

## REMINISCENCES.

BY HANNAH T. KING.

Memory, like music, steals upon the ear,  
And wraps us in the visions of the past.

Silence oft is eloquence and while the  
Lip moves not, the heart and soul are bowed  
In worship at a consecrated shrine,  
Composed of admiration and respect.  
Memory holding still her mystic reign,  
And gathering the past into her store;  
Till culminating at a point, the door  
Of language is unsealed, and tries to tell  
The garnered thoughts, long there as relics  
lain;

Its rosary too is sacred held, on which  
Are daily counted well-remembered  
Scenes and forms, gestures, actions, words  
and looks,

Making palpable one who is not dead,  
But passed behind the Veil o'ershadowing  
Mortal Vision, mortal touch, or hearing!

June! Yes, June, the glorious, regal month,  
When earth was strewn with flowers, and the  
sun

Shone forth in full effulgence, bright and  
warm,  
And spring put on her crown and courtly  
robe—

A robe in all the varied colors gay;  
With wreaths of beauteous flowers on her  
head,

And gems of morning dew studding each one;  
In all the rich profusion June displays!  
And in her grand and queenly step went  
forth,  
And stretching out her beauteous arms re-  
ceived

Within their circling fold a baby boy!  
Just struggling into life! She caught him up,  
And printed on his cheek a zephyr kiss;  
And said her presence never should depart  
From out the atmosphere surrounding him!  
Even that the June should be infused  
Within his infant soul in coming life!  
She'd throw her genial influence around  
His earthly path, and smile on him for aye!  
His name should indicate immortal youth,  
And tho' on earth his years should many be,  
He still, through all, should be forever  
YOUNG!

That age should beautify and not destroy,  
That Time should have the power to renovate  
His eye should not be dim, nor hair turn grey,  
His mind illum'd and clear should ever be;  
That wives, and children should from him  
receive

The patent brand that made them ever  
Young!

And that his name should far and wide be  
great,

Around the circumnavigated globe!  
That friends in truth and love should round  
him cling,

And even foes should feel the mystic charm,  
As serpents, dumb, before the charmer lie!  
And One above endorsed His handmaid's  
words,

And sealed them with Jehovah's signet ring!

\* \* \* \* \*

And forth he went upon the earth, and met  
A spirit even mightier than his own!  
They looked into each other's eyes and saw,  
They clasped each other's hand and knew,  
That God to them a mission on this earth  
Had pre-ordained, and given them to bear  
To every nation, every land and clime!  
And hence, they laid the rudimental plan,  
And carried out the angel's words to them!  
And organized Christ's Church on earth,  
No more—no, nevermore to be thrown down!  
This history all have read—by practice know,  
Time rushes on with almost noiseless stream,  
And bears us on the bosom of its wave.

Long years have passed—that treasured one  
is gone!

The June has come and gone, and come  
again,

And Memory rises from her thousand cells,  
And in phantasma brings the past once more  
Like "Banquo's Ghost" before the peering  
mind.

And we in thought live o'er the times of old,  
And after that the future rises up!  
And REVELATION slightly draws the veil,  
And Faith, and Hope, and Love we do behold!  
Come forth to bless, and comfort, and sustain  
Those left on earth, oft dreaming on the past;  
Waiting reunion in the heaven above,  
With all those lost on earth—and gone before!  
June 1, 1881. —Woman's Exponent.

## DISCOURSE

BY

PREST. GEORGE Q. CANNON,

At Tooele City, Sunday, October  
31, 1880.

REPORTED BY GEORGE F. GIBBS.

