DISCOURSE DELIVERED BY

## PRESIDENT JOSEPH F SMITH,

Tabernacle, Provo City, Sunday afternoon, Dec. 8, 1882.

REPORTED BY JOHN INVINE.

I am deeply interested in the wel-rare of Zion. There is nothing that tends to benefit the people of Gud in the least degree in which I have not a deep and an abiding interest. My feelings and desires are interwoven and centered in this latter-daywork. I should have no other interest, desire, or feeling, and so far as I know I have not. I am thankful for this, because it does not seem to me to be because it does not seem to me to be any task to do, so far as I am capable, whatever the Lord calls me to do in the work of the ministry, or in the building up of Zion. I am proud to say this comes natural to me. I have no praise to bestow upon myself for it, and I ask none. I have no credit to claim on that score. I have this disposition and desire and I thank God for it. I feel that if Zion prospers all is well, and if Zion does not presper, then my own hapdoes not prosper, then my own hap-piness and prosperity is in jeopardy. For I expect nothing outside of the gospel. I expect to gain no favors of the world. I do not court nor expect the love or sympathy of the ungoaly. I do not care for their favor. I do not seek nor desire their society any further than it may be possible to do some good. If I am sent to preach the gospel to them I am willing to go and labor among them and do all the good I can; but when I get through with the labor that devolves upon me, by virtue of that devolves upon me, by virtue of that devolves upon me, by virtue of the telling and sorvintment I feet that calling and appointment, I feel —and I speak from experience when I say this—like other missionaries, most grateful for the privilege or getting home. I never was partic-ularly pleased to go away. I went ularly pleased to go away. I went on a mission when I was quite a boy —some 25 years ago-and I have been engaged in missionary duties and lators more or less ever since. I have never been out of the harness, have never been out of the harness, nor laid my armor on the shelf, nor have I sought to be released from that day to this. I have always been on the altar, so to speak, ready and willing to do whatever is required of me to the best of my ability. I am just as willing to-day as I ever was in my life. I expect to become more and more willing as as I ever was in my life. I expect to become more and more willing as I gain experience, as I get older—that is, it it is possible to advance in

that is, it it is possible to advance in that direction, and I presume it is.

I have great faith in the destiny of this people. I never had any donbts or fears in regard to the destiny and final triumph of the people of God. I can remember the time, when I was quite a little boy, when we were hurried very unceremoniously across the river Mississippi from the city of Nauvoo just previous to the bombardment of the town by the mob. I had a great anxiety then—that is for a child—to know where on earth we were to know where on earth we were going to. I knew we had left home. We had left it willingly—because we were obliged to—we left it in a hurry, and we were not far away when we heard the cannonade on when we heard the cannonade on the other side of the river; but I felt just as certain in my mind then—as certain as a child could feel—that all was right, that the Lord's hand was in it, as I do to day. My feelings bave been the same from that day to this. I know that Zion is onward and upward. I know that God has charge of His great latter-day work; that His hand is extended over His people for good; that He will work out their deliverance; that He will bless them and increase them upon this land until they shall become powerful and terrible to the wicked nations of the earth. We are now, it would appear, be-We are now, it would appear, be-coming troublesome to the nation of which we form a part, so much so that one of the greatest men of the nation, feeling unable to deal with this question of "Mormonism," this "knotty problem," actually called upon the government of Great Britain to help to stop the progress of this work. You know what Secof this work. You know what Sec-ratary Evarts did a few years ago-he actually appealed to the several European governments to pass laws, or do something else to prevent the "Mormons" coming from their respective countries to this "asylum for the oppressed, this land of liberty." I am happy to say. however, that the wisdom exercised and manifested by some of the not-chie ones of Great Britain was greater than that exercised by some be reparated and the good perfected, and manifested by some of the not-

