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DISCOURSE

BY ELDER ERASTUS SNOW.

DELIVERED IN

The New Tabernacle, Sunday,

September 9th, 1877.

REPORTED BY RUDGER CLAWSON.

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

The students of the Bible are aware how the feelings and faith of the disciples anciently centered in Christ, with the expectation that at that time they would be restored to the possession of their promised inheritance, and establish himself upon the Throne of David for ever; and that the kingdom which he came to establish, was not only to be spiritual but also temporal in its character. And notwithstanding the many plain sayings of the Savior, pointing at his death and his resurrection, and to the fact that he came to perform the redemption of man, there seemed to be a veil over their hearts that they comprehended it only in part. When He was taken down from the cross, they still covered their minds. Notwithstanding that on the morning of His resurrection, the holy women reported to His disciples that they had seen Him and that He was very alive, they could not seem to sense it. When two of their number traveled out into the country on the same day, Jesus overtook them, and they related to Him what had happened, adding that they had expected that He was the one who should have redeemed Israel. Then He began to expound unto them the scriptures, and show unto them that it was necessary for Christ thus to suffer, to fulfill the words of the prophets. Yet even these two, after hearing Him and His explanation of the scriptures, returned and reported to the rest of the disciples what they had seen and heard, and even these could not dispel the doubt from their hearts of the disciples or take off the veil from their minds. Still they hesitated; still the vision of their minds was not fully open to comprehend the true meaning and character of His mission and their own true calling. Finally, after a day or two, and the depth of their grief and mourning began to subside a little, Peter says to the eleven: I propose to go a fishing. John says, I go with you; and so one after another they who had followed the occupation of fishermen became again their former occupation and go fishing. They tried it, but the Lord did not bless them in their labor. They toiled all night, but the fish would not come, and they caught nothing. In the morning a voice called to them from the sea, saying, "Come, and ye any meat," and they answered Him, "none." Now, said He, "cast your net over on the other side of the ship. They cast their net on the other side of the ship, straight away, and their net was full of fish, so much so that they could not bring it into the ship, and they were under the necessity of rowing to shore and drawing the net after them. But about this time, Jesus thought penetrated Peter's heart that this was very much like the many deeds of Jesus; this was like one of Jesus' miracles, and at last he cast a look toward the shore and exclaimed to his brethren, "Truly it is the Lord." Then his faith and hope revived, and such joy filled his heart that he left the vessel, he could not wait its progress to the shore but plunged into the sea, to meet his Lord. You remember what followed; Jesus knelt to him, and he had breakfast prepared for them; did not wait for their seine of fish to be brought ashore and cooked, but he all cooked, and the fish ready, and He invited them to sit down to breakfast with Him. No one durst ask Him who He was, for by this time God had opened their eyes and they knew Him. You remember the peaceful yet keen rebuke administered to Peter on the occasion, because he had forsaken the Lord, and that he had previously received, and the commandment that had been given unto him, and turned his attention again to his fishing. After they had filled themselves with the flesh and the bones of Jesus, Jesus asked him: "Simon, son of Jonas, lovest thou me more than these?" "Yes, Lord, thou knowest I love thee," "Then feed my sheep. Again, the third time, Jesus asked him: "Simon, son of Jonas, lovest thou me more than these?" Peter was grieved because the Lord asked the same question with renewed earnestness the third time, as if he himself were sure that he loved the Lord, thou knowest all things, thou knowest I love thee." Jesus saith unto him, "Feed my sheep. Now you have tried your hand at fishing, Peter, and you see that when the Lord was not with you you caught nothing. I called you from your fishing in the beginning, and said to you, 'ceaseforth to leave your nets, and I would make you fishers of men.' This reproof sufficed Peter the rest of his life. We have no account of his ever wishing to go fishing again, at least not to neglect the flock of Christ. In the epistle which Peter wrote to his brethren in the latter end of his life, he refers very delicately to that period of his career, when he buried our hope with Christ, but thanks be unto God that it is renewed again by the resurrection of our Lord from the dead. The hope that he cherished seemed to have been lost when they buried him, but it was renewed again unto them by the resurrection of the Lord from the dead, and by His ministrations among them during a period of forty days after His resurrection, showing Himself repeatedly and giving them instruction, telling them, at the same time, 'not until I have departed from you will the Holy Ghost come upon you and endow you with power from on high, revealing all things unto you which the Father hath prepared; but if I go away the Comforter will come, and He will guide you into all truth and show you things to come.'