*Difference between the True Church  
of Christ and the Churches of the  
World—The love and union be-  
gotten by the Holy Spirit—The  
Glory of the Latter-day work be-  
longing to God alone—Greatness of  
Celestial Glory—Saints proved by  
Trial—Celestial Marriage—Com-  
plete submission to God's will  
necessary—Building of Temples—  
Salvation of the Dead.*

WE profess, as a people, to be led by  
revelation, and I hope our professions  
are not in vain; in fact I know they  
are not. I know that this people,  
called Latter-day Saints, do have  
revelations, that they have the word  
of God given unto them as they need  
it, according to their faith and their  
diligence and their good desires be-  
fore the Lord. And those who  
speak unto the Latter-day Saints are  
different in this respect from every  
other class of ministers that I know  
anything about. We do not cogi-  
tate in our private apartments or  
in our libraries or in our studies what  
shall be said to the people, and to  
frame discourses to deliver to them.  
It is right and proper that the Elders  
of this Church should try to inform  
themselves respecting the principles  
of the Gospel; but it would not be  
right, neither is it right for them to  
prepare their discourses and arrange  
before hand what they say to the  
people. We might tickle your ears,  
we might say pleasing things to  
you, we might give utterance to fine  
moral sentiments which you would  
think very beautiful; but they  
might not be what the people  
need. It requires the inspiration  
of the Almighty to take of the things  
of God to impart to the people.  
Without that I know it is useless for  
any Elder in this Church to at-  
tempt to teach, and that if he  
taught his teachings could not re-  
sult in any possible good to those  
who listened.

President Taylor, Brother Lyman  
and myself were conversing yester-  
day upon the subject which this  
bears reference to, about the abun-  
dant of good things there is in the  
world that are pleasing to the in-  
habitants of the earth. I was re-  
minded myself going upon one oc-  
casion when upon a mission in Eng-  
land, at the invitation and earn-  
est persuasion of some friends,  
to listen to a very eloquent man  
who was a Church of England  
minister, who had a great reputation  
for eloquence and ability. I never  
heard anything more beautiful than  
his lecture; it was full of moral sen-  
timent and beautiful ideas, and was  
very interesting indeed to listen to.  
And one would have thought that a  
man with such sentiments would  
be capable of leading the people and  
teaching them and making them  
much better than they were. The  
world is full of such ideas and senti-  
ments. You read books that are  
written by men who are not of  
this Church, and you many  
times find in them senti-  
ments that you cannot help but ad-  
mire; they are charming and they  
are true; you feel when you are  
reading them that there is a great  
deal of truth in their doctrines, and  
then they are set forth so convinc-  
ingly. If you visit their churches,  
doubtless, you will find men who  
are able to deliver sentiments of this  
character to the people. You take  
such a man as Henry Ward Beecher;  
he is noted for his eloquence and the  
good sense that characterizes many  
of his discourses. He is able to talk  
to the people in a most sensible way  
about a great many things. Such  
men you may sit and listen to, and  
be really pleased with many of their  
ideas. There are other noted men,  
who are also able to deliver moral  
truths in a charming manner,  
but what does this amount to? Does  
it make the world any better? To  
some extent it does. But there is  
something that all these men lack,  
and which the world lacks, that is the  
Priesthood of the Son of God and the  
power of God. There have been  
Elders of this Church who could  
not read, who have gone forth  
to preach; but they had in them the  
power of God, they had the inspira-  
tion of the Almighty, they had the  
everlasting Priesthood, by authority  
of which they were authorized and  
empowered to declare unto the  
people the principles of life and sal-  
vation. Those men, although igno-  
rant and unlearned, and not capable  
of teaching by their own wisdom,  
have been the means of bringing sal-  
vation to hundreds and thousands of  
souls, and of bringing them into the  
Church of Christ, and into a condi-  
tion where they could receive the  
Holy Ghost.

This is the difference between this  
Church and the churches of men. It  
is not that they do not believe in  
good moral sentiments, and are not  
capable of teaching them; it is not  
that they are ignorant, for they have  
a great deal of what is called world-  
ly wisdom; but it is that they are  
destitute of the power of God, the  
inspiration of the Almighty, and the  
gift of the Holy Ghost; therefore  
their teachings do not bring people  
to a knowledge of the truth.

