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"IF A MAN DIE, SHALL HE LIVE AGAIN?"

If death be an eternal alcop, Why doth the spring return To seatter flowers beneath our feet, And the wastes of winter spurn?

If death be an eternal sleep Why doth the buried grain Bend forth new harvests for man to reap,

And whiten the spreading plain? If death be an eternal sleep,

Why the ocean's ceaseless flow, When the planets all their journeys keep And never weary grow?

If death be an eternal sleep, Why do we hope for heaven: When we approach, the mercy isat

And ask to be forgiven? If death be an eternal sleep:

When will justice come, To those who toll for others' meat, And receive but a scanty crumb?

If death be an eternal sleep. Why did the angels go

The poor man to bear to Abraham's seat, While the rich man was in woo?

If death be an eternal sleep, Wby was man e'er born,

And why should be his vigils keep, If there is no coming morn?

DISCOURSE BY PRESIDENT JOHN TAYLOR, DELIVERED

At Manti, Saturday morning, May 19th, 1883.

REPORTED BY GEO. P. GIBBS.

The Gospel, it has been said, is the power of God unto salvation; its object is to elevate hu-manity. There are evils of manity. There are evils of various kinds existing in the world; and we ourselves are not free from evil in some of its forms, which should not be the case. We are here, as a people, gath-ered out from the various nations, not to imitate the world, unless it be in that which is good-for there are many good things among the people of the world, which we may imitate with profit-but that we may put ourselves in possession of every truth, of every virtue of every truth, of every virtue, of every principle of intelligence known every principle of intelligence known among men, together with those that God has revealed for our special guidance, and apply them to our every day life, and thus educate our-selves and our children in every-thing that tends to exalt man. We, therefore must speid the swile of therefore, must avoid the evils of the world, which some of our so-called Christian brethren are striving to introduce into our midst; we must shun those corrupting infinenmust further use our influence against evil in every form, and in favor of the good. It becomes the Latter-day Saints to charish in their hearts the spirit of Zlon; to live pure lives, that Zlon may in-deed be Zlon to them. We are told that God is love, and that they that dwell in God dwell in love. Love awen in God dwell in love. Love is one of his attributes; another is justice, another is truth; another is integrity, another is knowledge. And we are likewise told that "the glory of God is intelligence." We should seek to know more about our-selves and our bodies, about what is most conducive to health and how to preserve health and how to avoid disease; and to know what to eat and what to drink, and what to abs-tain from taking into our systems. We should become acquainted with the physiology of the human sys-tem and live in accordance with tem, and live in accordance with the laws that govern our bodies, that our days may be long in the land which the Lord our God has given us. And in order to fully comprehend ourselves we must study from the best books, and also by faith. And then let education be fostered and encouraged in our midst. Train your children to be intelligent and industrious. First teach them the value of healthful Interret int

