

By Elder JOHN TAYLOR, delivered in the Tabernacle, Salt Lake City. Nov. 27th, 1869.

DISCOURSE

REPOBTED BY DAVID W. EVANS.

I am pleased to hear the testimony of my brethren when they return home from pull down another; not to introduce prinmissions. When they have gone in faith ciples calculated to make one man rich and and fulfilled their missions hoporably and another poor; but it is supposed that they faithfully before God, and have returned meet together to pass laws which shall enagain, they always feel pleasant, joyous and happy. They experience, when they are States. They pass laws, for instance, in reaway, the value of their religion, as Bro. Needham has done; and they are necessarily led to put their trust in the living God be sustained and inflicted by one upon and seek guidance from Him, for they another, certain penalties being affixed to realize that there is no other power or such things, according to the judgment of influence that can sustain them: and when men are in the fulfilment of their duties, ture. Thus laws are enacted on a great whether here or elsewhere, they always variety of subjects; we need not enumerate realize the blessings consequent upon obe- them at the present time. I have merely dience, for the blessings of God always mentioned a few subjects of legislation, attend His faithful Saints. When men and calculated to promote the welfare of what women are living in the enjoyment of their is termed the body politic. religion and in obedience to the laws of God, they always feel comfortable and happy; but whenever they violate His laws, transgress His commands, or are negligent of their duties, they are uncomfortable and unhappy; there is no course so There is no distinction in relation to such safe and joyous as to continually seek the matters; and it would be of no use for a favor of the Almighty and be governed by His law.

We, as a people, have always been taught that obedience is one of the great leading principles of the government of God, as it is one of the great leading principles of all other systems of government. I think sometimes that we do not comprehend the tion of peace and conduct of the preservaposition that we occupy before God and the relationship that we sustain to each other; and that many people err for want of proper reflection and a correct understanding of the laws pertaining to the Kingdom of God. nor do they understand the responsibilities devolving upon us individually and collectively.

Some one has said that "order is Heaven's first law;" if that be so the nearer we. individually, adhere to order in God's kingdom the more likely shall we be to enjoy His smile and approbation. Society is or- laws that govern and influence men; and so ganized according to certain rules, laws and usages, the earth and earthly things are governed by law, the great object of philosophic research is to comprehend what are termed the laws of nature and to solve its problems. If they dig into the earth and become acquainted with the various minerals, they study their properties, values, laws and affinities for each other, and by analysis discover their component parts. The astronomer, in examining the heavenly bodies, makes it the great object of his study to discover the laws by which the various planets are governed, the rate at which they move through space and by what other planets they are influenced according to acknowledged invariable laws. The same is true of all the works of uature, of mechanism and of everything that we can conceive of. There are certain laws by which the human system is govwhat other planets they are influenced erned, and by which all creation is influenced, and certain affinities and influences which govern and control the whole. We call these the laws of nature. Light is governed by certain unchangeable laws-so is heat, electricity, air, water, the vegetable, animal and mineral kingdoms and every principle of life, that we can reflect upon or think about, as well as all substances living, moving or inert, all submit to rule, all are governed by certain qualities, properties and laws, from which they de not and can not devi-Mankind from time immemorial have established certain laws and usages among themselves; they have also, at various times organized various forms of government among themselves. Despotic, absolute and limited monarchies, oligarchies, republican and patriarchal, all have been tried; and wherever and whenever governments have been instituted there have necessarily existed laws. Government naturally implies that there are persons to be governed, and the governed have always, given up a certain amount of their seemingly individual rights, privileges and immunities to the authority that governs for the general benefit, according to the freedom or despotism of the government under which they exist. These are principles that are well understood. Whatever government you may live under to-day, whether a limited or unlimited monarchy or a republic, no matter how free and liberal it may be, still it is a government and there are laws which all people, living under that form of government, are expected to obey. All people do not possess the freedom and liberty that we possess in this land, which is emphatically the land of liberty; still all the governments of the earth expact their subjects to yield obedience to their requirements.

there was and the sanction of the people. Our grow and a far the stand we have been doing authorized and the sanction of the people. Our grow and a far the wint is molilike the governments of the months of the market we are alcosed by the voice of the people only; but ours is first and will be the sanction of the people, and hence there is a bond of the people, and hence there is a bond the restore of God and then sanctiones to unrealize the stants can answer the. The security is protoned to act as teachers, bishops and the solution between our avaiem and there is the suit and the security of actions are also the people. Our grow has been doing authorized and the security of actions are also the people only; but ours is first all wells the form and there of the people and then sanctiones the the sanction and there of the people and then are also the distance of the people of the people and then are the sanctione of the people of the people and then are there is the security of actions are also the people of the people and then are there is the security of actions are also the people of the people and then are the sanctione of the people of the people and then are there is the security of actions are also the people of the people and then are there is the security of actions are also the distance of the people and then are the security of actions are also the people of the people and then are there is the security of the voice of the people and then are the security of actions are also the distance of the people and then are the security of actions are also the people and then are the security of actions are also the distance of the people and then are the security of actions are also the people and then are the security the voice of the people and then are the security of actions are also the people and then are the security of actions are also the people and then are the security of actions are also the people and then are the security of actions are also the people and then are the security of actions are als