I was very much impressed this  
morning when I arose. It was cold,

but we were comfortably housed, in  
good quarters; we had good beds to  
sleep on. We were visitors here;  
and I could not help contrasting the  
feelings we have for one another,  
and the feelings that exist in  
the world. We are stran-  
gers to each other in some  
respects; we are not blood connec-  
tions; in fact, there were but very  
few of us who were not strangers  
to each other, yet I certainly feel  
that I am among my brethren and  
sisters.

I do not suppose there are any  
Latter-day Saints in this house who  
would not share what they had, if  
they possessed but little, with the  
Elders who come in their midst.  
And if they had a good, comfortable  
place, they would prefer giving it to  
the brethren who visit them, than  
taking it themselves. There is that  
feeling of love begotten in the hearts  
of the Latter-day Saints that the  
world knows nothing about. And  
yet we are selfish, and have yet  
much to learn in this respect. But  
that love which we have for each  
other and for God and His cause, He  
has begotten in our hearts. We are  
united together through the love of  
the gospel and the love of truth. We  
are united together as no other peo-  
ple in the world are. What is this  
done by—by preaching moral senti-  
ments? By fine discourses? By  
dwelling upon thoughts which men  
have framed and put together in  
their private studies, by their own  
wisdom? No. All the books in the  
world could not have brought about  
such a condition of things as  
we witness in our midst and experi-  
ence in our hearts. We might have  
read all the books which have been  
written by the learned of the world,  
if it were possible to do so, and then  
taken the Bible which is said to be  
the word of God, and read that, and  
we might have heard all of the wise  
men talk about these things, and  
about the wisdom and the sublimity  
of knowledge and the attractiveness  
of truth, and everything of this  
character, and what would it have  
amounted to? We see what it all  
amounts to in the world. They have  
texts, they have knowledge, they  
have wisdom, they have schools,  
they have colleges, they have access  
to all human knowledge there is, an-  
cient and modern, and what does it  
amount to? They are divided up,  
they are split asunder, and are real-  
ly ignorant concerning God. They  
are full of differences concerning  
points of doctrine; they contend  
over the smallest things, and diffi-  
culties that are irreconcilable are  
begotten in their minds. A man  
that has the spirit of God given unto  
him through obedience to the Gos-  
pel, and who is ordained to  
minister in the things of God, even  
if he can scarcely read, as I have  
said, goes forth among the people  
accompanied by the power of  
God, and searches out the honest  
in heart. He does not use  
flowery words, he does not deliver  
great swelling discourses; but he  
preaches the truth in simplicity, in  
meekness, he tells people what to do  
to be saved and he has the authority  
from the Lord to administer the or-  
dinances of salvation to the people;  
and when they repent humbly be-  
fore God and confess their sins, he  
baptizes them for the remission of  
their sins, and lays his hands upon  
their heads for the reception of the  
Holy Ghost; and they become new  
creatures. A change takes place;  
they become new creatures in  
Christ Jesus. They put away the  
old man and his deeds, and they be-  
come new; they receive of the Spir-  
it which unites them together and  
makes them one; and all those beau-  
tiful thoughts and those beautiful  
truths and those delightful  
moral sentiments which they hear  
and have heard outside this Church,  
they can understand and they can  
see which is true and which is un-  
true; they can distinguish between  
the two; and they are knit together  
in love one to the other.

This is the marvelous work  
and a wonder concerning which  
Isaiah spoke. The Lord said  
through that prophet: "Foras-  
much as this people draw near me  
with their mouth, and with their  
lips do honor me, but have removed  
their hearts far from me, and their  
fear toward me is taught by the  
precepts of men; therefore behold, I  
proceed to do a marvelous work  
among this people, even a marvel-  
ous work and a wonder, for the wis-  
dom of their wise men shall perish,  
and the understanding of their pru-  
dent men shall be hid." The wis-  
dom of the wise has perished in the  
presence of the gospel declared by  
the Elders of this Church; and we,  
as a people, have been gathered out  
as a standing protest against the