They should know how to cultivate the soil in the best possible manner; they should know how to raise the best kind of fruits adapted to the the best kind of fruits adapted to the soil and climate; they should be in-duced to raise the best kinds of stock, and to care for their properly when they come into their posses-sion. And whatever labor they pursue they should be taught to do so intelligently; and every incen-tive, at the command of parents to induce children to labor intelligent-ly and understandingly, should be held out to them. Again, the snb-ject of architecture should receive attention from you; and your childattention from you; and your child-ren should be encouraged to improve in the building of houses, and not be satisfied to merely copy after what their fathers did in the days of their poverty. The building rock at your command is of the very best, and it is easily procured; what re-mains for you to do is to put the material together in such a shape as shall reflect your best judgment and intelligence consistent with due re-gard to health and covenience. The building of the Temple here will no doubt have a tendency to awaken the attention from you; and your childbuilding of the Temple here will no doubt have a tendency to awaken the desire on your part to improve in this direction. I have noticed that the building of our Temples affords a great many young men the oppor-tunity of learning trades which per-haps, otherwise would not be the ange, otherwise would not be the case; and by the time such a building is erected they become competent tradesmen, prepared to work in the various branches of mechanism that they learn on these buildings. Im provement in all things relating to our spiritual and temporal welfare should be our sim in life and we our spiritual and temporal welfare should be our aim in life, and we should encourage in our children this desire to improve, and not feel all the time, "come day, go day, God send Sunday." It is highly necessary that we should learn to read and write and speak our own language correctly; and where neolanguage correctly; and where peo-ple are deficient themselves in education they should strive all the more to see that all the more to see that the deficiency be not perpetuated in their offspring. We ought to take more pains than we do in the train-ing and education of our youth. All that we can possibly do by way of placing them in a position to become the equals, at least, of their race, we ought to take pleasure in doing; for in elevating them we bring honor to come own mame, and glory to God the all Father. To do this requires labor and means, and it also requires per-severance and determination on the part of all concerned. A short time ago a number of our young men left Salt Lake City to go on missions to the United States and to Europe. They were mostly young men that had been trained and educated in the University of Deseret, the Brigham Young Academy of Provo, and the B. Y. College of Logan, and the High School at Ogden. They were fine looking young men, and quite intelligent, and a credit to any com-munity or people. Sometimes the Lord chooses such men as Brother Woodruff and myself to do His bid-ding, as He in former times called fishermen and others, and inspired part of all concerned. A short time them with intelligence sufficient, at least, to cope with and confound the wise. I think there is a Scripture that wise. I think there is a Scripture that says that He chooses the weak things of the world to bring to naught the things that are, that no flesh might glory in His presence. That is true, and is well enough in its place; but we cannot expect the Lord to do this always, it is for us to do our part, that is to cultivate our do our part, that is to cultivate our intellectual faculties and to prepare ourselves to be used by Him, having ourselves to be used by Him, having at all times an eye single to His honor and glory. He has shown us how to build Temples, but He does not build them; that is our part of the work. I do not think that Peter or "Paul knew much about Temple building, but they knew something building, but they knew something pertaining to the ordinances of the Temple, but more especially of the But we are told to seek for intelli-President of the Stake did not see gence by study and through faith, and to acquaint ourselves with the laws and governmental affairs of nations, that all may know how to take part in the affairs of the world. God has said that through His peo-ple He will teach nations, and "the Gentiles shall come to be "the "the laws and

present in an unfini-hed condition, with the intention of converting it into an academy. You need such an institution, and by right you cught to have one in all your larger towns; and your school teachers should be the best you can get. They should be men of faith in God; men who believe in and have a knowledge of the Gospel; men capable of imparting true and correct ideas with regard to God and His works and the laws that govern thom, as well as being able to impart a regular scholastic schucation. woold advise Brother Peterson and those associated with him in this entropies, to carry on to com-pletion the work they have begun; and I would say to you here in Manti, bestir yourselves in the same direction. Whatever you do, be choice in your selection of teachers. We do not want infidels to mould the minds of our children. They are a precious charge testowed upon us by the Lord, and we cannot, be too careful in rearing and training them. 1 would rather have my children faught the simple rudiments of a common education by men of God, and have them under their influence, than have them taught in the most abstruce sciences taught in the most abstruce sciences by men who have not the fear of God in their hearts. As God is the fountain of all light, all truth and all intelligence, and He has organ-ized matterand made what we term the laws of nature, and in the study of His laws is discovered the highest and most intellectual de-velonment—as "the slow of God is highest and most intellectual de-velopment—as "the glory of God is intelligence" the more we appreci-ate and comprehend those principles the nearer we approach to the in-telligence developed by the allwise Creator; the acme of scientific de-velopment in the world is predicat-ed upon a knowledge of the laws of nature in its multifarious forms nature in its multifarious forms. We need to pay more attention to educational matters, and do all we can to procure the services of com-petent teachers. Some people say, we cannot afford to pay them. You cannot afford not to pay them; you cannot afford not to employ them, We want our children to grow up intelligent, and to walk abreast with the peoples of any nation. God ex-peots us to do it; and therefore I call attention to this matter. I have heard intelligent practical men say, it is quite as cheap to keep a good here as a poor one, or to raise good stock as inferior animals. And is it not quite as cheap to rabe good in-telligent children as to rear children in ignorance. There is another thing I wish to speak of. Sometimes we bear too much and too long with the workers of iniquity. For instance, I. heard of a certaiu Bishop whose First Counselor was in the habit of drinking, and his second Counselor also drank occasionally. The Bishop in excusing the weakness of his Counselor would say that he had a great many good traits, that he was in ignorance.

