

LET IT PASS.

Be not swift to take offence:

Let it pass!

Anger is a foe to peace;

Let it pass!

Brood not darkly o'er a wrong

Which will disappear ere long;

Rather sing this cheery song—

Let it pass!

Let it pass!

Strife corrodes the purest mind;

Let it pass!

As the unregarded wind,

Let it pass!

Any vulgar souls that live

May condemn without reprove;

'Tis the noble who forgive,

Let it pass!

Let it pass!

Reho not an angry word;

Let it pass!

Think how often you have erred;

Let it pass!

Since our joys must pass away,

Like the dewdrops on the spray,

Wherefore should our sorrows stay?

Let it pass!

Let it pass!

If for good you've taken ill,

Let it pass!

Oh! be kind and gentle still;

Let it pass!

Time at last makes all things straight;

Let us not resent, but wait,

And our triumph shall be great;

Let it pass!

Let it pass!

Bid your anger to depart,

Let it pass!

Lay these homely words to heart,

Let it pass!

Follow not the giddy throng;

Better to be wronged than wrong;

Therefore sing the cheery song

Let it pass!

Let it pass!

[All the Year Round.]

DISCOURSE

BY

PREST. JOHN TAYLOR,

Preached at Kaysville, on Sunday
afternoon, March 2d, 1879.

REPORTED BY GEO. F. GIBBS.

I am pleased to have the opportunity of meeting with the Saints in this place. I have come to talk with you, and to have a little visit; to tell you how I feel, and to learn how you feel and how things are moving generally.

I desire to talk a while on some of the plain principles of "Mormonism," as we used to understand them in former times, and as we understand them to-day when we reflect and use our judgment dispassionately. Our feelings and ideas are not much different from what they used to be. Many of us started in this work many years ago, and we entered into it because we believed it was true, and that the principles taught and inculcated were from God; and when it came to us, we received it as a message from God to us. These were about the sentiments that we entertained some twenty and thirty and as long as forty-five years ago; and I suppose the majority of us have still the same ideas of the work that we then entertained. Before we embraced the Gospel we were beset with the weaknesses of the flesh, and after we embraced it these natural infirmities still followed us. We have had difficulties and trials, and have passed through many circumstances calculated to perplex and annoy, and caused too, many times, from the unkind acts of others. And then we ourselves have not always been the most considerate and kind one towards another; and then we have not always done exactly right, ourselves being the judges, and other people were of the same opinion. And hence we have experienced to no inconsiderable extent little annoyances and difficulties, for which we have no one to blame but our own folly and weakness. And this too, in many instances, because when we had done wrong, we failed to go to God and our brother whom we had offended, making acknowledgements and asking forgiveness. And in too many instances difficulties that have arisen have been allowed to run on to our injury and annoyance; and we have been sometimes ready to ask, "Is this Zion?" "Yes, this is Zion." What, with all of our infirmities, weaknesses and follies? Yes, I think that Jesus, when upon the earth, said that "the kingdom of heaven is like unto a net, that was cast into the sea, and

gathered of every kind." That is the way my Bible used to read; how does your's read? Some of those were good fish, fit for any market; others rather small, poor eating and perhaps a little bony and bony. And being gathered together as we are from different nations, with various customs, habits and traditions, with all our peculiarities and odd notions, we as a matter of course do not agree in many particulars, and hence difficulties sometimes arise in our midst. Sometimes some of us keep these things to ourselves, and sometimes they leak out; but if they were not there, they could not come out, could they? When there's nothing bad in, nothing bad can come out. And I believe Jesus will bear me out in this saying, "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure of his heart bringeth forth evil things." Then again, there is another curious scripture which James makes use of: "The tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth." It "setteth on fire the course of nature; and it is set on fire of hell." That is a peculiar expression, what do you think it means? "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing." And then reasons the apostle, "Doth a fountain send forth at the same place sweet water and bitter? Can a fig tree, my brethren, bear olive berries; either a vine fig? So can no fountain both yield salt water and fresh." And says the Savior in speaking of men, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" I find many curious things, and you must excuse me if I do not preach a very connected sermon; we will talk over some matters of fact as we would in a fireside chat.

