

GEORGE Q. CANNON.

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DISCOURSE

By President BRIGHAM YOUNG, delivered in the New Tabernacle, Salt Lake City, May 29th, 1870.

[REPORTED BY DAVID W. EVANS.]

If I can have your attention I will talk to you a few minutes. Speaking as much as I have in public makes me feel most forcibly that I have both stomach and lungs, hence I would like to have stillness in the house. I see some sisters withdrawing in consequence of their children not being quiet; I am very much obliged to them, and trust that others will do likewise if they cannot keep their children still.

I am not in the habit of making many apologies nor very many preliminaries when I speak to a congregation. Sometimes I feel to say a few words that might be called apologetic in rising to address a congregation, having that timidity which most men feel on such occasions. I have seen few public speakers in my life who were capable of rising and speaking directly upon a subject, unless it had been studied or perhaps written beforehand. To speak extempore, on the impulse of the moment, without reflection, requires considerable steadiness of the nerve. This is a matter that I have reflected upon a good deal, for in my experience I have learned that there is a modest timidity in the feelings of almost all persons I ever saw when called upon to speak to their fellow beings. This is frequently the case in private circles as well as before the public. I think I understand the reason of it: it is a matter which I have studied. I find myself here on this earth, in the midst of intelligence. I ask myself and Wisdom, where has this intelligence come from. Who has produced and brought into existence, I will say, this intelligent congregation assembled here this afternoon? We are here, but whence have we come? Where did we belong before coming here? Have we dropped accidentally from some of the planets on to this earth without order, law or rule? Perhaps some, in their reflections, have come to this conclusion, and think that is all that is known in relation to this matter. I enquire where is this intelligence from which I see, more or less, in every being, and before which I shrink when attempting to address a congregation. I ask the question of my friends, my brethren and of every man that lives: Suppose that you, through duty, are called to speak to a private family, to a small congregation or even to children in a Sunday school do you not feel this same timidity? Where is the man who can rise to address children without feeling this same modesty? I have seen a very few in my life who could rise before a congregation, in a prayer meeting, or go on the stage of a theatre, or anywhere else, and speak with perfect ease and confidence. I think they have great reason to be thankful for their self-confidence; but where they obtained it or whether it is inherent; whether they are destitute of real refinement or have a surplus of it, it is not for me to say. I know that I do not possess this faculty, when I speak to a congregation I know that I am speaking to the intelligence that is from above. This intelligence that is within you and me is from Heaven. In gazing upon the intelligence reflected in the countenances of my fellow-beings I gaze upon the image of Him whom I worship,—the God I serve. I see His image and a certain amount of His intelligence there. I feel it within myself. My nature shrinks at the divinity we see in others. This is the cause of that timidity to which I have referred which I experience when rising to address a congregation.

I rise with pleasure this afternoon to speak to my friends, brethren and sisters and to the strangers who are here; and I will take the liberty of looking at my people,—my brethren and sisters, as they are. I look at others as they are, and we will look at each other as we are. We will chat a little together, and I will give both saints and strangers a few of my views. First to the Saints, I will say that you and I have professed to believe in God who reigns in the heavens, who formed the earth and the planets. No matter whether He rules the celestial, terrestrial or telestial, you and I have professed to believe in that Supreme Being who has set this machine in motion. He governs by law. He has reduced His offspring, His legitimate offspring, to all the sin, darkness, death and misery that we find on this earth; He has also provided means and, in connection with the attributes He has implanted within us, has instituted ordinances which, if we will receive and improve upon, will enable us to return back into His presence. I say to the Latter-day Saints, live your religion! Live so that the Spirit of the Lord will dwell within you, that you may know for a surety and certainty that God lives. For me to tell you that there is a God in heaven, that Jesus Christ is the Savior of the world; for me to tell you that Jesus will give His holy spirit to them that believe on Him and obey His gospel would be fruitless to you unless you obey His requirements. I know that the Latter-day Saints are looked upon by the world as dupes,—as a low, degraded, imbecile race, and that we are unwise and short sighted, so vain and foolish that through the great amount of enthusiasm within us, we have embraced an error, and have been duped by Joseph Smith. You who have obeyed the principles he preached know whether you are deceived or not. I know for myself, and you know for yourselves.

