

THE MORMON COLLIER.

In Wales a Mormon collier stood up, his faith to preach, And, though uneducated, He tried his best to teach. He knew he had the gospel, Received God's Spirit too, Enjoyed the blessings promised, And knew the work was true. A learn'd divine was present, One thing he'd like to know: "Sir, have you seen the Spirit?" The collier answer'd "No." "You've heard him, then?" he queried. "No, sir," "You tasted, then?" "I have not," "Then, you smelted him?" The "No" burst forth again. "Well, have you ever felt him?" The collier shouted, "Yes; I felt the Holy Spirit. Just burning in my breast." "Ha, ha!" rejoiced the scholar, As if his point was won; "Of all this man's five senses, He cannot use but one." The great divine grew warmer, The collier to oppose, And said "His simple feeling Is all that collier knows." "Was true; but now the collier, An argument to find, Just stuck a pin, point upward, Upon the seat behind. The champion, having ended, With joy now took his seat; But, quick as lightning, screaming, He jumped upon his feet. The pin had pierced him deep'y; The collier he would blame; Who, thus accused, made ready, And to the contest came. "You saw the pin?" he questioned. "No," quoth the parson, shy. "You heard it, then, most surely?" "The 'No' came harsh and dry. "You tasted it, you reverence?" "The 'No' came harsher still. "You smelted the pin, 'tis certain?" "This 'No' would almost kill. "You did not feel the pin sir?" (The parson knew too well.) "I did," then cursed the collier Down to the depths of hell. Ten honest souls were ready To join the Mormon church; The collier left, quite happy, The parson in the lurch.

FALL LAKE CITY, IEDAN. NOTE.—The above lines were written after hearing the late President, Brigham Young relate the anecdote about the Welsh Mormon collier, in the writer's presence, a short time before his death.

DISCOURSE

DELIVERED BY ELDER JOSEPH F. SMITH, In the Tabernacle, Salt Lake City, Sunday afternoon, Sept. 30, 1877.

I fear I shall not be able to make myself heard by this vast congregation. I have not been accustomed lately to address so many people; but on the contrary, a very few in a place at a time. It is difficult for me to speak so that all may hear me distinctly, in this immense house. Besides, I have not been in very good health of late, having had an attack of sickness since my return home, which has drawn heavily upon my strength. I am thankful that I have been privileged to meet with you to-day, under so favorable circumstances as those which surround us; although in common with the Latter-day Saints, I cannot but regret the cause of my presence among you. I left my home and friends here, but a few months ago, for Europe, expecting to fill a mission there of two years and perhaps much longer. But soon after hearing of the death of our departed President, Brigham Young, Brother Orson Pratt and I received a cablegram from our Brethren, the Twelve, inviting us to return home. As soon, therefore, as circumstances permitted, we were on our way hither, making the journey from England to this city in about fifteen days. We had rather a rough passage across the Atlantic, having experienced equinoctial gales and heavy seas for the first few days, which made it very disagreeable; the remainder of the voyage, however, was comparatively pleasant, and the trip from New York here very much so indeed. For the past few months I have been engaged preaching the Gospel in England, as opportunities presented for me to do so. I did not travel very extensively, as my lim-

