

to these things, and in relation to building temples to his name and administering therein so as to be acceptable to him. He has pointed out to us certain principles pertaining to the everlasting covenants with us, with our fathers and with our children, and has shown us how to perform the various duties devolving upon us, according to the counsel of his will, which he has revealed through the holy priesthood that he has here upon the earth. These are things with which we are most of us familiar, and therefore I do not propose to quote Scripture about them particularly, but just lay them briefly before your minds, that you may reflect upon them.

Before we came into this church and kingdom we had certain confused ideas about a future state; but what did we know about it? Very little, very little indeed. We hoped we should get to heaven when we died; we hoped that, if we were good, honest, upright and virtuous, God would accept us, which was all very good so far as it went. But what knowledge had we of the future? None at all. What knowledge has the world to-day about these things? None at all. What knowledge have they of us and of our communications with God? None at all. The world never saw the kingdom of God, they never can see it, it is out of their reach. Jesus said in his day—"Except a man be born again he cannot see the kingdom of God," much less inherit it. They cannot help that; we could not help it when we were in their condition; generations past could not help it? What could they do about it? Nothing. What could any of the great reformers, as they are called, do about these things? Simply nothing. Did any of them ever introduce the gospel as Jesus taught it? Not one among them; with all their virtue, zeal and philanthropy, with all their desires to do good, they could not accomplish these things. Were they all wicked men? By no means. There were many good men among them, and so there are to-day; but these good men cannot see the kingdom of God, unless by the Spirit of God, and we are told definitely that "no man knows the things of God but by the Spirit of God." And how do they get it? We have been taught by believing in the Lord Jesus Christ, by repenting of our sins, by being baptized, by those possessing the authority, in the name of Jesus Christ, for the remission of our sins, and by having hands laid upon us by the same authority for the reception of the Holy Ghost. Then it is that the Spirit takes of the things of God and shows them unto us; then it is that we are brought into communion with our heavenly Father; then it is that we have a hope that enters within the veil, whither Christ our forerunner is gone; then it is that we have an unbroken communion with the Holy One, as they had in former times, that will teach us the principles of light and life and intelligence pertaining to our present and future existence; then it is that the darkness with which the world is beclouded is removed, and the light of heaven is permitted to permeate our minds and impart light and intelligence thereunto; then it is that we are the sons of God, and it does not yet appear what we shall be; the sacred writer, "but when he who is our life shall appear then shall we appear like unto him in glory." It is through this principle, and this life, light and intelligence, and that through obedience to the commands of God.

In looking still forward we find that there are other things ahead of us. One thing is the building of temples, and that is a very important item and ought to rest with force upon the minds of all good saints. I remember, some time ago, having a conversation with Baron Rothschild, a Jew. I was showing him the temple here, and said he—"Elder Taylor, what do you mean by this temple? What is the object of it? Why are you building it?" Said I—"Your fathers had among them prophets, who revealed to them the mind and will of God; we have among us prophets who reveal to us the mind and will of God, as they did. One of your prophets said—"The Lord whom ye seek suddenly comes to his temple, but who may abide the day of his coming? For he shall sit as a refiner's fire and a purifier of silver." Now," said I, "Sir, will you point me out a place on the face of the earth where God has a temple?" Said he—"I do not know of any." "You remember the words of your prophet that I have quoted?" Said he—"Yes, I know the prophet said that, but I do not know of any temple anywhere. Do you consider that this is that temple?" "No, sir, it is not." "Well, what is this temple for?" Said I—"The Lord has told us to build this temple so that we may administer therein baptisms for our dead (which I explained to him), and also to perform some of the sacred matrimonial alliances and covenants that we believe in, that are rejected by the world generally, but which are among the purest, most exalting and ennobling principles that God ever revealed to man." "Well, then, this is not our temple?" "No, but," said I, "You will build a temple for the Lord has shown us, among other things, that you Jews have quite a role to perform in the latter days, and that all the things spoken by your old prophets will be fulfilled, that you will be gathered to old Jerusalem, and that you will build a temple there; and when you build that temple, and the time has arrived, 'the Lord whom you seek will suddenly come to his temple.' Do you believe in the Messiah?" "Yes," "Do you remember reading in your old prophets something like this—'They shall look upon him whom they have pierced, and mourn, and be in bitterness for him, as one that is in bitterness for his firstborn.

