

REMARKS

By PRESIDENT BRIGHAM YOUNG, *Delivered in the Bowery, Mogan City, Sunday Morning, June 29th, 1873.*

REPORTED BY DAVID W. EVANS.

I SAY to the Latter-day Saints, that the only reason why we do not take up the subject and enter into the organization of Enoch, or a city of Enoch, is simply because we have not yet been able to find every item of law bearing upon this matter, so as to organize in a way that apostates cannot trouble us. This is the only reason. It is a matter that I am paying particular attention to, with some of my brethren, to see if we have skill enough to get up an organization and draw up papers to bind ourselves together under the laws of the United States so that we can put our means and labor together and join as one family. As soon as we can accomplish this, and get an instrument that lawyers cannot pick to pieces and destroy, and apostates cannot afflict us, we expect to get up this institution, and enter most firmly into it.

Yesterday and the day before I had considerable to say to the Latter-day Saints, reading the dark side of the page. I will say here, I am not discouraged with regard to this latter-day work, I am not discouraged with regard to the Latter-day Saints. If we were to pick and choose to-day we should find a large majority of the people called Latter-day Saints, who are ready and willing, with open hands and pure hearts, to enter into the Order of Enoch, and to live and die in this Order. This is my faith concerning the people at large, consequently I am not discouraged. But there are some who need chastening. We cannot call names, this will not answer. We cannot tell a man that he is going to apostatize, but we can chasten him as a member of the Church, not as an individual. In this capacity, while in public, we do not take the liberty of chastening an individual. But we can say to the brethren and sisters we are encouraged, "Mormonism" is onward and upward, the gospel that the Lord Jesus has introduced in the latter days is enjoyed by many, and it is our life, our joy, our peace, our glory, our happiness, our all; and when we come to the trying scene, as some call it, of sacrificing our property, and putting it together for the good of the community, I do not expect the brethren will receive any more trials than they have heretofore, I do not know whether the sisters will.

Brother George Q. Cannon says the sisters have borne a great deal. So they have, but if they could only stand in the shoes of their husbands who are good, true and faithful, they would know that they are by no means free from perplexities. Just fancy a man with two, three, or half a dozen of his beloved wives catching him on one side, and before he can take three steps more, catching him on the other, and "I want this," "I want that," and "this is not right," and "that is not right," and so on; their minds just pulled to pieces. I say if the hair is spared on their heads they may consider that they have got blessed good wives. I have as many wives as many other men, and I keep my hair yet. But as to trials, why bless your hearts, the man or woman who enjoys the spirit of our religion has no trials; but the man or woman who tries to live according to the gospel of the Son of God and at the same time clings to the spirit of the world has trials and sorrows acute and keen, and that too continually.

This is the deciding point, the dividing line. They who love and serve God with all their hearts rejoice evermore, pray without ceasing, and in everything give thanks; but they who try to serve God and still cling to the spirit of the world, have got on two yokes—the yoke of Jesus and the yoke of the devil, and they will have plenty to do. They will have a warfare inside and outside, and the labor will be very galling, for they are directly in opposition one to the other. Cast off the yoke of the enemy and put on the yoke of Christ, and you will say that his yoke is easy and his burden is light. This I know by experience.

God bless you.

DISCOURSE

By ELDER GEO. Q. CANNON, *Delivered in the Bowery, Logan City, Sunday Morning, June 29th, 1873.*

REPORTED BY DAVID W. EVANS.