folly of the creeds of men, and as a  
standing protest against that which  
is called the wisdom of man. And  
the Lord has shown by the building  
up of this Church that He is able to  
do His own work in His own way.  
And He chooses His own instru-  
ments, through whom to accom-  
plish it; and when we shall have  
finished our work, none of us will be  
able to take any glory to ourselves;  
no single son or daughter of Adam  
will be able to claim the least de-  
gree of credit to himself or herself  
when the work shall be accomplish-  
ed. The Lord is determined that  
He shall have the glory; that His  
name shall be praised for all that has  
been done and that shall be done.  
If we were the learned, if we had  
the wisdom of the world, and if we  
were to accomplish these results  
through worldly wisdom or  
power, there might be an opportu-  
nity given unto us to take glory to  
ourselves; we might under such cir-  
cumstances say, it was by our wis-  
dom and by our ability that these  
things were accomplished. But as  
it is we cannot do that; and if we at-  
tempt it and continue to indulge in  
such a belief, the Spirit of God will  
leave us to ourselves, and our weak-  
ness will be made apparent not only  
to ourselves but unto all men with  
whom we associate. But God is  
will have a tried and peculiar peo-  
ple. We have been tried to some  
extent, but not to the extent that  
we probably will be; there are many  
things in which we will be greatly  
tried before we get through. Every  
Latter-day Saint who gains a celest-  
ial glory will be tried to the very  
utmost. If there is a point in our  
character that is weak and tender  
you may depend upon it that the  
Lord will reach after that, and we  
will be tried at that spot, for the  
Lord will test us to the utmost be-  
fore we can get through and receive  
that glory and exaltation which He  
has in store for us as a people.  
When we think about the character of  
the exaltation promised unto us, we  
can understand why this should be  
the case. What are we striving for?  
What are we aiming to obtain? Our  
constant prayer to God is that we  
may be considered worthy to receive  
celestial glory. That is the prayer  
of every one who belongs to the  
Church. Every man and every wo-  
man who prays unto the  
Father, who is in the  
habit of doing so, expresses that de-  
sire in his or her prayer—that we  
may be counted worthy to receive  
celestial glory and exaltation in the  
presence of God and the Lamb.  
What a great thing to ask! Do we  
take in, as a people and as individ-  
uals, the full purport of this request?  
When we talk about celestial glory  
we talk of the condition of endless  
increase; if we obtain celestial glory  
in the fullest sense of the word then  
we have wives and children in eter-  
nity, we have the power of endless  
lives granted unto us, the power of  
propagation that will endure through  
all eternity, all being fathers and  
mothers in eternity; fathers of  
fathers, and mothers of mothers,  
kings and queens, priests and priest-  
esses, and shall I say more? Yes,  
all becoming gods. For this is the  
power of God; it is the power by  
which God presides over the uni-  
verse and fills the universe with  
power, and which we pray unto Him  
to bestow upon us. This being the  
case, do you think that we are going  
to attain unto these things without  
we show ourselves perfect before the  
Lord? Do you expect that God will  
save you and me and exalt us and  
give unto us this inestimable, this  
incomprehensible glory if we are full of  
sin, if we yield to temptation and  
are not tested and are not tried  
in all these things? Do you im-  
agine that God will do all this for  
us, can you conceive of such a result  
if we are imperfect and full of frail-  
ty and continue to yield to tempta-  
tion and doing those things that are  
contrary to the mind and will of  
God? I cannot; I do not look upon  
God in that light. I think that He  
is a perfect and holy being, and that  
the words of Jesus which He spoke  
unto His disciples are intended for us:  
"Be ye therefore perfect, even as  
your Father which is in heaven is  
perfect." We, as a people and as in-  
dividuals, should seek to attain to  
that perfection, to be as perfect in  
our sphere as God our Eternal Father  
is in His; and we cannot attain to  
that exaltation and glory which He  
has promised unto us unless we are  
thus perfect.