And one shall say, 'What are these wounds in thine hands and in thy side?' And he will say—'These with whom I was wounded in the house of my friends?'" "Ahl! Is that in our Bible?" "Yes, sir, that is in your Bible." I spoke to him then about the Nephites having left Jerusalem and told him that the Book of Mormon represents them as descendants of their people, and that Jesus came among them, and that they, because of their iniquity and departure from the word and law of God, were stricken with blindness. Said he—"What, as Cain was?" "Yes, sir, as Cain was." Said I—"These people, the Lamanites, according to this record," a French copy of which I gave him, he being a Frenchman; "this people are beginning to feel after these things, and they are coming by hundreds and by thousands and demanding baptism at our hands, just as you find recorded in that book that they would do, and that is given there as a sign that God's work had commenced among all nations. Said he—"What evidence have you of this?" This conversation took place in the Townsend House, and when the Baron asked me for evidence, said I—"Sir, if you will excuse me a few minutes I will give you some evidence," and I went to Savage's book stand, in the Townsend House, and obtained a photographic copy of David Cannon baptizing Indians, standing in the midst of a great crowd of them. Said I—"Here is the evidence." "Well, what shall we do?" Said I—"You can do nothing unless God directs. You as a people are tied hand and foot, and have been for generations, and you can't move a peg unless God strikes off your fetters. When he says the word the things spoken of by the prophets will be fulfilled; then the measuring line will go forth again in Jerusalem, then your Messiah will come, and all those things spoken of by the prophets will be fulfilled."

I mentioned these matters to Baron Rothschild merely to exhibit some ideas pertaining to the work in which we are engaged; and in speaking of the temple—"Well, this is not the temple?" "No, not that you are going to build, this is ours, and we expect to build hundreds of them yet, and to administer in them in carrying out the work of God." I speak of this, that you may reflect a little, you Latter-day Saints. Has God organized a First Presidency? Yes. Has he endowed them with the Spirit and power of God? Yes. Has he organized the Twelve? Yes. Have they the spirit of their office? Yes, in part. He has organized Seventies; have they the spirit of their office? In part. He has organized a High Priests' quorum; have they the spirit of their office? In part, and many of these things are only in part. He has organized an Elders' quorum, and a great many elders have been ordained; have they the spirit of their office? In part. Are they magnifying it? Only in part. Why we have got really and truly a nation of kings and priests, ordained, set apart and authorized to carry out the purposes of God here upon the earth, to operate with the priesthood behind the veil in the accomplishment of these things. What are we doing? A little, but many of us, I am afraid, not very much. A great many are doing the best they know how, and are desirous, with their whole soul and spirit, with their intellect and their substance and everything they have, to dedicate themselves and all they have for God and for his cause and kingdom, and for building up temples and for accomplishing everything that God requires at their hands. Then there are some that feel like the boy said about his father. A Gentile came along and spoke to a little boy down street here, and said—"Boy, are you a Mormon?" "I don't know," said the boy. "Is your father a Mormon?" "Oh, yes," said the boy, "but he does not potter much about it." There are a good many who feel a good deal like that—they don't potter much about it. When their minds are lit up by the Spirit of God they feel like dedicating themselves and all they have to God, yet, by and by they begin to weaken and falter and quiver and go away.

Sometime ago a great many of us renewed our covenants and were baptized in the name of Jesus for the remission of our sins, and we then covenanted before God, holy angels, and one another, that we would consecrate ourselves and all that we had to God, that we would follow his counsel and the counsel of his holy priesthood in all things, temporal and spiritual. Now let us talk a little plain on some of these things. Is not that so? Did you not do these things? You did. Well, what does it mean, or what does baptism mean, or what do any of these things mean—the ordinances, the priesthood, the gathering, temples, endowments and the light, intelligence and privileges that we have received from the hands of God? What do they mean? Are they a sacred reality that have emanated from God? Are they things to which our present, future and eternal happiness is concerned, or are they a mere phantasm? It seems they are very little more to many, although, perhaps, they appreciate them according to the best of their understanding, light and intelligence; still they say they are desirous of keeping God's commandments. Let me repeat here a passage of Scripture. "It is not every one that saith Lord, Lord, that shall enter into my kingdom, but it is he who does the will of my Father who is in heaven." I think that is the Scripture, if I am not very much mistaken; I think you will find it written there, and I think that Scripture is just as true to-day as it was eighteen hundred years ago, just as binding, and we shall find the results of it just as true, and when the secrets of all hearts are revealed, when the judgment is set and the books are opened, these things will be known and understood. How will it be then with Latter-day Saints? Why those who are doing right and are full of integrity, and have kept their covenants, observed the law of God and walked in obedi-