Now let me ask you, if you trust to my faith, to my words and teachings, counsel and advice, and do not seek after the Lord

to have His spirit to guide and direct you can I not deceive you, can I not lead you into error? Look at this and see to what mischief it would lead, and what an amount of evil could be done to a people if they did not live so that the spirit of the Lord would dwell within them that they might know these things for themselves. It is my request, my prayer, exhortation, faith, wish and earnest desire that the Latter-day Saints will live their religion, and that they will teach their children all things pertaining to God and Godliness, that they may grow up into Christ, their living head.

I would ask of my friends, or foes, no matter which,—I mean those who do not believe as I do,—those who look upon us as a set of fanatics I would ask a few questions of the world of mankind, of the greatest philosophers, of the greatest genius, and of the men of the most profound knowledge on the face of the earth, can you tell me where you get your knowledge? Can you tell me where the schoolmaster taught me thus and so; my mother taught me thus and so; or I have learned it from books? Can you tell me the origin of this knowledge? Can you direct me where I can go and get the same knowledge? Was this inherent in you? Was it developed without any nourishment, or instruction without the life and intelligence which came from the vision of the mind? Ask the mechanic, who is influenced you to bring forth this and that improvement in mechanism? Who influenced Professor Morse to believe that he could stretch a wire round this building or any other, and then, by applying a battery at one end of the wire, he could draw it across the water to the other? Who taught Robert Fulton that he could apply steam so as to propel a vessel? Did his mother, his schoolmaster or his preacher tell him this? No; he would have spurned the idea.

This is in my remembrance. I lived near by those who assisted Mr. Fulton in building his steamboat. He could not be dissuaded, by any means, to desist from his operations. I ask what was it that influenced the mind of Fulton in this direction? It was that invisible influence or intelligence that came from our Creator, day by day, and night by night, in dreams and visions of the mind. "I see it, I know it," said he. I recollect him telling some of our neighbors who assisted him in building the first steam vessel, that ever was built, "I know that I can apply steam so as to propel this vessel from here to New York. I know it just as well as I live." I recollect Mr. Curtis, a carriage maker, who lived in the State of New York; said he "I have a little property, and I will spend all I have to assist Mr. Fulton to put his project into successful operation; for I have faith in it."

This is a question which I would like the scientists and philosophers to answer, where do you get your knowledge from? Can you answer the question, they get it from that Supreme Being, a portion of whose intelligence is in each and every one. They have it not independently; it was not there until put there. They have the foundation, and they can improve and add knowledge to knowledge, wisdom to wisdom, light to light and intelligence to intelligence. This power to increase in wisdom and intelligence so that we can know things for ourselves is within every one of us.

Now, I ask the wise where did you get your wisdom? Was it taught you? Yes, I say it was taught you. By your professors in college?—No, it was taught you by the influence of the spirit that is in man, and the inspiration of the spirit of God given it understanding; and every creature can thus add intelligence to intelligence. We as a knowledge, we learn one page of a book to-day, we can learn another to-morrow, and yet retain that which we learned previously; and so we can go on step by step, from day to day, improving the faculties with which God has endowed us, until we are filled with the knowledge of God.

The "Mormons" believe all this. I ask strangers and the philosophers of the world is there any harm in it? Is it any harm for you and me to exercise faith in God? We have faith, we live by faith; we came to these mountains by faith. We came here, I often say, by faith to the ears of the expression may sound rather rude, naked and barefoot, and comparatively this is true. Is that a fact, it is. Shall I explain this? I will in part, and I will commence by satisfying the curiosity of almost everybody that comes here, or with whom our elders converse, of the cause of our many men and women have an irrepressible curiosity to know how many wives President Young has. I am now going to gratify that curiosity by saying, ladies and gentlemen, I have sixteen wives. If I have any more, I will tell you in good luck and the blessing of God. "How many children have you, President Young?" I have forty-nine living children, and I hope to have a great many more. Now put that down. I impart this information to gratify the curiosity of the curious.