I do not have any other view than  
this of the character of the salvation  
and exaltation that God has promis-  
ed unto us; and I therefore do not  
expect that any man will ever enter  
into the Celestial kingdom of our  
God until he is tested and proved in

all things. Some men think they  
can slip around—I have heard such  
men talk—they think they are going  
to get into the celestial kingdom  
without obeying the law  
of celestial marriage. I do not  
have any such ideas about exaltation;  
and yet I am perfectly satisfied  
here are men who will be counted  
worthy of that glory that never had  
a wife; there are men probably in  
this world now who will receive ex-  
altation, who never had a wife at  
all, or probably had but one. But  
what is necessary for such a case?  
It must be perfection before God  
and a proof of willingness on their  
part if they had the opportunity.  
I will instance the case of a man  
whom you perhaps know by repu-  
tation, namely that of Elder Lor-  
do D. Barnes. He was a faithful  
man in the Church, a man of zeal,  
man of integrity, a man who did all  
in his power to magnify his holy  
priesthood, and he died when upon a  
foreign mission before he had one  
wife. The Lord will judge that  
man, as he will all others, according  
to his works and the desires of his  
heart, because he had lived, and he  
had the opportunity, I am fully  
satisfied he would have obeyed the  
law. I do not doubt that he will re-  
ceive exaltation in the presence of  
God. We have young men who die  
before they have the opportunity to  
obey that law, and they will, doubt-  
less, receive also, inasmuch as they  
were worthy; for the Lord in His in-  
finite wisdom and knowledge un-  
derstanding the worth of all men,  
will mete out to them accordingly.  
But if we live in the flesh you must  
depend upon it we shall be tried in  
all things. If I have an appetite  
if I have a passion, if I have an in-  
clination that is in conflict with the  
law of God, if I do not subdue it and  
bring it into complete subjection to  
His law, I do not see how I can en-  
ter into celestial glory. I cannot con-  
ceive, with my views respecting  
God and His wisdom and justice,  
and all His holy attributes,  
that I could ever enter into the ce-  
lestial kingdom while in that condi-  
tion. I must bring every appetite, I  
must bring every passion, I must  
bring every desire of my being into  
complete subjection to the will and  
mind and law of God, or I cannot re-  
ceive the exaltation He has prom-  
ised unto His faithful children. I  
say, I cannot, and I cannot see that  
any one can. If there is anything  
about us—if there is selfishness in  
us, if there is a disposition in our  
hearts not to yield upon a certain  
point, or to have our own way and  
own will and carry that will into ef-  
fect in opposition to the will of God,  
we cannot in that condition receive  
exaltation at His right hand. And  
if we die in that condition we will  
have in some other state of exis-  
tence to get rid of it or we cannot  
get exaltation. That is my idea. I  
value my life more than I do the  
will of God; if I value my wives or  
children more, or my earthly pos-  
sessions more than I do the will of  
God, then I am not in the condition  
to receive exaltation and glory. I will tell you  
what I think about these things,  
and the manner in which I view the  
life which is to come. If there is  
anything that stands between me  
and the will of God that would pre-  
vent me from doing that which  
perfectly as He requires of me,  
there is anything that I love more  
than God, I am not in a condition to  
receive that glory. If I think more  
of my own life, if I think more of  
my own will, if I think more of  
my wife or child, or of all my wives and  
children, or of my property, or of  
my time, or of anything over which  
I have control or that belongs to me,  
and is part of me, than I do of God,  
then I am not in the condition to re-  
ceive the exaltation; I am not wor-  
thy to receive it; I am not willing to  
bring everything I have or that be-  
longs to me into complete subjection  
to Him and to what He requires of  
me. When He says, Go, to get that  
when he says, Come, to come; to do  
that which He requires or to refrain  
from doing so, as He may require,  
and to do this not only when He  
himself, tells me I must do it, but  
but to do it also through the  
voice of those whom He has cho-  
sen to hold control. For qu  
God has His mouthpiece on the  
earth; He has always had one who  
He has had a church; He  
chooses one man who holds the keys  
of His kingdom; He chooses one man  
as revelator to His church, and he  
teach His people the mind and will  
of God concerning them, and He  
word through him is binding upon  
the people. Then he chooses others  
as helps, and they too have the pow-  
er to counsel. "He that receiveth  
you receiveth me, and he that re-