dience to his commands will hear Jesus say—"Thou hast been faithful over a few things and I will make thee ruler over many things." And then there are some others mentioned. Who are they, and what are they?—"Why, many will come to me and say, 'Lord, have we not prophesied in thy name? Have we not cast out devils in thy name and in thy name done many wonderful works?' When he will say to them—'Depart from me, for I never knew you.'"

How will that fit on some of us, do you think? That belongs a little closer to some of us than we imagine; for I do not think that Gentiles do much at prophesying in the name of God; I do not think they cast out many devils in the name of God or do any wonderful works in his name. Jesus was speaking to a people that had done these things, the same, perhaps, as some of you have, and yet you have become careless and indifferent, and in many instances have made shipwreck of a good conscience and failed to keep the covenants you have made.

These are things for us to reflect upon, and it is well for us all to reflect upon the position that we occupy. How is it with us? Are we all engaged in the same work? Not precisely. Paul gave a very beautiful description of the church of God in his day. Said he—"The body is not one member, but many; and the eye cannot say to the ear, I have no need of thee, nor the head to the feet, I have no need of thee." They were all engaged in the same work. It was not a work that rested simply upon the apostles, or prophets, or evangelists, or some of the leading, prominent men of the church; it was the work of God in which they were all engaged. The body is not one member, but many, and if one of the members suffer they all suffer with it. If one member rejoice all are honored with it. The body is not all head; it would be a curious kind of a body without arms, stomach, legs, feet, &c.; it would be no body at all, it could not exist or act. You cut off any member of the body, say an arm, and the body is maimed; luck out an eye and the body is maimed. Pluck out both eyes and you could not see. You may have ever so perfect a body and take away the legs and the feet, and what then? You can do nothing, you can't walk, you have got to be lifted by somebody else and carried about, a helpless, inanimate being, without motion, power and activity. So it is with the body, and if one member suffer all the members suffer with it. The head may be very perfect, but if the arm is withered or any part of the body injured the powers of the body are impaired, and it can not fully answer the ends of its organization. Hence it is that in the organization of the church of Christ every member should act in its own place—the Presidency in theirs, the Twelve in theirs, the Bishops in theirs, the Seventies in theirs, the High Priests in theirs, and the Elders, Priests, Teachers and Deacons who are living their religion in theirs. A Teacher who keeps the commands of God and fulfills his duties is more honorable than the apostle who does not. You hurt any part of the body, for instance, cut your finger, and the entire body feels it immediately. Touch the head and every part of the body senses it. And so it is with every particle of the body—it is a perfect system; and so is the church of God, and each of the organs, members in particular, thus the organized body walks in the path that God marks out and seeks to accomplish all things that he designs for us to do. Hence there is a mutual sympathy, affection and regard, and a brotherhood and fellowship among the Saints of God who are living their religion, all through the organization of the priesthood, from the head to the foot.

And then we are united with the priesthood in the eternal worlds, and the priesthood that we have is of the same nature as that which they have. They administer in time and for all eternity; we are administering now in time, and soon shall be in eternity, all of us. The Twelve who are around me, and the First Presidency, and others will be, by and by, beyond the veil in another state of existence. And what then? Why then we go to give an account of our stewardship, and it will be well for all of us if we can say with Paul—"I have fought the good fight of faith, I have finished my course and henceforth there is laid up for me a crown, which the Lord, the righteous Judge, shall give to me at that day, and not to me only, but to all who love the appearing of our Lord and Saviour Jesus Christ."