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great many good traits, that he was a good meaning and kind hearted man, and that he wanted to save man, and that he wanted to save him if he could; and the man was permitted to indulge his appetite. Time pessed on aud the man apos-tatized, which he was sure to do if he kept on long enough. In cand-ing in his resignation, he said he had had enough of "Mormonism," which I have no donbt was really which I have no doubt was really the case; I have no doubt either but that long before that "Mormonism" enough of him. The Bishop had had had tried to eave the man, but what of the people? how about the Teach-ers? Could they, or could the Bish-op himself preach against a practice that the Councelors were guilty of? If he or they were to do as it under If he or they were to do so, it would not amount to much while the evil was being winked at in high places. By means such as this evil and a loose morality may be introduced that the Bishop did his duty inas-much as the Bishop omitted to act in the matter. What right have these men in authority to overlook such things? I tell you, they have no right at all. And what is the result? It began gradually to be a question with a great many of the people in that neighborhood wheth.

take the responsibility upon him-self of tolerating the defalcations of those who are violating their covenants and trampling under foot the laws of God. In saying Ibla-would not ignore another principle that is mentioned in the law of the Lord:

"And if he or she do any manner of iniquity, he or she shall be delivered up unto the law, eyen that of God. And if thy brother or sister offend thee, thou shalt take him or ber be-tween him or her and thee alone; and if he or she confees, thou shalt be reconciled. And if he or she confees not, thou shall deliver him or her up unto the Church, not to the mem-ber, but to the Biders. And it shall be done in a meeting, and that not before the world And if thy brother or sister offend many, he or ahe up offend openity, he or she shall be rebuked openity, that he or she may be ashamed. And if he or she confees not, he or the shall be clastered before many. And if any one offend openity, he or she shall be rebuked openity, that he or she may be ashamed. And if he or she confees not, he or the shall be delivered up unto the law of God. If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her, whom he or she has offended, and to God, that the Church may not speak reproachfully of him or her." "And if he or she do any manner of iniquity,

Further, I wish to say something regard to adultery. We are told in regard to adultery. We are told in the Book of Dostrine and Gave nsnt (Sec. xlif, ver. 24, 25, 26)

"Thou shait not commit adulter; and he that committed adulter, and repented b not, shall be cast out; but be that has committed adulter; and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but it he doeth it again be shall not be forgiven, but shall be cast out."

This was in the early ages of the Church, in February, 1881. But who is here referred to? Is it a man who has entered into the new and everlasting covenant, and has been scaled by the Holy Bpirit of promice, and by that covenant has been unit-ed to his wife for time and all etern-ity, and the wife to him? No, it re-fers to those who have not entered into this covenant who have not into this covenant, who have not taken upon themselves ob igations of that nature in a Temple or En-dowment House; to the latter class who shall be found guilty of this sin, the word of the Lord comes un-qualifidely, they shall be destroyed. The Lord does expect us to be a pure people, a virtuous people, a people whose bodies and spirits are pure before Him. If wrong doing be practised in our midst, the Lord expects His Priesthood to ferret it out, or He will hold them responsi-ble. We cannot commit sin with impunity. We cannot violate the laws of God and enjoy His Spirit; nor can we permit the laws of God to be trampled upon and still re-ceive His approbation.

