

INCONSTANCY.

Howling wind in the leafless tree,
What can be so fickle as thee.
In north, in south, in east, in west
And every point between,
Seldom or never at rest.

Your "monsoons" true, blow all one way
As if they might in one quarter stay,
But voyagers trusting you too long
May of success despair,
For you blow back just as strong.

A gull, a whirlingwind or a gale
Turning the face of the bravest pale;
Screaming and roaring wildly on,
Upon destruction bent,
Till ruinous work is done.

Sometimes you rush with stifling breath,
Night leaving in your path but death,
But bleaching bones and choking dust,
To show where you have passed
In a hot and deadly gust.

Soft at times as a sigh of love,
As gentle as cooing turtle dove,
Wandering over dale and hill,
Kissing each fragrant bloom
With pleasure our senses fill.

Cooling, perhaps, a sick one's cheek
With fever languishing faint and weak;
Your welcome presence then we own,
But you distress us oft
By totally dwindling down.

Your charge is true, replied the wind,
But am I worse than human kind—
My mischief and inconstancy, too,
Are just as you describe,
And oft worse than that I do.

Does not man on his way through life
Overwhelm the world with sorrow and strife,
Trust in him long and you will see,
With all he seems to know
He's as mischievous as me.

He will talk of justice, truth and peace
As if his goodness never would cease;
But alas! too often we find
He has reversed his course—
Has entirely changed his mind.

Will speak his poor, uncertain breath
In words of yll doct and death,
You often to his utmost tries
To kill his truest friends
By his foul malignant lies.

When man is found no longer base,
The love of God shines in his face
Through faith and works of righteousness
I'll say my antidote will
And will cause no more distress.

Man then will rule me by the might
That formed the stars and gives them light,
But he never will conquer me
And be of sin the slave—
I shall still unruly be.

Wm. CLEGG.

Springville, Jan. 30, 1882.

DISCOURSE

BY

PRESIDENT GEO. Q. CANNON.

DELIVERED

At Tooele, on Sunday afternoon,
October 29th, 1882.

REPORTED BY G. F. GIBBS.

Our position as Latter-day Saints, is such that unless we have the guidance of the Lord our God, we are very likely to become involved in a series of difficulties and troubles. This work cannot be built up by man. Man's power, man's wisdom, man's skill, are all insufficient to establish and to carry on the work of our God in the earth connected with the building up of Zion. It is a glorious reflection that from the time this work was founded in these, the last days, up to present time, there has never been a moment when this people have been destitute of the guidance of the Lord, and of the revelations and counsel necessary to enable them to carry out the mind and will of the Lord. At no time have we been left to ourselves. At no time have the Latter-day Saints been at a loss to learn and to find out the mind and will and counsel of God concerning them, either as individuals or as a people.

There have been some ideas afloat among our brethren concerning the authority and the power of those who have been in charge of the work of God upon the earth. I have not heard so much of it myself of late, perhaps, for the reason that my position has been such that I have not had the opportunity of mingling with the people, and learning from them their ideas and feelings respecting this matter. But at the death of the Prophet Joseph Smith, and probably for many years subsequent to his death, some people seemed to have the feeling that when he died, there died with him some power and some authority and some ability that could not be

regained very readily, and was out of the possession of those who presided over the Church. This feeling may prevail to some extent at the present time—the feeling that some great one has to arise in our midst in order to revive the old power and restore it to the Church, and to perform the mighty works that God has promised shall be performed in connection with His Zion of the last days. I do not believe that all the Latter-day Saints understand as they should—I speak now in general terms—the authority, the gifts and qualifications which God bestowed upon His servant Brigham; and there were many who, after the Prophet Joseph's death, were not disposed to accord to President Young the same rights, the same authority, the same gifts, that they were willing to accord to the Prophet Joseph. The Rigdonites—the followers of Sidney Rigdon—originated the idea that the prophetic gift did not rest upon President Young, that he did not possess it. The Strangites—the followers of J. J. Strang—labored to the same end. Strang set up a claim that he had been designated by Joseph to preside over the Church, and in fact, showed a letter with the post-mark of Nauvoo upon the envelope, in which he claimed that he was thus authorized to preside. Others set up the same claim, and circulated the same idea. William Smith wished it understood that the prophetic office belonged to the Smith family, that it should be some member of that family that should preside over the Church. He entertained the same idea, and circulated it to some extent, that has been entertained and circulated by the son of Joseph—Young Joseph, as he is called. And all these influences combined together have had the effect, to a greater or less extent, to create in many minds the impression of which I speak—that there was some withholding of power; that there were some gifts and manifestations of power that ought to be, but were not in the Church; that the prophetic gifts did not follow to the same extent that God designed they should; that although President Young and his Counselors and the Twelve were Apostles, the apostleship did not embody in itself the same gifts, the same powers that were exercised by the Prophet Joseph.