We all of us want to be good Latter-day Saints; we all want to secure the favor and approbation of God, and when we get through with this life, we all want to be numbered among those who will secure a celestial inheritance. This is the general feeling of the people I am talking to to-day. We sometimes pray, "Thy will be done on earth as in heaven." And then we sometimes make little mistakes in our intercourse one with another, and we sometimes go to him we have offended asking forgiveness; and then we pray the Father, saying, "Forgive our sins as we forgive them that sin against us." Is not this so, my brethren? and would you like to be measured in that half-bushel? But if when you pray after this manner, you do not forgive your neighbor his trespasses, could you feel as our red brethren say, "honest injun?" Would it be consistent with your profession to ask this favor of God, when you yourselves are not willing to grant the same to one another? I believe you will readily agree with me in answering that in the negative; but at the same time, if any of you have any doubts concerning it, you can easily reduce it to a mathematical basis, and so decide. "But," says one, "there should not be any of these things in Zion." I agree with you. In the first place, you should not do wrong, or harbor or sustain it when done; neither should you neighbor. And what then? Is this Zion? Yes, so we say. Have I got a treasure? Yes, but we are told that it is held in "earthen vessels," which are subject to all the weaknesses, infirmities and follies incident to humanity. Now this is the fact, and God would exalt us and place us on high among men; and pour upon us intelligence and give unto us knowledge of his will and his law, and he would like to prepare us as a people that would acknowledge his hand in all things, and be submissive to his will, and who would say, both by precept and example, "Thy will be done on earth, as in heaven." I would like us to do this, but then we have not done it. And we feel sometimes as though we cannot do it, and sometimes as though we won't do it. But if we could submit ourselves to the law of God, and to the order of God, and to the Priesthood of God, and that Priesthood submit itself to the law of God and all be under his guidance and direction, Zion would arise and shine, and the glory of God would rest upon her, and the power of God would be manifested in our midst,

and we would see and comprehend things we never dreamed of.

I find in examining things that we are human in every sense of the word. I look at myself, for instance. Am I perfect? No, not by a long way; neither are my brethren of the Priesthood of the various quorums. And I look at people, male and female, generally, and am forced to the same conclusion respecting them. We do not come up to the standard, we fail to fulfil the requirements which God makes of us. We have had an idea, which is quite correct, that God has gathered us from among the nations that he might place his name among us, and that his priesthood might be organized, that men thus ordained might be prepared to establish his kingdom and reign on the earth. But we find men in the priesthood, yes, in all grades of the priesthood, who are weak. Is there anything astonishing in that? Oh, no. Go back, for instance, to the days of Jesus, and you will read of some men who were rather of an aspiring turn, and one of them got his mother to assist him. Said she, "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." She might just as well have added, that she herself would like to occupy some important position. But the Savior told her, saying, "Ye know not what ye ask; such a position is not mine to give, but it shall be given to them for whom it is prepared of my Father." Then there was another circumstance, in which Peter made himself conspicuous. Jesus was telling them of approaching trouble and intimating what would take place the approaching night, against which Peter boldly demurred, saying, "Though all men shall be offended because of thee, yet will I never be offended." Whereupon Jesus said unto him, "Verily, I say unto thee, that this night, before the cock crow, thou shalt deny me thrice." Peter could not believe it; but he did just as the Savior said he would do. Was he weak? Yes, after the manner of men. If he had said, Lord, though all men be offended because of thee, I will not according to my present feeling, nor will I at all if thou wilt give me power to carry them out. But he felt sure that he could stand side by side with the Savior under all circumstances, but he could not. He did not look so very valiant when the trial came; it is easy enough to talk about it in the distance, at least much easier than to meet it and overcome it. But were these two brothers, whose mother made such a request of Jesus, bad men? No; but she had a notion that she would like to see her sons occupying such a position, and probably they would not have objected to it themselves; this we are not informed of. Then was it right in Peter to say he would stand by his Lord? How often have we said it? I will not condemn anybody, but merely speak of that thing to bring forth for good, and exhibit men as they were, and as they are. Was Peter a weak man? No; but he was not without the infirmities of human nature, and when the trial came he faltered a little. After all I do not think the mistake so grievous, all the circumstances considered, for he was surrounded by, and speaking to, a riotous, corrupt and blood-thirsty people, only he had said he would not do it, but he did it, that's all. Was Peter valiant for the truth? He was. Was he imprisoned for the truth? Yes. Did he proclaim against vice and advocate virtue? He did. And did he go forth and feed the lambs and flock of God? Yes; and he acted every way becoming to a man of God, and finally suffered a martyr's death. Shall we find fault with either of these men? No, we love them for their good deeds, and for their fidelity and integrity, and the great work which they accomplished in their day, in bringing forth the truths of the everlasting Gospel. Shall we condemn our brethren here with like weakness? No. What did you call them? Some of them very weak sisters; some of them very foolish and some very ignorant. We won't make use of any hard words at all; but I would rather feel like saying to them, as the old lady who was teaching school said to her children—"When you come to a hard word and you cannot spell or speak it right, pass over it, and call it a hard word." I was a little amused this morning, you know I have heard of a little of your foolishness, and I find that we are all in the same box, all tarred with the same stick. And when listening to these things, one of the

