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The hopes and anticipations of the Latter-day Saints are probably different from those of any other people in Christendom, if not in the world. We are looking forward, as Elder Penrose has said, to the time when primitive conditions will be restored; when we shall have paradise on earth, when Eden will be restored to the earth, when Satan will be bound, when a reign of righteousness will be ushered in, when sin will be banished from the face of the earth, when what has been termed Millennial glory will be ushered in. We anticipate that this will be brought about not entirely by the Lord's intervention, but by man, directed by the Lord, laboring to accomplish these results. I do not know any other people on the face of the earth who indulge in these anticipations, or who expect these results to be brought about in the manner in which we do. It is generally thought that this will be done by the manifestation of God's power, independent almost of human agency and effort; but we have been taught that we are the children of God, and that He works out His results by aiding His children, teaching them, and having them exercise their agency in the direction that He points out. This being the case, we should take to heart the instructions we have received, and realize that the Lord has given unto us a mission, and that we are called upon to exert our utmost abilities to accomplish the ends that have been predicted. I think if all of us would do this, and feel that the accomplishment of these results depends upon us, individually as well as collectively, it would have the effect to stimulate us and to stir us up to great diligence. I believe that those of us who will not labor to accomplish these ends will be removed from the midst of the Latter-day Saints. I do not believe that people can stay in this Church, as the end approaches, and remain inactive, indolent, indifferent, and sinful. God has called us to do this work; and when He calls men, as we have seen, to go on missions to accomplish certain results in the preaching of the Gospel, if they do not labor in that mission as they should do, He takes His Spirit from them. So also, having this great mission assigned to us, and it being made incumbent upon us, and having received charge concerning it, if we do not seek to accomplish that mission, the Lord will withdraw His Holy Spirit from us. He will not permit us to go on and live lives of indifference and sinfulness in regard to His work. It is individual salvation that is to be accomplished. If I am saved, and if Satan is bound as far as I am concerned, it must be by my doing that which God requires at my

hands. God will not take away from me my agency. If I am determined to listen to Satan and to be influenced by his spirit, He will suffer me, in the exercise of my agency, to do that. But I must take the consequences of thus doing. We see that illustrated in the history of Abel and Cain. Cain loved Satan more than God and he listened to him; he became the servant of Satan, to the extent of doing that which he required of him. Now, he could have done otherwise; he could have done as Abel did; but he chose to do differently, and he had to endure the consequences of his conduct.

We talk about Satan being bound. Satan will be bound by the power of God; but he will be bound also by the determination of the people of God not to listen to him, not to be governed by him. The Lord will not bind him and take his power from the earth while there are men and women willing to be governed by him. That is contrary to the plan of salvation. To deprive men of their agency is contrary to the purposes of our God. There was a time on this continent, of which we have an account, when the people were so righteous that Satan did not have power among them. Nearly four generations passed away in righteousness. They lived in purity, and died without sin. That was through their refusal to yield to Satan. It is not recorded that Satan had no power in other parts of the earth during that period. According to all history that we have in our possession, Satan had the same power over men who were willing to listen to him. But in this land he did not have power, and he was literally bound. I believe that this will be the case in the millennium; and I reason upon it as I do upon that happy condition that is described in the record of which I speak. I expect that before Satan is fully bound the wicked will be destroyed. You are familiar with the history which the Book of Mormon gives of that period. There was a great destruction among the people. The Lord visited them in a most terrible manner. Dreadful calamities fell upon them, and the wicked were literally wiped out, just as much as the antediluvian world was wiped out by the flood. That wicked generation was completely extirpated, and those only were left who were righteous. I look forward to the same kind of destructions preceding the glorious events that will take place in the near future. The earth will be visited by fire. President Smith yesterday told us that "he that is tithed shall not be burned (at His coming.)" I believe that there will be literal fire come upon the earth, and calamities and destructions of so universal a character that the earth will be burned, so to speak, so that there will be but few men left. If the covering could be taken off our city, and of the cities of the world—I would not compare our city to many; but even if it were taken off our city, we who are here today would be appalled at the sight. The abominations and secret wickedness that are

practiced among the nations are intruding themselves among us. Unspeakable practices are creeping in. They are varied in character. If we spoke of them at all, we would have to disguise their abominable character. In our own nation, and in the nations of the earth, there is a condition of things that, if we knew of it, would appall us. Let me allude to one instance.

In England a short time ago a man who had posed in society as a man of culture and of taste, and who lectured upon esthetics, was found to be guilty of a most abominable crime—a crime for which under the old law the penalty was death; a crime which was practiced by the nations of old, and caused God to command their destruction and extirpation. This crime was proved against this man, and some of his associates were what are called noblemen. He was sent to prison. His term of imprisonment having expired, he comes from prison, and is now engaged, it is so published, in writing a book, and, we suppose is received into society, though guilty of this nameless crime. And is this common? If we may believe that which is told to us, without going into researches ourselves, it and other kindred wickedness, is far too common. The same sin that caused the utter destruction of Sodom and Gomorrah! This and other abominable crimes are being practiced. How will these be stopped? Only by the destruction of those who practice them. Why, if a little nest of them were left that were guilty of these things, they would soon corrupt others, as some are being corrupted among us. In coming to these mountains we hoped to find a place where we could live secluded from the abominations of Babylon. But here in this secluded place wickedness intrudes itself, and is practiced in this land which we have dedicated to the Lord as a land of Zion! How can this be stopped? Not while those who have knowledge of these filthy crimes exist. The only way, according to all that I can understand as the word of God, is for the Lord to wipe them out, that there will be none left to perpetuate the knowledge of these dreadful practices among the children of men. And God will do it, as sure as He has spoken by the mouths of His prophets. He will destroy the wicked, and those who will be left will be like the Nephites after the wicked were all killed off; they were righteous men and women who lived for over two hundred years according to the law of heaven.

The duty that devolves upon us is to live pure ourselves, and to have our children live lives of purity. There is too much looseness among us. Much as we are taught concerning virtue, we occasionally hear of acts that cause us the greatest pain—young people indulging in unvirtuous actions; children born two, three, and four months earlier than they should be. It is an extraordinary condition that the first children of some mar-