

## MOTHER.

Lead thy mother tenderly  
Down life's steep decline;  
Once her arm was thy support,  
Now she leans on thine.  
See upon her loving face  
Those deep lines of care;  
Think—it was her toll for thee,  
Left that record there.  
Ne'er forget her tireless watch,  
Kept by day and night  
Taking from her steps the grace,  
From her eye the light  
Cherish well her faithful heart,  
Which through weary years,  
Echoed with its sympathy  
All thy smiles and tears.  
Thank God for thy mother's love,  
Guard the priceless boon;  
For the bitter parting hour,  
Cometh all too soon.  
When thy grateful tenderness  
Loses power to save,  
Earth will hold no dearer spot  
Than thy mother's grave.

## PATIENCE.

Were there no night we could not read the stars,  
The heavens would turn into a blinding glare;  
Freedom is best seen through the prison bars,  
And rough seas make the haven passing fair.  
We cannot measure joys but by their loss;  
When blessings fade away we see them then;  
Our richest clusters grow around the cross,  
And in the night-time angels sing to men.  
The seed must first lie buried deep in earth,  
Before the lily opens to the sky;  
So "light is sown," and gladness hath its birth  
In the dark depths where we can only cry.  
"Life out of death" is heaven's unwritten law;  
Nay, it is written in a myriad forms;  
The victor's palm grows on the field of war,  
And strength and beauty are the fruits of storms.  
Come then, my soul, be brave to do and bear;  
Thy life is bruised that it may be more sweet;  
The cross will soon be left, the crown we'll wear;  
Nay, we will cast it at our Savior's feet.  
And up among the glories never told,  
Sweeter than music of the marriage bell,  
Our hands will strike the vibrant harp of gold  
To the glad song, "He doeth all things well."

## DISCOURSE

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, BY  
**ELDER GEO. Q. CANNON,**  
SEPTEMBER 16TH, 1877.  
REPORTED BY RUDGER CLAWSON.

Those who have listened to the discourse of Elder Woodruff and to the testimonies which he has borne concerning this work, must have been interested in his recital, in his explanations and in the doctrines which he has advanced, and which have special interest for the Latter-day Saints. If it were not for the new revelations received from the Almighty, this people called Latter-day Saints would not be in existence. If it were not that the Lord has revealed in great plainness, his mind and will unto his people, they would not be an organization, neither would his elders have gone forth bearing testimony of the truths of the everlasting gospel. The rock upon which this Church is built, and the foundation stone thereof, is new revelation from God to men, and that revelation being of divine origin it must of necessity agree with the revelations which have already been given; hence, as he has said, the doctrines taught by the Prophet Joseph Smith, and the organization of the church as he was directed to accomplish it, was all in perfect harmony with the truths contained in this book (the Bible). It can not be otherwise and be what it professes to be. It made no difference to Joseph Smith whether he read and was familiar with every doctrine taught by the apostles; he was under no necessity of framing his teachings therewith that there should be no difference between that which he taught, and that which had been taught, because the same spirit that revealed to the ancient apostles and prophets, and

inspired them to teach the people, and leave on record their predictions and doctrines, taught him also and enabled him to teach exactly the same truths.