May God help us to be faithful, live our religion and keep his commandments, that we may, by and by, obtain an inheritance that is incorruptible, undefiled and that fadeth not away, reserved in heaven for us, in the name of Jesus. Amen.

DEED.

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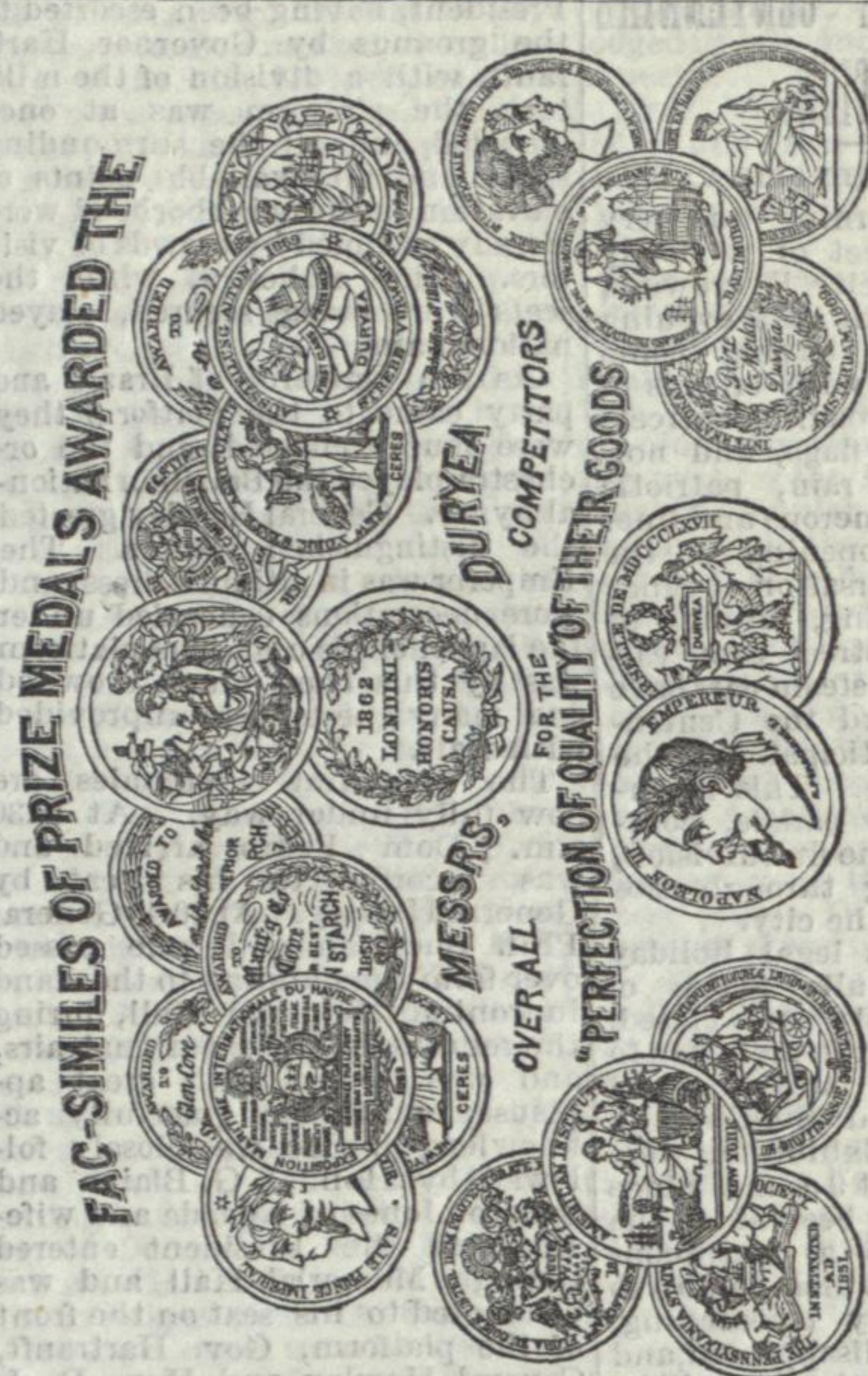
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