ited time and other circumstances did not warrant it. I was pleased, in July last, to meet in Liverpool Brother Orson Pratt, who came to England to publish the Book of Mormon and the Doctrine and Covenants in phonetics, or phonotype. He was diligently engaged prosecuting this work at the time the sad news of the death of the President reached us. Arrangements had been so far completed that the type was mostly obtained and delivered at our office, and preparations were nearly made for the commencement of this work. But as Brother Pratt is here, I will leave his mission and labors for him to narrate himself. I can say, in all consciousness, that during the time I have been absent from home, I have felt as strong a desire in my heart as I ever did, for the advancement of the kingdom of God, and the spread of the Gospel among those who sit in darkness. And I feel that I have done the best I could under the circumstances to carry out my desires. As missionaries we have labored unceasingly through England, Scotland and Wales during the past summer, availing ourselves of every opportunity of holding meetings in the streets, on the squares, and in whatever places we could procure for the purpose; the Elders going around from house to house to notify the people and invite them to attend. The brethren have labored diligently and unceasingly the past summer, endeavoring in this way to spread the Gospel. In many places very encouraging success has crowned their labors; in many instances congregations, numbering from one to three thousand persons, have assembled in the public parks, and upon the commons, to listen to the Elders preaching. It is true, that so far we have seen but little immediate fruits of this labor; but we feel that the seed is being sown, that it will fall in more or less good soil, and in due season it will bring forth fruit meet for repentance. The European mission to-day, if I am to speak my feelings plainly upon the matter, is in a very low condition—that is, speaking of Great Britain. Whereas, on the Continent and throughout Scandinavia, the work is flourishing. In some places in Germany, which have been impenetrable heretofore, the Gospel is now preached. There have been recently a number of baptisms in and adjacent to Berlin; and we feel encouraged in our labors in that Country, knowing that efforts have been made so long and so persistently to open up the Gospel to that nation, without accomplishing anything. The object of sending Elders forth to the nations of the earth is to preach the Gospel, that the world may know the truth as it is in Christ Jesus, and through obedience thereto be gathered to the people of God, and be saved in His kingdom. We are thankful that we are engaged in the great latter-day work, that God our heavenly Father is at the head, and has decreed to carry it forth to a successful consummation. Therefore, so long as we put our trust in Him, doing the best we can to accomplish His purposes, we may rest content that all will be well. I have been a member of the Church of Jesus Christ of Latter-day Saints from my childhood; and ever since I began to investigate for myself, I have been satisfied with my religion; I have been perfectly confident that I was engaged in a righteous cause, having had every assurance that it is the work of God and not of man; and that it is the business of the Almighty to sustain it, choosing and using the instruments best suited to accomplish His purposes that were at His command. I believe He has ever done so, and will continue to do so until He completes His undertaking. As Latter-day Saints we have every reason to rejoice in the Gospel, and in the testimony we have received concerning its truth. I repeat, we have reason to rejoice and to be exceedingly glad, for we possess the testimony of Jesus, the spirit of prophecy, which the world know nothing about, nor can they without obedience to the Gospel. Jesus thoroughly understood this matter, and fully explained it when he said, "Except a man be born again, he cannot see the kingdom of God." On first reflection, it would seem that anything so clear, reasonable and tangible could be easily made plain to the understanding of all men. Hence the feeling that has prompted many of the Latter-day Saints to believe, after their minds have been enlight-