I remember hearing related Brother Parley P. Pratt's first interview with the Saints at Fayette, Seneca County, where the church was organized. Those of you who remember Brother Parley know his familiarity with the Scriptures, especially with the prophecies. On that occasion he was called upon to speak; the Prophet Joseph was not present at the time. He brought forth from the prophecies of Isaiah, Jeremiah, Ezekiel and other prophets, abundant proofs concerning the work which the Lord had established through his servant Joseph, a great many of the Latter-day Saints were surprised that there were so many evidences existing in the Bible concerning this work. The church had then been organized some five months, but the members had never heard from any of the elders these proofs and evidences which existed in the Bible. And, if I remember correctly, he told me that Oliver Cowdery and the Prophet Joseph himself were surprised at the great amount of evidence there was in the Bible concerning these things. The Prophet Joseph was inspired of God to teach the doctrines of life and salvation, and he did so without reference to what the ancient prophets had said. I have heard President Young make the same remarks. He said that he never consulted the Book of Covenants, he never consulted the Bible or Book of Mormon to see whether the doctrines and counsels which he was inspired to give, corresponded with these books or not. It was a matter that gave him no particular concern, from the fact that he endeavored always to be led by the Spirit of the Lord, to speak in accordance therewith; hence these men have had very little care resting upon their minds as to whether their doctrines and counsels were in harmony with the doctrines and counsels of those who preceded them. It was for them to seek to know the mind and will of the Lord and comprehend his spirit as it rested upon them, to speak in accordance therewith; and the doctrine that has been taught under the inspiration of that spirit will be found to be in perfect harmony with the doctrines which have been taught by men inspired of God in ancient days.

There are no two modes of baptism, there are no two methods of organizing the church of Christ; there are no two paths leading into the Kingdom of God our Heavenly Father; there are no two forms of doctrine. "There is one Lord," as the Apostle Paul says, "one faith and one baptism." There is one form of doctrine, and when we all meet, (those of us who shall be so fortunate as to be redeemed and sanctified in the presence of our Father and the Lamb), we shall find that our doctrines will precisely agree; our obedience will be of a similar character, we shall all discover that the doctrines that we have received and bowed in submission to are precisely the same doctrines, whether we were baptised into Christ in America, in Asia, in Africa or any other part of the earth, and it will be found when we all come together, (that is the family of our Heavenly Father), that we have all received the same faith, the same doctrines, and have partakes of the same Spirit and the same gifts, the Spirit having rested down upon all alike according to his or her faith. If it were not so heaven would be full of clashing sectaries; it would be full of confusion, strife and division and every kind of contention; because the same spirit that characterizes men here, and that creates division and contention among them here, if they could reach heaven in the possession of it, as some claim they do, would turn heaven itself into a pandemonium, and make it no better than this earth so far as confusion is concerned. This is not the gospel of the Lord Jesus; this is not the path that he marked out. He marked out a plain path and all the inhabitants of the earth must, if they ever come into the presence of the Lamb, walk in that path to the end, or they never can reach there. And the millions of the dead, to whom allusion has been made by Brother Woodruff, they also shall hear of the glad tidings of salvation. And the unnumbered millions who have died without ever having heard the name of the Son of God, and with-

out ever having known anything concerning the redemption which he wrought out for them; they who died in ignorance of the law will not, of course, be judged by or held accountable to the law, having never known it. This would be contrary to the justice, the eternal justice of our Father in Heaven, to hold any man or being accountable for the law which they violated without their first having been made acquainted with it, hence, if they die in their ignorance they will be judged according to the light they received. But will they forever, through the endless ages of eternity remain in this ignorance? Certainly not. The work of our Father is not confined to this earthly existence, it extends throughout the eternities; it extends from eternity to eternity; it is, without beginning and without end; it is as indestructible and enduring as he himself. But all of the sons of our Father who ever dwelt upon the earth, and his daughters also, will hear at the proper time and under the proper circumstances, the glad tidings of salvation, the name of our Redeemer and the plan by which they can be redeemed and be exalted into his presence. There are several plain allusions to these doctrines in the Scriptures. Peter talks about them very plainly. The Savior himself alluded to the same idea when he spoke to the thief on the cross, when he said to him— "This day shalt thou be with me in Paradise," when it is a well-known fact that he did not ascend to his Father in Heaven. But while his body lay in the earth his spirit went elsewhere, and was absent from that body. The Apostle Paul also alludes to it in the 15th chapter of his Epistle to the Corinthians, and our minds have been set at rest by those glorious revelations and doctrines, because they explain to us the goodness, mercy and justice of our Father in Heaven, and enable us, who have received these doctrines and believe in them, to glorify him as we could not if we believed these unnumbered millions that I have alluded to were condemned to endless perdition, without ever having a chance to be redeemed therefrom. It has always been a mystery to me, since I have been old enough to comprehend the truth, how it is that men, with the ideas which they entertain concerning the gospel, can reconcile their belief with the fact that our Father is a God of truth, a God of mercy, and a God of perfect justice. I do not wonder at men becoming skeptical in view of the ideas which prevail in the so-called Christian world. A man must, in some instances, throw away his feelings and reason, and surrender his judgment, and accept the theories which prevail upon this subject, without reasoning and without questioning, in order to flow along with the orthodox stream. This is the only way in which many do, to go along without difficulty. But if the gospel was taught in its plainness and in its fullness, and if men and women understood the gospel as it is, there would be nothing that would be in contradiction to those truths to which I have alluded; but all would be harmonious therewith, and everything would tend to increase the faith, strengthen the love, and heighten the feeling of admiration in the breast of the human being, in contemplating the character of our Father in the light of the plan which He has revealed for our salvation from the power of sin. And this is what the gospel (or as men choose to call it in these days "Mormonism") has done for us. It is this that has enlightened this people; it is this that has gathered them from the nations of the earth, and has enabled them to submit to the privations and persecutions that they have had to contend with, and it is this that will carry them forward, until they are brought back into the presence of our Father in Heaven.