I remember, when on one of my early missions, meeting with an old member of the Church in California, a man of some prominence at one time, and of considerable experience in the Church, who contended that President Young was not entitled to be called Prophet, Seer and Revelator, or to be put to the General Conference as such. His idea seemed to be that when the Prophet Joseph died, the office of Prophet, Seer and Revelator died with him, and, therefore, this claim by the leaders of the Church was a piece of assumption on their parts.

Now, how far these ideas have prevailed and are held I cannot say, because, as I have remarked, my opportunities of mingling with the people, as I did in former years, have not been such as to enable me to speak from personal knowledge, and perhaps if I were to do so they would not talk so freely with me about such things as they once did. But I wish to say that those who look for some increased manifestation of power to come in some form outside of that which we recognize as the governing authority of the Church, are in danger of being deluded and of being led astray. Such persons, if there be any, and I am inclined to believe there are, are in just the condition that the adversary would like people to be in, that he may have influence with them.

Since my return from Washington, in the middle of August last, I have heard more of new prophets and revelators, and their revelations, than I have heard for several years. I do not know of how many prophets I have heard of who have arisen; I do not know how many revelations I have heard of that have been given; but there have been quite a number. Many revelations have been sent to me by persons who claim the right to preside over the Church and to be the Prophet of the Church. President Taylor has been the recipient of a number of similar communications, each one setting forth his claim to the presidency of the Church, and to the prophetic office; and some of them requiring us to accept the author as the person whom God had designated to be the revelator to and the President of the Church. Where there is a feeling to look for

some authority outside of our present organization of the holy Priesthood, you can readily see how the adversary could take advantage of it, and puff vain, weak men up with the idea that they are to be some great ones. No greater mistake can be indulged in than for any person to suppose that there is not that authority in the Church at the present time that is necessary for the establishment, for the government and guidance, and for the building up and complete control of the Church and Kingdom of our God upon the earth, according to the pattern which He has given.

God revealed to the Prophet Joseph Smith the necessity of the Priesthood, and until the Priesthood was bestowed, though he had the gifts which constitute a Prophet, Revelator and Seer prior to receiving it, having had the gift of prophecy and revelations from God, and having exercised the Seer's gift by looking through the Urim and Thummim—he never attempted to act in any capacity beyond that in which God authorized him to act. Although he possessed the gifts that I have referred to, he never attempted to act in any ordinance of the house of God, or that belongs to the Church of God, until he received authority to do so. And that authority was not conferred upon him when he first saw angels and had some of the gifts of which I have spoken. It required the laying on of the hands of some personage or personages, who had the authority of the Holy Priesthood. No, Joseph never ran until he was sent. He exhibited in this the qualities of the man that he was; because there are few men, as we well know, who, if they had obtained the gifts that he possessed, would not have overstepped the limit of their calling and authority, and done something beyond their province. But Joseph did not err in this way; he had been too well taught of the Lord, and therefore he waited. He never attempted to preach the Gospel, or to baptize for the remission of sins. But when he found that it was necessary for him to receive the Priesthood, he called upon the Lord, and the Lord heard his prayer, and in answer to his call and that of Oliver Cowdery, sent to them John the Baptist, a literal descendant of Aaron who, by virtue of his descent, held the keys of the Aaronic Priesthood, he being the last man upon the earth that held these keys. John had been ordained by the angel of the Lord at the time he was eight days old unto this power, and to overthrow the kingdom of the Jews, and to prepare the way of the Lord. Having been thus ordained by the angel of the Lord, and having been baptized while he was yet in his childhood, and holding the authority and the keys of the Aaronic Priesthood, he was a fit personage to come and bestow the keys upon Joseph, who had been chosen to stand at the head of this dispensation. He came, and he laid his hands upon Joseph and upon Oliver, and conferred upon them the Aaronic Priesthood, which authorized them to administer the ordinance of baptism for the remission of sins. When Joseph received that authority he administered the ordinance of baptism unto Oliver, and then Oliver unto him.