THE instructions which we have had in these meetings, I look upon as most important. I think they will be attended with most excellent results to those who have heard them, and that these meetings should be attended is also exceedingly important to the Latter-day Saints. Probably there never has been a time since the organization of this church when the Latter-day Saints needed pointed, plain, emphatic instruction more than they do to-day. We have reached a point in our history when an increase of power seems to be required by us as elders and Saints in all the relationships of life, to enable us to endure and resist the trials with which we are brought in contact. For myself, I can bear testimony that I never felt as I do to-day and as I have done of late, the exceeding necessity of being alive to the work of God and of having the spirit and power of the religion of Jesus Christ resting down upon me. I look around and see the circumstances which surround my brethren and sisters. I see the great change which has taken place within the past two or three years. These valleys, that were once so secluded and isolated, and so seldom visited by the stranger, but were almost wholly occupied by the Saints of God, have changed in many respects. We are no longer the secluded people that we were five years ago. Railroads have penetrated our valleys, so-called civilization assails us in all our settlements and cities, vice stalks through our streets, and injustice and wrong are to be found in places where justice and righteousness should reign supreme, and in many respects we have things to encounter which we never before had to contend with since our organization as a people.

We are now becoming a numerous people. Since our arrival in these valleys thousands of children have grown from childhood to youth, and from youth to manhood and womanhood, who are unacquainted with the ways of the world, and who are unfamiliar with the temptations, trials and evils which abound in society outside of our mountain home. This numerous class of our community is now brought face to face with a new order of things. Wealth is increasing around us, and those who resisted its influence in former days, perhaps weakened by some cause, are exposed anew to its temptations, and in some instances, those thus weakened, fall victims to its power. These circumstances inspire serious reflections. No man or woman of thought can contemplate the present condition of Zion without having serious thoughts, and without feeling that if "Mormonism" and "Mormon" institutions never have been upon their trial before, they certainly are now. However, they have always been upon their trial, and we, as a people, have been upon our trial too. But the thought arises, How shall we best fortify ourselves against the encroachments of the wicked? How shall we best entrench ourselves so that wickedness shall not prevail over us, that our posterity may be preserved in the purity of the holy faith, and that through them we may be able to transmit to future generations the priceless heritage of truth which God has given unto us.

This is a question which presents itself to all our minds, and, if we do as we should, the first thought with each of us is, what course shall we pursue to enable us most efficiently to discharge the duties devolving upon us? The servants of God have pointed out, during these meetings, in exceeding great plainness, the path which lies before us. If we allow ourselves to be overcome by the love of the world, then farewell to our future, farewell to the glorious prospect afforded us in the revelations of Jesus Christ. But I entertain different thoughts, feelings and hopes concerning the future of this people. Doubtless, as in the past, there will be those who will deny the faith, rebel against the priesthood, be overcome by the deceitfulness of riches, and who will transgress the laws of God and fall victims to apostasy; but I feel assured, and

can bear testimony this morning, that the bulk of this people will stand firm and steadfast, and maintain their integrity till Zion is fully established and redeemed upon the earth. But there is needed on our part a devotion to the principles of the gospel. We must truly and sincerely repent of every thought and feeling that are contrary to the mind and will of God our heavenly Father. We must obey the holy priesthood, which he has placed in our midst, at the cost of everything if it be required, and not allow any sordid or self-aggrandizing feeling to enter into our hearts, or to have place therein. I cannot conceive of any man being able to attain unto celestial glory who is not willing to sacrifice everything that he has for the cause of God. If I have a piece of land, house, money, cattle, horses, carriages, or powers of mind and body, and am not willing to devote any or all of these to the rolling forth of the work of God, as they may be required by him, I can not conceive that it will be possible for me to enter into the celestial kingdom of God our heavenly Father.

Do you understand, do you comprehend, that everything we have is required by God our Father, to be laid upon the altar? Is there anything that is nearer your heart than the gospel of the Lord Jesus Christ? Is there anything that stands between you and obedience, perfect obedience, to the will of God as revealed unto you through the holy priesthood? If there is, you must get rid of it. We must humble ourselves before the Lord to that extent that we shall have a greater love of his work, a greater degree of obedience in our hearts to the holy priesthood than we now have for the things we so highly value. In no other way can we expect to become the people that God designs we shall be. Every day, it seems to me, the circumstances of the people make more and more apparent the necessity for a complete change in our temporal circumstances. We read in the Book of Mormon that when the ancient Nephites began to increase in means and become rich, as we are now increasing, the Spirit of God began to decrease in their midst. There were some who had property and could clothe and educate their children better than their neighbors. The wealthy could have carriages, horses and fine raiment and other comforts and advantages which their poorer brethren and sisters could not have. In consequence of these things they became divided into classes. The rich were raised up in their feelings above the poor. The poor were humble and meek and sought unto the Lord, in many instances at least. Divisions into classes prevailed, and all the attendant evils connected therewith. They became puffed up in pride, and the Lord suffered the Lamanites to come upon and scourge them, and after wars had wasted away their strength and the magnitude of the destructions which overtook them had abased them, they would begin again to feel after and to humble themselves before the Lord, and to seek for his Holy Spirit to dwell in their hearts.

