

REMARKS

By President B. YOUNG, delivered in the
New Tabernacle, Salt Lake City.

May 21st, 1871.

REPORTED BY DAVID W. EVANS.

If my friends will have patience with me I will say a few words. To the Latter-day Saints I say, I do pray you to prove the words of Brother Cannon true with regard to being obedient to your President in all things, and doing as he tells you. I pray you to hearken to this counsel; if you do, contention and sin will cease, and we shall not see men going to the Canyon or riding out for pleasure on the Sabbath day, instead of coming here to meeting; we shall hear no more of their taking advantage of each other, stirring up strife, going to law, bearing false witness or pilfering a little the one from the other. I pray you to take this counsel, and cease your wickedness, Latter-day Saints, and do as your President tells you. I feel to say this; and if you will be patient with me I will say a little more.

There are strangers here, and to them I will say we have traveled the earth over, and where we could not go we have sent by elders and by proclamation. We have asked the inhabitants of the earth to become acquainted with our doctrine. Would they read it? No. Would they go to hear an elder preach? No, as a general thing they would not. If we had been let alone while with the Christians we would have been there now proclaiming the Gospel. But I wish to say to strangers that we were not persecuted because we believed in having many wives, for that principle was not known to our persecutors until we came to these mountains, although the revelation was received by Joseph Smith and written a year before his death. Since this doctrine has been proclaimed we have lived in peace.

The inquiry among many, and especially among our political friends, is: "What are you going to do? Are you going to observe the law against plurality of wives, or are you going to obey the revelation?" We have obeyed the revelation thus far, and still live; that, I can say, and perhaps that is enough. What do we say about the law-makers? Go to, ye legislators, and make a law that every man in this government shall have one wife. You have just as good a right to do that as to say that we shall not have two. Let every man have his wife, raise his family, live virtuously and keep his vows, and our difficulty is at an end. We say to Congressmen and Presidents, Have your wife; and we also say to every political and financial man, the world over: marry the women and take care of them and save us the trouble. If you do not, we will gather them up just as sure as the world. Many destroy life; we save it; and as we have said, years and years ago, we say now to all, the day that you will be virtuous and cease your unlawful connections with the sex, and every man have his wife; and all the inhabitants of this government observe this rule, we shall have then but one wife apiece; but we shall save all we can save. The men are the lords of the earth, and they are more inclined to reject the gospel than the women. The women are a great deal more inclined to believe the truth than the men; they comprehend it more quickly, and they are submissive and easy to teach; and if we cannot save the men, let us save the women for God's sake, and do not find fault with us.

Again, a gentleman said to me, the other day, "What are you going to do with the anti-polygamy law?" I replied "Nothing at all, we mind our own business, and I hope everybody else will. We have not meddled with it, and do not expect to; but we expect to live."

I want to say a word with regard to what are called our former persecutions; though I, for one, will acknowledge that I have never been persecuted. As for what people do with my name, I do not know nor care; they use it for good or for evil, just as they please. The Lord gave a revelation through His servant to me, that my name should be had for good and for evil before the nations of the earth, and if that is the way they use it, all right,—either one or both, no matter. Hands off is all I ask, and let us have the privilege of living in peace. But will you hearken to the truth? Will you listen to the words of eternal life? We have traveled the earth over, and have read to the people out of the book of life; but as a general thing they have refused to receive it. It is true that a few have received it in the past, and I hope that many will in the future. We shall gather and save all we can. The rise and cause of our persecutions have been just the same as it has ever been in the experience of the Saints of God. Who were the leaders and foremost in the ranks of the Savior's persecutors? The Scribes and the Pharisees. Who were foremost in the ranks in persecuting Joseph Smith, even when he had the pledge of the governor of the State of Illinois that he should be preserved, and when not one scratch or law could be found against him? Who led the blackened crew who said that if the law could not reach him, powder and ball should? The priests; they have always led the van, and always will. It is Baal against Christ now, as it always was.

When we were in Missouri the order was issued: "You Mormons must leave

the State," and thirty-five hundred men were paraded for battle against about three hundred of the elders of Israel, but they did not happen to kill us all. They took Joseph, or rather they sent for him and Hyrum, and they went down to their camp, and General Clark called the brethren together, and said he, "Give up your arms and every weapon you have;" and the brethren gave them up. I stood there and heard the General declare: "Gentlemen, you are the best and most peaceable community there is in this State; but," said he, "as for your prophets, bishops, high councils, &c., we shall not permit you to have them any longer. Forsake your religion and abandon your Prophet! We have him, and you will never see him again; forsake this banding together and being one, and live with us and become as we are. You are the very mechanics and farmers we want. You have shown us how to build mills, set out orchards, raise wheat, rear comfortable habitations, school the children, build meeting houses, and, in short, you have done more to make the country in three years than we have in fifteen. You are good citizens, but you must not clan together; you must disperse among the people; if you do not, remember the militia will be upon you." We bid them good bye and left our property; we would not forsake our prophets then, and we are of the same mind yet.