ened by the Spirit of God—everything being made so plain and clear to them—that they had only to tell their friends and kindred what they had learned and they would gladly receive it. But how disappointed, after they had presented to them the truths of heaven in simplicity and plainness, to hear them say "We cannot see it!" or "We do not believe it!" or perhaps bitterly oppose it; which is by far the most common practice of the world. They cannot understand it. Why? Because, as Jesus has said, no man can see the kingdom except he is born again. You may preach the Gospel to the people, but unless they humble themselves as little children before the Lord, acknowledging their dependence upon him for light and wisdom, they cannot see or sense it, although you may preach to them in as great plainness as it is possible for the truth to be conveyed from one person to another. And should any believe your testimony it would only be belief. They would not see as you see—nor comprehend it as you do—until they yield obedience to the requirements of the Gospel, and through the remission of their sins receive the Holy Ghost. Then they, too, can see as you do, for they have the same spirit; then will they love the truth as you do, and may wonder why they could not comprehend it before, or why it is that there can be anybody with common intelligence that cannot understand truth so plain and forcible. I have been preaching for a few months past to the world, and perhaps it would not be amiss to dwell for a few moments upon some of the principles of the Gospel, as though I were talking to strangers, notwithstanding I feel I am in the presence of the Latter-day Saints. About the first question an honest enquirer would ask would be: What is your religious belief? or, What are the principles of the Gospel as you understand them? I do not propose to tell you all about the Gospel in one discourse, but I may tell you a few of my thoughts upon some of its principles, which are essential not only for the Latter-day Saints to know, but for all the children of men, in order to be saved in the kingdom of God. First, then, it is necessary to have faith in God, "faith being the first principle in revealed religion, and the foundation of all righteousness." Faith in God is to believe that he is, and "that he is the only supreme governor and independent being, in whom all fullness and perfection and every good gift and principle dwells independently," and in whom the faith of all other rational beings must centre for life and salvation; and further, that he is the great Creator of all things, that he is omnipotent, omniscient, and by his works and the power of his Spirit omnipresent. Not only is it necessary to have faith in God, but also in Jesus Christ, his Son, the Savior of mankind and the Mediator of the New Covenant; and in the Holy Ghost, who bears record of the Father and the Son, "the same in all ages and forever." Having this faith, it becomes necessary to repent. Repent of what? Of every sin of which we may have been guilty. How shall we repent of these sins? Does repentance consist of sorrow for wrong doing? Yes; but is this all? By no means. True repentance only is acceptable to God, nothing short of it will answer the purpose. Then what is true repentance? True repentance is not only sorrow for sins, and humble penitence and contrition before God, but it involves the necessity of turning away from them, a discontinuance of all evil practices and deeds, a thorough reformation of life, a vital change from evil to good, from vice to virtue, from darkness to light. Not only so, but to make restitution, so far as it is possible, for all the wrongs we have done, to pay our debts, and restore to God and man their rights—that which is due to them from us. This is true repentance, and the exercise of the will and all the powers of body and mind is demanded, to complete this glorious work of repentance; then God will accept it. Having thus repented, the next thing requisite is baptism, which is an essential principle of the Gospel—no man can enter into the gospel covenant without it. It is the door of the Church of Christ, we cannot get in there in any other way, for Christ hath said: "Sprinkling," or "pouring," is not baptism.

Baptism means immersion in water, and is to be administered by one having authority, in the name of the Father, and of the Son, and of the Holy Ghost. Baptism without divine authority is not valid. It is a symbol of the burial and resurrection of Jesus Christ, and must be done in the likeness thereof, by one commissioned of God, in the manner prescribed; otherwise it is illegal and will not be accepted by him, nor will it effect a remission of sins, the object for which it is designed, but whosoever hath faith, truly repents and is "buried with Christ in baptism," by one having divine authority, shall receive a remission of sins, and is entitled to the gift of the Holy Ghost by the laying on of hands. Only those who are commissioned of Jesus Christ, have authority or power to bestow this gift. The office of the Holy Ghost is to bear record of Christ, or to testify of him, and confirm the believer in the truth, by bringing to his recollection things that have passed, and showing or revealing to the mind things present and to come. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." "He will guide you into all truth." Thus, without the aid of the Holy Ghost no man can know the will of God, or that Jesus is the Christ—the Redeemer of the world—or that the course he pursues, the works he performs, or his faith, are acceptable to God, and such as will secure to him the gift of eternal life, the greatest of all gifts. "But," says an objector, "have we not the Bible, and are not the Holy Scriptures able to make us wise unto salvation?" Yes, provided we obey them. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The "good works" are the great desideratum. The Bible itself is but the dead letter, it is the spirit that giveth life. The way to obtain the Spirit is that which is here marked out so plainly in the Scriptures. There is no other. Obedience, therefore, to these principles is absolutely necessary, in order to obtain the salvation and exaltation brought to light through the Gospel. As to the question of authority, nearly everything depends upon it. No ordinance can be performed to the acceptance of God without divine authority. No matter how fervently men may believe, or pray, unless they are endowed with divine authority they can only act in their own name, and not legally nor acceptably in the name of Jesus Christ, in whose name all these things must be done. Some suppose this authority may be derived from the Bible, but nothing could be more absurd. The Bible is but a book containing the writings of inspired men, "profitable for doctrine, for reproof, for correction and instruction in righteousness;" as such we hold it sacred; but the spirit, power and authority by which it is written cannot be found within its lids, nor derived from it. "For prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." If by reading and believing the Bible this authority could be obtained, all who read and believed would have it—one equally with another. I have read the Bible, and I have as good reason for believing it as any other man, and do believe it with all my heart; but this does not give me authority to teach men in the name of the Lord, nor to officiate in the sacred ordinances of the Gospel. Were the Scriptures the only source of knowledge, we would be without knowledge for ourselves, and would have to rest our hopes of salvation upon a simple belief in the testimonies and sayings of others. This will not do for me; I must know for myself, and if I act as a teacher of these things, I must be clothed with the same light, knowledge and authority those were who acted in a similar calling anciently. Else how could I declare the truth and bear testimony as they did? What right would I have to say "thus saith the Lord," and call upon man to repent and be baptized in the name of the Lord? or, that "This Jesus hath God raised up (from the dead) whereof we all (the Apostles) are witnesses." And, therefore, let all men "know assuredly that God hath made that same