We are now exposed to precisely the same influences as they were. We are increasing in wealth, and if we allow our hearts to be placed upon it, we shall have to undergo or to pass through difficulties similar in character to those which they had to endure. The Lord will not suffer us to become alienated from his work without scourging us. He will let our enemies upon us, or do something else to punish us, to bring us down and make us humble before him. He has provided a way by which we can escape all these evils, and I wish this morning, in the few remarks I may make, to call your attention to this subject, because it rests upon my mind, and seems to be the uppermost thought in my heart.

In the early days of this church God revealed unto his people a system for them to live in accordance with. It is known by us as the Order of Enoch; and it seems to me, every day, that events are so crowding upon us as to compel us to reflect upon and to prepare our hearts to enter upon the practice of this order; and that, unless we do enter upon it, sooner or later, as God shall direct through his servant Brigham, we shall be subjected to all the disasters and evil consequences which have attended the present system of things, under which all men seem to live and labor for self only, and few, very

few, think about the good of the whole.

In the Book of Mormon we read that after Jesus came, the Nephites had all things in common, or, to use the language of the book, that "they had all things in common among them, therefore they were not rich and poor," regulated, of course, by the revelations he gave unto them. They entered upon the practice of this order, according to the account, in the thirty-sixth year of our era, that is, within two years after the appearance of Jesus. It is probable, however, from the reading, that they entered upon it immediately after the appearance of Jesus in their midst. They were then in good circumstances to enter upon it. The wicked had been killed off, and the land cleansed of their presence. Cities had been sunk, and water had risen in the place thereof. Mountains had fallen upon other cities, and great destructions had been accomplished in the land, and the remnant that were left were a comparatively pure people. For 165 years afterwards, or until 167 years after the appearance of Christ, that is, until about the year 201 of our era, the Nephites dwelt under this order. They spread abroad throughout all the land of North and South America. They dwelt in righteousness, so much so that Jesus, in speaking about them by the spirit of prophecy, said that not one soul of those generations should be lost. It was a millennium, so far as peace and truth and virtue and righteousness and brotherly kindness were concerned. Of course it was not a thousand years, but they dwelt together as one family for 167 years. No divisions, no strife, no enmity, no classification, no rich and no poor, but all partaking of the heavenly gift alike, and God has said in his revelations unto us, "If ye would be equal in heavenly things, ye must be equal in earthly things." They were equal in earthly things, and they were equal also in heavenly things.

To read about that period, brief as is the account that is given to us, makes one almost wish that he could have lived in such a day and dwelt among such a people. The Lord foresaw and predicted through his servants the prophets, that there would be a time in the fourth generation when the adversary would again regain his power over the hearts of the children of men, and they would be led astray and go into evil. And what was the first thing they did to prepare the way for the fulfillment of this terrible prediction? It was to reject this system or order, and begin again to classify themselves into rich and poor. They began to build churches to themselves, they began to separate themselves from their brethren, and to create distinctions of classes, and this prepared the way for the final destruction of the Nephite nation.

