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Discourse delivered in the Tabernacle
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[REPORTED BY ARTHUR WINTER.]

I will read a portion of the 17th chapter of the gospel according to St. John. They are the words of the prayer of the Lord Jesus previous to His martyrdom. He said:

I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

And all mine are thine, and thine are mine; and I am glorified in them.

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.

I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

They are not of the world, even as I am not of the world.

Sanctify them through thy truth: thy word is truth.

As thou hast sent me into the world, even so have I also sent them into the world.

And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Neither pray I for these alone; but for them also which shall believe on me through their word:

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

And the glory which thou gavest me, I have given them; that they may be one, even as we are one;

I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world.

O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

And I have declared unto them thy

name, and will declare it: that the love wherewith thou hast loved me, may be in them, and I in them.

This prayer which our Savior offered unto His Father is wonderfully comprehensive, and I do not think anyone can read it without being deeply impressed with its meaning. It gives us an excellent idea of the condition that the Lord Jesus desired His Apostles and those who should believe on their words to be in. He prayed that they might be one, and that through that oneness the world should know that He had sent them, and that He himself had been sent of the Father. It is evident therefore that the Savior designed that the spirit of oneness and of love and union should characterize His disciples and those who obeyed His commandments. He says in a previous chapter, "A new commandment I give unto you, that ye love one another," and He continued, "By this shall all men know that ye are my disciples, if ye love one another." They were to be distinguished as His disciples by their love one for another. If this characteristic should be absent, there would be nothing, according to these words, to distinguish His disciples from those who were not His disciples. John has also recorded in this same book that if we love Him we will keep His commandments. As disciples of the Lord Jesus, we should show our love for Him by keeping His commandments. Those who love Him not will not keep His commandments.

These features which the Lord Jesus impressed upon His disciples are the attractive features of the Gospel which He preached; and where this love and this union, which He so beautifully describes, are absent, then there is evidence that His commandments are not being kept, and that those who are in that condition are not His disciples.

In these words that I have read we have the means of testing His Gospel, and of proving who are His disciples. When men say they want some evidence concerning the truth and the Gospel, they have in these characteristics the tests by which they can ascertain for themselves whether those who profess to be the disciples of the Lord are such in reality.

It is these features which have attended the preaching of the Gospel by the Latter-day Saints that have always called forth my thankfulness and admiration. I should never have been satisfied with that which the Elders of this Church have taught, had there been an absence of love and of union, because the fruits which the Savior promised and prayed for would not accompany the preaching of the word. But it is one of the remarkable features of the preaching of the Gospel in our day that wherever it has been carried, it has been attended by a love that is wonderful and unexampled. Men have gone out carrying the message of salvation, and wherever they have gone, filled with the spirit of it, they have awakened a love in the hearts of those who have received their testimony that has been entirely

new to them. The love of kindred, the love of home, the love of other things upon which men's affections have been placed, has been overshadowed by the great love which the Lord has filled them with for the truth and for the work that He has established, and for the people who are identified with that work.

One of the great objections that has been urged against the Latter-day Saints is that they are too united. It was so as far back as the time when the Saints resided in Ohio. It was so also in Missouri. One of the chief objections against the Latter-day Saints there was that they clung together, and that they were not like other people in that respect. This was the case also in Illinois. And since we came to these mountains, and especially for the past forty years, the same objection has been urged, and it has been the fruitful cause of a great deal of the trouble we have had to contend with. A noted man in our own nation, in referring to us and our methods, said, "Why can't you be like we are?" If we could be like other people, we would have no trouble. If we were divided and subdivided, and differences prevailed among us, there would be no difficulty; we would be like the rest, and the great objection that is now urged against us would disappear. If a collection of the charges which have appeared in the public prints during many long years could be had, it would be found that the great underlying charge upon which all other charges have been based has been that we were too united; that we were dangerous because of our union, and that if we could be divided as other people are we would have less difficulty. The evidence that this is the case is to be found in the fact that since the Latter-day Saints have divided upon political issues and the people have arrayed themselves upon party lines, there have been far fewer objections against them. You will find that whenever there is a disposition among the Latter-day Saints to unite together, an outcry is raised against them, because it is a feature that seems to be greatly dreaded on the part of those who do not believe as we do. I take it that the greatest compliment that can be paid to us, in view of the words of the Lord that I have read, and in view of our professions as His disciples, is to say that we are united, and to find fault with us on this account.

It is a very desirable thing that union and love should prevail among us as the followers of the Lord Jesus Christ. Does it prevail among us as it should do? I am sure that it does not. I am sure that we are far from being as loving and as united one with another as we should be. I sometimes fear that we are departing, to some extent at least, from the requirements of the Gospel, and that there is not that love for one another and that devotion to the principles of the Gospel that we should entertain.

The Lord intends to make of the Latter-day Saints a people who shall be