Here we are, though we did not come here because we chose to get out of the way of the Christians. We wanted to stay with our former brethren, to induce them if possible to receive the truth; but they would not hear it. The world of mankind is sunk in ignorance and darkness; but the Lord Almighty has revealed His will from heaven, and we shall declare it to the people, and give them a chance to receive or reject it. The Lord invites all to come, and partake of the benefits of His gospel, which we are told in the scriptures, is the power of God unto salvation; and our experience has proved that it is so, whether taken in a moral, social, political or financial point of view. We have gathered the poorest class of men to be found on the continent of America, and I was one of them; and we have gathered the same class from Europe, for very few indeed of those who have obeyed the gospel, have ever been the possessors of any wealth. We have taken the poor and the ignorant, from the dens and caves of the earth and brought them here, and we have labored day and night, week after week, and year after year, to make ourselves comfortable, and to obtain all the knowledge there is in the world, and the knowledge that comes from God, and we shall continue to do so. We shall take the weak and the feeble and bring them up to the standard that God requires. The gospel of life and salvation does not reduce those who obey it to beggary; but it takes the poor and the ignorant, makes them wise and happy, and surrounds them with the comforts of life and everything desirable, and teaches them to serve God with all their hearts.

This, gentlemen, is our doctrine, faith and practice; and we wish strangers to understand that we did not come here out of choice, but because we were obliged to go somewhere, and this was the best place we could find. It was impossible for any person to live here unless he labored hard and battled and fought against the elements, but it was a first rate place to raise Latter-day Saints; and we shall be blessed in living here, and shall yet make it like the Garden of Eden; and the Lord Almighty will hedge about His Saints and will defend and preserve them if they will do His will. The only fear I have is that we will not do right; if we do, we will be like a city set on a hill, our light will not be hid. I trust that the time will soon come when, in all things, our conduct will be such that all the world might pattern after us with advantage. I can say that at the present time we are far from that. It is sometimes said by strangers: "We suppose you Latter-day Saints consider yourselves perfect, don't you?" I answer, not by any means; we are as imperfect as a people ought to be, and a little more so.

I wish that what Brother George Q. said of you, was true: that you were all obedient to your President. If you all will be, you will cease sinning, tattling, lying, backbiting and strife, and all will be industrious, prudent, faithful and full of wisdom and good works, and the power of God will be upon us more and more, and we will be able to do more good to the inhabitants of the earth. We have no quarrel with anybody. We exchange ideas, but we will not contend. As I used to say to the ministers, when traveling and preaching, "I will not dispute. If you want the truth I will give it you; and if you have a truth that I have not, I want all you have; but contention is not my calling; it is no part of the gospel of Christ; that is peace, life, light and salvation. The Lord has given that to me and you, and you are welcome to it."

I wanted to say these few words to you. I thank you for your patience. God bless you, Amen.

MUSICAL.—An excellent opportunity is now presented to those desirous of learning vocal and instrumental music. Tuition classes, under the auspices of the Deseret Philharmonic Society, are, as will be seen from an advertisement under the head of special notices, in operation. The terms are moderate enough to be within the reach of all.

DISCOURSE.

By Elder GEORGE Q. CANNON
delivered in the New Tabernacle,
Salt Lake City, April 8, 1871.

REPORTED BY DAVID W. EVANS.

I WILL read a portion of scripture which is found in the 17th chapter of the first book of Chronicles, commencing at the 3rd verse.

"And it came to pass the same night, that the word of God came to Nathan, saying, Go and tell David my servant, Thus saith the Lord, Thou shalt not build me a house to dwell in:

For I have not dwelt in an house since the day that I brought up Israel until this day; but have gone from tent to tent, and from one tabernacle to another.

Whosoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?

Now therefore thus shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, even from following the sheep, that thou shouldst be ruler over my people Israel:

And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth.

Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning.

And since the time that I commanded judges to be over my people Israel. More over I will subdue all thine enemies. Furthermore I tell thee that the Lord will build thee a house.

And it shall come to pass, when thy days be expired, that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

He shall build me an house, and I will establish his throne for ever.

I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee:

But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

According to all these words, and according to all this vision, so did Nathan speak unto David."

There is one point, brethren and sisters in the passages I have just read in your hearing, to which I wish to call your attention,—namely, the pleasure that was evinced by the Lord at the disposition which David manifested,—a disposition which none of his predecessors, apparently, had exhibited, to build unto the Lord of hosts a house, a temple, a place upon and within which His glory could rest. So pleased appeared the Lord to be with this disposition of David that He promised him that He would establish his dynasty, that his son should reign after him, and that this son should be the instrument in His hands of building a glorious temple unto His name. The reasons are given in other portions of scripture why the Lord did not accept this offering on the part of David. The Lord, in one place, alludes to his life, saying that he had been a man of war and blood; that he had gone forth and fought his enemies, and because of this the Lord was not disposed to accept his offer, but He promised David that He would raise up a son after him who should be a man of peace,—a man free from war and blood, and that during his lifetime His temple should be reared; and according to the prediction of the Lord God, through Nathan the Prophet, Solomon was raised up and did accomplish the work which his father David had desired to do, and he did rear a temple unto the name of the Lord upon and within which His glory rested and was manifested; and the blessing of God rested upon Solomon so long as he continued to serve with a perfect heart the Lord God of his fathers. Israel was also greatly blessed and prospered in rearing that house; and though Solomon, in his prayer, when dedicating it, said how was it possible that God could take up His residence upon earth, when the heavens, and the heaven of heavens could not contain Him, still God did condescend to manifest His glory in that house to such an extent that the priests could not endure it; and the blessings of God rested visibly, in the presence of the people, upon that house, and they knew that He had accepted their labors and the dedication of their means for the erection of a house to His name.