I doubt not, my brethren and sisters, that this will be the way in which Satan will regain his power over the hearts of the children of men at the end of the thousand years of which we read. I believe that the thousand years of millennial glory will be ushered in by the practice of this system by the Latter-day Saints. When that system is practiced the hearts of the children of men can be devoted to God to an extent that would be impossible under the present organization of affairs. Now we are tempted and tried and exposed to evils which we should know nothing about if we lived under the order I have referred to. I do not believe that, if we were to live as we now are for a thousand years, Satan could ever be bound in our midst so that he could not have power over our hearts. There must be a change in our temporal affairs, there must be a foundation laid which will knit us together and make us one. How is it with us now? If a man have a horse and he should want to sell it to his brother, he tries to get the most he possibly can for it. If he have a wagon or any other piece of property, and he wants to sell it, does he consult his brother's interest? Perhaps he may do so, but it is not always that men do so; he gets the best price he can for that article, regardless of his brother's welfare and benefit. There is a constant appeal to selfishness under the present system, there is a constant temptation for a man to do the best he can for himself at the expense of his fellowmen, and there is no remedying it to its full extent; in fact there is a constant struggle as we are at the present time to keep

down within us the desire to profit at the expense of our fellowmen.

There is something unnatural in this condition of affairs, something opposed to God. Why should we be subjected to these things and have to struggle with them continually? Many Latter-day Saints have refrained from taking hold of merchandising and other branches because by so doing they would have exposed themselves to hazards that were very dangerous for them to encounter. There was the temptation to make immense profits out of the necessities of their brethren and sisters. Under the Order of Enoch men would not be thus tempted. Individual benefit would not then be the aim and object of men's lives and labors. God did not create us for the purpose of striving for self alone; and when we are rightly situated, under a proper system, our desires will flow naturally along, and we will find room for the exercise of every faculty of mind and body without endangering the salvation of our souls. We can then trade and exchange, sell and buy, and enter upon business without being surrounded with these evils we now have to contend with.

God has revealed the plan and it is a very simple one; but it will require faith on the part of the Saints to enter upon it. There are a great many evils which would be stricken out of existence were that system practiced. Why are men tempted to be thieves? Why do they steal—take property that does not belong to them? Would they do this if society was properly constituted? No, they would not be tempted to do it. The temptations that we are exposed to are the result in a great degree of the false organization of society. I believe there are thousands of men in the Christian world, who are adulterers to-day, who would not be adulterers if they knew more and could practice the system of marriage which God has revealed. They are adulterers because of the false state of things that exists in the world. And when I speak of this practice I might extend it to a great many more. The devil has set up every means in his power to hamper the children of men, to throw around them barriers to prevent their carrying out the will of God. And when we obey the commandments of God we will defeat the adversary of our souls. When we carry out the purposes and the revelations which God has given and made known unto us, we gain immensely. We gain power and strength, and in a little while the adversary will be bound in our midst, so that he will not have power to tempt us, and this will be brought about by our obeying the commandments of God and the revelations of the Lord Jesus Christ. I also believe that when Satan is loosed again for a little while, when the thousand years shall be ended, it will be through mankind departing from the practice of those principles which God has revealed, and this Order of Enoch probably among the rest. He can, in no better way, obtain power over the hearts of the children of men than by appealing to their cupidity, avarice and low, selfish desires. This is a fruitful cause of difficulty. You can handle men better in any other way than when you come to their money and all these temporal things they are surrounded with. I hope to see a change in this respect, I pray for it, I am willing to labor for it. I hope you will give this subject your attention, and seek by all the faith in your power to prepare yourselves for it and to prepare your children for it, so that when it is deemed wisdom by the servant of God to enter upon this system we shall be prepared.

There has been some allusion, which you have heard, to the setting apart of a district of land in this valley for that purpose. If I lived here I should hail such an enterprise with joy, while I might fear and tremble on my own account lest through some weakness I might not be able to bear or pass through or practice it as it should be. Nevertheless I should hail it, if I lived here, with joy, for it matters not what may become of me, it matters not what may become of any of us individually, only so far as we, individually, are concerned, if the work of God is only rolled forth, if his purposes are only consummated, and the salvation of the earth and its inhabitants is brought about. I feel that it matters not what my fate may be if this is only accomplished and God's glory brought to pass on the