Quite recently a certain Bishop wrote me, stating that one of his Counselors dabbled in a-trology; that he had been known to consult it in reference to the sick. He wanted to know what I thought of it, I told him to drop that Counselor, that A told aim to drop that Counselor, that he was not fit to be a Bishop's Counselor nor to hold the holy Priestheod. We must not permit such practices to exist among us; and if that Bishop declines to do his duty, I shall' be in javor of remov-ing him for not carrying out the law of God. Again, we hear of frauduof God. Again, we hear of fraudu-lent acts sometimes, and we per-mit them to be resed over. What are laws for? What are Bishops' Courts and High Councils for? That when men transgress the laws of God they shall be tried according to the laws of the Church, and if found gulity, and are worthy of such action, they shall be cast out; that the pure and the righteous may be sustained, and the wicked and cor-rupt, the ungodly and impure, be dealt with according to the laws of for dealt with according to the laws of God. This is necessary in order to maintain purity throughout the Church, and to cast off iniquity therefrom. For the Spirit of God will not dwell in unholy temples. You fathers, look after your sons; you mothers, look after your daughters; see that they grow up up purity and righteonspece

There was a very painful circum-stance occurred in my office a day stance occurred in my onice a day or two ago. A certain man had apos-tatized—indeed, he had been an apostate a number of years; he had two wives, both of whom applied to me to be divorced from their hus-band. I asked them why they de-stred to be divorced, and they an-swered that their husband had apos-tatized from the Church, and to all tatized from the Church, and to all appearance would remain in that condition. The husband expressed

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eaid, Let me tell you and thing, I have heard Joseph say, and I presume you hav, was an old member of the Chose that in this world we may along comparatively unknow when we appear behind the to shall have to pass by the appear the Gods, and this can only to by the lightcous and the pur-stated that he had beard the thing. I said further, you head of this family, and as ought to take the lead; h you lead your wives tast th and the Gous? No, (I said) not do it, for unless you chan course you will not be th have trifled with the thing have trilled with the thing until, as you now see, a series is 'commencing to overthe The recult was, he and they by signing the divorce. Has a feeling way, 'I cannot long wives, they are dear to be again excused himself on the that he could not help his be might have helped it i kept the commandments; b ing trifled with the things the Holy Spirit gradually w at last leaving him to him really felt sorry tor the man too felt the position keep y ing with him I took him of the and said to him, "Yeu him recursed in this position. yourself in this position, and not help it. No, he said, ya treated me right. But (i if the time ever comes to be of use to you in leadic in the paths of life, I sh py to serve you. He th and left.

I mention this that you the responsibility that re-you, and that you may be co your acts and walk in life. peots you to be true to your be true to yourselves, and t to your wives and children. become coverant-breaken will be dealt with according laws of God. And the men ing over you have no other tive than to bring the col breaker to judgment; if they h do their duty, we shall be the necessity of looking after for righteouances and parity.

be maintained in our mide. I am pleased to say that ceive an increasing desire part of the people to recom-stand by the right; and an our late deliverance from the of our enemies to this fact. there was one of the pas torned their wrath, da mainder He restraine gentleman well acquisis railroad matters, refering political situation at the summed it up like this. numbering only a hundred thousand in the Territory, fronted by fifty millious ple; that the conflict app him like two trains, a large a small one, traveling in directions on the same about to come in collision; matter of course the amp gentleman well acquirid matter of course the si would be demolished. It natural, of course, that has the world generally, show it in that way. But I ton I thought that God of

would take care d people. Happening some communication with t gentleman some time af 28

been shunted off on to a sid and the Democrats had p them the switch, while w train was still moving of uninjured. And if we will to do right, keeping 'oun' and unspotted from the the officers of the Churd that purity is preserved Church, and evil of re-rooted out, God will do course and deliver us from that wicked men ...design to move us out of us out of a Amen.

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