

# THE DESERET WEEKLY.

Truth and Liberty.

No. 21.

SALT LAKE CITY, UTAH, MAY 11, 1895.

VOL. L.

## DISCOURSE

*Delivered at the General Conference of the Church, in the Tabernacle, Salt Lake City, Sunday Afternoon, April 7th, 1895, by*

**PRESIDENT GEORGE Q. CANNON**

[REPORTED BY ARTHUR WINTER.]

I will read a portion of the 17th chapter of John. The Savior was praying unto the Father, and, speaking of His disciples, He said:

For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine.

And all mine are thine, and thine are mine; and I am glorified in them.

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

I have given them thy word; and the world hath hated them; because they are not of the world, even as I am not of the world.

I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.

They are not of the world, even as I am not of the world.

Sanctify them through thy truth: thy word is truth.

As thou hast sent me into the world, even so have I also sent them into the world.

And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on me through their word;

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.

And the glory which thou gavest me I have given them; that they may be one, even as we are one:

I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

O, righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me.

And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

I have always thought this one of the grandest and most remarkable prayers ever uttered, that we have any record of. No doubt the Son of God offered many prayers not in the power of mortal pen to record. But this prayer was recorded, and it has come down to us. It is a prayer that is full of meaning, and one that should be especially dear to the Latter-day Saints, because the blessings that the Savior prayed for on this occasion are the blessings that we need. We would not be worthy of the name of Saints if we did not receive the answer to this prayer in ourselves. The servants of God that have received the Priesthood, unless they receive the fulfillment of this prayer and exemplified it in their lives, would not be in truth His disciples—at least to the extent that our Lord desired them to be.

The great characteristic of this Church, my brethren and sisters, which distinguishes it from all other organizations upon the face of the earth, is UNION. It is this that has marked us as a peculiar people from the commencement. It is this that has given us a higher standing and made us a more notable people than any other characteristic that we possess. It is the characteristic that the Savior desired His disciples to exhibit; not only His immediate disciples, but those who should believe their testimony and receive the word that they had to bear to them. And the Lord's prayer in this respect has been heard. It was heard in behalf of those who were the immediate subjects of the prayer—His followers; but the prayer holds good for all generations, and may be claimed by every follower of Christ throughout all time, because this union that He prayed for is indispensable to every man, woman and child belonging to the Church of Christ. It is also indispensable to the Church itself. And we can thank God this day that we, unworthy as we have been in many respects, have received this same spirit of union to a goodly extent; not perhaps as fully as we should have it; still it has been bestowed upon us and has brought us together, knit our hearts in one, blended our feelings, and made us—a people of varied races, speaking different languages, and coming out of different religious organizations—one body, and cemented us together with a union that is most marvelous. So we today exhibit this evidence that we are indeed followers of Jesus Christ, and that Jesus Christ is indeed the Son of God, because He desired that this should be the great sign by which the world might know that God had sent Him and that He was His Son.

The Savior asked that His disciples might be one, as He and the Father are one. Now, can you conceive of a oneness more close, more complete, than the oneness that exists between the Father and the Son? It is impossible for the human mind to get the faintest idea of any difference of opinion, or expression, or action between the Father and the Son. We worship them as one God—not three Gods, not two Gods, but as one God. The Father and the Son are the two personages of the Deity, with the Holy Ghost as their ministering Spirit or agent. We worship them as one. We do not separate them in our thoughts and in our feelings. We do not appeal to one because we think that He would be more propitious to us than the other. We do not seek to separate them in our feelings or in our thoughts, or in our worship. We do not think that if we can approach one of these Beings that we are more likely to obtain favor from Him than from the other. No feeling of this kind ever enters into the heart of a child of God. They are one. Jesus in all His revelations makes it plain that He and the Father are one, so much so that in the minds of many they cannot distinguish how it can be that they can be one God and yet composed of two personages and of the Holy Ghost, because according to our human conceptions we cannot imagine such an identity of feeling and attributes in two different personages. We are not accustomed to this here on the earth. When we think of a father and a son, of a brother and a brother, we think of them as separate individuals. Their individuality is distinct in our minds. This also is the case with our Father and the Lord Jesus Christ as personages but not as the Godhead. While they are two personages, they are but one—one in feeling, one in thought, one in mind, one in everything in fact, in every direction in which their power is or can be exercised. And in all the records that have come down to us from the Son of God there is one thing that stands out clearly and prominently throughout all the teachings and acts of our Lord and Savior Jesus Christ, and that is, His entire devotion to the Father, His complete submission to the will of the Father, and His oft-expressed desire to know and to do that will. It is wonderful the submission that the Savior manifested in His life, when we think of His great dignity and the position that He occupied.

We are told that there was once a rebellion in heaven. The Prophet Joseph and Sidney Rigdon beheld in vision, and they recorded that which they saw in this language:

And this we saw also, and bear record, that an angel of God who was in authority in the