When heard our late President, Brigham Young, who

was president of the Twelve Apostles, and who had been placed there by the voice of his brethren, to preside over his quorum, which had also been confirmed by the Lord, say that he was attending a conference at Peterboro, New Hampshire, when he heard of the Prophet's death. The query arose in his mind: Where now rests those keys of the holy priesthood which the Prophet Joseph received and revealed unto us? Where now on this side of the veil are those keys deposited? The answer came to him by the Holy Spirit resting upon him with power and influence and peaceful assurance which caused him to bring his hand to his thigh with the utterance, "They are here. They are here." The voice of his brethren responded, and the echo reverberated not only among the Apostles, but among the Seventies, Elders, Priests, Deacons, and all the people. They are here, with Brother Brigham, with his brethren the Apostles, who have been called and charged by the Prophet Joseph with the duties and responsibilities of bearing off this kingdom and building it up, and setting in order and regulating the affairs of the Church, and the revelation of the Spirit to our beloved President, Brigham Young, on that occasion, and which also rested upon his brethren, and was diffused among all the people and responded to with such universal voice, sentiment and feelings, was not a fresh call, a new revelation; but it was bringing to the people a previously given, refreshing their minds and understanding in the word of the Lord that had been spoken unto them through the Prophet Joseph himself, making it fully and clearly than ever, those words that had been previously spoken to them, the charge that he gave to them to bear off the work which now rested upon their shoulders. From that day until the present time has this revelation been clear and prominent before the people, and in their hearts, and in the mouth of President Brigham Young. How often has he said: "Joseph is still my leader; he is still my president; he still bears the keys before me. I am still following after him to carry out his counsel, to accomplish the work of which he laid the foundation, under God. I am still as he appointed, an Apostle to bear off this kingdom, to bear witness of the work of the Prophet Joseph, and to carry it forward by the power of God and the help of my brethren and fellow laborers, and I am still an Apostle and President of the Twelve Apostles."

But the Lord signifies to me that these quorums of the Priesthood shall go forward in their respective spheres of labor, and as one passes beyond the vale, following his leader, the next Apostle will follow after, treading, as it were, in his footsteps to bear off this kingdom. The work is of God and not of man, and no number of martyrs, or death, nor amount of persecution, nor slaying of the Lord's anointed, can put a stop to it. How we have heard it proclaimed that the keys of the Priesthood, which had been committed to men on the earth, together with all the keys of the Holy Endowments and every blessing which the Lord has provided and promised to man in the flesh, are placed within our reach through the keys of this Priesthood, and that this Apostleship will continue upon the earth until it has accomplished the work which the Lord has ordained and appointed, and until Israel shall be gathered, and the people be prepared for his Second Coming, and that if one passes beyond the vale, another follows in his footsteps, and many witnesses of the Lord are slain, still he has promised to man who have been alive to their calling and duties, and whose eyes and ears have been open to hear the word of the Lord and remember it. How we have heard the spirit and feelings of Israel on this memorable occasion, when our beloved President, who has led the van for the last thirty-three years, quietly gathered to his fathers, and how the feelings of Israel on this memorable occasion, when our beloved President, who has led the van for the last thirty-three years, quietly gathered to his fathers. How different was the spirit and feelings of Israel on this occasion from the other occasion I have referred to, and of the stability of our institutions and the power of the feelings of our hearts of the people. In every department of the Priesthood, in every branch of the Church, through the States of the Union, in every department of our labor, there seems scarcely a ripple upon the smooth surface of the waters. Last Sabbath, when a vast congregation of the Saints gathered to the East, West, North and South, and from this city and its suburbs, to pay their last respects to the honored dead, the quiet, the order, the silent and discreet feeling of respect and peace that prevailed should be a lesson to the Saints and a testimony to the world of the purity of faith that we have embraced, and the influence that has been exerted upon the hearts of the people by our departed leader and his brethren, who have been laboring with him. We find no confusion, no running to and fro, no noisy dropping their tools or neglecting their labor, and nobody wishing to go a fishing. When we had finished the last sad rites and completed what duties we owed to the honored dead, we found every one, on Monday morning, resuming his wonted course in every department of our labor as well as our private labors. The Saints everywhere, as well as our Elders abroad, move forward in the discharge of their duties, with calmness and serenity, and no power of the feelings of the departed, who have been laboring with him. We find no confusion, no running to and fro, no noisy dropping their tools or neglecting their labor, and nobody wishing to go a fishing. When we had finished the last sad rites and completed what duties we owed to the honored dead, we found every one, on Monday morning, resuming his wonted course in every department of our labor as well as our private labors. The Saints everywhere, as well as our Elders abroad, move forward in the discharge of their duties, with calmness and serenity, and no power of the feelings of the departed, who have been laboring with him. We find no confusion, no running to and fro, no noisy dropping their tools or neglecting their labor, and nobody wishing to go a fishing. 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