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COURAGE.

WOUNDED! I know it, my brother,
The sword hath pierced thy heart;
Courage! in silent endurance
Play thou the hero's part.

Make no sad plaint or moaning,
Smile as in days before;
Wrap thy mantle around thee,
Cover the bleeding sore.

Fight! yea, fight with God-weapons,
Give blow no blow—but smile;
Head up! step out! march steady!
Trampling along the life-mile.

Brother, the road thou'rt treading
Thy Captain himself trod;
Shrink not, if his order come ringing,
"Forward! the City for God!"

Flinch not, though comrades be falling,
Though loudly death-drums beat;
The buglers of God are sounding:
"Forward! and no retreat."

Pledged to follow thy captain,
Through good report or ill;
With a cheer, take the post set thee,
Rejoice to do his will.

Rejoice, if he think thee worthy
To front the fiercest foe;
And wrap thy cloak around thee,
Thy wound let no man know.

A. H. BEGHEE.

REMARKS

By President George Q. Cannon, delivered in the Tabernacle, Salt Lake City, on Sunday Afternoon, July 5th, 1891.

[REPORTED BY JAMES D. STERLING.]

The Gospel of the Lord Jesus Christ as taught in our day by His servants is a practical, every-day religion. This constitutes its chief beauty and chief strength. It is so practicable in our every day affairs of life that when properly carried out by us it has been objected to. The Elders of this Church try to impress the important fact upon the people that our religion is not a holiday or Sunday religion—a religion to be assumed on the Sabbath day; but a religion that enters into all the affairs of our lives; that which accompanies us in our fields, in our gardens, in our work shops, in our offices, in our households, in our schools, in every vocation and calling, and in every direction. We have been taught this

afternoon an important truth connected with this Church. It is not the man who makes a profession who is most acceptable in the sight of our Father in heaven, but it is he who does the Master's will and keeps His commandments, and who practically illustrates in his life the teachings of our Master, Jesus Christ. As Latter-day Saints, we have been taught and should fully realize how important it is for us to set correct examples wherever we go. In this city of ours, the Latter-day Saints should be distinguished from those not of us, as soon as they are seen. They should be known by the character of their lives; by their conduct, by their demeanor, and not by their profession alone. A Latter-day Saint should be very guarded in his or her speech. If you should hear a man using ridiculous language, especially anything bordering on profanity, all would be justified in setting him down as a man who is not a member of the Church of Christ. If you should see a man going into a saloon for the purpose of imbibing strong drink, you would be justified in setting that man down as a man not having made a profession of religion, that is of the religion of Jesus Christ. If you should see a man quarrelling, contending and giving way to anger; yielding to passion, and abusive, it would be very proper to suppose that he was not keeping the commandments of God. A man that is really a disciple of Jesus Christ is a meek man, is a humble man, is a patient man, is a temperate man, is a charitable man. He is a man who will do as we have been told by Brother Grant this afternoon—will make sacrifices for his brethren and friends, whether they belong to the Church or not. He will make sacrifices for all mankind, for their salvation, in the same spirit that the Lord has made His great sacrifice in our behalf. He will be a man not easily provoked, but will deal justly and not take advantage of the ignorance of his fellowmen to profit thereby. He will deal fairly and uprightly with all men whom he has dealings with; will do by men as he would that they should do by him, if the circumstances were reversed. It will be the same with the other sex. I speak about men; but the same principles, the same rules, apply to the other sex,—our sisters.

Now, I often think about it in reflecting upon the excuses which many

make for doing this, that or the other thing which they should not do. We blame our ancestors, or our organization, for many of our faults, and say that certain things have been inherited, and often justify ourselves for saying and committing things which are quite improper, because, forsooth, as claimed by us we have inherited them, and it is therefore natural for us to do certain things.

I have heard people, after uttering the most painful expressions, after having lacerated the feelings of their dearest friends, their associates, their companions, and perhaps their own family, and wounded them almost to death, try and excuse themselves for this. They say: "Well, it is better to tell what I have to say than to conceal it. I am not a hypocrite, etc.," and pride themselves at not being hypocrites, as they please to term it; and still go on lacerating the feelings of those with whom they are brought into contact. Now, this is not right, neither is it justifiable in any sense. It is far better for me as an individual to suppress such feelings, and not give any offense whatever. I have no right, neither have you any right, to give utterance to feelings that would in any way injure or wound the feelings of our neighbors, our friends, our associates, or our families. If we have bad tempers, it is our business and duty to control those tempers, to hold them in subjection. If we are hasty and passionate we are not justified in that. We should hold our tempers and passions in check, and not allow these evils to control us. Of course, there are times when all of us, perhaps, may be overcome and give way, and may say and do things which are very improper; but where this does occur we should repent of it, make acknowledgement, and ask forgiveness of those we may have offended, for we have no right to do any such thing.

Now the Lord has placed in His Church certain gifts, and these gifts are intended to help bear us up in such times as I speak of; to strengthen us in our weak places, in our defects of character, to help us to conquer our imperfections. If a man has a bad temper, he should pray to God to give him power to subdue that temper, and fill him with the spirit of charity; for charity suffereth long, is kind, and not easily provoked. If he is an impatient man, he should pray for the gift of patience,