of the notable ones in our own land. cleansed and purified. Those who They had sense enough to know are corrupt do not belong to the that they had no business to deal body of Christ's Church; it is only that they had no business to deal with any such question, and they rather snubbed the poor deluded Secretary, and through him the Government of the United States by telling them that it was many by telling them that it was a mat-ter over which they had no control. There—in the "effete governments of the old world"—a man might worship God, the devil, or a yellow dog, and it would be all right; but worship God, the devi, or a year wood og, and it would be all right; but in the United States—the much-vanned "land of liberty"—while a man might worship the devil, or a yellow dog, he must look out and be very chary how he undertakes to worship the true and living God; for if he undertakes that he he w.li have trouble on hens the first thing he kntws. The Methodists may worship a God without body, parts or passions, who sits on the top of a topless throne, and the Government will say nothing about it; but as sure as you undertake to worship the God of Abraham, Isaac, Jacob, Jesus and the Apostles, they are after you with "sharp sticks" in the shape of inimical laws, unconstitutional enactments, missionary judges, governments, missionary judges, government actments, missionary judgee, governors, marshals, etc. We have proven this, and we know it is true. It is not because we have not the truth; it is not because we have not revelation; it is not because we have revelation; it is not because we have not Prophets, Apostles and in-pired men; it is not because we have not the Priesthcod; because if we had not these we would be like the rest of the world, and they would be no more concerned about us than we are concerned about them. Why are they not as troubled over the rest of mankind as they are over us? Simply because they have nothing to fear from them; they are all sailing in the same boat, all going down the same stream; they are all "birds of a feather," if you please. But here is something that is opposed to that downward tendency; here is something that is going up the stream, comething that is going in an entirely different direction from the rest of mankind. And they how a bout it, and say, "If we let this kind of thing go on we shall lose our place and nation." Something has got to be done, they say, to stop the onward progress of this abominable "Mormonism." Now, mark it—this abominable "Mormon. they not as troubled over the rest of mark it—this abominable "Mormon-iem!" If a man's a thief in Utah, it is because he is a "Mormon." In it is because he is a "Mormon."
he is a liar, it is because he is a
"Mor non." If he commits adultery,
"Mor non." If it is because he is a "Mormon." it is because he is a "Mormon." If he commits murder, it is because he is a "Mormon." It is not because he is an adulterer; it is not because he is a murderer; it is not because he is a liar; it is not because he is a liar; it is not because he is a thief, that he does these things, but it is because he is a "Mormon!" Now, why is this? Is it because the world do not know to the contrary? No, it is not, for they do know better—that is, the great majority of mankind that know anything about us. I schnowledge that there are a great many in the world who do not great many in the world who do not know anything about us; they simply believe the slanders of a few malicious scriblers concerning us. But it is not the ignorant and deceived that are seeking to bring trouble upon this people, but the crafty, whose crafts are in danger. They cry out, "delusion! delusion!" in order to distract attention from their own delusions, from their own sins and cor-reptions. They try to scare the sions, from their own sins and corrmptions. They try to scare the
people away from their own infamies, and turn them upon the Latterday Saints. But it is a poor miserable dodge and will not succeed.
Their crafts are not only in danger,
the try or a decreed to fall probut they are doomed to fall. But the truth is not in danger, and it is destined to continue until it accomplishes its mission. This is my tes-timony, and I predict this witnout any fear of being a false prophet. I God has declared it by his own voice, and by the voice of angels, and of Prophets, and I believe their test mony. I know by the Spirit of God in my own heart that their tes-timony is true; I know that the kingdom of God will succeed and finally triumph. While I say this, I do not say we will not have to pass through tribulation, that we may not have to be scourged for our weaknesse, fol-lies and shortcomings; for I do not know any more effectual way in which the Lord could bring us to our seners, that the chaff, the smut and the refuse may be sifted out and the wheat preserved, than to suffer to be scattered among us the influences of the world, the leaven of un-