I pray that the blessings of the Lord may rest upon the people, and that the revelations of the Lord Jesus may be in their hearts, and in their souls, to guide them in that path that will bring them back into the presence of our Father, which I ask in the name of Jesus Christ. Amen.

If you want to spoil all that God gives you, if you want to be miserable yourself and a maker of misery to others, the way is easy enough. Only be selfish, and it is done at once.

## MINUTES

Of Quarterly Conference of the Davis Stake of Zion held at Farmington Meeting-house on Saturday and Sunday, October 13th and 14th, 1877.

Saturday, 13th, 10 a. m.

There were present, of the Twelve Apostles, Orson Pratt, F. D. Richards and Joseph F. Smith.

President Wm. R. Smith called the attention of the congregation, and the Farmington choir sang

Author of Faith, &c.

Prayer by Bishop J. W. Hess.

Choir sang

Great is the Lord.

The clerk of the stake read the statistical report of each ward, after which the Bishops represented in person the spiritual condition of their wards; the summary of their verbal report being that the majority of the people are trying to do right, the priesthood well united, taking up their duties with energy and pleasure, and manifest determination to continue in well doing, yet there are many members who still appear to be asleep and a few who are evidently on the road to apostasy; the Bishops generally felt encouraged with the progress being made and the good spirit manifested by the people under their charge.

Pres. Wm. R. Smith endorsed the reports of the Bishops as being in consonance with his own observation.

ELDER F. D. RICHARDS

Delivered an interesting discourse, in which he showed the intention of the gospel, viz., to make bad men good and good men better; the benefits of the present organization in uniting the people; the necessity of a practical application of the principle "Do unto others as ye would they should do unto you;" the sins of Sabbath-breaking, dishonesty, selfishness and covenant breaking; the necessity of becoming temporally independent; the value to the young of the study of the law of the Lord; and the blessing of living so worthily as to become recipients of the celestial glory.

The conference was adjourned till 2 p. m.

Farmington choir sang,

Though in the outward church below.

Benediction by Elder A. M. Musser.

2 p. m.

Farmington choir sang,

All praise to our redeeming Lord.

Prayer by Elder Anson Call.

Farmington choir sang,

High on the mountain tops.

ELDER JOSEPH F. SMITH

Opened his remarks by observing that he who attempts to labor in the things of God without the Spirit of God will surely be weighed in the balances and found wanting, by those who do live in the Spirit and exercise of the gifts of the Gospel. He showed that it is necessary that the Saints should obtain the Spirit of God, that we may know for ourselves, and walk by faith as well as by sight, and not depend upon any man; that many of the troubles and a good deal of the coldness of the Saints arose from lack of understanding, and absence of revelation to themselves; for all blessings we receive we shall have to give an account, and shall be held responsible for the use we make of them. Much more responsibility rests upon those who receive the knowledge of the Gospel than upon the heathen that know not God. It is the privilege of every Latter-day Saint to live so near to the Lord that he may have revelation for himself, and hold communion with the Spirit of God, drawing inspiration from the fountain head. We need spiritual food as much as temporal food. We are out from the world, and the Lord does not design that we should grovel in the cares of the world, but should do all things under the influence of the Spirit and with an eye single to the glory of God.