They afterwards received the authority of the Melchisedek Priesthood under the hands of those who last held the keys of that Priesthood upon the earth. When Jesus, you will remember, took His three disciples into the mount, He was transfigured before them, and Moses and Elias administered unto them; and at that time Peter was ordained to hold the keys of that dispensation. He held the keys in conjunction with his brethren, James and John. They came and unitedly laid their hands upon the heads of Joseph and Oliver, and ordained them to the authority that they themselves held, namely, that of the Apostleship. In this way they received the authority of the Melchisedek Priesthood, and could administer in the ordinances that belong to that Priesthood; one of which is the laying on of hands for the gift of the Holy Ghost. Until that time they had not received that ordinance. Some might think it strange that a man like Joseph, so gifted of the Lord, should deem it necessary to be administered to by a man or men holding the holy Priesthood, in order to receive the Holy Ghost. But it is upon the same principle that the Son of God had to be baptized in order to fulfill all righteousness; and yet He was a pure and holy being. And when John said to him, "I have need to

be baptized of thee, and comest thou to me?" Jesus said to him, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness;" and John then administered the ordinance of baptism to the Son of God, pure and holy as He was. Our Savior could not, and did not, refuse to comply with any of the ordinances which are placed in the Church for the salvation of God's children; on the contrary, He set the example by going down into the water and being baptized by John, even as the most humble of His followers did. In like manner it was as necessary that Joseph should be baptized, and have hands laid upon him for the reception of the Holy Ghost—for there is no doubt in my mind, that Joseph Smith was called just as the Son of God, our Lord and Redeemer, was called, before the foundation of the earth,—as Jeremiah in his record says he was—and was ordained to be a Prophet, Seer and Revelator, and to stand at the head of this last dispensation. Although this was the case, it was still necessary that he should be baptized and have hands laid upon him for the reception of the Holy Ghost, and also be ordained to the Priesthood of Aaron and Melchisedek. You remember reading in the Book of Mormon that the Twelve on this continent, whom the Savior chose after His resurrection, are to be judged by the Twelve Apostles that were at Jerusalem. It was with Peter, who was the senior Apostle there, that the keys rested. He was at the head of that dispensation; therefore, those that received the Apostleship on this land were to be judged by the Twelve at Jerusalem. There the keys were; and it was right and proper that Peter, with James and John, should come and bestow them upon him who was to be the head of this dispensation, namely, Joseph Smith.

In addition to this the Prophet Joseph informs us in his letter, addressed to the Saints when he fled away from Nauvoo to escape the hands of his enemies, that "It is necessary in the ushering in of the dispensation of the fulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time." He, therefore, received the ministration of diverse angels—heads of dispensations—from Michael or Adam down to the present time; every man in his time and season coming to him, and all declaring their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their Priesthood. So that Joseph, the head of this dispensation, Prophet, Seer and Revelator, whom God raised up, received from all these different sources, according to the mind and will of God, and according to the design of God concerning him; he received from all these different sources all the power and all the authority and all the keys that were necessary for the building up of the work of God in the last days, and for the accomplishment of His purposes connected with this dispensation. He stands at the head. He is a unique character, differing from every other man in this respect, and excelling every other man. Because he was the head God chose him, and while he was faithful no man could take his place and position. He was faithful, and died faithful. He stands therefore at the head of this dispensation, and will throughout all eternity, and no man can take that power away from him. If any man holds these keys, he holds them subordinate to him. You never heard President Young teach any other doctrine; he always said that Joseph stood at the head of this dispensation; that Joseph holds the keys; that although Joseph had gone behind the veil he stood at the head of this dispensation, and that he himself held the keys subordinate to him. President Taylor teaches the same doctrine, and you will never hear any other doctrine from any of the faithful Apostles or servants of God, who understand the order of the holy Priesthood. If we get our salvation we shall have to pass by him; if we enter into our glory it will be through the authority that he has received. We cannot get around him; we cannot get around President Young; we cannot get around President Taylor; we cannot get around the Twelve Apostles. If we ever attain to that eternal glory that God has promised to the faithful we shall have to pass by