that which is pure and holy that can have a part therein. We have all got to be fashioned, modelled and all got to be fashioned, modelled and reformed before we can become like unto our Savior. A man who is deformed by iniquity, lack of faith, by wicked and unrighteous practices, can never reflect the image of bis Creator, until that deformity is removed. We must purify ourselves before God, and this is what the Gopel of the Son of God—by some called "Mormonism"—teaches us to do. We say that "Mormonism" is We say that "Mormonism" is onward and upward, and as I have raid, I have never had any fears as to the ultimate triumph of the king to the ultimate triumph of the king dom of God. Upon what are our hopes based? What is the foundation of our expectation in regard to this matter? Is it that all the people will do right? Do we expect or hope that all the people will be saved with a full salvation? Do we expect or hope that all the people that are now numbered among the Latter-day Saints will be true and faithful to the end? No; we may justly fear that many will fall by the way. But there will always he a sufficient But there will always he a sufficient number of this people, and of their children and children's children, and of the honest in heart who are at present in darkness but who will yet come to a knowledge of the truth, who will be sufficiently faithful to the covenants that they make with God, that the Kingdom will never fall or be left to another peo-ple. I judge this from the history of the past. It has been so from the beginning until now, and this is the beginning until now, and this is a glorious assurance to me, besides the testimony of the Holy Spirit in my heart, that this will be the case in the future. Notwithstanding many have fallen by the way and have manifested intense hatred towards the work of God in which they were formerly engaged, and have done their utmost to destroy it notwithstanding all opposition of have done their utmost to destroy it notwithstanding all opposition of this character, the Kingdom has grown steadily and unmistakably from the day it was organized, April 6th, 1830, until the present moment, and it will never cease to grow. We may be brought under refliction, in ot under bondage. Now for my own part I do not care to be brought under greater bondage than I am under at the present time. I feel in my heart as though I was under as much bondage as I care to bear without some more help from the Lord and from my brethren. When I am restrained by unjust laws or bilis of attainder from exercising the of attained by unjust laws or bile of attainder from exercising the rights of citizenship, from worshipping God according to the dictates of my own conscience, and openly practising the principles of my is igle on, which are in tric accord with the boly are introduced. am legislated against contrary to the constitutional law of the land, and my rights interfered with and trampled upon without a cause, I feel that is about as much boudage as a free born American citizen, never convicted of any crime, ought to submit to. That is the case at present to a certain extent; but we are not yet very much hurt. It cools our affections a little for "Uncle Sam," or the administrators of government, but draws us nearer to God and closer to the precious principles of the Constitution, and excites our sympathy for our misruled country. But all the powerful engines that have been framed for the destruction of the liberties of the Latter-day Baints have hitherto proven in the main failures. The framers of these engines of destruction, and base plots, have not been able to accomplish by them the objects for which they were intended. In consequence of this, our enemies are dissatisfied with themselves and with the Government the consequence of the c ernment because of their failures do not fear to prophecy this, because It is not because we have opposed the Lord God Almighty has foretold then; it is not because we have used any violence; it is not because we have resisted any wicked and corrupt law, for we have said but little; we have simply let them do as they pleased, knowing that they are in the hands of the Lord, who will suffer them to go just as far as will subserve His purposes, and when they have gone that far He will say to them, as Hs says to the mighty deep, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed." They can go no further than Hs permits, them, and insemuch as we do right and them the commendments of and keep the commandments of God, we need have no fear; but if we play into their bands, cater to them, encourage them, and give them of our strength and support, then we may some day exict to be cauged in their meches,

for as Paul says: "Know ye not, that to whom ye yield yourselves servents to obey, his servants ye are to whom ye obey." When we become servants of the enemies of the people of God, we will find we have got unmercifal masters. We have come to there mountains to serve the Lord. We have not come serve the Lord. We have not come here to serve ourselves, nor to serve man, nor to serve Babylon. The voice of God has been to us, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." And, furthermore, it is said, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of Go; with idols? for ye are the temple of agreement hath the temple of Good with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will te their God, and they shall be my people." This is the call that is made upon the Latter-day Saints. Now what will it availing if we come out from Baby. lon and bring the customs of Babylen with us? What will it avail us if we come out from among the na tions of the earth and mingle with the ungodly, the infidel, worship idols, and do all manner of evils? What good will it do? I can tell you what harm it will do. It will just add that much more condensations to these who have been call. nation to those who have been called to be not unequally yoked with unbelievers, etc; they will be held that much more culpable before the that much more culpable before the Lord; "for unto whomsoever much is given, of him shall much be required; and to whom the Lord has committed much, of him will men ask the more." We know what is good, and if we do it not, we then are guilty of sin. Much has been given unto us, therefore much is required at our hands. If our righteousness exceeds not the rightecus ness of the modern Pharisees and Boribes, what better are we than they? We are called to be the salt of the earth. What say the Scriptores? "If the salt shall lose its savour, wherewith shall it savour, wherewith shall lose its savour, wherewith shall it be salted? The salt shall thence forth be good for nothing, but to be cast out, and to be tredden under foot of men. I give unto you to be the light of the world; a city that is set on a hill cannot be hid. \* On a hill cannot be hid. \*