brethren remarked to me that this is a good people. What, and still do these foolish things? Yes, there are none of us so very bad after all; when you come to shake us up, we do not mean to be bad. But notwithstanding, many foolish things have existed among us. The Priesthood sometimes have not done exactly right; and then the people have not been without blame, and consequently we make all kinds of curious errors. Now, I would like if we could go at it, act "honest injun" and get right to the bottom of things, and then go as near right as we can, being guided by the principles of the Gospel, and not influenced by the follies of men.

The fact of our having some amongst us who have weaknesses, does not make untrue any of the laws of God which he has revealed unto us, neither does it affect our belief in them. We still believe that the priesthood emanated from God; and that he has instituted it for the benefit, salvation and exaltation of the human family. And as a proof of this we are here to-day, and the reason of our coming here is that God raised up and inspired men to go forth and preach the Gospel to every nation, and we heard such men preach and believed their message. Says Jesus, "My sheep hear my voice, and a stranger they will not follow, but flee from him for they know not the voice of strangers." Was it the Priesthood that did it then? Yes, and no. It was they in obedience to the commandments of God that went forth, but it was the power of God in them, and the power of God operating upon our hearts that led us to the truth; and had God not operated with them they could have done nothing, and unless God had revealed from the heavens the principles of the Gathering and the priesthood and power thereof and sealed that upon Joseph Smith, and he in turn conferred the same upon his brethren, they never could have got this people here, as they are to-day. You all know that this is a fact when you give the matter thought and reflection. We learn from the Doctrine and Covenants that on a certain occasion Jesus and other heavenly messengers appeared to Joseph Smith and Oliver Cowdery, and among them was Moses, who conferred upon them the keys of the gathering, which should extend to all Israel, and also bring back the ten tribes. And my brethren, let me say to you, that if the Lord had not sent us these keys in the manner he did, you would not be here to-day. But that principle was unlocked, and when you received the gospel you received it, because it is a part of the gospel, and the consequence was you wanted to gather and you hardly knew why. You used to sing the songs of Zion in far off lands with much earnestness, and the gathering was the theme of your conversation and also your preaching, and in your dreams you have many times seen yourself among the saints of God, long before you managed to get here. The Lord as we well know has an object in thus gathering his people from among the nations of the earth, but it would take me too long to talk about that this morning; suffice it to say that the scripture is being fulfilled, which says, "I will take you one of a city and two of a family, and I will bring you to Zion; and I will give you pastors according to my heart, which shall feed you with knowledge and understanding." And this is why we are here. He designed that here his Priesthood should be organized, that his will and mind should be made known here and his power made manifest. And it is expected that we will not barter away or trample under our feet this knowledge when we get it, but use it in a proper manner; and in order for us to do so we must comprehend our position and understand the relationship that exists between us and God and his kingdom. It is true our organization has been greatly perfected of late, but then there needs to be a great many other developments and much more willing obedience and submission to the law and word of God. It is "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Let me quote a little further. "Many will say to me in that day; Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many won-