Followed in a few encouraging remarks, and referred with pointed force to the lack of Christianity in the world. Exhorted the Saints to pray for wisdom, humility, faith and the spirit of prayer, and referred to the

rules of the United Order as the rules of life for all righteous men.

Farmington choir sang—

Salvation, sacred word of love.

Adjourned till to-morrow, Sunday, at 10 a. m.

Benediction by President W. R. Smith.

Sunday, Oct. 14, 10 a. m.

Bountiful Choir sang—

The morning breaks, the shadows flee!

Prayer by Elder Joseph F. Smith.

Farmington Choir sang—

Happy is the man who hears a

ELDER ORSON PRATT

Made a few opening remarks suggesting topics, upon which the brethren should discourse during the meetings, viz: temple offerings, statistical reports, records, etc.

ELDER F. D. RICHARDS

Stated that the committee, F. D. Richards, J. F. Smith and J. W. Young, appointed by the Priesthood meeting held at Salt Lake City on last Sunday evening, to draft a blank or blanks for the reports of Wards and Stakes, were at work on the matter entrusted to them. They had determined to introduce blanks for two reports, one statistical, the other financial. One object the committee have in view in the preparation of the reports is obtaining the data from which accurate, and clearly defined statements of receipts and disbursements of all Church funds can be presented to the people, either semi-annually or annually, as convenience will admit. The speaker then touched on the law and principle of tithing, and read the revelation given July 8, 1838, saying, here is the word of the Lord on Tithing. He stated that it was the design to have the Presidents of the Stakes, with the aid of competent accountants, settle with the Bishops, each year after they (the Bishops) had settled with their Wards.

With regard to the P. E. Fund Co., at the last Conference, a number of brethren of acknowledged financial ability, to the number of thirteen, were chosen to assist the President of the Company, in the arrangement of its affairs. It is desirable to get the names of those indebted to the Fund brought to the notice of the Bishops, so that the debtors can be labored with and as large a collection of the indebtedness be made as possible.

He spoke on the donations to the Temple, which are to be received by the Bishops; the need of more hands for the work; the progress of the building; the necessity of keeping correct records—Stake clerks to keep a current history of events in the Stake; the need of a competent reporter in each county; births, marriages, etc., to be correctly recorded, to be used if necessary as evidence in courts of law; Bishops to keep a faithful account of trials before them as Common Judges in Israel; to avoid receiving presents and to render equal and speedy justice to rich and poor alike. The speaker also advised heads of families to keep complete family records.

Bountiful choir sang—

Hark the song of jubilee,

Benediction by Bishop J. W. Hess.

Adjourned to 2 p. m.

2 p. m.

Farmington choir sang—

The time has come, that happy time!

Elder George C. Lambert prayed.

East Bountiful choir sang—

Behold the Great Redeemer dies.

The sacrament was administered. Elder George C. Lambert spoke in the interest of the DESERET NEWS and *Juvenile Instructor*, stating that it was the duty of each officer of the Stake to take a copy of the NEWS, as that paper was the medium through which the authorities of the Church communicated their requests, epistles and counsels to the Church; it was also the medium through which are published the sermons of the principal leaders of the people. The *Juvenile Instructor* is especially adapted to the children of the Saints. It is doing much good among the people, but only a trifle compared with what it might do if more extensively patronized.

ELDER ORSON PRATT

Arose to speak, and read portions of Hebrews vi; 13 chap. iii Nephi; 12 chap. ii Nephi; and 22nd page Book of Mormon, showing