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ELDER FRANCIS M. LYMAN.

[REPORTED BY ARTHUR WINTER.]

All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth the Father save the Son, and he to whomsoever the Son will reveal him.

Come unto me, all ye that labor and are heavy laden; and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your soul.

For my yoke is easy, and my burden is light.—Matthew xi chapter, verses 27 to 30.

I pray that the Spirit of the Lord may be with us abundantly today. I have enjoyed the reports of the Bishops, and we would have been pleased to have heard reports from all the Bishops, and from all the brethren who are shepherds of the flock; but our time is so brief that we can hear but a little at one time. We can receive and profit by but little at a time. Too much weariness, and when we become weary it is not profitable to us to be given more. There is a limit to our capacity to receive, as there is a limit to our capacity to endure and labor. If we overdo, we suffer. I was reminded this morning, when we received word of the death of Elder Abraham H. Cannon, of what Brother John Henry Smith said yesterday, that it would be true if placed upon his tombstone "He died of overwork;" for I believe that there is no man in this Church who has been so overloaded as our brother, Abraham H. Cannon. In nearly everything he has been a model man; but in his overwork, his excess of exertion and labor he has been cruel to himself. It has caused me to grieve in my spirit for years—for it is not a matter that is of but short duration; he has worked excessively ever since I knew him. So far as abstaining from strong drinks, tobacco, and the use of meat, he has been a model; likewise in attending to the worship of the Lord. He was a model tithing payer. Possibly no man was more careful and exact than he was. He has been a model in keeping a history of his life, and has done more in detail work than any other man of his age in the Church. He was the most lovable in disposition. He was true, consistent, and wise in all things, except his overwork—and that came from the goodness and generosity of his soul. His nature was such that he could not refuse any good thing that was possible for him to do. In his death his father has lost one of his

main stays. It has seemed to me that almost any man among us could have been better spared; for in writing, in publishing, as in preaching, and in all business enterprises in which the Church is deeply interested, Brother Cannon has been in the forefront. He was the junior Apostle. How much more natural to have thought that death would come among the older ones, and that he would have been among the last to have been taken! And how difficult it is for us under these circumstances to acknowledge the hand of the Lord. But we must do this; we must acknowledge His hand in this providence as in all others. We have no reason to grieve for Brother Cannon himself. But we grieve for the Church; we grieve for ourselves. It is not his loss; it is ours. His family and kindred and the people are the losers. For them and us we grieve and sorrow on this occasion, and our sympathy goes out especially for the family. But God will take up to them, and to us. He will manage and arrange for His Church, and for His servants, and for the family of Brother Cannon. These losses will all be made up to us; and we must submit to them, and endure them with fortitude, with courage, and with faith, relying upon our Heavenly Father; for in Him is all strength, and power, and wisdom.

We cannot break God's laws with impunity. When we do, we are sure to suffer. A man cannot be righteous enough, a man cannot be pure enough to avoid the consequences of broken law; for when we are promised in any of the words of the Lord certain blessings if we observe the law, it is always with the distinct understanding that we observe the other statutes as well. It is not enough that a man should observe the Word of Wisdom so far as strong drinks, tobacco and meats are concerned. The observance of this law brings all that God has promised if, in addition to that law, we will keep the other commandments and requirements. There is not one law of God that stands alone, and that can secure to us what is embraced in the promises, unless we also observe the other requirements. It may not in every commandment be so stated, but it is so stated in connection with the Word of Wisdom; and it is understood in every other law. It is not enough that a man should pay his tithing. That alone will not save a man. Are we not told that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all?" It seems a remarkable statement. It is not necessary, in order for a man to be damned, that he should commit all the crimes in the catalogue. If a man be a murderer, he will be damned. If a man shed innocent blood, he will be damned.

If a man commit adultery; if a man be a thief or a liar, and repents not, he will be damned. It is not necessary that he should do all manner of wickedness besides. One deadly sin will bring damnation. But it is not so with virtue. One virtue alone will not bring salvation. It requires the whole law. There has not been one requirement made by our Father in heaven that is not absolutely necessary for the salvation and exaltation of man. All are necessary. Yet if a man indulge in one deadly sin, and repent not, he will be damned, though he may have kept all the other points of the law. Now, that seems a little singular, that a man may be damned for one serious sin, not repented of, while for one magnificent virtue he cannot be saved. But it takes a combination of the virtue. No man can be saved without faith. No man can possibly be saved who does not believe in God the Eternal Father, and in His Son Jesus Christ, the Savior and Redeemer of the world, who is our advocate with the Father, laboring constantly for the salvation of mankind. Man must also believe in the Holy Ghost, the third personage in the Godhead. Furthermore, he must believe in repentance; and if he believe in repentance, he will repent, and if he repents he will reform and will work righteousness. Without works of righteousness it is not possible to save a man. Without baptism for the remission of sin it is not possible to save a man. It is so ordered by our Father in heaven that these doctrines shall be met, and conscientiously met, by every man that would have salvation and that would come back into His presence and have eternal life. It is necessary also that he should receive the Holy Ghost by the laying on of hands. Without the reception of the Holy Ghost it is not possible for man to please God. Paul said, "without faith it is impossible to please God." He could just as truthfully have said that without baptism it is impossible to please Him; without the Holy Ghost by the laying on of hands it is impossible to please God; without repentance it is impossible to please Him; without purity, without a broken heart and a contrite spirit it is not possible to please Him. The three are all necessary, and it is a most difficult combination. That is the reason that few there be who walk in the straight and narrow path that leads to eternal life. It is the reason the world do not like the Gospel. It is the reason there are so few that have received the truth and have cast their lots with us in the building up of this work. It is a difficult matter to be a saint in very deed, especially when it is announced by professed followers of the Messiah that all that is necessary for