derful works? and then I will profess unto them, I never knew you; depart from me, ye that work iniquity." Or in other words, you are not my sheep, I have never approved of your actions. Who does this scripture refer to? Is it the damned Gentiles? I think not; I don't think they can cast out many devils, at least I have never heard of their having done so, I have never heard of their having prophesied or done any wonderful thing in His name. No it does not mean them at all; it refers to those who once held the priesthood, and instead of honoring it, tampered with it losing its power and efficiency and also the Holy Spirit by treating lightly the things of God and violating their covenants with him. Although they once enjoyed the power to work miracles by virtue of their priesthood, they no longer possess it; but as "the dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire," so have they turned to error and wrong doing; and to such men the Savior will thus address himself.

It is not because a man holds the priesthood or whether he be or may have been an apostle, a high priest, a seventy, an elder, a president or bishop, and may have had power with God in former times, doing many mighty works in his name, but it is they who not only are thus favored and blessed but who endure faithful to the end, that shall be saved and owned by our Lord.

There are some things that strike my mind that I will refer to. I do not know of a time when there was a more perfect organization of the priesthood on the earth than there is to-day. There may have been in the days of Enoch, and there may have been upon this Continent in those days when there was no rich or poor, but when they had all things common among them, and every one dealt justly one with another; but I do not know, because there is not among us any record of the fact. And what is this organization for? Is it for my individual interests? I do not so understand it. Is it in the interest of the Twelve? I think not. Or in the interest of the presidents of Stakes or any of the bishops, or any individual? No, but it is in the interest of God and humanity, to assist in establishing righteousness upon the earth, and union and fellowship one with another, and to elevate us in the scale of society, and that we may stand head and shoulders above the world in all other matters, as we now do in regard to our religious sentiments, that Zion may be the head and not the tail, and that God may be honored by us and through us and among us, and that we may in very deed be the "Zion of God," which means the pure in heart.

Now if I talk a little plainly upon some of our secular affairs, I trust you will not be offended, you surely will not as long as I confine myself strictly to the truth, will you? Well, we have talked, one time and another, a good deal about the United Order, and also about co-operative institutions, let me ask the good people of Kaysville, what have we done in that direction, how much have we entered into them? As the Indian would say, describing it by the size of his thumb-nail, about so much. Do we believe in these movements? Some of us do, and some do not know whether they do or not. Some of us would believe in them much more readily if they would make us rich, and give us prominence and position among men. I will tell you, Latter-day Saints, that unless we can enter into our co-operative institutions and the united order with singleness of heart and pure motives, as the Elders do when they go forth to preach the Gospel, because it is God's command, our efforts will be of small avail. We do not want to stop and ask, Is there money in it? But rather, is God in it? Is it his will, his law and principle? When we combine our interests on this principle, and work to it, we will succeed and prosper. But in too many instances our co-operative institutions have jumped the track. What, the big Co-op? Yes, and little Co-op's too. Have you got a Co-op here? No, you have not. Do you know of any? We find little institutions they call Co-op's in most of our settlements, but when you come to inquire into affairs connected with them we generally find that, instead of their being run in the interest of the community, and with a view to build up the King-