The same thing applies to Church government, of all classes, whether Roman, Catholic, Greek, Episcopalian, Methodist, Presbyterian, Baptist, Shaking Quakers, Jumper or whatever form of religion it may

my life; and I think that liberty eman-ates from God; that God is liberal in His feelings and desires, in His actions and con-duct towards the human family; and that He has enlightened us by the principles of revelation, by deigning to communicate to any other people, and that is the reason we are more free. It is sometimes difficult, however, for men to realize the position they occupy and the blessings they are in possession of. They feel a good deal like Brother Needham expressed himself. Said he "I did not know the amount of blessings I was surrounded with while I was here, until I mixed with other people;" and I suppose that Adam did not know how great the blessings were which he possessed until he was turned out of Eden. There is a doctrine expressed in the book of Mormons, which says it is necessary that we should taste the bitter before we. can appreciate the sweet, it is necessary can appreciate the sweet, it is necessary that we partake of serrow in order that we may comprehend what joy is. No man is able to appreciate the blessings of good health until he has been afflicted with di-sease. And so men may be in possession of the richest blessings that God is able to

bestow on the human family, or that they are capable of receiving, and they be unap-preciated because of the mability of those

preciated because of the inability of those possessing them to realize the contrast. All men are liable to err and to depart from correct principles; but where man-kind, generally, are involved in ignorance, superstition and error they have very few correct principles among them, pertaining either to government, equity, religion, morals or anything else. God has been pleased, in the multitude of His mercies, to enlighten our minds by the spirit of revelation. He first commu-nicated into His servant, Joseph Smith, and through him, to. the apostles, high priests, seventies and elders, and through them, to the various branches of the church throughout the world, and these men and this people, being enlightened by the spirit of revelation flowing from God through the medium of the holy priesthood, are in pos-session of more light, correcter principles, more intelligent views of God and eternal more intelligent views of God and eternal

erning and dictating the affairs and people of this church are superior to all other institutions that exist on the face of the whole earth, being adapted to the temporal and spiritual wants of men in time and in eternity.

Then again it is, as we sing sometimes, "all free grace and all free will." Who forced any of you to become Latter-day Saints? By what power were you coerced to come in to this church? Did anybody force you here? I think not. I have never known of any such a case, if anybody else has I should like them to tell me. I think that the elders went forth and preached the gospel and you believed them, and you made a covenant before God that you would keep His commandments, and they introduced you by baptism into the charch. Again, they did not send a posse after you and force you to come here; there was no oceas or writ issued nor coercion of any kind used, and you might have stayed in Sweden, Norway, Scotland, Ireland, Eng-land or any part of the United States, and no-body would have molested you if you had stayed there until to-day. What brought you here? It was "all free grace and all free will." You believed in the gospel of Jesus Christ and you believed in gathering to Zion and you made use of all the facuities within your reach to get here, and finally you came here.

Well, does anybody force yon to stay here? Why, no. Who has prevented any of you from going to California, Minnesota, Dakota, Montana, Arkansas, to the States or to the devil? I speak of these things because some people talk a good deal about liberty; but who has ever interfered with you in any way? It is well enough for us sometimes to reflect upon these things, that we may understand the position we occupy. Again, who has forced you into the prac

tice of any principle of the gospel. Quite a number of the elders of the church have more wives than one; who forced any of you to take them? Was there any process issued compelling you to take them? No, most certainly not. Who forced the women to take the men? Nobody. Then, as far as all these things are concerned, to which I have referred, it is as I have said, "all free grace and all free will," and none can show wherein they have been deprived of their liberty and rights.