Therefore, let your light so shine before this world, that they may see your good works." That is our calling. We are not called to be infidel to the work God has commenced upon the earth, to be infidel to the truths He has revealed unto us, but we have been called out from the midst of the earth that we may be we have been called outroom the midet of the earth that we may be the servants of the Lord, that we may be His chosen people, that we might raise up a righteous people, and that we may so live that God will acknowledge and own us, and that we may claim Him to be our Father and our God.

Fatner and our God. When we came out here we came out from the midst of bondage and out from the midst of bondage and very much oppression and tyranny. Some of the brethren were talking to us yesterday about hondage; and it is said in the revelation that "ye must needs be led out of bondage by power, and with a stretched out arm." Now, the Lord also promised that He would raise up a man that should lead the people out of bondage; and, further, He promised that when He should raise up that man His angels shouls go before them His angels should go before them and also His presence, not as it was in the days of the children of Israel in the wilderness, when His angel went up before them, but not His presence; but in the last days the spirit of God and the augels shall go before the people and shall follow after them.

after them.

There are some wonderful events to transpire in the future, but one of the most wonderful already transpired, but that event, I suppose, like that witnessed by the children of Israel in the dividing of the waters of the Red Sea and their pilgrimage to Cansan, will be left to other generations to appreciate. I do not think that the children of Israel thought a great deal about their crossing the Red Sea in the way they did. Perhaps they thought it was done upon natural principles. They probably attributed the separation of the waters to some natural causes, and failed to see the hand or power of God in it any more than the people of Missouri, in 1878, saw the power of God in a cyclone there which was so powerful that it lifted the water and mud out of a large lake in its course clean to the solid ground or bed rock, leaving a dry future who will be portain the portain and t

a quarter of a mile wide, e away and scattering thou fish over the country for away, and it was some in before the water flowed by before the water flowed had level in the lake. This was a ed for, I suppose, on scienticiples. It was the power electric storm that taked hout of the lake, swept it bed rock, carrying every fore it, and leaving a pair which people could walk of they go not think the They co not think God thing to do with it. But by their children may it power of God was manifed in this. Doubtless the chi israel learned to thank God viding the waters of the and allowing them to put dry shod, while the Egiph

Were pursuing them were A wonderful event has these last days + mong h an event many times me ful than the marching den of letael from holy land. It is only a tance from the River Jo hand of Egypt—only a fe miles—and yet they we for forty years tecking land, until every last on except two, had falled cause of their rebellar only their posterity went to enter the holy land, has happened to this d This people have Israel. They were n it is true, although with qualls in great at least one occasion, formed a Journey nearly as great as that perform them forty years—in the few months. Now the derful thing. We had a roads, build the bridge, snakes" and withstands of the Indians while tractle a deterts. And ident Young first set his the ground where the stands in Salt Lake City timony of the spirit of G in his heart, by the in the Almighty—he excla pioncere: "Here we will pionest: "Here we will resting place, and here's upon which we will temple." He had before sign descend and light mountain peak—which's ed from that circumsta Peak"—which was an inhim that this was the red God designed for His people their persecutor, delivers from prison bus and chains, delivered them one age, brought them one made them free—as her ple upon the earth, im me an equal number me an equal number, where that enjoy great liberty at this moment ter-day Baints do, no the efforts of our enemerary. It cannot be deled out of bendage by God. The angels of a power and presence of accompanied, us. so accompanied us, so is not with standing these covered with sagebresh presenting the most's pearance President y abled to point out when and city would be will you may go north and west, and explore all over, but when you you will come back and is the spot where we And that has been And that has been experience and unw mony of the people ed the spirit of their that day to this. the north and Old south, where this p more liberty or pro-we have done and these mountains. experience has prosent the possibility of doubt evidence that those who ple were inspired of 60 teach, inspired to bull-cultivate and reclaim inspired to dedicate the waters unto the Lor might have His blesion upon them, that the changed from sterlily

fruitfulness, and this the done for the people.

Now, it is quite possible to the people of the peop