and for the Gospel that has brought us near through the blood of Jesus Christ.

See Ephesians 2nd chapter 13th, 14th and 15th verses. My prayer is to God to keep and preserve us through this world in the name of Jesus Christ. Amen.

From your Brother who is small in the Gospel, in New Zealand.

OTENE MEILIANA.

QUARTERLY CONFERENCE.

Minutes of Quarterly Conference of the Y. L. M. I. A. of the Salt Lake Stake of Zion, held in the Fourteenth Ward Assembly Rooms, Dec. 27, 1884, President Mary A. Freeze, presiding.

Choir sang:

Come, come, ye Saints.

Prayer by President Elmina S. Taylor.

Singing of the hymn:

Joy to the world, the Lord will come.

Minutes of previous conference were read and accepted; after which Pres. Freeze invited the sisters to represent their respective Wards.

The Second Ward was reported by a member, who said they had discontinued the Y. L. M. meetings and united with the Y. M., there not being sufficient members attending during the winter season to make their gatherings desirable.

Third Ward represented by Sister Eardley, who stated that their association met once a week with a full attendance, and also attended the Y. M. meetings once a month. Had discontinued during the summer, and now felt anxious to make up for lost time. It was their custom at roll call to respond with a sentiment.

Fourth Ward represented by Mary Ann Hadley; said they were not many in number, but had good meetings. They continue their manuscript paper, and give out subjects to speak upon at next meeting.

Sixth Ward reported by a Counselor, who said the most important feature to them in their exercises, was testimony bearing, and that they received much benefit and pleasure therein.

Seventh Ward was represented by Sarah Eddington. This association has 56 members, with an average attendance of 30. They read the Book of Mormon at home, and speak upon what they have read at the meetings, and find it very interesting.

Tenth Ward by Sister Edmunds. This association continue their meetings with interest and a good attendance. They read from good papers and books; have read the con-

tinued articles "Travels beyond the Mississippi, by Sister Helen Mar Whitney, and enjoy them very much.

Eleventh Ward represented by Josephine Morris. She said their association had never adjourned, but carried on their meetings whether many or few were present. Issue a paper once a month, and have a good variety of entertainment, so that many of their members enjoy their meetings more than any concert.

Thirteenth Ward meets conjointly with the Y. M.

Fourteenth Ward, represented by Miss Nellie Colebrook; said she had been trying, in dumb show, to call out some of her members, but was compelled to rise herself. They had in quality what they lacked in quantity. Thought they had lost ground by adjourning, but were going to try and catch up. They have resumed their manuscript paper.

Fifteenth Ward, represented by a member. They meet regularly, and enjoy their meetings; have about forty in general attendance. Are reading "The Palestine Tourists" in their meetings.

Seventeenth Ward, represented by Miss Ella Dallas. This association is doing well; the members feel a real interest. In their reading from the Book of Mormon, time is allotted for asking and answering questions. They have also short lectures on physiology.

Nineteenth Ward, reported by Sister Irvine. Said a good number of their members were present. They also had lectures on physiology, and on account of their many members, had response by sentiments at the roll call once a month only.

Twentieth Ward, reported by Sister Stayner. This association was also doing well. Their exercises are similar to the rest; they also issue a paper. Have an average attendance of 25. The Y. M. meetings have not drawn away their members. They gave a party to make a donation and payment to the Deseret Hospital.

Twenty-first ward. Association has just been reorganized with between 40 and 50 members. They meet conjointly with the Y. M., once a month.

Sugar House ward. Association meets once a week, Sunday, and conjointly with the Y. M., once a month. Have about 50 attendance. Have made resolutions to refrain from evil speaking and do all the good they can.

Brighton ward. Association meets once a month, Sunday, with the Y. M. Union ward Association. The people are scattered, and they have about 10 in attendance, but meet once a month with the Y. M., and edit a paper.

President Freeze was pleased with the sisters promptness in reporting; thought we were gaining ground. Said she thought that in time our religion would afford us so much subject matter that the rest of our programme exercises will be left out. The forming of resolutions to abstain one week, from some wrong thing, is good, and shows us how weak we are. If we could refrain from speaking of persons in their absence, except as we would in their presence, we would gain a great deal. Some good counsel regarding round dancing, and obeying counsel. Asked all to give her Counselor Sister Nellie Colebrook, their sustaining faith. Referred to the Stake fund.

Counselor Nellie Colebrook addressed the congregation with much fervor and eloquence. Spoke of the spiritual influence she had long felt, from the kind and expressive looks of President Freeze toward herself; which, she said, had been a preserving and guiding influence with her. Had also felt a premonition of the honorable position she had been called to, and hoped to fulfil her duties faithfully. Exhorted the young to be obedient to parents and authorities.

Dr. Maggie Shipp had just returned from Bear Lake and Cache Valley, and was happy to say that the young ladies up there were alive to their position. Said it may be hard to live the life of a Saint, but it is harder to live a wicked life. Dr. Shipp found there was a skating rink in Logan, after she had expressed very strongly, the evils resulting from skating and round dancing.

Counselor Mattie Tingey said if we could remember and practice half the good things we have heard, it would advance us a long way. Testified her confidence and high regard for the newly appointed Counselor, Nellie Colebrook. Advised all to control even their thoughts, lest they lead us to wrong words and deeds.

President Elmina S. Taylor felt that the Spirit of the Lord had been with us. Believed that President Freeze and her counselors would work together harmoniously. Advised all choosing counselors to seek those who would be congenial to them. Exhorted all to submit cheerfully to those in authority. Advised the associations to avoid introducing fictitious literature. We want that which will cultivate the Spirit of God.

President Freeze suggested that teachers be sent around to invite the members to our next conference, so that our hall may be crowded; advised giving concerts instead of dancing parties, if we wish to raise funds. Requested written reports by March 1st, 1885.

Conference adjourned for three months.

Singing, "Mid scenes of confusion." Benediction by President Louie Felt, AUGUSTA JOYCE CROCHERON, Stake Secretary.

THIN PEOPLE.

"Wells' Health Renewer" restores health and vigor and cures Dyspepsia.