them. If we enter into our exaltation, it will be because they, as the servants of God, permit us to pass by, just as the revelation says, "pass by the angels and the Gods, which are set there," to our exaltation.

You know that Jesus said to His Apostles in ancient days, that they should "sit upon twelve thrones judging the twelve tribes of Israel." And Paul says, "the Saints shall judge the world." This is true; Joseph, then, stands at the head; and then every man in his place after him until you come down to the Elder, the most humble Elder of the Church who has proclaimed the Gospel of the Son of God to the inhabitants of the earth. He will sit as a judge to judge those who have received or those who have rejected his testimony. He will stand as a swift witness before the judgment seat of God against this generation. He will lift up his voice testifying as to that which he has done, and men will be condemned, and men will be justified and women will be justified according to the testimony of the faithful servants of God, each one in his place and station; but Joseph, holding the keys, and presiding over all, subordinate, however, to him from whom he received the keys, as he (Peter) will be subordinate to the Son of God who placed them upon him; each one in his dispensation; each one in his place; each exercising the authority of his Priesthood; each man honoring God according to his faithfulness and diligence in magnifying that Priesthood and calling that God has placed upon him; and each woman in her place receiving her share of glory and honor according to her faithfulness in keeping the commandments of God, and honoring the Priesthood.

I present this matter before you that you may see that when Joseph died, he had embodied in him all the keys and all the authority, all the powers and all the qualifications necessary for the head of a dispensation, to stand at the head of this great last dispensation. They had been bestowed upon him through the providences of God, and through the command of God to His faithful servants who lived in ancient days. There was no end scarcely, in many respects, to the knowledge that he received. He was visited constantly by angels; and the Son of God Himself condescending to come and minister unto him, the Father having also shown Himself unto him; and these various angels, the heads of dispensations, having also ministered unto him. Moroni, in the beginning, as you know, to prepare him for his mission, came and ministered and talked to him from time to time, and he had vision after vision in order that his mind might be fully saturated with a knowledge of the things of God, and that he might comprehend the great and holy calling that God had bestowed upon him. In this respect he stands unique. There is no man in this dispensation can occupy the station that he, Joseph did, God having reserved him and ordained him for that position, and bestowed upon him the necessary power. Think of what he passed through! Think of his afflictions, and think of his dauntless character! Did any one ever see him falter? Did any one ever see him shrink? Did any one ever see any lack in him of the power necessary to enable him to stand with dignity in the midst of his enemies, or lacking in dignity in the performance of his duties as a servant of the living God? God gave him peculiar power in this respect. He was filled with integrity to God; with such integrity as was not known among men. He was like an angel of God among them. Notwithstanding all that he had to endure, and the peculiar circumstances in which he was so often placed, and the great responsibility that weighed constantly upon him, he never faltered, the feeling of fear or trembling never crossed him—at least he never exhibited it in his feelings or actions. God sustained him to the very last, and was with him, and bore him off triumphant even in his death.

While he was in possession of all his faculties, and likely to live for many years to lead the Church—in fact the people believed that he would live to redeem Zion—when he was thus situated, impressed by the Spirit and power of God, he called together our leading men, and he bestowed upon the Twelve Apostles all the keys and authority and power that he himself possessed and that he had received from the Lord. He gave unto them every endowment, every washing, every anointing, and administered unto