Well, but there are some of us who would

there whether men in this church holding in presiding authority in any of them is not p elected by the people over whom he pre-sides. You will universally find that they are not only in this Territory, but in Eng-land Ireland, Sectland, Wales, Scandinavia p and in all parts of the earth, where is there more freedom than here? Was I not justi-fied in saying that we are the most free people in the world? I think so. We will follow the subject up a little fur-ther. There has been a great deal said about fi our co-operative institutions here. Who has done this thing? "President Young" in some say, 'but I do not so understand it; w but with apostates, however, it is as it used to be among the children of Israel. One of b the prophets said, "is there evil in the. city p and the Lord hath not done it?" Apostates asy, "is there evil in Israel and Brigham as has not done it?" Now, it is true that he S stands as the mouth piece of God, and de-it ivers certain principles unto us. What then? We are called upon to act upon those things which are presented to us. And we have our Schools of the Elders especially for purposes of that kind. All these things I are discussed there, and all the members of those schools have an opportunity to speak and express their sentiments and to bring I forth their objections, and of advancing hanvthing that will be for the good of Israel. forth their objections, and of advancing anything that will be for the good of Israel. Is there much bondage in this? I can not see it; if any of you who attend these inves-tigations, can I should like to hear you express your sentiments. If you do not speak your feelings, do not go away and say "Brigham forced us to do so and so." This is too contemptible for a man. There is no manhood about it! I like to see men

We have our laws, which are given us by revelation, and our church organization is also given by revelation. A man does something wrong, or there is some difficul-ty existing here, or somewhere else, no matter where. There is a class of men in this church we call teachers. It is their business to see that no hard feelings or ill will exists among the people who are mem-bers of this church. They visit from house to house, and I would like them to come to my house oftener than they do. They go to house, and I would like them to come to my house oftener than they do. They go from house to house to see that the people live their religion and heep the command-ments of God. Is this oppression? Oh! how much we are oppressed in Zion, to have men come along and say brether or sis-ter, so and so, do you attend to your prayers? Are you living in peace in your family and with your neighbors? or, have you any-thing wrong among you? If there is, let us try and get it right. What an oppression it is to teel after the welfare of the people and counsel them for their good, and teach them the principles of righteousness! Some people think these men of no importance. I think they are of a great deal of importsession of more light, correcter principles, more intelligent views of God and eternal life than any other people; and while within are all more or less influenced and affected by the weaknesses, imperfections and foi-lies of human, nature, at the same time we wrong person to govara, and we ought to exait us and to implant within us the wrong person to govara, and we ought to exait us and to implant within us the are under the influence, guidance and direc-tion of the laws of truth, and God is trying to exait us and to implant within us this principles of eternal truth, to teach us His says, that we may comprehend the goodness of God, and our relationabip to Him; and then He will expect us to honor our calling and being here upon the earth by yielding and being here upon the sarth by yielding to rist is now as formerly, "to obey is better to frams." The maintime we occupy to-day, I ask who is there, anywhere upon the face of the sarth understands principles as we occupy to-day. I ask who is there, anywhere upon the face of the sarth understands principles as we understand them? Many of our to day as we can be courselves. The face of the sarth by yielding and being here upon the sarth by yielding and being here upon the sarth by yielding the habit, when in the genitile world, of im-the habit, when in the genitile world, of im-the face of the sarth the face of the setting the is not worth having. The face of the sarth the face of the setting the is the face of the setting the is pointed as the President Young. He is not decided satisfactorily, the parties can the face of the sarth, the understand principles as we understand them? Many of our to chay. I as we understand them? Many of our to have so the sarth the face of the satisfactorily, the parties can the face of the sarth, that understand them? Many of our to chay. I as we understand them? Many of our

whose right it is? What are we after? We expect that not only one man will be rich, but that we all shall be by and by. We ex-pect that we shall possess influence, power and wealth. We expect the time to come, and we preach and pray about it, when the Saints shall take the kingdon and possess it, and when their rule and dominion will extend from the rivers to the onder of the extend from the rivers to the ends of the

extend from the rivers to the ends of the earth; and would you gramble because God imbeginning to fulfil it? I do not know but I have talked enough. I thought I would lay some few principles of this kind before the people. There are one or two remarks more that

There are one or two remarks more that I will make. When we, as a people, every half year, vote for the councils and author-ities of the church to manage, control and regulate the affairs of the kingdom of God upon the earth, shall they govern or shall they not? Shall men yield obedience to them, or shall every man take his own course? Shall we give up the kingdom and ourhopes of eternal life and exaltations in the celestiat kingdom of God, or shall each take his own course-return to the beg-garly elements of the world and go to the devil? How shall it be? I tell you that is no manhood about it! I like to see men act like men, with a principle of manhood about them, and not go into a public meet-ing where they have full freedom of speech, and say nothing, and then come out and aneak around the corners, and say "I am bound and dare not tell my feelings." We have our laws, which are given us by revelation, and our church organization is also given by revelation. A man does something wrong, or there is some difficul-ty existing here, or somewhere else, no matter where. There is a class of men in this church we call teachers. It is their

and every man will yield obegience to the law of Jehovah. May God bless us to be willing and obe-dient and to live our religion, that we may

secure the blessings of time and eternity upon the heads of ourselves and our pos-terity, in the name of Jesus, Amen.

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