Jesus," who was crucified, "both Lord and Christ?" No man, without the Holy Ghost as enjoyed by the ancient Apostles, can know these things, therefore cannot declare them by authority, nor teach and prepare mankind for the salvation of God. God Almighty is the only source from whence this knowledge, power and authority can be obtained, and that through the operations of the Holy Ghost. The Scriptures may serve as a guide to lead us to God, and hence to the possession of all things necessary to life and salvation, but they can do no more. Having profited by this example, and done the works commanded by both Christ and his Apostles, ancient and modern, I am happy of the privilege to declare to the inhabitants of the earth that I have received this testimony, and witness for myself. I do know that these things are true. Jesus my Redeemer lives, and God hath made him both Lord and Christ. To know and to worship the true God, in the name of Jesus—in spirit and in truth—is the duty of man. To aid and qualify him for this service is the duty and office of the Holy Ghost. Man may fail through faltering and unfaithfulness, but the Spirit of God will never fail, nor abandon the faithful disciple. I can say as one who has tried the experiment—for it may be called an experiment to the beginner—that all who will take the course and accept the doctrine thus marked out will, through faithfulness, become acquainted with the truth, and shall know of the doctrine, whether it be of God or of man, and will rejoice in it as all good, faithful Latter-day Saints do. Here is an ordinance which we are now administering, the sacrament of the Lord's Supper; it is a principle of the Gospel, one as necessary to be observed by all believers, as any other ordinance of the Gospel. What is the object of it? It is that we may keep in mind continually the Son of God who has redeemed us, from eternal death, and brought us to life again through the power of the Gospel. Before the coming of Christ to the earth, this was borne in mind by the inhabitants of the earth to whom the Gospel was preached, by another ordinance, which involved the sacrifice of animal life, an ordinance which was a type of the great sacrifice that should take place in the meridian of time. Hence, Adam, after he was cast out of the Garden, was commanded to offer sacrifices to God; by this act he, and all who participated in the offering of sacrifices, were reminded of the Savior who should come to redeem them from death which, were it not for the atonement wrought out by him, would forever exclude them from dwelling in the presence of God again. But in his coming and death, this commandment was fulfilled; and he instituted the Supper and commanded his followers to partake of this in all time to come, in order that they may remember him, bearing in mind that he had redeemed them, also that they had covenanted to keep his commandments and to walk with him in the regeneration. Hence it is necessary to partake of the sacrament, as a witness to him that we do remember him, are willing to keep the commandments he has given us, that we may have his spirit to be with us always—even to the end, and also that we may continue in the forgiveness of our sins. In various dispensations there are various differences in regard to certain requirements of the Gospel. For instance, in the day of Noah, when he preached the Gospel to the antediluvian world, he was given a special commandment, to build an ark, that in case the people would reject him and the message sent unto them, that himself and all who believed on him might be saved from the destruction that awaited them. In this dispensation there is a principle or commandment peculiar to it. What is that? It is the gathering the people unto one place. The gathering of this people is as necessary to be observed by believers, as faith, repentance, baptism or any other ordinance. It is an essential part of the Gospel of this dispensation, as much so, as the necessity of building an ark by Noah, for his deliverance, was a part of the Gospel of his dispensation. Then the world was destroyed by a flood, now it is to be destroyed by war, pestilence, famine, earthquakes, storms and tempests, the sea rolling beyond its bounds, malarious vapors, vermine, disease, and by fire and