President Young, did you come here naked and barefoot? I will say very nearly so. "How many of your wives had shoes to their feet, after leaving every thing you had in the State of Illinois?" I do not think that more than one or two of my wives had shoes to their feet when we came here. We bought buckskin shoes of the Indians and men of them. How many of these elders had whole pantaloons when they reached here? I do not believe that a dozen of them had. They had worked in the dead of winter ferrying the people across the river until they had nothing, and they came here naked and barefoot, that is, comparatively. We had to have faith to come here. When we met Mr. Bridger on the Big Sandy River, said he, "Mr. Young, I would give a thousand dollars if I knew an ear of corn could be ripened in the Great Basin." Said I, "What eighteen months ago, I will show you many of them." Did I say this from knowledge? No, it was my faith; but we had not the least encouragement to believe,—from natural reasoning and all that we could learn of this country,—of its sterility, its cold and frost, to believe that we could ever raise anything. But we trusted in the word of the Lord, and the mountains and building bridges until we arrived here, and then we did everything we could to sustain ourselves. We had faith that we could raise grain; was there any harm in that? Not at all. If we had not had faith, what would have been of us? We had closed up every resource for our sustenance and should never have raised anything. I ask the whole world, is there any harm in having faith in God? Have you faith? Ask Mr. Pullman if he had faith that he could build a car more convenient than any the traveling community enjoyed before, and he will say that he had faith that he could build cars in which ladies and gentlemen might travel through the country with all the ease and comfort they could desire; and he showed his faith by his works, as we read of the ancient who built the tower of Babel, and I will show you my faith by my works. Mr. Pullman and others can show their faith by their works. We show our faith by our works. Is there any harm in that? I ask the whole world, is there any harm in believing in God, in a supreme power and influence? The Christian world believe in God, but they say He has no body. Christianity does not teach any such thing. "God has no parts and He is without passions" say the Christian world. I do not read the Scrip-

tures aright if this is the fact. I read that God loves that God hates. I read that His eyes are over the works of His hands; that His arm is stretched out to save His people; that His footsteps are seen among the nations of the earth. If He has no feet, He certainly can make no impression; if He has no hands, He cannot reach His people; if He has no eyes, He cannot see the petitions of His people; but if He has no ears how can He hear. This is the way that I read the Bible, and I ask is there any harm in reading and understanding it thus? There are a great many infidels now, who were formerly among our Christian friends and brethren, who are ignoring the Bible in their public schools. I do not. Is there anything in the Bible that should not be read by the scholars in schools? If there be, leave out such parts, or rather replace the language there used, with phraseology more in accordance with modern usage, so that the principles contained in it, may be more easily taught in your catechisms or other books. I know that there is some plain talk in the Bible, plain talk than I heard this morning. But that plain talk was the custom of the ancients. The mere phraseology there used is not of much consequence, it is the true principles that are so valuable. If any of you, ladies and gentlemen, were to step on to a steambot and cross over to Liverpool, you will hear language and see customs that you never heard or saw in Yankee land. It is the same with regard to the Bible, the phraseology is that which was customary, but so matter what the language is, that is merely custom. But I will say that the doctrine taught in the Old and New Testaments concerning the will of God towards His children here on the earth; the history of what He has done for their sakes; the ordinance of baptism; the gift of His Son and His atonement,—all these are true, and we, the Latter-day Saints, believe in them.

Some, in their curiosity, will say, "But, you Mormons have another Bible." Do you have another Bible, that is customary? I answer we do believe in the Old and New Testaments, and we have also another book, called the Book of Mormon. What are the doctrines of the Book of Mormon? The same as those of the Bible. "What is the utility of this book—the Book of Mormon?" Has it been of any use whatever to the people of this world, since it was first revealed? I will refer to one of the sayings of Jesus recorded in the New Testament. Just before His crucifixion, He said to His disciples, "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, for the Father which sent me, he will give me whatsoever I shall say." I will refer to one of the sayings of Jesus recorded in the New Testament. 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