This labor appeals to us in a very peculiar manner. There is no people or community on the face of the earth to-day, except the Latter-day Saints, who think of rearing unto the Lord of Hosts a temple upon the same principle and for the same objects and ends that the temple was reared in Jerusalem. Already we have completed two temples, and laid the foundation of five. The Saints are all familiar with the history of the building of the temple at Kirtland, whether they were there personally or not; they are also familiar with the blessed results which followed its erection. They know that God

did manifest himself to His servants and people in a very peculiar manner, and poured out upon them great and precious blessings. Many ordinances which had been lost to man, or of which he scarcely knew anything, and for the administration of which there had been no authority upon the earth for generations, were restored, and men and women received ordinances, promises and blessings which comforted their hearts and encouraged them in the work of God. And not only were these ordinances administered, but additional authority was bestowed upon the prophet of God who stood at the head of this dispensation. And so also the completion of the temple at Nauvoo brought many blessings; that is so far as it was completed, for the enemies of God's Kingdom did not permit us to complete it entirely; but so far as it was completed God accepted the labor of the hands of His servants and people, and great and precious blessings were bestowed upon the Church of Jesus Christ of Latter-day Saints for the faithfulness and diligence of its members in rearing that house.

I have often thought of the shortness of the period, after the death of Joseph, which was continued in building that house. He died, as you well know, or was murdered, on the 27th of June 1844. Before 1845 had passed away the Saints were receiving their endowments in that house. The walls were completed, it was roofed, the spire finished and the upper story so far completed that the elders could go in and administer in the ordinances of God's house,—the sealings, washings and anointings, and in the performance of those ceremonies and ordinances which were necessary for our growth, increase and perfection as a people; and when it is recollected that all this was done in a very short period over one year, it bears testimony to the zeal of the Saints and the mighty exertions they made to fulfil the word of God and the requirements He made of us as a people, that we and our dead might not be rejected. But we were not permitted to enjoy that house, we were not permitted to continue receiving blessings there; the enemies of God's kingdom were upon us, and we were compelled to abandon it and our homes, and it fell a sacrifice to the wickedness of the wicked and it was burned with fire,—probably a better fate than to have it stand and be defiled by the wicked.

We have now to commence again the erection of another temple. For many years the foundation of one on this block has been laid, and the Saints have labored upon it to some extent; but it has not been pushed forward with very great rapidity. There have been reasons for this,—good and weighty reasons. It is desirable when we build another temple that it should not fall into the hands of the wicked, as those we have already built have done; but that it should stand as an enduring monument of the faith, zeal and perseverance of the Latter-day Saints, in which the ordinances of God's house and kingdom may be administered through all coming time. There seems to be a spirit now resting upon the servants of God to push this house forward to its completion; and I doubt not that this spirit will be received and cherished by the Saints throughout Utah Territory, and throughout the world. Judging by my own feelings on this subject and by the expressions of those who have alluded to it, I confidently believe that a spirit is resting upon the people to receive the counsel that is given concerning it, and to carry forward the work to a speedy completion.

There are many reasons why we should do it. It is true that God, in His mercy, has permitted us to build another house, which we call the Endowment House, and in which we have received many ordinances and blessings; but there are several which can not be attended to in the Endowment House; they must be postponed until a temple is completed, in which the Elders and men of God who bear the holy priesthood, can go and administer the things of God and have them accepted by Him. This, of itself, is sufficient to stir us up, as a people, to exceeding great diligence in pushing forward this work.

When David announced his intention to prepare the means for the building of the house that should be erected by his son Solomon, he accumulated everything that could be prepared before hand, so that when Solomon should come to the throne after his decease, he might be full-handed and have abundance wherewith to commence the labor of building. To accomplish this, David called upon Israel to come forward and exert themselves, and they did so, so we are told, and had exceeding great joy in contributing of their means for the erection of that building. Of course there is no objection to the Latter-day Saints doing the same; still, that requirement is not made of us at the present time. All that we are required to do is to obey the law that God has given unto us, that is, to pay our tithing. It has been said, and I do not doubt the correctness of the statement, in fact, I may say I am fully aware and conscious of it, that if this people would pay one-tenth of their tithing this temple could be pushed forward to completion very speedily. As a people we have been very negligent in paying our tithing; there are doubtless many exceptions, but as a rule we have not complied with that law with the strictness which we should have done. Now, however, there is an opportunity for us to compensate for our short comings in the past, and to go to with zeal and energy to rear this house, so that